

## TAFSIR IBN KATHIR (ABRIDGED)

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تفسير ابن كثير  
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Volume 4



VOLUME

4

(Surat Al-A'raf to the end of Surah Yunus)

ABRIDGED BY  
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF  
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

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بْنِ كَثِيرٍ

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**VOLUME 4**

**(Surat Al-A'râf to the  
end of Surat Yunus)**

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Fax: 0027-31-305-1292

E-mail: [idm@ion.co.za](mailto:idm@ion.co.za)

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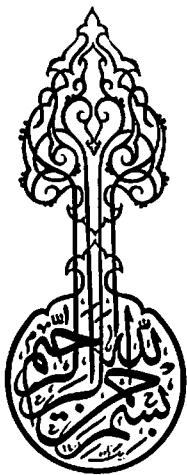
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**In the Name of Allâh  
The Most Beneficent, the Most Merciful**

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# **Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr**

## **Reports from the Companions of the Messenger of Allāh ﷺ**

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

## **Incomplete Chains of Narration**

The following is a list of common incomplete chains of narrations that Al-Hāfiẓ Ibn Kathīr often quotes.

- 'Alī bin Abī Ṭalḥah (Al-Wālibī) reported that Ibnu 'Abbās said...
- ('Atiyah) Al-'Awfi reported that Ibnu 'Abbās said...
- Aḍ-Daḥḥāk from Ibnu 'Abbās.
- As-Suddī reported from Abū Mālik and Abū Ṣāliḥ from Ibnu 'Abbās, Ibnu Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of Ḥadīth. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

## **Reports from the Followers of the Companions and those who Follow them**

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-‘Āliyah, Sa‘d bin Jubayr, Sa‘d bin Al-Musayib, ‘Atā’ (bin Abi Rabāh), ‘Atā’ Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabi‘ bin Anas, Ash-Sha‘bbi, Qatādah, Mujāhid, Ikrimah, Ad-Dahhāk, ‘Abdur-Rahmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

### **Other Scholars After the Companions**

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur’ān’s revelation, are not to be considered as important as authentically narrated texts.

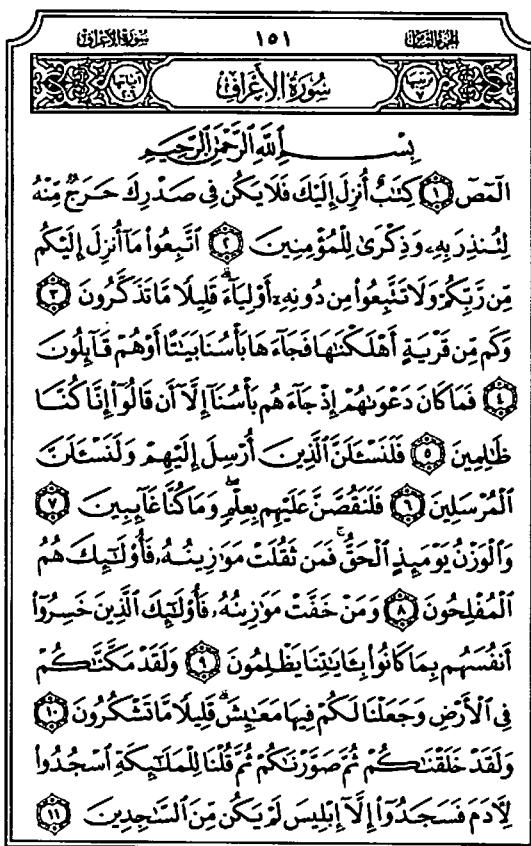
Waki‘, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ‘Atīyyah, Ibn Abi Ḥātim, Ibn Jarīr (At-Ṭabarī).

## The Tafsīr of Sūrat Al-A'rāf (Chapter - 7)

Which was revealed in Makkah

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.



﴿الْقُرْآنُ كِتَابٌ أُنزَلَ إِلَيْكُمْ مَّا يَنْهَا سَذِيرٌ  
يَكُنْ فِي صَدْرِكُ حَسْنٌ فَمَنْ يُسْدِرَ  
بِهِ وَذَكْرُهُ لِلْمُؤْمِنِينَ أَتَبِعُوا  
مَا أُنزَلَ إِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوا  
مِنْ دُونِهِ أَزْلَامٌ قَلِيلًا مَا  
يَذَّكَرُونَ﴾

- ﴿٤١. Alif-Lām-Mām-Sād.﴾
- ﴿٤٢. (This is the) Book (the Qur'ān) sent down unto you, so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.﴾
- ﴿٤٣. Follow what has been sent down unto you from your Lord, and follow not any Awliyā' (protectors), besides Him (Allāh). Little do you remember!﴾

We mentioned before the explanation of the letters [such as, Alif-Lām, that are in the beginning of some Sūras in the Qur'ān].

﴿كِتَابٌ أُنزَلَ إِلَيْكُمْ﴾

﴿(This is the) Book (the Qur'ān) sent down unto you (O Muḥammad)﴾, from your Lord,

﴿فَلَا يَكُن فِي صَدْرِكَ حَنْجَاجٌ مُّتَهَّ﴾

﴿so let not your breast be narrow therefrom,﴾

meaning, having doubt about it according to Mujāhid, Qatādah and As-Suddi.<sup>[1]</sup> It was also said that the meaning here is: 'do not hesitate to convey the Qur'ān and warn with it,'

﴿فَانْذِرْ كَمَا أَنْذَرْ أُولُوا الْأَمْرِ بِمِنْ أَرْسَلْ﴾

﴿Therefore be patient as did the Messengers of strong will﴾ [46:35].

Allāh said here,

﴿إِنذِرْ بِمِنْ أَنْذَرْ﴾

﴿that you warn thereby﴾ meaning, 'We sent down the Qur'ān so that you may warn the disbelievers with it,'

﴿وَذَكْرِي لِلْمُنْذِرِ﴾

﴿and a reminder unto the believers﴾. Allāh then said to the world,

﴿أَتَيْمُوا مَا أُنْذِرَ إِلَيْكُمْ فِنْ تَكُونُونَ﴾

﴿Follow what has been sent down unto you from your Lord﴾

meaning, follow and imitate the unlettered Prophet ﷺ, who brought you a Book that was revealed for you, from the Lord and master of everything.

﴿وَلَا تَتَبَعُوا مِنْ دُوَيْرَةِ أَوْلِيَاءِ﴾

﴿and follow not any Awliyā', besides Him (Allāh)﴾

meaning, do not disregard what the Messenger ﷺ brought you and follow something else, for in this case, you will be deviating from Allāh's judgment to the decision of someone else. Allāh's statement,

﴿فَلَا تَتَكَبَّرُونَ﴾

﴿Little do you remember!﴾ is similar to,

﴿وَرَبِّا أَكْثَرُ الْكَافِرِينَ وَلَوْ حَرَضْتَ يَمْوِيلَنَّ﴾

<sup>[1]</sup> At-Tabari 12:296.

«And most of mankind will not believe even if you desire it eagerly»[12:103], and;

﴿وَلَنْ تُطِعَ أَكْثَرَهُمْ فِي الْأَرْضِ بُغْسِلُوكَ عَنْ سَبِيلِ اللَّهِ﴾

«And if you obey most of those on the earth, they will mislead you far away from Allāh's path»[6:116], and,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِآتِنَا إِلَّا وَمُمْشِكُونَ﴾

«And most of them believe not in Allāh except that they attribute partners unto Him»[12:106].

﴿وَرَبُّكَ تِنْ قَرِيبَةٍ أَفْلَكَهُمْ نَبَاهُمْ بَأْسًا يَبْتَأِلُونَ﴾ ١ فَتَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ  
هَاسِئًا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا طَّاغِيْنَ ٢ فَلَنَقْسِمَنَّ الَّذِينَ أُنْسِلَ إِلَيْنَا وَلَنَسْأَلَنَّ الْمَرْسَلِينَ  
فَلَنَقْسِمَنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كَانَ عَابِدِيْنَ ٣﴾

﴿4. And a great number of towns We destroyed. Our torment came upon them by night or while they were taking their midday nap.﴾

﴿5. No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers."﴾

﴿6. Then surely, We shall question those (people) to whom it was sent and verily, We shall question the Messengers.﴾

﴿7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.﴾

### Nations that were destroyed

Allāh said,

﴿وَرَبُّكَ تِنْ قَرِيبَةٍ أَفْلَكَهُمْ﴾

«And a great number of towns We destroyed.»

for defying Our Messengers and rejecting them. This behavior led them to earn disgrace in this life, which led them to disgrace in the Hereafter. Allāh said in other Āyāt,

﴿وَنَقْدَ أَسْتَهْزِئُ بِرُسُلِيْنَ تِنْ قَبْلَكَ إِلَيْنِتَ سَخِرُوا مِنْهُمْ نَأَى كَانُوا بِهِ  
يَسْتَهْزِئُونَ﴾

«And indeed (many) Messengers before you were mocked at,

*but their scoffers were surrounded by the very thing that they used to mock at» [6:10], and*

﴿فَكَانُوا مِنْ قَرِيبَةِ أَهْلَكَتْهَا وَهِيَ طَالِبَةٌ فَهِيَ خَادِيَّةٌ عَلَى عُرُوشِهِمَا وَيُنْهَى مُعَطَّلَةً  
وَقَصْرٍ تَشِيدُ بِهِ﴾

*«And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!» [22:45], and,*

﴿وَكُمْ أَهْلَكْنَا مِنْ قَرِيبَةِ بَطَرَتْ مَيْسِنَهَا فَيْلَكْ سَكَنَهُمْ لَمْ شُكَنْ مِنْ بَعْدِهِ إِلَّا  
قَلَّدَ وَكَثَنَ مَغْنَى الْوَرَيْدَاتِ﴾

*«And how many a town have We destroyed, which was thankless for its means of livelihood And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs» [28:58].*

Allâh's saying,

﴿جَعَلَهَا بَأْسَنَا يَكْنَا أَوْ هُنْ قَائِلُونَ﴾

*«Our torment came upon them by night or while they were taking their midday nap.»*

means, Allâh's command, torment and vengeance came over them at night or while taking a nap in the middle of the day. Both of these times are periods of rest and leisure or heedlessness and amusement. Allâh also said

﴿أَتَأَيْنَ أَفْلَى الْفَرَقَ أَنْ يَأْتِيهِمْ بَأْسَنَا يَكْنَا وَهُنْ نَاهِمُونَ﴾ أَوْ أَمْ أَفْلَى الْفَرَقَ أَنْ يَأْتِيهِمْ  
بَأْسَنَا ضَحَى وَهُنْ يَلْمَعُونَ﴾

*«Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?» [7:97-98] and,*

﴿أَنَّمَنَّ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْفِيَ اللَّهُ يَوْمَ الْآزْقَ أَوْ يَأْتِيهِمُ الْمَذَاجُ مِنْ جَنْحُ لَا  
يَشْعُرُونَ﴾ أَوْ يَأْمَدُهُمْ فِي تَقْلِيَّهُ فَمَا مُمْ يَمْجِزُونَ﴾ أَوْ يَأْمَدُهُمْ عَلَى غَنْوْنِي فَلَمَّا رَأَيْتُمُ  
لَرْوُثَ رَجِيْدَ﴾

*«Do then those who devise evil plots feel secure that Allâh will*

*not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them? Or that He may catch them with gradual wastage. Truly, Your Lord is indeed full of kindness, Most Merciful?» [16:45-47]. Allāh's saying;*

﴿فَمَا كَانَ دَغْوَهُمْ إِذْ جَاءَهُمْ بَائِسًا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَلَّمِينَ﴾

«*No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers."*»

This means, when the torment came to them, their cry was that they admitted their sins and that they deserved to be punished. Allāh said in a similar Āyah,

﴿وَكُنْ فَصَنَّنَا مِنْ قَرَبَةٍ كَانَتْ طَالِمَةً﴾

«*How many a town given to wrongdoing, have We destroyed?» [21:11], until,*

﴿خَيْرِينَ﴾

«*Extinct» [21:15]. Allāh's saying.*

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُزِيلَ إِلَيْنَا﴾

«*Then surely, We shall question those (people) to whom it (the Book) was sent» is similar to the Āyat,*

﴿وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ مَاذَا أَجْبَثُ الْمُرْسَلِينَ﴾

«*And (remember) the Day (Allāh) will call them, and say: "What answer gave you to the Messengers?"» [28:65], and,*

﴿وَيَوْمَ يَجْعَلُ اللَّهُ الرَّسُولَ نَبَّعُلُ مَاذَا أَجْنَشَ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ أَعْلَمُ الْعَيْوبَ﴾

«*On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?" They will say: "We have no knowledge, verily, only You are the Knower of all that is unseen."» [5:109].*

Allāh will question the nations, on the Day of Resurrection, how they responded to His Messengers and the Messages He sent them with. He will also question the Messengers if they conveyed His Messages. So, 'Ali bin Abi Talhah reported from

Ibn 'Abbās, who said commenting on the Āyah:

﴿فَنَسْأَلُ الْأَرْبَتَ أَنْسِلَ إِلَيْهِنَا وَنَسْأَلُ الْمَرْسَلِينَ﴾

«Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.»

He said; "About what they conveyed."<sup>[1]</sup>

Ibn 'Abbās commented on Allāh's statement,

﴿فَنَقْصَنَ عَنْهُمْ بِعْلَوْرٍ وَنَا كَانَ غَائِبِينَ﴾

«Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.»

"The Book<sup>[2]</sup> will be brought forth on the Day of Resurrection and it will speak, disclosing what they used to do." <sup>[3]</sup>

﴿وَنَا كَانَ غَائِبِينَ﴾

«and indeed We have not been absent»

meaning, On the Day of Resurrection, Allāh will inform His servants about what they said and did, whether substantial or minor. Certainly, He witnesses to everything, nothing escapes His observation, and He is never unaware of anything. Rather, He has perfect knowledge of what the eyes are deluded by and what the hearts conceal,

﴿وَمَا تَنْعَطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا جَبَّةٌ فِي الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتْبٍ شَفِيرٍ﴾

«Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.» [6:59]

﴿وَالْوَزْدُ بِوَقِيَّتِ الْعَوْنَى فَمَنْ نَثَرَ مَوْرِيزَةً فَأَوْلَاهُكَ مِمَّ أَنْقَلَمُونَ﴾ وَمَنْ حَفَّتْ مَوْرِيزَةً فَأَوْلَاهُكَ الْأَرْبَتَ حَسِيرًا أَنْسَهُمْ بِمَا كَانُوا يَعْبَثُونَ بِنَطَاطِمُونَ﴾

«8. And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).»

<sup>[1]</sup> At-Tabari 12:306.

<sup>[2]</sup> The Book. See Sūrat Al-Kahf 18:49.

<sup>[3]</sup> At-Tabari 12:308.

﴿9. And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Āyāt.﴾

### The Meaning of weighing the Deeds

Allāh said,

﴿وَالْوِزْنُ﴾

﴿And the weighing﴾, of deeds on the Day of Resurrection,

﴿الْحَقُّ﴾

﴿will be the true (weighing)\﴾, for Allāh will not wrong anyone. Allāh said in other Āyāt,

﴿وَنَصْنُعُ الْمَوْزِنَ الْفَقِطَ لِيُرِيرُ الْقِبَّةَ فَلَا تُظْلَمُ نَفْسٌ شَبَّانًا وَلَنْ كَانَ يُنْقَالَ حَسْكَنَةً فَنَ حَرَدِيلَ أَتَنَا يِهَا وَكَنْ يِنَا حَسِيبَتَ﴾

﴿And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.﴾ [21:47],

﴿إِنَّ اللَّهَ لَا يَنْظِلُ مِنْ دَرْدَرَةٍ وَلَنْ كَثُرَ حَسَنَةٌ يُعْصِفُهَا وَيُؤْتَ مِنْ لَذَّتِهِ أَبْرَأَ عَوْلَبِسَا﴾

﴿Surely, Allāh wrongs not even the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.﴾ [4:40],

﴿فَإِنَّمَا مَنْ نَقْتَلَ مَوْرِبِسَةً ﴿١﴾ فَهُوَ فِي عِينَكُو رَاضِيَسَةً ﴿٢﴾ وَإِنَّمَا مَنْ حَفَّتْ مَوْرِبِسَةً ﴿٣﴾ فَأَئْمَنَهُ مَسَاوِيَةً ﴿٤﴾ وَمَنْ أَدْرَكَ مَا هِبَّةً ﴿٥﴾ نَارُ حَمِيمَةَ ﴿٦﴾﴾

﴿Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in Hāwiyah (pit, Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!﴾ [101:6-11] and,

﴿فَإِذَا تُبَعَّ في الْشَّوَّرِ فَلَا أَنَابَ يَنْهَمْ بِوَهْمِهِ وَلَا بِتَسَاءُلِهِ ﴿١﴾ فَمَنْ نَقْتَلَ مَوْرِبِسَةً فَأُولَئِكَ مُمْمُ المُغْلِمُونَ ﴿٢﴾ وَمَنْ حَفَّتْ مَوْرِبِسَةً فَأُولَئِكَ الَّذِينَ خَرَّا أَنْفَسَهُمْ فِي جَهَنَّمَ خَلِيلُوَنَّ﴾

¶Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide.¶[23:101-103].

As for what will be placed on the Balance on the Day of Resurrection, it has been said that the deeds will be placed on it, even though they are not material objects. Allāh will give these deeds physical weight on the Day of Resurrection. Al-Baghawi said that this was reported from Ibn ‘Abbās.<sup>[1]</sup> It is recorded in the Ṣaḥīḥ that Al-Baqarah (chapter 2) and Al-‘Imrān (chapter 3) will come on the Day of Resurrection in the shape of two clouds, or two objects that provide shade, or two lined groups of birds.<sup>[2]</sup> It is also recorded in the Ṣaḥīḥ that the Qur’ān will come to its companion (who used to recite and preserve it) in the shape of a pale-faced young man. He will ask (the young man), “Who are you?” He will reply, “I am the Qur’ān, who made you stay up sleeplessly at night and caused you thirst in the day.”<sup>[3]</sup> The Ḥadīth that Al-Barā’ narrated about the questioning in the grave states,

«يَأَيُّهَا الْمُؤْمِنُ شَابٌ حَسْنُ الْلَّذِينَ طَيِّبُ الرِّيحٍ فَيَقُولُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحَ».

«A young man with fair color and good scent will come to the believer, who will ask, ‘Who are you?’ He will reply, ‘I am your good deeds’».<sup>[4]</sup>

The Prophet ﷺ mentioned the opposite in the case of the disbeliever and the hypocrite.

It was also said that the Book of Records that contains the deeds will be weighed. A Ḥadīth states that a man will be brought forth and ninety-nine scrolls containing errors and sins will be placed on one side of the balance each as long as the sight can reach. He will then be brought a card on which

<sup>[1]</sup> Al-Baghawi 2:149.

<sup>[2]</sup> Muslim 1:553.

<sup>[3]</sup> Ibn Mājah 2:1242.

<sup>[4]</sup> Ahmad 4:287.

'Lā ilāha illallāh' will be written. He will say, "O Lord! What would this card weigh against these scrolls?" Allāh will say, "You will not be wronged." So the card will be placed on the other side of the Balance, and as the Messenger of Allāh ﷺ said,

«فَطَأَشَتِ النِّجَالُتُ وَنَثَلَتِ الْبِطَافَةُ»

«Behold! The (ninety-nine) scrolls will go up, as the card becomes heavier.»<sup>[1]</sup>

At-Tirmidhi recorded similar wording for this Ḥadīth and said that it is authentic. It was also said that the person who performed the deed will be weighed. A Ḥadīth states,

«يُوَزَّنُ بِيَوْمِ الْقِيَامَةِ بِالرَّجُلِ السَّهْمِيِّ فَلَا يُوَزَّنُ عِنْدَ اللَّهِ جَنَاحٌ بِمُوَضِّبٍ»

«On the Day of Resurrection, a fat man will be brought forth, but he will not weigh with Allāh equal to the wing of a mosquito».

He then recited the Āyah,

﴿فَلَا تُؤْمِنُ مُؤْمِنُو يَوْمَ الْقِيَامَةِ وَنَاهِيُّونَ﴾

«And on the Day of Resurrection, We shall assign no weight for them» [18:105].<sup>[2]</sup>

Also, the Prophet ﷺ said about 'Abdullāh bin Mas'ūd,

«أَتَنْجِبُونَ مِنْ دُقَّةِ سَاقِيَّةٍ وَالَّذِي تَسْبِي بِيَدِهِ لَهُمَا فِي الْوَبِرَانِ أَنْقَلُ مِنْ أَخْدِيٍّ»

«Do you wonder at the thinness of his legs? By He in Whose Hand is my soul! They are heavier on the Balance than (Mount) Uhud.»<sup>[3]</sup>

It is also possible to combine the meanings of these Āyāt and Ḥadīths by stating that all this will truly occur, for sometimes the deeds will be weighed, sometimes the scrolls where they are recorded will be weighed, and sometimes those who performed the deeds will be weighed. Allāh knows best.

﴿وَرَأَتِتْ مَكَّتَمْ فِي الْأَرْضِ وَجَعَلَتْ لَكُمْ فِيهَا مَعْيَشًا قَلِيلًا مَا تَشْكُرُونَ﴾

<sup>[1]</sup> Tuhfat Al-Ahwadhi 7:395.

<sup>[2]</sup> Fath Al-Bārī 8:279.

<sup>[3]</sup> Ahmad 1:420.

﴿10. And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.﴾

### All Bounties in the Heavens and Earth are for the Benefit of Mankind

Allāh reminds of His favor on His servants in that He made the earth a fixed place for dwelling, placed firm mountains and rivers on it and made homes and allowed them to utilize its benefits. Allāh made the clouds work for them (bringing rain) so that they may produce their sustenance from them. He also created the ways and means of earnings, commercial activities and other professions. Yet, most of them give little thanks for this. Allāh said in another Āyah,

﴿فَإِنْ شَاءُوا يَنْعِمُّوا إِنَّ الْإِنْسَانَ لَفَلَوْمٌ كَثِيرٌ﴾

﴿And if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed a wrongdoer, an ingrate.﴾ [14:34]

﴿وَلَقَدْ خَلَقْنَاكُمْ مِّمَّا مَوَرَّتُكُمْ فَلَكُمُ الْأَمْرُ كَذَلِكَ أَنْجُدُوا لَادَمَ فَسَجَدُوا إِلَّا إِبْلِيسُ لَرَ بَيْنَ أَنْتُمْ وَرَبِّكُمْ﴾

﴿11. And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Ādam," and they prostrated, except Iblis (Shaytān), he refused to be of those who prostrated.﴾

### Prostration of the Angels to Ādam and Shaytān's Arrogance

Allāh informs the Children of Ādam about the honor of their father and the enmity of Shaytān, who still has envy for them and for their father Ādam. So they should beware of him and not follow in his footsteps. Allāh said,

﴿وَلَقَدْ خَلَقْنَاكُمْ مِّمَّا مَوَرَّتُكُمْ فَلَكُمُ الْأَمْرُ كَذَلِكَ أَنْجُدُوا لَادَمَ فَسَجَدُوا إِلَّا إِبْلِيسُ لَرَ بَيْنَ أَنْتُمْ وَرَبِّكُمْ﴾

﴿And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Ādam," and they prostrated,﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٥٢

قَالَ مَا مَنَعَكُمْ أَلَا تَسْجُدُوا إِذْ أَمْرَتُكُمْ قَالَ أَنَا خَيْرٌ مِّنْ خَلْقِي مِنْ نَارٍ  
وَخَلَقْتَهُ مِنْ طِينٍ ﴿١١﴾ قَالَ فَاهْبِطْ مِنْهَا مَا يَكُونُ لَكَ أَنْ تَكْبَرَ  
فِيهَا فَأَخْرُجْ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٢﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُعْلَمُونَ  
﴿١٣﴾ قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٤﴾ قَالَ فِيمَا أَعْوَيْتَنِي لَا قَدْنَ لَمْ  
صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٥﴾ ثُمَّ لَمَّا يَنْهَا مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ عَلَيْهِمْ  
وَعَنْ أَيْنَهُمْ وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُهُمْ شَكِيرٍ ﴿١٦﴾ قَالَ  
أَخْرُجْ مِنْهَا مَذْهُ وَمَا مَذْخُورًا لَّنْ تَعْلَمَ كُلَّهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ  
أَجْمَعِينَ ﴿١٧﴾ وَيَكَادُمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكَلَّا مِنْ حَيْثُ  
شَتَّمَا لَا تَقْرَبَا هَذِهِ الْشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٨﴾ فَوَسَوسَ  
لَهُمَا الشَّيْطَنُ لِيُبَيِّنَ لَهُمَا وُرْدَيْ عَنْهُمَا مِنْ سُوءِ تَهْمَمِهَا وَقَالَ  
سَاهَنْ كَمَارِيْ كَمَاعِنْ هَذِنَّهُ الْشَّجَرَةُ إِلَّا أَنْ تَكُونَا مَلَكِيْنِ أَوْ كَوْنَا  
مِنَ الْخَالِدِينَ ﴿١٩﴾ وَفَاسَهُمَا إِلَيْ لَكَالِيْنِ التَّصْبِيحِينَ  
فَذَلَّلَهُمَا يَمْرُرُ فَلَمَّا دَأَقَ الشَّجَرَةَ بَدَتْ لَهُمَا سُوءِ تَهْمَمِهَا وَطَفِقَا  
يَعْصِيَانِ عَلَيْهِمَا مِنْ وَرْقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَرْأَيْهُمَا  
عَنْ قِلْكَالِ الْشَّجَرَةِ وَأَقْلَلَ لَكَمَانَ الشَّيْطَانِ لَكَمَادُوْمِينَ ﴿٢٠﴾

This is like His saying,

﴿رَأَدَ قَالَ رَبُّكَ لِلْمَلَائِكَةَ إِنِّي خَلَقَتُ  
شَكِيرًا مِنْ سُلْطَنِي فَإِنْ حَكَلَ  
تَسْتُرُونَ ﴿٢١﴾ لَوْلَا سَوْءَتِهِ وَنَعْنَتِهِ  
بَنْ دُرْسِيْ فَقَعُوا لَهُ سَجِيلِينَ ﴿٢٢﴾﴾

¶ And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him." [15:28-29].

After Allāh created Ādam with His Hands from dried clay of altered mud and

made him in the shape of a human being, He blew life into him and ordered the angels to prostrate before him, honoring Allāh's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblīs did not prostrate. We explained this subject in the beginning of Sūrat Al-Baqarah.

Therefore, the Āyah (7:11) refers to Ādam, although Allāh used the plural in this case, because Ādam is the father of all mankind. Similarly, Allāh said to the Children of Israel who lived during the time of the Prophet ﷺ,

﴿وَنَلَّنَا عَلَيْكُمُ الظَّاءَ وَأَزْلَلْنَا عَلَيْكُمُ الْمَنَّ وَالْكَلْوَنَ﴾

¶ And We shaded you with clouds and sent down on you manna and the quail, [2:57]

This refers to their forefathers who lived during the time of

Moses. But, since that was a favor given to the forefathers, and they are their very source, then the offspring have also been favored by it. This is not the case in:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْطَنَةٍ بَيْنَ طَينٍ﴾

﴿And indeed We created man out of an extract of clay (water and earth.)﴾ [23:12]

For this merely means that Ādam was created from clay. His children were created from *Nutfah* (mixed male and female sexual discharge). This last Āyah is thus talking about the origin of mankind, not that they were all created from clay, and Allāh knows best.

﴿قَالَ إِنَّمَا تَعْلَمُ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

¶12. (Allāh) said : "What prevented you (O Iblīs) that you did not prostrate, when I commanded you?" Iblīs said : "I am better than him (Ādam), You created me from fire, and him You created from clay." ¶

Allāh said,

﴿فَإِنَّمَا تَعْلَمُ أَنَا خَيْرٌ﴾

﴿What prevented you (O Iblīs) that you did not prostrate﴾ [7:12]

meaning, what stopped and hindered you from prostrating after I ordered you to do so, according to Ibn Jarīr. This meaning is sound, and Allāh knows best. Iblīs, may Allāh curse him, said,

﴿إِنَّمَا تَعْلَمُ أَنَا خَيْرٌ﴾

¶*I am better than him (Ādam)*¶, and this excuse is worse than the crime itself! *Shayṭān* said that he did not obey Allāh because he who is better cannot prostrate to he who is less. *Shayṭān*, may Allāh curse him, meant that he is better than Ādam, "So how can You order me to prostrate before him?" *Shayṭān* said that he is better than Ādam because he was created from fire while, "You created him from clay, and fire is better." The cursed one looked at the origin of creation not at the honor bestowed, that is, Allāh creating Ādam with His Hand and blowing life into him. *Shayṭān* made a false comparison when confronted by Allāh's command,

﴿فَنَعَرُوا لَهُ سَجِدِينَ﴾

«“Then you fall down prostrate to him”»[38:72].

Therefore, *Shaytān* alone contradicted the angels, because he refused to prostrate. He, thus, became ‘*Ablasa*’ from the mercy, meaning, lost hope in acquiring Allāh’s mercy. He committed this error, may Allāh curse him, due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, for - bearing, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed *Shaytān* to failure, while the origin of Ādām led him to return to Allāh with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allāh’s forgiveness and pardon for it.

Muslim recorded that ‘Āishah said that the Messenger of Allāh ﷺ said,

«خَلَقْتِ الْمَلَائِكَةَ مِنْ نُورٍ وَخَلَقْتِ إِبْلِيسَ مِنْ مَارِجٍ مِنْ نَارٍ وَخَلَقْتِ آدَمَ مِنْ مَوْضِفٍ لَكُمْ»

«The angels were created from light, *Shaytān* from a smokeless flame of fire, while Ādām was created from what was described to you». <sup>[1]</sup>

### Iblīs was the First to use *Qiyās* (Analogical Comparison)

Ibn Jarīr recorded that Al-Hasan commented on *Shaytān*’s statement,

﴿خَلَقْنَا مِنْ نَارٍ وَخَلَقْنَاهُمْ مِنْ طِينٍ﴾

«“You created me from fire, and him You created from clay.”»

“Iblīs used *Qiyās* [analogy], and he was the first one to do so.” <sup>[2]</sup> This statement has an authentic chain of narration. Ibn Jarīr recorded that Ibn Sirīn said, “The first to use *Qiyās* was Iblīs, and would the sun and moon be worshipped if it was not

<sup>[1]</sup> Muslim 4 :2294.

<sup>[2]</sup> At-Tabari 12 :328 .

for *Qiyās*?<sup>[1]</sup> This statement also has an authentic chain of narration.

﴿قَالَ نَاهِيْتُ وَهَا مَا يَكُونُ لَكَ أَنْ تَكْبِرَ فِيهَا تَأْمُرُ إِنَّكَ مِنَ الظَّاغِنِينَ ﴾ ﴿قَالَ أَنْظِرْنِي إِنَّكَ بِهِمْ مُّشْرِنٌ ﴾ ﴿قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴾﴾

¶13. (Allāh) said : “(O Iblīs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.”»

¶14. (Iblīs) said : “Allow me respite till the Day they are raised up (the Day of Resurrection).”»

¶15. (Allāh) said : “You are of those resited.”»

Allāh ordered Iblīs;

﴿فَانْبَذْتُهُ مِنْهَا﴾

¶Get down from this» “because you defied My command and disobeyed Me. Get out, it is not for you to be arrogant here,” in Paradise, according to the scholars of *Tafsīr*. It could also refer to particular status which he held in the utmost highs. Allāh said to Iblīs,

﴿تَأْمُرُ إِنَّكَ مِنَ الظَّاغِنِينَ﴾

¶Get out, for you are of those humiliated and disgraced.”»

as just recompense for his ill intentions, by giving him the opposite of what he intended (arrogance). This is when the cursed one remembered and asked for respite until the Day of Judgment,

﴿أَنْظِرْنِي إِنَّكَ بِهِمْ مُّشْرِنٌ ﴾ ﴿قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴾﴾

¶Then allow me respite till the Day they are raised up. (Allāh) said : “Then you are of those resited.”» [15: 36-37]

Allāh gave *Shaytān* what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.

﴿قَالَ إِنَّمَا أَغْوَيْتَنِي لِأَقْتَدَنِي ثُمَّ صَرَطْتَنِي إِلَيْهِمْ بَيْنَ يَدِيْهِمْ وَبَيْنَ خَلْيَهِمْ وَعَنْ أَنْتَهِمْ وَعَنْ شَلَّيَهِمْ وَلَا يَجِدُ أَكْثَرُهُمْ شَكِيرِكَ﴾

<sup>[1]</sup> At-Tabari 12:328.

﴿16. (Iblīs) said: "Because You have 'Aghwaytni', surely, I will sit in wait against them (human beings) on Your straight path.

﴿17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful."﴾

Allāh said that after He gave respite to Shaytān,

﴿إِنَّ بُرُّهُ يَمْلُؤُنَّهُ﴾

﴿till the Day they are raised up (resurrected)﴾

and Iblis was sure that he got what he wanted, he went on in defiance and rebellion. He said,

﴿فَيَا أَغْوَيْتَنِي لَأَعْدَدَ لَمْ يَرْجِعُكَ الْمُسْتَقِيمُ﴾

﴿"Because You have 'Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path."﴾

meaning, as You have sent me astray. Ibn 'Abbās said that 'Aghwaytani' means, "Misguided me."<sup>[1]</sup> Others said, "As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for." He went on,

﴿صِرَاطُكَ الْمُسْتَقِيمُ﴾

﴿Your straight path﴾, the path of truth and the way of safety. I (Iblis) will misguide them from this path so that they do not worship You Alone, because You sent me astray. Mujāhid said that the 'straight path', refers to the truth. Imām Ahmad recorded that Saburah bin Abi Al-Fākih said that he heard the Messenger of Allāh ﷺ saying,

إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطْرُقَيِّ الْإِسْلَامِ، فَقَعَدَ لَهُ بِطْرُقَيِّ الْإِسْلَامِ، قَالَ: أَشْلِّمْ وَتَذَرْ  
دِينَكَ وَوَبِنَ آبَائَكَ؟ قَالَ: فَعَصَاهُ وَأَسْلَمَ، قَالَ: فَعَدَ لَهُ بِطْرُقَيِّ الْهُجْرَةِ فَقَالَ:  
أَنْهَا جَرُّ وَتَذَدُّعُ أَرْضَكَ وَسَمَاءَكَ؟ وَإِنَّمَا مَثُلَ الْمُهَاجِرُ كَالْفَرَسِ فِي الطُّولِ، فَعَصَاهُ  
وَهَاجَرَ، ثُمَّ قَعَدَ لَهُ بِطْرُقَيِّ الْجِهَادِ وَهُوَ جِهَادُ النَّفْسِ وَالْمَالِ، قَالَ: تَقْبَلُ فَتَقْبَلُ  
فَتَكْبُحُ الْمَرْأَةَ وَيَقْسُمُ الْمَالُ، قَالَ: فَعَصَاهُ وَجَاهَهُ، وَقَالَ رَسُولُ اللهِ ﷺ: «فَمَنْ  
فَعَلَ ذَلِكَ مِنْهُمْ فَنِتَّ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ قُلْ كَانَ حَقًّا عَلَى

<sup>[1]</sup> At-Tabari 12:332.

اللَّهُ أَنْ يُذْجِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًا عَلَى اللَّهِ أَنْ يُذْجِلَهُ الْجَنَّةَ أَوْ وَقَصَّهُ دَابَّةٌ  
كَانَ حَقًا عَلَى اللَّهِ أَنْ يُذْجِلَهُ الْجَنَّةَ»

«Shayṭān sat in wait for the Son of Ādām in all his paths. He sat in the path of Islām, saying, ‘Would you embrace Islām and abandon your religion and the religion of your forefathers?’ However, the Son of Ādām disobeyed Shayṭān and embraced Islām. So Shayṭān sat in the path of Hijrah (migration in the cause of Allāh), saying, ‘Would you migrate and leave your land and sky?’ But the parable of the Muḥājir is that of a horse in his stamina. So, he disobeyed Shayṭān and migrated. So Shayṭān sat in the path of Jihād, against one’s self and with his wealth, saying, ‘If you fight, you will be killed, your wife will be married and your wealth divided.’ So he disobeyed him and performed Jihād. Therefore, whoever among them (Children of Ādām) does this and dies, it will be a promise from Allāh that He admits him into Paradise. If he is killed, it will be a promise from Allāh that He admits him into Paradise. If he drowns, it will be a promise from Allāh that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allāh that He admits him into Paradise.»<sup>[1]</sup>

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on:

﴿فَمِنْ لَا يَتَّبِعُهُمْ بَلْ يَنْأَيُهُمْ﴾

«Then I will come to them from before them»

Raising doubts in them concerning their Hereafter,

﴿وَرَبِّنَ خَلِيلَهُمْ﴾

«and (from) behind them», making them more eager for this life,

﴿وَرَعَنَ أَبْشِرَهُمْ﴾

«from their right», causing them confusion in the religion,

﴿وَرَعَنَ شَمَائِلَهُمْ﴾

«and from their left» luring them to commit sins.”<sup>[2]</sup>

This is meant to cover all paths of good and evil. Shayṭān

<sup>[1]</sup> Ahmad 3:483.

<sup>[2]</sup> At-Tabari 12:338.

discourages the people from the path of good and lures them to the path of evil. Al-Ḥākam bin Abbān said that Ikrimah narrated from Ibn 'Abbās concerning the Āyah,

﴿لَمْ يَأْتِهِمْ بِنَارٍ مِّنْ أَنْفُسِهِمْ وَمِنْ خَلْقِهِمْ وَمِنْ مَا يَصِيرُونَ﴾

*«Then I will come to them from before them and behind them, from their right and from their left,»*

"He did not say that he will come from above them, because the mercy descends from above."<sup>[1]</sup> 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَلَا يَجِدُ أَكْثَرُهُمْ شَاكِرِينَ﴾

*«and You will not find most of them to be thankful.»*

"means, those who single Him out [in worship]."<sup>[2]</sup> When Shaytān said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allāh said,

﴿وَلَئِنْ سَعَى عَنْهُمْ إِلَيْهِ شَيْءٌ فَلَمْ يَجِدُوهُ إِلَّا فِي أَنفُسِهِمْ﴾ وَمَا كَانَ لَهُ عَلَيْهِ  
﴿إِنْ سُلْطَنٌ إِلَّا يَتَعَلَّمُ مَنْ يُؤْمِنُ بِالآخِرَةِ يَتَعَلَّمُ هُوَ مِنْهَا فِي شَيْءٍ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ  
كَفِيلٌ﴾

*«And indeed Iblīs (Shaytān) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.»* [34:20-21].

This is why there is a Ḥadīth that encourages seeking refuge with Allāh from the lures of Shaytān from all directions. Imām Aḥmad narrated that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ used to often recite this supplication in the morning and when the night falls,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْغَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْغُفرَانَ وَالْغَافِيَةَ فِي  
دِينِي وَدُنْيَايِ وَأَهْلِي وَمَالِي، اللَّهُمَّ اشْتَرِ عَزْرَاتِي وَآمِنْ رَوْحَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ  
بَيْنِ يَدَيِّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شَمَائِلِي وَمِنْ قَوْقَيْ وَأَمُوذْ بِعَطْمَتِكَ أَنْ أَغْتَالَ  
مِنْ تَحْتِي»

<sup>[1]</sup> At-Tabārī 12:341.

<sup>[2]</sup> At-Tabārī 12:342.

**«O Allâh! I ask You for well-being in this life and the Hereafter. O Allâh! I ask You for pardon and well-being in my religion, life, family and wealth. O Allâh! Cover my errors and reassure me in times of difficulty. O Allâh! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.»**

Waki' commented (about being killed from below), "This refers to earthquakes." [1] Abu Dâwud, An-Nasâ'i, Ibn Mâjah, Ibn Hibbân and Al-Hâkim collected this *Hadîth*, [2] and Al-Hâkim said, "Its chain is *Şâhih*."

﴿أَلْتَهِجْ بِنَبَّا مَذُونًا مَنْهُورًا لَئِنْ تَعْكِدْ مِنْهُمْ لَا لَذَّةٌ جَهَنَّمْ مِنْكُمْ أَنْتُمْ بِهِنَّ﴾

¶18. (Allâh) said (to Iblîs): "Get out from this (Paradise), *Madh'ûman Madhûra*. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all." ¶

Allâh emphasized His cursing, expelling, banishing and turning Shaytan away from the uppermost heights, saying:

Ibn Jarîr said, "As for *Madh'ûm*, it is disgraced." And he said, "*Madhûr* is the distanced, that is, he is banished and expelled." [3] 'Abdur-Rahmân bin Zayd bin Aslam said, "We do not know of any who is *Madh'ûh* and *Madhmûm* except for one." [4] Sufyân Ath-Thawri narrated from Abu Ishâq from At-Tamîmi from Ibn 'Abbâs,

﴿أَلْتَهِجْ بِنَبَّا مَذُونًا مَنْهُورًا﴾

¶*Get out from this (Paradise), Madh'ûman Madhûra* ¶ "despised." [5] 'Ali bin Abi Talhah reported that Ibn 'Abbâs commented on,

﴿أَلْتَهِجْ بِنَبَّا مَذُونًا مَنْهُورًا﴾

¶*Get out from this (Paradise), Madh'ûman Madhûra* ¶ [7:18]

"Belittled and despised", [6] while As-Suddî commented,

[1] Ahmad 2:25.

[2] Abu Dâwud 5:315, An-Nasâ'i 8:282, Ibn Mâjah 2:1273, Ibn Hibbân 2:155 and Al-Hâkim 1:517.

[3] At-Tabari 12:342.

[4] At-Tabari 12:344.

[5] At-Tabari 12:344.

[6] At-Tabari 12:343.

"Hateful and expelled." <sup>[1]</sup> Qatādah commented, "Cursed and despised", <sup>[2]</sup> while Mujaħid said, "Expelled and banished." <sup>[3]</sup> Ar-Rabi' bin Anas said that 'Madh'ūm' means banished, while, 'Madħūra' means belittled. <sup>[4]</sup> Allāh said,

﴿لَئِنْ تَعْكِرْ بِنَهْمَ لِأَنْلَادَ جَهَنَّمْ يُكَثِّمْ أَجْوَنَ﴾

﴿Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.﴾

This is similar to

﴿قَالَ أَذْهَبْ فَنَّ تَعْكِرْ بِنَهْمَ جَهَنَّمْ جَرَاهَ مَوْفُرَا﴾ <sup>﴿١﴾</sup>  
 يَنْهَى يَصْوِيْكَ رَأْيِلَبْ عَلَيْهِمْ يَتَبَلَّكَ وَرَجِيلَكَ وَشَارِكَهُمْ فِي الْأَمْوَالِ وَالْأُولَادِ وَعَنْهُمْ وَمَا  
 يَعْدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾ <sup>﴿٢﴾</sup> إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِ شُغْلٌ وَكَنْ يَرِيكَ  
وَكَلِّا﴾ <sup>﴿٣﴾</sup>

﴿(Allāh) said : "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. And gradually delude those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shaytān promises them nothing but deceit. "Verily, My servants - you have no authority over them. And All-Sufficient is your Lord as a Guardian."﴾ [17:63-65]

﴿وَرَهَامْ أَسْكَنْ أَنْ رَزَبِكَ الْجَنَّةَ فَكَلَّا مِنْ حَيْثُ يَشَاءُ وَلَا قَرَبَاهَا هَذِهِ الشَّجَرَةُ تَكَوَّنُوا مِنْ  
 الظَّلَمِيْنَ﴾ <sup>﴿٤﴾</sup> تَوَسُّسُ لَهَا الشَّيْطَانُ لِيَبْرُئَ لَهَا مَا دُرِيَ عَنْهَا مِنْ سُوءِهِمَا وَقَالَ مَا تَهْكِمُ رَبِّكِمَا  
 عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مُلَكِّنَ أَوْ تَكُونَا مِنْ الْمُنْتَدِلِيْنَ﴾ <sup>﴿٥﴾</sup> وَفَاسِمَهُمَا إِنِّي لَكُمَا لَيْنَ  
الشَّيْسِيْكَ﴾ <sup>﴿٦﴾</sup>

﴿19. "And O Ādām! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrongdoers.﴾

﴿20. Then Shaytān whispered suggestions to them both in order

[1] At-Tabari 12:343.

[2] At-Tabari 12:343.

[3] At-Tabari 12:343.

[4] At-Tabari 12:344.

*to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."*"

﴿21. And he Qāsamahuma: "Verily, I am one of the sincere well-wishers for you both."

### **Shaytān's Deceit with Ādam and Hawwā' and Their eating from the Forbidden Tree**

Allāh states that He allowed Ādam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree. We have already discussed this in Sūrat Al-Baqarah. Thus, Shaytān envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying.

﴿وَقَالَ﴾

﴿He (Shaytān) said﴾ uttering lies and falsehood,

﴿فَنَا هُنَّكَا رَبِّكَا عَنْ هَذِهِ الْشَّجَرَةِ إِلَّا أَنْ تَكُونَا مُلْكَيْنَ﴾

﴿"Your Lord did not forbid you this tree save you should become angels..."﴾

meaning, so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both, he said. In another Āyah,

﴿فَأَلْ يَقَادُمُ هَلْ أَدْلُكَ عَلَى شَجَرَةِ الْخَلْدِ وَمُلْكٍ لَا يَبْلُغُ﴾

﴿Shaytān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾ [20:120].

Here, the wording is similar, so it means, 'so that you do not become angels' as in;

﴿بِيَتِنَ اللَّهُ لَكُمْ أَنْ تَضْلُلُوا﴾

﴿(Thus) does Allāh make clear to you (His Law) lest you go astray.﴾ [4:176]

meaning, so that you do not go astray, and,

﴿وَأَنْقَنَ فِي الْأَرْضِ رَوْبَرَاتٍ أَنْ تَبْيَدَ بِكُمْ﴾

﴿And He has affixed into the earth mountains standing firm,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
١٥٣  
فَالْأَرْبَابُ اطْلَمْنَا أَنْفُسَنَا وَإِنْ لَرْتَ تَقْفِرُ لَنَا وَرَحَمْنَا لَنْ كُونَنَا مِنْ  
الْخَسِيرِينَ ﴿٢٩﴾ قَالَ أَهْيَطُوا بِعَصْكُمْ لِيَعْضِ عَدُوِّكُمْ فِي  
الْأَرْضِ مُسْتَقْرًّا وَمُتَنَعِّثًا إِلَى حِينِ ﴿٣٠﴾ قَالَ فِيهَا حَيَوْنَ وَفِيهَا  
تَمَوْلُونَ وَمِنْهَا تَخْرُجُونَ ﴿٣١﴾ يَتَبَعِيْهِ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ بِرَبِّيْسَا  
بُوْرَى سَوَّهْ تَكْمُمُوهُمْ وَرِيشَاوْ بِلَاسَ الْفَوْقَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ  
مَا يَنْتَهِ اللَّهُ عَلَيْهِمْ يَدُّكُونَ ﴿٣٢﴾ يَتَبَعِيْهِ آدَمَ لَا يَقْنَعُنَّكُمْ  
الشَّيْطَنُ كَمَا أَخْرَجَ أَبُوكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا بِإِسْهَمَا  
لِيَرِهِمَا سَوْءَهِمَا إِنَّهُ بَرَنَكُمْ هُوَ وَرِيلَهُمْ وَمِنْ حِثَّ لَأَنْزُوهُمْ  
إِنَّا جَعَلْنَا الشَّيْطَنَ أُولَيَّةً لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٣٣﴾ وَإِذَا فَعَلُوا  
فَنَجْسَهَ قَالُوا وَجَدْنَا عَلَيْهِمَا بَأْبَانَاهُنَّا وَاللَّهُ أَمْرَنَا يَا هَاهَا قَلْ إِنَّ اللَّهَ  
لَا يَأْمُرُ بِالْفَحْشَاءِ أَنْقَوْلُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٤﴾ قَلْ  
أَسْرِيْقِيْ بالْقِسْطِ وَأَقِيسُمُوا وَجُوهَكُمْ عِنْدَكُلِّ مَسْجِدٍ  
وَأَدْعُوهُمْ مُخْلِصِينَ لَهُ الدِّينِ كَمَا بَدَأُوكُمْ تَمَوْدُونَ ﴿٣٥﴾ فَرِيقًا  
هَذِي وَفِيْقًا حَقِّ عَلَيْهِمُ الضَّلَالُ لَهُمْ أَنْهَدُوا الشَّيْطَنَ  
أَوْلَيَّهُمْ مِنْ دُونِ اللَّهِ وَيَخْسِبُونَ أَنَّهُمْ مُهَدَّدُونَ ﴿٣٦﴾

*lest it should  
shake with you;* [16:15]  
that is, so that the  
earth does not shake  
with you.

﴿And he Qāsamahuma﴾, swore to them both by Allāh, saying,

﴿إِنَّ لِكُلَّ تِينٍ الشَّيْبَت﴾  
 "Verily, I am one of  
 the sincere well-wishers  
 for you both." ﴿for  
 I was here before  
 you and thus have  
 better knowledge of  
 this place.

It is a fact that the believer in Allāh might sometimes become the victim of deceit. Qatādah commented on this

*Āyah*, “*Shayṭān* swore by Allāh, saying, ‘I was created before you, and I have better knowledge than you. Therefore, follow me and I will direct you.’”

**فَلَمَّا هَمَرَ فَلَمَّا دَانَ الْجَوَافِ بَدَتْ لَهُ سَوْدَاهَا وَطَبَقَنَا يَخْصِفَانِ عَلَيْهَا مِنْ دَرَقِ الْمَنَّةِ**  
**وَكَادَنَاهَا رَهِيَّا أَزَرَ أَبْكَمَا عَنْ يَلْكَا الشَّجَرَةِ وَأَقْلَ لَكَمَا إِنَّ الشَّبَابَنَ لَكَمَا عَدَ شَبَابَنَ ۖ فَالْأَ**

¶22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise. And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaytân is an open enemy unto you?"

﴿23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."﴾

Ubayy bin Ka'b said, "Ādam was a tall man, about the height of a palm tree, and he had thick hair on his head. When he committed the error that he committed, his private part appeared to him while before, he did not see it. So he started running in fright through Paradise, but a tree in Paradise took him by the head. He said to it, 'Release me,' but it said, 'No, I will not release you.' So his Lord called him, 'O Ādam! Do you run away from Me?' He said, 'O Lord! I felt ashamed before You.'"<sup>[1]</sup> Ibn Jarir and Ibn Marduwah collected this statement using several chains of narration from Al-Hasan from Ubayy bin Ka'b who narrated it from the Prophet ﷺ.<sup>[2]</sup> However, relating the *Hadīth* to Ubayy is more correct.

Ibn 'Abbās commented on the Āyah,

﴿وَلَمْ يَرْجِعُوا بِغَيْرِ مَا أُنزِلَتْ إِلَيْهِمْ﴾

﴿And they began to cover themselves with the leaves of Paradise.﴾

"Using fig leaves."<sup>[3]</sup> This statement has an authentic chain of narration leading to Ibn 'Abbās. Mujāhid said that they began to cover themselves with the leaves of Paradise, "Making them as a dress (or garment)."<sup>[4]</sup> Commenting on Allah's statement,

﴿بَنَعَ عَنْهُمَا لِيَأْسِفُوا﴾

﴿Stripping them of their raiment﴾ [7:27]

Wahb bin Munabbih said, "The private parts of Ādam and Hawwā' had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them." Ibn Jarir reported this statement with an authentic chain of narration.<sup>[5]</sup>

Abdur-Razzāq reported from Qatādah, "Ādam said, 'O Lord!

<sup>[1]</sup> At-Tabari 12:354.

<sup>[2]</sup> At-Tabari 12:352.

<sup>[3]</sup> At-Tabari 12:354.

<sup>[4]</sup> At-Tabari 12:353.

<sup>[5]</sup> At-Tabari 12:355.

What if I repented and sought forgiveness?' Allāh said, 'Then, I will admit you into Paradise.' As for *Shaytān*, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for."<sup>[1]</sup> Ad-Dahhāk bin Muzāhib commented,

﴿رَبِّنَا مَلَكَنَا أَنْشَأَنَا وَلَنْ أُرْتَفَعَنَّا وَرَجَحَنَا لَكَوْنَنَا مِنَ الظَّالِمِينَ﴾

«Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.»

"These are the words that Ādām received from his Lord."<sup>[2]</sup>

﴿قَالَ أَنْبِطُوا بِعِشْنَجَ لِيَقْعِنَ عَنْهُ وَلَكُمْ فِي الْأَرْضِ مُسْتَرٌ وَمَسْتَعِنٌ إِنْ جِئْنَاهُ فَإِنَّ فِيهَا مُغْبَرَةً وَرَفِيقَاهَا تَمْوِيلَهُنَّ وَمِنْهَا تَمْرِيجُونَ﴾

¶24. (Allāh) said: "Get down, one of you an enemy to the other. On earth will be a dwelling place for you and an enjoyment for a time."»

¶25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).»

## Sending Them All Down to Earth

It was said that,

﴿أَنْبِطُوا﴾

«Get down», was addressed to Ādām, Hawwā', Iblis and the snake. Some scholars did not mention the snake, and Allāh knows best. The enmity is primarily between Ādām and Iblis, and Hawwā' follows Ādām in this regard. Allāh said in Sūrah Tā Hā,

﴿أَنْبِطُ مِنْهَا جَيْسَانًا﴾

«"Get you down (from the Paradise to the earth), both of you, together..."» [20:123].

If the story about the snake is true, then it is a follower of Iblis. Some scholars mentioned the location on earth they were sent down, but these accounts are taken from the Israelite tales, and only Allāh knows if they are true. If having known these areas was useful for the people in matters of religion or

<sup>[1]</sup> Abdur-Razzāq 2:226. See Sūrat Al-Baqarah 2:37.

<sup>[2]</sup> At-Tabari 12:357.

life, Allâh would have mentioned them in His Book, and His Messenger ﷺ would have mentioned them too. Allâh's statement,

﴿وَلَكُنْ فِي الْأَرْضِ مُسْتَقْرٌ وَمَتْعٌ إِلَّا جِنَّةٌ﴾

﴿On earth will be a dwelling place for you and an enjoyment for a time.﴾

means, on earth you will have dwellings and known, designated, appointed terms that have been recorded by the Pen, counted by Predestination and written in the First Record.

﴿فَالْأَرْضُ مَوْلَانَا وَفِيهَا تَحْيَوْنَ وَمَنْهَا مُخْرَجُونَ﴾

﴿He (Allâh) said : "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected)."\﴾

This Ayah is similar to Allâh's other statement,

﴿وَمَنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِدْنَاكُمْ وَمَنْهَا مُخْرِجُكُمْ تَارَةً أُخْرَى﴾

﴿Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.﴾ [20:55].

Allâh states that He has made the earth a dwelling place for the Children of Âdâm, for the remainder of this earthly life. On it, they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allâh will gather the first and last of creatures and reward or punish each according to his or her deeds.

﴿بَنَيْتُ مَادِمَ قَدْ أَرْزَكْنَا عَلَيْكُنْ لِيَكُنْ يُورِي سُوقَبِكُمْ وَرِيشَتَا وَلِيَاشَ الْقَوْنَى ذَلِكَ خَيْرٌ ذَلِكَ بَنَى  
مَائِيَشَ اَلُو لَمَلَمَهُ بِلَكْرُونَ﴾

﴿26. O Children of Âdâm! We have bestowed Libâs (raiment) upon you to cover yourselves with, and as Rîsh (adornment); and the Libâs (raiment) of Taqwâ, that is better. Such are among the Ayât of Allâh, that they may remember.﴾

### **Bestowing Raiment and Adornment on Mankind**

Allâh reminds His servants that He has given them Libâs and Rîsh. Libâs refers to the clothes that are used to cover the private parts, while Rîsh refers to the outer adornments used

for purposes of beautification. Therefore, the first type is essential while the second type is complimentary. Ibn Jarīr said that *Rīsh* includes furniture and outer clothes.<sup>[1]</sup>

'Abdur-Rahmān bin Zayd bin Aslam commented on the Āyah,

﴿وَلِمَّا شَاءَ اللَّهُ وَعَلَىٰ هُنَّا مُهْكَمٌ﴾

﴿and the Libās (raiment) of Taqwā...﴾ "When one fears Allāh, Allāh covers his errors. Hence the 'Libās of Taqwā' (that the Āyah mentions)."<sup>[2]</sup>

﴿يَقِنَّ أَدَمَ لَا يَقْنَعُكُمُ الْشَّيْطَانُ كَمَا لَقَرَأَ أُولَئِكُمْ بِنَ الْجَنَّةِ يَنْعِزُ عَنْهُمَا لِيَأْتِهِمَا سُوءُهُمَا إِنَّمَا يَرَكُمُ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَهُمُ إِنَّا جَعَلْنَا الْشَّيْطَانَ أَذْرِيقَةً لِلَّذِينَ لَا يُؤْمِنُونَ﴾



﴿27. O Children of Ādam! Let not Shaytān deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the Shaytānīn friends of those who believe not.﴾

### Warning against the Lures of Shaytān

Allāh warns the Children of Ādam against Iblis and his followers, by explaining about his ancient enmity for the father of mankind, Ādam peace be upon him. Iblis plotted to have Ādam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and fatigue (this life) and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred (from Shaytān towards Ādam and mankind). Allāh said in a similar Āyah,

﴿أَفَتَشَدُّدُونَ وَرُزْقُهُمْ أُولَئِكَةُ مِنْ دُونِنَا وَهُنْ كُمْ عَذُولُ يُقْسِنُ لِلظَّالِمِينَ بِهِ لَا﴾

﴿Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me, while they are enemies to you? What an evil is the exchange for the wrongdoers.﴾ [18:50].

﴿وَإِذَا فَسَلُوا فِي جَهَنَّمَةَ قَاتَلُوا وَجَنَّدُوا عَلَيْنَا مَا يَمْلَأُنَا وَاللَّهُ أَسْرَنَا يَهُنُّ فَلَمْ يَكُنْ اللَّهُ لَا يَأْتِشُ بِالْحَسَنَاتِ﴾

<sup>[1]</sup> At-Tabari 12:364.

<sup>[2]</sup> At-Tabari 12:368.

أَتَقُولُنَا عَلَى الَّذِي مَا لَا تَعْلَمُونَ ﴿٤٧﴾ قُلْ أَرَأَيْتَ بِالْفَسْطِيلِ ؎ أَفَلَمْ يَرْجِعُوكُمْ إِذْ كُلْنَيْتُمْ  
تَسْبِيحًا وَإِذْ عَرَهُ مُخْلِصِيكَ لَهُ أَئِنَّكُمْ كَانُوكُمْ تَمُوْدُونَ ﴿٤٨﴾ فَإِنَّمَا هَذِهِ وَقَيْدًا حَقَّ عَنِّيْتُمْ  
أَنَّ الْأَنْسَلَةَ لِأَنَّهُمْ أَنْهَدُوا الظَّبَابِلَنَّ أُولَاهُمْ بَنْ دُونَ أَنَّهُمْ رَجَبُوتُمْ أَنَّهُمْ مُهَنْدُونَ ﴿٤٩﴾

﴿28. And when they commit a Fâhišah, they say: "We found our fathers doing it, and Allâh has commanded it for us." Say: "Nay, Allâh never commands Fâhišah. Do you say about Allâh what you know not?"﴾

﴿29. Say: "My Lord has commanded justice and that you should face Him only, in every Masjid and invoke Him only, making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being again."﴾

﴿30. A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayâṭin as supporters instead of Allâh, and think that they are guided.﴾

### **Disbelievers commit Sins and claim that Allâh commanded Them to do so!**

Mujâhid said, "The idolators used to go around the House (*Ka'bah*) in *Tawâf* while naked, saying, 'We perform *Tawâf* as our mothers gave birth to us.' The woman would cover her sexual organ with something saying, 'Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at!).'" Allâh sent down the Ayah,

﴿وَرَدَا فَعَلَوْا نَحْمَنَةً ثَالِثًا وَجَدَنَا عَلَيْهَا بَاهِنَّا وَاللهُ أَمْرُنَا﴾

﴿And when they commit a Fâhišah (sin), they say: "We found our fathers doing it, and Allâh has commanded it for us."﴾ [7:28]<sup>[1]</sup>

I say, the Arabs, with the exception of the Quraysh, used to perform *Tawâf* naked. They claimed they would not make *Tawâf* while wearing the clothes that they disobeyed Allâh in. As for the Quraysh, known as *Al-Hums*,<sup>[2]</sup> they used to

<sup>[1]</sup> Literally: strictly religious. Called such, as they used to say, 'We are the people of Allâh, we shall not go out of the sanctuary.'

<sup>[2]</sup> At-Tabari 12:377.

perform *Tawāf* in their regular clothes. Whoever among the Arabs borrowed a garment from one of *Al-Hums*, he would wear it while in *Tawāf*. And whoever wore a new garment, would discard it and none would wear it after him on completion of *Tawāf*. Those who did not have a new garment, or were not given one by *Al-Hums*, then they would perform *Tawāf* while naked. Even women would go around in *Tawāf* while naked, and one of them would cover her sexual organ with something and proclaim, "Today, a part or all of it will appear, but whatever appears from it I do not allow it." Women used to perform *Tawāf* while naked usually at night. This was a practice that the idolators invented on their own, following only their forefathers in this regard. They falsely claimed that what their forefathers did was in fact following the order and legislation of Allāh. Allāh then refuted them, Allāh said,

﴿فَإِذَا فَعَلُوا فَحْشَةً قَاتِلُوا وَبَدَنُوا عَلَيْهَا مَا بَدَنُوا وَاللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ﴾

﴿And when they commit a Fāhishah, they say: "We found our fathers doing it, and Allāh has commanded it for us."﴾

**Allāh does not order *Fahshā'*, but orders Justice and Sincerity**

Allāh replied to this false claim,

﴿فَقُلْ﴾

﴿Say, O Muḥammad, to those who claimed this,

﴿إِنَّ اللَّهَ لَا يَأْنِي بِالْفَحْشَاتِ﴾

﴿"Nay, Allāh never commands *Fahshā'*..."﴾

meaning, the practice you indulge in is a despicable sin, and Allāh does not command such a thing.

﴿أَتَقُولُونَ عَلَى اللَّهِ مَا لَا يَعْلَمُ﴾

﴿"Do you say about Allāh what you know not?"﴾

that is, do you attribute to Allāh statements that you are not certain are true? Allāh said next,

﴿فَلَمَّا أَرَى نَبِيًّا يَأْكُلُ طَعَمًا﴾

﴿Say: "My Lord has commanded justice, (fairness and honesty)"﴾,

﴿وَأَقِسُّوا وُجُوهُكُمْ عِنْ كُلِّ مُتَبَدِّلٍ رَّازِغَةٍ مُّخْلِصِبَ لَهُ الَّذِينَ﴾

﴿And that you should face Him only, in every Masjid, and invoke Him only making your religion sincere to Him...﴾

This Ayah means, Allâh commands you to be straightforward in worshipping Him, by following the Messengers who were supported with miracles and obeying what they conveyed from Allâh and the Law that they brought. He also commands sincerity in worshipping Him, for He, Exalted He is, does not accept a good deed until it satisfies these two conditions: being correct and in conformity with His Law, and being free of Shirk.

### The Meaning of being brought into Being in the Beginning and brought back again

Allâh's saying

﴿كَمَا بَدَأْتُمْ تَوُدُونَ﴾

﴿As He brought you in the beginning, so shall you be brought into being again﴾ [7:29]. Until;

﴿أَلْفَلَكَلَهُ﴾

﴿error.﴾ There is some difference over the meaning of:

﴿كَمَا بَدَأْتُمْ تَوُدُونَ﴾

﴿As He brought you in the beginning, so shall you be brought into being again.﴾

Ibn Abi Najîh said that Mujâhid said that it means, "He will bring you back to life after you die." <sup>[1]</sup> Al-Hasan Al-Bâṣrî commented, "As He made you begin in this life, He will bring you back to life on the Day of Resurrection." <sup>[2]</sup> Qatâdah commented on:

﴿كَمَا بَدَأْتُمْ تَوُدُونَ﴾

﴿As He brought you in the beginning, so shall you be brought into being again.﴾

<sup>[1]</sup> At-Tabari 12:385.

<sup>[2]</sup> At-Tabari 12:385.

"He started their creation after they were nothing, and they perished later on, and He shall bring them back again."<sup>[1]</sup> 'Abdur-Rahmān bin Zayd bin Aslam said, "As He created you in the beginning, He will bring you back in the end."<sup>[2]</sup> This last explanation was preferred by Abu Ja'far Ibn Jarīr and he supported it with what he reported from Ibn 'Abbās, "The Messenger of Allāh ﷺ stood up and gave us a speech, saying,

إِنَّ أَهْلَهَا النَّاسُ إِنَّكُمْ تُخْتَرُونَ إِلَى اللَّهِ حُفَّةً عَرَاءً غُرَبًا ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقِنَا نُشِيدُ وَعَدْنَا عَلَيْنَا إِنَّا كَمَا فَنَّيْلَنَا﴾<sup>[3]</sup>

"O people! You will be gathered to Allāh while barefooted, naked and uncircumcised, «As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it»". [21:104]<sup>[3]</sup>

This *Hadīth* was collected in the Two *Sahīhs*.<sup>[4]</sup>

'Ali bin Abi Talhah reported that Ibn 'Abbās commented on the Āyah,

﴿كَمَا بَدَأْنَا نَعْوَدُنَا فَرِيقًا هَدَى وَفِرِيقًا حَقَّ عَنْهُمُ الظَّلَمَةُ﴾

«As He brought you in the beginning, so shall you be brought into being again. A group He has guided, and a group deserved to be in error;»

Allāh, the Exalted, began the creation of the Sons of Ādam, some believers and some disbelievers, just as He said,

﴿هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنُونَ﴾

«He it is Who created you, then some of you are disbelievers and some of you are believers» [64:2].

He will then return them on the Day of Resurrection as He started them, some believers and some disbelievers.<sup>[5]</sup> I say, what supports this meaning, is the *Hadīth* from Ibn Mas'ūd that Al-Bukhāri recorded, (that the Prophet ﷺ said):

<sup>[1]</sup> At-Tabari 12:385.

<sup>[2]</sup> At-Tabari 12:385.

<sup>[3]</sup> At-Tabari 12:386.

<sup>[4]</sup> Fath Al-Bāri 6:445 and 8:135 and Muslim 4:2194.

<sup>[5]</sup> At-Tabari 12:382.

هُوَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنْ أَخْدَمْتُمْ لِيَفْعَلُ أَهْلُ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْتَهَا وَبَيْتَهَا إِلَّا بَاعَ أَوْ فَرَّأَعَ، فَيُسْبِّحُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَذْهَلُهَا، وَإِنْ أَخْدَمْتُمْ لِيَفْعَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْتَهَا وَبَيْتَهَا إِلَّا بَاعَ أَوْ فَرَّأَعَ فَيُسْبِّحُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَذْهَلُ الْجَنَّةَ»

*«By He, other than Whom there is no god, one of you might perform the deeds of the people of Paradise until only the length of an arm or a forearm would separate him from it. However, that which was written in the Book takes precedence, and he commits the work of the people of the Fire and thus enters it. And one of you might perform the deeds of the people of the Fire until only the length of an arm or a forearm separates between him and the Fire. However, that which was written in the Book takes precedence, and he performs the work of the people of Paradise and thus enters Paradise.»<sup>[1]</sup>*

We should combine this meaning – if it is held to be the correct meaning for the Ayah – with Allâh's statement:

﴿فَاقْرِبْ رَجْهَكَ لِلَّذِينَ حَبِيبُكُمْ فَطَرَّتْ أَنْفَاسَ عَيْنَاهُمْ﴾

*«So set you your face towards the religion, Hanîfan. Allâh's Fitrah with which He has created mankind»<sup>[2]</sup> [30:30],*

and what is recorded in the Two Sahîhs from Abu Hurayrah who said that the Messenger of Allâh ﷺ said:

«كُلُّ مَرْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبْوَاهُ يُهَرَّدُونَهُ وَيُنَصْرَانَهُ وَيُمَجْسَانَهُ»

*«Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.»<sup>[3]</sup>*

Muslim recorded that Iyâd bin Himâr said that the Messenger of Allâh ﷺ said,

«يَشُوُّلُ اللَّهُ تَعَالَى: إِنِّي حَلَقْتُ عِبَادِي حُنَفَاءَ، فَجَاءَنَّهُمُ الشَّيَاطِينُ فَاجْنَانُهُمْ عَنْ دِينِهِمْ»

[1] *Fath Al-Bâri* 11:486.

[2] The meaning of this Ayah is, "Dedicate yourself to the natural religion of Allâh which He made for humanity."

[3] *Fath Al-Bâri* 3:290 and *Muslim* 4:2047

«Allāh said, 'I created My servants Ḥunafā' (monotheists), but the devils came to them and deviated them from their religion.»<sup>[1]</sup>

The collective meaning here is, Allāh created His creatures so that some of them later turn believers and some turn disbelievers. Allāh has originally created all of His servants able to recognize Him, to single Him out in worship, and know that there is no deity worthy of worship except Him. He also took their covenant to fulfill the implications of this knowledge, which He placed in their consciousness and souls. He has decided that some of them will be miserable and some will be happy,

﴿فَوْلَئِي خَلَقْتُ فِنْكُرْ كَابُرْ وَنِكْ ثَوْمَنْ﴾

«He it is Who created you, then some of you are disbelievers and some of you are believers» [64:2].

Also, a Ḥadīth states,

«كُلُّ النَّاسٍ يَعْلُمُ بِنَافِعٍ نَفْسَهُ فَمَعْنَاهَا أَوْ مُوْيَهَا»

«All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.»<sup>[2]</sup>

Allāh's decree will certainly come to pass in His creation. Verily, He it is

﴿وَالَّذِي تَدَرَّ فَهَدَى﴾

«Who has measured (everything); and then guided» [87:3], and,

«الَّذِي أَعْلَمَ كُلَّ شَيْءٍ خَلْقَهُ مِنْ هَذَيْ»

«He Who gave to each thing its form and nature, then guided it aright» [20:50].

And in the Two Ṣaḥīhs:

«فَأَنَّا مِنْ كَانَ مِنْكُمْ مِنْ أَهْلِ السَّعَادَةِ فَسَيِّئُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَنَّا مِنْ كَانَ مِنْ أَهْلِ الشَّقاوةِ فَسَيِّئُ لِعَمَلِ أَهْلِ الشَّقاوةِ»

<sup>[1]</sup> Muslim 4:2197.

<sup>[2]</sup> Muslim 1:203.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَئِسَىٰ مَاءِدَمَ حُذُوازِيٰ بِتَكْرَ عِنْدَ كِيٰ مَسِيدِو كُيٰ لُوا اَشِرِبُوا  
وَلَا شَرِفُوا إِنَّهُ لَا يُبَيِّحُ الْمَسِيرِفِينَ ﴿٢١﴾ قُلْ مَنْ حَرَمَ زِيَّةَ اللَّهِ  
الَّتِي أَخْرَجَ لِعِبَادَهُ وَالظَّيْنَتِ مِنَ الْرِّزْقِ قُلْ هِيَ لِلَّذِينَ أَمْنَوْا  
فِي الْحِيَوَةِ الدُّنْيَا خَالِصَهُ يَوْمَ الْقِيَمَهُ كَذَلِكَ نَهْصِلُ الْأَيَتِ  
لِقَوْمٍ يَعْلَمُونَ ﴿٢٢﴾ قُلْ إِنَّمَا حَرَمَ رِبِّ الْفَوْحَشِ مَا ظَهَرَ مِنْهَا وَمَا  
بَطَنَ وَإِلَمْ وَالْيَغِيْرِ بَغْرِيْلِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُرِكِلْ بِهِ  
سُلْطَانًا وَأَنْ تَقُولُوا أَنَّ اللَّهَ مَا لَا يَعْلَمُونَ ﴿٢٣﴾ وَلَكُمْ أَمْوَالُ  
فَإِذَا جَاءَهُمْ لَا يَسْتَأْخِرُونَ سَاعَهُ وَلَا يَسْتَقْدِمُونَ ﴿٢٤﴾  
يَنْبَئِي مَاءِدَمَ إِمَامَيْتَشْكُمْ رِسْلُ مِنْكُمْ يَعْصِيُونَ عِنْتَكْ مَا يَقِيْ فَمَنْ  
أَنْقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ بَغْرُونَ ﴿٢٥﴾ وَالَّذِينَ  
كَذَبُوا إِيْتَنَتْنَا وَأَسْتَكْبَرُوا عَنْهَا أَوْ لَيْكَ أَصْحَبَتْ أَنَارَهُمْ  
فِيهَا خَلَدُونَ ﴿٢٦﴾ فَمَنْ أَظْلَمَ مِنْ أَنْقَرَىٰ عَلَىَ اللَّهِ كَذِبَاً وَكَذِبَ  
يَنْبَئِي أَوْ لَيْكَ يَنْلَمُمْ نَصِيبِهِمْ مِنَ الْكَنْدِبِ حَتَّىٰ إِذَا جَاءَهُمْ  
رَوْسَلَنَ يَتَوَفَّهُمْ قَالُوا إِنَّمَا كَثُرَتْ نَدْعَوْنَ مِنْ دُونِ اللَّهِ  
قَالُوا أَضْلَلُوْنَا وَشَيْدُوْنَا وَأَعْلَمُ أَفْسِهِمْ أَنَّهُمْ كَافُوكُهِنَ ﴿٢٧﴾

“As for those among you who are among the people of happiness, they will be facilitated to perform the deeds of the people of happiness. As for those who are among the miserable, they will be facilitated to commit the deeds of the miserable”.<sup>[1]</sup>

This is why Allâh said here,

﴿وَيَقَاتَا هَذَىٰ وَقَرِبَاتَا حَقَّ عَلَيْهِمْ  
الْمَسَلَّةُ﴾

﴿A group He has guided, and a group deserved to be in error;﴾

Allâh then explained why,

﴿إِنَّمَا اخْتَدَوا الشَّيْطَانَ أُولَاهُ  
مِنْ دُونِ اللَّهِ﴾

﴿because) surely, they took the Shayâtin as supporters instead of Allâh﴾.

Ibn Jarîr said, “This is one of the clearest arguments proving the mistake of those who claim that Allâh does not punish anyone for disobedient acts he commits of deviations he believes in until after knowledge of what is correct reaches him, then he were to obstinately avoid it anyway. If this were true, then there would be no difference between the deviations of the misguided group - their belief that they are guided - and the group that is in fact guided. Yet Allâh has differentiated between the two in this noble Ayah, doing so in both name and judgement.”<sup>[2]</sup>

<sup>[1]</sup> At-Tabari 12:388. See the explanation of Sûrat At-Tawbah 9:115, and At-Tabari's comments on it.

<sup>[2]</sup> Fath Al-Bâri 3:267 and Muslim 4:2039.

﴿ يَبْرُئُ اللَّهُمَّ أَنَّمَا خَلَقْنَاكُمْ لِتُبَاهُو وَكُلُّكُمْ لَا يُجِدُ  
الشَّرِيفَةَ ﴾

﴿ 31. O Children of Ādām! Take your adornment to every Masjid, and eat and drink, but waste not by extravagance, certainly He (Allāh) likes not the wasteful. ﴾

### Allāh commands taking Adornment when going to the Masjid

This honorable Āyah refutes the idolators' practice of performing Ṭawāf around the Sacred House while naked. Muslim, An-Nasā'i and Ibn Jarīr, (the following wording is that of Ibn Jarīr) recorded that Shu'bah said that Salamah bin Kuhayl said that Muslim Al-Baṭīn said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow."<sup>[1]</sup>

Allāh said in reply,

﴿ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ ﴾

﴿ Take your adornment to every Masjid, ﴾ Al-'Awfi said that Ibn 'Abbās commented on:

﴿ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ ﴾

﴿ Take your adornment to every Masjid ﴾

"There were people who used to perform Ṭawāf around the House while naked, and Allāh ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts. people were commanded to wear their best clothes when performing every prayer."<sup>[2]</sup> Mujāhid, 'Atā', Ibrāhīm An-Nakha'i, Sa'īd bin Jubayr, Qatādah, As-Suddi, Ad-Dāḥhāk and Mālik narrated a similar saying from Az-Zuhri,<sup>[3]</sup> and from several of the Salaf. They said that this Āyah was

<sup>[1]</sup> Muslim 4:2320, An-Nasā'i in Al-Kubrā, 6:345 and At-Tabari 12:390

<sup>[2]</sup> At-Tabari 12:391

<sup>[3]</sup> At-Tabari 12:392-394.

revealed about the idolators who used to perform *Tawāf* around the House while naked.

This *Āyah* (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and *Īd* prayers. It is also recommended [for men] to wear perfume for prayer, because it is adornment, and to use *Siwāk* for it is part of what completes adornment.

The best color for clothes is white, for Imām Ahmad narrated that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

البُشُّوا مِنْ تَيَابُكُمُ الْأَيَاضُ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفُّوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَطْحَالِكُمُ الْأَنْتَدُ لِلَّهِ يَخْلُو الْبَصَرُ وَتُثْبَتُ الشَّعْرُ

«Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.»<sup>[1]</sup>

This *Hadīth* has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imām Muslim. Abu Dāwud, At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said, “*Hasan Sahīh*.<sup>[2]</sup>”

## **Prohibiting Extravagance**

Allāh said,

﴿وَلَا وَاءِنَّهُمْ بِهِ﴾

«And eat and drink..». Al-Bukhāri said that Ibn ‘Abbās said, “Eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance.”<sup>[3]</sup> Ibn Jarīr said that Muḥammad bin ‘Abdul-A’lā narrated to us that Muḥammad bin Thawr narrated to us from Ma’mar from Ibn Ṭāwus from his father who said that Ibn ‘Abbās said, “Allāh has allowed eating and drinking, as long as it does not contain extravagance or arrogance.”<sup>[4]</sup> This chain is *Sahīh*. Imām Ahmad recorded that Al-Miqdām bin Ma’dikarib Al-Kindi said

<sup>[1]</sup> Ahmad 1:247.

<sup>[2]</sup> Abu Dāwud 4:332, *Tuhfat Al-Āhwadhi* 7:72 and Ibn Mājah 1:473.

<sup>[3]</sup> *Fath Al-Bārī* 1:264.

<sup>[4]</sup> At-Tabari 12:394.

that he heard the Messenger of Allāh ﷺ saying,

هَمَا مَلَأَ ابْنَ آدَمَ وِعَاءً شَرَّاً مِنْ بَطْنِهِ إِخْسَبَ ابْنَ آدَمَ أَكْلَاتٍ يَقْنَعُ صَلْبَهُ فَإِنْ كَانَ فَاعْلَمُ لَا مَحَالَةَ فَلْتُكُلْ طَعَامًا وَلْتُكُلْ شَرَابًا وَلْتُكُلْ لَنْقَيْهِ<sup>[1]</sup>

*“The Son of Ādām will not fill a pot worse for himself than his stomach. It is enough for the Son of Ādām to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.”<sup>[1]</sup>*

An-Nasā'ī and At-Tirmidhi collected this *Hadīth*,<sup>[2]</sup> At-Tirmidhi said, “*Hasan*” or “*Hasan Ṣaḥīḥ*” according to another manuscript.

‘Atā’ Al-Khurāsānī said that Ibn ‘Abbās commented on the Āyah,

﴿وَكُلُوا وَاشْرِبُوا وَلَا تُشْرِفُوا لَهُ لَا يُحِبُّ الظَّرِيفِينَ﴾

*«And eat and drink but waste not by extravagance, certainly He (Allāh) likes not the wasteful.»*

“With food and drink.”<sup>[3]</sup> Ibn Jarīr commented on Allāh’s statement,

﴿إِنَّهُ لَا يُحِبُّ الظَّرِيفِينَ﴾

*«Certainly He (Allāh) likes not the wasteful.»*

“Allāh the Exalted says that He does not like those who trespass the limits on an allowed matter or a prohibited matter, those who go to the extreme over what He has allowed, allow what He has prohibited, or prohibit what He has allowed. But, He likes that what He has allowed be considered as such (without extravagance) and what He has prohibited be considered as such. This is the justice that He has commanded.”<sup>[4]</sup>

﴿فَقُلْ مَنْ حَرَمَ زِيَّةَ أَنْوَهِ الْقَمَحَ لِيُتَاوِدُ وَالظَّبَابُتُ مِنَ الْإِرْزَقِ قُلْ هُنَّ بِلَوْنِهِ مَأْتُوا فِي الْجَنَّةِ الْأُدُّيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ نَعْصِلُ الْأَكْبَرَ لِقَوْمٍ يَعْمَلُونَ﴾<sup>(٣١)</sup>

[1] Ahmad 4:132.

[2] *Tuhfat Al-Āhwadhi* 7:51 and An-Nasā'ī 4:178.

[3] At-Tabari 12:394.

[4] At-Tabari 12:395.

﴿32. Say: "Who has forbidden the adornment with clothes given by Allāh, which He has produced for His servants, and At-Tayyibāt (good things) of sustenance?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection." Thus We explain the Āyāt in detail for people who have knowledge.﴾

Allāh refutes those who prohibit any type of food, drink or clothes according to their own understanding, without relying on what Allāh has legislated,

﴿فَقُل﴾

﴿Say﴾ O Muḥammad, to the idolators who prohibit some things out of false opinion and fabrication,

﴿مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِبِيادِهِ﴾

﴿Who has forbidden the adornment with clothes given by Allāh, which He has produced for His servants﴾

meaning, these things were created for those who believe in Allāh and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.

﴿فَقُلْ إِنَّمَا حَرَمَ رَبُّ الْعَوْجَاحِ مَا ظَهَرَ مِنْهَا وَمَا يَكُنْ فَالْأَثْمُ وَالْمُنْكَرُ الْحَقُّ وَأَنْ تَنْهِيَكُمْ بِإِلَهِكُمْ مَا  
أَنْ يَنْهِيَ بِهِ سُلْطَنُكُمْ وَأَنْ تَنْهُوا عَنِ الْأَئِمَّةِ مَا لَا شَرْعَةَ لِلْمُرْسَلِينَ﴾

﴿33. Say: "(But) the things that my Lord has indeed forbidden are the Fawāḥish (immoral deeds) whether committed openly or secretly, and Ithm, and transgression without right, and joining partners with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."﴾

### **Fāhishah, Sin, Transgression, Shirk and Lying about Allāh are prohibited**

Imām Ahmād recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

لَا أَحَدٌ أَغْيَرُ مِنَ اللهِ فَلِذَلِكَ حَرَمَ الْمَوَاجِشَ مَا ظَهَرَ مِنْهَا وَمَا يَكُنْ، وَلَا أَحَدٌ أَحَبُّ

إِلَيْهِ التَّدْخُلُ مِنْ أَنْشَأَ

«None is more jealous than Allāh, and this is why He prohibited Fawā'ihish, committed openly or in secret. And none likes praise more than Allāh». <sup>[11]</sup>

This was also recorded in the Two Ṣaḥīḥs.<sup>[2]</sup> In the explanation of Sūrat Al-An'ām, we explained the Fāhishah that is committed openly and in secret. Allāh said next,

﴿وَالْإِثْمُ وَالْبَغْيُ بَغْيَ الْحَقِيقَ﴾

«and Ithm, and transgression without right,» [7:33].

As-Suddi commented, “Al-Ithm means, ‘disobedience’. As for unrighteous oppression, it occurs when you transgress against people without justification.”<sup>[3]</sup> Mujāhid said, “Ithm includes all types of disobedience. Allāh said that the oppressor commits oppression against himself.”<sup>[4]</sup> Therefore, the meaning of, Ithm is the sin that one commits against himself, while ‘oppression’ pertains to transgression against other people, and Allāh prohibited both. Allāh’s statement,

﴿وَأَنْ شَرِكُوكُمْ بِاللهِ مَا لَمْ يُنْزَلْ بِهِ سُلْطَانًا﴾

«and joining partners with Allāh for which He has given no authority,»

prohibits calling partners with Allāh in worship.

﴿وَأَنْ تَشْوِلُوا عَلَى اللهِ مَا لَا تَكْنُونَ﴾

«and saying things about Allāh of which you have no knowledge.»

such as lies and inventions, like claiming that Allāh has a son, and other evil creeds that you – O idolators – have no knowledge of. This is similar to His saying:

﴿فَاجْتَنِبُوا آثِرَنِسَكَ مِنَ الْأَوْثَانِ﴾

«So shun the abomination (worshipping) of the idols» [22:30].

<sup>[1]</sup> Ahmad 1:381.

<sup>[2]</sup> Fath Al-Bāri 9:230 and Muslim 4:2114.

<sup>[3]</sup> At-Tabari 12:403.

<sup>[4]</sup> At-Tabari 12:403.

﴿فَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَتَقْبَلُونَ﴾ **بِئْرَوَى مَادَمْ إِنَّا يَأْتِيُنَّمْ رُسُلَنَا وَنَحْنُمْ يَقْشُونَ عَلَيْكُمْ مَا يَنْهَا فَتَنَّ أَنْقَنَ وَأَصْلَحَ لَا حَوْفَ عَلَيْهِمْ لَا مُمْ بِعْرَوَنَ وَالْأَذْرَى كَذَبُوا بِعَلَيْنَا وَأَسْتَكْبَرُوا عَنْهَا أَرْلَهُكَ أَصْحَبُ النَّارِ مُمْ فِيهَا خَلِدُونَ﴾**

﴿34. And every Ummah has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).﴾

﴿35. O Children of Ādām! If there come to you Messengers from among you, reciting to you My Āyāt, then whosoever has Taqwā and becomes righteous, on them shall be no fear nor shall they grieve.﴾

﴿36. But those who reject Our Āyāt and treat them with arrogance, they are the dwellers of the Fire, they will abide therein forever.﴾

Allāh said,

﴿فَلِكُلِّ أُمَّةٍ﴾

﴿And every Ummah has﴾, meaning, each generation and nation,  
 ﴿أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ﴾

﴿its appointed term; when their term comes﴾ which they were destined for,

﴿لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَتَقْبَلُونَ﴾

﴿neither can they delay it nor can they advance it an hour (or a moment).﴾

Allāh then warned the Children of Ādām that He sent to them Messengers who conveyed to them His Āyāt. Allāh also conveyed good news, as well as warning,

﴿فَتَنَّ أَنْقَنَ وَأَصْلَحَ﴾

﴿then whosoever has Taqwā and becomes righteous﴾ by abandoning the prohibitions and performing acts of obedience,

﴿لَا حَوْفَ عَلَيْهِمْ لَا مُمْ بِعْرَوَنَ وَالْأَذْرَى كَذَبُوا بِعَلَيْنَا وَأَسْتَكْبَرُوا عَنْهَا﴾

﴿on them shall be no fear nor shall they grieve. But those who reject Our Āyāt and treat them with arrogance,﴾

meaning, their hearts denied the Āyāt and they were too

arrogant to abide by them,

﴿أُولَئِكَ أَخْسَبُ الْأَرَارَ هُمْ فِيهَا حَلِيلُونَ﴾

﴿they are the dwellers of the Fire, they will abide therein forever.﴾

without end to their dwelling in it.

﴿فَنَّ أَلْكَلَهُ مَيْتَنِي أَنْقَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِعَابِرِيَهُ أُولَئِكَ يَنْأَمُونَ نَعِيشُهُمْ مِنَ الْكِتَابِ حَتَّىٰ إِنَّا جَاءَنَّهُمْ رُشْدًا يَتَوَقَّعُونَهُمْ قَالُوا إِنَّا مَا كُنَّا نَعْمَلُ تَدْعُونَ مِنْ دُورِنَّا إِنَّهُ قَالُوا مَلَوْا عَنَّا وَشَهَدُوا عَلَىٰ أَنْفُسِهِمْ أَتَهُمْ كَافُورَ لَكَفِيرُونَ﴾

¶37. Who is more unjust than one who invents a lie against Allāh or rejects His Āyāt? For such their appointed portion will reach them from the Book (of Decrees) until Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: ‘Where are those whom you used to invoke and worship besides Allāh,’ they will reply, ‘They have vanished and deserted us.’ And they will bear witness against themselves, that they were disbelievers.﴾

### **Idolators enjoy Their destined Share in This Life, but will lose Their Supporters upon Death**

Allāh said,

﴿فَنَّ أَلْكَلَهُ مَيْتَنِي أَنْقَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِعَابِرِيَهُ﴾

﴿Who is more unjust than one who invents a lie against Allāh or rejects His Āyāt?﴾

meaning, none is more unjust than whoever invents a lie about Allāh or rejects the Āyāt that He has revealed. Muḥammad bin Ka'b Al-Quraṣī said that,

﴿أُولَئِكَ يَنْأَمُونَ نَعِيشُهُمْ مِنَ الْكِتَابِ﴾

﴿For such their appointed portion will reach them from the Book﴾

refers to each person's deeds, allotted provisions and age.<sup>[1]</sup> Similar was said by Ar-Rabī' bin Anas and 'Abdur-Rahmān bin Zayd bin Aslām.<sup>[2]</sup> Allāh said in similar statements,

[1] At-Tabari 12:413.

[2] At-Tabari 12:413-414.

﴿إِنَّ الَّذِينَ يَفْخَرُونَ عَلَى اللَّهِ الظَّبَابُ لَا يُشْعُرُونَ﴾ مَعْنَى الْمُفْرِضَةِ إِنَّا مَرْجِعُهُمْ  
لَهُ نُدْرِجُهُمُ الْمَنَابَ الشَّوِيدَةَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾ [10:69-70]

and,

﴿وَمَنْ كَفَرَ فَلَا يَعْزَلُكُمْ كُفُورُكُمْ إِنَّا مَرْجِعُهُمْ مَمْنَعُهُمْ بِمَا عَلِمُوا إِنَّ اللَّهَ عَلِيمٌ بِنَارِ  
الشَّوِيدَةِ﴾ مَعْنَى الْمُفْرِضَةِ قَبْلَهُ

﴿And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while.﴾ [31:23-24].

Allāh said next,

﴿أَنَّمَا جَاءَتْهُمْ رُسُلُنَا بِتَوْحِيدِنَا﴾

﴿until when Our messengers come to them to take their souls.﴾

Allāh states that when death comes to the idolators and the angels come to capture their souls to take them to Hellfire, the angels horrify them, saying, “Where are the so-called partners (of Allāh) whom you used to call in the life of this world, invoking and worshipping them instead of Allāh? Call them so that they save you from what you are suffering.” However, the idolators will reply,

﴿أَنَّمَا عَنَّا﴾

﴿“They have vanished and deserted us”﴾ meaning, we have lost them and thus, we do not hope in their benefit or aid,

﴿وَهَمُدُوا عَنِ الْأَشْيَاءِ﴾

﴿And they will bear witness against themselves﴾ they will admit and proclaim against themselves,

﴿أَنَّهُمْ كُفَّارٌ كَثِيرُونَ﴾

﴿that they were disbelievers.﴾

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فَقَالَ آذْلُوا فِي أَسْرِهِ مَنْ دَخَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ  
فِي الْأَنَارِ كُلَّمَا دَخَلَتْ أَنَّهُ لَعْنَتْ أَخْنَهَا حَتَّى إِذَا أَدَارَ كُوَافِيهَا  
جَيْعَانًا لَاتَّأْخِرَنَهُمْ لَا وَلَنَهُمْ رَبَّنَا هَؤُلَاءِ أَصْلُوْنَا فَاهِمْ  
عَذَابَ ابْسَقْفَاهِنَّ الْأَنَارِ قَالَ لَكُلُّ ضَعْفٍ وَلَكُلُّ كُلُّ ضَعْفٍ وَلَكُلُّ كُلُّ ضَعْفٍ  
وَقَالَ أَوْلَاهُمْ لَأُخْرِيْهُمْ فَنَاكَاتْ لَكُلُّ عَيْنَاهِنَّ مَضْلِلٌ  
فَذَوْفُوا الْعَذَابَ بِمَا كَسْبَهُنَّ كَسِبُونَ ﴿٣٨﴾ إِنَّ الَّذِينَ كَدَّبُوا  
يُبَادِيْنَا وَأَسْكَبْرُوا عَنْهَا لَا فَتْحٌ لَهُمْ أَبُوبُ أَسْلَامٍ وَلَا يَدْخُلُونَ  
الْجَنَّةَ حَقَّ بَلْعَ الجَنَّلُ فِي سَرَّ الْخَيَاطِ وَكَذَلِكَ تَجْزِي  
الْمُجْرِمِينَ ﴿٣٩﴾ لَهُمْ مِنْ جَهَنَّمَ مَهَادٌ وَمِنْ فَوْهَمَةَ عَوَاسِ  
وَكَذَلِكَ تَجْزِي الظَّالِمِينَ ﴿٤٠﴾ وَالَّذِينَ أَمْتَوْا عَكِيلُوا  
الضَّالِّيْحَتِ لَا نَكْلُفُ نَسَاءً لَا وُسْعَهَا أَوْلَاهِكَ أَصْعَبُ  
الْجَنَّةُ هُمْ فِيهَا خَالِدُونَ ﴿٤١﴾ وَزَعْنَامًا فِي صُدُورِهِمْ مِنْ غِلٍ  
تَجْزِي مِنْ تَحْمِيمِ الْأَهْرَارِ وَقَالُوا لِلْحَمْدُ لِلَّهِ الَّذِي هَدَنَا هَذِهِ  
وَمَا كَانُوا يَهْتَدِي لَوْلَا أَنْ هَدَنَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ  
وَنَوْدُوا أَنْ تَلْكُمُ الْجَنَّةُ أُولَئِنَّمُهَا يَا كَشْمَرَ تَعْمَلُونَ ﴿٤٢﴾

﴿فَقَالَ آذْلُوا فِي أَسْرِهِ مَنْ دَخَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي  
الْأَنَارِ كُلَّمَا دَخَلَتْ أَنَّهُ لَعْنَتْ أَخْنَهَا حَتَّى إِذَا أَدَارَ كُوَافِيهَا جَيْعَانًا  
أَخْرِيْهُمْ لَا وَلَنَهُمْ رَبَّنَا هَؤُلَاءِ أَصْلُوْنَا فَاهِمْ  
أَصْلُونَا فَاهِمْ عَذَابًا ضَعْفًا بَنَّ  
الْأَنَارِ قَالَ لَكُلُّ ضَعْفٍ وَلَكُلُّ ضَعْفٍ وَلَكُلُّ ضَعْفٍ  
تَعْمَلُونَ ﴿٣٨﴾ وَقَاتَ أَوْلَاهُمْ  
لِأَخْرِيْهُمْ ثَمَّ كَاتَ لَكُلُّ عَيْنَاهِنَّ  
مِنْ فَضْلِيْهِمْ ثَمَّ كَشْمَرَ عَوَاسِ  
كَشْمَرَ تَعْمَلُونَ ﴿٤٢﴾﴾

¶38. (Allāh) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until

they are all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."»

¶39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."»

### People of the Fire will dispute and curse Each Other

Allāh mentioned what He will say to those who associate others with Him, invent lies about Him, and reject His Āyāt,

﴿آذْلُوا فِي أَسْرِهِ﴾

«Enter you in the company of nations», who are your likes and similar to you in conduct,

﴿فَقَدْ خَلَتْ بَنِي قَبْلِكُمْ﴾

«Who passed away before you» from the earlier disbelieving nations,

﴿وَبَيْنَ الْجِنِّينَ وَالْإِنْسِينَ فِي الْأَذْرَافِ﴾

«Of men and Jinn, into the Fire.» Allâh said next,

﴿كُلَّمَا دَخَلَتْ أُنَانَةً لَمَّا تَمَّتْ أُخْتِنَةً﴾

«Every time a new nation enters, it curses its sister nation (that went before)»

Al-Khalil (Prophet Ibrâhîm), peace be upon him, said,

﴿شَرَّ يَوْمَ الْقِيَامَةِ يَكْثُرُ بَعْضُكُمْ يَتَغَيَّرُ﴾

«“But on the Day of Resurrection, you shall deny each other» [29:25].

Also, Allâh said,

﴿هُوَذَا تَبَرَّا الَّذِينَ أَتَبَعُوا بَنِي إِلَيْرَكَ أَتَبَعُوا وَرَدَّا الْكَذَابَ وَتَنَاهَى بَعْدَ يَوْمِ الْأَنْبَابِ ﴿١٦﴾ زَوَالَ الَّذِينَ أَتَبَعُوا لَوْ أَكَ لَنَا كَرَّةً فَنَتَّبِرُ مِنْهُمْ كَمَا تَبَرَّهُمْ وَمِنْهُمْ كَمَا كَذَلِكَ يُبَيِّهُهُ اللَّهُ أَغْنَاهُمْ حَسَرَتْ عَلَيْهِمْ وَمَا هُمْ بِيَخْرِجِينَ بَنِي إِلَيْرَكَ ﴿١٧﴾﴾

«When those who were followed declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: “If only we had one more chance to return (to the worldly life), we would declare ourselves as innocent from them as they have declared themselves as innocent from us.” Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire» [2:166-167].

Allâh's statement,

﴿حَتَّىٰ إِذَا أَذَرَكُمْ فِيهَا جَمِيعًا﴾

«until they are all together in the Fire» means, they are all gathered in the Fire,

﴿فَاتَّلَغَتْهُمْ لَأَوْلَئِنَّمِ﴾

«The last of them will say to the first of them»

that is, the nation of followers that enter last will say this to

the first nations to enter. This is because the earlier nations were worse criminals than those who followed them, and this is why they entered the Fire first. For this reason, their followers will complain against them to Allāh, because they were the ones who misguided them from the correct path, saying,

﴿وَرَبَّنَا حَتَّلَةً أَسْكَنُنَا فِي أَرْضِهِمْ عَذَابًا مِنْ أَنفُسِنَا﴾

«Our Lord! These misled us, so give them a double torment of the Fire.”»

multiply their share of the torment. Allāh said in another instance,

﴿فِيمَ نَقَبَتْ رُجُوفُهُمْ فِي الْأَرْضِ بَغْلُونَ يَأْتِيَنَا أَطْعَنَا اللَّهُ وَأَطْعَنَا الرَّسُولُ ﴿١١﴾ وَقَالُوا رَبُّنَا إِنَّا أَطْعَنَا سَادِنَا وَكِبِيرَنَا تَأْسِلُنَا الرَّسُولُ ﴿١٢﴾ رَبُّنَا مَا تَهْمِي ضَعْفُنَا مِنْ الْعَذَابِ﴾

«On the Day when their faces will be turned over in the Fire, they will say: “Oh! Would that we had obeyed Allāh and obeyed the Messenger.” And they will say: “Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment.”» [33:66-68].

Allāh said in reply,

﴿فَقَالَ لِكُلِّ ضَعْفٍ﴾

«He will say: “For each one there is double (torment)...”»,

We did what you asked, and recompensed each according to their deeds.’ Allāh said in another Āyah,

﴿الَّذِينَ كَفَرُوا وَمَكْثُرُوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا﴾

«Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment» [16:88].

Furthermore, Allāh said,

﴿وَزَيَّجْنَاهُ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ﴾

«And verily, they shall bear their own loads, and other loads besides their own» [29:13] and,

﴿وَمِنْ أَوْزَارِ الَّذِينَ بَغْلُونَهُمْ يَعْتَزِرُ عَلَيْهِمْ﴾

«And also (some thing) of the burdens of those whom they

*misled without knowledge» [16:25].*

﴿وَقَاتُولَهُمْ لِأَخْرِيَّهُمْ﴾

«The first of them will say to the last of them» meaning, the followed will say to the followers,

﴿فَتَأَكَلْتُ لَكُمْ عَيْنَنَا مِنْ فَضْلِنَا﴾

«“You were not better than us...”» meaning, you were led astray as we were led astray, according to As-Suddi.<sup>[1]</sup>

﴿وَذُوقُوا النَّذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ﴾

«“So taste the torment for what you used to earn.”»

Allāh again described the condition of the idolators during the gathering (of Resurrection), when He said;

﴿فَقَالَ الَّذِينَ أَسْتَكَبُرُوا لِلَّذِينَ أَشْفَعُوا أَغْنَى سَكَدَنَكُرُوا عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءُهُمْ كُلُّ شَيْءٍ وَقَالَ الَّذِينَ أَشْفَعُوا لِلَّذِينَ أَسْتَكَبُرُوا إِنْ مَكْرُ أَئِيلَ وَالنَّهَارِ لَذِ تَأْمُرُونَا أَنْ تُكَفِّرَ بِاللَّهِ وَجَعْلَ لَهُ أَنْدَادًا وَأَسْرَرُوا النَّدَامَةَ لَنَا رَأَوْا الْقَنَابَ وَعَصَمُوا الْأَغْلَلَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يَعْزِزُونَ إِلَّا مَا كَانُوا يَسْعَلُونَ﴾

«And those who were arrogant will say to those who were deemed weak: “Did we keep you back from guidance after it come to you? Nay, but you were criminals.” Those who were deemed weak will say to those who were arrogant: “Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!” And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?» [34:32-33]

﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَتِنَا وَاسْتَكَبُرُوا عَنْهَا لَا يَنْجُونَ لَهُمْ أَبُوبُ الْأَسْلَامَ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَنْجِعَ الْجَنَّةُ فِي سَيِّدِ الْجَنَّاتِ وَكَذَّلِكَ تَجْزِي الْمُغْرِبِينَ﴾ لَهُمْ بَيْنَ جَهَنَّمَ وَهَادِي وَمِنْ قَوْمِهِمْ عَرَافِ وَكَذَّلِكَ تَجْزِي الظَّالِمِينَ

«40. Verily, those who belie Our Āyāt and treat them with

<sup>[1]</sup> At-Tabari 12:420.

*arrogance, for them the gates of the heavens will not be opened, and they will not enter Paradise until the Jamāl goes through the eye of the needle. Thus do We recompense the criminals.»*

**﴿41. Theirs will be Mihād from the Fire, and over them Ghawāsh. Thus do We recompense the wrongdoers.﴾**

### **Doors of Heaven shall not open for Those Who deny Allāh's Āyāt, and They shall never enter Paradise**

Allāh said,

﴿لَا يَنْجِعُ لَهُمْ أَيْمَانُهُمْ﴾

*«for them the gates of the heavens will not be opened,»*

meaning, their good deeds and supplication will not ascend through it, according to Mujāhid, Sa'īd bin Jubayr and Ibn 'Abbās, as Al-'Awfi and 'Ali bin Abi Ṭalhah reported from him.<sup>[1]</sup> Ath-Thawri narrated that, Layth said that 'Atā' narrated this from Ibn 'Abbās.<sup>[2]</sup> It was also said that the meaning here is that the doors of the heavens will not be opened for the disbelievers' souls, according to Ad-Dahhāk who reported this from Ibn 'Abbās.<sup>[3]</sup> As-Suddi and several others mentioned this meaning.<sup>[4]</sup> What further supports this meaning, is the report from Ibn Jarīr that Al-Barā' said that the Messenger of Allāh mentioned capturing the soul of the 'Fājir' (wicked sinner or disbeliever), and that his or her soul will be ascended to heaven. The Prophet ﷺ said,

«قَبْضَدُونَ بِهَا، فَلَا تَمُرُّ عَلَى مَلَأِ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذِهِ الرُّوْحُ الْغَبَيْبَةُ؟  
فَيَقُولُونَ: فَلَانْ يَأْتِي شَمَايِّهُ الَّتِي كَانَ يُذْعَى بِهَا فِي الدُّنْيَا، حَتَّى يَتَهَوَّ بِهَا إِلَى  
الشَّمَاءِ قَسْنَقَتُخُونَ بِإِيمَانِهِ لَهُ فَلَا يَفْتَحُ لَهُ

*«So they (angels) ascend it and it will not pass by a gathering of the angels, but they will ask, who's wicked soul is this? They will reply, 'The soul of so-and-so,' calling him by the*

<sup>[1]</sup> At-Tabari 12:422-423.

<sup>[2]</sup> At-Tabari 12:422.

<sup>[3]</sup> At-Tabari 12:422.

<sup>[4]</sup> At-Tabari 12:422.

worst names he was called in this life. When they reach the (lower) heaven, they will ask that its door be opened for the soul, but it will not be opened for it.»

The Prophet ﷺ then recited,

﴿لَا يُنْشَأُ لَهُمْ أَبْوَابُ السَّمَاءِ﴾

«For them the gates of heaven will not be opened». [1]

This is a part of a long *Hadīth* which was also recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah. [2]

Ibn Jurayj commented on the Āyāh,

﴿لَا يُنْشَأُ لَهُمْ أَبْوَابُ السَّمَاءِ﴾

«for them the gates of heaven will not be opened,»

“(The gates of heaven) will not be opened for their deeds or souls.” [3] This explanation combines the two meanings we gave above, and Allāh knows best. Allāh’s statement,

﴿وَلَا يَنْخُرُونَ الْجَنَّةَ حَتَّىٰ يَلْجُجَ الظَّلَلُ فِي سَرَّ الْحَيَالِ﴾

«and they will not enter Paradise until the *Jamal* goes through the eye of the needle.»

refers to the male camel. Ibn Mas'ūd said it is a male camel from the she camel. In another narration it refers to the spouse of the she camel. [4] Mujāhid and Ikrimah said that Ibn 'Abbās used to recite this *Ayāh* this way, “Until the *Jummal* goes through the eye of the needle”, whereas ‘*Jummal*’ is a thick rope. [5] Allāh’s statement,

﴿لَمْ يَنْجُمْ بِهِمْ﴾

«*Theirs will be Mihād from the Fire*» means, beds, while;

﴿وَمِنْ قَوْمِهِنَّ عَوَادِينَ﴾

«and over them *Ghawāsh*», means, coverings, according to Muḥammad bin Ka'b Al-Quraṣī. [6] Similar was said by Ad-

[1] At-Tabari 12:422.

[2] Abu Dāwud 5:114, An-Nasā'ī 4:87 and Ibn Mājah 1:494.

[3] At-Tabari 12:423.

[4] At-Tabari 12:428.

[5] At-Tabari 12:431.

[6] At-Tabari 12:436.

Dāḥḥāk bin Muzāhim and As-Suddi.<sup>[11]</sup> Allāh said next,

﴿وَلِلَّٰهِ عَلَىٰ الظَّالِمِينَ﴾

﴿Thus do We recompense the wrongdoers.﴾

﴿وَالَّٰئِنْ كَمَا مَأْتُمْ وَعَمِلْتُمُ الْمُنْكَرَ لَا نُكْلِفُ نَفْسًا إِلَّا مُسْهَمًا أُولَٰئِكَ أَخْبَتَ اللَّٰهُ مِنْ فِيهَا خَلِيلُوْنَ﴾ وَزَعَمْتُمْ مَا فِي صُدُورِهِمْ بَنْ عَلَىٰ تَحْمِيمِ الْأَنْهَٰرِ وَقَالُوا لِلَّٰهِ يُوَلَّ الْوَيْٰيْدَ هَذَا لِيَهُنَا وَنَا كُمَا لِهُنَّا لَوْلَا أَنْ هَذَا اللَّٰهُ لَقَدْ جَاءَتْ رُسُلُنَا بِالْحُكْمِ وَنَوْدُرُوا أَنْ يُلْكِمُنَّ الْمُنْكَرَ أُولَٰئِكُمُ الْمُنْكَرُوْنَ﴾

﴿42. But those who believed, and worked righteousness – We burden not any person beyond his scope – such are the dwellers of Paradise. They will abide therein.﴾

﴿43. And We shall remove from their breasts any Ghill; rivers flowing under them, and they will say: "All the praises and thanks be to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."﴾

### Destination of Righteous Believers

After Allāh mentioned the condition of the miserable ones, He then mentioned the condition of the happy ones, saying,

﴿وَالَّٰئِنْ كَمَا مَأْتُمْ وَعَمِلْتُمُ الْمُنْكَرَ﴾

﴿But those who believed, and worked righteousness﴾

Their hearts have believed and they performed good deeds with their limbs and senses, as compared to those who disbelieved in the Āyāt of Allāh and were arrogant with them. Allāh also said that embracing faith and implementing it are easy, when He said,

﴿وَالَّٰئِنْ كَمَا مَأْتُمْ وَعَمِلْتُمُ الْمُنْكَرَ لَا نُكْلِفُ نَفْسًا إِلَّا مُسْهَمًا أُولَٰئِكَ أَخْبَتَ اللَّٰهُ مِنْ فِيهَا خَلِيلُوْنَ﴾ وَزَعَمْتُمْ مَا فِي صُدُورِهِمْ بَنْ عَلَىٰ

﴿But those who believed, and worked righteousness – We

<sup>[11]</sup> At-Tabari 12:436.

*burden not any person beyond his scope – such are the dwellers of Paradise. They will abide therein. And We shall remove from their breasts any Ghill;»*

meaning, envy and hatred. Al-Bukhārī recorded that Abu Sa‘īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُسِّنُوا عَلَى فَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَاقْتَصَرُ لَهُمْ مَطَالِبُهُمْ كَانَتْ بِنَهْمَمَ فِي الدُّنْيَا حَتَّى إِذَا مُدْبُرُوا وَثَقَرُوا أَذْنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ قَوْلَهُ تَقْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ يَسْتَرِلُهُ فِي الْجَنَّةِ أَذْلُّ مِنْهُ يَسْتَكْبِهِ كَانَ فِي الدُّنْيَا»

“After the believers are saved from entering the Fire, they will be kept in wait by a bridge between Paradise and Hellfire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, they will be given permission to enter Paradise. By He in Whose Hand is my soul! One of them will be able to find his dwelling in Paradise more so than he did in the life of this world.”<sup>[1]</sup>

As-Suddi said about Allāh’s statement,

«وَرَزَقْنَا مَا فِي صُدُورِهِمْ بَيْنَ غَلَقِ شَمْرِي وَنَفْحِ الْأَذْرَافِ»

«And We shall remove from their breasts any Ghill; rivers flowing under them,»

“When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty.”<sup>[2]</sup>

An-Nasā‘ī and Ibn Marduwah (this being his wording) recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ، فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَذَا نِي، فَيَكُونُ لَهُ شُكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَذَا نِي، فَيَكُونُ لَهُ حَسْرَةً»

<sup>[1]</sup> Fath Al-Bārī 5:115.

<sup>[2]</sup> At-Tabarī 12:439.

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وَنَادَى أَصْحَبُ الْجَنَّةِ أَصْحَبَ النَّارَ أَنْ قَدْ جَدَنَا مَا وَعَدَنَا رَبَّاهُمْ  
 فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبَّكُمْ حَتَّا قَالُوا نَعَمْ فَأَذْنَنَّهُنَّ مُؤْمِنِينَ أَنْ  
 لَهُنَّ اللَّهُ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يُصْدِقُونَ عَنْ سَيِّئَاتِهِنَّ  
 عَوَجَّا وَهُمْ بِالآخِرَةِ كَفَرُونَ ﴿٤٥﴾ وَبَيْنَهُمْ هَاجَابٌ وَعَلَى الْأَغْرَافِ  
 رِجَالٌ يَعْرُفُونَ كُلَّاً يُسَمِّهِمْ وَنَادَوْا أَصْحَبَ الْجَنَّةِ أَنْ سَلِمْ عَلَيْكُمْ  
 لَئِنْ يَدْخُلُوهُمْ يَطْمَعُونَ ﴿٤٦﴾ وَإِذَا صَرَفْتُمْ أَبْصَرَهُمْ ثُلَّةً  
 أَصْحَبُ النَّارِ قَالُوا إِنَّا لَأَجْمَلُنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَى أَصْحَبُ  
 الْأَغْرَافِ بِرَجَالِ الْأَيْمَرِ قَوْنَهُمْ يُسَيِّدُهُمْ قَالُوا مَا أَغْنَى عَنْكُمْ جَمِيعُكُمْ  
 وَمَا كُنْتُمْ تَسْتَكْرِرُونَ ﴿٤٨﴾ أَهْتَلُوكُمُ الَّذِينَ أَفْسَدُتُمْ لَيْلَاتِهِمْ  
 اللَّهُ يَرْحَمُهُمْ أَذْخُلُوهُمْ الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَسْمَاءُ تَخْزُنُونَ  
 ﴿٤٩﴾ وَنَادَى أَصْحَبُ النَّارِ أَصْحَبَ الْجَنَّةِ أَنْ أَفْيُشُوا عَلَيْسَا  
 مِنَ الْمَاءِ أَوْ مَسَارِقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَمَهُمْ مَا عَلَى  
 الْكَنَافِيرِ ﴿٥٠﴾ الَّذِينَ أَتَخْذَلُوا دِيْنَهُمْ لَهُوا وَلَعْبًا  
 وَغَرَّهُمُ الْحَيَاةُ الْدُّنْيَا فَالْيَوْمَ نَسْهِمُ كَمَا سُهِّمْ  
 لِفَأَمَّا يَوْمُهُمْ هَذَا وَمَا كَانُوا بِإِيمَانِنَا يَجْحَدُونَ

*“Each of the people of Paradise will see his seat in the Fire and he will say, ‘Had not Allâh guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, ‘Might that Allâh had guided me!’ So it will be a cause of anguish for him.”*<sup>[1]</sup>

This is why when the believers are awarded seats in Paradise that belonged to the people of the Fire, they will be told, “This is the Paradise that you inherited because of what you used to do.” This means, because of your good deeds,

you earned Allâh’s mercy and thus entered Paradise and took your designated dwellings in it, comparable to your deeds. This is the proper meaning here, for it is recorded in the Two Sahîhs that the Prophet ﷺ said,

«وَاغْلُبُوا أَنَّ أَخْدُوكُمْ لَنْ يُذْخِلَهُ عَمَلُهُ الْجَنَّةَ»

“And know that the good deeds of one of you will not admit him into Paradise.”

They said, “Not even you, O Allâh’s Messenger?” He said,

«وَلَا أَنَا إِلَّا أَنْ يَعْمَلَنِي اللَّهُ يَرْحَمُهُ مِنْهُ وَفَضِيلٍ»

“Not even I, unless Allâh grants it to me out of His mercy and

<sup>[1]</sup> An-Nasâ’î in Al-Kubrâ 6:447.

*favor.* <sup>D<sup>(1)</sup></sup>

**فَوَادَ أَنْصَبَ الْجِنَّةَ أَنْصَبَ النَّارَ أَنْ مَدَ وَجَذَمَ مَا وَعَدَنَا رَبُّنَا حَمَّا فَهَلْ وَجَذَمْ نَمَّا وَعَدَ رَبِّنَا حَمَّا  
قَاتَلُوا نَمَّا فَلَذَنْ مَرْؤُونَ يَبْتَهِمْ أَنْ لَمَّةَ اللَّهِ عَلَى الظَّالِمِينَ اللَّهُمَّ يَصُدُّونَ عَنْ سَبِيلِ أَنْوَهٍ وَبَعْثُونَ يَوْمًا  
وَقُومٌ بِالْأَخْرَى كَفَرُونَ**

**¶44.** And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allâh is on the wrongdoers."<sup>6</sup>

¶45. Those who hindered (men) from the path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter.»

**People of Hellfire will feel Anguish upon Anguish**

Allāh mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire,

**﴿وَقُدْ وَجَدْنَا مَا وَعَدْنَا رَبِّنَا حَقًا فَهَلْ وَجَدْتُمْ مَا وَعَدْ رَبِّكُمْ حَقًا فَالْأُولُونَ نَعْمَلُ﴾**

¶“We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you (dwellers of Hell) also found true what your Lord promised (warned)?” They shall say: “Yes.”»

In *Sūrat Aṣ-Ṣāffāt*, Allāh mentioned the one who had a disbelieving companion,

**فَالْكُلُّ فِرَادٌ فِي سَوَاءِ الْجِهَاتِ** (٥٦) قَالَ اللَّهُمَّ إِنْ كِبَثَ الْتَّرَدُّدُ وَلَوْلَا يَسْهُلُ رَبِّي لَكُنْتُ مِنَ الْمُتَضَرِّعِينَ (٥٧) أَلَمْ أَشْعُرْ بِيَسِيرِي (٥٨) إِلَّا مُؤْمِنًا بِالْأُولَى وَمَا يَعْلَمُ بِيَعْلَمُ بِيَعْلَمِي (٥٩)

¶ So he looked down and saw him in the midst of the Fire. He said: "By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)." (The dwellers of Paradise will say!) "Are we then not to die (any more)? Except our first

<sup>[1]</sup> *Fath Al-Bāri* 11:300 and *Muslim* 4:2170.

*death, and we shall not be punished?"» [37:55-59].*

Allāh will punish the disbeliever for the claims he used to utter in this life. The angels will also admonish the disbelievers, saying,

﴿هَذِهِ الْأَرَافُ الَّتِي كُنْتُمْ بِهَا تَكَذِّبُونَ إِنِّي سَمِعْتُ هَذَا أَمْ أَشَرُّ لَا تَصِيرُونَ ﴾ أَسْلَوْهَا  
فَأَسْبِرُوا أَزْلَى لَا تَسْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا يَعْزِزُونَ مَا كَسَرْتُمْ تَسْكُلُونَ ﴾﴾

«This is the Fire which you used to belie. Is this magic or do you not see? Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do» [52:14-16].

The Messenger of Allāh ﷺ admonished the inhabitants of the well at Badr:

«إِنَّ أَبَا جَهْلِ بْنَ هِشَامَ وَإِنَّ عُثْنَةَ بْنَ رَبِيعَةَ وَإِنَّ شَيْبَةَ بْنَ رَبِيعَةَ - وَسَمَّى رُؤُوسَهُمْ -  
هُنَّ مَنْ وَجَدْتُمْ مَا وَعَدَ رَبِّكُمْ حَقًا فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًا»

«O Abu Jahl bin Hishām! O 'Utbah bin Rabi'ah! O Shaybah bin Rabi'ah (and he called their leaders by name)! Have you found what your Lord promised to be true (the Fire)? I certainly found what my Lord has promised me to be true (victory).»

Umar said, "O Allāh's Messenger! Do you address a people who have become rotten carrion?" He ﷺ said,

«وَالَّذِي نَفِيَ بِيَدِهِ مَا أَثْنَمْ بِأَشْعَنِي لَهَا أَفْوَلُ مِنْهُمْ وَلَكِنْ لَا يَنْسَطِيُونَ أَنْ يُجْبِيُوا»

«By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply.»<sup>[1]</sup>

Allāh's statement,

﴿فَأَذَّقْنَاهُمْ مَوْتَنَّ بَيْتَهُمْ﴾

«Then a crier will proclaim between them» will herald and announce,

﴿أَنَّ لَهُنَّ أَشَوَّ عَلَى الظَّالِمِينَ﴾

«The curse of Allāh is on the wrongdoers» meaning, the curse will

<sup>[1]</sup> Muslim 3:2203.Those were the disbelievers of the Quraysh who were killed at the battle of Badr, Their corpses were thrown into the well.

reside with the wrongdoers. Allāh then described them by saying,

﴿الَّذِينَ يَصْدُونَ عَنْ سَبِيلِ اللَّهِ وَيَعْرُجُنَّا﴾

**¶Those who hindered (men) from the path of Allāh, and would seek to make it crooked»**

meaning, they hindered the people from following Allāh's path, His Law, and what the Prophets brought. They sought to make Allāh's path appear crooked and winding, so that no one would follow it. Allāh said,

﴿وَهُم بِالآخِرَةِ كَفُرُونَ﴾

**﴿and they were disbelievers in the Hereafter﴾**

They disbelieved in the Meeting with Allāh in the Hereafter, They used to deny this will ever occur, not accepting it nor believing in it. This is why they used to discount the seriousness of the evil deeds and statements that they committed, because they did not fear any reckoning or punishment. Therefore, they were and are indeed the worst people in statement and action.

**وَيَسِّرْهَا بِجَاهٍ وَعَلَى الْأَعْرَافِ يَعْلَمُ بِمَا يَفْعَلُونَ كُلًاً يُبَيِّنُهُمْ وَنَادَوْا أَحَبَّ الْجَنَّةِ أَنْ سَلَّمَ عَلَيْكُمْ لَذَّ بِدَخْلِهِمْ وَهُمْ يَطْمَئِنُونَ** ﴿١٦﴾ **وَإِذَا صَرِفْتُ أَبْصَرَهُمْ نَفَّاثَةً أَحَبَّ الْأَيَارِ فَالْأُولَاءِ رَبِّنَا لَا يَجِدُنَا مَعَ الْقَوْمِ**

¶46. And between them will be a (barrier) screen and on Al-A'rāf will be men, who would recognize all, by their marks. And they will call out to the dwellers of Paradise, "Peace be on you" and at that time they will not yet have entered it (Paradise), but they will hope to enter (it). ➤

¶47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers."»

## The People of *Al-A'rāf*

After Allāh mentioned that the people of Paradise will address the people of the Fire, He stated that there is a barrier between Paradise and the Fire, which prevents the people of the Fire from reaching Paradise. Ibn Jarir said, "It is the wall

that Allāh described,

﴿فَضَرِبَتْ بَيْنَهُمْ بِسُورٍ لَّمْ يَأْتِ بِكَلْمَاتُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ فِي كُلِّ الْمَذَابِ﴾

«So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.» [57:13]

It is also about Al-A'rāf that Allāh said,

﴿وَذَلِيلٌ أَخْرَافٌ يَرَالُونَ﴾

«and on Al-A'rāf will be men». <sup>[1]</sup>

Ibn Jarīr recorded that As-Suddi said about Allāh's statement,

﴿وَبَيْنَهُمْ حِجَابٌ﴾

«And between them will be a screen» “It is the wall, it is Al-A'rāf.”<sup>[2]</sup> Mujāhid said, “Al-A'rāf is a barrier between Paradise and the Fire, a wall that has a gate.”<sup>[3]</sup>

Ibn Jarīr said, “Al-A'rāf is plural for ‘Urf, where every elevated piece of land is known as ‘Urf to the Arabs.”

As-Suddi said, “Al-A'rāf is so named because its residents recognize (Ya'rifūn) the people. Al-A'rāf's residents are those whose good and bad deeds are equal, as Ḥudhayfah, Ibn 'Abbās, Ibn Mas'ūd and several of the Salaf and later generations said.” Ibn Jarīr recorded that Ḥudhayfah was asked about the people of Al-A'rāf and he said, “A people whose good and bad deeds are equal. Their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire. Therefore, they are stopped there on the wall until Allāh judges them.”<sup>[4]</sup>

Ma'mar said that Al-Hasan recited this Āyah,

﴿فَلَمْ يَدْخُلُوهَا وَلَمْ يَتَمَسَّكُوْنَ﴾

«and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).»

Then he said, “By Allāh! Allāh did not put this hope in their hearts, except for an honor that He intends to bestow on

<sup>[1]</sup> At-Tabari 12:249.

<sup>[2]</sup> At-Tabari 12:449.

<sup>[3]</sup> At-Tabari 12:451.

<sup>[4]</sup> At-Tabari 12:453.

them.”<sup>[1]</sup> Qatādah said; “Those who hope are those among you whom Allāh informed of their places.”<sup>[2]</sup>

Allāh said next,

﴿وَإِذَا صَرِقْتُمْ نَلَدَةً أَصْبَحَ الظَّارِفَ قَالُوا إِنَّا لَا جَمِيعًا مَعَ النَّوَافِرِ الظَّالِمِينَ﴾<sup>[3]</sup>

﴿And when their eyes will be turned towards the dwellers of the Fire, they will say: “Our Lord! Place us not with the people who are wrongdoers.”﴾

Ad-Dahhāk reported that Ibn ‘Abbās said, “When the people of Al-A’rāf look at the people of the Fire and recognize them, they will supplicate, ‘O Lord! Do not place us with the people who are wrongdoers.’”<sup>[3]</sup>

﴿رَبَّنَا أَصْبَحَ الْأَخْرَافَ دِيَارًا بِمَوْرِثِهِمْ يُسْتَعْنُمُ قَالُوا إِنَّا أَفْنَى عَنْكُمْ جَنَاحَكُوْرَ وَنَا كُنْتُمْ تَشْكِيْرُونَ﴾<sup>[4]</sup>  
 ﴿أَكْتُلَاهُ الَّذِينَ أَنْتَنَا لَا يَنْأِيْهُمُ اللَّهُ بِرَحْمَةِ أَنْجَلَاهُ لَهُنَّ لَا حَوْفٌ عَلَيْكُوْرَ وَلَا  
 أَنْتَهُ عَزَّزَرُوكَ﴾<sup>[5]</sup>

﴿48. And the men on Al-A’rāf will call unto the men whom they would recognize by their marks, saying: “Of what benefit to you was your gathering, and your arrogance?”﴾

﴿49. “Are they those, of whom you swore that Allāh would never show them mercy? (Behold! It has been said to them): ‘Enter Paradise, no fear shall be on you, nor shall you grieve.’”﴾

Allāh states that the people of Al-A’rāf will admonish some of the chiefs of the idolators whom they recognize by their marks in the Fire, saying,

﴿إِنَّا أَفْنَى عَنْكُمْ جَنَاحَكُوْرَ﴾

﴿“Of what benefit to you was your gathering...”﴾ meaning, your great numbers,

﴿وَنَا كُنْتُمْ تَشْكِيْرُونَ﴾

﴿“...and your arrogance?”﴾ This Āyah means, your great numbers and wealth did not save you from Allāh’s torment. Rather, you are dwelling in His torment and punishment. ‘Ali

[1] ‘Abdur-Razzāq 2:230.

[2] At-Tabari 12:465.

[3] At-Tabari 12:463.

bin Abi Ṭalḥah reported from Ibn 'Abbās,

﴿أَتُولَّهُ أَلِيْنَ أَفَكُثُرَ لَا يَنْهِمُ أَشَهْ بِحَسْبِهِ﴾

«Are they those, of whom you swore that Allāh would never show them mercy?»

refers to the people of Al-A'rāf who will be told when Allāh decrees:

﴿أَنْتُمْ لِجَنَّةَ لَا حَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَخْرُقُونَ﴾

«(Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."»<sup>[1]</sup>

﴿وَنَادَى أَنْصَبُ الْأَنَارِ أَنْصَبَ الْجَنَّةَ أَنْ أَفِضُّوا عَلَيْكُمْ مِنَ النَّارِ أَوْ مِنَ زَرْقَكُمْ اللَّهُ فَالَّذِي إِنَّ اللَّهَ حَرَمَهُمَا عَلَى الْكُفَّارِ ﴿الَّذِينَ أَتَحْكَدُوا وَيَنْهَمُ لَهُمَا وَلَيْسَا وَغَرَّنَاهُمُ الْحَسِيبُوْهُ الَّذِينَ كَانُوا يَتَّمِمُونَ سَعْيَهُمْ يَوْمَهُمْ هَذَا وَمَا كَانُوا يَعْمَلُونَ﴾

«50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden for the disbelievers.»

«51. Who took their religion as amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Āyāt.»

### The Favors of paradise are Prohibited for the People of the Fire

Allāh emphasizes the disgrace of the people of the Fire. They will ask the people of Paradise for some of their drink and food, but they will not be given any of that. As-Suddi said,

﴿وَنَادَى أَنْصَبُ الْأَنَارِ أَنْصَبَ الْجَنَّةَ أَنْ أَفِضُّوا عَلَيْكُمْ مِنَ النَّارِ أَوْ مِنَ زَرْقَكُمْ اللَّهُ﴾

«And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with."»

"That is food".<sup>[2]</sup> Ath-Thawri said that 'Uthmān Ath-Thaqafi

<sup>[1]</sup> At-Tabari 12:469.

<sup>[2]</sup> At-Tabari 12:473.

said that Sa‘îd bin Jubayr commented on this Āyah, “One of them will call his father or brother, ‘I have been burned, so pour some water on me.’ The believers will be asked to reply, and they will reply,

﴿إِنَّ اللَّهَ حَرَمَهُمَا عَلَى الْكُفَّارِ﴾

﴿“Both Allâh has forbidden to the disbelievers.”﴾<sup>[1]</sup>

‘Abdur-Rahmân bin Zayd bin Aslam said that,

﴿إِنَّ اللَّهَ حَرَمَهُمَا عَلَى الْكُفَّارِ﴾

﴿“Both Allâh has forbidden to the disbelievers.”﴾<sup>[2]</sup> “Refers to the food and drink of Paradise.”

Allâh describes the disbelievers by what they used to do in this life, taking the religion as amusement and play, and being deceived by this life and its adornment, rather than working for the Hereafter as Allâh commanded,

﴿فَآتَيْنَاهُمْ نَسْهَمَةً كَمَا نَسُوا لِيَقَاءَ يَوْمَهُمْ هَذَا﴾

﴿So this Day We shall forget them as they forgot their meeting of this Day﴾

meaning, Allâh will treat them as if He has forgotten them. Certainly, nothing escapes Allâh’s perfect watch and He never forgets anything. Allâh said in another Āyah,

﴿فِي كِتَابٍ لَا يَضُلُّ رَبِّي وَلَا يَنْسَى﴾

﴿In a Record. My Lord neither errs nor forgets﴾ [20:52]

Allâh said – that He will forget them on that Day – as just recompense for them, because,

﴿فَسُورُوا لَهُ فَتَسِيمُمُ﴾

﴿They have forgotten Allâh, so He has forgotten them﴾ [9:67]

﴿كَذَلِكَ أَنْتَ رَأَيْنَا فَسِينَاهُ وَكَذَلِكَ أَيْمَنَ شَنِي﴾

﴿Like this: Our Āyât came unto you, but you disregarded them, and so this Day, you will be neglected﴾ [20:126] and,

﴿وَرَبِّلَ الْيَوْمَ نَسْكُنُ كَمَا نَسْكَنَ لِيَقَاءَ يَوْمَكُ هَذَا﴾

[1] At-Tabari 12:474.

[2] At-Tabari 12:474.

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وَلَقَدْ جَنَّتُمْ بِكُنْتِبِ فَصَلَّتُهُ عَلَى عَلِيٍّ هُدَى وَرَحْمَةً لِّقَوْمٍ  
يُؤْمِنُونَ ﴿٥١﴾ هُلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي نَوْيِلَهُ يَقُولُ  
الَّذِينَ نَسُوا مِنْ قَبْلِ قُدْجَاهَتْ رَسُلُ رِسَايَا لِلْعِقَوْفِ هَلْ لَنَا  
مِنْ شَفَعَةَ فَيَشْفَعُونَا إِنَّا أَوْتَرْدَ فَنَمَلَ عَنِ الدَّلِيْلِ كَمَا نَسِمَلَ  
قَدْ خَسِرُوا أَنْفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٢﴾  
إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَتَةِ  
أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْمُرْسَلِينَ مُغْشِي أَيْمَانَ الْهَارِطَلَهُ، حَيْثَا  
وَالشَّمْسُ وَالقَمَرُ وَالنَّجُومُ مُسْخَرَتُهُ يَأْمُرُ وَهُوَ لَهُ الْخَلْقُ  
وَالْأَمْرُ يَسَّارُكُمُ اللَّهُ رَبُّ الْمُتَّائِمِينَ ﴿٥٣﴾ أَدْعُوا رَبَّكُمْ تَضَرَّعًا  
وَخُفْيَةً إِلَهٌ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿٥٤﴾ وَلَا تُنْسِدُوا فِي  
الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَأَدْعُوهُ خَوْفًا وَطَمْعًا إِنَّ رَحْمَتَ  
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٥﴾ وَهُوَ الَّذِي يُرِسِّلُ  
إِلَيْهِ بَشَرَابِيْنَ يَدِي رَحْمَتِهِ، حَتَّى إِذَا أَقْلَتْ سَحَابَاهُ  
يَقَا لَا سُقْنَتُهُ لِسَلَّمَ مِيتَ فَأَنْزَلَنَا يَدِهَ الْمَاءَ فَأَخْرَجَنَا يَدِهِ، مِنْ كُلِّ  
الْمَرْبَدِ كَذَلِكَ تَخْرُجُ الْمَوْتَ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

«And it will be said:  
"This Day We will forget you as you forgot the meeting of this Day of yours."» [45:34]

Al-'Awfi reported that Ibn 'Abbās commented on,

﴿فَالْيَوْمَ نَسْهَدْنَا كَمَا نَسَا  
يَقْنَأَهُ يَوْمَهُ هَذَا﴾

«So this Day We shall forget them as they forgot their meeting of this Day»

“Allāh will forget the good about them, but not their evil.”

And 'Ali bin Abi Talhah reported that Ibn 'Abbās said, “We shall forsake them as they have forsaken the meeting of this Day of theirs.”

Mujāhid said, “We shall leave them in the Fire.” As-Suddi said, “We shall leave them from any mercy, just as they left any action on behalf of the meeting on this Day of theirs.”

It is recorded in the *Sahīh* that Allāh will say to the servant on the Day of Resurrection:

«أَلَمْ أَرْوَجْلَكَ؟ أَلَمْ أَخْرِمْكَ؟ أَلَمْ أَسْخِرْ لَكَ الْخَيْلَ وَالْإِبَلَ وَأَذْرَكَ تَرَأْسَ وَتَرْبِيعَ؟  
فَيَقُولُ: بَلَى، فَيَقُولُ: أَظْنَتَ أَنَّكَ مُلَاقِي؟ فَيَقُولُ: لَا، فَيَقُولُ اللَّهُ تَعَالَى: فَالْيَوْمَ  
أَنْسَاكَ كَمَا نَسِيْتَنِي»

“Have I not gotten you married? Have I not honored you? Have I not made horses and camels subservient for you and allowed you to become a leader and a master?” He will say, “Yes.” Allāh will say, “Did you think that you will meet

*Me?" He will say, "No." Allâh the Exalted will say, 'Then this Day, I will forget you as you have forgotten Me.'* ﴿١﴾<sup>[1]</sup>

﴿وَلَقَدْ جِئْنَاهُمْ بِكِتْبٍ نَّصِيْلَةً عَلَىٰ عِلْمٍ مُّدَّى وَرَسَّمْنَا لَهُمْ بِقُوَّتِهِ مُّلْكَهُمْ إِلَّا تَأْوِيلُهُ  
يَوْمَ يَأْتِيٌ تَأْوِيلُهُمْ يَقُولُ الظَّالِمُونَ تُؤْمِنُونَ بِمَا أَنْذَرْنَاكُمْ فَهَلْ لَمَّا مِنْ شَفَاعَةٍ  
نَّيَّشَفَعُوا لَهَا أَوْ شَرَدَ فَتَشَفَّعَ عَنْهُ الظَّالِمُونَ كُلُّ شَفَاعَةٍ كُلُّ خَيْرٍ وَأَنْفُسُهُمْ وَضَلَالُ عَنْهُمْ مَا كَانُوا  
يَعْمَلُونَ﴾

﴿52. Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, a guidance and a mercy to a people who believe.﴾

﴿53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost themselves and that which they used to fabricate has gone away from them.﴾

### The Idolators have no Excuse

Allâh states that He has left no excuse for the idolators, for He has sent to them the Book that the Messenger ﷺ came with, and which is explained in detail,

﴿كِتَابٌ أَنزَلْنَا مِنْ فُؤُدُنَا﴾

﴿(This is) a Book, the Āyât whereof are perfected (in every sphere of knowledge), and then explained in detail﴾ [11:1]

Allâh said next,

﴿نَّصِيْلَةً عَلَىٰ عِلْمٍ﴾

﴿We have explained in detail with knowledge﴾ meaning, 'We have perfect knowledge of what We explained in it'. Allâh said in another Āyah,

﴿أَنْزَلْنَا بِغُلْوِيْهِ﴾

<sup>[1]</sup> Muslim 4 :2279.

﴿He has sent it down with His Knowledge,﴾ [4:166]

The meaning here is that after Allāh mentioned the loss the idolators end up with in the Hereafter, He stated that He has indeed sent Prophets and revealed Books in this life, thus leaving no excuse for them. Allāh also said;

﴿وَمَا كُلُّ مُعْذِنٍ حَتَّىٰ يَنْهَا﴾

﴿And We never punish until We have sent a Messenger (to give warning).﴾ [17:15]

This is why Allāh said here,

﴿فَلَمْ يَنْظُرُوا إِلَّا تَأْتِيهِمْ﴾

﴿Await they just for the final fulfillment of the event?﴾

in reference to what they were promised of torment, punishment, the Fire; or Paradise, according to Mujāhid and several others.<sup>[1]</sup>

﴿وَمِنْ يَأْنَثُ تَأْيِيلُهُ﴾

﴿On the Day the event is finally fulfilled,﴾ on the Day of Resurrection, according to Ibn 'Abbās,<sup>[2]</sup>

﴿يَقُولُ الَّذِينَ نَسُوا مِنْ قَبْلِهِ﴾

﴿those who neglected it before will say﴾ those who ignored it in this life and neglected abiding by its implications will say,

﴿فَقَدْ جَاءَتِ رُسُلُنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شَفَاعَةٍ فَيَشْفَعُنَا لَهُ﴾

﴿“Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf?”﴾

so that we are saved from what we ended up in.

﴿أَوْ نُرَدُّ﴾

﴿“Or could we be sent back”﴾, to the first life,

﴿فَنَمْلَأَ عَيْدَ الْأَرْضِ كَمَا نَمَلْنَا﴾

﴿“So that we might do (good) deeds other than those (evil) deeds which we used to do?”﴾.

<sup>[1]</sup> At-Tabari 12:479.

<sup>[2]</sup> At-Tabari 12:479.

This part of the Āyah is similar to Allāh's statement,

**وَلَوْ تَرَى إِذْ وُقْتُهُمْ عَلَى الْأَنْوَارِ فَقَالُوا يَسِّرْنَا لَرْدٌ وَلَا حَكْمَةٌ يَأْتِيْنَا بِإِيمَانٍ وَلَكُونُ مِنَ الظَّاهِرِينَ** ﴿١٧﴾

¶If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars» [6:27-28]

Allāh said here,

﴿فَقَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَنُونَ﴾

*¶Verily, they have lost themselves and that which they used to fabricate has gone away from them.¶*

meaning, they destroyed themselves by entering the Fire for eternity,

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٤﴾

*«And that which they used to fabricate has gone away from them.»*

What they used to worship instead of Allāh abandoned them and will not intercede on their behalf, aid them or save them from their fate.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَنَةِ أَئْتَكُمْ أَسْتَوْدَى عَلَى الْمَرْأَةِ يَقْبَلُ  
الَّذِي لَمْ يَرَهُ اللَّهُ أَعْلَمُ بِمَا فِي الْأَرْضِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْأَنْوَارِ  
اللَّهُ أَعْلَمُ بِمَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْأَنْوَارِ

﴿54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (Istawā) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾

## **The Universe was created in Six Days**

Allāh states that He created the universe, the heavens and

earth and all that is in, on and between them in six days, as He has stated in several Āyāt in the Qur'ān. These six days are: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday, the entire creation was assembled and on that day, Ādām was created. There is a difference of opinion whether these days were the same as our standard days as suddenly comes to the mind, or each day constitutes one thousand years, as reported from Mujāhid,<sup>[11]</sup> Imām Ahmād bin Ḥanbāl, and from Ibn 'Abbās according to Ad-Dahhāk's narration from him. As for Saturday, no creation took place in it since it is the seventh day of (of the week). The word 'As-Sabt' means stoppage, or break.

Imām Ahmād recorded Abu Hurayrah saying: 'Allāh's Messenger ﷺ told me:

«خَلَقَ اللَّهُ، [عَزَّ وَجَلَّ]، الثَّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِنَّاتَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الْأَثْنَيْنِ، وَخَلَقَ الْمُكْرُرَةَ يَوْمَ الثُّلُثَاءِ، وَخَلَقَ التُّورَ يَوْمَ الْأَرْبَعَاءِ، وَبَئَثَ فِيهَا الدَّوَابَ يَوْمَ الْخَيْسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَنْدَ الْعَضْرِ مِنْ يَوْمِ الْجُمُعَةِ، فِي أَخِيرِ الْخَلْقِ، فِي أَخِيرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فَيَمَا بَيْنَ الْعَضْرِ إِلَى اللَّيْلِ».

«Allāh created the dust on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures through out it on Thursday and He created Ādām after 'Aṣr on Friday. He was the last created during the last hour of Friday, between 'Aṣr and the night.»<sup>[12]</sup>

### Meaning of *Istawā*

As for Allāh's statement,

﴿ثُمَّ أَسْتَوَى عَلَى الْمَرْءَى﴾

﴿and then He rose over (*Istawā*) the Throne﴾

the people had several conflicting opinions over its meaning. However, we follow the way that our righteous predecessors

<sup>[11]</sup> At-Tabārī 12:482.

<sup>[12]</sup> Ahmād 2:327 and Muslim no. 2149

took in this regard, such as Mâlik, Al-Awzâ'i, Ath-Thawri, Al-Layth bin Sa'd, Ash-Shâfi'i, Ahmad, Ishâq bin Râhwah and the rest of the scholars of Islâm, in past and present times. Surely, we accept the apparent meaning of, *Al-Istawâ*, without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). We also believe that the meaning that comes to those who equate Allâh with the creation is to be rejected, for nothing is similar to Allâh,

﴿هُنَّ كَثِيرٌ شَفَّافُونَ وَمَوْلَانَهُمُ الْعَصِيرُ﴾

«*There is nothing like Him, and He is the All-Hearer, the All-Seer.*» [42:11]

Indeed, we assert and affirm what the Imâms said, such as Nu'aym bin Hammâd Al-Khuzâ'i, the teacher of Imâm Al-Bukhâri, who said, “Whoever likens Allâh with His creation, will have committed *Kufr*. Whoever denies what Allâh has described Himself with, will have committed *Kufr*. Certainly, there is no resemblance (of Allâh with the creation) in what Allâh and His Messenger ﷺ have described Him with. Whoever attests to Allâh’s attributes that the plain *Âyât* and authentic *Hadîths* have mentioned, in the manner that suits Allâh’s majesty, all the while rejecting all shortcomings from Him, will have taken the path of guidance.”

### The Day and the Night are among the Signs of Allâh

Allâh said,

﴿بَيْنَ أَلَيْلٍ وَنَهَارٍ يَطْلُبُهُ كُلُّ شَيْءٍ﴾

«*He brings the night as a cover over the day, seeking it rapidly,*»

meaning, the darkness goes away with the light, and the light goes away with the darkness. Each of them seeks the other rapidly, and does not come late, for when this vanishes, the other comes, and vice versa. Allâh also said;

﴿وَرَبِيعَةُ لَهُمُ الْأَلَيْلُ نَسْلَحُ مِنْهُ الْأَنَّهَارُ فَإِذَا هُمْ مُظْلِمُونَ﴾ وَالشَّمْسُ تَجْرِي لِتَسْتَقِرُ لَهَا

﴿ذَلِكَ تَقْرِيرُ الْعَزِيزِ الْعَلِيمِ﴾ وَالقَسْرُ فَدَرَّتْهُ سَابِلَ حَنَّ عَادَ كَالْمُرْجُونَ الْقَدِيرِ لَا

﴿الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُنْدِلَ الْقَسْرَ وَلَا الْأَلَيْلُ سَابِقُ الْأَنَّهَارِ وَلَلَّهُ فِي فَلَّى بَسْبَعُونَ﴾

«*And a sign for them is the night. We withdraw therefrom the*

day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.» [36:37-40]

Allāh's statement,

﴿وَلَا أَيْلُ سَابِقُ الْأَيَّارِ﴾

«Nor does the night outstrip the day» [36:40] means, the night follows the day in succession and does not come later or earlier than it should be. This is why Allāh said here,

﴿بِطَلَّمَ حَيْثَنَا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ شَعَرَتْنَا بِأَنْوَارِهِ﴾

«seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command.»

meaning, all are under His command, will and dominion. Allāh alerted us afterwards,

﴿أَلَا لَهُ الْفُلُقُ وَالْأَنْشَرُ﴾

«Surely, His is the creation and commandment» the dominion and the decision. Allāh said next,

﴿بَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

«Blessed is Allāh, the Lord of the all that exists!» which is similar to the Āyah,

﴿بَارَكَ اللَّهُ بِحَكْمِهِ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

«Blessed be He Who has placed in the heaven big stars» [25:61]

Abu Ad-Dardā' said a supplication, that was also attributed to the Prophet ﷺ,

«اللَّهُمَّ لَكَ الْمُلْكُ كُلُّهُ وَلَكَ الْخِدْرُ كُلُّهُ وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ، أَسْأَلُكَ مِنَ الْخَيْرِ كُلُّهُ وَأَغْوُدُ بِكَ مِنَ الشَّرِّ كُلُّهُ»

«O Allāh! Yours is all the kingdom, all the praise, and Yours is the ownership of all affairs. I ask You for all types of good and seek refuge with You from all types of evil.»

﴿وَادْعُوا رَبّكُمْ تَضَرُّعاً وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُتَبَاهِينَ ﴾ وَلَا نَقْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَإِذْعُونَهُ خَوْفًا وَطَمَعاً إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴾<sup>[1]</sup>

﴿55. Invoke your Lord Tadarru'an and Khufyah. He likes not the aggressors.﴾

﴿56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's mercy is (ever) near unto the good-doers.﴾

### Encouraging supplicating to Allāh

Allāh commands His servants to supplicate to Him, for this will ensure their welfare in this life and the Hereafter. Allāh said,

﴿وَادْعُوا رَبّكُمْ تَضَرُّعاً وَخُفْيَةً﴾

﴿Invoke your Lord Tadarru'an and Khufyah﴾ meaning, in humbleness and humility. Allāh said in a similar Āyah,

﴿وَادْعُوا رَبّكُمْ فِي نَقْلَةٍ﴾

﴿And remember your Lord within yourselves﴾ [7:205]

It is recorded in the Two Sahīhs that Abu Mūsā Al-Ash'ari said, "The people raised their voices with supplications but the Messenger of Allāh ﷺ said,

«أَيُّهَا النَّاسُ ارْبِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَذْغُونَ أَصْمَمْ وَلَا غَائِيَا إِنَّ الَّذِي تَذْغُونَ سَمِيعٌ قَرِيبٌ»

- «O people! Take it easy on yourselves. Verily, you are not calling one who is deaf or absent, rather, the One you are calling is All-Hearer, Near (to His servants by His knowledge).»<sup>[1]</sup>

Ibn Jarīr said that,

﴿تَضَرُّعاً﴾

﴿Tadarru'an﴾, means obeying Him in humility and humbleness,  
﴿وَخُفْيَةً﴾

<sup>[1]</sup> Fath Al-Bāri 11:191 and Muslim 4:2076.

﴿and Khufiyah﴾, with the humbleness in your hearts and certainty of His Oneness and Lordship not supplicating loudly to show off.<sup>[1]</sup>

### Forbidding Aggression in Supplications

It was reported that 'Aṭā' Al-Khurāsāni narrated from Ibn 'Abbās, who said about Allāh's statement,

﴿إِنَّهُ لَا يُحِبُّ الْمُتَنَاهِرِينَ﴾

﴿He likes not the aggressors﴾ “In the *Du'ā'* and otherwise.”<sup>[2]</sup> Abu Mijlaz commented on,

﴿إِنَّهُ لَا يُحِبُّ الْمُتَنَاهِرِينَ﴾

﴿He likes not the aggressors﴾, “Such (aggression) as asking to reach the grade of the Prophets.”<sup>[3]</sup> Imām Ahmad narrated that Abu Ni'amah said that 'Abdullāh bin Mughaffal heard his son supplicating, “O Allāh! I ask you for the white castle on the right side of Paradise, if I enter it.” So 'Abdullāh said, “O my son! Ask Allāh for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of Allāh ﷺ saying,

﴿يَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ وَالظُّهُورِ﴾

“*There will come some people who transgress in supplication and purification*”<sup>[4]</sup>

Ibn Mājah<sup>[5]</sup> and Abu Dāwud<sup>[6]</sup> recorded this *Hadīth* with a good chain that there is no harm in, and Allāh knows best.

### The Prohibition of causing Mischief in the Land

Allāh said next,

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَمَّا إِنْصَاصْجَهَا﴾

﴿And do not do mischief on the earth, after it has been set in order﴾ [5:56].

[1] At-Tabari 12:485.

[2] At-Tabari 12:486.

[3] At-Tabari 12:486.

[4] Ahmad 5:55

[5] Ibn Mājah 2:2171.

[6] Abu Dāwud 1:73.

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وَالْبَلَدُ الطَّيِّبُ يَضْرُبُ بِخَيْرِهِ نَيْتَهُ، يَادِينَ رَبِّهِ، وَالَّذِي خَبَثَ لَا يَخْجُمُ  
 إِلَّا تَكَدُّ أَكَدَّكَ نُصْرَفُ الْأَيَّتَ لِقَوْمٍ يَشْكُرُونَ ﴿٦﴾  
 لَقَدْ أَرْسَلْنَا لُحَامًا إِلَى قَوْمِهِ، فَقَالَ يَقُومٌ أَعْبُدُ وَاللهُ مَا لَكُمْ  
 مِّنَ اللهِ غَيْرِهِ، إِلَّا أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٧﴾  
 قَالَ الْمُلَائِمُ مِنْ قَوْمِهِ إِنَّا نَرَنَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ قَالَ  
 يَنْقُومُ لَيْسَ بِي ضَلَالٍ لَّهُ ولَّدَنِي رَسُولُ مِنْ رَبِّ الْعَالَمِينَ  
 أَبِي يَقْتُلُكُمْ رَسَالَتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَغْلَمُ مِنْ اللهِ  
 مَا لَا نَعْلَمُونَ ﴿٩﴾ أَوْ عَبَسْتُمْ أَنْ جَاءَكُمْ دُكْرُمُنْ رَبِّكُمْ عَلَى  
 رَجُلٍ مُّنْكَرٍ يُشَذِّرُكُمْ بِرَسْنَقَوْلَهُ تَرْحُمُونَ ﴿١٠﴾ فَكَدَّبُوهُ  
 فَأَبْجَيْنَهُ وَالَّذِينَ مَعَهُ فِي الْفَلَقِي وَأَغْرَقُنَا الَّذِينَ كَذَبُوا  
 يَتَابُونَ إِنَّهُمْ كَانُوا قَوْمًا مَّا يَعْمَلُونَ ﴿١١﴾ وَلَكَ عِادَانَاهُمْ  
 هُودًا قَالَ يَنْقُومُ أَعْبُدُ وَاللهُ مَا لَكُمْ مِّنَ اللهِ غَيْرِهِ، وَلَا لَا نَعْلَمُونَ  
 قَالَ الْمُلَائِمُ الَّذِينَ كَفَرُوا مِنْ قَوْمِي إِنَّا نَرَنَاكَ فِي  
 سَفَاهَةٍ وَإِنَّا نَرَنَاكَ مِنَ الْكَذَّابِينَ ﴿١٣﴾ قَالَ يَنْقُومُ  
 لَيْسَ بِي سَفَاهَةٍ وَلَّدَكِنِي رَسُولُ مِنْ رَبِّ الْعَالَمِينَ ﴿١٤﴾

Allâh prohibits causing mischief on the earth, especially after it has been set in order. When the affairs are in order and then mischief occurs, it will cause maximum harm to the people; thus Allâh forbids causing mischief and ordained worshipping Him, supplicating to Him, begging Him and being humble to Him.

Allâh said,

﴿وَآذُنْهُ حَوْفًا وَطَمْئَنَّا﴾

*«and invoke Him with fear and hope»* fearing what He has of severe torment and hoping in what He has of tremendous reward.

Allâh then said,

﴿إِنَّ رَحْمَتَ اللهِ قَرِبَتْ قَرْتَ الْمُخْبِيَّنَ﴾

«Surely, Allâh's mercy is (ever) near unto the good-doers»

meaning, His mercy is for the good-doers who obey His commands and avoid what He prohibited. Allâh said in another Ayah,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَخْتِبُهُ لِلَّذِينَ يَنْقُونَ﴾

«And My mercy envelopes all things. That (mercy) I shall ordain for those who have Taqwâ.» [7:156].

Maṭar Al-Warrâq said, "Earn Allâh's promise by obeying Him, for He ordained that His mercy is near to the good-doers." Ibn

Abi Hātim collected this statement.<sup>[1]</sup>

﴿وَهُوَ الَّذِي يُرْسِلُ الْرِّيحَ نَذِيرًا إِذَا أَفْتَ سَحَابًا فَإِذَا مُنْتَهِيَّا  
بِالْأَرْضِ مُنْتَهِيًّا فَأَزْرَقْنَا بِهِ الْأَرْضَ فَأَغْرَقْنَا بِهِ مِنْ كُلِّ أَنْشَاءٍ كَذَلِكَ تُخْرِجُ الْمَوْتَ  
نَدَخْلُوكُمْ ﴾ وَالْأَرْضُ الظَّبِيبُ يَعْجَلُ بِنَعْمَةٍ يَوْمَئِنْ رَبِيعٌ وَالَّذِي خَيْرَ لَا يَخْيَرُ إِلَّا نَحْنُ  
كَذَلِكَ تُصَرِّفُ الْأَيْمَنَ لِتَعْرِمَ يَنْكِرُونَ ﴾

﴿57. And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.﴾

﴿58. The vegetation of a good land comes forth (easily) by the permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Ayāt for a people who give thanks.﴾

### Among Allāh's Signs, He sends down the Rain and brings forth the Produce

After Allāh stated that He created the heavens and earth and that He is the Owner and Possessor of the affairs Who makes things subservient (for mankind), He ordained that He be invoked in *Du'a'*, for He is able to do all things. Allāh also stated that He is the Sustainer and He resurrects the dead on the Day of Resurrection. Here, Allāh said that He sends the wind that spreads the clouds that are laden with rain. Allāh said in another Āyah,

﴿وَمِنْ مَآيِّنِهِ أَنْ يُرْسِلَ الْرِّيحَ مُنْذِرًا﴾

﴿And among His signs is this, that He sends the winds with glad tidings﴾ [30:46]. Allāh's statement,

﴿إِذَا مَنَّتْ رَبِيعٌ﴾

﴿going before His mercy﴾ means, before the rain. Allāh also said;

<sup>[1]</sup> Ibn Abi Hātim 5:1501.

﴿وَهُوَ الَّذِي يُنْزِلُ الْفَتَنَّ مِنْ بَعْدِ مَا فَطَّأُوا وَيُنَثِّرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾

«And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is Al-Wâli (the Guardian), Al-Hamîd (the praiseworthy)» [42:28] and,

﴿فَانظُرْ إِلَىٰ مَا ثَرَ رَحْمَتُ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَتُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَوِيرٌ﴾

«Look then at the results of Allâh's mercy, how He revives the earth after its death. Verily, that [is the one Who] shall indeed raise the dead, and He is able to do all things» [30:50].

Allâh said next,

﴿حَقٌّ إِذَا أَنْتَ سَحَابًا يَنْلَا﴾

«Till when they have carried a heavy-laden cloud»

when the wind carries clouds that are heavy with rain, and this is why these clouds are heavy, close to the earth, and their color is dark. Allâh's statement,

﴿سَفَّاتٌ يَلْكُو تَبَتَّهُ﴾

«We drive it to a land that is dead» that is, a dry land that does not have any vegetation. This Âyah is similar to another Âyah,

﴿وَمَاءٌ لَّمْ أَرَدُ الْأَرْضَ أَخْيَسْتَهَا﴾

«And a sign for them is the dead land. We give it life» [36:33].

This is why Allâh said here,

﴿فَأَخْرِجْنَا بِهِ مِنْ كُلِّ الْتَّنَزُّتِ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ﴾

«Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead.»

meaning, just as We bring life to dead land, We shall raise up the dead on the Day of Resurrection, after they have disintegrated. Allâh will send down rain from the sky and the rain will pour on the earth for forty days. The corpses will then be brought up in their graves, just as the seeds become grow in the ground (on receiving rain). Allâh often mentions this similarity in the Qur'ân when He gives the example of what will happen on the Day of Resurrection, and bringing life to dead land,

﴿لَكُمْ نَّكِيرٌ﴾

﴿so that you may remember or take heed.﴾

Allāh's statement,

﴿وَالْأَنْبَاتُ يَخْرُجُونَ بِإِذْنِ رَبِّهِ﴾

﴿The vegetation of a good land comes forth (easily) by the permission of its Lord;﴾

meaning, the good land produces its vegetation rapidly and proficiently. Allāh said in another Āyah (about Maryam, mother of Isā, peace be upon him);

﴿وَأَنْبَتَنَا نَبَاتًا كَثِيرًا﴾

﴿He made her grow in a good manner.﴾ [3:37]

The Āyah continues,

﴿وَالَّذِي خَبَثَ لَا يَخْرُجُ إِلَّا تَكَبَّدُهُ﴾

﴿and that which is bad, brings forth nothing but with difficulty.﴾

Mujahid, and others such as As-Sibakh, etc. also said this.<sup>[11]</sup>

Al-Bukhārī recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«مَثَلُ مَا بَعَثْنِي اللَّهُ بِهِ مِنَ الْعِلْمِ وَالْهُدَى كَمَثَلِ الْقَبْثِ الْكَثِيرِ أَصَابَ أَرْضًا نَّكَاثَ مِنْهَا نَفَّيَةً فَلَمَّا أَتَاهَا فَأَبْتَثَتُ الْكَلَأَ وَالْعَشْبَ الْكَثِيرَ وَكَانَتْ مِنْهَا أَجَادِبُ أَنْسَكَتْ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسُ فَشَرَبُوا وَسَقَوْا وَزَرَعُوا وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى إِنَّمَا هِيَ قِبَعَانَ لَا تُنْسِكُ مَاءً وَلَا تُثْبِتُ كَلَأً، فَذِلِّكَ مَثَلُ مَنْ فَتَّهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثْنِي اللَّهُ بِهِ فَعَلِمَ وَعْلَمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذِلِّكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أَرْسَلْتُ  
بِهِ»

«The parable of the guidance and knowledge with which Allāh has sent me is that of an abundant rain falling on a land, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rain water; and Allāh benefited the people with it, they utilized it for drinking, making their

<sup>[11]</sup> At-Tabari 12:497.

*animals drink from it, and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit which Allāh sent me with, by learnign and teaching others. The last example is that of a person who does not care for it and does not accept the guidance Allāh sent me with.<sup>[1]</sup>*

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمٍ يَنْقُومُ أَعْبُدُوا اللَّهَ كَمَا لَكُمْ بَنَى إِلَهٌ غَيْرِهِ إِلَيْهِ لَمَّا شَاءَ عَيْنِكُمْ  
عَذَابٌ يَوْمَ عَظِيمٍ ﴾ قَالَ الْمَلَائِكَةِ إِنَّا لَرَبِّكَ فِي ضَلَالٍ ثُبِّيزُونَ ﴾ قَالَ يَنْقُومُ  
لَنَّسَ بِي ضَلَالَةً وَلَكِنِّي رَسُولٌ مِنْ رَبِّ النَّاسِيَّاتِ ﴾ إِنَّكُمْ يَسْلُكُتُمْ تَفْوِيْتَكُمْ لَكُمْ  
وَأَعْلَمُ مِنْ أَنْتُمْ مَا لَا تَكُونُونَ ﴾

﴿59. Indeed, We sent Nūh to his people and he said: "O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!"﴾

﴿60. The leaders of his people said: "Verily, we see you in plain error."<sup>﴾</sup>

﴿61. [Nūh] said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!"﴾

﴿62. I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not."<sup>﴾</sup>

### The Story of Nūh and His People

After Allāh mentioned the story of Ādām in the beginning of this Sūrah, He started mentioning the stories of the Prophets, the first then the latter of them. Allāh mentioned the story of Nūh, because he was the first Messenger Allāh sent to the people of the earth after Ādām. His name was Nūh bin Lāmak bin Matūshalakh bin Khanūkh. And Khanūkh was, as they claim, the Prophet Idrīs. And Idrīs was the first person to write letters using pen, and he was the son of Barad bin Mahlīl, bin Qanīn bin Yānish bin Shīth bin Ādām, upon them all be peace. This lineage is mentioned by Muḥammad bin Ishāq and other Imāms who document lineage.

<sup>[1]</sup> *Fath Al-Bāri* 1:211.

'Abdullāh bin 'Abbās and several other scholars of *Tafsīr* said that the first idol worship began when some righteous people died and their people built places of worship over their graves. They made images of them so that they could remember their righteousness and devotion, and thus, imitate them. When time passed, they made statues of them and later on worshipped these idols, naming them after the righteous people: Wadd, Suwā', Yaghūth, Ya'ūq and Nasr. After this practice became popular, Allāh sent Nūh as a Messenger, all thanks are due to Him. Nūh commanded his people to worship Allāh alone without partners, saying,

﴿يَنْهَا أَعْبُدُوا لَهُ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرِيْهِ إِنَّ أَنفَقُكُمْ عَذَابٌ بَوْيِ عَظِيمٍ﴾

«*O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!*»  
the torment of the Day of Resurrection, if you meet Allāh while associating others with Him.

﴿قَالَ الْمَلَائِكَةُ مَنْ قَوْمُكُمْ﴾

«*The leaders of his people said*» meaning, the general public, chiefs, commanders and great ones of his people said,

﴿إِنَّا لَرَأَيْنَا فِي صَنْكِلِيْمَيْنِ﴾

«*Verily, we see you in plain error*»  
because of your calling us to abandon the worship of these idols that we found our forefathers worshipping.

This, indeed, is the attitude of evil people, for they consider the righteous people to be following misguidance. Allāh said in other Āyāt,

﴿وَإِنَّ رَازِفَمْ قَالُوا إِنَّ هَذِهِ لَنَسَائِنَ﴾

«*And when they saw them, they said: "Verily, these have indeed gone astray!"*» [83:32] and,

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ حِلْكَنَا سَبَبُونَا إِلَيْهِ وَلَذِنَ لَمْ يَهْتَدُوا بِهِ فَتَبَرُّوْلُونَ﴾

﴿هَذَا إِنَّكَ فَيَرِيْسَتَ﴾

«*And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be*

guided by it (this Qur'ān), they say: "This is an ancient lie!"» [46:11]

There are several other Āyāt on this subject.

﴿قَالَ يَنْذُرُهُ إِنَّمَا يُنذَرُ مَنْ رَبَّ الْأَنْوَابِ﴾

«[Nūh] said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!"»

meaning, there is nothing wrong with me, but I am a Messenger from the Lord of all that exists, Lord and King of all things,

﴿أَلَيَقْدِيمُ يَسِّئُتْ رَبِّي وَأَنْصَحُ لَكُمْ وَأَنْعَذُ مِنْ أَنْ شَاءْ مَا لَا تَعْلَمُونَ﴾

«"I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not."»

This is the attribute of a Messenger, that he conveys using plain, yet eloquent words, offers sincere advice and is knowledgeable about Allāh; indeed, no other people can compete with the Prophets in this regard. In his Ṣaḥīḥ, Muslim recorded that the Messenger of Allāh ﷺ said to his Companions on the Day of 'Arafah, when their gathering was as large as it ever was,

«أَيُّهَا النَّاسُ إِنَّكُمْ مَشْرُوْلُونَ عَنِّي فَمَا أَنْشَمْ قَاتِلُونَ؟»

«O people! You will be asked about me, so what will you say?»

They said, "We testify that you have conveyed and delivered (the Message) and offered sincere advice." So he kept raising his finger to the sky and lowering it towards them, saying,

«اللَّهُمَّ اشْهُدْ اللَّهُمَّ اشْهُدْ»

«O Allāh! Bear witness, O Allāh! Bear witness.»<sup>[11]</sup>

﴿وَأَرَى عِجْنَتَهُ أَنْ جَاهَدَ ذِكْرَ مِنْ رَبِّكَ عَلَى نَفْلِي مِنْكُمْ لِيُنْذِرُوكُمْ وَلَنْقُوا وَلَقْلَكُ تَرْمُونَ﴾  
 ﴿تَكَبُّرُهُ تَأْبِيَتْهُ وَالَّذِينَ مَعَهُ فِي الْفَلْقِ وَأَغْرَقْنَا الَّذِينَ كَفَرُوا بِإِيمَانِهِمْ كَانُوا فَوْنَانِ﴾  
 «عَبَّرَتْ

«63. "Do you wonder that there has come to you a Reminder from your Lord through a man from among you, that he may

<sup>[11]</sup> Muslim 2:890.

*warn you, so that you may fear Allāh and that you may receive (His) mercy?"*

﴿64. But they belied him, so We saved him and those along with him in the Fulk, and We drowned those who belied Our Āyāt. They were indeed a blind people.﴾

Allāh said that Nūh proclaimed to his people,

﴿أَوْ عَيْنَتِكُمْ﴾

﴿"Do you wonder..."﴾, do not wonder because of this. Surely, it is not strange that Allāh sends down revelation to a man among you as mercy, kindness and compassion for you, so that he warns you that you may avoid Allāh's torment by associating none with Him,

﴿وَلَئِكَ تَرْعَوْنَ﴾

﴿"and that you may receive (His) mercy."﴾ Allāh said,

﴿فَلَذَّابُهُمْ﴾

﴿But they belied him﴾ but they insisted on rejecting and opposing him, and only a few of them believed in him, as Allāh stated in another Āyah. Allāh said next,

﴿فَأَبْيَسْتُهُ وَالَّذِينَ مَعَهُ فِي الْفَلْقِ﴾

﴿So We saved him and those along with him in the Fulk﴾ the ark,

﴿وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِرَبِّهِمْ﴾

﴿And We drowned those who belied Our Āyāt.﴾

Allāh said in another Āyah,

﴿إِنَّمَا حَطَّبُتِهِمْ أَغْرِقْنَا فَادْخُلُوا نَارًا فَلَا يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا﴾

﴿Because of their sins they were drowned, then they were admitted into the Fire. And they found none to help them instead of Allāh.﴾ [71:25]

Allāh said,

﴿إِنَّمَا كَانُوا قَوْمًا عَيْنَتِكُمْ﴾

﴿They were indeed a blind people.﴾ meaning, blind from the Truth, unable to recognize it or find their way to it. Here, Allāh said that He has taken revenge from His enemies and saved His

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أَبْلَغْنَاكُمْ وَرَسَالَتِنَا رَبِّيْ وَأَنَّا لَكُمْ نَاجِحُ أَمِينٌ<sup>١٦</sup> أَوْ عَيْشَةَ  
 أَنْ جَاءَكُمْ ذَكْرُ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِسَذِرَكُمْ  
 وَأَذْكُرُوا إِذْ جَعَلْنَاكُمْ خَلْقَاهُمْ مِنْ بَعْدِ قَوْمٍ ثُوجَرَوْ زَادَكُمْ  
 فِي الْخَلْقِ بَصَطَّةً فَأَذْكُرُوا إِلَهَ اللَّهِ لَعْنَكُمْ شَفَّهُونَ  
 قَالُوا أَجْعَثْنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَوَزَّرَ مَا كَانَ  
 يَعْبُدُ مَا بَآثَنَا فَإِنَّا يَسْأَلُنَا إِنْ كُنَّا مِنَ الصَّابِرِينَ  
 قَالَ فَذَوَّقُ وَقْعَ عَيْنَكُمْ مِنْ رَبِّكُمْ بِرْجَشٍ وَغَضَبٍ<sup>١٧</sup>  
 أَنْجَدَ لُونَيْ فِتْ أَسْمَاعَوْ سَمِّيَّتُوهَا أَنْشَدَهُمْ أَبَا ذُكْرُمْ  
 مَانَزَلَ اللَّهُ بِهَا مِنْ سُلْطَنِينْ فَأَشْظَرُوا إِلَيْ مَعْكُومَينَ  
 الْمُنْتَظَرِينَ<sup>١٨</sup> فَأَبْجَسْتُهُ وَاللَّيْرَتْ مَعَهُ بِرْ تَحْمَوْ مَنَا  
 وَقَطَعْنَا دَارِ الْدِينَ كَذْبُوا يَائِنَنَا وَمَا كَاثُوا مَؤْمِنِينَ  
 وَإِنَّ شَمُودَ أَخَاهُمْ صَلْحَافَالْ يَنْقُومُ أَعْبُدُوا اللَّهَ<sup>١٩</sup>  
 مَالَكُومْ مِنْ إِلَهٍ غَيْرُهُ فَذَجَاهَتْكُمْ بَيْتَهُ مِنْ  
 رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ إِيَّهُ فَذَرُوهَا تَأْكُلُ  
 فِي أَرْضِ اللَّهِ وَلَا نَمْسُوهَا يَسُوْ فَيَأْخُذُكُمْ عَذَابُ أَيْمَهُ<sup>٢٠</sup>

Messenger ﷺ and those who believed in him, while destroying their disbelieving enemies. Allâh said in another Ayah,

﴿إِنَّا لَنَصْرُ مُشَاهِ﴾

﴿Verily, We will indeed make victorious Our Messengers﴾ [40:51].

This is Allâh's Sunnah (way) with His servants, in this life and the Hereafter, that the good end, victory and triumph is for those who fear Him. For example, Allâh destroyed the people of Nûh, and saved Nûh and his believing followers. Ibn Wahb said that he was told that Ibn 'Abbâs said that

eighty men were saved with Nûh in the ship, one of them was Jurhum, who spoke Arabic. Ibn Abi Hâtim collected this statement, which was also narrated with a continuous chain of narration from Ibn 'Abbâs.

﴿وَلَكَ عَادُ لَنَامُ هُوَدًا قَالَ يَنْقُومُ أَعْبُدُوا اللَّهَ مَا لَكُرْ بَنْ إِلَهٍ غَيْرُهُ إِنَّا لَنَقْعُونَ<sup>٢١</sup> قَالَ  
 الْلَّا إِلَهَ كَنْكُرُوا بِنْ قَوْمِهِ إِنَّا لَنَرْتَكَ فِي سَقَمَتْ وَإِنَّا لَنَفَّكَ مِنْ الْكَنْبِتْ<sup>٢٢</sup>  
 قَالَ يَنْقُومُ لَيْسَ بِسَقَمَةَ وَلَكِنْيِ رَسُولُ بِنْ رَبِّ الْعَالَمِينَ<sup>٢٣</sup> أَبْلَغْنَاكُمْ وَرَسَالَتِنَا رَبِّيْ وَأَنَا  
 لَكُرْ نَاجِحُ أَبِيْ<sup>٢٤</sup> أَوْ عَيْشَةَ أَنْ جَاءَكُمْ ذَكْرُ بِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِسَذِرَكُمْ وَأَذْكُرُوا  
 إِذْ جَعَلْنَاكُمْ خَلْقَاهُمْ مِنْ بَعْدِ قَوْمٍ ثُوجَرَوْ زَادَكُمْ  
 شَفَّهُونَ<sup>٢٥</sup>

465. And to 'Ad (the people, We sent) their brother Hûd. He

said: "O my people! Worship Allāh! You have no other god but Him. Will you then not have Taqwā?"»

﴿66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."﴾

﴿67. (Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!"﴾

﴿68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you."﴾

﴿69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from among you to warn you? And remember that He made you successors (generations after generations) after the people of Nūh and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful."﴾

### The Story of Hūd, Peace be upon Him, and the Lineage of the People of 'Ād

Allāh says, just as We sent Nūh to his people, similarly, to the 'Ād people, We sent Hūd one of their own brethren. Muḥammad bin Ishāq said that the tribe of 'Ād were the descendants of 'Ād, son of Iram, son of 'Awṣ, son of Sām, son of Nūh. I say, these are indeed the ancient people of 'Ād whom Allāh mentioned, the children of 'Ād, son of Iram who were living in the deserts with lofty pillars or statues. Allāh said,

﴿لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِهِمْ إِنَّمَا نَادَى الْمَوْلَى أَلَّا يَعْلَمُ مِنْهُمْ فِي الْأَرْضِ ۚ﴾

﴿Have you not seen how your Lord dealt with 'Ād (people). Of Iram like (lofty) pillars. The like of which were not created in the land?﴾ [89:6-8]

because of their might and strength. Allāh said in another instance,

﴿قَاتَلُوكُلُّا فَأَسْكَنَكُلُّا فِي الْأَرْضِ يَغْرِي الْحَقَّ وَقَالُوا مَنْ أَنْدَى مِنَ فُؤَادَهُ أَوْ أَنْدَى بِرَبِّهِ أَكَ أَنَّهُ أَنْدَى  
خَلَقْتُمْ هُوَ أَنْدَى بِنِعْمَتِي فَوْهُ وَكَلُّا بِنَابِتِي بِجَحَدِي ۚ﴾

﴿As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not

*that Allâh Who created them was mightier in strength than them. And they used to deny Our Ayât!» [41:15].*

### **The Land of ‘Âd**

The people of ‘Âd lived in Yemen, in the area of Ahqâf, which means sand mounds. Muhammad bin Ishâq narrated that Abu At-Tufayl ‘Âmir bin Wâthilah said that he heard ‘Ali (bin Abi Tâlib) saying to a man from Hadramawt (in Yemen), “Have you seen a red sand mound, where there are a lot of Arâk and Lote trees in the area of so-and-so in Hadramawt? Have you seen it?” He said, “Yes, O Commander of the faithful! By Allâh, you described it as if you have seen it before.” ‘Ali said, “I have not seen it, but it was described to me.” The man asked, “What about it, O Commander of the faithful?” ‘Ali said, “There is the grave of Hûd, peace be upon him, in its vicinity.”<sup>(1)</sup> Ibn Jarîr recorded this statement, which gives the benefit of indicating that ‘Âd used to live in Yemen, since Prophet Hûd was buried there. Prophet Hûd was among the noble men and chiefs of ‘Âd, for Allâh chose the Messengers from among the best, most honorable families and tribes. Hûd’s people were mighty and strong, but their hearts were mighty and hard, for they were among the most denying of Truth among the nations. Prophet Hûd called ‘Âd to worship Allâh alone without partners, and to obey and fear Him.

### **Debate between Hûd and his People**

﴿فَأَلَّا تَنْدِلُ الَّذِينَ كَفَرُوا بِنْ قَوْبِيدٍ﴾

«The leaders of those who disbelieved among his people said...» meaning, the general public, chiefs, masters and commanders of his people said,

﴿إِنَّا لَنَرَيْكَ فِي سَفَاهَةٍ وَإِنَّا نَتَنَاهُ مِنَ الْكَاذِبِ﴾

«“Verily, we see you in foolishness, and verily, we think you are one of the liars”»

meaning, you are misguided because you call us to abandon worshipping the idols in order to worship Allâh Alone.

<sup>(1)</sup> At-Tabari 12:507.

Similarly, the chiefs of Quraysh wondered at the call to worship One God, saying,

﴿أَجْعَلَ الْإِلَهَ إِلَيْهَا وَجْهَنَّمَ﴾

﴿“Has he (Muhammad) made the gods (all) into One God?”﴾ [38:5].

﴿فَالْيَقُولُ لَيْسَ بِي سَفَاهَةٍ وَلَكِنِي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ﴾

﴿(Hüd) said : “O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!”﴾

Hüd said, I am not as you claim. Rather, I brought you the Truth from Allāh, Who created everything, and He is the Lord and King of all things,

﴿أَتَيْنَاهُ كُمْ رِسَالَتِنَا وَإِنَّا لَكُمْ نَاجِحُ أَبْيَانٍ﴾

﴿“I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you.”﴾

These, indeed, are the qualities of the Prophets: conveying, sincerity and honesty,

﴿أَوَ عَجِبْتُمْ أَنْ جَاءَكُمْ ذَكْرٌ مِنْ رَبِّكُمْ عَلَىٰ يَوْمٍ يُنَذِّرُكُمْ﴾

﴿“Do you wonder that there has come to you a Reminder from your Lord through a man from among you to warn you?”﴾

Prophet Hüd said, do not wonder because Allāh sent a Messenger to you from among yourselves to warn you about Allāh's Days (His torment) and meeting with Him. Rather than wondering, you should thank Allāh for this bounty.

﴿وَرَأَذَكْرُوا إِذْ جَعَلْنَاكُمْ خُلُقًا مِنْ بَعْدِ قَوْمٍ ثُوجَ﴾

﴿“And remember that He made you successors (generations after generations) after the people of Nūh...”﴾

meaning, remember Allāh's favor on you in that He made you among the offspring of Nūh, because of whose supplication Allāh destroyed the people of the earth after they defied and opposed him.

﴿وَرَأَذَكْمُ فِي الْعَنْقِ بَشَطَةً﴾

﴿“and increased you amply in stature.”﴾ making you taller than other people. Similarly, Allāh said in the description of Tālūt

﴿Allah Alone?﴾

﴿They said: "You have come to us that we should worship

﴿هُنَّا مُنْتَهٰى إِلَيْنَا إِنَّمَا يُنَزَّلُ إِلَيْنَا﴾

Hud's people, and their opposition to him, peace be upon him, Allah mentions the rebellion, defiance and suborneness of

Our Ayat; and they were not believers.﴾

mercy from Us, and We spared the roots of those who believed

﴿72. So We saved him and those who were with him out of

wait.﴾

﴿71. (Hud) said: "Ris (torment) and wrath have already fallen from Allah? Then wait, I am with you among those who you have named - you and your fathers - with no authority on you from your Lord. Dispute you with me over names which

the truthful."﴾

So bring us that wherewith you have threatened us if you are of Allah Alone and forsake that which our fathers used to worship.

﴿70. They said: "You have come to us that we should worship

﴿كُلُّ إِلَهٍ إِلَّا إِنَّمَا يُنَزَّلُ إِلَيْنَا﴾

﴿كُلُّ إِلَهٍ إِلَّا يُنَزَّلُ إِلَيْنَا مِنْ أَنْفُسِ الْأَنْجَوْنَ إِنَّمَا يُنَزَّلُ إِلَيْنَا مِنْ أَنْفُسِ الْأَنْجَوْنَ﴾

﴿so that you may be successful.﴾

﴿كُلُّ إِلَهٍ إِلَّا إِنَّمَا يُنَزَّلُ إِلَيْنَا﴾

reference to Allah's favors and blessings

﴿So remember the graces (bestowed upon you) from Allah.﴾ in

﴿كُلُّ إِلَهٍ إِلَّا إِنَّمَا يُنَزَّلُ إِلَيْنَا﴾

﴿[2:247] Hud continued,

﴿And has increased him abundantly in knowledge and stature.﴾

﴿كُلُّ إِلَهٍ إِلَّا إِنَّمَا يُنَزَّلُ إِلَيْنَا﴾

(Sau),

Later on, the disbelievers of Quraysh said,

﴿فَرَأَوْنَ قَالُوا أَللّٰهُمَّ إِنْ كَانَ هٰذَا مٰرٰثٌ مِّنْ عِنْدِكَ فَأُنْهِيْزُ عَلٰيْهِ حِجَّةً إِنَّا  
الْكٰسِلُوْنَ أُوْ أَنْتَنَا يَمْنَابُ الْيَرِبِ﴾ ﴿٧١﴾

«And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."»

Muhammad bin Ishāq said that the people of Hūd used to worship several idols, such as Sudā', Samūd and Al-Habā'. This is why Hūd, peace be upon him, said to them,

﴿فَنَذَ وَقْعَ عَلٰيْكُمْ مِّنْ رَّبِّكُمْ يَرْجُّشُ وَعَصْبٍ﴾

«"Rijs and wrath have already fallen on you from your Lord."» you deserve 'Rijs' from your Lord because of what you said. Ibn 'Abbās said that, 'Rijs', means scorn and anger.<sup>(1)</sup>

﴿أَنْجِيلُونِي فَتَأْسِلُو سَبَّحُوكُمْ أَشْدَدُ وَأَبَاتُوكُمْ﴾

«"Dispute you with me over names which you have named – you and your fathers?"» [7:71].

Hūd said, do you dispute with me over these idols that you and your fathers made gods, even though they do not bring harm or benefit; did Allāh give you authority or proof allowing you to worship them? Hūd further said,

﴿فَنَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنِنِي فَأَنْظِرُوكُمْ إِنِّي مَعَكُمْ مِّنَ الشَّٰهِدِينِ﴾

«"with no authority from Allāh? Then wait, I am with you among those who wait."»

this is a threat and warning from the Messenger to his people.

### The End of 'Ād

So Allāh said;

﴿فَأَنْجَيْنَاهُ وَالَّذِيْنَ مَعَهُ بِرَحْمَةِنِي وَقَطَعْنَا دَارَ الدِّينَ كَذَبْنَا بِعَبْدِنَا وَمَا كَانُوا  
مُؤْمِنِينَ﴾ ﴿٧٢﴾

«So We saved him and those who were with him out of mercy

<sup>(1)</sup> At-Tabari 12:522.

*from Us, and We severed the roots of those who belied Our Āyât; and they were not believers.»*

Allâh mentioned several times in the Qur'ân, the way the people of 'Âd were destroyed stating that He sent a barren wind that destroyed everything it passed by. Allâh said in another Āyah,

﴿وَإِنَّا عَادَ نَفْلِيْكُرُوا يَوْمَ يَرِجُ مَسْنَعَهُ عَلَيْهِمْ سَبْعَ لَيَالٍ وَّثَنَيْنَةٍ أَيَّامٍ خَشْوَنَةٍ  
قَرَى الْقَوْمَ فِيهَا صَرْعَى كَانُوكُمْ أَعْجَزُ مُخْلِلَ حَارِيْنَهُمْ مُهْلَكٌ زَرَّى لَهُمْ بَنَى بَاقِيْكُرَةٍ﴾ ٦٨

*«And as for 'Âd, they were destroyed by a furious violent wind! They were subjected to it for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! Do you see any remnants of them?» [69:6-8]*

When 'Âd rebelled and transgressed, Allâh destroyed them with a strong wind that carried them, one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body. This is why Allâh said,

﴿كَانُوكُمْ أَعْجَزُ مُخْلِلَ حَارِيْنَهُمْ﴾

*«as if they were hollow trunks of date palms!» [69:7]*

Muhammad bin Ishâq said that 'Âd used to live in Yemen between Oman and Hadramawt. They also spread throughout the land and defeated various peoples, because of the strength that Allâh gave them. They used to worship idols instead of Allâh, and Allâh sent to them Prophet Hûd, peace be upon him. He was from their most common lineage and was the best among them in status. Hûd commanded them to worship Allâh Alone and associate none with him. He also ordered them to stop committing injustice against the people. But they rejected him and ignored his call. They said, 'Who is stronger than us?' Some of them, however, followed Hûd, although they were few and had to conceal their faith. When 'Âd defied the command of Allâh, rejected His Prophet, committed mischief in the earth, became arrogant and built high palaces on every high place – without real benefit to them – Hûd spoke to them, saying,

﴿أَتَبْشُرُ بِكُلِّ رِيحٍ مَا يَهْوِي  
وَتَسْجُدُونَ مَسَايِعَ لَنَّكُمْ تَخْلُقُونَ﴾  
﴿وَإِذَا بَطَشْتُمْ بَطَشْتُمْ  
جَبَارِينَ﴾  
﴿فَأَنْفُرُوا إِنَّ اللَّهَ وَالْأَئِمَّةَ مُؤْمِنُونَ﴾

﴿“Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein forever. And when you seize (somebody), seize you (him) as tyrants? Have Taqwā of Allāh, and obey me.”﴾ [26:128-131]

However,

﴿قَالُوا يَهُودُ مَا جَنَّتُمْ وَمَا تَحْكُمُ  
بِسَارِكَهُ إِنَّا هَمْ نَحْنُ  
يَسْتَوِيْنَا إِنْ نَهُولُ إِلَّا أَعْتَدْنَا<sup>۱۱۱</sup> بَعْضُ  
إِيمَانِنَا بِسُوءٍ﴾

﴿They said: “O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.”﴾

meaning, madness,

﴿قَالَ إِنِّي أَنْهَدُ اللَّهَ وَأَنْهَدُوا أَنِّي بَرِيءٌ مِّنْ  
مَا تُشَرِّكُونَ<sup>۱۱۲</sup> مِنْ دُورِي. فَكَذَّبُونِي جِيَّعاً ثُمَّ لَا  
يُنْظَرُونَ<sup>۱۱۳</sup> إِنِّي تَوَكَّلُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا  
مِنْ دَائِمٌ إِلَّا هُوَ مَا جَدَّ<sup>۱۱۴</sup> بِنَاصِيَّتِي إِنْ رَفِ عَلَى  
صَرْطَلٍ شَنْقِي﴾

﴿He said: “I call Allāh to witness, and bear you witness that I am free from that which you associate with Him. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).”﴾ [11:53-56].<sup>[11]</sup>

### Story of the Emissary of 'Ad

Imām Ahmad recorded that Al-Ḥārith Al-Bakri said: “I went to the Messenger of Allāh ﷺ to complain to him about Al-'Alā bin Al-Hadrami. When I passed by the area of Ar-Rabdah, I found an old woman from Bani Tamīm who was alone in that area. She said to me, “O servant of Allāh! I need to reach the Messenger of Allāh ﷺ to ask him for some of my needs, will you

<sup>[11]</sup> At-Tabari 12:507.

take me to him?" So I took her along with me to Al-Madīnah and found the *Masjid* full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allāh ﷺ. I asked, "What is the matter with the people?" They said, "The Prophet ﷺ intends to send 'Amr bin Al-'Āṣ (on a military expedition) somewhere." So I sat down. When the Prophet ﷺ went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, "Was there a dispute between you and Bani Tamīm?" I said, "Yes. And we had been victorious over them. I passed by an old woman from Bani Tamīm, who was alone, and she asked me to bring her to you, and she is at the door". So he allowed her in and I said, "O Allāh's Messenger! What if you make a barrier between us and (the tribe of) Bani Tamīm, such as Ad-Dahnā' (Desert)?" The old woman became angry and opposed me. So I said, "My example is the example of a sheep that carried its own destruction. I carried this woman and did not know that she was an opponent. I seek refuge with Allāh and His Messenger that I become like the emissary of 'Ād.' So the Prophet ﷺ asked me about the emissary of 'Ād, having better knowledge in it, but he liked to hear the story again. I said, "Once, 'Ād suffered from a famine and they sent an emissary [to get relief], whose name was Qayl. Qayl passed by Mu'āwiyah bin Bakr and stayed with him for a month. Mu'āwiyah supplied him with alcoholic drinks, and two female singers were singing for him. When a month ended, Qayl went to the mountains of Muhrah and said, 'O Allāh! You know that I did not come here to cure an ill person or to ransom a prisoner. O Allāh! Give 'Ād water as You used to.' So black clouds came and he was called, 'Choose which one of them you wish (to go to 'Ād)!'. So he pointed to one of the black clouds and he heard someone proclaiming from it, 'Take it, as ashes that will leave none in 'Ād.' And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them." Abu Wā'il said, "That is true. When a man or a woman would send an emissary, they would tell him, 'Do not be like the emissary of 'Ād (bringing disaster and utter destruction to them instead of relief).'" Imām Aḥmad collected this story in the *Musnād*.<sup>[11]</sup> At-

<sup>[11]</sup> Aḥmad 3:482.

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وَأَذْكُرُوا إِذْ جَعَلْتُكُنْ خُلْفَةً مِنْ مُنْقَدِّ عَكَادِ وَبَوَاكِمْ  
فِي الْأَرْضِ تَنْجِذُونَ مِنْ شَهُولِهَا فَصُورًا وَنَحْشُونَ  
الْجِبَالَ بِيُوتَكُمْ فَأَذْكَرُوا مَا لَهُ اللَّهُ وَلَا تَنْعَوْنَ فِي الْأَرْضِ  
مُقْسِيدِينَ ﴿٧٦﴾ قَالَ النَّبِيُّ الَّذِينَ أَسْتَكِنْتُكُمْ بِرَوْا مِنْ  
قَوْمِهِ لِلَّذِينَ أَسْتَضْعِفُوْلَيْسَنْ مَاءْمَنْ وَمِنْ أَنْقَلْمُونَ  
أَنْكَثَ صَلَوةَ حَمَرَ سَلْ مِنْ رَبِّهِمْ قَالُوا إِنَّا يَمْسَأُ أَزْسِلْ بِهِ  
مُؤْمِنُونَ ﴿٧٧﴾ قَالَ الَّذِينَ أَسْتَكِنْتُكُمْ بِرَوْا إِنَّا بِالَّذِي  
مَاءْمَنْتُمْ بِهِ كَفِرُونَ ﴿٧٨﴾ فَعَفَرُوا الْأَنَافَةَ وَعَنَوْا عَنْ  
أَمْرِ رَبِّهِمْ وَقَالُوا يَصْنَلِحُ أَنْتُنَا إِمَامَيْدُنَا إِنْ كَثَرَ مِنْ  
الْمَرْسِلِينَ ﴿٧٩﴾ فَأَخَذَنَهُمُ الرَّجْفَةُ فَأَضْبَحُوا فِي دَارِهِمْ  
جَحْشِينَ ﴿٨٠﴾ فَتَوَلَّ عَنْهُمْ وَقَالَ يَنْهَاوْ لَقَدْ أَبْلَغْتُكُمْ  
رِسَالَةَ رَبِّيْ وَنَصَّحْتُ لَكُمْ وَلَكِنَّ لَا يَحْبُّونَ النَّصْحِينَ  
وَلَوْطَإِذْ قَالَ لِقَوْمِهِ أَتَأْتُنَّ النَّحْشَةَ مَا سَبَقَكُمْ  
إِنَّمَانِ أَحَدِيْمَ الْعَلَيْمِينَ ﴿٨١﴾ إِنَّكُمْ لَأَنْتُنَّ أَرْجَالَ  
شَهْوَةَ مِنْ دُوْيَ النِّسَاءِ بِلَ أَنْتُمْ قَوْمٌ مُسْرِفُونَ ﴿٨٢﴾

Tirmidhi<sup>[1]</sup> recorded similar wording for it, as did An-Nasā'i<sup>[2]</sup> and Ibn Mājah.<sup>[3]</sup>

﴿وَلَكَ شَهْرَةَ الْأَنَافَةِ صَلِيلَةً فَالْأَنَافَةُ  
يَنْقُورُهُ أَغْبَدُوا اللَّهَ مَا لَكُمْ مِنْ  
إِلَهٍ غَيْرُهُ فَذَجَاهَنْكُمْ بَيْتَنَّهُ  
يَنْ رَتِكُمْ هَذِهِ، نَائِمَةُ أَنَوْ  
لَكُمْ مِائَةُ نَذَرُهَا تَأْكُلُ فِي  
أَرْضِ اللَّهِ وَلَا تَسْهُمَا يَسْوَهُ  
فَيَأْخُذُنَّهُمْ عَذَابَ الْيَمِينِ  
وَأَذْكُرُوا إِذْ جَعَلْتُكُمْ خَلْكَاهَ مِنْ  
بَدْعَ عَكَادِ وَبَوَاكِمْ فِي الْأَرْضِ  
تَنْجِذُونَ مِنْ شَهُولِهَا فَصُورًا  
وَنَحْشُونَ الْجِبَالَ بِيُوتَكُمْ فَأَذْكُرُوا  
مَا لَهُ اللَّهُ وَلَا تَنْعَوْنَ فِي الْأَرْضِ  
مُقْسِيدِينَ ﴿٧٦﴾ قَالَ النَّبِيُّ الَّذِينَ  
أَسْتَكِنْتُمْ بِإِنْ مَاءْمَنْ  
أَنْقَلْمُونَ أَنْكَثَ صَلَوةَ حَمَرَ سَلْ مِنْ رَبِّهِمْ قَالُوا إِنَّا يَمْسَأُ أَزْسِلْ بِهِ  
أَسْتَكِنْتُمْ بِإِنْ إِلَهٌ مَاءْمَنْ بِهِ كَفِرُونَ ﴿٧٨﴾ فَعَفَرُوا الْأَنَافَةَ وَعَنَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا  
يَصْنَلِحُ أَنْتُنَا بِمَا تَهْدُنَا إِنْ كَثَرَ مِنْ الْمَرْسِلِينَ ﴿٧٩﴾ فَأَخَذَنَهُمُ الرَّجْفَةُ فَأَضْبَحُوا فِي دَارِهِمْ  
جَحْشِينَ ﴿٨٠﴾

¶ 73. And to Thamud (people, We sent) their brother Sālih. He said: "O my people! Worship Allāh! You have no other god but Him. Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you; so you leave her to

[1] Tuhfah Al-Ahwadhi 9:161.

[2] Al-Kubrā 5:181.

[3] Ibn Mājah 2:941.

graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you.»

﴿74. And remember when He made you successors (generations) after 'Ād and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth.﴾

﴿75. The leaders of those who were arrogant among his people said to those who were counted weak – to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."﴾

﴿76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."﴾

﴿77. So they killed the she-camel and insolently defied the commandment of their Lord, and said: "O Ṣāliḥ! Bring about your threats if you are indeed one of the Messengers (of Allāh)."﴾

﴿78. So the earthquake seized them, and they lay (dead), prostrate in their homes.﴾

### **Thamūd: Their Land and Their Lineage**

Scholars of *Tafsīr* and genealogy say that (the tribe of Thamūd descended from) Thamūd bin 'Āthir bin Iram bin Sām bin Nūh, and he is brother of Jadis son of 'Āthir, similarly the tribe of Ṭasm, and they were from the ancient Arabs, *Al-'Aribah*,<sup>[1]</sup> before the time of Ibrāhīm, Thamūd came after 'Ād. They dwelled between the area of the Ḥijāz (Western Arabia) and Ash-Shām (Greater Syria). The Messenger of Allāh ﷺ passed by the area and ruins of Thamūd when he went to Tabūk (in northern Arabia) during the ninth year of Hijrah.

Imām Aḥmad recorded that Ibn 'Umar said, "When the Messenger of Allāh ﷺ went to the area of Al-Ḥijr in Tabūk with the people, he camped near the homes of Thamūd, in Al-Ḥijr and the people brought water from the wells that Thamūd used

<sup>[1]</sup> As opposed to *Al-Musta'ribah*, such as the descendants of Prophet Ismā'īl, son of Ibrāhīm.

before. They used that water to make dough and placed the pots (on fire) for cooking. However, the Prophet ﷺ commanded them to spill the contents of the pots and to give the dough to their camels. He then marched forth with them from that area to another area, near the well that the camel (as will follow) used to drink from. He forbade the Companions from entering the area where people were tormented, saying,

إِنِّي أَخْشَى أَنْ يُصِيبَكُمْ مِثْلَ مَا أَصَابَهُمْ فَلَا تَدْخُلُوا عَلَيْهِمْ<sup>١</sup>

*I fear that what befell them might befall you as well. Therefore, do not enter on them.*<sup>[1]</sup>

Aḥmad narrated that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said while in the Ḥijr area,

لَا تَدْخُلُوا عَلَىٰ مُؤْلَأِ النَّعَدَيْنِ إِلَّا أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا  
تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلَ مَا أَصَابَهُمْ<sup>٢</sup>

*Do not enter on these who were tormented, unless you do so while crying. If you are not crying, then do not enter on them, so that what befell them does not befall you, as well.*<sup>[2]</sup>

The basis of this ḥadīth is mentioned in Two *Sahīhs*.<sup>[3]</sup>

### The Story of Prophet Sāliḥ and Thamūd

Allāh said,

﴿وَإِنَّ شَمُودَةَ﴾

﴿And to Thamūd﴾, meaning, to the tribe of Thamūd, We sent their brother Sāliḥ,

﴿قَالَ يَقُولُوا أَعْبُدُوا اللَّهَ مَا لَكَ فَنِئُوا إِلَيْهِ عَبْرَةً﴾

*He said: "O my people! Worship Allāh! You have no other god but Him."*

All Allāh's Messengers called to the worship of Allāh alone without partners. Allāh said in other Āyāt,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحَقَ إِلَيْهِ اللَّهُ لَا إِلَهَ إِلَّا أَنَا نَعْبُدُنَا﴾

[1] Aḥmad 2:117.

[2] Aḥmad 2:74.

[3] *Fath Al-Bāri* 6:436 and *Muslim* 4:2286.

﴿And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me."﴾ [21:25] and,

﴿وَلَقَدْ بَثَّنَا فِي كُلِّ أُمَّةٍ رَسُولاً أَنِيبَ أَعْبُدُوا إِلَهًا وَاجْتَبَيْنَا الظَّفَّارَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allâh (Alone), and avoid Tâghût (all false deities)"﴾ [16:36].

**Thamûd asked that a Camel appear from a Stone, and it did**

Prophet Sâlih said,

﴿فَقَدْ جَاءَنَّكُمْ بَيِّنَةً مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ مَا يَرَوْنَ﴾

﴿"Indeed there has come to you a clear sign from your Lord. This she-camel of Allâh is a sign unto you;"﴾

meaning, a miracle has come to you from Allâh testifying to the truth of what I came to you with.

Sâlih's people asked him to produce a miracle and suggested a certain solid rock that they chose, which stood lonely in the area of Hijr, and which was called Al-Kâtibah. They asked him to bring a pregnant camel out of that stone. Sâlih took their covenant and promises that if Allâh answers their challenge, they would believe and follow him. When they gave him their oaths and promises to that, Sâlih started praying and invoked Allâh (to produce that miracle). All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Sâlih's people asked. This is when their chief, Jundu' bin 'Amr, and several who followed him believed. The rest of the noblemen of Thamûd wanted to believe as well, but Dhu'âb bin 'Amr bin Labîd, Al-Habbâb, who tended their idols, and Rabbâb bin Shum'ar bin Jilhis stopped them. One of the cousins of Jundu' bin 'Amr, whose name was Shihâb bin Khalîfah bin Mikhâlât bin Labîd bin Jawwâs, was one of the leaders of Thamûd, and he also wanted to accept the message. However, the chiefs whom we mentioned prevented him, and he conceded to their promptings.

The camel remained in Thamûd, as well as, its offspring

after she delivered it before them. The camel used to drink from its well on one day and leave the well for Thamūd the next day. They also used to drink its milk, for on the days she drank water, they used to milk her and fill their containers from its milk. Allāh said in other Āyāt,

﴿وَتَبَيَّنَ لَهُمْ أَنَّ اللَّهَ فِسْطَةٌ بَيْنَ أَرْبَعَةِ شَهْرٍ مُّعَتَّدَةٍ﴾

«And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns)» [54:28] and,

﴿هَذِهِ نَاقَةٌ لَّمَّا يَشَاءُ وَلَكُنْ يَشَاءُ بِئْرٌ شَهْرٌ﴾

«Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known» [26:155]

The camel used to graze in some of their valleys, going through a pass and coming out through another pass. She did that so as to be able to move easily, because she used to drink a lot of water. She was a tremendous animal that had a strikingly beautiful appearance. When she used to pass by their cattle, the cattle would be afraid of her. When this matter continued for a long time and Thamūd's rejection of Shālih became intense, they intended to kill her so that they could take the water for themselves every day. It was said that all of them (the disbelievers of Thamūd) conspired to kill the camel. Qatādah said that he was told that, "The designated killer of the camel approached them all, including women in their rooms and children, and found out that all of them agreed to kill her."<sup>[1]</sup> This fact is apparent from the wording of the Āyāt,

﴿فَكَذَّبُوهُ فَمَقْرُومًا فَدَنَدَمَ عَنِيهِ رَبِيعُهُ بِدَنَدَمِهِمْ فَسَوَّهُمْ﴾

«Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction!» [91:14], and,

﴿وَإِنَّا نَهَدَى النَّاسَةَ مُبِيرَةً فَظَلَمُوا بِهَا﴾

«And We sent the she-camel to Thamūd as a clear sign, but they did her wrong.» [17:59]

<sup>[1]</sup> At-Tabari 12:537.

Allâh said here,

﴿فَمَرِرُوا النَّعْدَةَ﴾

﴿So they killed the she-camel﴾

Therefore, these Ayât stated that the entire tribe shared in agreeing to this crime, and Allâh knows best.

### Thamûd kills the She-Camel

Imâm Abu Ja'far Ibn Jarîr and other scholars of Tafsîr said that the reason behind killing the camel was that a disbelieving old woman among them named Umm Ghanm 'Unayzah, the daughter of Ghanm bin Mijlaz, had the severest enmity among Thamûd towards Sâlih, peace be upon him. She had beautiful daughters and she was wealthy, and Dhu'âb bin 'Amr, one of the leaders of Thamûd, was her husband.

There was another noblewoman whose name was Șadûf bint Al-Muħayyâ bin Dahr bin Al-Muħayyâ, who was of noble family, wealthy and beautiful. She was married to a Muslim man from Thamûd, but she left him. These two women offered a prize for those who swore to them that they would kill the camel. Once, Șadûf summoned a man called Al-Ḥabbâb and offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Muṣaddî' bin Mihraj bin Al-Muħayyâ, and he agreed. As for 'Unayzah bint Ghanm, she called Qudâr bin Sâlîf bin Jundû', a short person with red-blue skin, a bastard, according to them. Qudâr was not the son of his claimed father, Sâlîf, but the son of another man called, Suhyâd. However, he was born on Sâlîf's bed (and thus named after him). 'Unayzah said to Qudâr, "I will give you any of my daughters you wish, if you kill the camel." Qudâr bin Sâlîf and Muṣaddî' bin Mihraj went along and recruited several mischievous persons from Thamûd to kill the camel. Seven more from Thamûd agreed, and the group became nine, as Allâh described, when He said,

﴿وَكَفَرُوا بِنَبِيِّهِ وَلَا يُقْتَلُونَ﴾

﴿And there were in the city nine men, who made mischief in the land, and would not reform.﴾

These nine men were chiefs of their people, and they lured the entire tribe into agreeing to kill the camel. So they waited

until the camel left the water well, where Qudār waited beside a rock on its path, while Musaddi' waited at another rock. When the camel passed by Musaddi' he shot an arrow at her and the arrow pierced her leg. At that time, 'Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudār, encouraging Qudār to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudār stabbed her in her neck and slaughtered her. Her offspring went up a high rock and screamed.<sup>[1]</sup> 'Abdur-Razzāq recorded from Ma'mar that someone reported from Al-Hasan Al-Baṣāri that the offspring said, "O my Lord! Where is my mother?" It was said that her offspring screamed thrice and entered a rock and vanished in it, or, they followed it and killed it together with its mother.<sup>[2]</sup> Allāh knows best. When they finished the camel off and the news reached Prophet Ṣalīḥ, he came to them while they were gathered. When he saw the camel, he cried and proclaimed,

﴿فَتَسْعُوا فِي دَارِكُمْ تَلَهَّى إِلَيْهِ﴾

«“Enjoy yourselves in your homes for three days.”» [11:65]

### The Wicked Ones Plot to Kill Prophet Ṣalīḥ, But the Torment descended on Them

The nine wicked persons killed the camel on a Wednesday, and that night, they conspired to kill Ṣalīḥ. They said, "If he is truthful, we should finish him before we are finished. If he is a liar, we will make him follow his camel."

﴿فَأَلْوَأُنْتَمُوا يَا شُوَالَتِينَةَ وَأَلْمَلَهُمْ لَئِنْ لَقُولَنَ لَوْلَهُ مَا شَهَدْنَا مَهْلِكَ أَهْلِكَ وَإِنَّا  
لَصَدِيقُونَ ﴾ وَمَكَرُوا مَكَرًا وَمَكَرُنَا مَكَرًا وَمَنْ لَا يَتَشَرَّدُ ﴾﴾

«They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: We witnessed not the destruction of his household, and verily, we are telling the truth."» So they plotted a plot, and We planned a plan, while

<sup>[1]</sup> At-Tabari 12:531.

<sup>[2]</sup> 'Abdur-Razzāq 2:231.

*they perceived not.» [27:49-50]*

When they conspired to kill Șâlih and gathered at night to carry out their plot, Allâh, to Whom belongs all might and Who protects His Messengers, rained down stones that smashed the heads of these nine people before the rest of the tribe. On Thursday, the first of the three days of respite, the people woke up and their faces were pale (yellow), just as Prophet Șâlih had promised them. On the second day of respite, Friday, they woke up and found their faces had turned red. On the third day of the respite, Saturday, they woke up with their faces black. On Sunday, they wore the fragrance of Hanut [the perfume for enshrouding the dead before burial] and awaited Allâh's torment and revenge, we seek refuge with Allâh from it. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the *Sayhah* (loud cry) came from the sky and a severe tremor overtook them from below; the souls were captured and the bodies became lifeless, all in an hour.

﴿فَأَنْسَبُوا فِي دَارِهِمْ جَنِيشِينَ﴾

*«And they lay (dead), prostrate in their homes.»*

They became dead and lifeless and none among them, whether young, old, male or female, escaped the torment.<sup>[11]</sup>

The scholars of *Tafsîr* said that none from the offspring of Thamûd remained, except Prophet Șâlih and those who believed in him. A disbelieving man called Abu Rîghâl was in the Sacred Area at the time and the torment that befell his people did not touch him. When he went out of the Sacred Area one day, a stone fell from the sky and killed him. 'Abdur-Razzâq narrated that Ma'mar said that Ismâ'il bin Umayyah said that the Prophet ﷺ passed by the gravesite of Abu Rîghâl and asked the Companions if they knew whose grave it was. They said, "Allâh and His Messenger know better." He said,

«أَنْتُرُونَ مَنْ هَذَا؟» قَالُوا إِنَّهُ وَرْسُولُهُ أَعْلَمُ، قَالَ «هَذَا قَبْرُ أَبِي رِغَابِ رَجُلٍ مِنْ شَمْوَدِ  
كَانَ فِي حَرَمِ اللَّهِ قَمَتْهُ حَرَمُ اللَّهِ عَذَابَ اللَّهِ، فَلَمَّا خَرَجَ أَصَابَهُ مَا أَصَابَ قَوْمَهُ فَلَمْ يَنْظُرْ  
هَامَنَّا وَدُفِنَ مَعْنَى عَضْنَ مِنْ ذَهَبٍ، فَتَرَلَ الْقَوْمُ فَابْتَدَرُوهُ بِأَشْيَائِهِمْ فَبَخْتُوا عَنْهُ

<sup>[11]</sup> At-Tabari 12:534.

فَانْشَرُجُوا النُّفُضَ،

﴿This is the grave of Abu Righāl, a man from Thamud. He was in the Sacred Area of Allāh and this fact saved him from receiving Allāh's torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold.﴾

So the people used their swords and looked for the golden branch and found it.<sup>[1]</sup> 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Abu Righāl is the father of the tribe of Thaqif.<sup>[2]</sup>

﴿تَوَلَّ عَنْهُمْ وَقَالَ يَتَفَوَّهُ لَئِنْ تَفْسَحُمْ بِسَالَةَ رَبِّ وَنَصَّخْ لَكُمْ وَلَكُنْ لَا يُجَيِّبُونَ﴾  
التصويرات

¶ 79. Then he [Ṣāliḥ] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers."

﴿

These are the words of admonishment that Ṣāliḥ conveyed to his people after Allāh destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead. Ṣāliḥ said these words of admonishment and criticism to them after they perished, and they heard him (as a miracle for Prophet Ṣāliḥ from Allāh). Similarly, it is recorded in the Two Ṣāliḥs that after the Messenger of Allāh ﷺ defeated the disbelievers in the battle of Badr, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr (where the corpses of the disbelievers were thrown) and said,

﴿يَا أَبَا جَهْلٍ بْنَ حِشَامَ يَا عَبْدَةَ بْنَ رَبِيعَةَ يَا شَيْبَةَ بْنَ رَبِيعَةَ وَيَا قَلَانَ بْنَ فَلَانَ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًا، فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًا﴾

«O Abu Jahl bin Hishām! O 'Utbah bin Rabī'ah! O Shaybah bin Rabī'ah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of

<sup>[1]</sup> 'Abdur-Razzāq 2:232.

<sup>[2]</sup> 'Abdur-Razzāq 2:232.

victory) to be true.<sup>١١</sup>

‘Umar said to him, “O Allâh’s Messenger! Why do you speak to a people who have rotted?” He ﷺ said,

﴿وَالَّذِي نَفْسِي بِيَدِهِ مَا أَتَتْنَا إِلَيْنَاهُ أَقْوَلُ مِنْهُمْ وَلَكُنْ لَا يُحِيطُونَ﴾

«By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply.»<sup>[11]</sup>

Similarly, Prophet Šâlih, peace be upon him, said to his people,

﴿لَئِنْ أَنْتُمْ كُمْ وِرَبَّةَ رَبِّ وَصَاحِبَتْ لَكُمْ﴾

«“I have indeed conveyed to you the Message of my Lord, and have given you good advice,”»

but you did not benefit from it because you do not like the Truth and do not follow those who give you sincere advice,

﴿وَلَكُنْ لَا تُجِيئُونَ النَّصِيرِينَ﴾

«“but you like not good advisers.”»

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُنَّ النَّجْمَةَ مَا سَبَقْكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ إِنَّكُمْ لَتَأْتُونَ أَزِيَّالَ شَهْرَةَ مِنْ دُوَبِ الْيَكَالِ إِنَّكُمْ قَوْمٌ شَرِيفُونَ﴾

﴿80. And (remember) Lüt, when he said to his people: “Do you commit lewdness such as none preceding you has committed in all of the nations?»

﴿81. “Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds.”»

### The Story of Prophet Lüt, upon Him be Peace, and His People

Allâh said, We sent,

﴿وَنَحْنُ

﴿And﴾

﴿لُوطًا إِذْ قَالَ لِقَوْمِهِ﴾

<sup>[11]</sup> Fath Al-Bâri 7 :351 and Muslim 4 :2204.

﴿Lūt, when he said to his people..﴾ Lūt (Lot) is the son of Hārān the son of Āzar (Terah), and he was the nephew of Ibrāhīm, peace be upon them both. Lūt had believed in Ibrāhīm and migrated with him to the Shām area. Allāh then sent Lūt to the people of Sadūm (Sodom) and the surrounding villages, to call them to Allāh, enjoin righteousness and forbid them from their evil practices, their sin, and wickedness. In this area, they did things that none of the children of Ādam or any other creatures ever did before them. They used to have sexual intercourse with males instead of females. This evil practice was not known among the Children of Ādam before, nor did it even cross their minds, so they were unfamiliar with it before the people of Sodom invented it, may Allāh's curse be on them.

'Amr bin Dīnār commented on;

﴿فَمَا سَبَقُوكُمْ بِهَا مِنْ أَعْوَادِ الْمُنَاهِيَنَ﴾

﴿“...as none preceding you has committed in all of the nations.”﴾

“Never before the people of Lūt did a male have sex with another male.”<sup>[1]</sup>

This is why Lūt said to them,

﴿أَتَأُولُونَ النَّجْعَةَ مَا سَبَقُوكُمْ بِهَا مِنْ أَعْوَادِ الْمُنَاهِيَنَ ﴿٤٦﴾ إِنَّكُمْ لَأَنْوَافُ الْإِنْجَالِ شَهُودٌ بِنِ دُورِ الْإِنْسَانِ﴾

﴿“Do you commit lewdness such as none preceding you has committed in all of the nations? Verily, you practice your lusts on men instead of women.”﴾

meaning, you left women whom Allāh created for you and instead had sex with men? Indeed, this behavior is evil and ignorant because you have placed things in their improper places. Lūt, peace be upon him, said to them:

﴿هَنَّلَاءُ بَنَاتٍ إِنْ كُنْتُ مُنَاهِيَنَ﴾

﴿“these (the girls of the nation) are my daughters (to marry lawfully), if you must act (so).”﴾ [15:71]

So he reminded them of their women, and they replied that they do not desire women!,

<sup>[1]</sup> At-Tabari 12:548.

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وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرُجُوهُمْ مِّنْ قُرْيَةِنَا كُمْ إِنَّهُمْ أَنَّاسٌ يَنْظَهُرُونَ ﴿٤٧﴾ فَأَبْيَحْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَأَهُ، كَانَتْ مِنَ الْمُنْذَرِينَ ﴿٤٨﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظَرْنَا كَيْفَ كَانَ عَيْنَبَةُ الْمُجْرِمِينَ ﴿٤٩﴾ وَإِنَّ مَنِيتَ أَخَاهُمْ شَعِيبًا قَالَ يَقُولُ أَعْبُدُو اللَّهَ مَالَكُمْ مِّنْ إِلَهٍ غَيْرُهُ، قَدْ جَاءَتْكُمْ بِنَتَهُ مِنْ رَبِّكُمْ فَأُزْفُو الْحَكِيلَ وَالْمِيزَانَ وَلَا يَحْسُوا أَنَّاسٌ أَشْيَاهُهُمْ وَلَا نُقْسِدُ وَافِ الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَدْلُكُمْ إِنْ كَثُنَشَ مُؤْمِنِينَ ﴿٥٠﴾ وَلَا نَشَعِدُ وَإِيَّكُلْ صَرَاطَ ثُوَّادُونَ وَصَدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ مَأْمَنَ بِهِ وَتَبَغُونَهَا عَوْجًا وَأَذْكُرُوا إِذْ كَثُنَشَ قَلِيلًا فَكَثُرْتُمْ وَأَنْظَرْنَا كَيْفَ كَانَ عَيْنَبَةُ الْمُفْسِدِينَ ﴿٥١﴾ وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ مَا مَسَّنَا بِاللَّهِ أَنْسِلَثْتُمْ بِهِ وَطَائِفَةٌ لَّمْ يَمْسَسْنَا فَاصْبِرُوا وَاحْتَيْجْنَى بِحُكْمِ اللَّهِ بَيْنَنَا وَهُوَ حَرَّى الْحَكَمِينَ ﴿٥٢﴾

are indeed men who want to be pure (from sins)!"»

So they answered Prophet Lüt by trying to expel and banish him from their village, along with those who believed with him. Allah indeed removed Prophet Lüt safely from among them, and He destroyed them in their land in disgrace and humiliation. They said (about Lüt and the believers):

﴿إِنَّهُمْ أَنَّاسٌ يَنْظَهُرُونَ﴾

«“These are indeed men who want to be pure (from sins)!”»

Qatādah commented, “They shamed them (Lüt and the

﴿فَأَلَا لَنَدْ عَلِمْتَ مَا لَنَا فِي بَيْتِكَ  
مِنْ حَقٍّ وَلَئِكَ لَنَظَرْتَ مَا تُرِيدُ﴾ ﴿٦٣﴾

»They said: “Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!” » [11:79]

meaning, you know that we have no desire for women and you know what we desire with your guests.<sup>[1]</sup>

﴿وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا  
أَنْ قَالُوا أَخْرُجُوهُمْ مِّنْ قُرْيَةِنَا  
إِنَّهُمْ أَنَّاسٌ يَنْظَهُرُونَ﴾ ﴿٤٧﴾

¶82. And the answer of his people was only that they said: “Drive them out of your town, these

<sup>[1]</sup> This refers to the angels who came in the shape of men to destroy them.

believers) with what is not a shame at all.”<sup>[1]</sup> Mujāhid commented, “(Lüt’s people said about Lüt and the believers,) They are a people who want to be pure from men’s anuses and women’s anuses!”<sup>[2]</sup> Similar was narrated from Ibn ‘Abbās.<sup>[3]</sup>

﴿فَأَبْيَضْنَاهُ وَأَعْلَمْهُ إِلَّا أَنْزَلْنَاهُ كَانَ مِنَ الظَّالِمِينَ ﴾ وَأَنْظَرْنَا عَلَيْهِمْ مُظْرِّئًا فَانْظَرْ ﴿كَيْنَكَ كَانَ عَذِيقَةً لِلظَّالِمِينَ ﴾

﴿83. Then We saved him and his family, except his wife; she was of the Ghābirīn (those who lagged behind).﴾

﴿84. And We rained down on them a rain (of stones). Then see what was the end of the criminals.﴾

Allāh says, We saved Lüt and his family, for only his household believed in him. Allāh said in another Āyah,

﴿فَأَنْزَلْنَا مِنْ كَانَ فِيهَا مِنَ الظَّالِمِينَ ﴾ وَقَوْدَنَا فِيهَا عَذِيقَةً بَيْتَ مِنَ الظَّالِمِينَ ﴾

﴿So We brought out from therein the believers. But We found not there any household of the Muslims except one [of Lüt and his daughters].﴾ [51:35-36].

Only his wife (from his family) did not believe, remaining on the religion of her people. She used to conspire with them against Lüt and inform them of who came to visit him, using certain signals that they agreed on. This is why when Lüt was commanded to leave by night with his family, he was ordered not to inform his wife or take her with him. Some said that she followed them, and when the torment struck her people, she looked back and suffered the same punishment as them. However, it appears that she did not leave the town and that Lüt did not tell her that they would depart. So she remained with her people, as apparent from Allāh’s statement,

﴿إِلَّا أَنْزَلْنَاهُ كَانَ مِنَ الظَّالِمِينَ﴾

﴿except his wife; she was of the Ghābirīn﴾

meaning, of those who remained, or they say: of those who were destroyed, and this is the more obvious explanation.

[1] At-Tabari 12:550.

[2] At-Tabari 12:550.

[3] At-Tabari 12:550.

Allāh's statement,

﴿وَأَنْظَرْنَا عَلَيْهِمْ نَكَارًا﴾

﴿And We rained down on them a rain﴾ is explained by His other statement,

﴿وَأَنْطَرْنَا عَلَيْهَا حِجَارةً مِنْ يَعْجِلَ مُضْبُوراً﴾ شَوَّهَةٌ عِنْدَ رَبِّكَ وَنَا هُنَّ مِنْ الظَّالِمِينَ  
يَعْجِلُ مُضْبُوراً

﴿And rained on them stones of baked clay, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the wrongdoers.﴾ [11:82-83].

Allāh said here,

﴿فَانظُرْ كَيْفَ كَانَ عَوْنَةُ الْمُنْزَبِتِ﴾

﴿Then see what was the end of the criminals.﴾

This Āyah means: 'See, O Muḥammad, the end of those who dared to disobey Allāh and reject His Messengers.'

Imām Aḥmad, Abu Dāwud, At-Tirmidhi, Ibn Mājah, all recorded a ḥadīth [from] Ibn ‘Abbās who said that Allāh's Messenger ﷺ said;

«مَنْ وَجَدْتُمُوهُ يَفْعَلُ عَمَلٌ قَبْرٌ لُوطٌ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

«Whoever is found doing the act of the people of Lüt, then kill them; the doer and the one it is done to.»<sup>[1]</sup>

﴿وَإِنْ تَنْبِئْ أَخَافِعَ شَبَابَةً فَالَّذِينَ يَنْقُوُونَ أَعْبُدُوا اللَّهَ مَا تَكُونُ مِنَ الْمُهَاجِرِ فَذَلِكُمْ بَيْتُهُمْ إِنْ تَرِكُوهُمْ فَأَرْوَاهُمُ الْكَبَيْرَ وَالْبَيْنَ وَلَا يَتَحَسَّرُوا إِلَيْكُمْ أَنْكِبَاهُمْ وَلَا تُنْتَهِيُّنَا فِي الْأَرْضِ بِمَا إِصْلَحْتُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ شَوَّهِيدِكُمْ﴾

¶85. And to (the people of) Madyan, (We sent) their brother Shu'ayb. He said: "O my people! Worship Allāh! You have no other God but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if

<sup>[1]</sup> Ahmad 1:300, At-Tirmidhi 1456, Abu Dāwud 4462, and Ibn Mājah 2561.

*you are believers.»*

### Story of Shu'ayb, upon him be Peace, and the Land of Madyan

Muhammad bin Ishāq said, "They (the people of Madyan) are the descendants of Madyan, son of Midyān, son of Ibrāhīm. Shu'ayb was the son of Mīkīl bin Yashjur. And in the Syrian language, his name was Yathrūn (Jethro)."<sup>[11]</sup> I (Ibn Kathir) say, Madyan was the name of the tribe and also a city that is close to Ma'an on route to the Ḥijāz (from Ash-Shām). Allāh said in another Āyah,

﴿وَلَمَّا وَرَدَ مَاءً مَذْبَحَ رَجَدَ عَلَيْهِ أُمَّةً فِي أَنْتَابِينَ يَقْوِكَ﴾

*«And when he arrived at the water (a well) of Madyan he found there a group of men watering (their flocks).» [28:23]*

They are also the people of Al-Aykah (the Woods), as we will mention later on, Allāh willing, and our trust is in Him.

﴿قَالَ يَقُولُوا إِنَّمَا لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

*«He said: "O my people! Worship Allāh! You have no other God but Him"»*

and this is the call of all Messengers,

﴿فَذَلِكُمْ بَيِّنَاتٌ مِنْ رَبِّكُمْ﴾

*«Verily, a clear proof (sign) from your Lord has come unto you;»*

meaning, 'Allāh has presented the proof and evidences of the truth of what I brought you.' He then advised them and commanded them to give full measure and full weight and not to wrong men in their dealings, meaning, to refrain from cheating people in buying and selling. They used to treacherously avoid giving full weight and measure. Allāh said in other Āyat,

﴿وَيْلٌ لِلْمُتَّكِفِينَ﴾

*«Woe to Al-Muṭaffifin (those who give less in measure and weight)...» [83:1]*

<sup>[11]</sup> At-Tabari 12:554.

until He said,

﴿وَرَبِّ الْتَّابِعِينَ﴾

﴿before the Lord of all that exists?﴾ [83:6]. These Âyât contain a stern warning and sure promise that we ask Allâh to save us from. Shu'ayb was called 'Speaker of the Prophets', because of his eloquent words and eloquent advice, and Allâh stated that Shu'ayb said:

﴿وَلَا تَقْمِدُوا بِكُلِّ صِرَاطٍ شَوَّهُدُونَ وَرَصَدُوكَ عَنْ سَبِيلِ اللَّهِ مَنْ مَاءَتْ يَدُهُ وَتَبَعَّدُوهَا عَوْجًا وَأَنْكَرُوكَ إِذْ كَشَّثْتُمْ قِيلَادَ تَكَرُّكُمْ وَأَنْظَرُوكَ كَبَقَةَ الْمُفْسِدِينَ ﴿١﴾ وَلِنَ كَانَ طَاهِيَّتُكُمْ مَاتَّمُوا بِالْأَيْمَنِ أَزْمَلُوكَ يُوْمَ يَوْمِكُمْ وَطَاهِيَّةَ لَرْ نَقْبُوكَ فَاضِرُوكَ حَتَّى يَعْلَمَ اللَّهُ يَسْتَأْنِدُهُ حَتَّى تَخْبِيَكَ ﴿٢﴾﴾

486. "And sit not on every road, threatening, and hindering from the path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the mischief-makers." ﴿١﴾

487. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allâh judges between us, and He is the best of judges." ﴿٢﴾

Prophet Shu'ayb forbade his people from setting up blockades on the roads, saying,

﴿وَلَا تَقْمِدُوا بِكُلِّ صِرَاطٍ شَوَّهُدُونَ﴾

﴿"And sit not on every road, threatening,"﴾ threatening people with death if they do not give up their money, as they were bandits, according to As-Suddi.<sup>[1]</sup> Ibn 'Abbâs, Mujâhid and several others commented:

﴿وَلَا تَقْمِدُوا بِكُلِّ صِرَاطٍ شَوَّهُدُونَ﴾

﴿"And sit not on every road, threatening."﴾ the believers who come to Shu'ayb to follow him.<sup>[2]</sup> The first meaning is better, because Prophet Shu'ayb first said to them,

<sup>[1]</sup> At-Tabari 12:557.

<sup>[2]</sup> At-Tabari 12:557.

﴿بِكُلِّ صِرْطٍ﴾

﴿“on every road...”﴾ He then mentioned the second meaning,

﴿وَصَدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ يَأْمُرُ بِهِ وَيَنْهَا عَوْجَاهُ﴾

﴿“and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked.”﴾

meaning, you seek to make the path of Allāh crooked and deviated,

﴿وَإِذْ كُرِّرَ إِذْ كُنْتُمْ قَبْلًا تَكْثُرُونَ﴾

﴿“And remember when you were but few, and He multiplied you.”﴾

meaning, you were weak because you were few. But you later on became mighty because of your large numbers. Therefore, remember Allāh's favor.

﴿وَأَنْظُرُوا كَيْفَ كَانَ عَيْنَةُ الْمُغْنِيْنَ﴾

﴿“And see what was the end of the mischief-makers.”﴾

from the previous nations and earlier generations. See the torment and punishment they suffered, because they disobeyed Allāh and rejected His Messengers. Shu'ayb continued;

﴿وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ مَا مُتَّرَا بِاللَّهِ أَزِيلُتْ بِهِ وَطَائِفَةٌ لَّمْ يُزْلَوْهَا﴾

﴿“And if there is a party of you who believes in that with which I have been sent and a party who does not believe,”﴾

that is, if you divided concerning me,

﴿فَاصْبُرُوا﴾

﴿“so be patient”﴾ that is, then wait and see,

﴿حَتَّىٰ يَحْكُمَ اللَّهُ بِيَقْنَاطِنَ﴾

﴿“until Allāh judges between us,”﴾ and you,

﴿وَهُوَ خَيْرُ الْحَكَمَاتِ﴾

﴿“and He is the best of judges.”﴾

Surely, Allāh will award the best end to those who fear and obey Him and He will destroy the disbelievers.

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النَّبِيُّ الْمُصَرِّفُ

﴿ قَالَ اللَّٰهُدَلٰٰذِينَ اسْتَكْبَرُوا مِنْ قَوْمٍ هُنَّا نُخْرِجُكُمْ وَالَّذِينَ امْنَأْوْا مَعَكُمْ مِنْ قَرِبَتِنَا فَوَلَّوْهُمْ فِي مَيَّاْنَا قَالَ أُولَئِكَ كُلَّا كِرِيمٌ ﴾ ٤٩  
 قَدْ أَفْرَغْنَا عَلَى الْكُوْكَبِ بَإِنْ عَذْنَافِ مِلْيَكُمْ  
 بَعْدَ إِذْ جَعَلْنَا اللَّهَ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَمُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رِبُّنَا وَسَعَ رِبَّنَا كُلَّ شَيْءٍ وَعِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا إِنَّا أَفْتَحْ  
 بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ حَمِيرُ النَّبِيِّينَ ٥٠ وَقَالَ اللَّٰهُدَلٰٰذِينَ  
 كَفَرُوا مِنْ قَوْمِهِ لَيْسُوا أَبْعَثْتُ شَعِيبًا إِلَّا كَيْدَالْخَسِرُونَ ٥١  
 فَأَخْذَهُمُ الرَّجْفَةَ فَأَصْبَحُوْهُ فِي دَارِهِمْ جَنِحِينَ ٥٢  
 الَّذِينَ كَذَّبُوا شَعِيبًا كَانُوكُنْتُوْفِيَاهُمُ الَّذِينَ كَذَّبُوا شَعِيبًا  
 كَانُوكُنْهُمُ الْخَسِرُونَ ٥٣ فَوَلَّ عَنْهُمْ وَقَالَ يَقُولُ لَقَدْ  
 أَبْلَغْنَكُمْ رِسَالَتِنِي وَصَاحَّتْ لَكُمْ فَكَيْفَ مَاسَى  
 عَلَى قَوْمِكَفِيرِنَ ٥٤ وَمَا أَرْسَلْنَا فِي قَرِبَتِنَا مِنْ نَبِيٍّ إِلَّا  
 أَخْذَنَا أَهْلَهَا بِالْأَسْأَرِ وَالضَّرَّاءِ لَعَلَّهُمْ يَرْتَعُونَ ٥٥ إِنَّمَا  
 بَدَّلْنَا مَكَانَ السَّيِّنَةِ الْحَسِنَةِ حَتَّى عَفَوْا وَقَالُوا فَقَدْ سَرَّ  
 أَبَابِنَا الْفَضْرَاءَ وَالسَّرَّاءَ فَأَخْذَهُمْ بِفَلَةٍ وَهُمْ لَا يَشْعُرُونَ ٥٦ ﴾

﴿ قَالَ اللَّٰهُدَلٰٰذِينَ اسْتَكْبَرُوا مِنْ قَوْمٍ هُنَّا نُخْرِجُكُمْ وَالَّذِينَ امْنَأْوْا مَعَكُمْ مِنْ قَرِبَتِنَا فَوَلَّوْهُمْ كَيْرِيمٌ ﴾ ٤٩  
 قَدْ أَفْرَغْنَا عَلَى اللَّهِ كَذِيْبَا إِنْ عَذْنَافِ مِلْيَكُمْ  
 فَإِنْ يَكُونُ لَنَا أَنْ نَمُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ مِنْهَا  
 وَمَا يَكُونُ لَنَا أَنْ نَمُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ مِنْهَا  
 عَلَى اللَّهِ تَوَكَّلْنَا إِنَّا أَفْتَحْ  
 بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ حَمِيرُ  
 النَّبِيِّينَ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ﴾

488. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'ayb and those who have believed with you from our town, or else you (all) shall return to our religion."

He said: "Even though we hate it?"

489. "We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment."

Allāh describes the way the disbelievers answered His Prophet Shu'ayb and those who believed in him, by threatening them with expulsion from their village, or with forceful reversion to the disbeliever's religion. The chiefs spoke the words mentioned here to the Messenger Shu'ayb, but intended it for those who followed his religion too. The statement,

﴿أَرْلُوْ كَ كِرْمَن﴾

﴿“Even though we hate it?”﴾, means, would you force us to do that, even though we hate what you are calling us to? Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allāh by calling partners as rivals to Him,

﴿وَنَا يَكْوُنُ لَّا نَرْدُو فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا﴾

﴿And it is not for us to return to it unless Allāh, our Lord, should will.﴾

This part of the Āyah refers all matters to Allāh's will, and certainly, He has perfect knowledge of all matters and His observation encompasses all things,

﴿عَلَى اللَّهِ تَوَكَّلْنَا﴾

﴿In Allāh (Alone) we put our trust.﴾, concerning all our affairs, what we practice of them and what we ignore,

﴿وَرَبُّنَا أَتَسْأَلُ بِيَقِنَّا وَبِئْنَ قَوْنَانِ الْحَقِيقَةِ﴾

﴿Our Lord! Judge between us and our people in truth﴾ judge between us and our people and give us victory over them,

﴿وَأَنْتَ خَيْرُ الْفَقِيرِينَ﴾

﴿for You are the best of those who give judgment﴾ and You are the Most Just Who never wrongs any in His judgment.

﴿قَالَ اللَّهُ أَلَّا أَلِّيْنَ كَفَرُوا مِنْ قَوْبِيْلَهُ لَهُنَّ أَتَبْشِّرُ شَيْئًا إِلَّا كَثُرَ لَهُنَّ أَلْخَيْرُونَ ﴿١٧﴾ فَلَمَّا حَذَّرْتُمُ الرَّجْنَةَ  
لَأَشْبُحُوا فِي دَارِيْمَ حَذْرَيْتُ ﴿١٨﴾ أَلَيْنَ كَفَرُوا شَيْئًا كَانَ لَمْ يَقْنُرُوا فِيهَا أَلِيْنَ كَفَرُوا شَيْئًا  
كَانُوا هُمُ الْخَيْرُونَ ﴿١٩﴾﴾

﴿90. The chiefs of those who disbelieved among his people said (to their people): “If you follow Shu'ayb, be sure then you will be the losers!”﴾

﴿91. So the earthquake seized them and they lay (dead), prostrate in their homes.﴾

﴿92. Those who belied Shu'ayb, became as if they had never

*dwell there (in their homes). Those who belied Shu'ayb, they were the losers.»*

Allâh describes the enormity of disbelief, rebellion, transgression and misguidance (of Shu'ayb's people) and the defiance of truth encrypted in their hearts. They vowed, saying,

﴿أَئِنْ أَتَيْتُمْ شَعِيبًا إِلَكُمْ لَا تَخِرُّونَ﴾

«*If you follow Shu'ayb, be sure then you will be the losers!»*

Allâh answered them,

﴿فَأَخَذْنَاهُ الْزَّيْنَةُ فَأَضَبَّوْا فِي دَارِهِمْ جَنِينَ﴾

«*So the earthquake seized them and they lay (dead), prostrate in their homes»*

Allâh said that the earthquake shook them, as punishment for threatening to expel Shu'ayb and his followers. Allâh mentioned their end again in *Sûrah Hûd*,

﴿وَلَمَّا جَاءَهُمْ أَنْذَنَا مِنْنَا شَعِيبًا وَالَّذِينَ مَأْمَنُوا مَعْنَى بِرْحَمَةِ رَبِّهِمْ فَنَّا وَأَخْذَنَا الَّذِينَ ظَلَّمُوا أَشْيَانَهُمْ

﴿فَأَضَبَّوْا فِي دَارِهِمْ جَنِينَ﴾

«*And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And the Ṣayhah (loud cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.» [11:94]*

This Âyah mentions the Ṣayhah (cry) that struck them after they mocked Shu'ayb, saying,

﴿أَصْلَوَكُوكْ تَأْمِنَكُوكْ﴾

«*Does your Salâh (prayer) command you...» so it was befitting to mention here the cry that made them silence. In *Sûrat Ash-Shu'arâ'*, Allâh said,*

﴿وَمَكَبَّهُ فَأَخَذْنَهُمْ عَذَابٌ يَوْمَ الظُّلُمُّ إِنَّمَا كَانَ عَذَابُ يَوْمَ عَظِيمٍ﴾

«*But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day» [26:189]*

because they challenged Shu'ayb,

﴿فَأَنْسِقْتُ عَلَيْنَا كَيْنَانَ مِنَ السَّمَاءِ﴾

﴿So cause a piece of the heaven to fall on us, if you are of the truthful!﴾ [26:187].

Therefore, Allāh stated that each of these forms of punishment struck them on the Day of the Shadow. First,

﴿فَأَخْذُمُهُمْ عَذَابًا بِوْرَ الظُّلُمَّةِ﴾

﴿So the torment of the Day of Shadow (a gloomy cloud) seized them﴾ [26:189]

when a gloomy cloud came over them (containing) fire, flames and a tremendous light. Next, a cry from the sky descended on them and a tremor shook them from beneath. Consequently, their souls were captured, their lives were taken and their bodies became idle,

﴿فَأَضْبَحُوا فِي دَارِهِمْ جَنِينَ﴾

﴿and they lay (dead), prostrate in their homes﴾.

Allāh said next,

﴿كَانُوكُمْ يَقْتَلُوكُمْ فِيهَا﴾

﴿They became as if they had never dwelt there﴾

meaning, after the torment seized them, it looked as if they never dwelled in the land from which they wanted to expel their Messenger Shu'ayb and his followers. Here, Allāh refuted their earlier statement,

﴿الَّذِينَ كَذَّبُوا شَيْئاً كَثِيرًا مِّنَ الْحَقِيقَاتِ﴾

﴿Those who belied Shu'ayb, they were the losers.﴾

﴿فَتَوَلَّ عَنْهُمْ وَقَالَ يَقُولُونَ لَئِنْ أَنْتَ نَبِيٌّ وَرَسُولٌ رَّبِّيْ وَقَسَّمْتُ لَكُمْ مَّا كُنْتَ عَلَى قَوْمٍ كُفَّارٍ﴾

﴿93. Then he (Shu'ayb) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I grieve over people who are disbelievers."﴾

Prophet Shu'ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them,

﴿يَقُولُونَ لَئِنْ أَنْتَ نَبِيٌّ وَرَسُولٌ رَّبِّيْ وَقَسَّمْتُ لَكُمْ﴾

¶“O my people! I have indeed conveyed my Lord’s Messages unto you and I have given you good advice.”

Shu'ayb said, I have conveyed to you what I was sent with, so I will not feel any sorrow for you since you disbelieved in what I brought you,

﴿فَكَيْفَ مَا وَعَنْ قَوْمٍ كَفِيرٍ﴾

﴿“Then how can I grieve over people who are disbelievers?”﴾

**هُوَ مَا أَرْسَلْنَا فِي قُرْبَةِ مِنْ كُلِّيَّةٍ إِلَّا أَنْذَنَا أَنْذَنَا بِالنَّاسَةِ وَالْمُشَرِّكَةِ لِتَعْلَمُنَّ يَسْمَعُونَ** ﴿١٣﴾  
**بَدَأْنَا مَكَانَ السَّيِّدَةِ حَتَّىٰ عَنَوا وَقَاتُوا فَمَنْ سَكَنَ مَاهِنَاتِ الْفَرَّارَةِ وَالشَّرَّارَةِ فَلَمْ يَنْدَهُمْ بَعْدَهُ** ﴿١٤﴾

¶94. And We sent no Prophet unto any town (and they denied him), but We seized its people with Ba'sā' and Darrā', so that they might humble themselves (to Allah). ♦

¶95. Then We changed the evil for the good, until they 'Afa'w (increased), and said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware. ¶

## Afflictions that struck Earlier Nations

Allāh mentions the *Ba'sā'* and *Darrā'* that struck the earlier nations to whom He sent Prophets. *Ba'sā'*, refers to the physical sicknesses and ailments that they suffered, while *Darrā'*, refers to the poverty and humiliation that they experienced,

﴿لَعْنَهُمْ يَضْرِبُونَ﴾

*(so that they might humble themselves)*

supplicate, humble themselves and invoke Allāh, that He might remove the afflictions that they suffered from. This Āyah indicates that Allāh sent down severe afflictions to them so that they might invoke Him, but they did not do what He ordered them. Therefore, He changed the affliction into prosperity to test them,

﴿ثُمَّ بَدَّلَنَا مَكَانَ السَّيْنَةِ الْحَسَنَةِ﴾

*«Then We changed the evil for the good,»*

Therefore, Allāh changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allāh for this, but they did none of that.

Allāh's statement,

﴿حَقٌّ عَنْهُ﴾

﴿until they 'Afaw﴾ refers to increase in numbers, wealth and offspring.

Allāh said next,

﴿وَقَاتُوا قَدْ شَكَرْ بِآبَائِهِمُ الْفَتَرَةَ وَالثَّرَةَ فَلَمْ يَذَّهَّبُوهُمْ بَعْدَهُ وَهُمْ لَا يَتَّسِّرُونَ﴾

﴿... and they said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.﴾

He tested them with this (afflictions) and that (ease and abundance) so that they may humble themselves and repent to Him. However, they failed both tests, for neither this nor that compelled them to change their ways. They said, "We suffered *Ba'sā'* and *Darrā'*, but prosperity came afterwards, just as like our forefathers in earlier times." "Therefore," they said, "it is a cycle where we sometimes suffer a hardship and at other times, we enjoy a bounty."

However, they did not comprehend Allāh's wisdom, nor the fact that He is testing them in both cases. To the contrary, the believers are grateful to Allāh in good times and practice patience in hard times. In the *Sahīh*, there is a *Hadīth* that says;

«عَجِباً لِلْمُؤْمِنِ لَا يَشْفَعِي اللَّهُ لَهُ نَعْصَاهُ إِلَّا كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّةٌ صَبَرَهُ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَهُ فَكَانَ خَيْرًا لَهُ»

«The matter of the believer is amazing, for nothing that Allāh decrees for him, but it is better for him. If a *Darrā'* (harm) strikes him, he is patient, and this is better for him, if he is given *Sarrā'* (prosperity), he thanks (Allāh) for it and this is better for him.»<sup>[11]</sup>

The believer, therefore, is aware of the test behind the

<sup>[11]</sup> Muslim 4 :2295.

العنبر

١٦٣

العنبر

وَلَوْاَنَّ أَهْلَ الْقُرْيَةِ مَا شَاءُوا وَأَتَقْوَى لَفَتَحَنَا عَلَيْهِمْ بِرَبِّكُنْ  
مِنَ السَّمَاءِ وَالْأَرْضِ وَلَكِنْ كَذَّبُوا فَأَخْذَنَاهُمْ بِمَا كَانُوا  
يَكْسِبُونَ ﴿١﴾ أَنَّا إِنَّ أَهْلَ الْقُرْيَةِ أَنْ يَأْتِيهِمْ بِأَسْنَابِنَا  
وَهُمْ نَائِمُونَ ﴿٢﴾ أَوْ أَمِنَّ أَهْلُ الْقُرْيَةِ أَنْ يَأْتِيهِمْ بِأَسْنَابِنَا  
صُحَّى وَهُمْ يَلْعَبُونَ ﴿٣﴾ أَفَا مِنْ شَاءَ رَأَى اللَّهُ فَلَا يَأْمُنْ  
مَكَارَ اللَّهِ إِلَّا الْقَوْمُ الْمُخْسِرُونَ ﴿٤﴾ أَوْ لَمْ يَهْدِ لِلَّذِينَ  
يَرْثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنَّ لَوْفَشَاءَ أَصْبَطْنَاهُمْ  
بِدُّنُوبِهِمْ وَنَطَّبْعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿٥﴾  
يَنْكِبُ الْقُرْيَةِ تَفْصُّلُ عَلَيْكَ مِنْ أَبْيَاهَا وَلَقَدْ جَاءَهُمْ دُوْلُهُمْ  
بِالْبَيْتَنَتِ فَمَا كَانُوا يُؤْمِنُوا يَسِّاكَذَّبُوا مِنْ قَبْلِ  
كَذَّالِكَ يَطْبَعُ اللَّهُ عَلَى ثُلُوبِ الْكَفَرِنَ ﴿٦﴾ وَمَا وَجَدْنَا  
لَا كَشَّرُوهُمْ مِنْ عَهْدِ وَرَانَ وَجَدْنَا أَكَّثَرَهُمْ لَهُنَّ سَيِّئِينَ  
﴿٧﴾ ثُمَّ يَعْتَشُونَ مِنْ بَعْدِهِمْ مُؤْسِنَ شَايَّرَنَا إِلَى فَرْعَوْنَ وَمَلَائِكَةِ  
فَظَلَّمُوا هُنَّا فَأَظْلَرُزِّكِيفَ كَانَ عَيْنَةً الْمُقْسِدِينَ  
وَقَالَ مُوسَى يَنْقِرُّ عَوْنَوْ إِنِّي رَسُولُ مِنْ رَبِّ الْعَالَمِينَ ﴿٨﴾

﴿فَأَخْذَنَاهُمْ بَقْنَةً وَهُمْ لَا يَشْعُرُونَ﴾

afflictions whether it may be prosperity or adversity that Allâh sends to him, as well as the blessings.

Similarly, in another *Hadîth*,

«لَا يَرْأَى الْبَلَاءُ بِالْمُؤْمِنِ حَتَّى  
يَخْرُجَ نَفْتَأِيَ مِنْ ذُنُوبِهِ، وَالْمُنَافِقِ  
مِثْلَهُ كَمَنْيَ الْحَمَارِ لَا يَنْدَرِي  
فِيمَ رَبَطَهُ أَهْلُهُ وَلَا فِيمَ  
أَرْسَلُوهُ»

«The believer will continue to be tested by afflictions until he ends up pure from sin. And the parable is that of a donkey, it does not know why its owners tied it or released it.»<sup>[1]</sup>

Allâh said next,

«مَوْتُ الْفَاجِةِ رَحْمَةٌ لِلْمُؤْمِنِ وَأَخْذَةٌ أَسْفِلُ لِلْكَافِرِ»

«So We seized them all of a sudden while they were unaware.»<sup>[2]</sup>  
meaning, We struck them with punishment all of a sudden, while they were unaware. A *Hadîth* describes sudden death,

«Sudden death is a mercy for the believer, but a sorrowful punishment for the disbeliever.»<sup>[2]</sup>

«وَلَوْ أَنَّ أَهْلَ النُّرُوعِ مَا شَاءُوا وَأَتَقْوَى لَفَتَحَنَا عَلَيْهِمْ بِرَبِّكُنْ  
مِنَ السَّمَاءِ وَالْأَرْضِ وَلَكِنْ كَذَّبُوا  
فَأَخْذَنَاهُمْ بِنَا كَانُوا يَكْسِبُونَ ﴿٩﴾ أَنَّا إِنَّ أَهْلَ الْقُرْيَةِ أَنْ يَأْتِيهِمْ بِأَسْنَابِنَا وَهُمْ نَائِمُونَ ﴿١٠﴾»

<sup>[1]</sup> Ahmad 2:450.

<sup>[2]</sup> Ahmad 6:136.

أَوْ أَنِّي أَمْلَى الْفَرْجَ أَنْ يَأْتِيهِمْ بِأَشْتَأْنَاصَيْ وَقُمْ يَلْبَيْهُمْ أَنَّا مَسْكُرُ اللَّهِ فَلَا يَأْمُمُ مَسْكُرَ اللَّهِ إِلَّا الْقَعْدَةُ الْخَيْرُونَ

﴿96. And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.﴾

¶97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? ¶

¶98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?»

¶99. Did they then feel secure against Allāh's plan? None feels secure from Allāh's plan except the people who are the losers. ﴿

**Blessings come with Faith, while *Kufr* brings Torment**

Allah mentions here the little faith of the people of the towns to whom He sent Messengers. In another instance, Allah said,

**فَلَنْزَلَا كَانَتْ فَرِيَةً مَاءْمَنَتْ تَنْعَمَهَا إِيْسَنَهَا إِلَّا قَوْمٌ يُؤْسَنَ لَهَا مَاءْمَنَاهَا كَنْتَنَا عَنْهُمْ عَذَابَ الْخَرْبِ  
فِي الْجَيْزَةِ الْدُّنْيَا وَشَنَنَتْ إِلَّا جِينَهَا ۝**

﴿Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? - Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.﴾ [10:98]

This Ayah indicates that no city believed in its entirety, except the city of Prophet Yūnus, for they all believed after they were stricken by punishment. Allāh said (about Prophet Yūnus),

**وَأَزْسَانَهُ إِلَى يَاسِنَةِ الْيَقْنِ أَوْ مَبِيدُونَ** ﴿٤٧﴾ فَأَمْلَأُوا فَمَعْنَانَهُمْ إِلَى جِينِ الْمَلَكِ

﴿And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while.﴾ [37:147-148]

Allâh said in another Âyah,

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ﴾

﴿And We did not send a warner to a township....﴾ [34:34]

Allâh said here,

﴿وَرَأَوْا أَنَّ أَهْلَ الْقُرَىٰ مَا شَاءُوا وَأَغْنَوْا﴾

﴿And if the people of the towns had believed and had Taqwâ...﴾

meaning their hearts had faith in what the Messenger brought them, believed and obeyed him, and had Taqwâ by performing the acts of obedience and abstaining from the prohibitions,

﴿لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿We should have opened for them blessings from the heaven and the earth,﴾

in reference to the rain that falls from the sky and the vegetation of the earth. Allâh said,

﴿وَلَكِنْ كَذَّبُوا فَأَخْذَنَاهُمْ بِمَا كَانُوا يَكْبِيُونَ﴾

﴿but they belied (the Messengers). So We took them (with punishment) for what they used to earn.﴾

They denied their Messengers, so that We punished them and sent destruction on them as a result of the sins and wickedness that they earned. Allâh then said, while warning and threatening against defying His orders and daring to commit His prohibitions,

﴿أَفَأَيْنَ أَهْلُ الْقُرَىٰ﴾

﴿Did the people of the towns then feel secure?﴾, meaning the disbelievers among them,

﴿أَنْ يَأْتِيهِمْ بَأْشَأْ﴾

﴿that should come to them our punishment﴾, Our torment and punishing example,

﴿بَيْتَنَا﴾

﴿Bayâtan﴾ during the night,

﴿وَهُمْ نَاهِمُونَ (١٧) أَوْ أَيْنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيهِمْ بَأْشَأْ صُحَىٰ وَهُمْ يَلْمِسُونَ (١٨)﴾

﴿while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?﴾

while they are busy in their affairs and unaware.

﴿أَنَّا مِنْ نَكْرِ اللَّهِ﴾

﴿Did they then feel secure against Allāh's plan?﴾

His torment, vengeance, and His power to destroy them while they are inattentive and heedless,

﴿فَلَا يَأْتُنَّ مَكْثُرٌ إِلَّا الْقَوْمُ الظَّالِمُونَ﴾

﴿None feels secure from Allāh's plan except the people who are the losers.﴾

Al-Hasan Al-Basri said, "The believer performs the acts of worship, all the while feeling fear, in fright and anxiety. The Fājir (wicked sinner, or disbeliever) commits the acts of disobedience while feeling safe (from Allāh's torment)!"

﴿أَوَلَمْ يَهْدِي اللَّهُ بِرَبُوتِ الْأَرْضِ مِنْ بَعْدِ أَمْلَاهَا أَنَّ لَوْ نَشَاءُ أَصْبَحُوكُمْ بِذُنُوبِكُمْ وَنَطْعَمُكُمْ عَلَى قُلُوبِكُمْ فَهُمْ لَا يَسْعُونَ﴾

﴿100. Is it not a guidance for those who inherit the earth from its previous inhabitants that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?﴾

Ibn 'Abbās commented on Allāh's statement,

﴿أَوَلَمْ يَهْدِي اللَّهُ بِرَبُوتِ الْأَرْضِ مِنْ بَعْدِ أَمْلَاهَا﴾

﴿Is it not a guidance for those who inherit the earth from its previous inhabitants...﴾

"(Allāh says,) did We not make clear to them that had We willed, We would have punished them because of their sins?" Mujāhid and several others said similarly.<sup>[1]</sup> Abu Ja'far bin Jarīr At-Tabarī explained this Āyah, "Allāh says, 'Did We not make clear to those who succeeded on the earth after destroying the previous nations who used to dwell in that land. Then they followed their own ways, and behaved as they did and were unruly with their Lord. [Did We not make clear

<sup>[1]</sup> At-Tabarī 12:580.

to them] that,

﴿وَأَن لَّوْ نَكِّلَهُم بِذُنُوبِهِم﴾

﴿that had We willed, We would have punished them for their sins.﴾

by bringing them the same end that was decreed for those before them,

﴿وَنَطْبَعُ عَلَىٰ فُلُورِهِم﴾

﴿And We seal up their hearts﴾, We place a cover over their heart,  
 ﴿فَهُمْ لَا يَسْمَعُون﴾

﴿so that they hear not﴾, words of advice or reminding?”<sup>(1)</sup>

I say that similarly, Allâh said,

﴿أَقْتَلْتُ يَوْمَئِنْ كُمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الظَّرِيفِ بَشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَذِكْرٍ لَّأُزَلِّي  
اللَّهُ أَعْلَم﴾

﴿Is it not a guidance for them: how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.﴾ [20:128]

﴿أَوْلَمْ يَهْدِي لَهُمْ كُمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الظَّرِيفِ بَشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ  
لَذِكْرٍ لَّا يَسْمَعُون﴾

﴿Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?﴾ [32:26] and,

﴿أَوْلَمْ تَكُوْنُوا أَقْسَمُهُمْ مِّنْ قَبْلِ مَا لَكُمْ مِّنْ زَوَالٍ وَّلِيلٍ وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ  
ظَلَمُوا أَنْفَسُهُم﴾

﴿Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in the dwellings of men who wronged themselves﴾ [14:44-45]

Also, Allâh said,

﴿وَكُمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْبَهُ مَلِكُهُمْ بَنْهُمْ مِّنْ أَهْلِهِمْ أَزْتَبَعْتُهُمْ وَرَكَأْتُهُمْ﴾

<sup>(1)</sup> At-Tabari 12:579.

﴿And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them?﴾ [19:98]

meaning, do you see any of them or hear their voices? There are many other Āyāt that testify that Allāh's torment strikes His enemies, while His bounty reaches His faithful believers.

Thereafter comes Allāh's statement, and He is the Most Truthful, the Lord of all that exists,

﴿فَنَّاكَ الْقُرْيَىٰ تَهْلُكُ عَلَيْكَ مِنْ أَبْيَاهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا يُشْرِكُونَ بِهَا كَذَّبُوْا مِنْ قَبْلِهِ كَذَّلِكَ يَطْعَمُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ وَمَا وَجَدْنَا لِأَكْفَارِهِمْ عَنْهُمْ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَغَاسِقِينَ﴾

﴿101. Those were the towns whose story We relate unto you. And there came indeed to them their Messengers with clear proofs, but they were not such who would believe in what they rejected before. Thus Allāh does seal up the hearts of the disbelievers.﴾

﴿102. And most of them We found not true to their covenant, but most of them We found indeed rebellious.﴾

After narrating the stories of the people of Prophets Nūh, Hūd, Sāliḥ, Lūṭ and Shu'ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allāh's peace and blessings be on them all, Allāh said;

﴿فَيَالَّا أَنْرَىٰ تَهْلُكُ عَلَيْكَ﴾

﴿Those were the towns that We relate to you﴾ O Muḥammad,

﴿وَمِنْ أَبْيَاهَا﴾

﴿their story﴾, and news,

﴿وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ﴾

﴿And there came indeed to them their Messengers with clear proofs,﴾

and evidences of the truth of what they brought them. Allāh said in other Āyah,

﴿وَنَا كَمَا مُنذِّرِينَ حَتَّىٰ يَنْهَىَ رَسُولُ﴾

﴿And We never punish until We have sent a Messenger (to give warning).﴾ [17:15], and,

﴿فَذَلِكَ مِنْ أَنْبَاءِ الْقُرْآنِ تَقْصِيمٌ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ﴾ وَمَا ظَلَّتْهُمْ وَلَكِنْ ظَلَّمُوا  
أَنْفُسَهُمْ﴾

﴿That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves.﴾ [11:100-101]

Allah said

﴿فَنَّا كَانُوا لَيَرْمَوْا بِكَا كَذَّابِيَّا مِنْ قَبْلِ﴾

﴿but they were not such who would believe in what they had rejected before.﴾

meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it), according to the *Tafsir* of Ibn 'Atiyyah. This explanation is sound, and is supported by Allah's statement,

﴿وَنَا يَعْرِكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ﴾ رُفِّقِيَّ أَنْذَرْتُمْ وَأَنْكَرْتُمْ كَمَا لَمْ يُقْرَأُوا بِهِ  
أَوْلَى سَرْفَ﴾

﴿And what will make you perceive that if it came, they will not believe? And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.﴾ [6:109-110]

This is why Allah said here,

﴿كَذَّالِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الظَّاهِرِيَّةِ﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ

﴿Thus Allah does seal up the hearts of the disbelievers. And most of them We found not...﴾

meaning, We did not find most of the previous nations,

﴿فَنِّ عَاهَدْ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَغَافِلِيَّةِ﴾

﴿true to their covenant, but most of them We found to indeed be rebellious.﴾

This Āyah means, We found most of them to be rebellious, deviating away from obedience and compliance.

The covenant mentioned here is the *Fitrah* that Allāh instilled in them while still in their fathers' loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him,. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allāh, having no proof or plea, nor support from rationality or by divine law. Surely, the pure *Fitrah* defies these actions, while all the honorable Messengers, from beginning to end, forbade them. Muslim collected the *Hadīth*,

«يَقُولُ اللَّهُ تَعَالَى إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءُتُهُمُ الشَّيَاطِينُ فَأَجْنَبُوهُمْ عَنِ دِينِهِمْ وَحَرَمْتُ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ»

«Allāh said, "I created My servants *Hunafā'* (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them."»<sup>[1]</sup>

It is recorded in the Two *Sahīhs*,

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَإِذَا هُوَ يُهُودَانِي وَيُصَرَّانِي وَيُمُجْسَانِي»

«Every child is born upon the *Fitrah*, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.»<sup>[2]</sup>

«فَمَنْ بَشَّنَا مِنْ بَعْدِهِمْ شَوَّهَ بَشَّنَتَا إِنَّ فِرْعَوْنَ وَمَلَائِكَتُهُ فَظَلَمُوا هَذَا فَأَنْظَرْنَا كَيْنَاتٍ كَانَ عَنْقَةً الْمُقْسِدِينَ»

﴿103. Then after them We sent Mūsā with Our signs to Fir'awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers﴾

### Story of Prophet Mūsā, upon him be Peace, and Fir'awn

Allāh said,

«فَمَنْ بَشَّنَا مِنْ بَعْدِهِمْ»

<sup>[1]</sup> Muslim 4:2197.

<sup>[2]</sup> *Fath Al-Bāri* 3:290 and Muslim 4:2047.

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حَقِيقٌ عَلَيْنَا لَا أُقُولُ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْنَا بِكُمْ  
بِسَنَةٍ مِنْ زَيْنَكُمْ فَأَرْسَلْنَا مَعَنِي بِنِي إِسْرَائِيلَ ۝ قَالَ إِنْ كُنْتَ  
جِئْتَ بِنَارِنَا فَأَتْهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝ فَأَنْفَقَ  
عَصَاهُ فَإِذَا هِيَ تُغْبَانُ مُؤْمِنِينَ ۝ وَزَعَ يَدَهُ فَإِذَا هِيَ بِضَاءَ  
لِلنَّظَرِينَ ۝ قَالَ الْمَلَائِكَ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا سَرِّ  
عَلِيهِمْ ۝ إِنْ يُرِيدُنَّ يُطْرَجِكُمْ مِنْ أَرْضِكُمْ فَمَا ذَا أَنْفَرْتُمْ  
قَالُوا أَنْتُنَّهُ وَآخَاهُ وَأَرْسَلْنَا فِي الْمَدَائِنِ حَشِيرَينَ ۝ يَا نُوكَ  
بِكُلِّ سَبِّعِ عَلِيهِمْ ۝ وَجَاهَ السَّحَرُ فَرَعَوْنَ قَالُوا إِنَّا  
لَنَا أَلْيَارًا إِنْ كُنَّا نَعْنَنُ الْفَنَالِينَ ۝ قَالَ نَعَمْ وَإِنَّكُمْ  
لَيْسَنَ الْمُقْرَبِينَ ۝ قَالُوا يَا مُوسَى إِنَّمَا أَنْ شُلُّقِي وَإِنَّمَا أَنْ  
نَكُونُ مِنَ الْمُلْقَيْنَ ۝ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا  
أَعْيُنَ النَّاسِ وَأَسْرَهُوْهُمْ وَجَاءَهُمْ وَسِرْخِرٌ عَظِيمٌ ۝  
وَأَوْحَيْنَا إِلَيْهِمْ أَنَّ الْقِيَامَةَ فَإِذَا هِيَ تَلَقَّفُ مَا  
يَأْكُونُ ۝ وَقَعَ الْحُقُوقُ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۝ فَعَلَّبُوا  
هَنَالِكَ وَأَنْقَلَبُوا أَصْفَرِينَ ۝ وَأَلْقَى السَّحَرُ سَجِيدِينَ ۝

﴿Then after them We sent﴾, after the Messengers whom We mentioned, such as Nūh, Hūd, Sālih Lūt and Shu‘ayb (may Allāh’s peace and blessings be on them and the rest of Allāh’s Prophets), We sent,

﴿مُوسَى يَا بَنِتَنَا﴾

﴿Mūsā with Our signs﴾ proofs and clear evidences, to Fir‘awn, who was ruler of Egypt during the time of Mūsā,

﴿وَمَكَبَرَهُ﴾

﴿and his chiefs﴾ the people of Fir‘awn,

﴿فَنَظَّمُوا هُنَّا﴾

﴿but they wrongfully rejected them﴾, they

denied and disbelieved in the signs, out of injustice and stubbornness on their part. Allāh said about them in another Āyah,

﴿وَجَحَدُوا هُنَّا وَأَنْتَقْتَهَا أَنْفُسُهُمْ طَلَّا وَعَلَّا فَانْظَرْ كَيْفَ كَانَ عَيْنَةُ الْقَيَّدِينَ ۝﴾

﴿And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof. So see what was the end of the evildoers.﴾[27:14]

The Āyah says, ‘those who hindered from the path of Allāh and belied in His Messengers, look how We punished them, We caused them to drown, all of them, while Mūsā and his people were watching.’ Public drowning added disgrace to the punishment that Fir‘awn and his people suffered, while adding comfort to the hearts of Allāh’s party, Mūsā and those people

who believed in him.

﴿وَقَالَ مُوسَىٰ يَنْهَا تُونُ إِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴾ حَقِيقٌ عَلَىٰ أَنَّ لَا أَقُولَ عَلَىٰ اللَّهِ إِلَّا  
الْحَقُّ مَذْكُورٌ جُنْحَنُكُمْ يَبْتَغُونَ مِنْ رَبِّكُمْ فَأَزَّرْتُمْ مَمَّا يَقُولُ إِنْ شَاءَ بِلَهُ فَالَّذِي كُنْتَ جِنْتَ بِغَايَةِ  
قُلْتَ يَهَا إِنْ كُنْتَ مِنَ الْمَصَدِّقِينَ ﴾ ﴿١٠٤﴾

¶104. And Mūsā said : "O Fir'awn! Verily, I am a Messenger from the Lord of all that exists."»

¶105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."»

¶106. [Fir'awn] said : "If you have come with a sign, show it forth, if you are one of those who tell the truth."»

Allāh mentions a debate that took place between Mūsā and Fir'awn, and Mūsā's refuting Fir'awn with the unequivocal proof and clear miracles, in the presence of Fir'awn and his people, the Copts of Egypt. Allāh said,

﴿وَقَالَ مُوسَىٰ يَنْهَا تُونُ إِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴾ ﴿١٠٥﴾

¶And Mūsā said : "O Fir'awn! Verily, I am a Messenger from the Lord of all that exists".»

meaning Mūsā said, 'the one Who sent me is the Creator, Lord and King of all things,'

﴿حَقِيقٌ عَلَىٰ أَنَّ لَا أَقُولَ عَلَىٰ اللَّهِ إِلَّا الْحَقُّ﴾

¶"Proper it is for me that I say nothing concerning Allāh but the truth."»

'It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power.'

﴿مَذْكُورٌ جُنْحَنُكُمْ يَبْتَغُونَ مِنْ رَبِّكُمْ﴾

¶"Indeed I have come unto you from your Lord with a clear proof."»

I brought unequivocal evidence that Allāh gave me to prove that I am conveying the truth to you,'

﴿فَأَزَّرْتُمْ مَمَّا يَقُولُ إِنْ شَاءَ بِلَهُ﴾

¶"So let the Children of Israel depart along with me."»

means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Isrā'il, who is Ya'qūb son of Ishāq son of Ibrāhīm, the *Khalil* (intimate friend) of Allāh.

﴿فَلَمَّا إِن كُتَّبَ حِكْمَةً بِإِيمَانِ فَأَتَيْتَهُ إِن كُتَّبَ مِنَ الْمَدْعَوْنَ﴾

﴿[Fir'awn] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."﴾

Fir'awn said, 'I will not believe in what you have said nor entertain your request'. Therefore, he said, 'if you have proof, then produce it for us to see, so that we know if your claim is true.'

﴿فَأَنْزَلَنَّ عَصَاهُ فَلَذَا هِيَ نَبْيَانٌ مُّبِينٌ﴾ وَرَأَى يَدَهُ فَلَذَا هِيَ بَيِّنَةٌ لِلنَّاظِرِ

﴿107. Then [Mūsā] threw his staff and behold! it was a [Thu'bān] serpent, manifest!﴾

﴿108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented on Allāh's statement,

﴿نَبْيَانٌ مُّبِينٌ﴾

﴿a [Thu'bān] serpent, manifest﴾, refers to "The male snake."<sup>[1]</sup> As-Suddi and Ad-Dahhāk said similarly.<sup>[2]</sup> A report from Ibn 'Abbās said,

﴿فَأَنْزَلَنَّ عَصَاهُ﴾

"﴿Then (Mūsā) threw his staff﴾, and it turned into a huge snake that opened its mouth and rushed towards Fir'awn. When Fir'awn saw the snake rushing towards him, he jumped from his throne and cried to Mūsā for help, so that Mūsā would remove the snake from his way. Mūsā did that."<sup>[3]</sup> As-Suddi commented,

﴿فَلَذَا هِيَ نَبْيَانٌ مُّبِينٌ﴾

﴿and behold! It was a [Thu'bān] serpent, manifest!﴾

<sup>[1]</sup> At-Tabari 13:16.

<sup>[2]</sup> At-Tabari 13:15-17.

<sup>[3]</sup> At-Tabari 13:16.

"This [Thu'bān] refers to male snakes. The snake opened its mouth and headed towards Fir'awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir'awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, 'O Mūsā! Take it away and I will believe in you and release the Children of Israel to you.' So Mūsā, peace be on him, took it, and it became a staff again."<sup>[1]</sup>

﴿وَرَأَعَ بَدْمٌ فَإِذَا هُنْ بِهِنَّةٍ لِلظَّاهِرِينَ﴾

«And he drew out his hand, and behold! it was white (with radiance) for the beholders.»

Mūsā took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allāh said in another Āyah,

﴿وَأَذْبَلَ يَدَكَ فِي جَيْلِكَ تَغْيِيرَ بَيْضَانَ مِنْ عَبْرِ سَوْسَ﴾

«And put your hand into your bosom, it will come forth white without hurt.» [27:12]

Ibn 'Abbās said, "without hurt", means, 'not because of leprosy'. Mūsā inserted his hand again in his sleeve and it returned back to its normal color.<sup>[2]</sup> Mujāhid and several others said similarly.<sup>[3]</sup>

﴿قَالَ الْمَلَأُ مِنْ قَوْمِ فَرْعَوْنَ إِنَّ هَذَا لَسَرْجُرٌ عَلَيْهِمْ رُبُّهُ أَنْ يَخْجُوكُمْ مِنْ أَرْضِكُمْ فَمَادَا تَأْمُرُونَ﴾

«109. The chiefs of the people of Fir'awn said: "This is indeed a well-versed sorcerer."»

«110. "He wants to get you out of your land, so what do you advise?"»

### Fir'awn's People say that Mūsā is a Magician!

The chiefs and noblemen of the people of Fir'awn agreed with Fir'awn's statement about Mūsā. After Fir'awn felt safe and

<sup>[1]</sup> At-Tabari 13:15.

<sup>[2]</sup> At-Tabari 13:17.

<sup>[3]</sup> At-Tabari 13:18.

returned to his throne, he said to the chiefs of his people,

﴿إِنَّهُ مُهَاجِرٌ عَلَيْهِمْ﴾

«This is indeed a well-versed sorcerer»

and they agreed. They held counsel to decide what they should do about Mūsā. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Mūsā as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occurred, just as Allāh said,

﴿وَرَبُّكَ وَغَزْلَتَ رَعْنَاطَنْ بَعْدَهُمْ تَأْتِيَا كَانُوا يَعْذِلُونَ﴾

«And We let Fir'awn and Hāmān and their hosts receive from them that which they feared.» [28:6]

After they conferred about Mūsā, they agreed on a plot, as Allāh said about them,

﴿فَأَلَوْا أَنْيَةً وَأَخَاهُ وَأَنْسَلُ فِي الْمَدَائِنِ حَشِيرَنْ ۝ إِنَّكُمْ يَكُلُّ سَبِيلٍ عَلَيْهِمْ ۝﴾

«111. They said: “Put him and his brother off (for a time), and send callers to the cities to collect”»

«112. “That they bring to you all well-versed sorcerers.”»

Ibn 'Abbās commented,

﴿أَنْيَةً﴾

«“Put him off”», means, “delay him (for a time).”<sup>[1]</sup>

﴿وَأَنْسَلُ فِي الْمَدَائِنِ﴾

«“and send to the cities”, areas and provinces of your kingdom – O Fir'awn,

﴿حَشِيرَنْ﴾

«“to collect”» to gather magicians from various lands. At this time, magic was the trade of the day and it was widespread and popular. They had the idea that what Mūsā brought was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they brought

<sup>[1]</sup> At-Tabari 13:22

all the magicians in order to defeat the miracles that he showed them. Allāh said about Fir'awn,

﴿فَلَمَّا نَبَّأْنَاهُ بِسُرْيٍ مُثْبِتِهِ فَاجْعَلَ يَسْنَاهُ وَبِئْنَكَ مَوْعِدَنَا لَا تَغْلِقُنَّهُنَّ وَلَا أَنْتَ مَكَانًا شَوِيًّا ﴾  
قالَ مَوْعِدُكُمْ يَوْمُ الْزِيَّةِ وَأَنْ يَعْشُرَ النَّاسُ شُحْنَكَ ﴿فَتَرَكَ يَرْعَوْنَ فَجَعَ سَكَنَهُمْ إِنْ أَنْ ﴾

¶Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.” [Mūsā] said: “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).” So Fir'awn withdrew, devised his plot and then came back.» [20:58-60].

Allāh said,

﴿وَبَأْءَهُ أَلْسُنَهُ وَغَوْتَهُ قَالَوا إِنَّا لَأَخْرَى إِنْ كُنَّا مُخْنَقِينَ ﴾  
قالَ نَعَمْ وَإِنَّكُمْ لَيْسَ أَمْقَرِينَ ﴾

¶113. And so the sorcerers came to Fir'awn. They said: “Indeed there will be a (good) reward for us if we are the victors.”»

¶114. He said: “Yes, and moreover you will (in that case) be of the nearest (to me).”»

### The Magicians convene and change Their Ropes into Snakes before Mūsā

Allāh describes the conversation that took place between Fir'awn and the magicians he collected to defeat Mūsā, peace be upon him. Fir'awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir'awn's promises,

﴿قَالُوا يَسْمُونَنَا إِنَّا أَنْ ثُلْقَى وَإِنَّا أَنْ لَكُونَنَّ مَعْنَى الْمُنْقَبِينَ ﴾  
قالَ أَلْفَوْا أَلْقَوْا فَلَمَّا أَلْقَوْا سَحَرُوا  
أَعْنَتَ أَلْنَاسُ وَأَسْهَبُوهُمْ وَجَاءُو بِسُرْيٍ عَظِيمٍ ﴾

¶115. They said: “O Mūsā! Either you throw (first), or shall we have the (first) throw?”»

¶116. He [Mūsā] said: “Throw you (first).” So when they threw, they bewitched the eyes of the people, and struck terror

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالُوا إِمَّا نَبْرِئُ الْعَالَمِينَ ﴿٢﴾ رَبِّ مُوسَى وَهَدْرُونَ قَالَ  
فِرْعَوْنُ أَمْنَثُمْ بِهِ، قَبْلَ أَنْ مَادَنْ لَكُمْ إِنْ هَذَا الْكَرْكَ مَكْرَشُوْةُ  
فِي الْمَدِيْدَةِ لِتُخْرُجُوهُ مِنْهَا أَهْلَهَا فَاسْفَقْ تَعَالَمُونَ ﴿٣﴾ لَا فَطَعْنَ  
أَيْدِيْكُمْ وَأَزْجَلْكُمْ مِنْ خَلْفِهِمْ لَا صَلَّكُمْ أَجْعَيْتَ  
قَالُوا إِنَّا إِلَى رِبِّنَا مُقْبِلُونَ ﴿٤﴾ وَمَا نَيْمُ مِنَ إِلَّا أَنْ إِمَّا  
يُنَاهِيْتَ رِبِّنَا لِمَاجَاهَهِ تَنَاهِيْتَ أَفْرَغَ عَلَيْنَا صَبَرَا وَتَوْفَنَا مُسْلِمِينَ  
وَقَالَ الْمَلَائِمُنْ قَوْمُ فِرْعَوْنَ أَنْذَرَ مُوسَى وَقَوْمَهُ لِيُقْسِدُوا  
فِي الْأَرْضِ وَيَدْرِكُوهُمْ وَهَنَّكَ قَالَ سَنَقْلِ إِنَّهُمْ وَسَتَّنِيْ  
نِسَاءُهُمْ وَإِنَّا فَوْقَهُمْ قَنْهُورُكَ ﴿٥﴾ قَالَ مُوسَى لِقَوْمِهِ  
أَسْتَعِيْنُوْيَا بِاللَّهِ وَأَصِرُّوْيَا إِنَّ الْأَرْضَ لِلَّهِ يُورُثُهَا مَنْ  
يَشَاءُ مِنْ عِبَادِهِ وَأَنَّبِيْهَ لِلْمُتَقْبِرِينَ ﴿٦﴾ قَالُوا أَوْذِيْسَا  
مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَنَبْعَدْ مَا حِتَّنَا قَالَ عَسَى رَبُّكُمْ  
أَنْ يَهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ  
فَيَنْظَرُ كَيْفَ تَعْمَلُونَ ﴿٧﴾ وَلَقَدْ أَخْذَنَا إِلَى فِرْعَوْنَ  
بِالسَّيْنِ وَنَقْصَ مِنَ الْمُنْرَاتِ لَعَاهُمْ يَدَكَرُونَ ﴿٨﴾

into them, and they displayed a great trick.»

The magicians challenged Mûsâ, when they said,

«إِنَّا أَنْ شَفَقْ وَإِنَّا أَنْ لَكُونَ  
عَنْ الشَّفَقِينَ»

«Either you throw (first), or shall we have the (first) throw?» before you. In another Ayah, they said,

«وَإِنَّا أَنْ لَكُونَ أَوْلَى مِنَ اللَّهِ»

«Or we be the first to throw» [20:65].

Mûsâ said to them, you throw first. It was said that the wisdom behind asking them to throw first, is that - Allâh knows best -

the people might witness the magicians' sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened. Allâh said,

«فَلَمَّا أَلْقَوْا سَحْرُهُمْ أَيْمَنَ النَّاسِ وَأَسْرَهُمْ مِنْهُمْ»

«So when they threw, they bewitched the eyes of the people, and struck terror into them,»

meaning, they deceived the eyes and made them think that the trick was real, when it was only an illusion, just as Allâh said,

﴿فَأَوْجَسَ فِي نَفْسِهِ خِفْفَةً مُؤْمِنًا ﴾١٦٣﴿ ثُمَّ لَا تَنْفَدِلْتَ أَنْتَ الْأَعْلَى ﴾١٦٤﴿ وَأَنْتَ مَا فِي بَيْبَانِكَ  
تَنْفَدِلْتَ مَا صَنَعْتَ إِنَّمَا صَنَعْتَ كَيْدَ سَحِيرٍ وَلَا يَقْعِدُ أَشَابِيرُ حَيْثُ أَنْتَ ﴾١٦٥﴾

«So Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain"» [20:67-69].

Ibn 'Abbās commented that the magicians threw, "Thick ropes and long sticks, and they appeared to be crawling, an illusion that they created with their magic.”<sup>[1]</sup>

﴿رَأَوْجَسْتَ إِنَّ مُؤْمِنَ أَنَّ الَّذِي عَصَمَكَ لِإِنَّا هُنَّ تَنْفَدِلْتَ مَا تَأْكُونَ ﴾١٦٣﴿ فَوَقَعَ الْمُغْرُوبُ وَيَطْلُبُ مَا  
كَانُوا يَسْلُوونَ ﴾١٦٤﴿ فَنَثَلُوا هُنَالِكَ وَأَنْقَلُوا مَغْرِبِينَ ﴾١٦٥﴿ وَأَنْتَ أَنْتَ سَاحِرُ سَاهِدِينَ ﴾١٦٦﴿ فَالْأَمْرُ مَعَنَا  
بِرَبِّ الْمَلَكِينَ ﴾١٦٧﴿ ذَرْتَ مُؤْمِنَ وَمَنْدُورَنَ ﴾١٦٨﴾

﴿117. And We revealed to Mūsā (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.﴾

﴿118. Thus truth was confirmed, and all that they did was made of no effect.﴾

﴿119. So they were defeated there and returned disgraced.﴾

﴿120. And the sorcerers fell down prostrate.﴾

﴿121. They said: "We believe in the Lord of all that exists.﴾

﴿122. "The Lord of Mūsā and Hārūn."﴾

### Mūsā defeats the Magicians, Who believe in Him

Allāh states that at that tremendous moment, in which Allāh differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Mūsā, peace be upon him, ordering him to throw the stick that he held in his right hand,

﴿فَإِنَّا هُنَّ تَنْفَدِلْتَ﴾

«It swallowed straight away» and devoured,

<sup>[1]</sup> At-Tabari 13:28.

﴿فَمَا يُلْكُون﴾

«*all the falsehood which they showed.*» the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all. Ibn 'Abbâs said that Mûsâ's stick swallowed all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

﴿إِنَّا بِرَبِّ الْالَّاهِينَ رَبِّ مُوسَى وَهَارُونَ﴾

«'We believe in the Lord of all that exists. The Lord of Mûsâ and Hârûn'».

Muhammad bin Ishâq commented, "It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Mûsâ then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, 'We believe in the Lord of all that exists, the Lord of Mûsâ and Hârûn. Had Mûsâ been a magician, he would not have prevailed over us.'"<sup>[1]</sup> Al-Qâsim bin Abi Bazzah commented, "Allâh revealed to Mûsâ to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians' ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants."<sup>[2]</sup>

﴿فَنَالَ فِرْعَوْنُ مَا سُنِّمْ بِهِ قَبْلَ أَنْ يَأْتِيَ لَكُمْ إِنَّ هَذَا لَكُمْ شَكَرٌ شَوْهٌ فِي الْمَدِينَةِ لَتُخْرِجُوا مِنْهَا أَهْلَهَا تَسْوَقُ تَلْقَوْنَ﴾ لَقَوْنَ إِبْرِيْكَمْ وَأَرْبِلَكَمْ بَنْ طَلْبَرْ قَمْ لَأَصْلِيْكَمْ لَجَمِيْكَمْ ﴿فَالْأَوْلَ﴾ إِنَّ إِنَّ رَبَّنَا مُنْقِلِيْوْنَ ﴿وَمَا نَنْقِمْ بِمَا إِلَّا أَنْ مَا شَاءَ بِإِيمَانِ رَبِّنَا لَئَنَّ جَاهَنَّمْ رَبَّنَا أَنْجَ عَلَيْنَا صَدَرَ وَوَقْنَا مُسْلِيْمَنَ﴾

«123. Fir'awn said: "You have believed in him [Mûsâ] before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know."»

<sup>[1]</sup> At-Tabari 13:30.

<sup>[2]</sup> At-Tabari 13:30.

﴿124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."﴾

﴿125. They said: "Verily, we are returning to our Lord."﴾

﴿126. "And you take vengeance on us only because we believed in the Āyāt of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."﴾

### Fir'awn threatens the Magicians after They believed in Mūsā and Their Response to Him

Allāh mentions the threats that the Fir'awn - may Allāh curse him - made to the magicians after they believed Mūsā, peace be upon him, and the deceit and cunning that Fir'awn showed the people. Fir'awn said,

﴿إِنَّ هَذَا لِكُلُّ مُكْرِثٍ فِي الْأَرْضِ لِتُمْرِحُوا بِهِنَّا أَلْهَمُهُمْ﴾

﴿Surely, this is a plot which you have plotted in the city to drive out its people.﴾

meaning Fir'awn proclaimed, 'Mūsā's defeating you today was because you plotted with him and agreed to that.' Fir'awn also said,

﴿إِنَّمَا تَكْبِرُونَ الَّذِي عَلَّمَكُمُ الْآيَاتِ﴾

﴿He (Mūsā) is your chief who has taught you magic.﴾ [20:71]

However, Fir'awn and all those who had any sense of reason knew for sure that what Fir'awn said was utterly false. As soon as Mūsā came from Madyan, he called Fir'awn to Allāh and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir'awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir'awn and his people chose from them, summoned them, and Fir'awn promised them great rewards. These magicians were very eager to prevail over Mūsā in front of Fir'awn, so that they might become closer to him. Mūsā neither knew any of them nor saw or met them before. Fir'awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allāh described them,

﴿فَأَسْتَحْفَتْ قَوْمًا فَأَطَاعُوهُ﴾

﴿Thus he [Fir'awn] fooled his people, and they obeyed him.﴾ [43:54]

Certainly, a people who believed Fir'awn in his statement,

﴿لَتَنْجِعُ الْأَقْلَم﴾

﴿“I am your lord, most high.”﴾ [79:24], are among the most ignorant and misguided creatures of Allâh.

In his *Tafsîr*, As-Suddî reported that Ibn Mas'ûd, Ibn 'Abbâs, and several other Companions, commented,

﴿إِنَّ هَذَا لَكَثُرٌ شَكِّشُورٌ فِي الْبَرِّيَّةِ﴾

﴿“Surely, this is a plot which you have plotted in the city...”﴾

“Mûsâ met the leader of the magicians and said to him, If I defeat you, will you believe in me and bear witness that what I brought is the truth?’ The magician said, ‘Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allâh! If you defeat me, I will believe in you and testify to your truth.’ Fir'awn was watching them, and this is why he said what he said.”<sup>[1]</sup> His statement,

﴿إِنْتُمْ بِهَا أَمْلَأُونَهَا﴾

﴿“to drive out its people”﴾, means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

﴿فَسَوْتُ شَمَوْتَ﴾

﴿“but you shall come to know”﴾, what I will do to you. He then explained his threat,

﴿لَا قِطْمَانٌ أَنْبِيَّكُمْ وَلَا يَلْكُمْ مِنْ خَلْفِ﴾

﴿“Surely, I will cut off your hands and your feet from opposite sides.”﴾

by cutting the right hand and the left leg or the opposite,

﴿لَا صِيَّّدَمْ أَنْجُوْتَ﴾

﴿“then I will crucify you all.”﴾ just as he said in another Ayah,

﴿فِي جُذْعِ الْأَنْجَلِ﴾

<sup>[1]</sup> At-Tabâri 13:33.

﴿“Fi the trunks of date palms”﴾ [20:71], *Fi* in this Āyāh means “on”.

Ibn ‘Abbās said that Fir‘awn was the first to crucify and cut off hands and legs on opposite sides.<sup>[1]</sup> The magicians said,

﴿إِنَّا إِنَّا مُشْكِنُونَ﴾

﴿“Verily, we are returning to our Lord.”﴾

They said, ‘We are now sure that we will go back to Allāh. Certainly, Allāh’s punishment is more severe than your punishment and His torment for what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allāh’s torment.’ They continued,

﴿رَبَّكَ أَفْغَنَ عَيْنَاهَا كَسِيرًا﴾

﴿“Our Lord! pour out on us patience”﴾, with your religion and being firm in it,

﴿وَرَوْقَنَا مُتَلِّينَ﴾

﴿“and cause us to die as Muslims.”﴾, as followers of Your Prophet Mūsā, peace be upon him. They also said to Fir‘awn,

﴿فَأَقِضْ مَا أَنْتَ قَادِرٌ إِنَّمَا تَقْضِي هَذِهِ الْأُجُورُ إِنَّا بِإِيمَانِنَا لَمُتَنَزِّلُ لَنَا خَطَايَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنَ التَّبْخِرِ وَاللَّهُ خَيْرٌ وَأَبْقَى إِنَّهُ مَنْ يَأْتِ بِرَبِّهِ مُجْرِيًّا فَإِنَّ لَمْ جَهَّمَ لَا يَمُوتُ فِيهَا وَلَا يَعْيَى وَمَنْ يَأْتِهِ مُؤْمِنًا فَمَنْ قَدْ عَيْلَ الصَّلِحَاتِ قَاتِلَكَ لَمْ يَمْلِمْ اللَّهُ حَرَثَ الْمُلْكَ﴾

﴿“So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better [to reward] and more lasting [in punishment]. Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter).”﴾ [20:72-75].

The magicians started the day as sorcerers and ended as honorable martyrs! Ibn ‘Abbās, ‘Ubayd bin ‘Umayr, Qatādah

<sup>[1]</sup> At-Tabari 13:34.

and Ibn Jurayj commented, "They started the day as sorcerers and ended it as martyrs." [1]

﴿وَقَالَ اللَّهُ مِنْ قَوْمٍ إِنَّمَا مُؤْمِنَ وَقَوْمٌ لِيَقْسِدُوا فِي الْأَرْضِ وَيَذْرَكُ وَإِلَيْنَا تَرْكَ ﴾  
 سَقَطُلُ أَتَاهُمْ رَتْسُنِي. يَسَّاهُمْ وَإِنَّا فَوْهَمْنَا فَهَرُوكَ ﴿٤﴾ قَالَ مُؤْمِنٌ لِقَوْمِهِ أَسْتَوْبُونَا يَاهُوَ  
 وَاصْبِرُوا إِنَّ الْأَرْضَ يَلِهُ ثُرُثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْمُفْعَلَةُ لِلشَّفَاعَةِ ﴿٥﴾ قَاتُوا  
 أُوذِنَا مِنْ نَكِيلَ أَنْ تَأْتِنَا وَمِنْ بَعْدِ مَا چَنَّنَا قَالَ عَنَّ دَرِكِنَمْ أَنْ يَهْلِكَ عَدُوكُمْ  
 رَسْتَلَنَمْ فِي الْأَرْضِ فَيَنْظَرُ كَيْفَ تَعْمَلُونَ ﴿٦﴾

¶127. The chiefs of Fir'awn's people said: "Will you leave Mûsâ and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let their women live, and we have indeed irresistible power over them."»

¶128. Mûsâ said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons."»

¶129. They said: "We suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"»

### Fir'awn vows to kill the Children of Israel, Who complain to Mûsâ; Allâh promises Them Victory

Allâh mentions the conspiracy of Fir'awn and his people, their ill intentions and their hatred for Mûsâ and his people.

﴿وَقَالَ اللَّهُ مِنْ قَوْمٍ وَرَغْوَنَ﴾

«The chiefs of Fir'awn's people said», to Fir'awn,

﴿أَنْذِرْ مُؤْمِنَ وَقَوْمَهُ﴾

«"Will you leave Mûsâ and his people"», will you let them be free,  
 ﴿لِيَقْسِدُوا فِي الْأَرْضِ﴾

«"to spread mischief in the land"», spreading unrest among your

[1] At-Tabari 13:36.

subjects and calling them to worship their Lord instead of you?

Amazingly, these people were worried that Mūsā and his people would cause mischief! Rather, Fir'awn and his people are the mischief-makers, but they did not realize it. They said,

﴿وَرَدْرَكُوكُولِهِنَّكُ﴾

﴿“and to abandon you and your gods?”﴾

'Your gods', according to Ibn 'Abbās, as As-Suddī narrated from him, "Were cows. Whenever they saw a beautiful cow, Fir'awn would command them to worship it. This is why As-Sāmīrī, made the statue of a calf that seemed to moo for the Children of Israel."<sup>(1)</sup> Fir'awn accepted his people's recommendation, saying,

﴿سَقَيْلَ إِبْرَاهِيمَ وَتَنْتَنِي بَسَاهَمَ﴾

﴿“We will kill their sons, and let their women live”﴾

thus reiterating his previous order concerning the Children of Israel. He had tormented them [killing every newly born male] before Mūsā was born, so that Mūsā would not live. However, the opposite of what Fir'awn sought and intended occurred. The same end struck Fir'awn that he intended to subjugate and humiliate the Children of Israel with. Allāh gave victory to the Children of Israel, humiliated and disgraced Fir'awn, and caused him to drown along with his soldiers.

When Fir'awn insisted on his evil plot against the Children of Israel,

﴿قَالَ مُوسَى لِقَوْمِهِ أَسْتَوْبُوا إِلَيَّهُ وَأَنْصِرُوهُ﴾

﴿Mūsā said to his people : “Seek help in Allāh and be patient”﴾

and promised them that the good end will be theirs and that they will prevail, saying,

﴿إِنَّ الْأَرْضَ يَلَهُ بِئْرُ شَمَّا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْمُنْتَهِيَّ لِلشَّيْءِ فَالْأَوَّلُ أُورْثِيَّا مِنْ تَبِيلَ أَنْ تَأْتِيَنَا وَيَوْمَ يَقُولُ مَا جَنَّتْنَا﴾

﴿“Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons.” They said : “We suffered troubles

<sup>(1)</sup> At-Tabārī 13:38.

البقرة  
١٦٦

فَإِذَا جَاءَهُمْ الْحُسْنَةُ قَالُوا إِنَّا هَذِهِ<sup>١</sup> وَلَنْ تُصْبِحُ مُسِيْخَةً  
يَطْبِرُوا بِيُوسَىٰ وَمَنْ مَعَهُ<sup>٢</sup> أَلَا إِنَّا طَرَبْرُهُمْ عِنْدَ اللَّهِ وَلَكُنَّ  
أَكْثَرُهُمْ لَا يَتَّلَمِّدُونَ<sup>٣</sup> وَقَاتَلُوهُمْ مَا يَأْتُهُمْ  
لِتَسْرُّنَا<sup>٤</sup> بِهَا فَاصْنَعْنَاهُمْ بِمُؤْمِنِينَ<sup>٥</sup> فَازْسَلَنَا عَنْهُمْ  
الْأَطْوَافَانَ وَالْجَرَادَ وَالْقَمَلَ وَالصَّفَايَعَ وَالدَّمَ<sup>٦</sup> إِنَّا نَسْفَلْتُ  
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُغْرِبِينَ<sup>٧</sup> وَلَمَّا وَقَعَ عَلَيْهِمْ  
الْيَرْزُ<sup>٨</sup> قَاتَلُوا يُوسَىٰ أَدْعُ لِنَارِكَيْكَ بِمَا عَهْدَ عِنْدَكُلِّ<sup>٩</sup>  
كَشَفْتَ عَنَّا أَرِيزْجُ لِتُؤْمِنَنَّ لَكَ وَلَنْرِسَانَ مَعَكَ بَيْنَ  
إِسْرَائِيلَ<sup>١٠</sup> فَلَمَّا كَشَفْنَا عَنْهُمْ الْيَرْزُ إِلَى أَجَلٍ  
هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُونُ<sup>١١</sup> فَانْقَمَنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ  
فِي الْيَمِّ إِنْهُمْ كَذَّبُوا يَأْيِنَا وَكَانُوا عَنْهَا غَنِيْلِينَ<sup>١٢</sup>  
وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ  
الْأَرْضِ وَمَغْدِبَهَا الْأَقْبَابَ<sup>١٣</sup> فَنَسْتَكْبَرْتُمْ رَبِّكَ  
الْحُسْنَىٰ عَلَيَّ بَيْنَ إِسْرَائِيلَ بِمَا صَبَرْتُمْ وَدَمَرْنَا مَا كَانَ  
يَصْنَعُ فِرْغَوْتُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ<sup>١٤</sup>

before you came to us, and since you have come to us.”

The Children of Israel replied to Mūsā, ‘they (Fir’awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Mūsā!’ Mūsā replied, reminding them of their present situation and how it will change in the future,

عَسَىٰ رَبُّكُمْ أَنْ يَهْلِكَ عَدُوَّكُمْ

“It may be that your Lord will destroy your enemy...”

encouraging them to

appreciate Allāh when the afflictions are removed and replaced by a bounty.

«وَلَقَدْ أَخْذَنَا هَالٌ فِرْغَوْنَ بِالْيَسِينَ وَنَقْصَنَ مِنَ الشَّرَبَتِ لَتَهْمَدْ يَهْكُرْنَ<sup>١</sup> فَإِذَا جَاءَهُمْ الْحُسْنَةُ  
فَالْأَرْأَى لَهُمْ هَذِهِ<sup>٢</sup> وَلَنْ تُصْبِحُ مُسِيْخَةً<sup>٣</sup> يَطْبِرُوا بِيُوسَىٰ وَمَنْ مَعَهُ<sup>٤</sup> أَلَا إِنَّا طَرَبْرُهُمْ عِنْدَ اللَّهِ وَلَكُنَّ  
أَكْثَرُهُمْ لَا يَتَّلَمِّدُونَ<sup>٥</sup> وَقَاتَلُوهُمْ مَا يَأْتُهُمْ<sup>٦</sup>

¶130. And indeed We punished the people of Fir’awn with years of drought and lack of fruits (crops), that they might remember (take heed).»

¶131. But whenever good came to them, they said: “This is for us.” And if evil afflicted them, they considered it an omen about Mūsā and those with him. Be informed! Verily, their omens are with Allāh but most of them know not.»

## Fir'awn and His People suffer Years of Drought

Allāh said,

﴿وَلَقَدْ أَخْذَنَا بَالْ فِرْعَوْنَ﴾

«And indeed We punished the people of Fir'awn» We tested and tried them,

﴿بِالشَّيْءَيْنِ﴾

«with years of drought» of famine due to little produce,

﴿وَتَقْسِمُ مِنَ الظَّرَابَاتِ﴾

«and lack of fruits», which is less severe, according to Mujāhid.<sup>[1]</sup> Abu Ishāq narrated that Raja' bin Haywah said, “The date tree used to produce only one date!”<sup>[2]</sup>

﴿لَتَأْمُمُنَّ يَدَكُرُونَ فَإِذَا جَاءَتْهُمُ الْمَسْكُنَةُ﴾

«That they might remember (take heed). But whenever good came to them»

such as a fertile season and provisions,

﴿فَأَتَوْلَانَا هَذِهِ﴾

«they said, “This is for us.”», because we deserve it,

﴿وَوَلَانْ تُصْبِحُونَ سَيِّئَةً﴾

«and if evil afflicted them» drought and famine,

﴿يَطْبَرُوا بِمُؤْمِنٍ وَمَنْ تَمَّدَّ﴾

«they considered it an omen Mūsā and those with him.»

saying that this hardship is because of them and what they have done.

﴿أَلَا إِنَّ طَيْرَهُمْ عِنْدَ اللَّهِ﴾

«Verily, their omens are with Allāh»

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented on the Āyah,

[1] At-Tabari 13:46.

[2] At-Tabari 13:46.

﴿أَلَا إِنَّا طَبِيعُهُمْ عِنْدَ أَنفُسِهِمْ﴾

﴿Verily, their omens are with Allâh﴾

“Allâh says that their afflictions are with and from Him,

﴿وَلَكُنَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿but most of them know not.﴾<sup>(1)</sup>

﴿قَالُوا مِنْنَا نَأْتُنَا بِهِ مِنْ كَيْفَيْتِنَا لَسْتُمْ بِهَا فَمَا مَنَّ اللَّهَ بِمُتَبَّهِنِكُمْ ﴾٢٧﴿فَأَنْزَلْنَا عَلَيْهِمُ الظُّوفَانَ وَالْمَرْدَ وَالثَّلَلَ وَالضَّفَاعَ وَاللَّمَّ مَبْيَنُ مُؤَصَّلَتِهِ فَأَنْتَكُبُرُوا وَكَانُوا قَوْنًا شَغَرِينَ ﴾٢٨﴿وَلَئِنْ وَقَعَ عَلَيْهِمْ أَزِيزٌ قَالُوا يَسْمُوسُ أَذْعَنْ لَنَا زَيْدٌ بِمَا عَاهَدَ عِنْدَكُمْ لَئِنْ كَفَّتْ عَنَّا الْأَزِيزُ لَتُؤْمِنَنَّ لَكَ وَلَئِنْ سَلَّمَ مَعَكَ بَقِيَ إِنْ شَاءَ إِلَهٌ ﴾٢٩﴿فَلَمَّا كَشَفْنَا عَنْهُمُ الْأَزِيزُ إِنْ أَجِيلُهُمْ بِلَغْوَةٍ إِذَا هُمْ يَسْكُنُونَ﴾<sup>(2)</sup>

﴿132. They said [to Mûsâ]: ‘Whatever Âyât you may bring to us, to work therewith your sorcery on us, we shall never believe in you.’﴾

﴿133. So We sent on them: the Tuwfân, the locusts, the Qummal, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.﴾

﴿134. And when the punishment struck them, they said: ‘O Mûsâ! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.’﴾

﴿135. But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!﴾

### Allâh punishes the People of Fir‘awn because of Their Rebellion

Allâh describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir‘awn, prompting them to proclaim,

﴿مِنْهُمْ سَأَلْنَا بِهِ مِنْ كَيْفَيْتِنَا لَسْتُمْ بِهَا فَمَا مَنَّ اللَّهَ بِمُتَبَّهِنِكُمْ﴾

<sup>(1)</sup> At-Tabari 13:48.

«Whatever Āyāt you may bring to us, to work therewith your sorcery on us, we shall never believe in you.”»

They said, ‘whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.’ Allāh said,

﴿فَأَرْسَلْنَا عَلَيْهِمُ الظُّوفَانَ﴾

«So We sent on them the Tūfān»

Ibn ‘Abbās commented; “It was a heavy rain that ruined the produce and fruits.” He is also reported to have said that *Tuwfān* refers to mass death. Mujāhid said it is water that carries the plague every where. As for the locust, it is the well-known insect, which is permissible to eat. It is recorded in the Two *Sahīhs*, that Abu Ya'fūr said that he asked 'Abdullāh bin Abi Awfā about locust. He said, “We participated in seven battles with the Messenger of Allāh ﷺ, and we used to eat locusts.”<sup>[1]</sup> Ash-Shāfi‘ī, Aḥmad bin Ḥanbal and Ibn Mājah recorded from 'Abdur-Rahmān bin Zayd bin Aslam that his father narrated from Ibn 'Umar that the Prophet ﷺ said,

﴿أَجِئْتَ لَكَ مَبْتَانَ وَدَمَانَ: الْحُوْرُثُ وَالْجَرَادُ وَالْكَبْدُ وَالْطَّخَانُ﴾

«We were allowed two dead animals and two [kinds of] blood: fish and locust, and kidney and spleen.»<sup>[2]</sup>

Ibn Abi Najīḥ narrated from Mujāhid about Allāh's statement,

﴿فَأَرْسَلْنَا عَلَيْهِمُ الظُّوفَانَ وَالْجَرَادَ﴾

«So We sent on them: the flood, the locusts ...»

“Eating the nails on their doors and leaving the wood.”<sup>[3]</sup> As for the *Qummal*, Ibn 'Abbās said that it is the grain bug<sup>[4]</sup>, or, according to another view; small locusts that do not have wings.<sup>[5]</sup> Similar was reported from Mujāhid, Ikrimah and Qatādah. Al-Ḥasan and Sa‘id bin Jubayr said that ‘*Qummal*’

<sup>[1]</sup> *Fath Al-Bārī* 9:535 and *Muslim* 3:1546.

<sup>[2]</sup> *Musnad Ash-Shāfi‘ī* 2:173, Aḥmad 2:97 and Ibn Mājah 2:1073.

<sup>[3]</sup> At-Ṭabarī 13:68.

<sup>[4]</sup> At-Ṭabarī 13:54.

<sup>[5]</sup> At-Ṭabarī 13:54.

are small black insects.<sup>[1]</sup>

Abu Ja'far bin Jarīr recorded that Sa'id bin Jubayr said, "When Mūsā came to Fir'awn, he demanded, 'Release the Children of Israel to me.' But, Fir'awn did not comply; and Allāh sent the *Tuwfān*, and that is a rain which continued until they feared that it was a form of torment. They said to Mūsā, 'Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him.

In that year, Allāh allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, 'This is what we hoped for.' So Allāh sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, 'O Mūsā! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.' Mūsā invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, 'We saved our crops.' However, Allāh sent the *Qummal*, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, 'O Mūsā! Ask your Lord to remove the *Qummal* (weevil) from us and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, and Allāh removed the *Qummal* from them. However, they did not send the Children of Israel with him.

Once, when he was with Fir'awn, Mūsā heard the sound of a frog and said to Fir'awn, 'What will you and your people suffer from this (the frogs)?' Fir'awn said, 'What can frogs do?' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Mūsā, 'Invoke your Lord to remove these frogs from us, and

<sup>[1]</sup> At-Tabari 13:55.

we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, but they did not believe.

Allāh then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir'awn, saying, 'We are inflicted with blood and do not have anything to drink.' He said, 'Mūsā has bewitched you.' They said, 'How could he do that when whenever we look for water in our containers we found that it has turned into blood?' They came to Mūsā and said, 'Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him." A similar account was attributed to Ibn 'Abbās, As-Suddi, Qatādah and several others among the Salaf.

Muhammad bin Ishāq bin Yāsār said, "The enemy of Allāh, Fir'awn, went back defeated and humiliated, after the sorcerers believed (in Mūsā). He insisted on remaining in disbelief and persisted in wickedness. Allāh sent down the signs to him, and he (and his people) were first inflicted by famine. Allāh then sent the flood, the locusts, the Qummal, the frogs then blood, as consecutive signs. When Allāh sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. This is when,

﴿فَالْآنِ يَنْتَشِرُ أَعْجُمٌ لَّا رَبَّكَ بِمَا عَاهَدَ عَنَّا إِلَيْهِ لَئِنْ تُزْمِنَنَا لَكَ وَلَرَبِّنَا  
مَعْلَكٌ بَقِيَ إِنْرَأَيِيلَ﴾

«They said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."»

Mūsā invoked his Lord and He removed the affliction from them, but they did not keep their promises.

So Allāh sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences. They again said what they said to Mūsā before, and he called on his Lord and He removed the affliction.

Still, they did not keep their promises, and Allāh sent the

*Qummal*. Mûsâ, peace be upon him, was commanded to go to a mound and strike it with his staff. So Mûsâ went to a huge mound, struck it with his staff and the *Qummal* fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Mûsâ invoked his Lord and He removed the affliction.

They did not keep their promise and Allâh sent the frogs to them, and they filled the houses, foods and pots. One of them would not pick up a piece of clothing, or uncover some food, without finding frogs in it. When this affliction became hard on them, they made similar promises as before, Mûsâ supplicated to his Lord and Allâh removed the affliction.

They did not keep any of the promises they made, and Allâh sent the blood, and the waters of the people of Fir'awn turned to blood. Any water they collected from a well, a river, or a container, turned to blood.<sup>[1]</sup>

﴿فَأَنْقَلْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ كَذَّلِكُمْ يَأْتِيُنَا وَكَانُوا عَنْهَا غَنِيًّا لَّمْ يَأْزِدُنَا<sup>١١</sup>  
 الْقَوْمُ الَّذِينَ كَانُوا يَسْتَحْسَنُونَ مُشْرِقَ الْأَرْضِ وَمَغْرِبَهَا أَلَيْ بَرَّكَانَا فِيهَا وَنَعْمَلْ كُلُّ  
 رِبَكَ الْحَسَنَ عَلَى بَقِيَّةِ إِيمَانِهِ يَلْ يَسَا صَبَّرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فَزَعَوْنَ شَوَّ وَقَوْمُهُ وَمَا  
 كَانُوا يَعْمَلُونَ﴾<sup>١٢</sup>

﴿136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayât and were heedless with them.﴾

﴿137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed what Fir'awn and his people produced, and what they erected.﴾

### The People of Fir'awn drown in the Sea; the Children of Israel inherit the Holy Land

Allâh states that when the people of Fir'awn rebelled and

<sup>[1]</sup> At-Tabari 13:63.

transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Mūsā parted by Allāh's power, and he and the Children of Israel passed through. In their pursuit, Fir'awn and his soldiers went in the sea chasing Mūsā and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the Āyāt of Allāh and were heedless of them. Allāh said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land.

Al-Hasan Al-Baṣrī and Qatādah commented that Allāh's statement,

﴿مُنْتَرِكَ الْأَرْضِ وَمُنْتَرِكَهَا أَلَيْ بَرَّكَانِ فِيهَا﴾

﴿...the eastern parts of the land and the western parts thereof which We have blessed.﴾

refers to the Sham area (Greater Syria). Also, Mujaḥid and Ibn Jarīr said that Allāh's statement,

﴿وَنَعَّلَتْ كَلْسُتْ رَبِّكَ الْحُكْمَ عَلَى بَقِيَّ إِسْرَائِيلَ بِمَا صَبَرُوا﴾

﴿And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.﴾

is explained by Allāh's other statement,

﴿وَرَأَيْدُ أَنْ تَئُنَّ عَلَى الْأَرْضِ أَشْتَقِقُوا فِي الْأَرْضِ وَجَعَلْنَاهُمْ أَبْيَهَ وَعَصَمَنَاهُمُ الْوَرَبِيعُكَ ⑥  
وَنَسْكَنَ لَمَّا فِي الْأَرْضِ وَرَأَيْدَ قَرْعَوْتَ وَهَدَنَنَ وَخُودَهُسَا وَنَثَمْ نَا كَائِنًا بَعْدَرِيدَكَ ⑦﴾

﴿And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir'awn and Hāmān and their hosts receive from them that which they feared.﴾ [28:5-6].

Further, Allāh's statement,

﴿وَدَمَرْنَا نَا كَاتَ بَصْنَعَ قَرْعَوْتَ وَقَوْمَهُ﴾

﴿And We destroyed what Fir'awn and his people produced,﴾

meaning, We destroyed what Fir'awn and his people produced, such as agriculture and buildings.

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وَجَنُودُكَابِقِ إِسْرَئِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى  
أَصْنَاءِ لَهُمْ قَالَ الْوَالِيْمُوسَى أَجْعَلْنَا إِلَيْهَا كَمَا هُمْ إِلَهُمْ  
قَالَ إِنَّكُمْ قَوْمٌ يَجْهَلُونَ إِنَّ هَذِهِ مُتَّبِعَةٌ مِّنْ فِرْدَوْنَ  
مَا كَانُوا يَعْمَلُونَ قَالَ أَعْيَرَ اللَّهُ أَبْغِيْكُمْ إِلَيْهَا  
وَهُوَ قَضَيْكُمْ عَلَى الْمُتَّلِمِينَ وَإِذْ أَنْجَيْتَكُمْ  
مِّنْ مَالٍ فَرَغْوَتْ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَقْتَلُونَ  
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بِلَادُنِ  
رَبِّكُمْ عَظِيمٌ وَوَاعْدَنَا مُوسَى تَلَاثِيْنَ يَتَّلَاهُ  
وَأَنْسَمَنَهَا يَعْشَرَ فَمَمْيَقَتْ رَبِّهَا رَبِّيْعَتْ يَتَّلَاهُ وَقَالَ  
مُوسَى لِأَجْبِيهِ هَذِهِرُوتْ أَخْفَقُ فِي فُوقِي وَأَصْلَعَ وَلَا تَبْغِي  
سَبِيلَ الْمُفْسِدِينَ وَلَمَاجَاهَ مُوسَى لِيَقْهَلَنَا وَكَلَمَهُ  
رَبُّهُ قَالَ رَبِّيْتُ أَرْفِيْ أَنْظَرْ إِلَيْكَ قَالَ لَنْ تَرَيْقَ وَلِكِنْ اَنْظَرْ  
إِلَى الْجَبَلِ فَإِنَّ أَسْتَرْقَرْ مَكَانَهُ فَسَوْفَ تَرَيْقَ فَلَمَّا جَلَّ  
رَبُّهُ إِلَى الْجَبَلِ جَعَلَهُ دَكَّاً وَخَرْمُونَ صَوْقَافَلَنَا أَفَاقَ  
قَالَ شَبَّحْنَاهُ بَتْ إِلَيْكَ وَأَنَا أَوْلُ الْمُؤْمِنِينَ

﴿وَمَا كَانُوا يَعْرِشُونَ﴾

«and what they erected.»  
Ibn 'Abbâs and Mujâhid said that

﴿يَعْرِشُونَ﴾

«they erected» means, they built.

﴿وَجَنُودُكَابِقِ إِسْرَئِيلَ الْبَحْرَ  
فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى  
أَصْنَاءِ لَهُمْ قَالُوا يَسُومُونَ أَنْجَلَ  
إِلَيْهَا كَمَا لَمَّا كَانَ مَا يَلِهُ قَالَ  
إِنَّكُمْ قَوْمٌ يَجْهَلُونَ إِنَّ هَذِهِ  
مُتَّبِعَةٌ مِّنْ فِرْدَوْنَ مَا هُمْ فِيْهِ يَقْتَلُونَ  
مَا كَانُوا يَعْمَلُونَ﴾

¶138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship).

They said : "O Mûsâ! Make for us a god as they have gods." He said : "Verily, you are an ignorant people."»

¶139. [Mûsâ added :] "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain."»

### The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allâh mentions the words that the ignorant ones among the Children of Israel uttered to Mûsâ after they crossed the sea and witnessed Allâh's Ayât and great power.

﴿فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَاءِ لَهُمْ﴾

«And they came upon a people devoted to some of their idols (in

worship).»

Some scholars of *Tafsīr* said that the people mentioned here were from Canaan, or from the tribe of Lakhm. Ibn Jarīr commented, "They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf. They said here,

﴿بَلْ تُشْوِي أَجْعَلُ لَنَا إِلَهًا كَمَا لَمْنَاهُ اللَّهُ فَالْإِنْكَمْ قَوْمٌ يَجْهَلُون﴾

«“*O Mūsā!* Make for us a god as they have gods.” He said: “Verily, you are an ignorant people.”»<sup>[1]</sup>

Mūsā replied, you are ignorant of Allāh’s greatness and majesty and His purity from any partners or anything resembling Him.

﴿إِنَّ هَؤُلَاءِ مُتَّخِذُونَ نَأْمَنْ فِيهِ﴾

«“Verily, these people will be destroyed for that which they are engaged in» they will perish,

﴿وَنَظِلُّنَّا كَافُوا يَقْسِطُونَ﴾

«“and all that they are doing is in vain.”»

Commenting on this Ayāh, Imām Abu Ja'far bin Jarīr reported from Abu Wāqid Al-Laythi that they (the Companions) went out from Makkah with the Messenger of Allāh ﷺ for (the battle of) Hunayn. Abu Wāqid said, “Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called ‘Dhāt Al-Anwāt’. So when we passed by a huge, green lote tree, we said, ‘O Messenger of Allāh! Appoint for us a Dhāt Al-Anwāt as they have.’ He said,

﴿فَلَئِنْمُ وَالَّذِي تَفْسِي بِيَدِهِ كَمَا قَالَ قَوْمُ مُوسَى لِمُوسَى﴾

«by He in Whose Hand is my soul! You said just as what the people of Mūsā said to him:

﴿أَجْعَلُ لَنَا إِلَهًا كَمَا لَمْنَاهُ اللَّهُ فَالْإِنْكَمْ قَوْمٌ يَجْهَلُون﴾  
 ﴿إِنَّ هَؤُلَاءِ مُتَّخِذُونَ نَأْمَنْ فِيهِ﴾  
 ﴿وَنَظِلُّنَّا كَافُوا يَقْسِطُونَ﴾

«“Make for us a god as they have gods.” He said: “Verily,

<sup>[1]</sup> At-Tabari 13:80.

*you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain.”* ﴿١١﴾<sup>[1]</sup>

﴿قَالَ أَغْرِيَنَّهُ أَنْبِيَّكُمْ إِلَهَهَا وَهُوَ نَصْلَحُكُمْ عَلَى الْمُنَاهَّدِكَ﴾ وَلَذِ أَنْجَسْتُكُمْ مِنْ كُلِّ فِرْعَوْنَ بِسُورَتِكُمْ سَوْءَ الْمَدَابِ يُقْتَلُونَ أَبْنَاءَكُمْ وَتَسْتَخِرُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَهُهُ يَنْ رَبِّكُمْ عَظِيمٌ﴾

¶140. He said: “Shall I seek for you an ilâh (a god) other than Allâh, while He has given you superiority over the nations.” ﴿﴾

¶141. And (remember) when We rescued you from Fir'awn's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord. ﴿﴾

### Reminding the Children of Israel of Allâh's Blessings for Them

Mûsâ reminded the Children of Israel of Allâh's blessings, such as saving them from Fir'awn, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the *Tafsîr* of *Sûrat Al-Baqarah*.<sup>[2]</sup>

﴿وَوَاعَدْنَا مُوسَى تَلَيِّنَتِهِ وَأَنْسَطْنَاهَا بِشَرِّ فَتَمَّ مِيقَتُ رَبِّهِ أَنْبِيَّهُ وَقَالَ مُوسَى لِأَخِيهِ هَرُوْكَ اخْلُقْنِي فِي قُوَّى وَأَضْلِعْ لَا تَنْعِنْ سَبِيلَ الْمُفْسِدِينَ﴾

¶142. And We appointed for Mûsâ thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Mûsâ said to his brother Hârûn: “Replace me among my people, act in the right way and follow not the way of the mischief-makers.” ﴿﴾

### Mûsâ fasts and worships Allâh for Forty Days

Allâh reminds the Children of Israel of the guidance that He

[1] At-Tabari 13:82.

[2] See the *Tafsîr* of *Sûrat Al-Baqarah* [2:49-50].

sent to them by speaking directly to Mūsā and revealing the Tawrāh to him. In it, was their law and the details of their legislation. Allāh stated here that He appointed thirty nights for Mūsā. The scholars of *Tafsīr* said that Mūsā fasted this period, and when they ended, Mūsā cleaned his teeth with a twig. Allāh commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Mūsā was about to return to Mount Ṭūr, as Allāh said,

﴿بَتَّقِ إِنْرَهِيلَ قَدْ أَبْيَثَكُمْ مِنْ عَذَوْنَهُ وَعَنْكُمْ جَابَ الظُّرُورُ الْأَيْمَنَ﴾

«O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount» [20:80].

Mūsā left his brother Hārūn with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Hārūn was an honorable and noble Prophet who had grace and exalted standard with Allāh, may Allāh's peace and blessings be upon him and the rest of the Prophets.

﴿وَلَئَنَّا جَاءَهُ مُوسَى لِيَبْيَثِنَا وَلَكُمْ رَبُّهُمْ قَالَ رَبِّيْ أَنْظُرْ إِلَيْكُمْ قَالَ لَنْ تَرَنِي وَلَكُمْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنَّ أَنْتُمْ مَحَاجِمُ مَسْوَقِ تَرْبِيْ فَلَمَّا تَعْلَمَ رَبُّهُمْ بِالْجَبَلِ جَعَلَهُ دَكَّاً وَخَرَّ مُوسَى صَوْفًا فَلَمَّا أَفَاقَ قَالَ شُبَكِنْكَ ثُبَّتْ إِلَيْكُمْ وَلَمَّا أَوْلَ التَّزَوِّيدَ﴾

«143. And when Mūsā came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."»

### Mūsā asks to see Allāh

Allāh said that when Mūsā came for His appointment and spoke to Him directly, he asked to see Him,

﴿رَبِّيْ أَرِنِي أَنْظُرْ إِلَيْكُمْ قَالَ لَنْ تَرَنِي﴾

﴿O my Lord! Show me (Yourself), that I may look upon You.﴾ Allâh said: “You cannot see Me,”

You cannot’ (*Lan*) by no means indicates that seeing Allâh will never occur, as (the misguided sect of) Al-Mu’tazilah claimed. The *Hadîths* of *Mutawâtîr* grade<sup>[1]</sup> narrated from the Messenger of Allâh, affirm that the believers will see Allâh in the Hereafter. We will mention these *Hadîths* under the explanation of Allâh’s statement,

﴿وَجْهُ رَبِّكُمْ تَأْتِيُكُم مُّبَارِّةً إِنَّ رَبَّكُمْ لَطَّافٌ بِكُمْ﴾

﴿Some faces that Day shall be radiant. Looking at their Lord.﴾ [75:22-23]

In earlier Scriptures, it was reported that Allâh said to Mûsâ, “O Mûsâ! No living soul sees Me, but will perish, and no solid but will be demolished.”<sup>[2]</sup> Allâh said here,

﴿فَلَمَّا جَاءَ رَبُّهُ لِلْجَنَّلِ جَعَلَهُ دَكَّ وَنَزَّ مُوسَى صَعْدَانَ﴾

﴿So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ fell down unconscious.﴾

In his *Musnad* Imâm Ahmad recorded from Anas bin Mâlik that the Prophet ﷺ said about Allâh’s saying;

﴿فَلَمَّا جَاءَ رَبُّهُ لِلْجَنَّلِ﴾

﴿And when his Lord appeared to the mountain,﴾

﴿هَكَذَا﴾

“Like this” then he held out the tip of his little finger.<sup>[3]</sup> At-Tirmidhi recorded this in the chapter of *Tafsîr* for this Ayah, then he said; “This *Hadîth* is *Hasan Sahîh Ghârib*.”<sup>[4]</sup>

This was also recorded by Al-Hâkim in his *Mustadrak* through the route of Hamâd bin Salamah, and he said; “This *Hadîth* is *Sahîh* according to the criteria of Muslim and they did not record it.”<sup>[5]</sup> And As-Suddi reported that Ikrimah

[1] Having numerous narrators in each link of every chain.

[2] *Al-Bidâyah wan-Nihâyah* 3:112.

[3] Ahmad 3:125.

[4] *Tuhfat Al-Ahwadhi* 8:451.

[5] Al-Hâkim 2:320.

reported from Ibn 'Abbās about Allāh's saying,

﴿فَلَمَّا جَاءَهُ رَبُّهُ لِلْجَنَاحِ﴾

«And when his Lord appeared to the mountain,»

Only the extent of the little finger appeared from Him,

﴿جَعَلَهُ دَعْيَةً﴾

«He made it collapse» as dust;

﴿وَخَرَّ مُوسَى صَوْقَانًا﴾

«And Mūsā fell down unconscious» fainting from it. Ibn Jarīr recorded these because of the relation to the word *Al-Ghashī*<sup>[11]</sup>

﴿فَلَمَّا أَنْفَقَ﴾

«Then when he (Mūsā) recovered his senses» after he lost consciousness,

﴿فَلَمْ يُبَحِّثْنَا﴾

«he said: "Glory be to You,"» thus, praising, glorifying and honoring Allāh since no living soul could see Him in this life and remain alive. Mūsā' statement,

﴿بَتَّ إِلَيْكَ﴾

«"I turn to You in repentance"» means, according to Mujāhid, that from asking you to look at you,

﴿وَأَنَا أَوَّلُ الظَّاهِرِينَ﴾

«"and I am the first of the believers."», among the Children of Israel, according to Ibn 'Abbās, Mujāhid, and Ibn Jarīr preferred this view. Or, according to another narration from Ibn 'Abbās, the meaning of,

﴿وَأَنَا أَوَّلُ الظَّاهِرِينَ﴾

«"and I am the first of the believers."», is that 'none shall see You (in this life).' Allāh said,

﴿وَخَرَّ مُوسَى صَوْقَانًا﴾

«And Mūsā fell down unconscious.»

<sup>[11]</sup> At-Tabari 13:97.

البخاري  
صحيح البخاري  
١٦٨

قال يَسُوفَ إِنِّي أَنْظَفْتُكُمْ عَلَى النَّاسِ بِرِسْلَتِي وَرِيْكَنِي  
فَخَذْ مَا أَتَيْتُكُمْ وَكُنْ بْنَ الشَّدِيقِينَ ﴿٤٤﴾ وَكَتَبْنَا  
لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ وَمَوْعِظَةً وَقَصِيلًا لِكُلِّ  
شَيْءٍ وَفَعَذَهَا بِهِمْ وَأَمْرَقَ فَوْمَكَ يَأْخُذُوا بِإِحْسَانِهِ أَسَأُورِيزُ  
دَارَ الْقَنْصِيفِينَ ﴿٤٥﴾ سَاصَرْفُ عَنْ مَا يَقْتَلُ الَّذِينَ يَكْرُونَ  
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ مَا يَقْتَلُ لَا يُؤْمِنُوا  
بِهَا وَإِنْ يَرَوْا سَيْلَ الرَّشِيدِ لَا يَتَّخِذُوهُ سَيْلًا وَإِنْ يَرَوْا  
سَيْلَ الْفَنِيْيَةِ يَتَّخِذُوهُ سَيْلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِإِيمَانِنَا  
وَكَانُوا عَنْهَا غَنِيْلَانِ ﴿٤٦﴾ وَالَّذِينَ كَذَّبُوا بِإِيمَانِنَا لِقَاءَ  
الْآخِرَةِ حَيْطَتْ أَعْنَاهُمْ هَلْ يَجْزُونُ إِلَامَا كَانُوا  
يَعْمَلُونَ ﴿٤٧﴾ وَأَغْنَى قَوْمٌ مُوسَى مِنْ بَعْدِهِمْ مِنْ حُلُولِهِ  
عِجْلَاجِسَدِهِ الْحَوَارُ الْمَرِيرُ أَنَّهُ لَا يَكْلُمُهُمْ وَلَا يَهْرِبُهُمْ  
سَيْلًا لَأَنْتَخُذُوهُ وَكَانُوا اظْلَالِيْمِ ﴿٤٨﴾ وَلَا يَسْقِطُ  
فِتْ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ حَسَلُوا فَاقْلَوْا إِلَيْنَاهُنَّ لَمْ يَرْجِعُنَا  
رِئَا وَيَغْفِرُ لَنَا لَنَكُونَنَا مِنَ الْخَسِيرِينَ ﴿٤٩﴾

his face?» He said, «O Allâh's Messenger! I passed by that Jew and heard him swearing, 'No, by He Who has chosen Mûsâ over mankind!' I said, 'Over Muhammad too?', and I became angry and struck his face." The Prophet ﷺ said,

«لَا تُخِيْرُنِي مِنْ بَيْنِ الْأَنْبِيَا إِنَّ النَّاسَ يَضْعَفُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يَقْبِقُ،  
فَإِذَا أَنَا بِمُوسَى أَخْذُ بِقَائِمَةِ مِنْ قُوَّاتِي الْغَرْشِيِّ، فَلَا أُذْرِي أَفَاقَ قَبْلِي أَمْ جُوزِيِّ  
بِضَعْفَةِ الطُّورِ»

«Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Mûsâ is holding onto a pillar of the Throne ('Arsh of Allâh). I will not know if he woke up before me or he received his due (because of

Abu Sa'îd Al-Khudri and Abu Hurayrah narrated a *Hadîth* from the Prophet ﷺ that is suitable to mention here. As for the *Hadîth* from Abu Sa'îd, Al-Bukhâri recorded in his *Sahîh* that he said: A Jew came to the Prophet ﷺ after his face was smacked, and said, "O Muhammâd! One of your companions from Al-Ansâr smacked me on the face." The Prophet ﷺ said,

«اذْغُرْهُ»

«Summon him» and he was summoned. The Prophet ﷺ asked him,

«لِمَ لَطَمْتَ وَجْهَهُ؟»

«Why did you smack

his) unconsciousness on (Mount) At-Tur.<sup>[1]</sup>

Al-Bukhārī recorded this *Hadīth* in many locations of his *Sahīh*, as did Muslim and Abu Dāwud.<sup>[2]</sup> As for the *Hadīth* from Abu Hurayrah, Imām Ahmād and the Two Shaykhs (Al-Bukhārī and Muslim) collected his narration.<sup>[3]</sup>

﴿فَلَمْ يَنْهَا إِنِّي أَنْظَفْتُكَ عَلَى الْأَنْبَيْسِ وَسَلَّمْتُكَ وَكَلَّمْتُكَ فَنَذَّ مَا مَاتَتْكَ وَكَنْ بَرَكَتُكَ وَكَتَبْتُكَ لَمَّا فِي الْأَنْوَافِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَقَسْبَلًا لِكُلِّ شَيْءٍ فَنَذَّهَا بِقُوَّةٍ وَأَنْزَلْ قُوَّمَكَ يَأْخُذُوا يَأْخُذُهَا سَارِيْكَ دَارَ الْفَدِيقَيْنِ﴾

﴿144. (Allāh) said : "O Mūsā I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."﴾

﴿145. And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said) : Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.﴾

### Allāh chooses Mūsā and gives Him the Tablets

Allāh states that He spoke to Mūsā directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him.

Here we should mention that there is no doubt that Muḥammad ﷺ is the chief of all the Children of Ādām, the earlier and later ones among them. This is why Allāh has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muḥammad's followers are more numerous than the followers of all Prophets and Messengers. After Muḥammad ﷺ, the next in rank of honor and virtue is Ibrāhīm upon him be peace, then Mūsā, son of 'Imrān, who spoke to the Most Beneficent directly. Allāh commanded Mūsā, saying,

﴿فَنَذَّ مَا بَلَّغْتَكَ﴾

[1] *Fath Al-Bārī* 8:152.

[2] Al-Bukhārī, nos. 4638, 2412, 6917, 3398, 7427 and 6518, Muslim 2374 and Abu Dāwud 4668.

[3] Ahmād 2:264, *Fath Al-Bārī* 13:455 and Muslim 4:1844.

﴿So hold to that which I have given you﴾, of My Speech and conversation with you,

﴿وَلَا يُنْهِيَنَّ عَنِ الْحَقِيقَةِ﴾

﴿and be of the grateful﴾, for it and do not ask for what is beyond your capacity to bear.

Allâh stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allâh wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the Tawrâh, that Allâh described;

﴿وَلَقَدْ مَأْتَنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَمْلَكْنَا الْقُرْبَانَ الْأُولَى بِصَاحِبِيَّةِ الْتَّائِبِينَ﴾

﴿And indeed We gave Mûsâ - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind﴾[28:43].

It was also said that Allâh gave Mûsâ the Tablets before the Tawrâh, and Allâh knows best. Allâh said next,

﴿فَنَذَّهَا يَقْوِيَّةً﴾

﴿Hold unto these with firmness﴾, be firm on the obedience,

﴿وَأَمْرُ قَوْمَكَ يَأْخُذُوا بِأَخْسِبِهَا﴾

﴿and enjoin your people to take the better therein.﴾

Sufyân bin 'Uyaynah said, "Abu Sa'd narrated to us from Ikrimah from Ibn 'Abbâs that "Mûsâ, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people." <sup>(1)</sup> Allâh's statement,

﴿سَأُؤْرِكُ لَكُمْ دَارَ الْقَسِيقَيْنَ﴾

﴿I shall show you the home of the rebellious﴾,

means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.

﴿سَأَنْهِرُ عَنِ مَا يَنْقِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلُّ مَا يَوْمَ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَيِّلًا أَرْتُهُمْ لَا يَتَّحِدُونَ سَيِّلًا وَإِنْ يَرَوْا سَيِّلًا الَّتِي يَتَّحِدُونَ سَيِّلًا﴾

<sup>(1)</sup> At-Tabari 13:110.

ذَلِكَ يَا أَيُّهُمْ كَذَبُوا بِعِيَاتِنَا وَكَانُوا عَنْهَا غَنِيَّلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَبُوا بِعِيَاتِنَا وَلَعْكَاهُ الْآخِرَةُ  
حَطَّتْ أَعْنَاثُهُمْ هَلْ يَجِزُّونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

﴿146. I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right, and (even) if they see all the Āyāt, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Āyāt and were heedless of them.﴾

﴿147. Those who deny Our Āyāt and the meeting in the Hereafter, vain are their deeds. Are they requited with anything except what they used to do?﴾

### Arrogant People will be deprived of Allāh's Āyāt

Allāh said,

﴿سَأَنْهِيُّ عَنْ مَا يُّبَيِّنُ اللَّهُ بِكَبَدِرَكَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right.﴾

Allāh says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments." And just as they acted arrogantly without justification, Allāh has disgraced them with ignorance. Allāh said in another Āyah,

﴿وَنَقْبَلَتْ أَنْتَهُمْ وَابْتَسَرُوكُمْ كَمَا رَأَيْتُمُّوْ بِهِ أَوْلَى سَرَّهُمْ﴾

﴿And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time﴾ [6:110], and,

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ فَلَوْيَهُمْ﴾

﴿So when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path).﴾ [61:5]

Sufyān bin 'Uyaynah commented on this Āyah,

﴿سَأَنْهِيُّ عَنْ مَا يُّبَيِّنُ اللَّهُ بِكَبَدِرَكَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿I shall turn away from My Âyât those who behave arrogantly on the earth, without a right﴾.

“(Allâh says) I shall snatch away comprehension of the Qur’ân from them and turn them away from My Âyât.”<sup>[1]</sup> Ibn Jarîr commented on Sufyân’s statement that, “This indicates that this part of the Âyah is addressed to this Ummah.”<sup>[2]</sup> This is not necessarily true, for Ibn ‘Uyaynah actually meant that this occurs in every Ummah and that there is no difference between one Ummah and another Ummah in this regard. Allâh knows best. Allâh said next,

﴿وَإِنْ يَرَوْا كُلُّ مَا يَعْمَلُونَ لَا يُؤْمِنُونَ﴾

﴿and (even) if they see all the Âyât, they will not believe in them﴾. Allâh said in a similar Âyah,

﴿إِنَّ الَّذِينَ حَسَّنُوا عَلَيْهِمْ كَيْلَتْ رِزْكَ لَا يُؤْمِنُونَ وَلَوْ جَاءُوهُمْ كُلُّ مَا يَعْمَلُونَ حَتَّىٰ يَرَوْا النَّارَ إِلَيْهَا يَوْمَ الْحِسَابِ﴾

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

Allâh’s statement,

﴿وَإِنْ يَرَوْا سَبِيلًا لَا يَتَّخِذُونَهُ سِبِيلًا﴾

﴿And if they see the way of righteousness, they will not adopt it as the way.﴾

means, even if the way of guidance and safety appears before them, they will not take it, but if the way that leads to destruction and misguidance appears to them, they adopt that way. Allâh explains why they do this,

﴿ذَلِكَ بِأَنَّهُمْ كَذَّابُونَ بِمَا كَيْدُوكُمْ﴾

﴿that is because they have rejected Our Âyât, in their hearts,

﴿وَكَانُوا عَنِّي غَافِلِينَ﴾

﴿and were heedless of them.﴾, gaining no lessons from the Âyât. Allâh’s statement,

<sup>[1]</sup> At-Tabari 13:112.

<sup>[2]</sup> At-Tabari 13:113.

﴿وَالَّذِينَ كَذَّبُوا بِيَقِنَّتِنَا لِفَكَهُ الْآخِرَةِ حَبَطَتْ أَعْمَالُهُمْ﴾

﴿Those who deny Our Āyāt and the meeting in the Hereafter, vain are their deeds.﴾

indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain. Allāh said next,

﴿هَلْ يَجِزُّ إِلَّا كَمَا كَانُوا يَفْسَدُونَ﴾

﴿Are they requited with anything except what they used to do?﴾

meaning, 'We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

﴿وَأَنَّهُ قَوْمٌ مُّوْنَىٰ بِنَ مُّوْنَىٰ مِنْ مُّوْنَىٰهُ عِبَادًا لَّهُ خَوَارِثُ اللَّهِ بِرَبِّهِ لَمْ يَكُنُوكُمْ ذَلِكُمْ سَيِّلًا لَّهُكُمْ وَسَكَانُوا طَلِيلِكُمْ ۝ وَلَا يُقْنَطُ فَتَ آتَيْهِمْ دَرَافِعًا لَّهُمْ فَذَلِكُمْ نَالُوا لَبِنَ لَبِنَ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْنِيَنَا لَكَوْنَنَ مِنَ الْخَسِيرِ ۝﴾

﴿148. And the people of Mūsā made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were wrongdoers.﴾

﴿149. And when they regretted and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers"﴾

### Story of worshipping the Calf

Allāh describes the misguidance of those who worshipped the calf that As-Sāmīrī made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibril was riding, and the calf seemed to moo. This occurred after Mūsā went for the appointed term with his Lord, where Allāh told him about what happened when he was on Mount Ṭūr. Allāh said about His Honorable Self,

﴿قَالَ إِنَّا مَدَّ فَتَنَّا قَوْنَكَ مِنْ بَعْدِكَ وَأَضَلَّمُ الْتَّامِرِيَّ ۝﴾

﴿(Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmirî has led them astray"﴾ [20:85].

The scholars of *Tafsîr* have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allâh knows best. It was reported that when the statue mooed, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Mûsâ, but Mûsâ forgot it! Allâh answered them,

﴿فَلَمْ يَرَوْهُ أَلَا يَرْجِعُ إِلَيْهِنَّ قُولًا وَلَا يَتَكَبَّرُ لَهُمْ ضَرًّا وَلَا شَمَائِلًا﴾

﴿Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good?﴾ [20:89]. Allâh said here,

﴿أَلَّا يَرَوْا أَنَّهُ لَا يَكُلُّهُمْ وَلَا يُنْهِمُهُمْ سَبِيلًا﴾

﴿Did they not see that it could neither speak to them nor guide them to the way?﴾

Allâh condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance.

Allâh's statement,

﴿وَرَأَنَا سُبْطَ فَتٍ أَيْدِيهِمْ﴾

﴿And when they regretted﴾, and felt sorrow for their action,

﴿وَرَأَنَا أَنَّهُمْ قَدْ ضَلَّلُوا نَافِرًا لَهُنْ لَمْ يَرْجِعُنَا رَبِّنَا وَيَقْنُزُنَا لَنَكْوُنَنَّ مِنْ أَلْخَرِينَ﴾

﴿and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers."﴾

or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allâh the Most Mighty and Majestic.

Allah states that when Musa returned to his people after convolution with his Lord, he became angry and full of regret. Abu Ad-Darda' said that Asif, or regret, is the severest type of anger.

(151. He (Musa) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy." )

Tablets and seized his brother by (the hair of) his head and dragged him towards him. He (Harun) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are in matter of your Lord?"

And he threw down the tablets and said to his brother: "What an evil thing is that which you have done during my absence. Did you hasten said: "We are angry and grieved, he returned to his people,

4150. And when Musa



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّ الْكِتَابَ لِلَّهِ مِنْ أَنْذِلَ  
إِنَّا نَزَّلْنَا إِلَيْكُمْ مِنْ رَحْمَةِ رَبِّكُمْ  
الْكِتَابَ لِتَعْلَمُوا  
وَلِتَنذَرُوا بِمَا فِي إِلَيْكُمْ  
أَنَّا أَنذَرْنَاكُمْ مِنْ قَبْلِ  
أَنْ تَكُونُوا لَا يَعْلَمُونَ  
لَا يَرَوْنَ إِلَيْكُمْ  
أَنَّا أَنذَرْنَاكُمْ مِنْ قَبْلِ  
أَنْ تَكُونُوا لَا يَعْلَمُونَ  
أَنَّا أَنذَرْنَاكُمْ مِنْ قَبْلِ  
أَنْ تَكُونُوا لَا يَعْلَمُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّ الْكِتَابَ لِلَّهِ مِنْ أَنْذِلَ  
إِنَّا نَزَّلْنَا إِلَيْكُمْ مِنْ رَحْمَةِ رَبِّكُمْ  
الْكِتَابَ لِتَعْلَمُوا  
وَلِتَنذَرُوا بِمَا فِي إِلَيْكُمْ  
أَنَّا أَنذَرْنَاكُمْ مِنْ قَبْلِ  
أَنْ تَكُونُوا لَا يَعْلَمُونَ  
لَا يَرَوْنَ إِلَيْكُمْ  
أَنَّا أَنذَرْنَاكُمْ مِنْ قَبْلِ  
أَنْ تَكُونُوا لَا يَعْلَمُونَ  
أَنَّا أَنذَرْنَاكُمْ مِنْ قَبْلِ  
أَنْ تَكُونُوا لَا يَعْلَمُونَ

﴿He (Mūsā) said: ‘What an evil thing is that which you have done during my absence.’﴾

evil it is that which you committed after I departed and left you, by worshiping the calf,

﴿أَعْجَلْتُمْ أَشْرَكَكُمْ﴾

﴿Did you hasten in the matter of your Lord?﴾

Mūsā said, ‘You wanted me to rush back to you, even though [being there] this was Allāh’s decision?’ Allāh said next,

﴿وَأَنْقَلَ الْأَلْوَاحَ وَأَخْذَ بِرَأْسِ أَخِيهِ بِحَرْبَةِ إِلَيْهِ﴾

﴿And he threw down the Tablets and seized his brother by his head and dragged him towards him.﴾

This Āyah demonstrates the meaning of the Ḥadīth,

﴿لَيْسَ الْحَبْرُ كَالْمُعَايَةِ﴾

“Information is not the same as observation.”<sup>[1]</sup>

It indicates that Mūsā threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times. Allāh said,

﴿وَأَخْذَ بِرَأْسِ أَخِيهِ بِحَرْبَةِ إِلَيْهِ﴾

﴿and seized his brother by (the hair of) his head and dragged him towards him.﴾

for Mūsā feared that Hārūn might have not tried hard enough to forbid them from their evil action. In another Āyah, Allāh said,

﴿فَقَالَ يَهُرُوذُ مَا مَنَعَكَ إِذَا رَأَيْتُمْ مُّتْلُوكِينَ لَا تَنْهَاكُنَّ أَنْتُمْ أَعْصَيْتُ أُمِّيَّ﴾

﴿فَالَّذِي يَنْهَاكُنَّ لَا يَرْأَيْنَ إِنِّي خَيِّثُ أَنْ تَقُولَ فَرَقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْنِي﴾

﴿He [Mūsā] said: “O Hārūn! What prevented you when you saw them going astray. That you followed me not (according to my advice to you)? Have you then disobeyed my order?” He [Hārūn] said: “O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: ‘You have caused a division among the Children of Israel, and

<sup>[1]</sup> Ahmad 1:271.

*you have not respected (waited or observed) my word!"'* ﴿[20:92-94].

Here, Allāh said that Hārūn said,

﴿إِنَّ أَمَّا إِنَّ الْقَوْمَ أَسْتَهْمُرُونِي وَكَادُوا يَقْتُلُونِي فَلَا تُشْتِتِ بِكَ الْأَعْدَاءَ وَلَا يَجْعَلْنِي مَعَ الْقَوْمِ  
الظَّالِمِينَ﴾

﴿“O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.”﴾

Hārūn said, ‘Do not place me on the same level as they are, as if I was one of them.’ Further, Hārūn said, ‘O son of my mother’, so that Mūsā would feel more mercy and leniency towards him, even though Hārūn was also the son of Mūsā’s father. When Mūsā was satisfied that his brother was innocent,

﴿وَلَقَدْ قَالَ لَهُمْ هَارُونٌ مِّنْ قَبْلٍ يَنْقُولُهُ إِنَّمَا فَتَنَّنُّ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَلَيَعْلَمُنَّ وَلَطَيِّبُونَ  
أَمْرِي﴾

﴿And Hārūn indeed had said to them beforehand: “O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order.”﴾ [20:90], this is when,

﴿فَالَّذِي قَالَ﴾

﴿he said﴾ Mūsā,

﴿رَبِّي أَغْفِرْ لِي وَلِأَخِي وَأَدْعُوكَ فِي رَحْمَتِكَ وَأَتَ أَنْحَمُ الْأَرْجَى﴾

﴿“O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy.”﴾

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

﴿بِرَحْمَةِ اللَّهِ مُوسَى لَيْسَ الْمُعَافَىْ كَالْمُخَيْرِ أَخْبِرَهُ رَبُّهُ عَزَّ وَجَلَّ أَنَّ قَوْمَهُ فَتَنُوا بَنَّهُ فَلَمْ  
يُلْقَ الْأَلْوَاحَ فَلَمَّا رَأَمُوهُمْ أَلْقَى الْأَلْوَاحَ﴾

﴿May Allāh grant His mercy to Mūsā! Surely, he who observes [something] is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people

were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.<sup>(1)</sup>

﴿إِنَّ الَّذِينَ أَعْنَدُوا إِلَيْهِنَا الْبَيْلَمَ سَيَنَالُمْ عَذَابٌ مِّنْ رَبِّهِمْ وَذَلَّةٌ فِي الْأَيَّةِ الدُّنْيَا وَكَذَّالِكَ تَغْرِي  
الْمُشْرِكِينَ﴾  
وَالَّذِينَ عَلَوْا أَشْيَاهٍ ثُمَّ نَاهُوا مِنْ بَطْرِهَا وَمَأْتُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ  
﴿رَجِيمٌ﴾

﴿152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.﴾

﴿153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.﴾

The ‘wrath’ mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allâh did not accept their repentance until some of them [who did not worship the calf] killed others [who worshipped the calf]. We mentioned this story in Sûrat Al-Baqarah,

﴿فَقُتُلُوا إِلَى يَارِبِّكُمْ فَاقْتُلُوا أَنْسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ يَارِبِّكُمْ قَاتَلَ عَلَيْكُمْ إِنَّهُ هُوَ الْوَّالِدُ الْأَنْجِيدُ﴾

﴿So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator.” Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.﴾ [2:54]

As for the humiliation mentioned in the Ayah, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world. Allâh’s statement,

﴿وَكَذَّالِكَ تَغْرِي الْمُشْرِكِينَ﴾

﴿Thus do We recompense those who invent lies.﴾

is for all those who invent an innovation (in religion). Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allâh’s Message, will be placed in the heart and from there on to the shoulders. Al-Hasan Al-Bâṣrî said; “The disgrace of innovation will weigh on their shoulders even if

<sup>(1)</sup> Ibn Mâjah 2:380.

they were to gallop on their mules or trot on their work horses." Ayyūb As-Sakhtiyāni narrated from Abu Qilābah Al-Jarmi that he commented on this Āyah,

﴿وَكَذَلِكَ بَغْرِي الْمُشْتَدِّينَ﴾

﴿Thus do We recompense those who invent lies.﴾

"By Allāh! This Āyah is for all those who invent a lie, until the Day of Resurrection."<sup>[1]</sup> Also, Sufyān bin 'Uyaynah said, "Every person who invents a *Bid'ah* (innovation in the religion) will taste disgrace."<sup>[2]</sup> Allāh tells His servants that He accepts repentance from His servants for any sin, even *Shirk*, *Kufr*, hypocrisy and disobedience. Allāh said:

﴿وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَمَأْتُوا إِلَيْنَا﴾

﴿But those who committed evil deeds and then repented afterwards and believed, verily, your Lord﴾

O Muḥammad, Messenger of Repentance and Prophet of Mercy,

﴿بِمِنْ يَتَبَّعُهَا﴾

﴿after that﴾ after committing that evil action,

﴿لَغُورٌ رَّحِيمٌ﴾

﴿is indeed Oft-Forgiving, Most Merciful.﴾

Ibn Abi Ḥātim reported that 'Abdullāh bin Mas'ūd was asked about a man committing fornication with a woman and then marrying her, and Ibn Mas'ūd recited this Āyah,

﴿وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَمَأْتُوا إِلَيْنَا لَغُورٌ رَّحِيمٌ﴾

﴿But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.﴾

'Abdullāh recited this Āyah ten times, neither allowing nor disallowing it.<sup>[3]</sup>

﴿وَلَمَّا سَكَنَ عَنْ شُوَّى الْقَسْبُ أَخْذَ الْأَلْوَاحُ وَفِي شَعْرِهَا هَذِي وَرَحْمَةً لِلَّذِينَ هُمْ لَزِمُونَ﴾

﴿لَرْجُونَ﴾

<sup>[1]</sup> At-Tabari 13:135.

<sup>[2]</sup> At-Tabari 13:136.

<sup>[3]</sup> Ad-Durr Al-Manthūr 3:566.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَكَتَبْتُ لَنَا فِي هَذِهِ الْأُنْيَاءِ حَسَنَةً وَفِي الْآخِرَةِ إِلَيْنَا  
هَذِنَا إِلَيْكَ قَالَ عَذَابٌ أُصِيبُ بِهِ مِنْ أَشَاءَ وَرَحْمَةٌ  
وَسَعَتْ كُلُّ شَيْءٍ فَسَأَكِنُ بِمَا بَلَّيْنَاهُنَّ يَنْقُونُ وَيَنْقُونُ  
الْأَزْكَرَةُ وَالَّذِينَ هُمْ يَأْتِيُنَا بِمَا مَثُونٌ ﴿١٥٣﴾ الَّذِينَ يَتَّبِعُونَ  
الْأَرْسَلَ الَّتِي أَمْرَتُ الَّذِي يَجْدُوْنَهُ مَكْنُونًا عِنْهُمْ  
فِي الْأَثْوَرَةِ وَالْأَنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَا مُنْهَمْ  
عَنِ الْمُسْكُرِ وَيَحِلُّ لَهُمُ الظَّنِينَتْ وَيَحْرِمُ عَنْهُمْ  
الْخَيْرَ وَيَضْعِفُ عَنْهُمْ إِنْصَارَهُمْ وَالْأَغْلَلُ الْأَقْرَى كَانَ  
عَلَيْهِمْ فَالَّذِينَ مَأْمُواْبِهِ وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا  
النُّورَ الَّذِي أُنْزِلَ مَعَهُ أَوْلَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٤﴾ قُلْ  
يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِمِيعَ الْأَرْضِ  
لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يَحْيِي وَيَمْتَثِّلُ  
فَعَامِلُواْ بِاللَّهِ وَرَسُولِهِ الَّتِي أَمْرَتُ الَّذِي يَقُولُ مُبِّلًا لِلَّهِ  
وَكَلِمَتِهِ وَأَتَيْمُوهُ لَمَكَثَتْ تَهَذِّبُونَ ﴿١٥٥﴾  
وَمِنْ قَوْمٍ مُّوسَىٰ أَمْمَةٌ هُدُوتْ يَأْلِمُونَ وَهِيَ يَعْدُلُونَ

¶ 154. And when the anger of Mûsâ calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. ¶

### Mûsâ picked up the Tablets when His Anger subsided

Allâh said next,

﴿وَلَمَّا سَكَنَ﴾

¶ And when calmed and subsided,

﴿عَنْ مُوسَى النَّسْبَ﴾

¶ the anger of Mûsâ with his people,

﴿أَخْذَ الْأَوَّلَ﴾

¶ he took up the Tablets, which he had thrown out of jealousy

for Allâh and anger for His sake, because of his people worshipping the calf,

﴿وَفِي نُسُخِهِ هَذِي وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْجِعُونَ﴾

¶ and in their inscription was guidance and mercy for those who fear their Lord. ¶

Several scholars of Tafsîr said that when Mûsâ threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Mûsâ found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said. They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islâmic State came into existence. Only Allâh knows if these statements are true.

﴿وَخَلَدَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِيُسْتَأْتِيَ فَلَمَّا أَخْذَتْهُمُ الْرَّغْفَةُ قَالَ رَبِّنِي لَوْ شِئْتَ أَهْلَكْتَهُمْ  
مِنْ قَبْلِ وَلَقَدْ أَهْلَكْتَهُمْ بِمَا فَعَلُوا إِنَّهُ يَعْلَمُ أَنَّكُمْ تُشَدِّدُونَ إِنَّهُ يَعْلَمُ مِنْ  
شَأْنٍ أَتَ وَلَمْ نَأْغِرْنَا وَإِنَّهُمْ بِالْكُفَّارِ فَمَنْ<sup>۱۰۷</sup> رَأَيْتَ لَهُمْ فِي هَذِهِ الْأَيَّامِ حَسَنَةً  
وَفِي الْآخِرَةِ إِنَّا هَذَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مِنْ أَكْثَرِهِ وَرَحْمَتِي وَسِعَتْ كُلُّ شَيْءٍ  
مَسَكِّنُهَا لِلَّذِينَ يَتَقَوَّلُونَ وَرَبُوتُكَ الرَّكْنَةُ وَالَّذِينَ هُمْ يَتَابِيُّنَا يَوْمَئِنَةٍ<sup>۱۰۸</sup>﴾

¶155. And Mūsā chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive." ¶

¶156. "And ordain for us good in this world, and in the Hereafter. Certainly we have Hūdnā unto You." He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt. ¶

### **Seventy Men from the Children of Israel go for the appointed Meeting Place that Allāh designated, Allāh later on destroys Them**

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented; "Allāh commanded Mūsā to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allāh, 'O Allāh! Give us what you have never given anyone before us and will never give anyone after us!' Allāh disliked this supplication and they were seized with a violent earthquake, Mūsā said:

﴿رَبِّنِي لَوْ شِئْتَ أَهْلَكْتَهُمْ بِمَا فَعَلُوا﴾

¶"O my Lord, if it had been Your will, You could have destroyed them and me before." [1]

[1] At-Tabari 13:141.

As-Suddi said, "Allāh commanded Mūsā to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place.

﴿وَأَخْتَارَ مُوسَى فَرْمَةً سَيِّعَنَ بِهَا﴾

﴿And Mūsā chose out of his people seventy (of the best) men.﴾

He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said,

﴿لَكَنْ نُؤْمِنَ لَكَ﴾

﴿We shall never believe in you﴾, [2:55] 'O Mūsā,

﴿مَنْ رَأَى اللَّهَ جَنَّةً﴾

﴿until we see Allāh plainly,﴾ for you spoke to Him,' they said, 'therefore, show Him to us.'

﴿فَأَخْذَنَاهُمُ الْقَنْمَةَ﴾

﴿but they were struck with a bolt of lightning﴾ [4:153]

and they died. Mūsā stood up crying, invoking Allāh, 'O Lord! What should I tell the Children of Israel, when I go back to them after You destroyed their best men?'

﴿رَبَّنَا شَيْئَتْ أَنْلَكْنَاهُمْ مِنْ قَبْلِ وَلَيْسَ﴾

``O my Lord, if it had been Your will, You could have destroyed them and me before''<sup>11</sup>.

Muhammad bin Ishāq said, "Mūsā chose seventy of the best men from the Children of Israel. He said to them, 'Go to the meeting with Allāh and repent for what you committed. Beg His forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes.' So, he went with them to Mount Tūr in Sinai for the meeting place and time designated by his Lord. He went there only with the leave and knowledge of Allāh. According to what has been mentioned to me, when the seventy did what he ordered them to do, and went with him to the meeting of Mūsā with his Lord, they said, 'Request that we may also hear the words of

<sup>11</sup> At-Tabari 13:140.

our Lord.' So he replied, 'I shall.' When Mūsā approached the mountain it became completely covered with columns of clouds, Mūsā approached it and entered in them. He said to the people, 'Approach.' But when Allāh spoke to Mūsā, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell prostrate and they heard Him while he was speaking to Mūsā, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Mūsā, he faced the people and they said, 'O Mūsā! We will not believe in you unless we see Allāh directly.' So the thunder shook them, their souls were captured and they all died. Mūsā stood up invoking, begging and supplicating to his Lord,

﴿رَبِّنَا لَوْ شِئْتَ أَفْلَكْهُمْ بِنَقْلٍ وَّأَنْقَلْهُمْ﴾

«*O my Lord, if it had been Your will, You could have destroyed them and me before.*»<sup>[1]</sup>

meaning, 'They were foolish. Would You destroy anyone who comes after me from the Children of Israel?'

Ibn 'Abbās, Qatādah, Mujāhid and Ibn Jarīr At-Tabari said, "They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf."<sup>[2]</sup> This is supported by Mūsā's statement,

﴿أَتَيْنَاهُمْ بِإِيمَانَهُمْ وَمَا تَنْهَىٰهُمْ﴾

«*would You destroy us for the deeds of the fools among us?*»<sup>[3]</sup>

He said next,

﴿إِنَّمَا فِتْنَةُكُمْ إِنَّمَا فِتْنَةُكُمْ﴾

«*It is only Your Fitnah*»<sup>[4]</sup> affliction, test and trial, according to Ibn 'Abbās, Sa'īd bin Jubayr, Abu Al-'Āliyah, Ar-Rabi' bin Anas and several among the Salaf and latter scholars.<sup>[5]</sup> This is the only plausible meaning; in which Mūsā says, "The decision is Yours (O Allāh), and the judgment, and whatever You will

<sup>[1]</sup> At-Tabari 13:140.

<sup>[2]</sup> At-Tabari 13:143-144.

<sup>[3]</sup> At-Tabari 13:151.

occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision." The Āyah,

﴿وَأَنْتَ فَاغْفِرْ لَنَا وَارْجُنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ﴾

¶ "You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive." ¶

pertains to (Allāh's) covering the mistake and not punishing for the sin. Whenever mercy is mentioned along with forgiveness [such as in Mūsā's supplication to Allāh], it includes the hope that Allāh does not permit one to fall into that act again.

﴿وَأَنْتَ خَيْرُ الْغَافِرِينَ﴾

¶ "for You are the best of those who forgive," ¶ for none except You can forgive the sin.

﴿وَأَكْثِرْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ﴾

¶ "And ordain for us good in this world, and in the Hereafter." ¶

The first part of Mūsā's supplication was to fend off what should be avoided, while this part is a request for what is sought. The meaning of,

﴿وَأَكْثِرْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ﴾

¶ "And ordain for us good in this world, and in the Hereafter." ¶ is, 'ordain for us and grant us all that is good in both lives. We mentioned the meaning of 'good' before in *Sūrat Al-Baqarah*.<sup>[1]</sup>

﴿إِنَّا مُتَّكِّلُونَ﴾

¶ "We have *Hūdnā* unto You" ¶ 'we repent, go back and return unto You,' according to the meaning of, '*Hūdnā*', given by Ibn 'Abbās, Sa'īd bin Jubayr, Mujaahid, Abu Al-'Āliyah, Ad-Dahhāk, Ibrāhīm At-Taymi, As-Suddi, Qatādah and several others.<sup>[2]</sup>

<sup>[1]</sup> See the *Tafsir* of *Sūrat Al-Baqarah* [2: 200-202].

<sup>[2]</sup> At-Tabari 13:154-155.

﴿قَالَ عَذَابٌ أُصِيبُ بِهِ مِنْ أَنْشَاةِ رَحْمَتِي وَسَعَتْ كُلُّ شَيْءٍ وَمَا تَكْنَى لِلَّذِينَ يَكْفُرُونَ  
وَلَوْنَوْنَكَ الْرَّكْزَةَ وَالَّذِينَ هُمْ بِإِيمَانِنَا يُؤْمِنُونَ﴾

«He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt.» [7:156]

### Allāh's Mercy is for Those Who have Taqwā and believe in Allāh's Āyāt and His Messenger ﷺ

Allāh answers the statement,

﴿إِنَّمَا إِلَّا يَنْتَهَى﴾

«“It is only Your trial...”» [7:155], by saying,

﴿عَذَابٌ أُصِيبُ بِهِ مِنْ أَنْشَاةِ رَحْمَتِي وَسَعَتْ كُلُّ شَيْءٍ﴾

«(As to) My punishment I afflict therewith whom I will and My mercy embraces all things.»

Allāh says here, ‘I do what I will, decide what I will and I have wisdom and justice in all matters.’ Certainly, there is no deity worthy of worship except Allāh. Allāh’s statement,

﴿وَرَحْمَتِي وَسَعَتْ كُلُّ شَيْءٍ﴾

«and My mercy embraces all things»

testifies to His encompassing mercy. Allāh said that the angels who carry His Throne and those around the Throne supplicate,

﴿رَبَّنَا وَسَيِّدُنَا كُلُّ شَيْءٍ وَرَحْمَةً وَعِلْمًا﴾

«“Our Lord! You comprehend all things in mercy and knowledge.”» [40:7]

Imām Ahmad recorded that Jundub bin 'Abdullāh Al-Bajali said, “A bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ finished the prayer, that man untied his camel mounted it and supplicated aloud, ‘O Allāh! Grant Your mercy to me and to Muḥammad, and do not give a share in it to anyone else.’ The Messenger of Allāh ﷺ

commented (to his Companions),

«أَقْتُلُونَ مَذَا أَصْلَى أَمْ بِعِيرَةَ أَلْمَ شَنَعُوا مَا قَالَ؟»

«Do you think that this man is more misguided or his camel?  
Did you not hear what this man has said?»

They said, 'Yes.' He ﷺ said,

«اللَّهُ عَزَّ وَجَلَّ مَا نَهَىٰ رَحْمَةً فَأَنْزَلَ رَحْمَةً بِتَنَاطِفٍ  
بِهَا الْخَلْقُ جِئْنَاهَا وَإِنْسَنُهَا وَبَيْانُهَا وَأَخْرَى عِنْدَهُ يَشْعَأُ وَيَتَشَعَّبُ  
أَمْ بِعِيرَةَ؟»

«You (the bedouin man) have restricted a vast mercy! Allah, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, Jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel?»

Ahmad<sup>[1]</sup> and Abu Dâwud collected this Hadîth.<sup>[2]</sup> Imâm Ahmad recorded that Salmân narrated that the Prophet ﷺ said,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ مَا نَهَىٰ رَحْمَةً فَمِنْهَا رَحْمَةٌ يَتَرَاحَمُ بِهَا الْخَلْقُ وَبَيْهَا تَغْطِفُ الْوُحُوشُ  
عَلَى أَزْلَادِهَا وَأَخْرَى يَشْعَأُ وَيَتَشَعَّبُ إِلَى يَوْمِ الْقِيَامَةِ»

«Allâh, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection.»<sup>[3]</sup>

Muslim recorded it.<sup>[4]</sup> Allâh said next,

«سَأَلْكُتُمْ بِالَّذِينَ يَتَنَّوْنَ»

«That (mercy) I shall ordain for those who have Taqwâ,»

meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allâh said in a similar Âyah,

[1] Ahmad 4:312.

[2] Abu Dâwud 5:197.

[3] Ahmad 5:439.

[4] Muslim 4:2108.

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ﴾

﴿He has prescribed mercy for Himself﴾ [6:12]

Allāh's statement,

﴿لِلَّذِينَ يَنْقُولُونَ﴾

﴿for those who have Taqwā﴾, means, 'I will ordain My mercy for those who possess these qualities, and they are the *Ummah* of Muḥammad,'

﴿لِلَّذِينَ يَنْقُولُونَ﴾

﴿for those who have Taqwā﴾, who avoid Shirk and major sins,

﴿وَرَوَّزُوكُمْ أَلَزَكَةَ﴾

﴿and give the Zakāh﴾, purify themselves, according to one opinion. It was also said that, 'the Zakāh', here pertains to wealth. It is possible that both meanings are included here, for this Āyah was revealed in Makkah [before Zakāh in fixed shares was ordained],

﴿وَالَّذِينَ هُمْ بِعَيْنِنَا يُؤْمِنُونَ﴾

﴿and those who believe in Our Āyāt﴾, those who have faith in them.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأَمِينَ الَّذِي يَجْدُو شَفَاعَةً مَكْثُونَاهُ عَنْهُمْ فِي الْأَثْرَارِ وَالْأَجْمِيلِ يَأْمُرُهُمْ بِالْمَرْءَوْفَ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيَجْعَلُ لَهُمُ الظَّبَابِتَ وَيَعِزِّمُ عَلَيْهِمُ الْخَيْبَاتَ وَيَضْعُعُ عَنْهُمْ أَصْرَافَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ قَاتِلَاتَ مَأْمُواهُ بِهِ وَعَزَّزَهُ وَنَصَرَهُ وَأَنْجَمَهُ أَنْشَرَ الَّذِي أَنْزَلَ مَعَهُ أَلَّذِي هُمُ الْمُتَّلَبُونَ﴾ [١٥٧]

﴿157. Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrāh and the Injil, – he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.﴾

### The Description of that Messenger ﷺ

﴿الَّذِينَ يَتَّمُّثُونَ إِلَيْهِ الرَّسُولُ الَّذِي يَجْدُوْنَهُ مَكْتُوبًا عَنْهُمْ فِي تَوْرِيْهِ وَالْإِنجِيلِ﴾

«Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil,»

This is the description of the Prophet Muhammed ﷺ in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imâm Ahmad recorded that Abu Ṣakhr Al-'Uqayli said that a bedouin man said to him, "I brought a milk-producing camel to Al-Madînah during the life time of Allâh's Messenger. After I sold it, I said to myself, 'I will meet that man (Muhammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and 'Umar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrah. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allâh ﷺ asked him (the father),

«أَنْشَدْتَ بِالَّذِي أَنْزَلَ التُّرَاهَ مَنْ تَجِدُ فِي كِتَابِكَ هَذَا صِنْفِي وَمَخْرَجِي؟»

«I ask you by He Who has sent down the Tawrah, do you not find the description of me and my advent in your Book?»

He nodded his head in the negative. His son said, 'Rather, yes, by He Who has sent down the Tawrah! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allâh and that you are the Messenger of Allâh.' The Prophet ﷺ said (to the Companions),

«أَفِسُوا الْيَهُودَيَّ عَنْ أَجْيَكُمْ»

«Stop the Jew (the father) from (taking care of) your brother (in Islam).»

The Prophet ﷺ then personally took care of the son's funeral and led the funeral prayer on him.<sup>[1]</sup> This *Hadîth* is sound and is supported by a similar *Hadîth* in the *Sahîh* narrated

<sup>[1]</sup> Ahmad 5:411.

from Anas.<sup>[1]</sup>

Ibn Jarīr recorded that Al-Muthannā said that 'Atā' bin Yasār said, "I met 'Abdullāh bin 'Amr and asked him, 'Tell me about the description of Allāh's Messenger ﷺ in the Tawrāh.' He said, 'Yes, by Allāh! He is described in the Tawrāh, just as he is described in the Qur'ān,

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُنذِّرًا وَنَذِيرًا﴾

*«O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner.» [33:45]*

as a safe refuge for the unlettered ones. 'You are My servant and Messenger. I have called you 'Al-Mutawakkil' (who trusts in Allāh), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one in kind. Rather, he forgives and forgoes. Allāh will not end his life until He straightens through him the crooked religion, so that they might proclaim, 'There is no deity worthy of worship except Allāh.' He will open through him sealed hearts, deaf ears and blind eyes."<sup>[2]</sup> 'Atā' then said, "I also met Ka'b and asked him the same question, and his answer did not differ from 'Abdullāh's answer, even concerning one letter."<sup>[2]</sup> Al-Bukhāri recorded it<sup>[3]</sup> from 'Abdullāh bin 'Amr. It was also recorded by Al-Bukhāri [up to the word] forgoes. And he mentioned the narration of 'Abdullāh bin 'Amr then he said; "It was common in the speech of our Salaf that they describe the Books of the People of the Two Scriptures as the Tawrāh, as some *Hadīths* concur. Allāh knows best."

Allāh's statement,

﴿يَأَمْرُهُمْ بِالْمُنْعُوذِينَ وَنَهِيُّهُمْ عَنِ الْمُنْكَرِ﴾

*«He commands them to do good; and forbids them from evil;»*

This is the description of the Messenger of Allāh ﷺ in previous Books. These were the true qualities of our Messenger ﷺ, as well, for he only ordained good and forbade evil. We should mention here that 'Abdullāh bin Mas'ūd said, "When you hear Allāh's statement,

[1] *Fath Al-Bāri* 3 :259.

[2] *At-Tabari* 13 :164.

[3] *Fath Al-Bāri* 4 :402.

﴿يَا أَيُّهَا الْأَيُّوبَ إِذَا مُشْرِكًا﴾

«O you who believe!», then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden.” And the most important and greatest of these commands and prohibitions, is that Allāh has sent the Messenger ﷺ to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allāh has sent all Messengers with before Muḥammad ﷺ, just as Allāh said,

﴿وَرَلَدَنَّ بَشَّنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَبْرَأَنَا إِنَّا نَحْنُ بِرَبِّنَا الظَّالِمُونَ﴾

«And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allāh, and avoid the Ṭāghūt (false deities)”»[16:36].

Allāh's statement,

﴿وَرَبِّنَّا لَهُمُ الظَّيْنَاتِ وَنَهَّمُ عَنْهُمُ الْخَنَبَاتِ﴾

«He makes lawful for them the good things, and forbids them from the evil things,»

meaning, he makes the Bahīrah, Sā'ibah, Waṣīlah and Hām, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, Ribā, and foods that were treated as lawful although Allāh the Exalted had forbidden them. 'Ali bin Abi Ṭalḥah reported this from Ibn 'Abbās.<sup>[1]</sup> Allāh's statement,

﴿وَيَصْرُعُ عَنْهُمْ إِذْرَفَتْهُمْ وَالْأَغْنَلَنَّ أَلَّى كَانَ عَلَيْهِمْ﴾

«He (Muhammad) releases them from their heavy burdens, and from the fetters that were upon them.»

indicates that Muḥammad ﷺ came with leniency and an easy religion. As mentioned in the Ḥadīth recorded from many routes that Allāh's Messenger ﷺ said,

﴿بُشِّرْتَ بِالْحَنِيفَةِ السَّمْحَةِ﴾

«I was sent with the easy way of Hanifiyyah [monotheism]»<sup>[2]</sup>

<sup>[1]</sup> At-Ṭabarī 13:166.

<sup>[2]</sup> Ahmad 5:266 and 6:116.

The Prophet ﷺ said to the two Commanders he appointed, Mu'ādh and Abu Mūsā Al-Ash'ari, when he sent them to Yemen,

بَشِّرُوا وَلَا تُنْقِرُوا وَلَا تُسْرِرُوا وَلَا تُطْأَعُوا وَلَا تُخْلِفُوا

«Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves». <sup>[1]</sup>

Abu Barzah Al-Aslami, the Prophet's Companion, said, "I accompanied the Messenger of Allāh and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allāh made the law encompassing and easy for this Ummah. Hence the statement of the Messenger of Allāh,

إِنَّ اللَّهَ تَجَوَّزُ لِأَثْمَيِّ مَا حَدَّثَ بِهِ أَفْسُحُهَا مَا لَمْ تُثْلِي أَزْتَفِلُهُ

«Allāh has forgiven my Ummah for what occurs in themselves, as long as they do not utter it or act upon it». <sup>[2]</sup>

The Prophet ﷺ said,

رُفِعَ عَنْ أَمْمِي الْخَطَا وَالشُّيُّنَ وَمَا اسْتَكْرَهُوا عَلَيْهِ

«My Ummah was forgiven (by Allāh) unintentional errors, forgetfulness and what they are forced to do». <sup>[3]</sup>

This is why Allāh has guided this Ummah to proclaim,

﴿رَبَّنَا لَا تُؤَاذِنْنَا إِنْ تَبَيَّنَ لَنَا أَخْطَأْنَا أَوْ تَعْلَمْ عَلَيْنَا إِبْرَهُ كَمَا حَكَّنَتُمْ عَلَى الْأَيْرَكِ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحْكِمْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَأَغْفِرْ لَنَا وَأَنْسَنْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الظَّاهِرِينَ﴾

«Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Patron, Supporter and Protector) and give us victory over the

<sup>[1]</sup> Fath Al-Bāri 5:188.

<sup>[2]</sup> Fath Al-Bāri 9:300.

<sup>[3]</sup> Ibn Mājah 1:659.

*disbelieving people.* ﴿2:286]

It is recorded in *Şâhîh Muslim* that [the Prophet ﷺ said that] Allâh the Exalted said after every one of these supplications, "I shall accept (your supplication)." Allâh's statement,

﴿تَأْلِيلُكَ مَأْمُوا بِهِ وَعَزَّزُوهُ وَتَسْكُرُوهُ﴾

﴿So those who believe in him, honor him, help him.﴾ refers to respecting and honoring Muhammad ﷺ,

﴿وَاتَّبِعُوا النُّورَ الَّذِي أَنْزَلَ عَلَيْهِ﴾

﴿and follow the light which has been sent down with him,﴾ the Qur'ân and the revelation [Sunnah] that the Prophet delivered to mankind,

﴿أُولَئِكَ مِنَ الْمُنْلِحُونَ﴾

﴿it is they who will be successful.﴾

in this life and the Hereafter.

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ إِلَيْكُمْ جَبِيعًا الَّذِي لَمْ يَمْلِكُ السَّمَاوَاتِ وَالْأَرْضَ لَا إِلَهَ إِلَّا هُوَ يَعْلَمُ وَيُبَشِّرُ فَقَادِمُوا إِلَيْهِ وَرَسُولُهُ أَنْتُمُ الْأُغْرِيَةُ الَّذِي يُؤْمِنُ بِهِمُ اللَّهُ وَرَكِبُتُمُهُ وَأَئْجُومُهُ لَنَكُمْ تَهْتَدُونَ﴾

﴿158. Say: "O mankind! Verily, I am sent to you all as the Messenger of Allâh – to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in Allâh and His Messenger, the Prophet who can neither read nor write, who believes in Allâh and His Words, and follow him so that you may be guided."﴾

### Muhammad's Message is Universal

Allâh says to His Prophet and Messenger Muhammad ﷺ,

﴿قُلْ﴾

﴿Say﴾, O Muhammad,

﴿يَا أَيُّهَا النَّاسُ﴾

﴿O mankind!﴾, this is directed to mankind red and black, and the Arabs and non-Arabs alike,

﴿إِنَّ رَسُولَ اللَّهِ إِلَيْكُمْ بِهِمَا﴾

﴿I am sent to you all as the Messenger of Allāh,﴾

This Āyah mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all mankind [and the Jinns]. Allāh said,

﴿فَتَلَقَّى اللَّهُ شَهِيدًا بِيَنِي وَبِكُمْ وَأُرْسِلْتُ إِلَيْكُمْ لِأُنذِرَكُمْ بِهِ وَمَنْ يَنْهَا فَلَعْنَاحٌ﴾

﴿Say, "Allāh is Witness between you and I; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach."﴾ [6:19],

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْجَاهِلِينَ فَالنَّارُ مَوْعِدُهُمْ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place﴾ [11:17], and,

﴿وَقُلْ لِلَّهُدِّيَّنَ أُولَئِكُمُ الظَّاهِرُونَ وَالْأَيُّوبَنَ مَا سَلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدْ أَفْتَدُوكُمْ وَإِنْ تُولُوا فَلَمْ يُؤْتِكُمْ عِلْمَكُمُ الْأَنْجَلِيَّ﴾

﴿And say to those who were given the Scripture and to the illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.﴾ [3:20]

There are many other Āyāt and more Ḥadīths than can be counted on this subject. It is also well-known in our religion that the Messenger of Allāh ﷺ was sent to all mankind [and the Jinns]. Al-Bukhārī recorded that Abu Ad-Dardā' said, "Abu Bakr and 'Umar had an argument in which Abu Bakr made 'Umar angry. So 'Umar went away while angry and Abu Bakr followed him asking him to forgive him, but 'Umar refused. 'Umar shut his door closed in Abu Bakr's face and Abu Bakr went to the Messenger of Allāh ﷺ while we were with him. The Messenger of Allāh ﷺ said,

﴿أَمَا صَاحِبُكُمْ هَذَا قَدْ غَامَرَهُ﴾

«This fellow of yours (Abu Bakr) has made someone angry!»

'Umar became sorry for what he did, went to the Prophet ﷺ and greeted him with the Salām and sat next to him, telling

him what had happened. The Messenger of Allâh ﷺ became angry (at 'Umar), and realizing that, Abu Bakr said, 'O Allâh's Messenger! It was me who was unjust.' The Messenger of Allâh ﷺ said,

«هَلْ أَنْتُمْ تَأْرِكُونِي صَاحِبِي؟ إِنِّي قُلْتُ: بِاَئِيْهَا النَّاسُ اِنِّي رَسُولُ اللَّهِ اِنْتُكُمْ جَوِيبًا  
فَقُلْتُمْ: كَذَبْتَ وَقَالَ اَبُو بَكْرٍ: صَدَقْتَ»

«Will you leave my Companion (Abu Bakr) alone! I said, 'O People! I am the Messenger of Allâh to you all,' and you said, 'You lie,' but Abu Bakr declared, 'You said the truth.'» Al-Bukhâri recorded it.<sup>[1]</sup>

Imâm Ahmad recorded that Ibn 'Abbâs said that the Messenger of Allâh ﷺ said,

«أُغْيِيْتُ خَمْسًا لَمْ يَنْعَطْهُنَّ نَيْشَ قَبْلِيْ وَلَا أَغْوَلُهُ فَخْرًا بَعْثُتُ إِلَى النَّاسِ كَافَةَ الْآخِرَةِ  
وَالْأَسْرَدَ وَنُصْرَتُ بِالرُّغْبِ مَسِيرَةَ شَهِيرٍ وَأَجْلَتُ لِي الْغَنَائِمَ وَلَمْ تَجِلْ لِأَحَدٍ قَبْلِيْ  
وَجَعَلَتُ لِي الْأَرْضَ مَسْجِدًا وَطَهُورًا وَأَغْيَيْتُ الشَّفَاعَةَ فَأَخْرَجْتُهَا لِأَمْتَيْ يَوْمَ الْقِيَامَةِ  
فِيهِ لِمَنْ لَا يُشِرِّكُ بِاللَّهِ شَيْئًا»

«I have been given five things which were not given to any Prophet before me, and I do not say it out of pride. I was sent to all mankind (their) black and white alike. Allâh made me victorious by fright, (by His frightening my enemies) for a distance of one month's journey. The spoils of war are lawful for me, yet it was not lawful for anyone else before me. The earth has been made for me (and for my followers) a place for praying and a thing to perform purification with. I have been given the Shafâ'ah (right of intercession), and I saved it for my Ummah on the Day of Resurrection. Therefore, the Shafâ'ah will reach those who associate none with Allâh in worship.»<sup>[2]</sup>

This Hadîth's chain of narration is suitable, but the Two Sahîhs did not record it. Allâh's statement,

﴿الَّذِي لَمْ يَكُنْ لَّهُ إِلَّا هُوَ يُنْبِئُ. وَنَبَيِّنُ﴾

«to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who

<sup>[1]</sup> *Fath Al-Bâri* 8:153.

<sup>[2]</sup> Ahmad 1:301.

*gives life and causes death.»*

describes Allāh by the words of the Messenger ﷺ that He Who has sent him is the Creator, Lord and King of all things and in His Hand is the control, life, death and the decision. Just as Allāh said

﴿فَقَاتَلُوكُمْ بِاللَّهِ وَرَسُولِهِ الَّذِي أَنْهَا كُلُّ أُمَّةٍ﴾

*«So believe in Allāh and His Messenger, the Prophet who can neither read nor write,»*

Allāh proclaims here that Muḥammad ﷺ is His Messenger and reiterates this fact by commanding that he be believed in and followed. Allāh said,

﴿أَلَّا يَرَوْهُ﴾

*«The Prophet who can neither read nor write»* who you were promised and given the good news of in previous revealed books.

Certainly, Muḥammad ﷺ was amply described in the previous books, including his description as being the unlettered Prophet. Allāh's statement,

﴿أَلَّا يَرَوْهُ﴾

*«who believes in Allāh and His Words»*, means, his actions conform with his words and he believes in what he was given from his Lord.

﴿وَآتَيْمُونَ﴾

*«And follow him», embrace his path and guidance,*

﴿لَمَّا كُنْتُ تَهْدِنَنَّ﴾

*«so that you may be guided»* to the Straight Path.

﴿وَمِنْ قَوْمٍ مُّوسَى أُمَّةٌ يَهْدِونَ بِالْحَقِّ وَهُوَ يَعْلَمُ لَوْنَ﴾

*«159. And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.»*

Allāh stated that of the Children of Israel there are some who follow the truth and judge by it, just as He said in another Āyah,

النَّجْعَانُ

١٧١

وَطَعَنُهُمْ أَنْقَعَ عَشَرَةً أَسْبَاطًا أَمْسَا وَأَوْجَسَنَا إِلَى مُوسَى  
إِذَا سَتَّقَنَهُ فَوْمَهُ وَأَنْ أَضْرِبَ يَصَاكَ الْحَجَرَ  
فَأَبْجَسَتْ مِنْهُ أَثْنَانَ عَشَرَةً عَيْنَاهُ قَدْ لَعِمَ كُلُّ أَنْسَى  
مَشْرِبَهُمْ وَظَلَّلَنَا عَلَيْهِمُ الْفَنَمْ وَأَزْلَانَاعَيْهِمُ الْمَنْ  
وَالسَّلْوَى كُلُّ أَمِنٍ طَبَّتْ مَارَدَ قَنْدَكُمْ وَمَا  
ظَلَمُونَا وَلَكُنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٣﴾ وَإِذَا  
قِيلَ لَهُمْ أَنْ كُنُوكَاهِنِدُ الْقَرِيبَةَ وَكَثُرَأَنْهَا حَيْثُ  
شَتَّمْ وَقُلُوا حَظْلَةً وَأَدْخَلُوا الْبَابَ سُجْدَانَ ثَغْزِرَ  
لَكُمْ خَطَبَتْكُمْ سَازِيدُ الْمُحْسِنِينَ ﴿٤﴾  
فَبَدَلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلَاعِيرَ الْذِي قِيلَ لَهُمْ لَا  
فَأَرْسَلْنَا عَلَيْهِمْ رِجَزَ رَمَبْ أَسْكَمَهُمْ بِمَا كَانُوا  
يَظْلِمُونَ ﴿٥﴾ وَسَلَّمُهُمْ عَنِ الْقَرِيبَةِ الَّتِي كَانَتْ  
حَاضِرَةً الْبَحْرِ إِذَا يَعْدُونَ فِي السَّبَّتِ إِذَا تَأْتِهِمْ  
حِيَاتَهُمْ يَوْمَ سَبَّتِهِمْ شَرْعَانِيَّا وَيَوْمَ لَا يَسْتَوْنَ  
لَا تَأْتِهِمْ كَذَلِكَ تَبْلُوْهُمْ بِمَا كَانُوا يَفْسُدُونَ ﴿٦﴾

People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the verses of Allāh for a small price, for them is a reward with their Lord. Surely, Allāh is Swift in account.» [3:199]

الَّذِينَ آتَيْنَاهُمُ الْكِتَبَ مِنْ قَبْلِهِ هُمُ الْمُدْرِكُونَ ﴿٧﴾ وَلَمَّا يَنْكِلُ عَيْنَهُمْ قَالُوا مَامَنَّا بِهِ إِنَّهُ الْعَقْ  
مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٨﴾ أُولَئِكَ يَقْرَءُونَ أَجْرَهُمْ مَرْتَبَتِهِنَّ بِمَا صَدَّرُوا هُمْ

﴿تِينَ أَهْلَ الْكِتَبَ أَهْلَ فَلَيْلَةَ  
يَتَلَوُنَ مَا يَنْتَ إِلَهُ مَا تَأْتِهُ أَتَيْلَ دَهْنَمَ  
يَسْجُدُونَ﴾

«A party of the people of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer» [3:113],

﴿وَإِنَّ بْنَ أَهْلِ الْكِتَبِ لَمَّا  
يَقْرَئُنَّ إِلَهَهُ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا  
أُنْزِلَ إِلَيْنَاهُ خَشِيعَنَ لِلَّهِ لَا  
يَشْرُكُونَ بِمَا يَنْتَ إِلَهُ شَمَنَا قَلِيلًا  
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ  
رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ  
الْحِسَابِ﴾

«And there are, certainly, among the

Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say: 'We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves. These will be given their reward twice over, because they are patient.» [28:52-54], and,

﴿إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَجِدُونَ لِلأَذْقَانِ سُجْدَارًا وَيَقُولُونَ شَهَدْنَا إِذْ كَانَ وَغَدْ رَبَّنَا لِمَعْوِلَاهُ وَكَجِيلَهُ لِلأَذْقَانِ يَسْكُونُ وَيَرِيدُهُ خُشُوعًا﴾ [١٧:١٠٧-١٠٩]

﴿Verily, those who were given knowledge before it, when it (this Qur'ān) is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.﴾ [17:107-109]

﴿وَظَلَّمُتُهُمْ أَثْقَنَ عَنْرَةً أَسْبَاطًا أَمْأَأْ وَأَوْجَسَتَا إِلَى مُوسَى إِذْ أَسْتَأْتَهُ قَوْمُهُ أَئْتَ أَضْرِبَ بِعَصَمِكَ الْمَجْكَرَ فَأَبْجَسَتْ مِنْهُ أَثْقَنَ عَنْرَةً عَيْنَاهُ فَدَعَ عَلَمَ كُلُّ أَنَّاءِ مُشَرِّبِهِمْ وَظَلَّلَنَا عَلَيْهِمُ الْقَسْمَ وَأَزْلَلَنَا عَلَيْهِمُ الرَّبَّ وَالسَّلَوَى كَلُّوا مِنْ كِبَيْتِ مَا رَدَّنَتْنَاهُ وَكَا طَلَمُوا وَلَكِنْ كَانُوا أَنْسَمُمْ يَظْلِمُونَ﴾ [١٧:١١٠] وَإِذْ قِيلَ لَهُمْ أَسْكُنُوا هَذِهِ الْقَرْبَةَ وَكَلُّوا مِنْهَا حَتَّى يَشْفَعَ وَقُولُوا حَظْلَةً وَادْخُلُوا الْبَابَ سُجْدًا شَفِيزٌ لَكُمْ خَلِبَتِنَاهُ سَرِيرَةُ الْمُخْسِنِينَ﴾ [١٧:١١١] فَبَدَأَ الَّذِينَ طَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الْأَذْفَرِ قِيلَ لَهُمْ قَارَسَنَا عَلَيْهِمْ يَجْرِي مِنْ السَّكَلَةِ يَمِّا كَانُوا يَظْلِمُونَ﴾ [١٧:١١٢]

﴿160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā when his people asked him for water (saying): "Strike the stone with your stick," and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them the manna and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.﴾

﴿161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allāh) forgive our sins'; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers."﴾

﴿162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.﴾

We discussed these Āyât in *Sûrat Al-Baqarah*,<sup>[11]</sup> which was revealed in Al-Madînah, while these Āyât were revealed in Makkah. We also mentioned the difference between the two narrations, and thus we do not need to repeat it here, all thanks are due to Allâh and all the favors are from Him.

﴿وَسَلَّمُوا عَنِ الْقَرْبَيْتِ إِلَيْكُمْ كَانَتْ حَاضِرَةً الْبَحْرُ إِذْ يَعْدُوكُمْ فِي أَلْبَتِ إِذْ تَأْتِيهِمْ جِئْنَاهُمْ يَوْمَ سَبَتِهِمْ شَرِّعًا وَيَوْمًا لَا يَسْبُطُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوْهُمْ بِمَا كَانُوا يَتَّسِّعُونَ﴾

﴿163. And ask them about the town that was by the sea; when they transgressed in the matter of the Sabbath: 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 for them, for they used to rebel against Allâh's command.﴾

### The Jews transgress the Sanctity of the Sabbath

This Āyah explains Allâh's statement,

﴿وَلَقَدْ عِلِّمْتُ الَّذِينَ أَغْنَيْتُمْ فِي أَلْبَتِ إِذْ تَأْتِيهِمْ﴾

﴿And indeed you knew those among you who transgressed in the matter of the Sabbath..﴾ [2:65]

Allâh says to His Prophet ﷺ here,

﴿وَسَلَّمُوا﴾

﴿And ask them﴾ ask the Jews who are with you, about the story of their fellow Jews who defied Allâh's command, so that His punishment overtook them all of a sudden for their evil actions, transgression and defiance by way of deceit. Also, warn the Jews (O Muhammâd) against hiding your description that they find in their books, so that they do not suffer what their forefathers suffered. The village mentioned here is Aylah, on the shore of the Qulzum (Red) Sea. Muhammâd bin Ishâq recorded from Dâwud bin Al-Hušayn from Ikrimah that Ibn 'Abbâs commented on Allâh's statement,

﴿وَسَلَّمُوا عَنِ الْقَرْبَيْتِ إِلَيْكُمْ كَانَتْ حَاضِرَةً الْبَحْرُ﴾

﴿And ask them about the town that was by the sea...﴾

<sup>[11]</sup> See the *Tafsîr* of *Sûrat Al-Baqarah* [2:60].

"A village called Aylah between Madyan and At-Tur (which is in Sinai).<sup>[11]</sup> Ikrimah, Mujāhid, Qatādah and As-Suddi said similarly,<sup>[12]</sup> Allāh's statement,

﴿إِذْ يَتَدْرُكُ فِي الْأَنْبَتِ﴾

﴿when they transgressed in the matter of the Sabbath;﴾ means, they transgressed in the Sabbath and defied Allāh's command to them to keep it sanctified,

﴿إِذْ كَانُوكُمْ جِنَاحُهُمْ يَوْمَ سَخْنُونَ شَرَعْنَا﴾

﴿when their fish came to them openly on the Sabbath day,﴾ visible on top of the water, according to Ad-Dahhāk who reported it from Ibn 'Abbās.<sup>[13]</sup> Ibn Jarīr said, "Allāh's statement,

﴿وَيَوْمَ لَا يَسْتُرُونَ لَا كَانُوكُمْ كَذَلِكَ بَلُومُهُم﴾

﴿and did not come to them on the day they had no Sabbath. Thus We made a trial of them,﴾

means, this is how We tested them by making the fish swim close to the surface of the water , on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish,

﴿كَذَلِكَ بَلُومُهُم﴾

﴿Thus We made a trial for them,﴾ so that We test them,

﴿فَيَسَا كَانُوا يَنْفَعُونَ﴾

﴿for they used to rebel against Allāh's command﴾ by defying His obedience and rebelling against it.”<sup>[14]</sup>

Therefore, these were a people who used a trick to violate Allāh's prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition. Imām and scholar Abu 'Abdullāh Ibn Baṭṭah reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

<sup>[11]</sup> At-Tabari 13:180.

<sup>[12]</sup> At-Tabari 13:180-181.

<sup>[13]</sup> At-Tabari 13:183.

<sup>[14]</sup> At-Tabari 13:183.

١٧٢

الْمُتَّقِيُّونَ

سُورَةُ الْأَنْجَلِ

وَإِذْ قَاتَ أَنَّهُ مِنْهُمْ لَمْ يَعْطُوهُنَّ فَوْمَا أَنَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ  
 عَذَابًا شَدِيدًا فَأَفَالْأُولَاءِ مُغَيَّرَةٌ إِنَّ رَبِّكَ وَعَلَاهُمْ يَنْقُونُ  
 فَلَمَّا سَوَّا مَآذِكَرَهُ رَوَابِيعَ أَجَيَّنَا الَّذِينَ يَنْبُونَ عَنِ الْشَّوَّافِ  
 وَأَخْدَنَا الَّذِينَ ظَلَّمُوا إِبْدَابَ بَيْسِينَ بِمَا كَانُوا يَفْسُدُونَ  
 الْمَلَائِكَةُ عَوَانَّ مَا هُوَ عَوَانَّهُ فَلَمَّا كُوْنُوا فِرَادَةً حَسَيْرَتْ  
 وَإِذْ تَاذَّتْ رِبْكَ لَيَبْعَثُنَّ عَلَيْهِمْ إِنَّ يَوْمَ الْقِيَامَةِ مَنْ  
 يَسُوْمُهُمْ سُوْمَ الدَّاهِيَّ إِنَّ رِبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ  
 لَغَفُورٌ رَّحِيمٌ وَقَطَعَنَّهُمْ فِي الْأَرْضِ أَسْمَائِهِمْ  
 الْأَصْلَحُوتْ وَمِنْهُمْ دُونَ ذَالِكَ وَبَلَوْنَهُمْ يَلْحَسِنُونَ  
 وَالسَّيْعَاتِ لَعَلَّهُمْ يَرْجُعُونَ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ  
 وَرَثُوا إِلَيْكُبَ يَأْخُذُونَ عَرَضَ هَذَا الْأَذْنَى وَرَوْلُونَ سَيْقَرُونَ  
 وَإِنْ يَأْتُهُمْ عَرَضٌ مِّثْلُهُ يَأْخُذُهُ الْمُؤْخَذُ عَلَيْهِمْ مِّيقَنُ الْكِتَبِ  
 أَنَّ لَا يَقُولُوا أَعْلَى اللَّهِ أَلَا الْحَقُّ وَدَرْسُوا مَافِيهِ وَالدَّارُ الْآخِرَةُ  
 خَيْرٌ لِلَّذِينَ يَسْقُونَ أَفَلَا نَهَقْلُونَ وَالَّذِينَ يُمْسِكُونَ  
 بِالْكِتَبِ وَأَفَمُوا الْأَصْلَوَةَ إِنَّا لَا نُنْصِبُ أَجْرَ الْمُصْبِعِينَ

﴿١٦٤﴾

لَا تَرْتَكِبُوا مَا ارْتَكَبْتُ الْيَهُودُ  
 فَشَنْجُلُوا مَحَارِمَ اللَّهِ يَا ذَنْيَ  
 الْجَيْلِ

¶Do not repeat what the Jews committed, and violate Allāh's prohibitions using deceitful tricks.<sup>[1]</sup>

This Hadīth has a reasonable chain.

﴿وَإِذْ قَاتَ أَنَّهُ مِنْهُمْ لَمْ يَعْطُوهُنَّ فَوْمَا أَنَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ  
 فَوْمَا أَنَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا  
 شَدِيدًا قَاتَلُوا مُغَيَّرَةً إِنَّ رَبِّكَ  
 وَلَلَّهُمَّ يَنْقُونُ فَلَمَّا سَوَّا مَا  
 ذَكَرُوا يَدَهُمْ أَجَيَّنَا الَّذِينَ يَنْبُونَ  
 عَنِ الْشَّوَّافِ وَأَخْدَنَا الَّذِينَ ظَلَّمُوا  
 بَيْسِينَ بَيْسِينَ بِمَا كَانُوا  
 يَفْسُدُونَ فَلَمَّا عَتَّا عَنْهَا نَهُوا  
 عَنَّهُمْ فَلَمَّا لَمَّا كُوْنُوا فِرَادَةً حَسَيْرَتْ  
 حَسَيْرَتْ ﴾

¶164. And when a community among them said: "Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh."»

¶165. So when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong, because they used to rebel against Allāh's command.»

¶166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised."»

<sup>[1]</sup> Adāb Az-Zafāf p. 192.

**Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved**

Allāh said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath, as we described in the *Tafsīr* of *Sūrat Al-Baqarah*.<sup>[11]</sup> Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers,

﴿لَمْ يُطِّلُّنَ قَوْنَاتٌ اللَّهُ مُهْلِكُكُمْ أَوْ مُعْذِّبُكُمْ عَذَابًا شَيِّدَا﴾

«“Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?”».

They said, ‘why do you forbid these people from evil, when you know that they are destroyed and have earned Allāh’s punishment?’ Therefore, they said, there is no benefit in forbidding them. The preachers replied,

﴿سَمِدَرَةٌ إِنْ تَنْكِرُ﴾

«“In order to be free from guilt before your Lord (Allāh),”» for we were commanded to enjoin righteousness and forbid evil,’

﴿وَلَمَّا يَتَنَوَّنُ﴾

«“and perhaps they may fear Allāh”» for on account of our advice, they might stop this evil and repent to Allāh. Certainly, if they repent to Allāh, Allāh will accept their repentance and grant them His mercy.’ Allāh said,

﴿فَلَمَّا نَسِوا مَا ذُكِّرُوا بِهِ﴾

«So when they forgot the reminder that had been given to them,»

when the evil doers refused the advice,

﴿أَغْيَبْنَا الَّذِينَ يَنْهَا عَنِ الْأُشْوَى وَأَخْذَنَا الَّذِينَ ظَلَّمُوا﴾

«We rescued those who forbade evil, but We seized who did wrong,»

<sup>[11]</sup> See the *Tafsīr* of *Sūrat Al-Baqarah* [2:65-66].

who committed the transgression,

﴿يُعَذَّبُونَ بِمَا يَصْنَعُونَ﴾

«with a severe torment». Allāh stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished.

Ikrimah said, “Ibn ‘Abbās said about the Āyah: I do not know whether or not the people were saved who said;

﴿لَمْ يَنْظُرُوا لِمَنْ هُنَّ مُهَاجِرُونَ﴾

«Why do you preach to a people whom Allāh is about to destroy...?»

So I continued discussing it with him until I convinced him that they were. Then he gave me [the gift of] a garment.”<sup>[1]</sup>

Allāh said,

﴿وَلَمَّا نَذَّرْنَا الَّذِينَ طَلَّبُوا يُعَذَّبَوْنَ بِمَا يَصْنَعُونَ﴾

«and We seized those who did wrong with a Ba’is torment», indicating that those who remained were saved. As for ‘Ba’is’, it means ‘severe’, according to Mujāhid,<sup>[2]</sup> or ‘painful’, according to Qatādah.<sup>[3]</sup> These meanings are synonymous, and Allāh knows best. Allāh said next,

﴿خَسِيرُونَ﴾

«despised», humiliated, disgraced and rejected.

﴿وَلَذِكْ نَذَّرْتَ رَبَّكَ لِيَعْنَّ عَلَيْهِمْ إِنْ يَوْمَ الْقِيَمَةِ مَنْ يَشْوِهُمْ سُوءَ الْمَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَوْرٌ تَرْجِعُهُ﴾

«167. And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating

<sup>[1]</sup> At-Tabari 13:187.

<sup>[2]</sup> At-Tabari 13:202.

<sup>[3]</sup> At-Tabari 13:202.

*torment. Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.»*

### Eternal Humiliation placed on the Jews

﴿تَذَكَّرُ﴾

﴿Ta'dhdhāna﴾ means 'declared', according to Mujāhid, or 'ordained', according to others. This part of the Āyah indicates a vow,

﴿لِيَمْنَأَ عَلَيْهِمْ﴾

﴿that He will keep on sending against them﴾ against the Jews,

﴿إِنَّ يَوْمَ الْقِيَامَةِ مَن يَسْعُمُهُمْ سُوءُ الْعَذَابُ﴾

﴿till the Day of Resurrection, those who would afflict them with a humiliating torment.﴾

on account of their disobedience, defying Allāh's orders and Law and using tricks to transgress the prohibitions. It was reported that Mūsā required the Jews to pay the production tax for seven or thirteen years, and he was the first to do so. Also, the Jews fell under the humiliating rule of the Greek Kushdanīn,<sup>[1]</sup> Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the *Jizyah* (tribute tax). When Islām came and Muḥammad ﷺ was sent, they became under his power and had to pay the *Jizyah*, as well. Therefore, the humiliating torment mentioned here includes disgrace and paying the *Jizyah*, as Al-'Awfi narrated from Ibn 'Abbās.<sup>[2]</sup> In the future, the Jews will support the Dajjāl (False Messiah); and the Muslims, along with 'Isā, son of Mary, will kill the Jews. This will occur just before the end of this world. Allāh said next,

﴿هَلَّا رَبِّكَ تَسْبِحُ الْمَقَابِ﴾

﴿Verily, your Lord is quick in retribution﴾, with those who disobey Him and defy His Law,

﴿وَرَبِّكَ لَنَفَرُوا تَرْجِمَةً﴾

<sup>[1]</sup> Perhaps it refers to the Kushite Dynasty, and Allāh knows best.

<sup>[2]</sup> At-Tabari 13:205.

﴿and certainly He is Oft-Forgiving, Most Merciful.﴾

for those who repent and go back to Him. This Āyah mentions both the mercy, as well as, the punishment, so that no despair is felt. Allâh often mentions encouragement and warning together, so that hearts always have a sense of hope and fear.

﴿وَقَطَّلْتُمُ فِي الْأَرْضِ أَسْنَانًا مِنْهُمُ الظَّالِمُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْتُمُهُمْ بِالْحَسْنَاتِ وَالشَّيْءَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴾ۚ قَلَّ مِنْ بَعْدِهِمْ كُلُّ فَلَّٰتٍ دَرَوْا إِلَيْكُمْ بِأَنْذُرَةٍ عَرَضَ هَذَا الْأَذَنَ وَيَقُولُونَ سَيَغْفِرُ لَنَا رَبُّنَا وَإِنَّهُمْ عَرَضُ مِثْلَهِ يَأْخُذُهُ أَنَّ يُؤْخَذَ عَلَيْهِمْ بِيَقِنْتِهِ الْكِتَابُ أَنْ لَا يَنْهَا عَلَى اللَّهِ إِلَّا الْحَقُّ وَدَرَدُوا مَا فِيهِ وَالنَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقَوْنُ أَنَّهَا تَمْلُؤُنَ ﴾ۖ وَالَّذِينَ يَتَّسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّمَا لَا تُغْيِّبُ أَبْرَزَ الْمُصْبِرِينَ ﴾ۖ﴾

¶168. And We have broken them (the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh).﴾

¶169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life saying: “(Everything) will be forgiven to us.” And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home in the Hereafter is better for those who have Taqwâ. Do not you then understand?﴾

¶170. And as to those who hold fast to the Book (act on its teachings) and perform the Salâh, certainly We shall never waste the reward of those who do righteous deeds.﴾

### The Children of Israel scatter throughout the Land

Allâh states that He divided the Jews into various nations, sects and groups,

﴿وَقُلْنَا مِنْ بَعْدِهِ لِيَقِنِ إِسْرَائِيلَ أَنْكُرُوا الْأَرْضَ إِنَّا جَاءَهُمْ وَنَذَّرْنَا لَهُمْ بَيْنَ الْمُبَرِّئَاتِ ﴾ۖ﴾

¶And We said to the Children of Israel after him (after Mûsâ

died): "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as a mixed crowd (gathered out of various nations)." » [17:104]

﴿يَتَنَاهُ الْمُشْرِكُونَ وَمِنْهُمْ دُونَ ذَلِكَ﴾

﴿some of them are righteous and some are away from that﴾, some of them are led aright and some are not righteous, just as the Jinns declared,

﴿وَأَنَا مِنَ الْمُشْرِكُونَ وَمَنْ دُونَ ذَلِكَ كُلُّ طَائِفٍ فِي دَرَدَ﴾

﴿"There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects)." » [72:11]

Allāh said here,

﴿وَبِلَوْنَتِهِمْ﴾

﴿And We tried them﴾, and tested them,

﴿إِلَّا سَخَّنْتُ رَأْسَنِيَّاتَ﴾

﴿with good and evil﴾, with times of ease, difficulty, eagerness, fear, well-being and affliction,

﴿لَمَّا هُمْ يَرْجِعُونَ﴾

﴿in order that they might turn (to Allāh)﴾

Allāh said next,

﴿فَنَفَّقَ مِنْ بَعْدِهِمْ خَلْقٌ وَرَثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَذْنَ﴾

﴿Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life﴾

This Āyah means, after the generation made up of righteous and unrighteous people, another generation came that did not have goodness in them, and they inherited the Tawrāh and studied it. Mujāhid commented on Allāh's statement,

﴿يَأْخُذُونَ عَرَضَ هَذَا الْأَذْنَ﴾

﴿They chose (for themselves) the goods of this low life﴾

"They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness,

﴿وَرَبُّوْنَ سَيْفَرَ لَنَا وَإِنْ يَأْتِهِمْ عَرْضٌ يَنْلَهُ يَأْخُذُوهُ﴾

«Saying : “(Everything) will be forgiven for us.” And if (again) the offer of the like came their way, they would (again) seize them.»<sup>[1]</sup>

Qatâdah commented on Allâh's statement,

﴿يَأْخُذُونَ عَرْضَ هَذَا الْأَذْنَى﴾

«they chose (for themselves) the goods of this low life»

“This, by Allâh, is an evil generation,

﴿وَرَبُّوا أَنْكَبَ﴾

«which inherited the Book» after their Prophets and Messengers, for they were entrusted with this job by Allâh's command to them. Allâh said in another Âyah,

﴿فَلَمَّا مِنْ بَعْدِهِمْ خَلَفَ أَصَاغِرُ الْمُشَاهِدَةِ﴾

«Then, there has succeeded them a posterity who neglect the Salâh (the prayers).» [19:59]

Allâh said next,

﴿يَأْخُذُونَ عَرْضَ هَذَا الْأَذْنَى وَرَبُّوْنَ سَيْفَرَ لَنَا﴾

«They chose the goods of this low life saying : “(Everything) will be forgiven to us.”»

They wish and hope from Allâh, while deceiving themselves,

﴿وَإِنْ يَأْتِهِمْ عَرْضٌ يَنْلَهُ يَأْخُذُوهُ﴾

«And if (again) the offer of the like came their way, they would (again) seize them.»

Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not.”<sup>[2]</sup> As-Suddi said about Allâh's statement,

﴿فَلَمَّا مِنْ بَعْدِهِمْ خَلَفَ﴾

«Then after them succeeded an (evil) generation» until,

[1] At-Tabari 13:212.

[2] At-Tabari 13:213.

﴿وَدَرَسُوا مَا فِيهِ﴾

﴿and they have studied what is in it (the Book).﴾

“Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, ‘What is the matter with you; you take a bribe to grant judgment?’, he replied, ‘I will be forgiven.’ So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allāh says, if the others (who admonished him) would have a chance to loot this world, they will take it.”<sup>[1]</sup> Allāh said,

﴿أَلَّا يُؤْخَذَ عَلَيْهِمْ بِمَا شَاءُوا إِلَّا أَنْ يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

﴿Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth?﴾

thus, admonishing them for this behavior. Allāh took a pledge from them that they would declare the truth to people and not hide it. Allāh said in another Āyah,

﴿وَإِذَا أَخَذَ اللَّهُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ لِتَبَيَّنَهُ لِلنَّاسِ وَلَا تَكُونُوا فَاسِدُوْهُ وَرَأَهُ ظَهُورُهُمْ وَأَشْرَقُوا بِهِ مُتَّسِعًا تَلِيلًا فَإِنَّمَا يَنْهَا رَبُّكَ عَنِ الْمُنْكَرِ﴾

﴿(And remember) when Allāh took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought﴾ [3:187].

Ibn Jurayj said that Ibn 'Abbās said about the Āyah,

﴿أَلَّا يُؤْخَذَ عَلَيْهِمْ بِمَا شَاءُوا إِلَّا أَنْ يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

﴿Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth?﴾

“Their claim that Allāh will forgive the sins they keep committing without repenting from them.”<sup>[2]</sup> Allāh said,

<sup>[1]</sup> At-Tabari 13:213.

<sup>[2]</sup> At-Tabari 13:215.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَإِذْ نَنْهَا أَجْبَلَ فَوْهُمْ كَانُوا ظَلَّةً وَظَنُوا أَنَّهُ وَافِعٌ بِهِمْ  
 خُذُوا مَاءَ إِتِينَكُمْ يَقُولُوا وَأَذْكُرُوا مَا فِيهِ لَعْلَكُمْ تَنْفَعُونَ  
 وَإِذْ أَخْدَرْتُكُمْ مِنْ بَيْنِ أَدَمَ مِنْ ظُهُورِهِ ذُرِّيَّتُهُمْ وَأَشَهَدُهُمْ  
 عَلَىٰ أَنفُسِهِمْ أَسْتَبِرْتُكُمْ قَالُوا إِنَّا شَهِدْنَا أَنَّنَا شَوَّلَوْا يَوْمَ  
 الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ  
 أَوْقَلُوا إِلَيْهَا أَشْرَكَ  
 إِبَّا قُوَّاتِنَ مِنْ قَبْلِ وَكَنَّا دُرْيَةً مِنْ بَعْدِهِمْ أَفَنْلَكَنَا إِعْلَمَ  
 الْمُبْطَلُونَ  
 وَكَذَلِكَ نَهْصِلُ الْأَذْيَتِ وَلَعَلَّهُمْ يَرْجُونَ  
 وَأَتَلُ عَلَيْهِمْ بَنَى الْأَذْيَى إِتِينَهُ مَاهِيَّنَا فَأَنْسَلَحَ مِنْهَا  
 فَأَتَبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْمَاوِرِ  
 وَلَوْشَنَّا لِرْفَتَهُ يَهَا وَلَكَنَّهُ أَخْلَدَنَا إِلَى الْأَرْضِ وَأَتَعَّدَهُ فَشَلَّهُ  
 كَشِلَ الْكَلِبُ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْتَرْتَهُ  
 يَلْهَثُ ذَلِكَ مَثْلُ الْقَوْمِ الَّذِينَ كَذَبُوا إِنَّا يَنْهَا فَأَفْصَصْنَ  
 الْفَصَصَ لَعَلَّهُمْ يَتَكَبَّرُونَ  
 سَاهَ مَثْلًا الْقَوْمُ الَّذِينَ  
 كَذَبُوا إِنَّا يَنْهَا وَأَنْفَسْهُمْ كَأُوْلَئِلَّا مَوْلَوْنَ  
 مَنْ يَهْدِ اللَّهُ  
 فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضْلِلُ فَأُولَئِكَ هُمُ الْمُخْتَرُونَ

﴿وَالَّذِي الْآخِرَةُ خَيْرٌ لِلَّذِينَ  
 يَتَّقُونُ أَنَّا لَا تَقْلُونَ﴾

﴿And the home in the Hereafter is better for those who have Taqwâ Do not you then understand?﴾

Encouraging them to seek Allâh's tremendous reward and warning them against His severe torment. Allâh says here, 'My reward and what I have are better for those who avoid prohibitions, abandon lusts and become active in the obedience of their Lord.'

﴿أَنَّا لَا تَقْلُونَ﴾

﴿Do not you then understand?﴾ Allâh says' Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways?' Allâh then praises those who adhere to His Book, which directs them to follow His Messenger Muhammed ﷺ,

﴿وَالَّذِينَ يَعْسِكُونَ بِالْكِتَابِ﴾

﴿And as to those who hold fast to the Book﴾

adhere to it, implement its commands and refrain from its prohibitions,

﴿وَأَقَمُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَغْرِيَ الْمُصْلِيْعِينَ﴾

```and perform the Salâh, certainly We shall never waste the reward of those who do righteous deeds.``

﴿ وَإِذْ نَنْهَا الْجَبَلَ فَوَقَّمُهُ كَلَّتْهُ طَلْلَةً وَظَنَّوْا أَنَّهُ رَافِعٌ يَرْهُمُهُمْ حَذَّرُوا مَا يَاتِينَكُمْ بِفُؤُدٍ وَأَذْكَرُوا مَا فِي دُلَّكُ تَنَاهُونَ ﴾ ١٧١

«171. And (remember) when We Nataqnā 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 [the Tawrāh], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him."»

### Raising Mount Tūr over the Jews, because of Their Rebellion

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented on the Āyah,

﴿ وَرَفَقْنَا الْجَبَلَ فَوَقَّمُهُ ﴾

«And (remember) when We Nataqnā the mountain over them», «We raised the mountain, as Allāh's other statement testifies,

﴿ وَرَفَقْنَا فَوَقَّمُهُ الْأَطْوَرَ بِيَشْتَقْمَهُ ﴾

«And for their covenant, We raised over them the mountain» [4:154].<sup>[1]</sup>

Also, Sufyān Ath-Thawri narrated that Al-A'mash said that, Sa'īd bin Jubayr said that Ibn 'Abbās said, "The angels raised the Mount over their heads, as reiterated by Allāh's statement,

﴿ وَرَفَقْنَا فَوَقَّمُهُ الْأَطْوَرَ ﴾

«We raised over them the mountain» [4:154].

Al-Qāsim bin Abi Ayyub narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said, "Mūsā later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allāh ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allāh raised the mountain over them,

﴿ كَلَّتْهُ طَلْلَةً ﴾

<sup>[1]</sup> At-Tabari 13:218.

«as if it had been a canopy», that is, when the angels raised the mountain over their heads." An-Nasâ'i collected it.<sup>[1]</sup>

﴿وَإِذْ أَحَدَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِ ذَرَّتْهُمْ وَأَشَهَدُهُمْ عَلَىٰ أَنفُسِهِمْ أَنَّهُنَّ يَرْجُوكُمْ فَأُولَئِنَّ هُنَّ شَهِيدُنَّا إِنْ تَعْلَمُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنِ هَذَا غَافِلِينَ ﴾۝ أَرْ تَقُولُوا إِنَّا أَنْتُمْ مَا يَرَوْنَا مِنْ قَبْلٍ وَكَمْ كُنَّا ذَرِيَّةً بَنِي بَعْدِهِمْ أَنْتَبَلَكُمْ بِمَا فَعَلَ الظَّالِمُونَ ﴾۝ وَكَذَلِكَ تَعْصِلُ الْأَكْيَمُ وَالْمُلْمَمُ  
ترجمت ﴿۝﴾

﴿172. And (remember) when your Lord brought forth from the Children of Ādām, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we were unaware of this."﴾

﴿173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood?"﴾

﴿174. Thus do We explain the Āyāt in detail, so that they may turn (unto the truth).﴾

### The Covenant taken from the Descendants of Ādām

Allāh stated that He brought the descendants of Ādām out of their fathers' loins, and they testified against themselves that Allāh is their Lord and King and that there is no deity worthy of worship except Him. Allāh created them on this *Fitrah*, or way, just as He said,

﴿فَأَنذِنْ وَجْهَكَ لِلَّذِينَ حَسِيبُوا فِطَرَ اللَّهَ أَنَّهُ فَطَرَ النَّاسَ عَلَيْهَا لَا تَبِيلَ لِيَعْنَقِي أَنَّهُ﴾

﴿So set you (O Muḥammad) your face truly towards the religion, Ḥanīfān. Allāh's *Fitrah* with which He has created mankind. No change let there be in Khalqillah.﴾<sup>[2]</sup> [30:30]

And it is recorded in the Two *Sahīhs* from Abu Hurayrah who said that the Messenger of Allāh ﷺ said,

<sup>[1]</sup> An-Nasâ'i in *Al-Kubrâ*: 6:396.

<sup>[2]</sup> The meaning of this Āyah is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

وَكُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبْيَاهُ يَهُودَانِيَهُ وَيُنَصَّارَانِيَهُ وَيَمْجَسَانِيَهُ كَمَا تُولَدُ بِهِمْمَةٌ  
جَمِيعًا هُلْ تُحِشِّونَ فِيهَا مِنْ جَذْعَاءٍ؟

«Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. Just as animals are born having full bodies, do you see any of them having a cutoff nose (when they are born)?» [1]

Muslim recorded that Iyād bin Ḥimār said that the Messenger of Allāh ﷺ said;

«يَقُولُ اللَّهُ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءُهُمُ الشَّيَاطِينُ فَأَجْنَثَتُهُمْ عَنِ دِينِهِمْ  
وَخَرَّمْتُ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ»

«Allāh said, 'I created My servants Hunafā' (monotheists), but the devils came to them and deviated them from their religion, prohibiting what I allowed.'» [2]

There are ḥadīths that mention that Allāh took Ādām's offspring from his loins and divided them into those on the right and those on the left. Imām Ahmād recorded that Anas bin Mālik said that the Prophet ﷺ said,

«يَقُولُ لِلرَّجُلِ مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ لَئِنْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ  
أَكْنَتْ مُفْتَنِيَّا بِهِ قَالَ: فَيَقُولُ: نَعَمْ فَيَقُولُ: فَذَ أَرَذَتُ مِنْكَ أَهْوَانَ مِنْ ذَلِكَ فَذَ أَخْذَتُ  
عَلَيْكَ فِي ظَهَرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَيْتَ إِلَّا أَنْ تُشْرِكَ بِي»

«It will be said to a man from the people of the Fire on the Day of Resurrection, 'If you owned all that is on the earth, would you pay it as ransom?' He will reply, 'Yes.' Allāh will say, 'I ordered you with what is less than that, when you were still in Ādām's loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship).'» [3]

This was recorded in the Two Ṣaḥīḥs<sup>[4]</sup>

Commenting on this Āyah (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] *Faṭḥ Al-Bārī* 3:290 and *Muslim* 4:2047.

[2] *Muslim* 4:2197.

[3] *Aḥmad* 3:127.

[4] *Faṭḥ Al-Bārī* 6:419 and *Muslim* 4:2160.

لَمَّا خَلَقَ اللَّهُ أَدَمَ مَسْعَهُ ظَهِيرَةً فَسَقَطَ مِنْ ظَهِيرَهُ كُلُّ نَسْتَأْنَهُ هُوَ خَالِقُهَا مِنْ ذُرْيَتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنَيِّي كُلِّ إِنْسَانٍ مِنْهُمْ وَبِصَا مِنْ نُورٍ ثُمَّ عَرَضَهُمْ عَلَى أَدَمَ قَالَ: أَيْ رَبُّ مَنْ هُؤُلَاءِ؟ قَالَ: هُؤُلَاءِ ذُرْيَتِكَ فَرَأَى زَجْلًا مِنْهُمْ فَأَعْجَبَهُ وَبِصُّ مَا بَيْنَ عَيْنَيْهِ قَالَ: أَيْ رَبُّ مَنْ هَذَا؟ قَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ ذُرْيَتِكَ يَقَالُ لَهُ دَاؤُدُّ قَالَ: رَبُّ وَكُمْ جَعَلْتُ عُمْرَهُ؟ قَالَ: سِتِينَ سَنَةً، قَالَ: أَيْ رَبُّ وَقَدْ وَهَبْتُ لَهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً فَلَمَّا اتَّقْضَى عُمْرُ أَدَمَ جَاهَةً مَلَكُ الْمَوْتَ قَالَ: أَوْ لَمْ يَنْتَ منْ عُمْرِي أَرْبَعِينَ سَنَةً قَالَ: أَوْ لَمْ تُعْطِيهَا ابْنَكَ دَاؤُدَّ؟ قَالَ: فَجَحَدَ أَدَمُ فَجَحَدَتْ ذُرْيَتُهُ وَنَسِيَ أَدَمُ فَسَيِّثَ ذُرْيَتَهُ وَخَطَبَهُ أَدَمُ فَخَبَّثَتْ ذُرْيَتُهُ

*«When Allāh created Ādām, He wiped Ādām's back and every person that He will create from him until the Day of Resurrection fell out from his back. Allāh placed a glimmering light between the eyes of each one of them. Allāh showed them to Ādām and Ādām asked, 'O Lord! Who are they?' Allāh said, 'These are your offspring.' Ādām saw a man from among them whose light he liked. He asked, 'O Lord! Who is this man?' Allāh said, 'This is a man from the latter generations of your offspring. His name is Dāwud.' Ādām said, 'O Lord! How many years would he live?' Allāh said, 'Sixty years.' Ādām said, 'O Lord! I have forfeited forty years from my life for him.' When Ādām's life came to an end, the angel of death came to him (to take his soul). Ādām said, 'I still have forty years from my life term, don't I?' He said, 'Have you not given it to your son Dāwud?' So Ādām denied that and his offspring followed suit (denying Allāh's covenant), Ādām forgot and his offspring forgot, Ādām made a mistake and his offspring made mistakes.»*

At-Tirmidhi said, "This *Hadīth* is *Hasan Ṣaḥīḥ*, and it was reported from various chains of narration through Abu Hurayrah from the Prophet ﷺ".<sup>[1]</sup> Al-Hākim also recorded it in his *Mustadrak*, and said; "*Ṣaḥīḥ* according to the criteria of Muslim, and they did not record it."<sup>[2]</sup>

These and similar *Hadīths* testify that Allāh, the Exalted and Most Honored, brought forth Ādām's offspring from his loins

[1] *Tuhfah Al-Āhwadhi* 8:457.

[2] *Al-Hākim* 2:325.

and separated between the inhabitants of Paradise and those of the Fire. Allāh then said,

﴿وَأَنْهَدْنَاهُمْ عَلَىٰ أَنْشِيْمَ الْأَنْثَرِ يَرْكِتُمْ قَالُوا نَعَّا﴾

«*and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!"»*

Therefore, Allāh made them testify with themselves by circumstance and words. Testimony is sometimes given in words, such as,

﴿قَالُوا شَهَدْنَا عَلَىٰ أَنْشِيْنَا﴾

«*They will say: "We bear witness against ourselves."» [6:130]*

At other times, testimony is given by the people themselves, such as Allāh's statement,

﴿هُنَّا كَانَ الْمُشْرِكُونَ أَنْ يَسْتَرُوا مَسَاجِدَ اللَّهِ شَهَدُوهُنَّ عَلَىٰ أَنْشِيْمَ بِالْكُفَّارِ﴾

«*It is not for the Mushrikīn, (polytheists) to maintain the mosques of Allāh, while they testify against their own selves of disbelief.» [9:17]*

This Āyah means that their disbelief testifies against them, not that they actually testify against themselves here. Another Āyah of this type is Allāh's statement,

﴿وَإِنَّ اللَّهَ عَلَىٰ ذَلِكَ لَشَهِيدٌ﴾

«*And to that he bears witness (by his deeds).» [100:7]*

The same is the case with asking, sometimes takes the form of words and sometimes a situation or circumstance. For instance, Allāh said,

﴿وَرَأَنَّكُمْ بِنَ حَكْلَنَ سَائِنَوْهُ﴾

«*And He gave you of all that you asked for.» [14:34]*

Allāh said here,

﴿أَنْ تَشْرُكُوا﴾

«lest you should say», on the Day of Resurrection

﴿إِنَّا كُنَّا عَنْ هَذَا﴾

«we were of this» of Tawhīd

﴿عَنِيفِلَيْنَ أَوْ نَفُولَا إِلَّا أَشْرَكَ مَا بَأْتُنَا﴾

¶ unaware. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh," ﴿7:172-173﴾

﴿وَأَقْلُ عَنْهُمْ بَأْ الَّذِي مَاتَتْهُ مَاتِينَا فَأَسْلَخَ مِنْهَا فَأَبْعَثَ الشَّيْطَانَ فَكَانَ مِنَ النَّارِ﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ إِلَيْهِ وَلِكُنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَأَتَيَهُ مُؤْمِنَةً كَتَنِيلَ السَّكْنَبِ إِنْ تَحْسِلَ عَلَيْهِ يَنْهَى أَوْ تَرْكَنَهُ يَنْهَى ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِنَاءِنَا فَأَنْصَصَنَا اللَّهُمَّ لَعَلَّهُمْ يَتَكَبَّرُونَ ﴿١٧٣﴾ سَلَّمَ شَلَّا الْقَوْمُ الَّذِينَ كَذَبُوا بِنَاءِنَا وَأَنْسَنَهُمْ كَافُوا يَظْلَمُونَ ﴿١٧٤﴾

¶ 175. And recite to them the story of him to whom We gave Our Āyāt, but he threw them away; so Shayṭān followed him up, and he became of those who went astray. ﴿175﴾

¶ 176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires. So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the parable of the people who reject Our Āyāt. So relate the stories, perhaps they may reflect. ﴿176﴾

¶ 177. Evil is the parable of the people who rejected Our Āyāt, and used to wrong themselves. ﴿177﴾

### Story Bal'am bin Bā'ūrā'

'Abdur-Razzāq recorded that 'Abdullāh bin Mas'ūd said that Allāh's statement,

﴿وَأَقْلُ عَنْهُمْ بَأْ الَّذِي مَاتَتْهُ مَاتِينَا فَأَسْلَخَ مِنْهَا﴾

¶ And recite to them the story of him to whom We gave Our Āyāt, but he threw them away. ﴿178﴾

"Is about Bal'am bin Bā'ūrā' a man from the Children of Israel."<sup>[1]</sup> Shu'bāh and several other narrators narrated this statement from Mānsūr who got it from Ibn Mas'ūd.<sup>[2]</sup> Sa'īd bin Abi 'Arūbah narrated that Qatādah said that Ibn 'Abbās

<sup>[1]</sup> 'Abdur-Razzāq 2:443.

<sup>[2]</sup> At-Tabārī 13:253.

said, "He is Ṣayfi, son of Ar-Rāhib." Qatādah commented that Ka'b said, "He was a man from Al-Balqlā' (a province of Jordan) who knew Allāh's Greatest Name. He used to live in Bayt Al-Maqdis with the tyrants." Al-'Awfi reported that Ibn 'Abbās said, "He is Bal'am bin Bā'ūrā', a man from Yemen whom Allāh had given the knowledge of His Āyāt, but he abandoned them."<sup>[1]</sup> Mālik bin Dīnār said, "He was one of the scholars of the Children of Israel whose supplication was acceptable. They used to seek his lead in supplication in times of difficulty. Allāh's Prophet Mūsā sent him to the King of Madyan to call him to Allāh. That king appeased him and gave him land and gifts, and he reverted from the religion of Mūsā and followed the king's religion." Imrān bin 'Uyaynah narrated that Ḥusayn said that Imrān bin Al-Harith said that Ibn 'Abbās said, "He is Bal'am son of Bā'ūrā'."<sup>[2]</sup> Similar was said by Mujāhid and Ikrimah.<sup>[3]</sup> Therefore, it is well-known that this honorable Āyah was revealed about a man from the Children of Israel in ancient times, according to Ibn Mas'ūd and several others among the Salaf.<sup>[4]</sup> 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "He is a man from the city of the tyrants (Jerusalem) whose name was Bal'am and who knew Allāh's Greatest Name."<sup>[5]</sup> 'Ali bin Abi Ṭalhah also reported that Ibn 'Abbās that he said, "When Mūsā and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal'am and his people came to him and said, 'Mūsā is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allāh that He prevents Mūsā and those with him from prevailing over us.' Bal'am said, 'If I supplicate to Allāh that He turns back Mūsā and those with him, I will lose in this life and the Hereafter.' They kept luring him until he supplicated against Mūsā and his people, and Allāh took away what he bestowed on him (of knowledge). Hence Allāh's statement,

[1] At-Ṭabari 13:261.

[2] At-Ṭabari 13:253.

[3] At-Ṭabari 13:254.

[4] At-Ṭabari 13:253

[5] At-Ṭabari 13:258.

﴿فَأَنْسَلَحَ مِنْهَا فَأَبْعَدَهُ الشَّيْطَانُ﴾

﴿but he threw them away; so Shayṭân followed him up﴾.<sup>[1]</sup>

Allâh said next,

﴿وَلَوْ شِئْنَا لَرَفَّتَهُ بِهَا وَلَكِنَّهُ أَخْذَ إِلَى الْأَرْضِ وَاتَّبَعَ هُونَةً﴾

﴿And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desires.﴾

Allâh said,

﴿وَلَوْ شِئْنَا لَرَفَّتَهُ بِهَا﴾

﴿And had We willed, We would surely have elevated him therewith﴾

from the filth of this earthly life through the Âyât that We gave him knowledge of,

﴿وَلَكِنَّهُ أَخْذَ إِلَى الْأَرْضِ﴾

﴿but he clung to the earth﴾, he became interested in the adornment of this life and its delights. He indulged in the lusts of life and its joys and was deceived by it, just as life deceived others like him, without sound comprehension or a good mind. Muḥammad bin Ishaq bin Yasâr narrated from Sâlim, from Abu An-Nâdîr that when Mûsâ entered the land of Bani Canaan in the area of Ash-Shâm (Greater Syria), the people of Bal'âm came to him, saying, "This is Mûsâ, son of Imrân with the Children of Israel. He wants to drive us out from our land, kill us and replace us with the Children of Israel. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allâh), so go out and supplicate to Allâh against them." He said, "Woe to you! Here is Allâh's Prophet (Mûsâ) with whom the angels and believers are! How can I supplicate against them when I know from Allâh what I know?" They said, "We have no other dwelling area." So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Husbân, which was behind the Israelite military barracks. When he proceeded

<sup>[1]</sup> At-Tabari 13:260.

on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Mūsā and his people. However, Allāh made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested, "O Bal'am! What are you doing? You are supplicating for them and against us!" He said, "It is against my will. This is a matter that Allāh has decided." He then said to them, as his tongue was made to loll out of his mouth, "Now I have lost this life and the Hereafter." This Āyah was revealed about the story of Bal'am son of Bā'ūrā'

﴿وَأَنْذِلْ عَلَيْهِمْ بَيْنًا الَّذِي مَا تَبَيَّنَ لَهُمْ فَانْسَلَخَ مِنْهَا﴾

*¶And recite to them the story of him to whom We gave Our Āyah, but he threw them away.﴾, until,*

﴿لَلَّهُمَّ يَتَكَبَّرُونَ﴾

*¶perhaps they may reflect.﴾*

Allāh said next,

﴿فَقَالَ كَثُرٌ الظَّنِيبُ إِن تُحِيلْ عَلَيْهِ يَنْهَا أَوْ تَرْكُهُ يَنْهَا﴾

*¶So his parable is the parable of a dog : if you drive him away, he pants, or if you leave him alone, he (still) pants.﴾*

Scholars of *Tafsīr* have conflicting opinions regarding the meaning of this Āyah. Some scholars said that it refers to the end of Bal'am's tongue which flickered out of his mouth, as in the story narrated from Ibn Ishāq, from Sālim, from Abu An-Nadr.<sup>[1]</sup> Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not. It was also said that the meaning here is a parable of this man – and his like – concerning their misguidance, persisting the wrong path and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the

<sup>[1]</sup> At-Tabari 13:265.

advice or the call to faith, just as if the advice and call never occurred. Allâh said in another Âyah,

﴿سَوَاءٌ عَلَيْهِمْ أَنذَرْتَهُمْ أَنْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾

*«It is the same to them (disbelievers) whether you warn them or do not warn them, they will not believe.» [2:6]* and,

﴿أَنْتَفِرْ لَمْ أَزْ لَا شَنْقِرْ لَمْ إِنْ شَنْقِرْ لَمْ سَيِّئَ مَرَّةً فَلَكَ يَغْفِرَ اللَّهُ لَمْ﴾

*«Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allâh will not forgive them.» [9:80]*

and similar Âyât. It was also said that the meaning here, is that the heart of the disbeliever, the hypocrite and the wicked is weak and devoid of guidance. Therefore, it keeps faltering. Similar was narrated from Al-Hasan Al-Bâṣrî.

﴿فَاقْصُصُ الْقَصَصَ لَهُمْ يَتَذَكَّرُونَ﴾

*«So relate the stories, perhaps they may reflect.»*

Allâh said next to His Prophet Muhammâd ﷺ,

﴿فَاقْصُصُ الْقَصَصَ لَهُمْ﴾

*«So relate the stories, perhaps they may»* the Children of Israel, who have knowledge of the story of Bal'âm and what happened to him when Allâh allowed him to stray and expelled him from His mercy. Allâh favored him by teaching him His Greatest Name, by which, if He is asked, He will grant, and if He is called upon, He answers. But Bal'âm used it in disobedience to Allâh and invoked Him against His own party of the people of faith, followers of His servant and Messenger during that time, Mûsâ, the son of Imrân, peace be upon him, whom Allâh spoke to directly,

﴿لَهُمْ يَتَذَكَّرُونَ﴾

*«perhaps they may reflect.»* and avoid Bal'âm's behavior, for Allâh has given the Jews knowledge and made them superior to the bedouins surrounding them. He gave them the description of Muhammâd ﷺ which would allow them to recognize him, as they recognize their own children. They, among people, have the most right to follow, aid and support Muhammâd ﷺ, in obedience to their Prophets who informed them of him and

commanded them to follow him. Therefore, whoever among them defies the knowledge in their Books or hides it from the servants, Allāh will place disgrace on him in this life, followed by humiliation in the Hereafter. Allāh said,

﴿سَلَّمَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِيَقِنَّا﴾

﴿Evil is the parable of the people who rejected Our Āyāt.﴾

Allāh says, evil is the example of the people who deny Our Āyāt in that they are equated with dogs that have no interest but to collect food and satisfy lusts.' Therefore, whoever goes out of the area of knowledge and guidance, and seeks satisfaction for his lusts and vain desires, is just like a dog; what an evil example. The Ṣaḥīḥ recorded that the Messenger of Allāh ﷺ said,

«لَيْسَ لَنَا مَثُلُ الشَّوْءِ، الْعَاقِدُ فِي هَبَّةٍ كَالْكَلْبِ يَعُودُ فِي قَيْدِهِ»

«The evil example is not suitable for us: he who goes back on his gift is just like the dog that eats its vomit.»<sup>[11]</sup>

Allāh's statement,

﴿وَأَنْتُمْ كَانُوكُمْ يَظْلِمُونَ﴾

﴿and they used to wrong themselves.﴾

means, Allāh did not wrong them, but they wronged themselves by rejecting guidance, not obeying the Lord, being content with this life that will soon end, all the while seeking to fulfill desires and obey lusts.

﴿مَنْ هَدَى اللَّهُ فَهُوَ الْمُهَدُّىٰ وَمَنْ يُضْلِلُ فَإِلَيْكَ هُمُ الْمُضْلَّوْنَ﴾

﴿178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, – then those! They are the losers.﴾

Allāh says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance. Verily, whatever Allāh wills occurs; and whatever He does not will, does not occur. A Ḥadīth narrated from 'Abdullāh bin Mas'ūd reads,

«إِنَّ الْحَمْدَ لِلَّهِ تَحْمِدُهُ وَتَشْتَهِيهِ وَتَشْتَهِيهِ وَتَشْغِفُهُ وَتَشْغِفُهُ يَا اللَّهُ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِي اللَّهُ فَلَا مُضِلٌّ لَهُ وَمَنْ يُضْلِلُ اللَّهُ فَلَا مَهَادِيَ لَهُ، وَأَشْهُدُ أَنْ

<sup>[11]</sup> Fath Al-Bārī 5:288.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ دَرَأَنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسَانِ فُلُوبٌ  
لَا يَقْتَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبَصِّرُونَ بِهَا وَلَهُمْ إِذَا نَأَى لَا يَسْمَعُونَ  
بِهَا وَلَيْكَ كَالْأَنْتَهِيَّةِ بَلْ هُمْ أَصْلُ أُولَئِكَ هُمُ الظَّفَارُونَ ﴿٦﴾

وَلِلَّهِ الْأَسْمَاءُ الْحَسَنَةُ فَادْعُوهُ بِهَا وَدْرُوا الَّذِينَ يَلْجَدُونَ فِي  
أَسْنَانِهِ سَبِّحُوكُنَّ مَا كَانُوا يَعْمَلُونَ ﴿٧﴾ وَمَنْ حَنَقَ أَمَّةً  
يَهْدُونَ إِلَى الْحَقِّ وَرَبِّهِ يَعْلَمُونَ ﴿٨﴾ وَالَّذِينَ كَذَّبُوا يَعْبَدُونَا  
سَنَسْتَدِرُ جُهُمَّمَ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٩﴾ وَأَنْتَ لَهُمْ إِذْ  
كَيْدِي مَتِّنْ ﴿١٠﴾ أَوْلَمْ يَنْفَكِرُ وَأَمَا يَصَاحِبُهُمْ مِنْ جِنَّةٍ إِنْ  
هُوَ إِلَّا نَذِيرٌ مُّنِينٌ ﴿١١﴾ أَوْلَمْ يَنْظُرُوا فِي مَلْكُوتِ السَّمَاوَاتِ  
وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدْ أَقْرَبَ  
أَجْهَمَهُمْ فِي أَيِّ حَدِيثٍ بَعْدِهِ يُؤْمِنُونَ ﴿١٢﴾ مَنْ يُضَلِّلُ اللَّهُ فَلَا  
هَادِي لَهُ وَيُدْرِهِمْ فِي طُغْيَانِهِمْ يَعْمَلُونَ ﴿١٣﴾ اسْتَلُونَكُمْ عَنِ السَّاعَةِ  
أَيَّانَ مِنْ سَهَّافَلِ إِنْتَاعَلُهُمْ أَعْنَدُهُ لَا يَجِدُهُمْ لَوْفَنِهِ إِلَّا مُوْشَقَّتَ  
فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِكُمْ إِلَّا بَعْثَةٌ يَسْتَلُونَكُمْ كَانَكُمْ حَفِّيَّ  
عَنْهَا قُلْ إِنَّمَا عَلِمْهُمَا عِنْدَ اللَّهِ وَلِكُنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١٤﴾

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا  
شَرِيكَ لَهُ وَأَنَّهُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

«All praise is due to Allâh, Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allâh from the evils within ourselves and from the burden of our evil deeds. He whom Allâh guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allâh without partners and that Muhammad is His servant and Messenger.»

The complete Hadîth was collected by Imâm Ahmad and the collectors of Sunan and others.<sup>[1]</sup>

﴿وَلَقَدْ دَرَأَنَا لِجَهَنَّمَ كَثِيرًا بَيْنَ الْجِنِّ وَالْإِنْسَانِ لَمْ فُلُوبٌ لَا يَقْتَهُونَ بِهَا وَلَمْ أَعْيُنَ لَا يُبَصِّرُونَ  
بِهَا وَلَمْ يَأْنَ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْتَهِيَّةِ بَلْ هُمْ أَصْلُ أُولَئِكَ هُمُ الظَّفَارُونَ ﴾

¶179. And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.»

<sup>[1]</sup> Ahmad 1:392, Abu Dâwud 2:591, Tuhfat Al-Ahwadhi 4:237, An-Nasâ'i 3:105 and Ibn Mâjah 1:609.

## Disbelief and the Divine Decree

Allāh said,

﴿وَلَقَدْ ذَرَانَا لِجَهَنَّمَ﴾

﴿And surely, We have created for Hell﴾ We made a share in the Fire for,

﴿كَثِيرًا بَيْنَ الْجِنِّينَ وَالْإِنْسِينَ﴾

﴿many of the Jinn and mankind﴾ We prepared them for it by their performance of the deeds of its people. When Allāh intended to create the creation, He knew what their work will be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth. Muslim recorded that 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ قَدَرَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ يَخْسِبُنَّ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily, Allāh decided the destination and due measurement of the creation fifty thousand years before He created the heavens and earth, and His Throne was over the water.»<sup>[1]</sup>

There are many *Hadīths* on this subject, and certainly, the matter of *Al-Qadar* is of utmost importance, yet this is not where we should discuss it.

Allāh said,

﴿فَمَنْ تُلْبَتْ لَا يَتَقْهِرُونَ إِلَيْهَا وَلَمْ أَعْنَ لَا يُبْصِرُونَ إِلَيْهَا وَلَمْ مَاذَنْ لَا يَسْمَعُونَ إِلَيْهَا﴾

﴿They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.﴾

meaning, they do not benefit from these senses that Allāh made for them as a means of gaining guidance. Similarly, Allāh said,

﴿وَجَعَلْنَا لَهُمْ سَمَا وَأَنْسَرَهُمْ وَأَغْنَيْنَاهُمْ فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَنْفَدَهُمْ بِنَسْنَةٍ إِذَا كَافُوا بِمَحْسُدُونَ بِمَا بَيْنَ أَرْبَابِهِمْ﴾

﴿And We had assigned them the (faculties of) hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed

<sup>[1]</sup> Muslim 4:2044.

*them nothing since they used to deny the Āyât.* [46:26].

Allâh also said about the hypocrites,

﴿فُضِّلُوكُمْ عَنِّي فَهُمْ لَا يَرْجِعُونَ﴾

«(They are) deaf, dumb, and blind, so they return not (to the right path)» [2:18],

and about the disbelievers,

﴿فُضِّلُوكُمْ عَنِّي فَهُمْ لَا يَتَفَقَّهُونَ﴾

«(They are) deaf, dumb and blind. So they do not understand.» [2:171]

However, they are not deaf, dumb or blind, except relation to the guidance. Allâh said;

﴿وَإِنْ عِلْمَ اللَّهِ بِنِيمٍ خَلَقَ لَأَنْشَأَهُمْ تَوْلَى وَهُمْ مُغْرَبُونَ﴾

«Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).» [8:23],

﴿فَإِنَّمَا لَا يَنْسَأُ الْأَبْصَارُ وَلَكِنْ تَنْسَأُ الْأَلْوُبُ أَلَيْ فِي الْشَّدُورِ﴾

«Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.» [22:46], and,

﴿وَمَنْ يَعْشُ عَنِ ذِكْرِ الرَّحْمَنِ نُفِّقَ لَمْ شَبَّلَنَا فَهُوَ لَمْ قَرِينٌ﴾ وَأَنَّمَّا يَصْدِدُنَّهُمْ عَنِ  
الْأَسْبِيلِ وَخَسِبُونَ أَنَّهُمْ مُهَدَّدُونَ﴾

«And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh), We appoint for him Shâyâtân to be an intimate companion to him. And verily, they hinder them from the path, but they think that they are guided aright!» [43:36-37]

Allâh's statement,

﴿أَذْلَلُكُمْ كَالْأَنْعَادِ﴾

«They are like cattle», means, those who neither hear the truth, nor understand it, nor see the guidance, are just like grazing cattle that do not benefit from these senses, except for what sustains their life in this world. Allâh said in a similar Āyah,

﴿وَمِثْلُ الَّذِينَ كَفَرُوا كَمْثُلُ الَّذِي يَنْقُضُ إِلَّا بِتَنْطِيمٍ إِلَّا دُعَاءً وَنِذَّهَةً﴾

﴿And the example of those who disbelieve is as that of one who shouts to those who hear nothing but calls and cries.﴾ [2:171]

meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying. Allāh further described them

﴿بَلْ هُمْ أَضَلُّ﴾

﴿nay even more astray﴾, than cattle, because cattle still respond to the call of their shepherd, even though they do not understand what he is saying. As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allāh alone in *Tawhīd*, but he disbelieved in Allāh and associated others in His worship. Therefore, those people who obey Allāh are more honorable than some angels, while cattle are better than those who disbelieve in Him. So Allāh said;

﴿أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الظَّالِمُونَ﴾

﴿They are like cattle, nay even more astray; those! They are the heedless ones.﴾

﴿وَرَبُّ الْأَنْعَامِ الْمُسَمَّى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يَلْجَدُونَ فَإِنْ شَهِدُوكُمْ سَيُخْزَنُونَ مَا كَانُوا يَعْمَلُونَ﴾

﴿180. And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.﴾

### Allāh's Most Beautiful Names

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

إِنَّ اللَّهَ يَشْعَرُ بِأَنَّهُ إِلَّا وَاجِدًا، مَنْ أَخْصَاصَهُ دَخَلَ الْجَنَّةَ وَهُوَ وَثَرٌ  
يُحِبُّ الْوَثَرَ،

﴿Verily, Allāh has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. Allāh is Witr (One) and loves Al-Witr (the odd numbered things),﴾

The Two *Sâhihs* collected this *Hadîth*.<sup>[1]</sup>

We should state that Allâh's Names are not restricted to only ninety-nine. For instance, in his *Musnad*, Imâm Ahmad recorded that 'Abdullâh bin Mas'ûd said that the Messenger of Allâh ﷺ said;

«مَا أَصَابَ أَحَدًا قَطُّ هُمْ وَلَا حَزَنٌ فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ أُمِّكَ، نَاصِيَتِي  
بِيَدِكَ مَا صَرِيْفَتِي حُكْمُكَ، عَذَلْتِي فَعَذَلْتَكَ، أَشَأْتِكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِّيَتِي بِهِ  
ثَقْلَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اشْتَأْنَثَتِي بِهِ فِي عِلْمِ النَّبِيِّ  
عَنْكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قَلْبِي، وَتُورَّ صَدْرِي، وَجَلَّةَ حُزْنِي، وَدَهَابَ  
قُمْيٍ، إِلَّا أَذْفَبَ اللَّهُ حُزْنَتِي وَهَمَّةَ وَأَبْدَلَ مَكَانَةَ فَرَحَا»

«Any person who is overcome by sadness or grief and supplicates, 'O Allâh! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgement about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur'ân the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.' Surely, Allâh will remove his grief and sadness and exchange them for delight.»

The Prophet ﷺ was asked "O Messenger of Allâh! Should we learn these words?" He said,

«بَلَى يَسْتَغْفِي بِكُلِّ مَنْ سَمِّيَتَا أَنْ يَتَعَلَّمَهَا»

«Yes. It is an obligation on all those who hear this supplication to learn it.»<sup>[2]</sup>

Al-'Awfi said that Ibn 'Abbâs said about Allâh's statement,

«وَذَرُوا الَّذِينَ يَتَحَدُّرُونَ فِي أَسْكَنَبِهِ»

«and leave the company of those who belie His Names»

"To belie Allâh's Names includes saying that *Al-Lât* (an idol)

<sup>[1]</sup> *Fath Al-Bâri* 5:417 and 11:218 and *Muslim* 4:2062.

<sup>[2]</sup> *Ahmad* 1:391.

derived from Allāh's Name.<sup>[1]</sup> Ibn Jurayj narrated from Mujāhid that he commented,

﴿وَذَرُوا الَّذِينَ يَتَحَدَّثُونَ فِي أَسْنَابِهِمْ﴾

«and leave the company of those who belie His Names»

“They derived *Al-Lāt* (an idol’s name) from Allāh, and *Al-'Uzzā* (another idol) from *Al-'Azīz* (the All-Mighty).”<sup>[2]</sup> Qatādah stated that *Iḥād* refers to associating others with Allāh in His Names (such as calling an idol *Al-'Uzzā*).<sup>[3]</sup> The word *Iḥād* [used in the Āyah in another form] means deviation, wickedness, injustice and straying. The hole in the grave is called *Lāhd*, because it is a hole within a hole, that is turned towards the *Qiblah* (the direction of the prayer).

﴿وَمِنْ خَلْقَنَا أُمَّةٌ يَهْدِنَ بِالْحَقِّ وَيَهُدُّونَ بِإِيمَانِنَا﴾

﴿181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.﴾

Allāh said,

﴿وَمِنْ خَلْقَنَا﴾

«And of those whom We have created», in reference to some nations,

﴿أُمَّةٌ﴾

«a community», that stands in truth, in words and action,

﴿يَهْدِنَ بِالْحَقِّ﴾

«who guides (others) with the truth», they proclaim it and call to it,

﴿وَيَهُدُّونَ بِإِيمَانِنَا﴾

«and establishes justice therewith», adhere to it themselves and judge by it. It was reported that this Āyah refers to the *Ummah* of Muḥammad ﷺ.

In the Two *Sahīhs*, it is recorded that Mu'āwiya bin Abi Sufyān said that the Messenger of Allāh ﷺ said,

[1] At-Tabari 13:282.

[2] At-Tabari 13:283.

[3] At-Tabari 13:283.

لَا تَرَأْلُ طَائِفَةً مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضْرُبُهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ  
حَتَّى تَقُومَ السَّاعَةُ

«There will always be a group of my Ummah who are apparent on the Truth, unabated by those who fail or oppose them, until the (Last) Hour commences.»

In another narration, the Messenger ﷺ said,

«حَتَّى يَأْتِي أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ»

«Until Allâh's command (the Last Hour) comes while they are still like this.» and in yet another narration,

«وَهُمْ بِالشَّامِ»

«And they will dwell in Ash-Shâm (Greater Syria).»<sup>[1]</sup>

﴿وَالَّذِينَ كَذَّبُوا بِعِيَّاتِنَا سَنَتَرِيَّهُمْ مِنْ حَيْثُ لَا يَتَلَوَّنُونَ﴾ وَأَمْلَأْنَاهُمْ إِنَّ كَيْدَنَا مَيْنَانٌ

﴿182. Those who reject Our Âyât, We shall gradually seize them with punishment in ways they perceive not.﴾

﴿183. And I respite them; certainly My plan is strong.﴾

Allâh said,

﴿وَالَّذِينَ كَذَّبُوا بِعِيَّاتِنَا سَنَتَرِيَّهُمْ مِنْ حَيْثُ لَا يَتَلَوَّنُونَ﴾

«Those who reject Our Âyât, We shall gradually seize them in ways they perceive not.»

meaning, the doors of provisions will be opened for them and also the means of livelihood, in this life. They will be deceived by all this and think that they are on the correct path. Allâh said in another instance,

﴿فَلَمَّا نَسِوا مَا ذُكِّرُوا بهُ فَتَّأْخَذْنَا عَلَيْهِمْ أَبْوَابَ حَلْيٍ شُوتٍ وَحَتَّى إِذَا فَرَحُوا يَسَّأُلُونَا  
لَئِنْتَنَاهُمْ بَغْتَةً فَلَذَا هُمْ مُتَلَوَّنُونَ﴾ فَتَطْعَلُ دَارُ الرَّقِيمِ الَّذِينَ طَلَبُوا وَلَمْ يَدْعُ دَبَّ الْمَلَيْنِ

﴿So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets

<sup>[1]</sup> Fath Al-Bâri 13:451 and Muslim 3:1524.

*and sorrow. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allāh, the Lord of all that exists.» [6:44-45].*

Allāh said here,

﴿وَأَنْلَى لَهُمْ﴾

﴿And I respite them﴾ prolong what they are in,

﴿إِنَّ كَيْدِي مَتِينٌ﴾

﴿certainly My plan is strong﴾ and perfect.

﴿أَوَلَمْ يَنْفَكِرُوا مَا يَصْنَعُونَ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ﴾ ﴿١٨٤﴾

﴿184. Do they not reflect? There is no madness in their companion. He is but a plain warner.﴾

Allāh said,

﴿أَوَلَمْ يَنْفَكِرُوا﴾

﴿Do they not reflect?﴾ ‘those who deny Our Āyāt,’

﴿هُنَّا يَصْنَعُونَ﴾

﴿there is not in their companion﴾, Muḥammad ﷺ,

﴿إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴿madness﴾ Muḥammad is not mad, rather, he is truly the Messenger of Allāh, calling to Truth,

﴿إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴿but he is a plain warner﴾, and this is clear for those who have a mind and a heart by which they understand and comprehend. Allāh said in another Āyah,

﴿فَوْرَنَا سَاجِدُكَ بِسْجُونَ﴾ ﴿٢٦﴾

﴿And (O people) your companion is not a madman.﴾ [81:22]

Allāh also said,

﴿فَقُلْ أَيُّمَا أَعْطَكُمْ بِرَبِّكُمْ أَنْ تَقُولُوا يَهُوَ مَنْقُ وَقْرَدَيْ ثُمَّ تَنْكِرُوا مَا يَصْنَعُونَ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ إِنْ يَدْعُ عَذَابَ شَدِيدٍ﴾ ﴿٣٦﴾

﴿Say: “I exhort you to one (thing) only, that you stand up for

*Allâh's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment."» [34:46]*

meaning, 'I ask you to stand for Allâh in sincerity without stubbornness or bias,'

﴿مَشْتَقَ وَفُرِدَةٍ﴾

«in pairs and singly» [34:46] individuals and in groups,

﴿مَنْ تَنَكِّرُوا﴾

«and reflect» [34:46], about this man who brought the Message from Allâh, is he mad? If you do this, it will become clear to you that he is the Messenger of Allâh in truth and justice. Qatâdah bin Di'âmah said, "We were informed that the Prophet of Allâh ﷺ once was on (Mount) Aṣ-Ṣafâ and called the Quraysh, subtribe by subtribe, proclaiming,

«بِيَا بَنِي فَلَادِينَ، يَا بَنِي فَلَادِينَ فَخَذِّرُهُمْ بِأَسَنَ اشْوَوْ وَوَقَائِعَ اشْوَهِ»

«O Children of so-and-so, O Children of so-and-so! He warned them against Allâh's might and what He has done (such as revenge from His enemies).»

Some of them commented, This companion of yours (Prophet Muhammad) is mad; he kept shouting until the morning? Allâh sent down this Âyah,

﴿أَوَلَمْ يَنْكُرُوا مَا يُسَاجِّيْهُمْ إِنْ جِئْنَاهُ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ﴾

«Do they not reflect? There is no madness in their companion. He is but a plain warner» [7:184].<sup>[11]</sup>

﴿أَوَلَمْ يَنْظُرُوا فِي مَلْكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ بِنِ شَفَوْ وَإِنْ عَجَّ أَنْ يَكُونَ قَدْ أَنْزَبَ لَهُمْ فِي أَيِّ حَدِيثٍ بَدَأُوا يَوْمَئِنَ﴾

«185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?»

<sup>[11]</sup> At-Tabari 13:289. This narration is not authentic. Al-Bukhâri (nos. 4770 - 1) recorded a similar story about the revelation of Âyah 214 of Sûrat Ash-Shu'arâ' (26) and Sûrat Al-Masad (111).

Allāh asks, those who denied faith, did they not contemplate about Our Āyāt in the kingdom of the heavens and earth and what was created in them? Do they not contemplate about all this and learn lessons from it, so that they are certain that He Who has all this, has no equal or rival? All this was made by He Who Alone deserves the worship and sincere religion, so that they might have faith in Him and believe in His Messenger, all the while turning to Allāh's obedience, rejecting any rivals to Him, and rejecting idols. They should be warned that their lifes may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allāh's torment and severe punishment. Allāh said,

﴿فِي أَيِّ حَدِيثٍ بَعْدَهُمْ لَيَوْمَنَ﴾

﴿In what message after this will they then believe?﴾

Allāh says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muḥammad ﷺ brought them from Allāh in His Book do not compel them to do so? Allāh said next,

﴿مَنْ يُضْلِلُ اللَّهُ فَلَا يَهْدِيهِ لَمْ يَرَدُهُمْ فِي طَغْيَانِهِمْ يَتَّهَوُونَ﴾

﴿186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.﴾

Allāh says, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

﴿وَمَنْ يُرِيدُ اللَّهَ فَتَّأْسِفُهُ فَلَمْ تَمْلِكْ لَهُ مِنْ أَشْيَاءٍ﴾

﴿And whomsoever Allāh wants to put in Fitnah (error, because of his rejecting of Faith, or trial), you can do nothing for him against Allāh﴾ [5:41], and,

﴿فَلَمْ يُنْظِرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تَقْنَى الْأَكْيَثُ وَالثُّدُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

﴿Say: "Behold all that is in the heavens and the earth," but neither Āyāt nor warners benefit those who believe not﴾ [10:101].

﴿يَسْأَلُوكُمْ عَنِ الْأَنْجَوْ أَيَّانَ شَرَكْتُمْ ثُلَّ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّهِ لَا يَعْلَمُهَا لَوْفَهَا إِلَّا هُوَ نَعْلَمْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِي كُلُّ لَا يَنْتَهُ يَسْأَلُوكُمْ كَائِنَ حَقُّهُ عَنْهُ ثُلَّ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَا يَعْلَمُهَا لَوْفَهَا إِلَّا هُوَ نَعْلَمْ﴾

أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١٣﴾

﴿187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."﴾

### The Last Hour and its Portents

Allâh said here,

﴿يَسْأَلُوكُمْ عَنِ الْآتِيَةِ﴾

﴿They ask you about the Hour﴾, just as He said in another Âyah,

﴿يَسْأَلُكُمْ أَنَّاسٌ عَنِ الْآتِيَةِ﴾

﴿People ask you concerning the Hour﴾ [33:63].

It was said that this Âyah was revealed about the Quraysh or the Jews, although it appears that it was about the Quraysh, because this Âyah was revealed in Makkah. The Quraysh used to ask about the Last Hour, because they used to deny it and discount its coming. For instance, Allâh said in another Âyah,

﴿وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كُنْتَ صَادِقَِّينَ ﴿١٦﴾﴾

﴿And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"﴾ [10:48], and,

﴿يَسْتَقِيلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ مَاءَلُوا مُسْفِرُونَ مِنْهَا وَيَقُولُونَ أَنَّهَا لِنَفْقَ أَنَّ الَّذِينَ بُمَارِدُوكَ فِي الْآتِيَةِ لَهُ صَنْلِيلٌ بَعِيدٌ ﴿٢٧﴾﴾

﴿Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away﴾ [42:18].

Allâh said here (that the Quraysh asked),

﴿أَيَّانَ مُرْسَنَاهَا﴾

﴿When will be its appointed time?﴾ in reference to its commencement, according to 'Ali bin Abi Ṭalhah who reported this from Ibn 'Abbās.<sup>[1]</sup> They asked about the Hour's appointed term and when the end of this world will begin;

﴿قُلْ إِنَّمَا عِلْمُهُ عِنْدَ رَبِّكَ لَا يَعْلَمُهَا بَوْهِي إِلَّا مُؤْمِنٌ﴾

﴿Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He."﴾

Allāh commanded His Messenger ﷺ that when asked about the appointed term of the Last Hour, he referred its knowledge to Allāh, the Exalted. Only Allāh knows the Last Hour's appointed term and when it will certainly occur, and none besides Him has this knowledge,

﴿شَتَّى فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth.﴾

'Abdur-Razzāq narrated that Ma'mar said that Qatādah commented on this Āyah,

﴿شَتَّى فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth.﴾

"Its knowledge is heavy on the residents of the heavens and earth, they do not have knowledge in it."<sup>[2]</sup> Also, Ma'mar said that Al-Hasan commented on this Āyah, "When the Last Hour comes, it will be heavy on the residents of the heavens and earth."<sup>[3]</sup>

Ad-Ḍaḥḥāk said that Ibn 'Abbās explained this Āyah,

﴿شَتَّى فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth.﴾ saying, "All creatures will suffer its heaviness on the Day of Resurrection." Ibn Jurayj also said about this Āyah,

﴿شَتَّى فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth.﴾

[1] At-Ṭabarī 13:294.

[2] 'Abdur-Razzāq 2:244.

[3] 'Abdur-Razzāq 2:245.

"When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allāh spoke of will occur. This is the meaning of its burden being heavy."

As-Suddi said that,

﴿تَنَّتَ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾

means, its knowledge is hidden in the heavens and earth, and none, not even a close angel or a sent Messenger has knowledge of its appointed time.<sup>[1]</sup>

﴿لَا تَأْيُدُ إِلَّا بَشَّةً﴾

﴿It shall not come upon you except all of a sudden﴾

indicating that the Hour will start all of a sudden, while they are unaware. Qatādah said, "Allāh has decided that,

﴿لَا تَأْيُدُ إِلَّا بَشَّةً﴾

﴿It shall not come upon you except all of a sudden.﴾

He then said, "We were informed that Allāh's Prophet ﷺ said,

«إِنَّ السَّاعَةَ تَبْيَحُ بِالنَّاسِ، وَالرَّجُلُ يُضْلِلُ حَزْضَهُ وَالرَّجُلُ يُنْقِي مَا شَيْءَتْ، وَالرَّجُلُ يَقْعُدُ سُلْطَتَهُ فِي الشَّرِقِ وَيَخْفِضُ مِيزَانَهُ وَيَرْفَعُهُ»

«The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying).»<sup>[2]</sup> Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعُ الشَّمْسُ مِنْ مَرْبِبِهَا، فَإِذَا طَلَّتْ فَرَأَاهَا النَّاسُ آتَنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ لَا يَقْعُدُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلٍ أَوْ كَسَبَتْ فِي إِيمَانِهَا حَيْرًا، وَلَتَقُومُ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلُانِ نُزُبَّهُمَا بَيْنَهُمَا، فَلَا يَتَابَعَاهُ وَلَا يَطْوِيَاهُ. وَلَتَقُومُ السَّاعَةُ وَقَدْ انصَرَفَ الرَّجُلُ بَلَى لِشَعْبَتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومُ

<sup>[1]</sup> At-Tabari 13:295.

<sup>[2]</sup> At-Tabari 13:297. The meaning of this narration is supported by the following Hadīth

السَّاعَةُ وَهُوَ يَلِطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَقَوْمٌ السَّاعَةُ وَالرَّجُلُ قَدْ رَفَعَ أَكْلَتَهُ إِلَى  
فِيهِ فَلَا يَطْعَمُهَا

*“The Hour will not commence until the sun rises from the west. When it rises (from the west) and the people see it, then, all people will believe. However, this is when faith does not benefit a soul that did not believe beforehand nor earned good in faith. The Hour will (all of a sudden) commence while two men have spread a garment between them, and they will neither have time to conclude the transaction nor to fold the garment. The Hour will commence after a man milked his animal, but he will not have time to drink it. The Hour will start when a man is making his watering hole (for his animals), but will not have time to make use of the pool. And the Hour will commence while a man has raised his hand with a bite to his mouth, but will not eat it.”<sup>[1]</sup>*

Al-'Awfi said that Ibn 'Abbās commented on the Āyah,

﴿يَسْأَلُوكُمْ كَانَكُمْ حَقِيقٌ عَنِّي﴾

﴿They ask you as if you have good knowledge of it.﴾

“As if you have good relations and friendship with them!” Ibn 'Abbās said, “When the people (pagans of Quraysh) asked the Prophet ﷺ about the Last Hour, they did so in a way as if Muḥammad was their friend! Allāh revealed to him that its knowledge is with Him Alone and He did not inform a close angel or Messenger of it.”<sup>[2]</sup> The correct explanation for this Āyah is, as narrated from Mujāhid, through Ibn Abi Najīḥ,

﴿يَسْأَلُوكُمْ كَانَكُمْ حَقِيقٌ عَنِّي﴾

﴿They ask you as if you have Hāfi of it.﴾

means, ‘as if you had asked about its time and so its knowledge is with you.’

Allāh said,

﴿فَقُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكُمْ أَكْثَرُ النَّاسِ لَا يَسْأَلُونَ﴾

﴿Say: “The knowledge thereof is with Allāh (Alone), but most

[1] *Fath Al-Bārī* 11:360.

[2] *At-Tabari* 13:298.

*of mankind know not.”* ﴿

When Jibril came in the shape of a bedouin man to teach the people matters of their religion, he sat next to the Messenger of Allâh ﷺ asking him as if to learn. Jibril asked the Messenger ﷺ about *Islâm*, then about *Imân* (faith) then about *Ihsân* (Excellence in the religion). He asked next, “When will the Hour start?” Allâh’s Messenger ﷺ said,

﴿كَمَا الْمُسْئُولُ عَنْهَا بِأَغْلَمَ مِنَ السَّائِلِ﴾

«*He who is asked about it has no more knowledge of it than the questioner.*»

Therefore, the Prophet ﷺ was saying, ‘I have no more knowledge in it than you (O Jibril), nor does anyone have more knowledge in it than anyone else.’ The Prophet ﷺ then recited the Ayah,

﴿إِنَّ اللَّهَ عَنِّيْذُ عِلْمَ السَّاعَةِ﴾

«*Verily, Allâh, with Him (Alone) is the knowledge of the Hour.*» [31:34]

In another narration, Jibril asked the Prophet ﷺ about the portents of the Hour, and the Prophet ﷺ mentioned them. The Prophet ﷺ also said in this narration,

﴿فِي خَمْسٍ لَا يَنْلَهُنَّ إِلَّا اللَّهُ﴾

«*Five, their knowledge is only with Allâh*» then recited this Ayah (31:34). In response to the Prophet’s answers after each question, Jibril would say, “You have said the truth.” This made the Companions wonder about this questioner who would ask a question and attest to every answer he was given. When Jibril went away, the Messenger of Allâh ﷺ said to the Companions,

﴿هَذَا جِبْرِيلُ أَنَّا كُنَّا يَعْلَمُكُمْ وَيَنْتَمُ﴾

«*This is Jibril, he came to teach you matters of your religion.*»

In yet another narration, the Prophet ﷺ commented,

﴿وَمَا أَنْتَيِ فِي صُورَةٍ إِلَّا غَرَّفْتَهُ فِيهَا إِلَّا صُورَتَهُ هَذِهِ﴾

«*I recognized him (Jibril) in every shape he came to me in, except this one.*»<sup>[11]</sup>

<sup>[11]</sup> *Fath Al-Bâri* 1:140.

Muslim recorded that 'Āishah, may Allāh be pleased with her, said; "When the bedouins used to come to the Prophet ﷺ, they used to ask him about the Hour. The Prophet ﷺ would answer them, while pointing at the youngest person among them,

**إِنْ يَعْشُ هَذَا لَمْ يُذْرِكْهُ الْهَرُمُ حَتَّىٰ قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ**

<sup>a</sup>If this (young man) lives, he will not become old before your Hour starts.<sup>[1]</sup>

The Prophet ﷺ meant the end of their life that introduces them to the life in *Barzakh*, which is between this life and the Hereafter. Muslim recorded that Anas said that a man asked Allāh's Messenger ﷺ about the Hour, and the Messenger ﷺ answered,

**«إِنَّ يَعْشُ هَذَا الْغَلَامُ فَعَسَى أَنْ لَا يُذْرِكَ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ»**

*«If this young boy lives, it might be that he will not become old before the Hour starts.»* [2]

Only Muslim collected this *Hadith*.

Jâbir bin 'Abdullâh said, "I heard the Messenger of Allâh ﷺ saying, one month before he died,

أَتَأْلُونِي عَنِ السَّاعَةِ، وَإِنَّمَا عَلِمْتُهَا عِنْدَ اللَّهِ، وَأَقْسِمُ بِاللَّهِ مَا عَلَى ظَهِيرِ الْأَرْضِ  
اللَّوْمَ مِنْ نَفْسٍ مَّتَّهُوَةٍ تَأْتِي عَلَيْهَا يَوْمَ سَيِّئَاتِهِ

*"You keep asking me about the Hour, when its knowledge is with Allāh. I swear by Allāh that there is no living soul on the face of the earth now will be alive a hundred years from now."*

Muslim collected this *Hadīth*. A similar *Hadīth* is recorded in Two *Sahīhs* from Ibn ‘Umar, but he commented, “The Messenger of Allāh ﷺ meant that his generation will be finished by that time reach its appointed term.” Imām Ahmad recorded that Ibn Mas‘ūd said that the Prophet ﷺ said,

- «فَيُثْلِئَةً أَسْرَى بِي إِبْرَاهِيمَ وَمُوسَى وَعِيسَى، فَتَذَكَّرُوا أَمْرُ السَّاعَةِ - قَالَ - فَرَدُوا أَمْرَهُمْ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُوا أَمْرَهُمْ إِلَى مُوسَى فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُوا أَمْرَهُمْ إِلَى عِيسَى فَقَالَ عِيسَى: أَمَّا وَجْهُهَا

<sup>(1)</sup> Muslim 4:2269.

<sup>{2}</sup> Muslim 4:2270.

فَلَا يَغْلِمُ بِهَا أَحَدٌ إِلَّا اللَّهُ عَزَّ وَجَلَّ، وَفِيمَا عَاهَدَ إِلَيْهِ رَبِّي عَزَّ وَجَلَّ أَنَّ الدَّجَالَ خَارِجٌ - قَالَ - وَمَعِي قَضِيبَانٍ، فَإِذَا رَأَيَ ذَابَ كَتَنًا يَذُوبُ الرَّصَاصَ، قَالَ: فَيَهِلُّكُهُ اللَّهُ عَزَّ وَجَلَّ إِذَا رَأَيَ حَتَّى إِنَّ الشَّجَرَ وَالْحَجَرَ يَقُولُ: يَا مُسْلِمُ إِنَّ تَخْتَيْ كَافِرًا تَقْتَالَ فَاقْتَلْهُ، قَالَ: فَيَهِلُّكُهُمُ اللَّهُ عَزَّ وَجَلَّ ثُمَّ يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَاهِمْ، قَالَ: فَيَعْنُدُ ذَلِكَ يَخْرُجُ يَأْجُورُ وَمَأْجُورٌ وَهُمْ مِنْ كُلِّ حَدَبٍ يَتَسَلُّونَ، فَيَطَّافُونَ بِلَادَهُمْ لَا يَأْتُونَ عَلَى شَيْءٍ إِلَّا أَخْلَكُوهُ وَلَا يَمْرُونَ عَلَى مَاءٍ إِلَّا شَرِبُوهُ: قَالَ: ثُمَّ يَرْجِعُ النَّاسُ إِلَيْهِ فَيَشْكُونَهُمْ فَأَدْعُو اللَّهَ عَزَّ وَجَلَّ عَلَيْهِمْ فَيَهِلُّكُهُمْ وَتُبَيِّثُهُمْ حَتَّى تَجْوَى الْأَرْضُ مِنْ نَّسْرٍ يَرْجِعُهُمْ أَيْ نَسْرٍ، قَالَ: فَيَنْزِلُ اللَّهُ عَزَّ وَجَلَّ الْمَطَرَ يَجْتَرُفُ أَجْسَادَهُمْ حَتَّى يَنْذَفُهُمْ فِي النَّبْرِ. قَالَ يَزِيدُ بْنُ هَارُونَ: ثُمَّ تَشَفُّ النَّجَالُ وَتُمْدُ الْأَرْضُ مَدَ الْأَدِيمِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ هَسَنِي، قَالَ: فَيَمَا عَاهَدَ إِلَيْهِ رَبِّي عَزَّ وَجَلَّ أَنَّ ذَلِكَ إِذَا كَانَ ذَلِكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمُتَّمِ لَا يَنْدِرِي أَخْلُقُهَا مَئِنْ تَفَاجِهُمْ بِوَلَادِهَا لَيَلَّا أَزْنَهَارًا»

*“During the night of Isrâ’, I met Ibrâhîm, Mûsâ and ‘Isâ’. They mentioned the matter of the Last Hour, and they asked Ibrâhîm about it, who said, ‘I do not have knowledge of it.’ They asked Mûsâ about it and he said, ‘I have no knowledge of it.’ They then asked ‘Isâ’ about it, and he said, ‘As for when it will occur, only Allâh, the Exalted and Most Honored, knows that. My Lord has conveyed to me that the Dajjâl (False Messiah) will appear, and I will have two staffs (spears) with me. When he sees me, he will dissolve just as lead is dissolved. Allâh will destroy him when he sees me, and the tree and the stone will say, ‘O Muslim! There is a disbeliever under (behind) me, so come and kill him.’ Allâh will destroy them (the Dajjâl and his army), and the people will safely go back to their lands and areas. Thereafter, Gog and Magog will appear, and they will be swarming from every mound, sweeping over the earth and destroying everything they pass by. They will drink every water source they pass. The people will come to me complaining about Gog and Magog and will invoke Allâh, the Exalted and Most Honored, against them, and Allâh will bring death to all of them until the earth rots with their stinking odor. Allâh will send down rain on them and the rain will carry their corpses,*

*until it throws them in the sea... My Lord, the Exalted and Most Honored has conveyed to me that when this occurs, the Hour will be just like the pregnant women when the term of pregnancy is full, her family does not know when she will surprise them and give birth, whether by night or by day.»<sup>[1]</sup>*

Ibn Majah also collected a similar *Hadīth*<sup>[2]</sup>. Therefore these are the greatest of the Messengers but they did not have knowledge of the appointed term of the Hour. They asked Īsā about it and he spoke about its Signs, since he will descend in the last generations of this *Ummah*, implementing the Law of Allāh's Messenger ﷺ, killing the Dajjāl and destroying Gog and Magog people by the blessing of his supplication. Īsā merely informed them of the knowledge Allāh gave him on this subject.

Imām Ahmād recorded that Ḥudhayfah said, "The Messenger of Allāh ﷺ was asked about the Hour and he said,

«عِلْمُهَا عِنْدَ رَبِّي غَرَّ وَجَلَّ لَا يَجْلِهَا لِرَفْتَهَا إِلَّا مُزَ، وَلَكِنْ سَأُخْبُرُكُمْ بِمَشَارِبِهَا  
وَمَا يَكُونُ بَيْنَ يَدَيْهَا، إِنَّ بَيْنَ يَدَيْهَا فِتْنَةٌ وَهَرْجًا»

*"Its knowledge is with my Lord, the Exalted and Most Honored, none can reveal its time except Him. However, I will tell you about its portents and the signs that precede it. Before it commences, there will be Fitnah (trials) and Harj."*

They asked, 'O Allāh's Messenger! We know the meaning of the *Fitnah*, so what is the *Harj*? He said,

«بِلْسَانِ الْجَبَشِيَّةِ الْقَنْلِ»

*"It means killing, in the Language of the Ethiopians." He then said,*

«وَيُلْقَى بَيْنَ النَّاسِ الشَّاكُرُ، فَلَا يَكَادُ أَحَدٌ يَعْرِفُ أَحَدًا»

*"Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other."<sup>[3]</sup>*

None among the collectors of the six *Sunan* collected this *Hadīth* using this chain of narration. Tāriq bin Shihāb said

<sup>[1]</sup> Ahmad 1:375.

<sup>[2]</sup> Ibn Majah 2:1365.

<sup>[3]</sup> Ahmād 5:389.

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الْمُتَكَبِّرُونَ

قُلْ لَا أَنْمِلُ لِي نَفْسِي تَقْعَدُوا لَأَخْضَرَ إِلَامَشَةَ اللَّهُ وَلَوْ كُنْتُ  
أَغْمَمُ الْغَيْبَ لَا سَتَكْرَتُ مِنَ الْخَيْرِ وَمَا مَسَنِيَ الشَّوْءُ إِنْ  
إِنَّا لَا نَذِيرٌ وَدَشِيرٌ لِقَوْمٍ تَوْمَنُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ  
مِنْ نَفْسٍ وَجَدَّهُ وَجَعَلَ مِنْهَا زَوْجًا لِلِّسْكُنَ إِنَّهَا فَلَمَّا  
تَفَسَّهَا حَمَلَتْ حَمَلًا حَقِيقًا فَأَفْرَتَ يَدَهُ فَلَمَّا أَقْتَلَ دَعَا  
اللَّهَ رَبَّهُمَا لِئِنْ مَا تَيَّنَّا صَلِحَ لِحَالَنَّكُونَ مِنَ الشَّاكِرِينَ ﴿٢﴾  
فَلَمَّا آتَهُمَا صَلِحَ لِحَالًا جَعَلَهُمْ شُرَكَاءَ فِيمَا آتَهُمَا فَعَنِّي  
اللَّهُ عَمَّا يَشْرِكُونَ ﴿٣﴾ أَشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يَخْلُقُونَ  
وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَقْسَمُهُمْ بِنَصْرٍ وَرُوتَ ﴿٤﴾  
وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يَسْتَعِيْكُمْ سَوَاءٌ عَلَيْكُمْ كُرَادَةٌ عَوْنَوْهُمْ  
أَمْ أَسْمَهُ صَنْمُوْنَ ﴿٥﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ  
عِبَادٌ أَمَّا لَكُمْ فَمَا دَعَوْهُمْ فَلَيُسْتَجِبُوا لَكُمْ إِنْ  
كُنْتُمْ صَدِيقِي ﴿٦﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَنْدِرٌ  
يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يَبْصِرُوْنَ بِهَا أَمْ لَهُمْ إِدَانٌ  
يَسْمَعُونَ بِهَا قِيلَ أَدْعُوا شَرَكَاءَ كُمْ كُمْ كَيْدُوْنَ فَلَا يُنْظِرُوْنَ ﴿٧﴾

that the Messenger of Allâh ﷺ kept mentioning the Last Hour [for people kept asking about it], until this Ayah was revealed,

﴿يَسْتَلَوْنَكَ عَنِ السَّاعَةِ أَيَّانَ مَرْسَهَا﴾

¶They ask you about the Hour (Day of Resurrection): "When will be its appointed time?"».<sup>[1]</sup>

An-Nasâ'i collected this Hadîth,<sup>[2]</sup> which has a strong chain. Therefore, this unlettered Prophet ﷺ, the chief of the Messengers and their Seal, Muhammâd, may Allâh's peace and blessings be on him, Muhammâd, the Prophet of mercy, repentance, Al-

Malhâmah (great demise of the disbelievers), Al-Āqib (who came after many Prophets), Al-Muqaffî (the last of a succession) and Al-Hâshîr (below whom will all people be gathered [on the Day of Gathering]) Muhammâd ﷺ who said, as collected in the Sahîh from Anas and Sahl bin Sa'd,

«بَيْنَتِنَا وَالسَّاعَةُ بَعْدَهَا تَيْنَ»

«My sending and the Hour are like this,» and he joined his index and middle fingers.<sup>[3]</sup> Yet, he was commanded to defer knowledge of the Last Hour to Allâh if he was asked about it,

<sup>[1]</sup> At-Tabâri 3:292.

<sup>[2]</sup> An-Nasâ'i in Al-Kubrâ:6:506.

<sup>[3]</sup> Fath Al-Bâri 11:355.

﴿قُلْ إِنَّا عَلِمْهَا عِنْدَ اللَّهِ وَإِنَّكُمْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

«Say : “The knowledge thereof is with Allāh (alone), but most of mankind know not.”»

﴿قُلْ لَا أَنْبِئُ لِيَقِينِي نَعَماً وَلَا ضَرَّاً إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَغْنِمُ الْقَيْبَ لَأَسْتَخْرُثُ مِنَ الْغَيْرِ وَمَا مَسَّنِي الشَّرُّ إِنْ أَنَا إِلَّا نَذِيرٌ وَيَشِيرُ لِقَوْمٍ بِمَوْتِنَّ﴾

«188. Say : “I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.”»

**The Messenger ﷺ does not know the Unseen, and He cannot bring Benefit or Harm even to Himself**

Allāh commanded His Prophet ﷺ to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allāh informs him. Allāh said in another Āyah,

﴿عَلَيْهِ الْقَيْبُ فَلَا يُظْهِرُ عَلَى شَيْءٍ، لَّهُمَا﴾

«(He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.» [72:26]

Ad-Dāḥḥāk reported that Ibn 'Abbās said that,

﴿وَرَأَنَا كُنْتُ أَعْلَمُ الْقَيْبَ لَأَسْتَخْرُثُ مِنَ الْغَيْرِ﴾

«If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth.»

refers to money. In another narration, Ibn 'Abbās commented, “I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from,

﴿وَدَنَا مَسْنَى الْمُؤْمِنِ﴾

«“and no evil should have touched me.”» and poverty would never touch me. <sup>[11]</sup> Ibn Jarīr said, “And others said, This means

<sup>[11]</sup> Ad-Durr Al-Manthūr 3:622.

that if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it.''" 'Abdur-Rahmân bin Zayd bin Aslam also commented on this Āyah;

﴿وَمَا مَسَّنِيَ الشَّرُورُ﴾

«“and no evil should have touched me.”», “I would have avoided and saved myself from any type of harm before it comes.”<sup>[1]</sup> Allâh then stated that the Prophet ﷺ is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers,

﴿فَإِنَّا بَشَّرْتُكَ بِتَقْيِيرٍ يَوْمَ الْآتِيَّاتِ وَنُذِيرُكَ يَوْمَ قَوْمَ الظَّالِمِينَ﴾

«So We have made this (the Qur'ân) easy on your tongue, only that you may give glad tidings to the pious, and warn with it the most quarrelsome of people.» [19:97]

﴿هُوَ الَّذِي خَلَقَكُمْ مِّنْ تُرَىٰ وَجَدَرٍ وَجَعَلَ بَيْنَهَا رَبْوَجَهَا لِيُسْكُنُ إِلَيْهَا فَلَمَّا شَأْنَهَا حَتَّىٰ كَثُرَتْ حَنِيفَةً فَمَرَّتْ بِهِنَّا اُنْتَكَ دَعَوْا اللَّهَ رَبَّهُمَا لَهُنَّ أَفْيَنَا صَلِيلًا لِكُوئِنَّ بَيْنَ اَشْكِرَتْ مِنْهُنَّا مَلَكَتْ مَلِيلًا جَعَلَ لَهُ شَرَكَةً فِيمَا مَانَهُمَا فَعَدَلَ اللَّهُ عَنَّا بِشَرِكَوْنَ﴾

¶189. It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he covered [had sexual relation with] her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allâh, their Lord (saying): “If You give us a Sâlih (good in every aspect) child, we shall indeed be among the grateful.”»

¶190. But when He gave them a Sâlih child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him.»

### All Mankind are the Offspring of Âdam

Allâh states that He has created all mankind from Âdam,

<sup>[1]</sup> At-Tabari 13:302.

peace be upon him, and from Ādām, He created his wife, Ḥawwā' and from them, people started to spread. Allāh said in another Āyah,

﴿يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَّأُنْثَى وَجَعَلْنَاكُمْ شُوَّرًا وَّفَالِيلَ لِتَعْرِفُوا إِنَّ أَحَدَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ﴾

«O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has Taqwā» [49:13], and,

﴿يَأَيُّهَا النَّاسُ أَتَقُولُوا رَبُّكُمُ الَّذِي خَلَقَكُمْ مِّنْ شَوْرٍ وَجَعَلَ فِيهَا زَوْجَهَا﴾

«O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his wife.» [4:1]

In this honorable Āyah, Allāh said;

﴿وَجَعَلَ مِنْهَا زَوْجَهَا لِيُشْكِنَ إِنْتَيَا﴾

«And (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.»

so that he is intimate and compassionate with her. Allāh said in another Āyah,

﴿وَنِنْ مَا بَيْنَ يَدَيْهِ أَنْ خَلَقَ لَكُمْ مِّنْ أَنْثِيَكُمْ أَزْوَاجَكُمْ إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مُّوَدَّةً وَرَحْمَةً﴾

«And among His Signs is this, that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy.» [30:21]

Indeed, there is no intimacy between two souls like that between the spouses. This is why Allāh mentioned that the sorcerer might be able with his trick to separate between a man and his wife [thus indicating the difficulty of separating them in normal circumstances]. Allāh said next,

﴿فَلَمَّا نَسِنَاهَا﴾

«When he covered her» meaning had sexual intercourses with her.

﴿وَحَلَّتْ حَنْدَ خَبِيْنَاهُ﴾

﴿she became pregnant and she carried it about lightly﴾

in reference to the first stage of pregnancy when the woman does not feel pain, for at that time, the fetus will be just a *Nutfah* (the mixture of the male and female discharge), then becomes an '*Alaqah*' (a piece of thick coagulated blood) and then a *Mudghah* (a small lump of flesh).

Allāh said next,

﴿فَمَرَّتْ بِهِ﴾

﴿and she carried it about﴾, she continued the pregnancy, according to Mujāhid.<sup>[1]</sup> It was reported that Al-Hasan, Ibrāhīm An-Nakha'i and As-Suddi said similarly.<sup>[2]</sup> Maymūn bin Mahrān reported that his father said, "She found the pregnancy unnoticeable." Ayyub said, "I asked Al-Hasan about the Āyah,

﴿فَمَرَّتْ بِهِ﴾

﴿and she carried it about﴾ and he said, 'Had you been an Arab, you would know what it means! It means that she continued the pregnancy [through its various stages].'<sup>[3]</sup> Qatādah said,

﴿فَمَرَّتْ بِهِ﴾

﴿and she carried it about (lightly).﴾, means, it became clear that she was pregnant.<sup>[4]</sup> Ibn Jarīr commented, "This Āyah means that the liquid remained, whether she stood up or sat down."<sup>[5]</sup> Al-'Awfi recorded that Ibn 'Abbās said, "The semen remained in, but she was unsure if she became pregnant or not,

﴿فَقَاتَ أَنْتَ﴾

﴿Then when it became heavy﴾, she became heavier with the fetus".<sup>[6]</sup> As-Suddi said, "The fetus grew in her womb."<sup>[7]</sup>

[1] At-Tabari 13:305.

[2] At-Tabari 13:304-305.

[3] At-Tabari 13:304.

[4] At-Tabari 13:305.

[5] At-Tabari 13:304.

[6] At-Tabari 13:305.

[7] At-Tabari 13:305.

﴿ذَعَا أَنَّهُ رَبُّهُمَا لَيْنَ مَا تَبَيَّنَ صَلِيلًا﴾

﴿they both invoked Allāh, their Lord (saying): "If You give us a Ṣālih child,﴾

if he is born human in every respect. Ad-Daḥḥāk said that Ibn 'Abbās commented, "They feared that their child might be born in the shape of an animal!"<sup>[1]</sup> while Abu Al-Bakhtri and Abu Mālik commented, "They feared that their newborn might not be human." <sup>[2]</sup> Al-Hasan Al-Baṣrī also commented, "If You (Allāh) give us a boy."<sup>[3]</sup>

﴿لَتَكُونُنَّ مِنَ الظَّالِمِينَ﴾ فَلَمَّا مَا ظَاهِرُهُمَا صَلِيلًا جَعَلَ لَهُ شَرْكَةً فِيمَا مَا ظَاهِرُهُمَا فَقَدْ عَلِمَ اللَّهُ عَزَّ ذَلِكَ عَنْهُمْ﴾

﴿we shall indeed be among the grateful. But when He gave them a Ṣālih child, they ascribed partners to Him (Allāh) in that which He has given to them. High be Allāh, Exalted above all that they ascribe as partners to Him.﴾ [7:189-190]

Ibn Jarīr recorded that Al-Hasan commented on this part of the Āyah,

﴿جَعَلَ لَهُ شَرْكَةً فِيمَا مَا ظَاهِرُهُمَا﴾

﴿they ascribed partners to Him (Allāh) in that which He has given to them﴾

"This occurred by followers of some religion, not from Ādām [or Ḥawwā]."<sup>[4]</sup>

Al-Hasan also said, "This Āyah refers to those among the offspring of Ādām who fell into Shirk,"

﴿جَعَلَ لَهُ شَرْكَةً فِيمَا مَا ظَاهِرُهُمَا﴾

﴿they ascribed partners to Him (Allāh) in that which He has given to them.﴾<sup>[5]</sup>

Qatādah said, "Al-Hasan used to say that it refers to the Jews and Christians. Allāh gave them children, and they turned

<sup>[1]</sup> At-Tabari 13:306.

<sup>[2]</sup> At-Tabari 13:306.

<sup>[3]</sup> At-Tabari 13:306.

<sup>[4]</sup> At-Tabari 13:314.

<sup>[5]</sup> At-Tabari 13:314.

سورة العنكبوت ١٧٦

إِنَّ وَلِيَّ أَلَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ سُرُّ الْمُصْلِحِينَ ﴿١﴾  
 وَالَّذِينَ نَدْعُونَ مِنْ دُونِهِ لَا يُسْتَطِعُونَ نَصْرَكُمْ وَلَا  
 أَنْفُسُهُمْ يَصْرُونَ ﴿٢﴾ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُو  
 وَرَبِّهِمْ يُنْظَرُونَ إِلَيْكُوهُمْ لَا يَقِيرُونَ ﴿٣﴾ حُذِّرُ الْغَوَافِرُ  
 بِالْعُرْفِ وَأَغْرِضُ عَنِ الْمُجْتَهِلِينَ ﴿٤﴾ وَلَمَّا يَرْغَلُكُمْ مِنَ  
 الشَّيْطَانِ نَزَعُ فَأَسْتَعِدُ بِالْمَلَائِكَةِ سَجِّعُ عَلَيْهِ ﴿٥﴾ إِنَّ  
 الَّذِينَ أَنْقَوْا إِذَا مَسَّهُمْ طَلْقٌ مِّنَ السَّيْطَانِ تَذَكَّرُوا  
 فَإِذَا هُمْ مُبَصِّرُونَ ﴿٦﴾ وَلَيَخُونُهُمْ يَمْدُودُونَهُمْ فِي الْفَيْمَةِ  
 لَا يُقْصِرُونَ ﴿٧﴾ وَإِذَا مَتَّ أَتَهُمْ بِثَائِرٍ قَالُوا لَوْلَا أَجْتَبَيْتَهَا  
 قُلْ إِنَّمَا أَتَيْتُكُمْ مَا يُوْحَى لَكُمْ مِّنْ رَبِّي هَذِهِ أَبْصَارُ مِنْ رَبِّكُمْ  
 وَهُدَىٰ وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨﴾ وَإِذَا فَرِيَتِ الْقُرْمَانَ  
 فَأَسْتَعِمُوْهُهُ وَأَنْصِشُوا لَعْلَكُمْ تَرْحَمُونَ ﴿٩﴾ وَإِذَا كَرِرْتَكَ  
 فِي نَفْسِكَ تَضَرَّعًا حَيْفَةً وَدُونَ الْجَهَرِ مِنَ الْقَوْلِ يَا لَفَدُو  
 وَالْأَصَابِيلِ وَلَا تَكُنْ مِّنَ الْقَفَلِينَ ﴿١٠﴾ إِنَّ الَّذِينَ عَدَرَبَلَكَ  
 لَا يُسْتَكِنُونَ عَنْ عِبَادَتِهِ وَيُسْتَحْوِنُهُهُ وَلَهُ يَسْجُدُونَ ﴿١١﴾

For cases, Allâh said

﴿وَلَقَدْ زَرَنَا النَّاسَةَ الْأُنْثَيَ يَسْبِيحَ﴾

«And indeed We have adorned the nearest heaven with lamps»

It is well-known that the stars that were made as lamps in the sky are not the same as the shooting missiles that are thrown at the devils [mentioned later in the Ayah]. There are similar instances in the Qur'ân. Allâh knows best.

﴿أَبْشِرُوكَمَا لَا يَخْلُقُ شَيْئًا وَمَمْ بَلْلَهُونَ ﴿١﴾ وَلَا يُسْتَطِعُونَ لَمْ يَنْفِرُوكَلَا أَنْفُسُهُمْ يَنْفِرُوكَ  
 وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ لَا يَسْتَعِمُونَ سَوَاءٌ عَيْنَكَ أَدْعَوْهُمْ أَمْ أَشَدَّ صَبَرْتُونَ ﴿٢﴾ إِنَّ الَّذِينَ

them into Jews and Christians.” <sup>[1]</sup>

The explanations from Al-Hasan have authentic chains of narration leading to him, and certainly, it is one of the best interpretations. This Ayah should therefore be understood this way, for it is apparent that it does not refer to Âdam and Hawâ', but about the idolators among their offspring. Allâh mentioned the person first [Âdam and Hawwâ'] and then continued to mention the species [mankind, many of whom committed Shirk]. There are similar cases in the Qur'ân.

<sup>[1]</sup> At-Tabari 13:315.

تَنْعَرُتْ مِنْ دُونِ اللَّهِ يَعْلَمُ أَنَّ الْكُلَّ مَا فَيَذْعُفُهُمْ نَلْبِسُهُمْ لَكُلَّهُ إِنْ كُثُرَ صَدِيقُنَّ<sup>نَّ</sup>  
اللَّهُمَّ أَرْجُلٌ يَمْشُوْنَ يَهُا أَرْ لَهُمْ أَعْيُنٌ يَقِيرُوْنَ يَهُا أَمْ لَهُمْ مَأْذَنٌ  
يَمْسُوْنَ يَهُا قُلْ أَذْعُوا شَرَكَاهُمْ كُلُّمْ كَيْدُونَ فَلَا نُنْظِرُوْنَ<sup>نَّ</sup> إِنَّ رَبَّنِيْ اللَّهِ تَرَكَتْ وَهُوَ  
يَتَوَلَّ الصَّالِحِيْنَ<sup>نَّ</sup> وَالَّذِيْنَ تَنْعَرُونَ مِنْ دُونِهِ لَا يَسْتَطِيْعُوْنَ نَصْرَكُلَّمْ وَلَا أَنْشَهُمْ  
يَصْرُوْنَ<sup>نَّ</sup> وَلَمَّا تَنْعَرُهمْ إِلَى الْمَنَّ لَا يَسْمَعُوْنَ وَلَرَبُّهُمْ يَنْظُرُوْنَ إِلَيْكَ وَهُمْ لَا  
يَقِيرُوْنَ<sup>نَّ</sup>

﴿191. Do they attribute as partners to Allāh those who created nothing but they themselves are created?﴾

﴿192. No help can they give them, nor can they help themselves.﴾

﴿193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.﴾

﴿194. Verily, those whom you call upon besides Allāh are servants like you. So call upon them and let them answer you if you are truthful.﴾

﴿195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say: "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite!﴾

﴿196. Verily, my protector is Allāh Who has revealed the Book (the Qur'ān), and He protects the righteous.﴾

﴿197. And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves.﴾

﴿198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not."﴾

### Idols do not create, help, or have Power over Anything

Allāh admonishes the idolators who worshipped idols, rivals and images besides Him, although these objects were created by Allāh, and neither own anything nor can they bring harm or benefit. These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see. Those who worship these objects are better than

they are, for they hear see and have strength of their own. Allāh said,

﴿أَيُّتُرُ كُوْنُ مَا لَا يَعْلَمُ شَيْئًا وَمَمْ يَعْلَمُونَ﴾

«Do they attribute as partners to Allāh those who created nothing but they themselves are created?»

meaning, 'Do you associate with Allāh others that neither create, nor have power to create anything?' Allāh said in another Āyah,

﴿يَأَيُّهَا النَّاسُ هُنَّ بَشَرٌ مِّثْلُكُ فَإِنْ شَاءُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَنْ يَخْلُقُوا لَهُ إِنَّكُمْ أَنْجَحُمُ مَا تَدْعُونَ وَلَوْ أَجْتَمَعُوكُمْ إِلَيْهِمُ الْأَذْكَارُ شَيْئًا لَا يَسْتَقِدُوهُ وَمَنْ هُنْ مُفْعَلُكُ الْأَكَالِبُ وَالظَّلَوْبُ مَا فَكَرُورُوا اللَّهُ حَقًّا قَدْرَرُوا إِنَّ اللَّهَ لَغَوِيٌّ عَنِّيْزٌ﴾

«O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allāh His rightful estimate. Verily, Allāh is All-Strong, Almighty» [22:73-74].

Allāh states that if all false gods of the disbelievers gather their strength, they would not be able to create a fly. Rather, if the fly steals anything from them, no matter how insignificant, and flew away, they would not be able to retrieve it. Therefore, if an object is this weak, how can it be worshipped and invoked for provisions and aid? This is why Allāh said,

﴿لَا يَعْلَمُ شَيْئًا وَمَمْ يَعْلَمُونَ﴾

«... who created nothing but they themselves are created?»

these worshipped objects themselves were created and made. Prophet Ibrāhīm Al-Khalil proclaimed,

﴿أَنْتُمْ نَحْنُ الْمُصْنَعُونَ﴾

«Worship you that which you (yourselves) carve?» [37:95]

Allāh said next,

﴿وَلَا يَسْتَطِعُونَ لَمَمْ نَصْرَرُ﴾

﴿No help can they give them﴾ those who worship them,

﴿وَلَا أُنْهِمْ بِنَصْرَتِكُمْ﴾

﴿nor can they help themselves﴾ nor are they able to aid themselves against those who seek to harm them. For instance, Allāh's Khalil, peace be upon him, broke and disgraced the idols of his people, just as Allāh said he did,

﴿فَقَعَ عَلَيْهِمْ ضَرَّاً بِالْيَمِينِ﴾

﴿Then he turned upon them, striking (them) with (his) right hand,﴾ [37:93] and,

﴿فَجَاهُهُمْ جُدُّا إِلَّا كَيْرَامُ لَمْ يَنْهَا إِلَيْهِ يَرْجُونَ﴾

﴿So he broke them to pieces, (all) except the biggest of them, that they might turn to it.﴾ [21:58]

Mu'ādh bin 'Amr ibn Al-Jamūh and Mu'ādh bin Jabal, may Allāh be pleased with both of them, were still young when they embraced Islām after the Messenger of Allāh ﷺ came to Al-Madinah. So they were attacking the idols of the idolators at night, breaking, disfiguring them and using them as fuel for needy widows. They sought to give a lesson to their people to make them aware of their error. 'Amr bin Al-Jamūh, who was one of the chiefs of his people, had an idol that he used to worship and perfume. The two Mu'ādhs used to go to that idol, turn it on its head and tarnish it with animal waste. When 'Amr bin Al-Jamūh would see what happened to his idol, he would clean it, perfume it and leave a sword next to it, saying, "Defend yourself." However, the two young men would repeat their actions, and he would do the same as before. Once, they took the idol, tied it to a dead dog and threw it in a well while tied to a rope! When 'Amr bin Al-Jamūh saw this, he knew that his religion was false and said, "By Allāh! Had you been a god who has might, you would not end up tied to a dog on a rope!" 'Amr bin Al-Jamūh embraced Islām, and he was strong in his Islām. He was later martyred during the battle of Uhud, may Allāh be pleased with him, give him pleasure. and grant him Paradise as his dwelling. Allāh said,

﴿وَإِنْ تَدعُهُمْ إِلَى الدِّينِ لَا يَتَّبِعُونَ﴾

﴿And if you call them to guidance, they follow you not.﴾

Allâh says, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them. Ibrâhîm, peace be upon said,

﴿يَأَبْلَغُ لِمَ قَدْ مَا لَا يَسْمَعُ لَا يَبْصِرُ لَا يَعْنِي عَنْكُ شَيْءًا﴾

﴿“O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?”﴾ [19:42]

Next, Allâh states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers. Allâh said next,

﴿قُلْ أَذْهَرُوا شُرَكَاهُمْ﴾

﴿Say: “Call your (so-called) partners (of Allâh)﴾

invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort,

﴿إِنَّ وَلِيَّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَنْزَلُ الْمُنَبِّهِينَ﴾

﴿Verily, my protector is Allâh Who has revealed the Book (the Qur’ân), and He protects the righteous.﴾

Allâh’s support is sufficient and He will suffice for me, He is My supporter, I trust in Him and take refuge with Him. He is my protector, in this life and the Hereafter, and the protector of every righteous believer after me. Similarly, the people of Hûd said,

﴿إِنْ شَوْلٌ إِلَّا أَغْرَىكَ بَعْشَ مَا لَهُنَا يَسْرُوُ قالَ إِنِّي أَشْهُدُ اللَّهَ وَأَشْهُدُرَا أَقِيْ بَرِيَّةَ وَتَنَا شَرِيكُونَ ﴿٤٦﴾ مِنْ دُونِهِ فَكَيْدُونِي جِئْنَا ثُمَّ لَا نَظَرُونِ ﴿٤٧﴾ إِنِّي تَوَكَّلُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا يَنِي دَائِيَةً إِلَّا هُوَ مَاجِدٌ يَنْاصِيَهُ إِنِّي رَبِّي عَلَى صَرْطَلِ شَنْتَنِي ﴿٤٨﴾﴾

﴿“All that we say is that some of our gods have seized you with evil (madness).” Hûd replied: “I call Allâh to witness, and bear you witness that I am free from that which you ascribe [as partners in worship, with Him (Allâh)]. So plot against me, all of you, and give me no respite. I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a path

that is straight» [11:54-56].

Ibrâhîm Al-Khalil proclaimed (to his people),

﴿أَفَمُشَرٌّ مَا كُنْتَ تَبْدِلُونَ ﴾ ۚ ۖ أَنْتَ رَبَّ الْكَوْكَبِينَ ۖ فَإِنَّمَا عَذْرٌ لِنِسْكَنِ رَبِّ الْمَلَكَيْنِ ۖ إِنَّمَا يُخَافُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ﴾ [26:75-78]

«Do you observe that which you have been worshipping, You and your ancient fathers. Verily, they are enemies to me, save the Lord of all that exists. Who has created me, and it is He Who guides me.”» [26:75-78]

He also said to his father and his people,

﴿إِنِّي بِرَبِّهِ مِنَّا نَعْبُدُونَ ۖ إِنَّمَا يُخَافُ مَنِ اتَّخَذَ سَبِيلَنَا ۖ وَجَعَلَهَا كِلَّةً بِأَيْمَانِنَا ۖ عَيْنَاهُ ۖ لَعَلَّهُمْ يَرْجِعُونَ ۚ﴾

«“Verily, I am innocent of what you worship. Except Him Who did create me; and verily, He will guide me.” And he made it a legacy lasting among his offspring, that they may turn back (to Allâh).» [43:26-28]

Allâh said here,

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۝﴾

«Verily, those whom you call upon besides Allâh»

until the end of the Âyah, reiterating what has been said earlier, but He uses direct speech this time,

﴿لَا يَسْطِيعُونَ نَصْرَكُمْ وَلَا أَنْتُمْ يَنْصُرُونَ ۝﴾

«cannot help you nor can they help themselves.»

The Âyah,

﴿وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُونَ وَقَرَبَنَّمِ يَنْظَرُونَ إِلَيْكَ وَهُمْ لَا يَبْصِرُونَ ۝﴾

«And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.»

is similar to another Âyah,

﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُونَ دُعَائَكُمْ ۝﴾

«If you invoke (or call upon) them, they hear not your call.» [35:14].

Allâh said next,

﴿وَرَبِّنَمْ يُتَلَوَّنُ إِلَيْكَ وَهُمْ لَا يَبْصُرُونَ﴾

﴿and you will see them looking at you, yet they see not.﴾

meaning, they have eyes that stare as if they see, although they are solid. Therefore, the Āyah treated them as if they had a mind [saying, Tarâhum, instead of Tarâha], since they are made in the shape of humans with eyes drawn on them.

﴿فَنُذِّهُ الْقُوَّةُ وَأَنْزَلَ بِالْقُرْبِ وَأَغْرِضَ عَنِ الْمُتَهَلِّكِ ﴿١٩﴾ وَإِنَّا يَرَعَّنُكُمْ مِّنَ الشَّيْطَانِ نَسْعَ﴾  
﴿فَاسْتَوْدُ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلَيْكُمْ ﴾

﴿199. Show forgiveness, enjoin Al-'Urf (the good), and turn away from the foolish (don't punish them).﴾

﴿200. And if an evil whisper comes to you from Shaytân, then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.﴾

## Showing Forgiveness

'Abdur-Râhmân bin Zayd bin Aslam commented on Allâh's statement,

﴿فَنُذِّهُ الْقُوَّةُ﴾

﴿Show forgiveness﴾ "Allâh commanded [Prophet Muhammâd ﷺ] to show forgiveness and turn away from the idolators for ten years. Afterwards Allâh ordered him to be harsh with them."<sup>[1]</sup>

And more than one narration from Mujâhid says, "From the [bad] behavior and actions of the people, of those who have not committed espionage."<sup>[2]</sup> And Hâshim bin 'Urwah said that his father said, "Allâh ordered Allâh's Messenger ﷺ to pardon the people for their behavior."<sup>[3]</sup> And in one narration, "pardon what I have allowed you of their behavior."

In *Şâhîh Al-Bukhâri* it is recorded that Hishâm reported from his father 'Urwah from his brother 'Abdullâh bin Az-Zubayr who said; "[The Āyah];

﴿فَنُذِّهُ الْقُوَّةُ﴾

﴿Show forgiveness﴾ was only revealed about the peoples [bad]

<sup>[1]</sup> At-Tabârî 13:328.

<sup>[2]</sup> At-Tabârî 13:327.

<sup>[3]</sup> At-Tabârî 13:327.

character.”<sup>[1]</sup>

There is a narration from Mughirah from Hishām from his father from Ibn 'Umar; and another from Hishām from his father from 'Āishah, both of whom said similarly. <sup>[2]</sup> And Allāh knows best.

Ibn Jarīr and Ibn Abi Ḥātim recorded that Yūnus said that Sufyān bin 'Uyaynah narrated that Umayah said, “When Allāh, the Exalted and Most Honored, revealed this Āyah,

﴿خُذْ الْفَتْنَ وَأْنِئْ بِالْمُرْفَ وَأَعْرِضْ عَنِ التَّهْلِيلِ﴾

«Show forgiveness, enjoin Al-'Urf (what is good), and turn away from the foolish»

to His Prophet, the Messenger of Allāh ﷺ asked,

«مَا مَذَا يَا جِبْرِيلُ؟»

“What does it mean, O Jibril?” Jibril said, ‘Allāh commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut theirs with you.”<sup>[3]</sup>

Al-Bukhāri said, “Allāh said,

﴿خُذْ الْفَتْنَ وَأْنِئْ بِالْمُرْفَ وَأَعْرِضْ عَنِ التَّهْلِيلِ﴾

«Show forgiveness, enjoin Al-'Urf and turn away from the ignorant».

‘Al-'Urf’, means, righteousness.” Al-Bukhāri next recorded from Ibn 'Abbās that he said, “Uyaynah bin Hiṣn bin Hudhayfah stayed with his nephew Al-Hur bin Qays, who was among the people whom 'Umar used to have near him, for 'Umar used to like to have the reciters of the Qur'ān (who memorized it) near him and would listen to their opinion, regardless of whether they were old or young men. Uyaynah said to his nephew, ‘O my nephew! You are close to this chief ('Umar), so ask for permission for me to see him.’ Al-Hur said ‘I will ask him for you,’ and he asked 'Umar for permission for

<sup>[1]</sup> *Fath Al-Bāri* 8:155.

<sup>[2]</sup> *Fath Al-Bāri* 8:156.

<sup>[3]</sup> At-Tabari 6:154 and Ibn Abi Ḥātim 5:1638. Its chain is not connected. Ibn Kathir said that it was recorded by others with a connected chain, and Ar-Risāfī considered it authentic.

'Uyaynah to meet him, and 'Umar gave him permission. When 'Uyaynah entered on 'Umar, he said, 'O Ibn Al-Khaṭṭâb! You neither give to us sufficiently nor rule with justice between us.' 'Umar became so angry that he almost punished 'Uyaynah. However, Al-Ḥur said, 'O Chief of the Faithful! Allâh, the Exalted, said to His Prophet ﷺ,

﴿خُذِ الْعَفْوَ وَلَا تُغْرِبْ عَنِ الْمُتَهَاجِبِ﴾

﴿Show forgiveness, enjoin Al-'Urf, and turn away from the foolish﴾

Verily this man ('Uyaynah) is one of the fools!' By Allâh, 'Umar did not do anything after he heard that Âyah being recited, and indeed, he was one who adhered to the Book of Allâh, the Exalted and Most Honored."<sup>(11)</sup> Al-Bukhâri recorded this *Hadîth*.

Some scholars said that people are of two kinds, a good-doer, so accept his good doing and neither ask him more than he can bear nor what causes him hardship. The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If he still insists on evil, becomes difficult and continues in his ignorance, then turn away from him, so that your ignoring him might avert his evilness. Allâh said in other instances,

﴿أَقْرَعْ بِالَّذِي هِيَ أَحْسَنُ السَّيِّئَةَ مَنْ أَلْفَمْ بِمَا يَصْنُورُكَ﴾ وَقُلْ رَبِّنَا أَعُوذُ بِكَ بْنَ هَرَيْثَةَ  
﴿أَفَبَنِيَنِ﴾ وَأَعُوذُ بِكَ أَنْ يَجْعَلُونِي  
﴿وَأَعُوذُ بِكَ أَنْ يَأْتِيَنِي﴾

﴿Repel evil with that which is better. We are best-acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâṭîn (devils). And I seek refuge with You, My Lord! lest they should come near me."﴾[23:96-98]

and,

﴿وَلَا شَوَّى لِلْسَّنَةُ وَلَا السَّيِّئَةُ أَدْفَعْ بِالَّذِي هِيَ أَحْسَنُ فَإِذَا الَّذِي يَتَنَكَّرْ وَيَتَنَاهُ عَذَّابُهُ كَانَهُ  
وَلِلْحَبِيبِ﴾ وَمَا يَلْقَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يَلْقَهَا إِلَّا ذُرْ حَقْلَ عَظِيمٍ  
﴿﴾

﴿The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom

<sup>(11)</sup> *Fath Al-Bâri* 8:155.

and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion in this world.» [41:34-35]

in reference to the advice contained in these Āyāt,

﴿وَإِنَّا يَرْعَلُكَ مِنَ الشَّيْطَنِ نَعْزَلُ فَأَسْتَعِذُ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

«And if an evil whisper from Shayṭān tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower» [41:36].

Allāh said in this honorable Sūrah,

﴿وَإِنَّا يَرْعَلُكَ مِنَ الشَّيْطَنِ نَعْزَلُ فَأَسْتَعِذُ بِاللَّهِ إِنَّهُ سَمِيعُ عَلِيمٌ﴾

«And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.» [7:200]

These three instances in the Qur'ān, in Sūrahs Al-A'rāf, Al-Mu'minūn and As-Sajdah, are unique in the Qur'ān. Allāh encourages lenient treatment of evil doers, for this might deter them from persistence in their evil, Allāh willing,

﴿فَإِذَا أَلَّى اللَّهِيْ بِيْتَكَ وَبَيْتَهُ عَذَّابَهُ كَانَهُ وَلَئِنْ حَيَّتِهُ﴾

«then verily he, between whom and you there was enmity, (will become) as though he was a close friend» [41:34].

Allāh also encourages seeking refuge with Him from the devils of the Jinn. The devil will not be deterred if one is lenient with him, because he seeks your destruction and total demise. The devil to you, O mankind, is an open enemy, just as he was for your father before you.

Ibn Jarīr said, while explaining Allāh's statement,

﴿وَإِنَّا يَرْعَلُكَ مِنَ الشَّيْطَنِ نَعْزَلُ﴾

«And if an evil whisper comes to you from Shayṭān», “If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him

﴿فَأَسْتَعِذُ بِاللَّهِ﴾

«then seek refuge with Allāh.» Allāh commands here to seek refuge with Him from the devil's whispers,

﴿إِنَّمَا سَمِعُوا لِكْلَمَةً﴾

﴿Verily, He is All-Hearer, All-Knower.﴾ Allāh hears the ignorance that the fools subject you to, your seeking refuge with Him from the devil's whispers, and the rest of the speech of His creation; none of it escapes His knowledge. He knows what drives the lures of the devil away from you, as well as, the rest of what His creatures do.”<sup>[1]</sup>

We mentioned the Ḥadīths concerning *Isti'ādhah* (seeking refuge with Allāh) in the beginning of this *Tafsīr*, so we do not need to repeat them here.

﴿إِنَّ الَّذِينَ آتَوْا إِذَا مَسَّهُمْ كُلُّ يَقْتُلُهُمْ نَذَرُوا فَإِذَا هُمْ تَبَيَّنُونَ  
وَلَخُونُهُمْ بِمَا دُرْدُونَ فِي الْفَيْرَأَ لَا يُقْصِرُونَ﴾

﴿201. Verily, those who have *Taqwā*, when an evil thought comes to them from *Shaytān*, they remember (Allāh), and (indeed) they then see (aright).﴾

﴿202. But (as for) their brothers (the devils' brothers) they (the devils) plunge them deeper into error, and they never stop short.﴾

### The Whispering of *Shaytān* and the People of *Taqwā*

Allāh mentions His servants who have *Taqwā*, obeying His orders, and avoid what He forbade:

﴿إِذَا مَسَّهُمْ﴾

﴿when comes to them﴾ an evil thought, or anger, or the whispers of *Shaytān* cross their mind, or intend to err, or commit an error,

﴿نَذَرُوا﴾

﴿they remember﴾ Allāh's punishment, as well as, His tremendous reward. They remember Allāh's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

﴿فَإِذَا هُمْ تَبَيَّنُونَ﴾

<sup>[1]</sup> At-Tabari 13:332.

﴿and (indeed) they then see (aright)﴾ they become aright and aware of the error of their ways.

### A Brethren of Devils among Mankind lure to Falsehood

Allāh said next,

﴿وَلِتَنْهَمُ بِمَذْدُونَهُمْ﴾

﴿But (as for) their brothers they plunge them deeper﴾ in reference to the devils' brothers among mankind. Allāh said in another Āyah,

﴿هُوَ الَّذِينَ كَانُوا يُخَوِّنُ أَشَيْطِينَ﴾

﴿Verily, the spendthrifts are brothers of the Shayātīn﴾ [17:27] for they are followers of the Shayātīn, who listen to them and obey their orders.

﴿بِمَذْدُونَهُمْ فِي أَفْيَ﴾

﴿They plunge them deeper into error﴾ the devils help them commit sins, making this path easy and appealing to them

﴿لَا يُقْسِرُونَ﴾

﴿and they never stop short﴾ for the devils never cease inciting mankind to commit errors. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَلِتَنْهَمُ بِمَذْدُونَهُمْ فِي أَفْيَ لَا يُقْسِرُونَ﴾

﴿But (as for) their brothers they plunge them deeper into error, and they never stop short.﴾

"Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them."<sup>[1]</sup> Therefore,

﴿لَا يُقْسِرُونَ﴾

﴿they never stop short﴾ refers to the devils getting tired or stopping their whispering. Allāh said in another Āyah,

﴿أَلَّا تَرَ أَنَّا أَرْسَلْنَا أَشَيْطِينَ عَلَى الْكُفَّارِ تُرْزِقُهُمْ أَذًانَ﴾

﴿See you not that We have sent Shayātīn against the

<sup>[1]</sup> At-Tabari 13:338.

*disbelievers to push them to do evil» [19:83]*

persistently luring the disbelievers to commit evil, according to Ibn 'Abbâs and others.<sup>[1]</sup>

﴿وَإِذَا لَمْ تُأْتُهُم بِّيَّنَاتِنَا قُلْ إِنَّمَا أَنْتُمْ مَا يُوعَدُ إِلَكُمْ بِئْسَاءُ رَبُّكُمْ  
مِّنْ زَرِيعِكُمْ وَمَنْكُمْ وَرَحْمَةُ رَبِّكُمْ يُقْرَبُونَ﴾

¶203. *And if you do not bring them a miracle, they say : "Why have you not brought it?" Say : "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."»*

### Idolators ask to witness Miracles

'Ali bin Abi Tâlîhah reported that Ibn 'Abbâs commented on Allâh's statement,

﴿قَالُوا لَزَلَّا أَنْجَيْتَهُمْ﴾

¶*they say, "Why have you not brought it?"»*

"They say, 'Why have you not received a miracle'", or, "Why have you not initiated or made it?"<sup>[2]</sup> Ibn Jarîr reported that, 'Abdullâh bin Kathîr said that Mujâhid said about Allâh's statement,

﴿وَرَأَنَا لَمْ تُأْتُهُم بِّيَّنَاتِنَا﴾

¶*And if you do not bring them a miracle, they say : "Why have you not brought it?"»*

"They say, 'Produce a miracle of your own.'"<sup>[3]</sup> Qatâdah, As-Suddî, 'Abdur-Râhmân bin Zayd bin Aslam and Ibn Jarîr agreed with this.<sup>[4]</sup> Allâh said next,

﴿وَرَأَنَا لَمْ تُأْتُهُم بِّيَّنَاتِنَا﴾

¶*And if you do not bring them an Âyah» a miracle or a sign.* Similarly, Allâh said,

[1] At-Tabâri 18:252.

[2] At-Tabâri 13:341.

[3] At-Tabâri 13:341.

[4] At-Tabâri 13:341-342.

﴿إِنَّا نَنْزَلُ عَلَيْهِ مِنَ السَّمَاءِ مَا يَرَى فَلَمَّا أَتَتْهُمْ لَمَّا حَضَرُوهُنَّ﴾

﴿If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴾ [26:4]

The pagans asked the Prophet, why did you not strive hard to bring us an Āyah (miracle) from Allāh so that we witness it and believe in it. Allāh said to him,

﴿قُلْ إِنَّا أَنْعَمْنَا بُشْرَى لِكَ مِنْ رَبِّكَ﴾

﴿Say: "I but follow what is revealed to me from my Lord."﴾

I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allāh sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allāh is Most Wise, the All-Knower.

Allāh next directs the servants to the fact that this Qur'ān is the most powerful miracle, clearest evidence and most true proof and explanation, saying,

﴿هَذَا بَصَارَةٌ مِّنْ رَّبِّكُمْ وَهَذِهِ دَرِجَاتٌ لِّتَوَرَّ تَقْتَصِرُونَ﴾

﴿This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.﴾

﴿وَإِذَا قِرِئَ الْقُرْآنُ فَاتَّسِعُوا لَمَّا وَأْتَيْتُمُوا لَهُمْ تُرَحِّمُونَ﴾

﴿204. So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy.﴾

### The Order to listen to the Qur'ān

After Allāh mentioned that this Qur'ān is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'ān when it is recited, in respect and honor of the Qur'ān. This is to the contrary of the practice of the pagans of Quraysh, who said,

﴿لَا تَسْتَعِنُوا بِلِلَّهِ الْقُرْآنَ وَاللَّهُ فِيهِ﴾

﴿"Listen not to this Qur'ān, and make noise in the midst of its (recitation)"﴾ [41:26].

Ibn Jarīr reported that Ibn Mas'ud said; "We would give Salāms to each other during Ṣalāh. So the Āyah of Qur'ān was revealed;

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لِهِ﴾

﴿When the Qur'ân is recited, then listen to it.﴾

﴿وَأَذْكُرْ رَبَّكَ فِي نَقْلِكَ تَضَرُّعاً وَخِفْفَةً وَدُونَ الْجَهْرِ مِنَ الْقُولِ بِالشُّدُّ وَالْأَسَالِ وَلَا تَكُنْ  
مِّنَ الظَّاهِرِ﴾ ١٩٦ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكِنُونَهُ عَنْ عِيَادَتِهِ وَرَسِّعُونَهُ وَلَمْ  
يَسْجُدُوكُ ﴿١٩٧﴾

﴿205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful.﴾

﴿206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him.﴾

### Remembering Allâh in the Mornings and Afternoons

Allâh ordains that He be remembered more often in the mornings and the afternoons. Just as He ordered that He be worshipped during these two times when He said,

﴿وَسَيِّئَ بِعَنْدِ رَبِّكَ قَبْلَ طُلُّعِ الْشَّمْسِ وَرَبَّلَ الْغَرَبِ﴾

﴿And glorify the praises of your Lord, before the rising of the sun and before (its) setting.﴾ [50:39]

Before the night of *Isrâ'*, when the five daily prayers were ordained, this Ayah was revealed in Makkah ordering that Allâh be worshipped at these times, Allâh said next,

﴿تَضَرُّعاً وَخِفْفَةً﴾

﴿humbly and with fear﴾ meaning, remember your Lord in secret, not loudly, with eagerness and fear. This is why Allâh said next,

﴿وَدُونَ الْجَهْرِ مِنَ الْقُولِ﴾

﴿and without loudness in words.﴾ Therefore, it is recommended that remembering Allâh in *Dhikr* is not performed in a loud voice. When the Companions asked the Messenger of Allâh, "Is our Lord close, so that we call Him in secret, or far, so that we raise our voices?" Allâh sent down the verse,

﴿إِنَّمَا سَأَلَكُمْ عِبَادُكُمْ عَنِ الْقَرِيبِ أَجِبْتُ دَعْوَةَ الْمُدْعَى إِذَا دَعَاهُمْ﴾

«And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).» [2:186] <sup>[1]</sup>

In the Two Ṣaḥīḥs, it is recorded that Abu Mūsā Al-Ash'ari said, “The people raised their voices with *Du'a'* (invoking Allāh) while travelling. The Prophet ﷺ said to them,

«إِنَّمَا أَهِبُّ النَّاسُ ارْبَغُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَذَعُونَ أَصْمَمَ وَلَا غَائِيَا إِنَّ الَّذِي تَذَعُونَهُ سَمِيعٌ قَرِيبٌ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عَنْقِ رَاجِلِهِ»

«O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal.» <sup>[2]</sup>

These texts encourage the servants to invoke Allāh in *Dhikr* often, especially in the mornings and afternoons, so that they are not among those who neglect remembering Him. This is why Allāh praised the angels who praise Him night and day without tiring,

﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكُمْ لَا يَنْكِرُونَ عَنِ عِبَادِيْهِمْ﴾

«Surely, those who are with your Lord (i.e., angels) are never too proud to perform acts of worship to Him»

Allāh reminded the servants of this fact so that they imitate the angels in their tireless worship and obedience of Allāh. Prostration, here, upon the mention that the angels prostrate to Allāh is legitimate. A *Hadīth* reads;

«لَا تَضْطَرُونَ كَمَا تُضْطَرُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا يَتَمَّمُ الصَّفَوْفَ الْأَوَّلَ فَالْآخِرَ وَيَتَرَاضُونَ فِي الصَّفَّ»

«Why not you stand in line (for the prayer) like the angels stand in line before their Lord? They continue the first then the

<sup>[1]</sup> This narration is recorded by Ibn Abi Ḥātim with a weak chain of narrators. There are other texts to support its meaning.

<sup>[2]</sup> *Fath Al-Bārī* 6:157 and *Muslim* 4:2077

*next lines and they stand close to each other in line.*<sup>[1]</sup>

This is the first place in the Qur'ān where it has been legitimized – according to the agreement of the scholars – for the readers of the Qur'ān, and those listening to its recitation, to perform prostration.

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<sup>[1]</sup> Muslim 1 :322.

# **The *Tafsīr* of *Sūrat Al-Anfāl* (Chapter - 8)**

## **Which was revealed in Al-Madinah**



There are seventy-five *Ayāt* in this *Sūrah*. The word count of this *Sūrah* is one thousand, six hundred and thirty-one words and its letters number five thousand, two hundred and ninety-four.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh the Most Gracious, the Most Merciful*

¶1. They ask you about Al-Anfāl (the spoils of war). Say: "Al-Anfāl are for Allāh and the

*Messenger." So have Taqwā of Allāh and settle all matters of difference among you, and obey Allāh and His Messenger, if you are believers.♦*

## **Meaning of *Anfäl***

Al-Bukhāri recorded that Ibn ‘Abbās said, “Al-Anfāl are the

spoils of war." Al-Bukhāri also recorded that Sa'īd bin Jubayr said, "I said to Ibn 'Abbās, 'Sūrat Al-Anfāl?' He said, 'It was revealed concerning (the battle of) Badr.'" <sup>[1]</sup> 'Ali bin Abi Ṭalhah reported, as Al-Bukhāri recorded from Ibn 'Abbās without a chain of narration, that Ibn 'Abbās said, "Al-Anfāl are the spoils of war; they were for the Messenger of Allāh ﷺ, and none had a share in them." <sup>[2]</sup> Similar was said by Mujāhid, Ikrimah, 'Atā', Ad-Dahhāk, Qatādah, 'Atā' Al-Khurāsāni, Muqātil bin Hayyān, 'Abdur-Rahmān bin Zayd bin Aslam and several others. <sup>[3]</sup> It was also said that the *Nafl* (singular for *Anfāl*) refers to the portion of the spoils of war that the commander gives to some of the fighters after dividing the bulk of the spoils. It was also said that *Anfāl* refers to the *Khumus*; one-fifth of the captured goods after four-fifths are divided [between the fighters]. It was also said that the *Anfāl* refers to the *Fay'*, the possessions taken from the disbelievers without fighting, and the animals, servants or whatever other possessions escape from the disbelievers to Muslims.

Ibn Jarīr recorded that 'Ali bin Ṣāliḥ bin Ḥay said: "It has reached me that,

﴿بَتَّلُوكَ عَنِ الْأَشْالَ﴾

«They ask you about Al-Anfāl»

is about the divisions. This refer to what the Imām gives to some squads in addition to what is divided among the rest of the soldiers."

### The Reason behind revealing Āyah 8:1

Imām Aḥmad recorded that Sa'd bin Mālik said, "I said, 'O Allāh's Messenger, Allāh has brought comfort to me today over the idolators, so grant me this sword.' He said,

«إِنَّ هَذَا السَّيْفُ لَا لَكَ وَلَا لِي، ضَعْفَهُ»

«This sword is neither yours nor mine; put it down.»

So I put it down, but said to myself, 'The Prophet might give this sword to another man who did not fight as fiercely as I

<sup>[1]</sup> Fath Al-Bāri 8:156.

<sup>[2]</sup> At-Tabari 13:378.

<sup>[3]</sup> At-Tabari 13:361-362.

did.' I heard a man calling me from behind and I said, 'Has Allāh revealed something in my case?' The Prophet ﷺ said,

«كُنْتَ سَأْتَنِي السَّيْفَ وَلَيْسَ هُوَ لِي، وَإِنَّمَا قَدْ وُهِبَ لِي، فَهُوَ لَكَ»

«You asked me to give you the sword, but it is not for me to decide about. However, it has been granted to me (by Allāh), and I give it to you.» So Allāh sent down this Āyah,

﴿يَنْتَزَنُكُمْ عَنِ الْأَنْفَالِ قُلْ أَلْأَشْأَلُ يَئِدُهُ وَالرَّسُولُ﴾

«They ask you about Al-Anfāl. Say: "Al-Anfāl are for Allāh and the Messenger"». [1]

Abu Dāwud, At-Tirmidhi and An-Nasā'i collected this Ḥadīth, At-Tirmidhi said, "Hasan Ṣahīḥ". [2]

### **Another Reason behind revealing the Āyah 8:1**

Imām Ahmad recorded that Abu Umāmah said, "I asked 'Ubādah about Al-Anfāl and he said, 'It was revealed about us, those who participated in (the battle of) Badr, when we disputed about *An-Nafl* and our dispute was not appealing. So Allāh took Al-Anfāl from us and gave it to the Messenger of Allāh ﷺ. The Messenger ﷺ divided it equally among Muslims.'" [3]

Imām Ahmad recorded that Abu Umāmah said that 'Ubādah bin Aṣ-Ṣāmit said, "We went with the Messenger of Allāh ﷺ to the battle of Badr. When the two armies met, Allāh defeated the enemy and some of us pursued them inflicting utter defeat and casualties. Another group of us came to the battlefield collecting the spoils of war. Another group surrounded the Messenger of Allāh ﷺ, so that the enemy could not attack him suddenly. When it was night and the various army groups went back to our camp, some of those who collected the spoils said, 'We collected it, so none else will have a share in it.' Those who went in pursuit of the enemy said, 'No, you have no more right to it than us. We kept the enemy away from the war spoils and defeated them.' Those who surrounded the Messenger of Allāh

[1] Ahmad 1:178.

[2] Abu Dāwud 3:177, *Tuhfat Al-Ahwadhi* 8:466, An-Nasā'i in *Al-Kubrā* 6:348.

[3] Ahmad 5:322.

﴿ to protect him said, 'You have no more right to it than us, we surrounded the Messenger of Allāh ﷺ for fear that the enemy might conduct a surprise attack against him, so we were busy.' The Āyah,

**﴿فَتَنَوَّتُكَ عَنِ الْأَقْبَالِ مُلْ أَلْأَقْبَالُ إِلَيْهِ وَالرَّسُولُ فَانْتَهَا اللَّهُ وَأَصْلَحُوا ذَاتَ يَتِيمَكُمْ﴾**

﴿They ask you about Al-Anfāl (the spoils of war). Say: "Al-Anfāl are for Allāh and the Messenger." So fear Allāh and settle all matters of difference among you.﴾

was revealed and the Messenger of Allāh ﷺ divided the *Anfāl* equally between Muslims.”<sup>[1]</sup>

«وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَغَرَّ فِي أَرْضِ الْعَدُوِّ نَفَلَ الرُّبْعَ، فَإِذَا أَقْبَلَ وَكُلَّ النَّاسِ رَاجِعًا نَفَلَ الثُّلُثَ»

«And Allah's Messenger ﷺ would give a fourth for Anfāl when there was a surprise attack in the land of the enemy, and when there was a confrontation then a third to the people who returned».

The Prophet ﷺ used to dislike the *Anfāl* and encouraged strong fighters to give some of their share to weak Muslim fighters. At-Tirmidhi and Ibn Mājah collected a similar narration for this *Hadīth*, and At-Tirmidhi said, “*Hasan*”.<sup>[2]</sup>

Allāh said,

﴿فَأَتَقْوُا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْتِكُمْ﴾

*﴿So have Taqwā of Allāh and settle all matters of difference among you,﴾*

The *Āyah* commands, have *Taqwā* of Allāh in all your affairs, settle matters of differences between you, do not wrong each other, do not dispute, and do not differ. Certainly, the guidance and knowledge that Allāh has granted you is better than what you are disputing about [such as *Al-Anfāl*].

وَأَطِيعُوا اللَّهَ وَرَسُولَهُۚ

*(and obey Allāh and His Messenger,)*

in the division that the Messenger makes according to Allāh's

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<sup>{1}</sup> Ahmad 5:323.

<sup>[2]</sup> *Tuhfat Al-Ahwadhi* 8:468 and *Ibn Mājah* 2:951.

order. The Prophet ﷺ only divided according to what Allāh ordained, which is perfectly just and fair. Ibn ‘Abbās commented on this Āyah, “This is a command from Allāh and His Messenger ﷺ to the believers, that they should have *Taqwā* of Allāh and settle all matters of differences between them.”<sup>[1]</sup> A similar statement was reported from Mujāhid.<sup>[2]</sup> As-Suddī also commented on Allāh’s statement,

﴿فَلَا تَنْهَا اللَّهَ وَاصْبِرُوا ذَاتَ بَيْتِكُمْ﴾

﴿So have *Taqwā* of Allāh and settle all matters of difference among you﴾, meaning “Do not curse each other.”<sup>[3]</sup>

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّ فَلَوْمَاهُمْ وَإِذَا نُذِّلَتْ عَنْهُمْ مَا نَهَىٰهُمْ زَانُوهُمْ بِإِيمَانِهَا وَعَلَىٰ رَبِّهِمْ لَا يَنْهَا هُنَّ الْمُؤْمِنُونَ﴾  
 ﴿الَّذِينَ يُقْسِمُونَ أَصْلَاهُ وَمَمْنَعُوهُنَّ مُّنْفَعُونَ﴾  
 ﴿أُولَئِكَ هُمُ الْمُؤْمِنُونَ﴾  
 ﴿لَمْ يَأْتُوكُمْ دَرَجَاتٍ عِنْدَ رَبِّهِمْ وَمَغْفِرَةً وَرَزْقًا كَرِيمًا﴾

﴿2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their Lord;﴾

﴿3. Who perform the Ṣalāh and spend out of what We have provided them.﴾

﴿4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).﴾

### **Qualities of the Faithful and Truthful Believers**

‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās said about the Āyah,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّ فَلَوْمَاهُمْ﴾

﴿The believers are only those who, when Allāh is mentioned, feel a fear in their hearts.﴾

“None of Allāh’s remembrance enters the hearts of the hypocrites upon performing what He has ordained. They

[1] At-Tabari 13:384.

[2] At-Tabari 13:384.

[3] At-Tabari 13:384.

neither believe in any of Allâh's Âyât nor trust (in Allâh) nor pray if they are alone nor pay the Zakâh due on their wealth. Allâh stated that they are not believers. He then described the believers by saying,

﴿إِنَّ الْمُؤْمِنِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَتْ قُلُوبُهُمْ﴾

«The believers are only those who, when Allâh is mentioned, feel a fear in their hearts»

and they perform what He has ordained,

﴿وَلَا يُلْبِثُ عَلَيْهِمْ مَا يَتَّمِّمُ زَادَهُمْ إِيمَانًا﴾

«and when His Âyât are recited unto them, they increase their faith» and conviction,

﴿وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

«and they put their trust in their Lord», having hope in none except Him.”<sup>[1]</sup> Mujâhid commented on,

﴿وَجَلَتْ قُلُوبُهُمْ﴾

«their hearts Wajilat», “Their hearts become afraid and fearful.”<sup>[2]</sup> Similar was said by As-Suddî and several others.<sup>[3]</sup> The quality of a true believer is that when Allâh is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions. Allâh said in a similar Âyah,

﴿وَالَّذِينَ إِذَا فَحَشُوا فَجَحَشُوا أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَانسَفَرُوا لِذُنُوبِهِمْ وَمَنْ يَقْرِئُ

﴿الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُعْلِمْهُوا عَلَىٰ مَا فَعَلُوا وَهُمْ بَلَّمُونَ﴾<sup>[4]</sup>

«And those who, when they have committed Fâhishah (immoral sin) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; – and none can forgive sins but Allâh – and do not persist in what (wrong) they have done, while they know» [3:135], and,

﴿وَإِنَّمَا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَمَّتْ النَّفْسُ عَنِ الْمُرْدَىٰ فَإِنَّ الْمُنْتَهَىَ هِيَ النَّارُ﴾

<sup>[1]</sup> At-Tabâri 13:386.

<sup>[2]</sup> At-Tabâri 13:386.

<sup>[3]</sup> At-Tabâri 13:386.

﴿But as for him who feared standing before his Lord, and restrained himself from vain desires. Verily, Paradise will be his abode.﴾ [79:40-41]

Sufyān Ath-Thawri narrated that As-Suddi commented,

﴿إِنَّمَا الْمُؤْمِنُ أَلَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّتْ قُلُوبُهُمْ﴾

﴿The believers are only those who, when Allāh is mentioned, feel a fear in their hearts﴾

“A man might be thinking of committing injustice or a sin. But he abstains when he is told, ‘Have Taqwā of Allāh’, and his heart becomes fearful.”

### Faith increases when the Qur’ān is recited

Allāh’s statement,

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ مَا يُنزَلُنَا زَادَتْهُمْ إِيمَانًا﴾

﴿And when His Āyāt are recited unto them, they increase their faith;﴾

is similar to His statement,

﴿فَإِذَا مَا أُنزِلتْ سُورَةٌ فَيَقُولُ الْمُنَافِقُونَ مَنْ يَقُولُ أَيْكُمْ زَادَتْهُمْ هَذِهِ فَإِنَّمَا الَّذِينَ مَأْمُنُوا  
فَزَادَتْهُمْ إِيمَانًا وَهُنَّ بَشَّارُونَ﴾

﴿And whenever there comes down a Sūrah, some of them (hypocrites) say: ‘Which of you has had his faith increased by it?’ As for those who believe, it has increased their faith, and they rejoice﴾ [9:124].

Al-Bukhārī and other scholars relied on this Āyah (8:2) and those similar, as evidence that faith increases and varies in strength from heart to heart. This is also the view of the majority of the scholars of Islām, prompting some scholars, such as Ash-Shāfi‘ī, Ahmad bin Ḥanbal and Abu Ubayd to declare that this is the consensus of the Ummah, as we mentioned in the beginning of the explanation of Ṣaḥīḥ Al-Bukhārī. All the thanks and praises are due to Allāh.

### The Reality of Tawakkul

Allāh said,

﴿وَعَلَى رَبِّهِنَّ يَتَوَكَّلُونَ﴾

*«And they put their trust in their Lord.»*

Therefore, the believers hope in none except Allāh, direct their dedication to Him alone, seek refuge with Him alone, invoke Him alone for their various needs and supplicate to Him alone. They know that whatever He wills, occurs and that whatever He does not will never occurs, that He alone is the One Who has the decision in His kingdom, without partners; none can avert the decision of Allāh and He is swift in reckoning. Hence the statement of Sa'īd bin Jubayr, “*Tawakkul* of Allāh is the essence of faith.”

### Deeds of Faithful Believers

Allāh said next,

﴿أَلَيْكُمْ نَفِيُّوكُمُ الصلَاةٌ وَمَا رَزَقْنَاهُمْ يُنفِقُونَ﴾

*«Who perform the Salāh and spend out of what We have provided them.»*

Allāh describes the actions of the believers after He mentioned their faith. The acts mentioned here include all types of righteous acts, such as establishing prayer, which is Allāh's right. Qatādah said, “Establishing the prayer requires preserving its times, making ablution for it, bowing down and prostrating.”<sup>[1]</sup> Muqātil bin Hayyān said, “Establishing the prayer means to preserve its times, perform perfect purity for it, perform perfect bowings and prostrations, recite the Qur'ān during it, sitting for *Tashahhud* and reciting the *Salāh* (invoking Allāh's blessings) for the benefit of the Prophet.”<sup>[2]</sup>

Spending from what Allāh has granted includes giving the *Zakāh* and the rest of the what is due from the servant, either what is obligatory or recommended. All of the servants are Allāh's dependents, and the most beloved among them to Him are the most beneficial to His creation.

### The Reality of Faith

Allāh's statement,

﴿أَرَيْتَ مِمَّنِ اتَّخَذُوا حَنَاءً﴾

<sup>[1]</sup> Ibn Abi Hātim 1:37.

<sup>[2]</sup> Ibn Abi Hātim 1:37.

«It is they who are the believers in truth.» means, those who have these qualities are the believers with true faith.

### The Fruits of Perfect Faith

Allāh said,

﴿لَمْ يَرَجِعُوا عَنْ دِينِهِمْ﴾

«For them are grades of dignity with their Lord» meaning, they have different grades, ranks and status in Paradise,

﴿هُمْ لَا يَرَوْنَ مِنْ حِلٍّ مِّنْ فَضْلِ رَبِّهِمْ﴾

«They are in varying grades with Allāh, and Allāh is All-Seer of what they do.» [3:163]

Next, Allāh said,

﴿وَمُغْفِرَةً﴾

«and forgiveness», therefore, Allāh will forgive them their sins and reward them for their good deeds. In the Two Ṣaḥīḥs, it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَفْلَى عَلَيْنَ لَيَرَاهُمْ مَنْ أَشْفَلَ مِنْهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَائِبَ فِي أَفْقَى مِنْ آفَاقِ السَّمَاوَاتِ»

«The residents of 'Illiyyin (in Paradise) are seen from those below them, just as you see the distant planet in the horizon of the sky.»

They said, "O Allāh's Messenger! They are the grades of the Prophets that none except them would attain." The Prophet ﷺ said,

«بَلَى وَالَّذِي نَفْسِي بِيَدِهِ، لِرَجَالٍ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«Rather, by He in Whose Hand is my soul! They are for men who have faith in Allāh and believed in the Messengers.»<sup>[1]</sup>

In a Ḥadīth recorded by Imām Ahmad and the collectors of Sunan, Abu 'Atiyyah said that Ibn Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«إِنَّ أَفْلَى الْجَهَنَّمَ لَيَرَاءُونَ أَفْلَى الدَّرَجَاتِ الْعُلَى كَمَا تَرَاءُونَ الْكَوْكَبَ الْغَائِبَ فِي أَفْقَى

<sup>[1]</sup> Fath Al-Bārī 6:368 and Muslim 4:2177.

السَّمَاءُ وَإِنَّ أَبَا بَكْرَ وَعُمَرَ مِنْهُمْ وَأَنْعَمَا»

«Residents of Paradise see the residents of the highest grades just as you see the distant planet in the horizon of the sky. Verily, Abu Bakr and 'Umar are among them (in the highest grades), and how excellent they are.»<sup>[11]</sup>

﴿كَمَا أَخْرَجَنِي رَبِّكَ مِنْ بَيْتِكَ يَا لَهُقَرَ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكُوْهُونَ﴾ يَعْدِلُوكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَانُوكَ مُسَاوُونَ إِلَى الْمُوتَ وَفِيمَ يَنْظُرُونَ ﴿وَإِنَّ رَبَّكَمُ اللَّهُ إِنَّمَا أَنْهَا الظَّاهِرَاتِيْنِ أَنَّهَا لَكُمْ وَرَدُّوكُمْ أَنَّ عَزَّ ذَاتَ الشَّوْكَةِ شَكُوتُ لَكُمْ وَثَرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ يُكْلِمُكُمْ وَتَقْطَعُ دَارَ الْكُفَّارِ﴾ يُحِقُّ الْمُقْرَبَ وَيُبْطِلُ النَّبِيلَ وَلَوْ كَرِهُ الْمُجْرُومُونَ ﴾

﴿5. As your Lord caused you to go out from your home with the truth; and verily, a party among the believers disliked it.﴾

﴿6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).﴾

﴿7. And (remember) when Allâh promised you (Muslims) one of the two parties, that it should be yours; you wished that the one not armed should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers.﴾

﴿8. That He might cause the truth to triumph and bring falsehood to nothing, even though the criminals hate it.﴾

### Following the Messenger ﷺ is Better for the Believers

Allâh said,

﴿كَمَا أَخْرَجَنِي رَبِّكَ﴾

﴿As your Lord caused you to go out...﴾ After Allâh described the believers as fearing their Lord, resolving matters of dispute between themselves and obeying Allâh and His Messenger ﷺ, He then said here, “since you disputed about dividing war spoils and differed with each other about them, Allâh took them away from you. He and His Messenger then divided them in truth and justice, thus ensuring continued benefit for all of you. Similarly, you disliked meeting the armed enemy in battle,

<sup>[11]</sup> Ahmad 3:27, Abu Dâwud 4:287, Tuhfât Al-Âhwâdhi 8:142 and Ibn Mâjah 1:37.

who marched in support of their religion and to protect their caravan. You disliked fighting, so Allāh decided that battle should occur and made you meet your enemy, without planning to do so on your part.' This incident carried guidance, light, victory and triumph. Allāh said;

﴿كُلَّبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُنْزٌ لَّكُمْ وَعَسَى أَن تَكْرُمُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُشْجِعُوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [2:216]

«Jihād is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allāh knows but you do not know.» [2:216]

As-Suddi commented,

﴿وَإِنَّ فَرِيقًا مِّنَ الظَّاهِرِينَ لَكَرِهُونَ﴾

«And verily, a party among the believers disliked» to meet [the armed] idolators.

﴿يُجَدِّلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَ﴾

«Disputing with you concerning the truth after it was made manifest,»

Some have commented, "(Allāh says:) they ask and argue with you about Al-Anfāl just as they argued with you when you went out for the battle of Badr, saying, 'You marched with us to confiscate the caravan. You did not inform us that there will be fighting and that we should prepare for it.'"

﴿وَتُرِيدُ اللَّهُ أَن يُجْعِلَ الْحَقَّ يُكْلِمَنِ﴾

«but Allāh willed to justify the truth by His Words»

Allāh says, 'He willed for you to meet the armed enemy [rather than the caravan] so that He makes you prevail above them and gain victory over them, making His religion apparent and Islām victorious and dominant above all religions. He has perfect knowledge of the consequences of all things, you are surrounded by His wise planning, although people only like what appears favorable to them,'

﴿كُلَّبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُنْزٌ لَّكُمْ وَعَسَى أَن تَكْرُمُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُشْجِعُوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ﴾

﴿Jihâd (fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you﴾ [2:216].

Muhammad bin Ishâq reported that 'Abdullâh bin 'Abbâs said, "When the Messenger of Allâh ﷺ heard that Abu Sufyân had left the Shâm area (headed towards Makkah with Quraysh's caravan), he encouraged the Muslims to march forth to intercept them, saying,

«هَذِهِ عِبْرٌ قُرَيْشٌ فِيهَا أَمْوَالُهُمْ، فَاخْرُجُوهَا إِلَيْهَا تَعْلَمُ اللّٰهُ أَنْ يُنْهَا كُمُورًا»

«This is the caravan of Quraysh carrying their property, so march forth to intercept it, Allâh might make it as war spoils for you.»

The people started mobilizing Muslims, although some of them did not mobilize, thinking that the Prophet ﷺ would not have to fight. Abu Sufyân was cautiously gathering information on the latest news spying on travelers he met, out of fear for the caravan, especially upon entering the area of Hijaz (Western Arabia). Some travelers told him that Muhammad had mobilized his companions for his caravan. He was anxious and hired Damdam bin 'Amr Al-Ghfîrî to go to Makkah and mobilize the Quraysh to protect their caravan, informing them that Muhammad ﷺ had mobilized his Companions to intercept the caravan. Damdam bin 'Amr went in a hurry to Makkah. Meanwhile, the Messenger of Allâh ﷺ marched with his companions until he reached a valley called Dhafirân. When he left the valley, he camped and was informed that the Quraysh had marched to protect their caravan. The Messenger of Allâh ﷺ consulted the people for advice and conveyed the news about Quraysh to them. Abu Bakr stood up and said something good, and so did 'Umar. Al-Miqdâd bin 'Amr stood up and said, 'O Allâh's Messenger! March to what Allâh has commanded you, for we are with you. By Allâh! We will not say to you what the Children of Israel said to Mûsâ,

﴿فَأَذَّبَتْ أَنْتَ وَرَبُّكَ فَقَتَلَا إِنَّا هُنَّا نَقِيدُوكُمْ﴾

«So go you and your Lord and fight you two, we are sitting right here» [5:24].

Rather, go you and Your Lord and fight, we will be fighting along with you both. By He Who has sent you with Truth! If you decide to take us to Birk-ul-Ghimād, we will fight along with you until you reach it.' The Messenger of Allāh ﷺ said good words to Al-Miqdād and invoked Allāh for his benefit. The Messenger of Allāh ﷺ again said,

«أَبْشِرُوا عَلَيَّ أَئْمَانَ النَّاسِ»

«Give me your opinion, O people!» wanting to hear from the Anṣār. This is because the majority of the people with him then were the Anṣār. When the Anṣār gave the Prophet ﷺ their pledge of obedience at Al-'Aqabah, they proclaimed, 'O Allāh's Messenger! We are not bound by this pledge unless, and until, you arrive in our land. When you have arrived in our area, you are under our protection, and we shall protect you in the same manner we protect our children and wives.' The Messenger of Allāh ﷺ feared that the Anṣār might think that they are not obliged to support him except from his enemies who attack Al-Madīnah, not to march with him to an enemy in other areas. When the Prophet ﷺ said this, Sa'd bin Mu'ādh asked him, 'O Allāh's Messenger! Is it us whom you meant?' The Prophet ﷺ answered in the positive. Sa'd said, 'We have faith and believed in you, testified that what you brought is the truth, and gave you our pledges and promises of allegiance and obedience. Therefore, march, O Allāh's Messenger, for what Allāh has commanded you. Verily, by He Who has sent you in Truth, if you decided to cross this sea (the Red Sea), we will follow you in it, and none among us would stay behind. We do not dislike that we meet our enemy tomorrow. Verily, we are patient in war, fierce in battle. May Allāh make you witness what makes your eyes pleased with us. Therefore, march with us with the blessing of Allāh.' The Messenger of Allāh was pleased with what Sa'd said and was encouraged by it. He ﷺ proclaimed,

«بَشِّرُوا عَلَى بَرَكَةِ اللَّهِ وَأَبْشِرُوا فَإِنَّ اللَّهَ قَدْ وَعَدَنِي إِخْدَى الطَّافِقَتَيْنِ وَإِنَّمَا لَكَأَنِي الْآنَ أَنْظُرُ إِلَى مَصَارِعِ الْقَوْمِ»

•March with the blessing of Allāh and receive the good news. For Allāh has indeed promised me one of the two camps (confiscating the caravan or defeating the Quraysh army). By Allāh! It is as if I am

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إِذْ تَسْتَغْشِيُونَ رَبَّكُمْ فَأَسْتَجَابَ لَهُمْ أَنِّي مُسِدُّكُمْ بِالنِّفَرِ  
 مِنَ الْمُلْكِ كَمَا مَرَدُوكُنَّ ۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشَرَىٰ  
 وَلَقَطْمَانَ يَهُ، قُلُوبَكُمْ وَمَا الْنَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ أَكْبَرَ  
 عَزِيزُ حِكْمَةٍ ۝ إِذْ يَعْشِيُكُمُ النَّعَاسَ أَمْنَةً مِنْهُ وَيَرْبُلُ  
 عَيْنَكُمْ مِنَ السَّمَاءِ مَا مَاهِيَّتُهُ ۝ كَمْ يَهُ، وَنَهَبَ عَنْكُمْ حِرْزَ  
 الْشَّيْطَنِ وَلَيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثْبِتَ بِهِ الْأَقْدَامَ ۝  
 إِذْ يُوحِي رَبُّكَ إِلَى الْمُلْكِ كَمَا أَنِّي مَعَكُمْ فَيُنَوِّلُ الظَّرَبَ، أَمْتَوْلَ  
 سَالْقَى فِي قُلُوبِ الظَّرَبِ ۝ كَفَرُوا الرُّغْبَ فَأَضَرُّوْا فَوْقَ  
 الْأَعْنَاقِ وَأَضَرُّوْا مِنْهُمْ كُلَّ شَيْءٍ ۝ ذَلِكَ يَأْتِهِمْ  
 شَأْوَافُ اللَّهِ وَرَسُولِهِ، وَمَنْ يُشَاقِقُ اللَّهَ وَرَسُولَهُ، فَإِنَّ اللَّهَ  
 شَدِيدُ الْعِقَابِ ۝ ذَلِكُمْ فَدُوْعُوهُ وَأَنَّ لِلْكُفَّارِ  
 عَذَابَ النَّارِ ۝ يَتَأْتِيهَا الَّذِينَ أَمْتَوْلَ إِذَا لَيَسَمُ الَّذِينَ  
 كَفَرُوا رَاحَفًا لَوْلَاهُمُ الْأَذْبَارُ ۝ وَمَنْ يُوَلِّهِمْ يُوَسِّرُ  
 دُورُهُ إِلَّا مُتَحَرِّكًا لَيَقْنَالِ إِلَّا مُتَحَرِّزًا إِلَى فَتَوْقِيدِكَاهَةَ  
 يَعْصِيُونَ اللَّهَ وَمَا وَلَهُ جَهَنَّمُ وَيَسِّرُ الْمَصِيرَ ۝

¶9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels Murdifin."»

¶10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is Almighty, All-Wise.»

### Muslims invoke Allāh for Help, Allāh sends the Angels to help Them

Al-Bukhārī wrote in the book of battles (in his *Sahīh*) under "Chapter; Allāh's statement,

now looking at the demise of the people (the Quraysh).»<sup>[1]</sup>

Al-'Awfi reported similar from Ibn 'Abbas.<sup>[2]</sup> As-Suddi, Qatādah, 'Abdur-Rahmān bin Zayd bin Aslam; and several others among the Salaf and later generations mentioned similarly,<sup>[3]</sup> We have just summarized the story as Muḥammad bin Isḥāq briefed it.

«إِذْ تَسْتَغْشِيُونَ رَبَّكُمْ فَأَسْتَجَابَ  
 لَهُمْ أَنِّي مُسِدُّكُمْ بِالنِّفَرِ  
 مِنَ الْمُلْكِ كَمَا مَرَدُوكُنَّ ۝ وَمَا جَعَلَهُ  
 اللَّهُ إِلَّا بُشَرَىٰ ۝ إِذْ يَعْشِيُكُمُ  
 النَّعَاسَ أَمْنَةً مِنْهُ وَيَرْبُلُ  
 قُلُوبَكُمْ وَمَا النَّصْرُ إِلَّا مِنْ  
 عِنْدِ اللَّهِ إِلَّا مِنْ عِنْدِ  
 اللَّهِ إِلَّا مُسِدُّ حِكْمَةٍ ۝»

[1] At-Tabari 13:399.

[2] At-Tabari 13:403.

[3] At-Tabari 13:402 and 405.

﴿إِذْ تَسْأَلُونَ رَبَّكُمْ فَأَنْتَ جَابٌ لَّكُمْ﴾

﴿(Remember) when you sought help of your Lord and He answered you﴾ until,

﴿فَكَانَ اللَّهُ شَيِيدُ الْمُقَابِ﴾

﴿then verily, Allāh is severe in punishment﴾ that Ibn Mas'ūd said, "I was a witness to something that Al-Miqdād bin Al-Aswad did, that I would like more than almost anything else to have been the one who did it. Al-Miqdād came to the Prophet ﷺ while he was invoking Allāh against the idolators and proclaimed, 'We will not say as the people of Mūsā said, "So go you and your Lord and fight you two."

Rather, we will fight to your right, to your left, before you and behind you.' I saw the Prophet's ﷺ face beaming with pleasure because of what Al-Miqdād said to him."<sup>[1]</sup> Al-Bukhārī next narrated from Ibn 'Abbās that on the day of Badr, the Prophet ﷺ said,

«اللَّهُمَّ أَنْتَ عَهْدُكَ وَوْعْدُكَ، اللَّهُمَّ إِنِّي شَيْطَانٌ لَّمْ يُنْبَدِ»

«O Allāh! I invoke You for Your covenant and promise (victory). O Allāh! If You decide so (cause our defeat), You will not be worshipped.»

Abu Bakr held the Prophet's hand and said, "Enough." The Prophet ﷺ went out proclaiming,

«سَيْهُرُّمُ الْجَمْعُ وَتُؤَلِّوْنَ الدَّبَرَ»

«Their multitude will be put to flight, and they will show their backs.»

An-Nasā'i also collected this *Hadīth*.<sup>[2]</sup> Allāh's statement,

﴿بِأَنِّي مِنَ الْمُكَبِّكِ مُرْدِفِي﴾

﴿with a thousand of the angels Murdifin﴾ means, they follow each other in succession, according to Hārūn bin Hubayrah who narrated this from Ibn 'Abbās about,

﴿مُرْدِفِي﴾

<sup>[1]</sup> *Fath Al-Bārī* 7:335.

<sup>[2]</sup> *Fath Al-Bārī* 7:335 and An-Nasā'i in *Al-Kubrā* 6:477.

﴿Murdifīn﴾,<sup>[1]</sup> meaning each behind the other in succession. 'Ali bin Abi Ṭalhah Al-Wālibi reported that Ibn 'Abbās said, "Allāh supported His Prophet ﷺ and the believers with a thousand angels, five hundred under the leadership of Jibril on one side and five hundred under the leadership of Mīkā'il on another side." <sup>[2]</sup> Imāms Abu Ja'far bin Jarīr At-Ṭabarī and Muslim recorded that Ibn 'Abbās said<sup>[3]</sup> that 'Umar said, "While a Muslim man was pursuing an idolator (during the battle of Badr), he heard the sound of a whip above him and a rider saying, 'Come, O Hayzūm!' Then he looked at the idolator, who fell to the ground. When he investigated, he found that the idolator's nose had wound and his face torn apart, just as if he received a strike from a whip on it, and the entire face had turned green. The Anṣāri man came to the Messenger of Allāh ﷺ and told him what had happened and the Messenger ﷺ replied,

«مَدْفَتٌ، ذَلِكَ مِنْ مَنَّدِ الْأَسْنَاءِ الْأَثَالِيَّةِ»

"You have said the truth, that was from the reinforcements from the third heaven."<sup>[4]</sup>

The Muslims killed seventy (pagans) in that battle and captured another seventy. <sup>[4]</sup>

Al-Bukhāri also wrote a chapter in his *Ṣaḥīḥ* about the participation of the angels in Badr. He collected a *Ḥadīth* from Rifa'a bin Rāfi' Az-Zuraqī, who participated in Badr, Jibril came to the Prophet ﷺ and asked him, "How honored are those who participated in Badr among you?" The Prophet ﷺ said,

«مِنْ أَنْفَلِ الْمُسْلِمِينَ»

«Among the best Muslims.» Jibril said, "This is the case with the angels who participated in Badr."<sup>[5]</sup> Al-Bukhāri recorded this *Hadīth*. At-Ṭabarāni also collected it in *Al-Mu'jam Al-Kabīr*, but from Rāfi' bin Khadīj, which is an apparent mistake. The correct narration is from Rifa'a, as Al-Bukhāri recorded it. In

<sup>[1]</sup> At-Ṭabarī 13:412.

<sup>[2]</sup> At-Ṭabarī 13:423.

<sup>[3]</sup> At-Ṭabarī 13:409 and Muslim 3:1383.

<sup>[4]</sup> Muslim 3:1384.

<sup>[5]</sup> *Fath Al-Bāri* 7:362.

the Two Ṣāḥīhs, it is recorded that the Messenger of Allāh ﷺ said to 'Umar, when 'Umar suggested that the Prophet have Hātib bin Abi Balta'ah executed,

إِنَّمَا قَدْ شَهِدَ بَنْدَرًا وَمَا يُذْرِيكَ لَعْلَهُ أَهْلُ بَنْدَرٍ قَالَ: اعْتَلُوا مَا  
بِشَمْهُ فَقَدْ عَفَرْتُ لَكُمْ

«He [Hātib] participated in Badr. How do you know that Allāh has not looked at the people of Badr and proclaimed, 'Do whatever you want, for I have forgiven you.'»<sup>[1]</sup>

Allāh said next,

وَرَبِّنَا جَنَّةً لَهُ إِلَّا بَشَرَى

﴿Allāh made it only as glad tidings...﴾

Allāh made sending down the angels and informing you of this fact as glad tidings,

وَلَطَمَمَيْنَ يَدِهِ قُوَّيْمَكْمَ

﴿and that your hearts be at rest therewith.﴾

Surely, Allāh is able to give you (O Muslims) victory over your enemies, and victory only comes from Him, without need to send the angels,

وَرَبِّنَا الْحَصْرَ إِلَّا مِنْ عِنْدِ اللَّهِ

﴿And there is no victory except from Allāh.﴾

Allāh said in another Āyah,

فَإِذَا لَمَسْتُمُ الَّذِينَ كَفَرُوا نَقْرِبُ الرِّقَابَ حَتَّىٰ إِذَا أَخْتَسَرْتُمْ تَنْذِلُوا الْوَعْدَ فَإِنَّمَا تَنْهَىٰ فِي هَذِهِ حَقَّ  
نَعْجَنَ لِمَرْبَتِ أَزْرَارِهِمْ فَلَكَ دُلُوكَهُ اللَّهُ لَأَنْتَرَهُ لَهُمْ وَلَكُنْ تَبَلَّذُوا بِعَصْكُمْ بِعَصْكُمْ وَلَكُنْ فَلَّوْا فِي  
سَبِيلِ أَنْوَهٍ فَلَمْ يُبْلِلْ أَعْنَامَمْ ① سَبِيلِهِمْ وَتَسْقِعُ بَلْكَمْ ② وَتَنْجِيَهُمْ لِلْحَنَّ عَرَفَهُمْ ③

«So, when you meet (in fight in Allāh's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives). Thereafter (is the time) either for generosity (free them without ransom), or ransom (according to what benefits Islām), until war lays down its burden. Thus, but if it had been Allāh's will, He Himself could certainly have punished

<sup>[1]</sup> Fath Al-Bārī 7:355 and Muslim 4:1941.

*them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.»<sup>111</sup> [47:4-6]*

and,

﴿وَرِئَاتُكُمْ نُذَاوِلُهَا بَيْنَ النَّاسِ وَلِعِلَّتُمْ أَنَّهُ الَّذِي كُمْ مَأْمَنُوا وَيَسْجُدُونَكُمْ شَهَادَةً وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ وَلِيَسْجُدُنَّ أَهْلُ الدِّينَ مَأْمَنُوا وَيَسْعَى الْكَافِرُونَ﴾

*«And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.» [3:140-141]*

These are points of wisdom for which Allāh has legislated performing *Jihād*, by the hands of the believers against the disbelievers. Allāh used to destroy the previous nations that denied the Prophets, using various disasters that encompassed these rebellious nations. For instance, Allāh destroyed the people of Nūh with the flood, ‘Ād with the wind, Thamūd with the scream, the people of Lüt with an earthquake and the people of Shu’ayb by the Day of the Shadow. After Allāh sent Mūsā and destroyed his enemy Fir’awn and his soldiers by drowning, He sent down the Tawrāh to him in which He legislated fighting against the disbelievers, and this legislation remained in the successive Laws. Allāh said,

﴿وَلَقَدْ أَلَّيْنَا مُؤْمِنَيَ الْكِتَابَ مِنْ تَبْدِيلِ مَا أَهْلَكَنَا التَّفْوِيرُكَ الْأُولَى بِسَكَلِيرَ﴾

*«And indeed We gave Mūsā – after We had destroyed the generations of old – the Scripture as an enlightenment.» [28:43]*

It is more humiliating for the disbeliever and more comforting to the hearts of the faithful that the believers kill the disbelievers by their own hands. Allāh said to the believers of this *Ummah*,

﴿تَتَلَوَّهُمْ يَعْذِبُهُمُ اللَّهُ يَأْنِدُكُمْ وَيَغْزِيَهُمْ وَيَصْرِكُمْ عَلَيْهِمْ وَيَشْفِعُ صَدُورَ قَوْمٍ نَّوْمِينَ﴾

<sup>111</sup> That is, they will recognize their places, as they did in the worldly life.

﴿Fight against them so that Allāh will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people.﴾[9:14]

This is why killing the disbelievers of Quraysh by the hand of their enemies, whom they used to despise, was more humiliating to the disbelievers and comforting to the hearts of the party of faith. Abu Jahl, for instance, was killed in battle and this was more humiliating for him than dying in his bed, or from lightening, wind, or similar afflictions. Also, Abu Lahab died from a terrible disease [that caused him to stink] and none of his relatives could bear approaching him. They had to wash him with water by sprinkling it from a distance, then threw stones over his corpse, until it was buried under them! Allāh said next,

﴿إِنَّ اللَّهَ عَزِيزٌ﴾

﴿Verily, Allāh is All-Mighty,﴾, the might is His, His Messengers and the believers, both in this life and the Hereafter. Allāh said in another Ayah,

﴿إِنَّا لَنَصْرُ رُسُلَنَا وَالَّذِينَ مَأْتَوْا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَنْهَادُ﴾

﴿We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth (Day of Resurrection).﴾[40:51]

Allāh said next,

﴿حَكِيمٌ﴾

﴿All-Wise.﴾, in that He legislated fighting the disbeliever, even though He is able to destroy them and bring their demise by His will and power, all praise and honor is due to Him.

﴿إِذَا يَقْبِلُكُمُ الظَّالِمُونَ مِنْ أَكْلَهُمْ مَا لَمْ يُطْهِرُوكُمْ بِهِ وَيَذْهَبُ عَنْكُمْ  
رِزْقُ الشَّيْطَانِ وَلَيَرْتَهِ عَلَىٰ مُلْكِكُمْ وَرَيْتَ بِهِ الْأَقْدَامَ﴾  
﴿إِذَا يُؤْخِي رَبِّكَ إِلَىٰ الْمَتَّهِكَةِ أَنِّي  
مَعْكُمْ فَتَبَيَّنُوا أَلَيْتَ مَا مَأْتَوْا سَافِلِيٍّ فِي مُلْوِّ الْبَرِّ كَفَرُوا الرُّغْبَةُ  
وَأَشْرَقُوا مِنْهُمْ كُلُّ بَنَانٍ﴾  
﴿ذَلِكَ يَا أَيُّهُمْ شَاءُوا اللَّهُ وَرَسُولُهُ وَمَنْ يَشَاءُ فَأَنَّهُ دَوَّلَهُ  
فَكَانَ اللَّهُ شَدِيدُ الْعِقَابِ﴾  
﴿ذَلِكُمْ فَدُورُهُ وَأَنَّكُلَّفِينَ عَذَابَ النَّارِ﴾

¶11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on

*you from the sky, to clean you thereby and to remove from you the Rijz (whispering or dirt) of Shaytān, and to strengthen your hearts, and make your feet firm thereby.♦*

¶12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."♦

¶13. This is because they defied and disobeyed Allāh and His Messenger. And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.♦

¶14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.♦

### Slumber overcomes Muslims

Allāh reminds the believers of the slumber that He sent down on them as security from the fear they suffered from, because of the multitude of their enemy and the sparseness of their forces. They were given the same favor during the battle of Uhud, which Allāh described,

﴿فَلَمَّا أَنْزَلْنَا عَلَيْكُم مِّنْ بَعْدِ الْقَرْبَةِ أَمْنَةً شَاسِئًا يَقْتَلُنَّ مُلْكَةً فَلَمَّا نَفَرُوكُمْ قَدْ أَمْتَهِنَّ أَنْتُمْ﴾

¶*Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves. ♦ [3:154]*

Abu Ṭalhah said, "I was among those who were overcome by slumber during (the battle of) Uhud. The sword fell from my hand several times, and I kept picking it up again, several times. I also saw the Companions' heads nodding while in the rear guard." Al-Hāfiẓ Abu Ya'lā narrated that 'Ali said, "Only Al-Miqdād had a horse during Badr, and at some point, I found that all of us fell asleep, except the Messenger of Allāh ﷺ. He was praying under a tree and crying until dawn."<sup>[1]</sup> 'Abdullāh bin Mas'ūd said, "Slumber during battle is security from Allāh, but during prayer, it is from Shaytān."<sup>[2]</sup> Qatādah said, "Slumber affects the head, while sleep affects the

<sup>[1]</sup> Musnad Abu Ya'lā 1:242.

<sup>[2]</sup> At-Tabari 13:419.

heart.<sup>[1]</sup>

Slumber overcame the believers on the day of Uhud, and this incident is very well-known. As for this Āyah (8:11), it is describing the battle of Badr, indicating that slumber also overcame the believers during Badr. Therefore, it appears that this will occur for the believers, whenever they are in distress, so that their hearts feel safe and sure of Allāh's aid, rewards, favor and mercy from Allāh with them. Allāh said in another Āyah,

﴿فَإِنَّمَا يَعْصِي اللَّهَ مَنْ يَرِدُ ﴾ [٩٤:٥]

«Verily, along with every hardship is relief. Verily, along with every hardship is relief.» [94:5-6]

In the *Sahīh*, it is recorded that on the day of Badr, while he was in the bunker with Abu Bakr, the Messenger ﷺ and Abu Bakr were invoking Allāh. Suddenly, slumber overcame the Messenger ﷺ and he woke up smiling and declared,

«أَبْشِرْ يَا أَبَا بَكْرٍ هَذَا جِبْرِيلُ عَلَى شَيْءِ الْقَمَحِ»

“(Good news, O Abu Bakr! This is Jibril with dust on his shoulders.”)

He left the shade while reciting Allāh's statement,

﴿سَيِّئَتْ لِجَنَاحِي وَرَوَّنَ الظَّرِيرَ ﴾ [٥٤:٤٥]

«Their multitude will be put to flight, and they will show their backs.» [54:45]<sup>[2]</sup>

### Rain falls on the Eve of Badr

Allāh said next,

﴿وَرَأَيْتَ عَلَيْكُمْ مِنَ السَّمَاءِ رِزْقًا﴾

«and He caused rain to descend on you from the sky.»

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "When the Prophet ﷺ arrived at Badr, he made camp. At the time, there was a sandy piece of land between the idolators and the water (the wells at Badr). Muslims felt weak and the Shaytān cast

[1] Ibn Abi Ḥātim 5:1664.

[2] *Fath Al-Bāri* 7:364.

frustration into their hearts. He whispered to them, 'You claim that you are Allâh's supporters and that His Messenger is among you! However, the idolators have taken over the water resource from you, while you pray needing purity.' Allâh sent down heavy rain, allowing the Muslims to drink and use it for purity. Allâh also removed *Shaytân*'s whisper and made the sand firm when rain fell on it, and the Muslims walked on the sand along with their animals, until they reached the enemy. Allâh supported His Prophet ﷺ and the believers with a thousand angels on one side, five hundred under the command of Jibril and another five hundred under the command of Mîkâ'il on another side.<sup>[1]</sup>

An even a better narration is that collected by Imâm Muhammâd bin Ishâq bin Yasâr, author of *Al-Maghâzi*, may Allâh have mercy upon him. Ibn Ishâq narrated that, Yazîd bin Ruwmân narrated to him that, 'Urwah bin Az-Zubayr said, "Allâh sent rain down from the sky on a sandy valley. That rain made the area where the Messenger of Allâh ﷺ and his Companions camped firmer so that it did not hinder their movement. Meanwhile, the part that the Quraysh were camping on became difficult to move in."<sup>[2]</sup> Mujâhid said, "Allâh sent down the rain on the believers before slumber overtook them, and the rain settled the dust, made the ground firmer, made them feel at ease and their feet firmer."<sup>[3]</sup> Allâh said next,

﴿لِطَهْرٍ مِّنْ بُرْدَةٍ﴾

﴿to clean you thereby﴾ using it after answering the call of nature or needing to wash oneself, and this involves cleansing what is on the out side,

﴿وَذَهَبَ عَنْكُمْ بَرْزَقُ الشَّيْطَانِ﴾

﴿and to remove from you the Rîz of *Shaytân*,﴾

such as his whispers and evil thoughts, this involves sinner purification, whereas Allâh's statement about the residents of Paradise,

﴿عَلَيْهِمْ يَابُ شَرْبَلْ خُصْرَ وَأَسْتَرْ وَلَمْوَنْ أَسْلَوَرْ بَنْ فَضْلَةٍ﴾

<sup>[1]</sup> At-Tabâri 13:423.

<sup>[2]</sup> Al-Wâqîdi in *Al-Mâghâzi* 1:54.

<sup>[3]</sup> At-Tabâri 13:425.

﴿Their garments will be of fine green silk, and gold embroidery.

They will be adorned with bracelets of silver﴾ [76:21]

involves outer appearance,

﴿وَسَنَّنُهُمْ رِيشَنْ شَرَابًا طَهُورًا﴾

﴿and their Lord will give them a pure drink.﴾ [76:21]

that purifies the anger, envy and hatred that they might have felt. This is the inner purity. Next, Allāh said,

﴿وَلِيَتَطْمِنَّ عَلَىٰ قُلُوبِكُمْ﴾

﴿and to strengthen your hearts,﴾

with patience and to encourage you to fight the enemies, and this is inner courage,

﴿وَرَبِّكُمْ بِالْأَنْدَامِ﴾

﴿and make your feet firm thereby﴾. this involves outer courage. Allāh know best.

### Allāh commands the Angels to fight and support the Believers

Allāh said next,

﴿إِذَا يُؤْسِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَفَمُنْكُمْ فَتَنَّوْا أَلِيَّتَ مَانِئًا﴾

﴿(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed."﴾

This is a hidden favor that Allāh has made known to the believers, so that they thank Him and are grateful to Him for it. Allāh, glorified, exalted, blessed and praised be He, has revealed to the angels – whom He sent to support His Prophet, religion and believing group – to make the believers firmer. Allāh's statement,

﴿سَأَلْقِي فِي قُلُوبِ الْأَيْمَنِ كُفَّارًا أَزْغَبَ﴾

﴿I will cast terror into the hearts of those who have disbelieved.﴾

means, 'you – angels – support the believers, strengthen their (battle) front against their enemies, thus, implementing My command to you. I will cast fear, disgrace and humiliation over those who defied My command and denied My Messenger,

﴿فَاضْرِبُوهُمْ فَوقَ الْأَعْنَافِ وَاضْرِبُوهُمْ مِنْهُمْ كُلَّ بَنَانٍ﴾

﴿so strike them over the necks, and smite over all their fingers and toes.﴾

strike them on their foreheads to tear them apart and over the necks to cut them off, and cut off their limbs, hands and feet. It was said that,

﴿فَوْقَ الْأَعْنَافِ﴾

﴿over the necks﴾ refers to striking the forehead, or the neck, according to Ad-Dâhhâk and 'Atîyyah Al-'Awfi. In support of the latter, Allâh commanded the believers,

﴿فَإِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا ضَعِّفُوهُمْ أَنْقَبُوهُمْ تَثْرِيبًا أَنْجَبُوهُمْ نَسْرًا﴾

﴿So, when you meet (in fight Jihâd in Allâh's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives).﴾ [47:4]

Ar-Rabî' bin Anas said, "In the aftermath of Badr, the people used to recognize whomever the angels killed from those whom they killed, by the wounds over their necks, fingers and toes, because those parts had a mark as if they were branded by fire." Allâh said,

﴿وَاضْرِبُوهُمْ كُلَّ بَنَانٍ﴾

﴿and smite over all their fingers and toes.﴾

Ibn Jarîr commented that this Âyah commands, "O believers! Strike every limb and finger on the hands and feet of your (disbelieving) enemies." <sup>[1]</sup> Al-'Awfi reported, that Ibn 'Abbâs said about the battle of Badr that Abu Jahl said, "Do not kill them (the Muslims), but capture them so that you make known to them what they did, their ridiculing your religion and shunning Al-Lât and Al-Uzzâ (two idols)." Allâh than sent down to the angels,

﴿أَنِّي مَكِّنْتُ مُؤْمِنًا الَّذِيْتَ مَا نَهَىْ سَائِقًا فِي قُلُوبِ الظَّالِمِكَفَرُوا الرُّغْبَةَ فَاضْرِبُوهُمْ فَوْقَ الْأَعْنَافِ وَاضْرِبُوهُمْ مِنْهُمْ كُلَّ بَنَانٍ﴾

<sup>[1]</sup> At-Tabari 13:431.

﴿Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.﴾

In that battle, Abu Jahl (may Allāh curse him) was killed along with sixty-nine men. 'Uqbah bin Abu Mua'it was captured and then killed, thus bring the death toll of the pagans to seventy,

﴿ذلِكَ بِأَنَّهُمْ شَاءُوا أَنَّهُ وَرَسُولَهُ لَا يَكُونُوا فِي الْأَذْلَامِ﴾

﴿This is because they defied and disobeyed Allāh and His Messenger.﴾

joining the camp that defied Allāh and His Messenger ﷺ not including themselves in the camp of Allāh's Law and faith in Him. Allāh said,

﴿وَمَنْ يُشَارِقْنَاهُ رَسُولَهُ فَكُلَّكُمْ أَنَّهُ شَدِيدُ الْعِقَابِ﴾

﴿And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.﴾

for He will crush whoever defies and disobeys Him. Nothing ever escapes Allāh's grasp nor can anything ever stand against His anger. Blessed and exalted He is, there is no true deity or Lord except Him.

﴿ذَلِكُمْ نَذْرُوهُ وَأَنَّكُلَّهُمْ عَذَابَ أَنَّارِ﴾

﴿This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.﴾

This Āyah addresses the disbeliever, saying, taste this torment and punishment in this life and know that the torment of the Fire in the Hereafter is for the disbelievers.

﴿إِنَّمَا الظَّنُونُ إِنَّمَا يَقْتَصِرُ الْكُفَّارُ كُفَّارًا رَبَّنَا لَا تُؤْلِمُنَا الْأَذْلَامِ﴾  
 وَمَنْ ذُبِرَهُ إِلَّا مُتَحَمِّلًا لِيَوْمَ الْقِيَامَةِ إِنَّ فَتَنَّا فَقَدْ كَانَ يَنْخَسِبُ مِنْ أَنَّهُ وَمَارِثَةُ  
 جَهَنَّمَ وَيَنْكِسُ الْمُسِيرُ﴾

﴿15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.﴾

﴿16. And whoever turns his back to them on such a day – unless it be a stratagem of war, or to retreat to a troop (of his

*own) – he indeed has drawn upon himself wrath from Allāh.  
And his abode is Hell, and worst indeed is that destination!»*

### Fleeing from Battle is prohibited, and its Punishment

Allāh said, while warning against fleeing from the battlefield and threatening those who do it with the Fire,

﴿إِنَّمَا يَنْهَا أَلَيْبِينَ مَأْمُونًا إِذَا لَمْ يَسْتَطُعُ الْأَيْمَكَ كَفَرُوا بِهَا﴾

*«O you who believe! When you meet those who disbelieve, in a battlefield,»*

when you get near the enemy and march towards them,

﴿فَلَا تُوْلُّهُمْ آذِنَكُار﴾

*«never turn your backs to them.» do not run away from battle and leave your fellow Muslims behind,*

﴿وَمَنْ يُوْلِيمْ يَوْمَئِذٍ دُورٌ إِلَّا مُتَحَمِّلاً لِّغَنَائِل﴾

*«And whoever turns his back to them on such a day – unless it be a stratagem of war...»*

The Āyah says, whoever flees from the enemy by way of planning to pretend that he is afraid of the enemy, so that they follow him and he takes the chance and returns to kill the enemy, then there is no sin on him. This is the explanation of Sā'id bin Jubayr and As-Suddi.<sup>[1]</sup> Ad-Dahhāk also commented, “Whoever went ahead of his fellow Muslims to investigate the strength of the enemy and make use of it,

﴿هُوَذِي مُتَحَمِّلاً إِلَّا فَشَوَّهَ﴾

*«or to retreat to a troop (of his own)», meaning he leaves from here to another troop of Muslims to assist them or be assisted by them. So that is allowed for him, or even during the battle if he flees from his brigade to the commander. Or going to the grand Imām, would also fall under this permission.”*

‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said about Abu ‘Ubayd when he was fighting on the bridge in the land of the Persians, because of the many Zoroastrian soldiers, “If he retreated to me then I would be as a troop for him.”

This is how it was reported by Muḥammad bin Sīrīn from

<sup>[1]</sup> At-Tabari 13:436-437.

'Umar. In the report of Abu 'Uthmān An-Nahdi from 'Umar, he said: When Abu 'Ubayd was fighting, 'Umar said, "O people! We are your troop." Mujāhid said that 'Umar said, "We are the troop of every Muslim." Abdul-Mālik bin 'Umayr reported from 'Umar, "O people! Don't be confused over this Āyah, it was only about the day of Badr, and we are a troop for every Muslim." Ibn Abi Ḥātim [recorded] that Nāfi' questioned Ibn 'Umar, "We are people who are not stationary when fighting our enemy, and we may not know where our troop is, be it that of our Imām or our army."

So he replied, "The troop is Allāh's Messenger ﷺ," I said but Allāh said,

﴿إِنَّمَا لِيَسْتُمُ الْأَيْرَكَ كَمَرُوا رَجَنَّا أَنَّارَكَ﴾

*(when you meet those who disbelieve in the battlefield) to the end of the Āyah . So he said; "This Āyah was about Badr, not before it nor after it."*<sup>[1]</sup>

Ad-Daḥḥāk commented that Allāh's statement,

﴿أَوْ سَعَيْنَا إِلَّا فَتَرَوْ﴾

*(or to retreat to a troop), refers to "Those who retreat to the Messenger of Allāh ﷺ and his Companions (when the Messenger ﷺ was alive), and those who retreat in the present time to his commander or companions."*<sup>[2]</sup> However, if one flees for any other reason than those mentioned here, then it is prohibited and considered a major sin. Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿اجْتَنِبُوا السَّبَعَ الْمُؤْبِدَاتِ﴾

*«Shun the seven great destructive sins.»*

The people inquired, "O Allāh's Messenger! What are they?" He said,

«الْرُّكُوكُ بِاللَّهِ وَالسُّخْرُوكُ قَلْلُ النَّفَقَةِ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْبَيْسِ وَالثَّوْلَى يَوْمَ الرَّحْبَفِ وَقَذْفُ الْمُخْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

<sup>[1]</sup> At-Tabari 13:436.

<sup>[2]</sup> At-Tabari 13:437.

السجدة  
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فَلَمْ يَقْتُلُوهُمْ وَلَنِكَ أَنَّهُ قَاتَلَهُمْ وَمَا رَأَيْتَ إِذْ رَأَيْتَ  
وَلَنِكَ أَنَّهُ رَدَى وَلَيُشَبِّهُ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا  
إِنَّ اللَّهَ سَيِّعُ عَلِيهِ ذَلِكُمْ وَأَنَّ اللَّهَ مُوْهِنٌ كَيْدُ  
الْكُفَّارِ [١٤] إِنْ تَسْتَفِيْهُوْ فَقَدْ جَاهَ كُمْ الْفَسْطَحُ  
وَإِنْ تَنْهِيْهُوْ حِيلَكُمْ وَإِنْ تَعُودُهُوْ فَنَدَوْ لَنْ تَقِيْ عَنْكُمْ  
فَعَنْكُمْ شَيْخًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ [١٥] يَأْتِيْهَا  
الَّذِينَ مَأْمُونُ أَطْبَعُوا اللَّهَ وَرَسُولَهُ وَلَا تُؤْلَمُهُنَّ وَأَنْشَدُ  
تَسْمَعُونَ [١٦] وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَيَعْنَا وَهُمْ  
لَا يَسْمَعُونَ [١٧] إِنْ شَرَ الدُّوَّاْتِ عِنْدَ اللَّهِ أَلْصَمُ الْبَكُومُ  
الَّذِينَ لَا يَعْلَمُونَ [١٨] وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَا يَسْمَعُونَ  
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْهُمْ مُعْرَضُونَ [١٩] يَأْتِيْهَا الَّذِينَ  
مَأْمُونُ أَسْتَجِبُوْهُ اللَّهُ وَلِرَسُولِهِ إِذَا دَعَاكُمْ لِمَا عَيْبَكُمْ  
وَأَعْلَمُوْمَا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمُرْءِ وَقَلْبِهِ وَأَنَّهُ أَيْدِيهِ  
مُحْشِرُونَ [٢٠] وَأَنْقُوْفَتْهُ لَا نَصِيبَنَ الَّذِينَ ظَلَمُوا  
مِنْكُمْ خَاصَّةً وَأَعْلَمُوْمَا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ [٢١]

«(They are:) Joining others in worship with Allâh, magic taking life which Allâh has forbidden, except for a just cause (according to Islâmic law), consuming Ribâ, consuming an orphan's wealth, fleeing the battlefield at the time of fighting, and false accusation to chaste women, who never even think of anything touching chastity and are good believers.<sup>[11]</sup>

This is why Allâh said here,

﴿فَقَدْ بَآتَهُ﴾

«he indeed has drawn upon himself...», and returned with,

﴿يَنْسُبُ مِنْ أَنَّهُ وَمَا رَأَيْتُ﴾

﴿wrath from Allâh. And his abode...﴾, destination, and dwelling place on the Day of Return,

﴿جَهَنَّمُ كَيْشُ الْمُسِيْرِ﴾

«is Hell, and worst indeed is that destination!»

﴿فَلَمْ يَقْتُلُوهُمْ وَلَنِكَ أَنَّهُ قَاتَلَهُمْ وَمَا رَأَيْتَ إِذْ رَأَيْتَ وَلَنِكَ أَنَّهُ رَدَى وَلَيُشَبِّهُ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَيِّعُ عَلِيهِ ذَلِكُمْ وَأَنَّ اللَّهَ مُوْهِنٌ كَيْدُ  
الْكُفَّارِ [١٤]﴾

﴿17. You killed them not, but Allâh killed them. And you threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-

<sup>[11]</sup> Fath Al-Bâri 5:462 and Muslim 1:92.

*Hearer, All-Knower».*

﴿18. This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.﴾

### Allāh's Signs displayed during Badr, And throwing Sand in the Eyes of the Disbelievers

Allāh states that He creates the actions that the servants perform and that whatever good actions they take, it is He Who should be praised for them, for He directed and helped them perform these actions. Allāh said,

﴿فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَاتَلَهُمْ﴾

﴿You killed them not, but Allāh killed them.﴾

meaning, it is not because of your power and strength that you killed the pagans, who were many while you were few. Rather, it is He Who gave you victory over them, just as He said in another Āyah,

﴿وَلَقَدْ نَصَرْتُمُ اللَّهَ بِسَبْرِ رَانِشَ أَذْلَلَةً﴾

﴿And Allāh has already made you victorious at Badr, when you were a weak little force.﴾ [3:123], and,

﴿أَنَّهُ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَّيَوْمَ حُنَيْنٍ إِذَا أَعْجَبْتُمُ الْكُفَّارَ ثُمَّ لَمْ يُفْتَنُوكُمْ عَنْكُمْ شَيْئاً وَصَافَّتْ عَلَيْكُمُ الْأَرْضُ يَمْنَاهُجُّتُمْ ثُمَّ وَلَمْ يُشَدِّدْرِكُمْ﴾

﴿Truly, Allāh has given you victory on many battlefields, and on the day of Hunayn when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.﴾ [9:25]

Allāh, the Exalted and Ever High, states that victory does not depend on numbers or collecting weapons and shields. Rather, victory is from Him, Exalted He is.

﴿كَمْ بَنِيَتْ قَلْيَلَةٌ غَلَبَتْ فَكِيرَةً كَثِيرَةً يَأْتِيَنَّ اللَّهُ وَآتَاهُ مَعَ الظَّاهِرِينَ﴾

﴿How often has a small group overcome a mighty host by Allāh's leave?" And Allāh is with the patient.﴾ [2:249]

Allāh then mentioned the handful of sand that His Prophet ﷺ threw at the disbelievers during the day of Badr, when he went out of his bunker. While in the bunker, the Prophet ﷺ

invoked Allāh humbly and expressing his neediness before Allāh. He then threw a handful of sand at the disbelievers and said,

﴿شَاهِدُ الْوُجُوهِ﴾

«Humiliated be their faces.» He then commanded his Companions to start fighting with sincerity and they did. Allāh made this handful of sand enter the eyes of the idolators, each one of them were struck by some of it and it distracted them making each of them busy. Allāh said,

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكَ مَا أَنْتَ بِهِ رَبِّ﴾

﴿And you threw not when you did throw, but Allāh threw.﴾

Therefore, it is Allāh Who made the sand reach their eyes and busied them with it, not you (O Muḥammad).

Muḥammad bin Ishāq said that Muḥammad bin Ja'far bin Az-Zubayr narrated to him that 'Urwah bin Az-Zubayr said about Allāh's statement,

﴿وَرَسَّلَ اللَّهُ عَزَّ ذِلْكَ عَلَيْهِ حَكَمًا﴾

«that He might test the believers by a fair trial from Him.»

“So that the believers know Allāh’s favor for them by giving them victory over their enemy, even though their enemy was numerous, while they were few. They should thus know His right and express gratitude for His favor on them.”<sup>[1]</sup> Similar was said by Ibn Jarīr. It is stated in a *Hadīth*,

﴿وَرُكْلَ بَلَاءٌ حَسْنٌ أَبْلَأَنَا﴾

«Every trial (from Allāh) is a favor for us.»<sup>[2]</sup>

Allāh said next,

﴿إِنَّ اللَّهَ يَعْلَمُ عَلَيْهِ﴾

﴿Verily, Allāh is All-Hearer, All-Knower.﴾

Allāh hears the supplication and knows those who deserve help and triumph. Allāh said,

﴿وَلَكُمْ وَأَنَّ اللَّهَ مُوْهُنُ كُلِّ الْكَفَّارِ﴾

<sup>[1]</sup> At-Tabari 13:448.

<sup>[2]</sup> A similar *Hadīth* is recorded by Muslim no. 6900.

﴿This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.﴾

This is more good news, aside from the victory that the believers gained. Allāh informed them that He will weaken the plots of the disbelievers in the future, degrade them and make everything they have perish and be destroyed, all praise and thanks are due to Allāh.

﴿إِن تَسْتَفِيْهُوا فَقَدْ جَاءَكُمُ الْكَسْحَعُ وَإِن تَنْهِيْهُوْ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تُمْوِدُهُمْ فَإِنْ شَاءُوا سَعْدٌ وَّلَنْ شَفْعٌ عَنْكُمْ فَشَكُّمْ شَبَّهَا وَلَوْ كَثُرَتْ وَإِنَّ اللَّهَ بِعَمَّ الْمُغْرِبِينَ﴾

﴿19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.﴾

### The Response to the Disbelievers Who ask for a Judgement

Allāh says to the disbeliever,

﴿إِن تَسْتَفِيْهُوا﴾

﴿If you ask for a judgement,﴾ you invoked Allāh for victory, judgement and a decision between you and your believing nemesis, and you got what you asked for. Muḥammad bin Ishāq and several others reported from Az-Zuhri from ‘Abdullāh bin Tha’labah bin Su’ayr who said that Abu Jahl said on the day of Badr, “O Allāh! Whichever of the two camps (pagans and Muslims) severed the relation of the womb and brought us what is not familiar, then destroy him this day.” This Āyah was later on revealed,

﴿إِن تَسْتَفِيْهُوا فَقَدْ جَاءَكُمُ الْكَسْحَعُ﴾

﴿If you ask for a judgement, then now has the judgement come unto you,﴾

until the end of the Āyah.<sup>[11]</sup> Imām Aḥmad recorded that ‘Abdullāh bin Tha’labah said, “Abu Jahl asked for (Allāh’s judgment) when he said upon facing the Muslims, ‘O Allāh!

<sup>[11]</sup> At-Tabari 13:453.

Those among us who severed the relations of the womb and brought forth what we do not recognize, then destroy him this day.”<sup>[1]</sup> This was also recorded by An-Nasâ’i in the Book of *Tafsîr* (of his *Sunan*) and Al-Hâkim in his *Mustadrak*, and he said, “It is *Sahîh* according to the criteria of the Two Shaykhs, and they did not record it.”<sup>[2]</sup> Similar statements were reported from Ibn ‘Abbâs, Mujâhid, Ad-Dâhhâk, Qatâdah, Yazid bin Ruwmân and several others. As-Suddî commented, “Before the idolators left Makkah for Badr, they clung to the curtains covering the Ka’bah and supplicated to Allâh for victory, ‘O Allâh! Give victory to the exalted among the two armies, the most honored among the two groups, and the most righteous among the two tribes.’ Allâh revealed the Ayah,

﴿إِن تَنْتَهُوا فَقَدْ جَاءَكُمُ الْفَتْحُ﴾

*«If you ask for a judgement, then now has the judgement come unto you.»*

Allâh says here, ‘I accepted your supplication and Muhammad gained the victory.’”

‘Abdur-Râhmân bin Zayd bin Aslam said; “This is Allâh the Most High’s answer to their supplication;

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ﴾

*«And (remember) when they said: “O Allâh! If this is indeed the truth from you...” [8:32]<sup>[3]</sup>*

Allâh said next,

﴿إِنْ تَنْهُوا﴾

*«and if you cease...»* from your disbelief and rejection of Allâh and His Messenger ﷺ,

﴿فَنَبْرَأُنَّا لَكُمْ﴾

*«it will be better for you»,* in this life and the Hereafter. Allâh said,

﴿فَإِنْ تَوُدُّنَا نَهْدِي﴾

<sup>[1]</sup> Ahmad 5:531

<sup>[2]</sup> An-Nasâ’i in *Al-Kubrâ* 6:350 and Al-Hâkim 2:328.

<sup>[3]</sup> At-Tabari 13:453.

﴿and if you return, so shall We return...﴾ This is similar to another Āyah,

﴿وَلَنْ عُذْمَ عَذَّمَ﴾

﴿but if you return (to sins), We shall return (to Our punishment).﴾ [17:8]

meaning, 'if you persist in your disbelief and misguidance, We shall repeat the defeat that you suffered,'

﴿وَلَنْ شَفِقَ عَنْكُمْ فَتَحْكُمْ شَيْئًا وَلَوْ كَثُرَتْ﴾

﴿and your forces will be of no avail to you, however numerous they be...﴾

for even if you gather whatever forces you can, then know that those whom Allāh is with cannot be defeated,

﴿وَلَأَنَّ اللَّهَ مَعَ الْمُرْسَلِينَ﴾

﴿and verily, Allāh is with the believers.﴾

in reference to the Prophet's group, the side of the chosen Messenger ﷺ.

﴿يَا أَيُّهَا الَّذِينَ مَاءَنُوا أَطْبَعُوا اللَّهَ وَرَسُولَهُ وَلَا تُؤْلَمُوا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ﴾ ٦٧  
 الَّذِينَ قَاتَلُوا سَكِنْتُمْ دُرْهَمَ لَا يَسْتَهْنُونَ ٦٨ إِنَّمَا تَرَى الظَّوَاهِرَ عِنْدَ اللَّهِ الْغُصُومُ الْمُكْبَرُونَ  
 الَّذِينَ لَا يَقُولُونَ ٦٩ وَلَوْ عِلْمَ اللَّهُ بِهِمْ هُنَّ لَا سَمْعَهُمْ وَلَوْ أَسْمَعْهُمْ لَنْ تَلْوَأُ دُرْهَمٌ  
 شَفَرُوهُونَ ٧٠﴾

﴿20. O you who believe! Obey Allāh and His Messenger, and turn not away from him while you are hearing.﴾

﴿21. And be not like those who say: "We have heard," but they hear not.﴾

﴿22. Verily, the worst of living creatures with Allāh are the deaf and the dumb (the disbelievers), who understand not.﴾

﴿23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.﴾

### The Command to obey Allāh and His Messenger ﷺ

Allāh commands His believing servants to obey Him and His Messenger ﷺ and warns them against defying him and

imitating the disbelievers who reject him. Allâh said,

﴿وَلَا تُرْدِنَا عَنْهُ﴾

﴿and turn not away from him...﴾, neither refrain from obeying him or following his commands nor indulge in what he forbade,

﴿وَأَنْتَ تَسْمَعُونَ﴾

﴿while you are hearing.﴾ after you gained knowledge of his Message,

﴿وَلَا تَكُونُوا كَالَّذِينَ قَاتَلُوا سَيِّدَنَا وَهُنَّ لَا يَسْمَعُونَ﴾

﴿And be not like those who say: "We have heard," but they hear not.﴾

Ibn Ishâq said that this Âyah refers to the hypocrites, who pretend to hear and obey, while in fact they do neither.<sup>[1]</sup> Allâh declares that these are the most wicked creatures among the Children of Âdâm,

﴿إِنَّ شَرَّ الدَّوَابَّ إِنَّمَا أَلْهَمُ اللَّهُمْ﴾

﴿Verily, the worst of living creatures with Allâh are the deaf who do not hear the truth,

﴿الْبَلَّمْ﴾

﴿and the dumb﴾ who cannot comprehend it,

﴿الَّذِينَ لَا يَقْلُونَ﴾

﴿who understand not.﴾ These indeed are the most wicked creatures, for every creature except them abide by the way that Allâh created in them. These people were created to worship Allâh, but instead disbelieved. This is why Allâh equated them to animals, when He said,

﴿وَمِثْلُ الَّذِينَ كَفَرُوا كَمْثُلُ الَّذِي يَتَّبِعُ بِمَا لَا يَتَّسِعُ بِالْأَدْعَاءِ وَنِيلَةً﴾

﴿And the example of those who disbelieve is as that of him who shouts to those that hear nothing but calls and cries.﴾ [2:171], and,

﴿وَأَنَّهُمْ كَالْأَنْتَدِيَّ بِلَ هُمْ أَنْجَلُ أَنَّهُمْ هُمُ الظَّالِمُونَ﴾

<sup>[1]</sup> At-Tabari 13:458.

﴿They are like cattle, nay even more astray; those! They are the heedless ones.﴾ [7:179]

It was also said that the Āyah (8:22) refers to some of the pagans of Quraysh from the tribe of Bani ‘Abd Ad-Dār, according to Ibn ‘Abbās, Mujāhid and Ibn Jarīr.<sup>(11)</sup> Muḥammad bin Ishāq said that this Āyah refers to hypocrites, as we stated. There is no contradiction here, because both disbelievers and hypocrites are devoid of sound comprehension, in addition to having lost the intention to do good. Allāh states here that such are those who neither have sound understanding nor good intentions, even if they have some type of reason,

﴿وَلَوْ عِلِّمَ اللَّهُ فِيهِمْ خَيْرًا لَا يَسْتَهِمُونَ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾

He would have helped them understand. However, this did not happen because there is no goodness in such people, for Allāh knows that,

﴿وَلَوْ أَنْسَتَهُمْ﴾

﴿even if He had made them listen...﴾ and allowed them to understand,

﴿لَوْلَوْ﴾

﴿they would but have turned...﴾, intentionally and out of stubbornness, even after they comprehend,

﴿وَهُمْ مُغَرَّبُونَ﴾

﴿with aversion.﴾, to the truth.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَسْتَجِبُوا لِهِ وَالرَّسُولِ إِذَا دَعَاكُمْ لِمَا تَحِبُّ كُلُّمَنْدَعٍ وَأَعْلَمُوا أَنَّ اللَّهَ يَخْوِلُ بَيْنَ النَّارِ وَقَلْبِهِ وَإِنَّمَا إِلَيْهِ يَخْرُجُونَ﴾

﴿24. O you who believe! Answer Allāh and (His) Messenger when he (the Messenger) calls you to that which will give you life, and know that Allāh comes between a person and his heart. And verily to Him you shall (all) be gathered.﴾

<sup>(11)</sup> At-Tabari 13:460.

## The Command to answer and obey Allâh and His Messenger ﷺ

Al-Bukhâri said,

﴿أَسْتَجِيبُوا﴾

“﴿Answer﴾, obey,

﴿لِمَا يَبِرِّكُمْ﴾

﴿that which will give you life﴾ that which will make your affairs good.” Al-Bukhâri went on to narrate that Abu Saïd bin Al-Mu'allâ said, “I was praying when the Prophet ﷺ passed by and called me, but I did not answer him until I finished the prayer. He said,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ أَلَمْ يُقْرِئِ اللَّهُ»

“What prevented you from answering me? Has not Allâh said :

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَالرَّسُولِ إِذَا دَعَاكُمْ لِمَا يَبِرِّكُمْ﴾

«O you who believe! Answer Allâh and (His) Messenger when he calls you to that which will give you life﴾?”

He then said:

«لَا عَلِمْتُكُمْ أَغْظَمَ سُورَةً فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ»

“I will teach you the greatest Surâh in the Qur’ân before I leave.” When he was about to leave, I mentioned what he said to me. He said,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“All the praises and thanks are to Allâh, the Lord of all that exists...» [1:1-6].

«هِيَ السَّيِّئَةُ الْمُثَانِي»

“Surely, it is the seven oft-repeated verses.”<sup>[1]</sup> Muâmmad bin Ishâq narrated that Muâmmad bin Ja’far bin Az-Zubayr said that ‘Urwah bin Az-Zubayr explained this Ayah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَالرَّسُولِ إِذَا دَعَاكُمْ لِمَا يَبِرِّكُمْ﴾

<sup>[1]</sup> Fath Al-Bâri 8:158.

﴿O you who believe! Answer Allāh and (His) Messenger when he calls you to that which will give you life, ﴾

“Answer when called to war (Jihād) with which Allāh gives you might after meekness, and strength after weakness, and shields you from the enemy who oppressed you.”<sup>[1]</sup>

### Allāh comes in between a Person and His Heart

Allāh said,

﴿وَأَنْتُمْ بَيْنَ أَنفُسِكُمْ بَيْنَ السَّرَّهُ وَقَلْبِهِ﴾

«and know that Allāh comes in between a person and his heart.»

Ibn ‘Abbās commented, “Allāh prevents the believer from disbelief and the disbeliever from faith.”<sup>[2]</sup> Al-Ḥākim recorded this in his *Mustadrak* and said, “It is Ṣahīḥ and they did not record it.”<sup>[3]</sup> Similar was said by Mujāhid, Sa‘īd, Ikrimah, Ad-Dahhāk, Abu Ṣalih ‘Atīyyah, Muqātil bin Ḥayyān and As-Suddi.<sup>[4]</sup> In another report from Mujāhid, he commented;

﴿يَحْمِلُ بَيْنَ السَّرَّهُ وَقَلْبِهِ﴾

«...comes in between a person and his heart.»

“Leaves him without comprehension,” As-Suddi said, “Prevents one self from his own heart, so he will neither believe nor disbelieve except by His leave.” There are several *Hadīths* that conform with the meaning of this Āyah. For instance, Imām Ahmad recorded that Anas bin Mālik said, “The Prophet ﷺ used to often say these words,

«إِنَّ مُقْلِبَ الْقُلُوبِ إِنَّمَا يَقْلِبُ عَلَى دِينِكَ»

«O You Who changes the hearts, make my heart firm on Your religion.»

We said, ‘O Allāh’s Messenger! We believed in you and in what you brought us. Are you afraid for us?’ He said,

«أَنَّمَا، إِنَّ الْقُلُوبَ بَيْنَ إِضْبَاعَتِهِ مِنْ أَصْبَاعِ اللَّهِ تَعَالَى يَقْلِبُهَا»

[1] Sirah Ibn Hishām 2:324.

[2] At-Tabari 13:468.

[3] Al-Ḥākim 2:328.

[4] At-Tabari 13:470-471.

«Yes, for the hearts are between two of Allāh's Fingers, He changes them (as He wills).»<sup>[1]</sup>

This is the same narration recorded by At-Tirmidhi in the Book of Qadar in his *Jāmi'* [Sunan], and he said, “*Hasan.*”<sup>[2]</sup> Imām Ahmad recorded that An-Nawwās bin Sam'ān Al-Kilābi said that he heard the Prophet ﷺ saying,

«مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنِ أَصَابِعِ الرَّحْمَنِ رَبِّ الْعَالَمِينَ إِذَا شَاءَ أَنْ يُبَيِّنَهُ فَيُبَيِّنُهُ وَإِذَا شَاءَ أَنْ يُرِيقَهُ أَزْاغَهُ»

“Every heart is between two of the Fingers of the Most Beneficent (Allāh), Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray.”<sup>[3]</sup>

And he ﷺ said:

«هُنَّا مُقَلْبُ الْقُلُوبِ! إِنَّ فَتْيَيِّبِي عَلَى دِينِكَ»

“O You Who changes the hearts! keep my heart firm on Your religion” And he would say;

«رَأَيْتَ إِنَّ يَدَ الرَّحْمَنِ يَخْفُضُهُ وَيَرْفَعُهُ»

“The Balance is in the Hand of Ar-Rahmān, He raises and lowers it.”<sup>[4]</sup>

This was also recorded by An-Nasā'i and Ibn Mājah.<sup>[5]</sup>

«وَإِنَّمَا فَسَدَ لَا تُشَبِّهَنَّ اللَّذِينَ ظَلَمُوا وَنَكِنْتُمْ خَائِفِينَ وَأَغْلَمُوكُمْ أَنَّ اللَّهَ شَكِيدُكُمْ»

﴿الْعَقَابُ﴾

﴿25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allāh is severe in punishment.﴾

### **Warning against an encompassing Fitnah**

Allāh warns His believing servants of a *Fitnah*, trial and test, that encompasses the wicked and those around them.

[1] Ahmad 3:112.

[2] *Tuhfat Al-Ahwadhi* 6:349-350.

[3] Ahmad 4:182.

[4] Ahmad 3:182.

[5] An-Nasā'i in *Al-Kubrā* 4:414, and Ibn Mājah 1:72.

Therefore, such *Fitnah* will not be restricted to the sinners and evildoers. Rather, it will reach the others if the sins are not stopped and prevented. Imām Ahmad recorded that Muṭarrif said, "We asked Az-Zubayr, 'O Abu 'Abdullāh! What brought you here (for the battle of Al-Jamal)? You abandoned the Khalifah who was assassinated ('Uthmān, may Allāh be pleased with him) and then came asking for revenge for his blood?' He said, 'We recited at the time of the Messenger of Allāh ﷺ, and Abu Bakr, 'Umar and 'Uthmān,

﴿وَأَتَّقُوا فِتْنَةً لَا تُشَبِّهُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

«And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong,»

We did not think that this Āyah was about us too, until it reached us as it did.<sup>[1]</sup> 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that the Āyah,

﴿وَأَتَّقُوا فِتْنَةً لَا تُشَبِّهُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

«And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong,»

refers to the Companions of the Prophet ﷺ in particular.<sup>[2]</sup> In another narration from Ibn 'Abbās, he said, "Allāh commanded the believers to stop evil from flourishing among them, so that Allāh does not encompass them all in the torment (*Fitnah*)."<sup>[3]</sup> This, indeed, is a very good explanation, prompting Mujāhid to comment about Allāh's statement,

﴿وَأَتَّقُوا فِتْنَةً لَا تُشَبِّهُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

«And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong,»

"Is for you too!" <sup>[4]</sup> Several said similarly, such as Ad-Daḥḥāk and Yazid bin Abi Ḥabib and several others. Ibn Mas'ud said, "There is none among you but there is something that represents a *Fitnah* for him, for Allāh said,

<sup>[1]</sup> Ahmad 1:165.

<sup>[2]</sup> At-Tabari 13:474.

<sup>[3]</sup> At-Tabari 13:474.

<sup>[4]</sup> At-Tabari 13:475.

﴿إِنَّ أَمْوَالَكُمْ وَأَنْوَادَكُمْ فِتْنَةٌ﴾

﴿Your wealth and your children are only a trial (Fitnah)...﴾  
[64:15].

Therefore, when you seek refuge, seek it with Allāh from the *Fitnah* that causes misguidance.” Ibn Jarīr collected this *Hadīth*.<sup>[1]</sup> The view that the warning in this Āyah addresses the Companions and all others is true, even though the speech in the Āyah was directed at the Companions. There are *Hadīths* that warn against *Fitnah* in general, thus providing the correctness of this explanation. Similarly there will be a separate book in which this subject will be discussed, Allāh willing, as also is the case with the Imāms, there being a number of writings about this. Of the most precise things that have been mentioned under this topic, is what was recorded by Imām Ahmad from Hudhayfah bin Al-Yamān that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَئِمُرْنَ بِالْمَعْرُوفِ وَلَنَنْهَا عَنِ الْمُنْكَرِ أَوْ لَيُبَيِّكِنَ اللَّهَ أَنْ يَعْتَقِدَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَذَعُّهُ فَلَا يَنْتَجِيبُ لَكُمْ»

“By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication.”<sup>[2]</sup>

Imām Ahmad recorded that Abu Ar-Riqād said, “I heard Hudhayfah saying, ‘A person used to utter one word during the time of the Messenger of Allāh ﷺ and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allāh will surround you all with torment, or make the wicked among you become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.’”<sup>[3]</sup>

Imām Ahmad recorded that An-Nu'mān bin Bashīr said that the Prophet ﷺ gave a speech in which he said, while pointing to his ears with two of his fingers,

<sup>[1]</sup> At-Tabārī 13:475.

<sup>[2]</sup> Ahmad 5:388.

<sup>[3]</sup> Ahmad 5:390.

مَثَلُ الْقَاتِلِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا وَالْمُذَاهِنِ فِيهَا كَمْلَ قَوْمٍ رَكِبُوا سَفِينَةً فَأَصَابَ بِنَفْسِهِمْ أَشْفَلَهَا وَأَذْعَرَهَا وَشَرَّهَا وَأَصَابَ بِنَفْسِهِمْ أَغْلَامًا فَكَانَ الَّذِينَ فِي أَنْفُلِهَا إِذَا اسْتَقَرُوا النَّمَاءَ مَرُوا عَلَى مَنْ قَوْفَهُمْ فَأَذْوَهُمْ فَتَالُوا: لَوْ خَرَقْنَا فِي نَصِيبِنَا خَرْقًا فَأَشْقَيْنَا مِنْهُ وَلَمْ نُؤْذِنْ مِنْ فَرْقَنَا: فَإِنْ تَرْكُوهُمْ وَأَمْرُهُمْ هَلْكُوا جَيْبًا وَإِنْ أَخْدُوا عَلَى أَيْدِيهِمْ نَجَزَا جَمِيعًا

*«The parable of the person abiding by Allāh's order and restrictions in comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, 'Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.»<sup>[1]</sup>*

This was recorded by Al-Bukhārī, but not Muslim, in the Book of Partnerships and the Book of Witnesses.<sup>[2]</sup> It was also recorded by At-Tirmidhi through a different route of narration.<sup>[3]</sup>

Imām Ahmad recorded that Umm Salamah, the Prophet's wife, said, "I heard the Messenger of Allāh ﷺ saying,

إِذَا ظَهَرَتِ الْمَعَاصِي فِي أُمَّتِي عَنْهُمْ اللَّهُ يَعْذَابُ مِنْ عِنْدِهِ

*«If sins become apparent in my Ummah, Allāh will surround them with punishment from Him.»*

I said, 'O Allāh's Messenger! Will they have righteous people among them then?' He said,

بَلَى

"Yes." I asked, 'What will happen to them?' He said,

<sup>[1]</sup> Ahmad 4:269.

<sup>[2]</sup> Fath Al-Bāri 5:157 and 345.

<sup>[3]</sup> Tuhfat Al-Ahwadhi 6:394.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَإِذْكُرُوا إِذْ أَنْتُمْ قَيْلُ مُسْتَعْنُونَ فِي الْأَرْضِ عَنَّا فَوْنَ

أَنْ يَنْخَطِفُوكُمُ النَّاسُ فَقَاتَنُوكُمْ وَإِنَّكُمْ بِنَصْرِهِ وَرَزْقَكُمْ

مِّنَ الظَّبَابِ لَعَلَّكُمْ شَكَرُونَ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

لَا تَخُوْفُوا اللَّهَ وَالرَّسُولَ وَخُوْفُوا أَمْنَتِكُمْ وَآتَنَّمْلُونَ

وَأَغْلَمُوا أَنْسَا أَنْوَلَكُمْ وَأَرْلَدَكُمْ فَشَنَّةً وَآتَ اللَّهَ

عِنْهُدَهُ أَعْرَعَظِيمَ ﴿٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْقُوا

اللَّهَ يَنْجَلِلُ لَكُمْ فَرْقَانًا وَإِنْ كَفَرُوكُمْ سَيِّئَاتُكُمْ وَيَغْفِرُ

لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣﴾ وَإِذْ يَمْكُرُكُمُ الَّذِينَ

كَفَرُوا يَنْبِثُوكُمْ أَوْ يَشْتُلُوكُمْ أَوْ يُخْرِجُوكُمْ وَيَسْكُرُونَ وَيَمْكُرُ

اللَّهُ وَاللَّهُ خَيْرُ الْمَذْكُورِينَ ﴿٤﴾ وَإِذَا شَلَّ عَلَيْهِمْ إِنْتَنَا

فَالْوَافِدُ سَمِعَنَا الْوَنَّاءَ لَقْلَنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا

أَسْطِرِيُّ الْأَوْلَيْنَ ﴿٥﴾ وَإِذَا قَالُوا اللَّهُمَّ إِنْ كَاتَ هَذَا

هُوَ الْحَقُّ مِنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّلَاءِ

أَوْ أَتِنَا بِعَذَابَ الْيَمِينِ ﴿٦﴾ وَمَا كَانَ اللَّهُ يَعْدُ بِهِمْ

وَأَنَّ فِيهِمْ وَمَا كَانَ اللَّهُ مُعْذِّبَهُمْ وَهُمْ يَسْعَفُونَ ﴿٧﴾

*who do wrong, yet they did nothing to stop them, then Allah will surround them all with punishment.*<sup>[2]</sup>

Ibn Mâjah collected this Hadith.<sup>[3]</sup>

﴿وَإِذْكُرُوا إِذْ أَنْتُمْ قَيْلُ مُسْتَعْنُونَ فِي الْأَرْضِ عَنَّا فَوْنَ أَنْ يَنْخَطِفُوكُمُ النَّاسُ فَقَاتَنُوكُمْ وَإِنَّكُمْ

بِنَصْرِهِ وَرَزْقَكُمْ مِّنَ الظَّبَابِ لَعَلَّكُمْ شَكَرُونَ ﴾﴾

¶26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things (for livelihood) so that

<sup>[1]</sup> Ahmad 6:304.

<sup>[2]</sup> Ahmad 4:364.

<sup>[3]</sup> Ibn Mâjah 2:1329 and Ahmad 4:366.

يُصِيمُهُمْ مَا أَصَابَ النَّاسَ ثُمَّ  
يَصِيرُونَ إِلَى مَغْفِرَةٍ مِّنَ اللَّهِ  
وَرِضْوَانِهِ

“They will be strucken as the people, but they will end up with Allâh’s forgiveness and pleasure.”<sup>[1]</sup>

I m ā m A h m a d  
recorded that Jarîr  
s a i d t h a t t h e  
Messenger of Allâh  
s a i d ,

مَا مِنْ قَوْمٍ يَعْمَلُ فِيهِمْ  
بِالْمُنْعَاصِي هُمْ أَعَزُّ وَأَكْثَرُ مِنْ  
يَعْمَلُونَ ثُمَّ لَمْ يُنْتَرُوْهُ إِلَّا  
عَهُمْ أَهُدُوْبِعَقَابٍ”

“Every people among whom sins are being committed, while they are mightier and more numerous than those

*you might be grateful.»*

### **Reminding Muslims of Their previous State of Weakness and Subjugation which changed into Might and Triumph**

Allāh, the Exalted, reminds His believing servants of His blessings and favors on them. They were few and He made them many, weak and fearful and He provided them with strength and victory. They were meek and poor, and He granted them sustenance and livelihood. He ordered them to be grateful to Him, and they obeyed Him and implemented what He commanded.

When the believers were still in Makkah they were few, practicing their religion in secret, oppressed, fearing that pagans, fire worshippers or Romans might kidnap them from the various parts of Allāh's earth, for they were all enemies of the Muslims, especially since Muslims were few and weak. Later on, Allāh permitted the believers to migrate to Al-Madīnah, where He allowed them to settle in a safe resort. Allāh made the people of Al-Madīnah their allies, giving them refuge and support during Badr and other battles. They helped the Migrants with their wealth and gave up their lives in obedience of Allāh and His Messenger ﷺ. Qatādah bin Di'āmah As-Sadūsi commented,

﴿وَإِن كُلُّ رَبٍّ لَّا يُشْكِرُ إِذَا أَنْشَأَ فَيْلَ شَتَّانَهُونَ فِي الْأَرْضِ﴾

*«And remember when you were few and were reckoned weak in the land,»*

“Arabs were the weakest of the weak, had the toughest life, the emptiest stomachs, the barest skin and the most obvious misguidance. Those who lived among them lived in misery; those who died went to the Fire. They were being eaten up, but unable to eat up others! By Allāh! We do not know of a people on the face of the earth at that time who had a worse life than them. When Allāh brought Islām, He made it dominant on the earth, thus bringing provisions and leadership for them over the necks of people. It is through Islām that Allāh granted all what you see, so thank Him for His favors, for your Lord is One Who bestows favors and likes praise. Verily, those who thank Allāh enjoy even more bounties

from Him.<sup>[1]</sup>

﴿يَأَيُّهَا الَّذِينَ مَاءَمُوا لَا تَخْوِفُوْنَا اللَّهُ وَالرَّسُولُ وَلَا يَخْوِفُوْنَا أَنْتُمْ تَسْلُمُوْنَا وَلَا عَلَمْوُا أَنَّا نَعْلَمُكُمْ وَأَوْلَدْكُمْ فِتْنَةً وَلَكُمْ اللَّهُ عِنْدُهُ أَجْرٌ عَظِيمٌ﴾

﴿27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânat (things entrusted to you).﴾

﴿28. And know that your possessions and your children are but a trial and that surely, with Allâh is a mighty reward.﴾

### **Reason behind revealing This Âyah, and the prohibition of Betrayal**

The Two *Sahîhs* mention the story of Hâtiib bin Abi Balta'ah. In the year of the victory of Makkah he wrote to the Quraysh alerting them that the Messenger of Allâh ﷺ intended to march towards them. Allâh informed His Messenger ﷺ of this, and he sent a Companion to retrieve the letter that Hâtiib sent, and then he summoned him. He admitted to what he did. 'Umar bin Al-Khaṭṭâb stood up and said, "O Allâh's Messenger! Should I cut off his head, for he has betrayed Allâh, His Messenger and the believers?" The Prophet ﷺ said,

«دَعْهُ فَإِنَّهُ قَدْ شَهَدَ بِنَدْرَةٍ، وَمَا يَنْدِرِيكَ لَعْلَّ اللَّهَ اطْلَعَ عَلَى أَمْلِ بَنِيرٍ فَقَالَ: اغْتَلُوهُ مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

«Leave him! He participated in Badr. How do you know that Allâh has not looked at those who participated in Badr and said, Do whatever you want, for I have forgiven you.»

However, it appears that this Âyah is more general, even if it was revealed about a specific incident.<sup>[2]</sup> Such rulings are dealt with by their indications, not the specific reasons behind revealing them, according to the majority of scholars.

Betrayal includes both minor and major sins, as well those that affect others. 'Ali bin Abi Talhah said that Ibn 'Abbâs commented on the Âyah,

[1] At-Tabâri 13:478.

[2] He is saying this here because he mentioned two unauthentic stories in that regard. Additionally, in the case of Hâtiib, the Âyah revealed was *Al-Mumtâzinah* 60:1 as recorded by Al-Hâkim and others.

﴿وَلَا تُخْرِجُوا أَمْنَاتِكُمْ﴾

﴿nor betray your Amānāt﴾

“The *Amānah* refers to the actions that Allāh has entrusted the servants with, such as and including what He ordained. Therefore, Allāh says here,

﴿لَا تُخْرِجُوا﴾

﴿nor betray...﴾, ‘do not abandon the obligations.’<sup>[1]</sup> ‘Abdur-Rahmān bin Zayd commented, “Allāh forbade you from betraying Him and His Messenger, as hypocrites do.”<sup>[2]</sup>

Allāh said,

﴿وَأَغْلَمُوا أَنْسَاءَ أُمَّةِكُمْ وَأَنْذِكُمْ فِتْنَةً﴾

﴿And know that your possessions and your children are but a trial.﴾

from Him to you. He grants these to you so that He knows which of you will be grateful and obedient to Him, or become busy with and dedicated to them instead of Him. Allāh said in another Āyah,

﴿إِنَّمَا أُمَّةُكُمْ وَأَنْذِكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَعْظَمُ عِظَمَةٍ﴾

﴿Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward.﴾ [64:15],

﴿وَبَلُوكُمْ بِأَشَدِّ وَلَيْلَةٍ فِتْنَةً﴾

﴿And We shall make a trial of you with evil and with good.﴾ [21:35],

﴿يَا أَيُّهَا الَّذِينَ مَاءَنُوا لَا تَنْهَكُمْ أُمَّةُكُمْ وَلَا أَنْذِكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَابِرُونَ﴾

﴿O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.﴾ [63:9], and,

﴿يَا أَيُّهَا الَّذِينَ مَاءَنُوا إِذْ مِنْ أُرْجِعُكُمْ وَأَنْذِكُمْ عَدْرًا لَكُمْ فَأَخْذُوهُمْ﴾

<sup>[1]</sup> At-Tabari 13:485.

<sup>[2]</sup> At-Tabari 13:483.

«O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore beware of them!» [64:14] Allāh said next,

﴿وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

«And that surely with Allāh is a mighty reward.»

Therefore, Allāh's reward, favor and Paradise are better for you than wealth and children. Certainly, among the wealth and children there might be enemies for you and much of them avail nothing. With Allāh alone is the decision and sovereignty in this life and the Hereafter, and He gives tremendous rewards on the Day of Resurrection. In the *Sahīh*, there is a *Hadīth* in which the Messenger of Allāh ﷺ said,

«تَلَاثَتْ مِنْ كُنَّ فِيهِ، وَجَدَ بِهِنَّ حَلَاوةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِنَ  
سِوَاهُمَا، وَمَنْ كَانَ يُحِبُّ النَّفَرَةَ لَا يُحِبُّهُ إِلَّا اللَّهُ، وَمَنْ كَانَ أَنْ يُقْسِي فِي التَّارِيْخِ أَحَبَّ  
إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفَّارِ بَغْدَ إِذْ أَنْقَدَ اللَّهُ مِنْهُ»

«There are three qualities for which whomever has them, he will have tasted the sweetness of faith. (They are:) whoever Allāh and His Messenger are dearer to him than anyone else, whoever loves a person for Allāh's sake alone, and whoever prefers to be thrown in fire rather than revert to disbelief, after Allāh has saved him from it.»<sup>[1]</sup>

Therefore, loving the Messenger of Allāh ﷺ comes before loving children, wealth and oneself. In the *Sahīh*, it is confirmed that he ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَأَهْلِهِ وَمَالِهِ  
وَالنَّاسِ أَجْمَعِينَ»

«By He in Whose Hand is my soul! None of you will have faith unless I become dearer to him than himself, his family, his wealth and all people.»<sup>[2]</sup>

«وَكَائِنُوا الَّذِينَ مَأْتُوا إِنْ تَنْتَهُوا أَنَّهُ يَعْمَلُ لَكُمْ مُّرْفَقاً وَيُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ وَيُغْنِي

<sup>[1]</sup> Muslim 1:66.

<sup>[2]</sup> Fath Al-Bāri 1:75.

لَكُمْ وَاللهُ دُوْلَةُ الْفَضْلِ الْمُظْبَرِ ﴿٢٩﴾

﴿29. O you who believe! If you obey and fear Allāh, He will grant you Furqān, and will expiate for you your sins, and forgive you; and Allāh is the Owner of the great bounty.﴾

Ibn ‘Abbās, As-Suddi, Mujāhid, ‘Ikrimah, Ad-Dahhāk, Qatādah, Muqātil bin Ḥayyān and several others said that,

﴿فُرْقَانٌ﴾

﴿Furqān﴾, means, ‘a way out’; Mujāhid added, “In this life and the Hereafter.” [1] In another narration, Ibn ‘Abbās is reported to have said, ‘Furqān’ means ‘salvation’ or – according to another narration – ‘aid’. Muḥammad bin Ishāq said that ‘Furqān’ means ‘criterion between truth and falsehood’. This last explanation from Ibn Ishāq is more general than the rest that we mentioned, and it also includes the other meanings. Certainly, those who have Taqwā of Allāh by obeying what He ordained and abstaining from what he forbade, will be guided to differentiate between the truth and the falsehood. This will be a triumph, safety and a way out for them from the affairs of this life, all the while acquiring happiness in the Hereafter. They will also gain forgiveness, thus having their sins erased, and pardon, thus having their sins covered from other people, as well as, being directed to a way to gain Allāh’s tremendous rewards,

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمْ آتَئُوكُمْ أَنَّهُمْ أَمْسَأُوا بِرْسَلِهِمْ يُؤْتَكُمْ كَفَلَيْنِ مِنْ رَحْمَتِنَا وَيَجْعَلُ لَكُمْ ثُورًا تَشْتُونَ بِهِ وَيَغْفِرُ لَكُمْ وَاللهُ عَفُورٌ تَحْمِلُمُ﴾

﴿O you who believe! Have Taqwā of Allāh, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.﴾ [57:28].

﴿وَإِذْ يَسْكُنُ إِلَيْهِ الَّذِينَ كَفَرُوا يُنْسِكُونَ أَوْ يَقْتُلُونَ أَوْ يُخْرِجُونَ وَيَسْكُنُونَ وَيَسْكُنُ اللهُ أَنَّهُ سَيِّدُ النَّاسِ﴾

﴿30. And (remember) when the disbelievers plotted against you

[1] At-Tabari 13:489-490.

*to imprison you, or to kill you, or to expel you (from your home, Makkah); they were plotting and Allāh too was plotting; and Allāh is the best of plotters.* ﴿

### The Makkans plot to kill the Prophet ﷺ, imprison Him or expel Him from Makkah

Ibn ‘Abbās, Mujāhid and Qatādah said,

﴿لِيُتَوْكَدُ﴾

﴿Liyuthbitūka﴾ means “to imprison you.”<sup>[1]</sup> As-Suddi said, “Ithbāt is to confine or to shackle.”<sup>[2]</sup>

Imām Muḥammad bin Ishāq bin Yasār, the author of *Al-Maghāzi*, reported from ‘Abdullāh bin Abi Najīḥ, from Mujāhid, from Ibn ‘Abbās, “Some of the chiefs of the various tribes of Quraysh gathered in Dār An-Nadwah (their conference area) and Iblis (*Shayṭān*) met them in the shape of an eminent old man. When they saw him, they asked, ‘Who are you?’ He said, ‘An old man from Najd. I heard that you are having a meeting, and I wished to attend your meeting. You will benefit from my opinion and advice.’ They said, ‘Agreed, come in.’ He entered with them. Iblis said, ‘You have to think about this man (Muhammad)! By Allāh, he will soon overwhelm you with his matter (religion).’ One of them said, ‘Imprison him, restrained in chains, until he dies just like the poets before him all died, such as Zuhayr and An-Nābighah! Verily, he is a poet like they were.’ The old man from Najd, the enemy of Allāh, commented, ‘By Allāh! This is not a good idea. His Lord will release him from his prison to his companions, who will liberate him from your hands. They will protect him from you and they might expel you from your land.’ They said, ‘This old man said the truth. Therefore, seek an opinion other than this one.’”

Another one of them said, ‘Expel him from your land, so that you are free from his trouble! If he leaves your land, you will not be bothered by what he does or where he goes, as long as he is not among you to bring you troubles, he will be with someone else.’ The old man from Najd replied, ‘By Allāh! This

[1] At-Tabārī 13:492.

[2] At-Tabārī 13:491.

is not a good opinion. Have you forgotten his sweet talk and eloquency, as well as, how his speech captures the hearts? By Allāh! This way, he will collect even more followers among Arabs, who will gather against you and attack you in your own land, expel you and kill your chiefs.' They said, 'He has said the truth, by Allāh! Therefore, seek an opinion other than this one.'

Abu Jahl, may Allāh curse him, spoke next, 'By Allāh! I have an idea that no one else has suggested yet, and I see no better opinion for you. Choose a strong, socially elevated young man from each tribe, and give each one of them a sharp sword. Then they would all strike Muḥammad at the same time with their swords and kill him. Hence, his blood would be shed by all tribes. This way, his tribe, Banu Hāshim, would realize that they cannot wage war against all of the Quraysh tribes and would be forced to agree to accept the blood money; we would have brought comfort to ourselves and stopped him from bothering us.'

The old man from Najd commented, 'By Allāh! This man has expressed the best opinion, and I do not support any other opinion.' They quickly ended their meeting and started preparing for the implementation of this plan.

Jibrīl came to the Prophet ﷺ and commanded him not to sleep in his bed that night and conveyed to him the news of their plot. The Messenger of Allāh ﷺ did not sleep in his house that night, and Allāh gave him permission to migrate. After the Messenger ﷺ migrated to Al-Madīnah, Allāh revealed to him *Sūrat Al-Anfāl* reminding him of His favors and the bounties He gave him,

﴿وَلَذِكْرُ يَكْرَهُ لِلَّذِينَ كَفَرُوا لِتُشْرُكَ أَوْ يَقْتَلُوكَ أَوْ يُخْرِجُوكَ وَيَسْكُنُونَ وَيَنْكِرُونَ اللَّهَ وَاللَّهُ خَيْرٌ﴾

*(And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from Makkah); they were plotting and Allāh too was plotting; and Allāh is the best of plotters.)*

Allāh replied to the pagans' statement that they should await the death of the Prophet ﷺ, just as the poets before him perished, as they claimed,

﴿أَمْ يُؤْلِفُونَ شَاعِرًا تَرَصَّدُ بِهِ رَبَّ الْمُؤْمِنِينَ﴾

﴿Or do they say: "He is a poet! We await for him some calamity by time!"﴾ [52:30]<sup>[1]</sup>

As-Suddî narrated a similar story.

Muhammad bin Ishâq reported from Muhammad bin Ja'far bin Az-Zubayr, from 'Urwah bin Az-Zubayr who commented on Allâh's statement,

﴿وَيَسْكُنُونَ وَيَنْكُرُونَ اللَّهُ أَكْبَرُ الظَّاكِرِينَ﴾

﴿...they were plotting and Allâh too was plotting, and Allâh is the best of plotters.﴾

"I (Allâh) plotted against them with My sure planning, and I saved you (O Muhammad) from them."<sup>[2]</sup>

﴿وَإِذَا نَتَّلَ عَلَيْهِمْ مَا يَنْتَهُ فَأَلَوْا قَدْ سَيَّفْنَا لَوْ تَشَاءْ لَقْنَتَا مِنْلَ هَذَا إِلَّا أَسْطَيْهُ الْأَوْلَيْنَ﴾  
 ﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَطْبِعْ عَلَيْنَا جَهَنَّمَةَ زَنَ الْكَسَاءِ أَوْ أَنْتَنَا يَمْدَأِبُ الْجَرَانِ﴾  
 ﴿وَمَا كَانَ اللَّهُ لِيَعْذِيْهِمْ وَأَنَّ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبِهِمْ وَهُمْ يَسْفِرُونَ﴾

﴿31. And when Our Ayât are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients."﴾

﴿32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

﴿33. And Allâh would not punish them while you (Muhammad ﷺ) are among them, nor will He punish them while they seek (Allâh's) forgiveness.﴾

### The Quraysh claimed They can produce Something similar to the Qur'ân

Allâh describes the disbelief, transgression, rebellion, as well as misguided statements that the pagans of Quraysh used to

<sup>[1]</sup> Sirâh Ibn Hishâm 1:480-482. This story as narrated here is not authentic.

<sup>[2]</sup> Sirâh Ibn Hishâm 2:325.

utter when they heard Allah's Āyāt being recited to them,

﴿فَقَدْ سَمِعْنَا لَوْ نَشَاءُ لَقَتَنَا مِثْلَ هَذَا﴾

«We have heard (the Qur'ān); if we wish we can say the like of this.»

They boasted with their words, but not with their actions. They were challenged several times to bring even one chapter like the Qur'ān, and they had no way to meet this challenge. They only boasted in order to deceive themselves and those who followed their falsehood. It was said that An-Nadr bin Al-Hārith, may Allāh curse him, was the one who said this, according to Sā'īd bin Jubayr, As-Suddi, Ibn Jurayj and others. An-Nadr visited Persia and learned the stories of some Persian kings, such as Rustum and Isphandiyar. When he went back to Makkah, He found that the Prophet was sent from Allāh and reciting the Qur'ān to the people. Whenever the Prophet ﷺ would leave an audience in which An-Nadr was sitting, An-Nadr began narrating to them the stories that he learned in Persia, proclaiming afterwards, "Who, by Allāh, has better tales to narrate, I or Muhammad?" When Allāh allowed the Muslims to capture An-Nadr in Badr, the Messenger of Allāh ﷺ commanded that his head be cut off before him, and that was done, all thanks are due to Allāh. The meaning of,

﴿أَسْطِرُ الْأَوَّلِينَ﴾

«...tales of the ancients» meaning that the Prophet ﷺ has plagiarized and learned books of ancient people, and this is what he narrated to people, as they claimed. This is the pure falsehood that Allāh mentioned in another Āyah,

﴿وَقَالُوا أَسْطِرُ الْأَوَّلِينَ أَكَتَبْهَا فَهِيَ تُنَزَّلُ عَلَيْهِ بُكْرَةً وَأَصِيلًا فَلَمْ يَرَهُ اللَّهُ الَّذِي

﴿بَلَمْ يَرِدْ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَنِيرًا تَحْكَمُ كُلُّ أُولَئِكَ﴾

«And they say: "Tales of the ancients, which he has written down; and they are dictated to him morning and afternoon." Say: "It (this Qur'ān) has been sent down by Him (Allāh) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."» [25:5-6]

for those who repent and return to Him, He accepts repentance from them and forgives them.

### The Idolators ask for Allâh's Judgment and Torment!

Allâh said,

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأُنْظِرْنَا جَحَادَهُ بِنَّا  
الْكَلَمَ لَوْ أَفْتَنَا بِنَادِيَبَ الْأَسْرَارِ﴾

﴿And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

This is indicative of the pagans' enormous ignorance, denial, stubbornness and transgression. They should have said, "O Allâh! If this is the truth from You, then guide us to it and help us follow it." However, they brought Allâh's judgment on themselves and asked for His punishment. Allâh said in other Ayât,

﴿يَسْتَعْجِلُونَكَ بِالْمَدَابِ وَلَوْلَا أَجَلٌ مُّسَمٌ لَّجَاءَهُمْ مِّنْ أَنْتَ وَهُمْ لَا يَشْعُرُونَ﴾

﴿And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!﴾ [29:53],

﴿وَقَالُوا رَبَّنَا يُعَذِّلْنَا فَقَدْ نَأْتَنَا بِنَارَ الْجَحَادِ﴾

﴿They say: "Our Lord! Hasten to us Qittanâ (our record of good and bad deeds so that we may see it) before the Day of Reckoning!"﴾ [38:16], and,

﴿فَتَأَلَّمُ شَاهِدٌ بِمَا نَوْرَ وَاقِعٌ لِّلْكُفَّارِ لَئِنْ لَّمْ دَافِعْ مِنْ أَنَّهُ ذِي الْعَسَارِ﴾

﴿A questioner asked concerning a torment about to befall. Upon the disbelievers, which none can avert. From Allâh, the Lord of the ways of ascent.﴾ [70:1-3]

The ignorant ones in ancient times said similar things. The people of Shu'ayb said to him,

﴿فَأُنْظِطْ عَنَّا كِنْفًا مِّنْ أَنْشَاءِ إِنْ كُنْتَ مِنَ الْأَصْدِيقِ﴾

﴿"So cause a piece of the heaven to fall on us, if you are of the truthful!"﴾ [26:187]

while the pagans of Quraysh said,

﴿اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأُنْهِيَرُ عَلَيْنَا جَهَنَّمُ مِنَ السَّكُونِ أَوْ أَنْتَ بِإِيمَانِنَا  
بِسَدَابَ الْيَسِرِ﴾

﴿“O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.”﴾

Shu’bah said from ‘Abdul-Hamid that Anas bin Mālik said that it was Abu Jahl bin Hishām who uttered this statement,

﴿اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأُنْهِيَرُ عَلَيْنَا جَهَنَّمُ مِنَ السَّكُونِ أَوْ أَنْتَ بِإِيمَانِنَا  
بِسَدَابَ الْيَسِرِ﴾

﴿“O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.”﴾

So Allāh revealed this Āyah,

﴿وَمَا كَانَ اللَّهُ يَعِذُّبُهُمْ وَأَنَّ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh’s) forgiveness.﴾

Al-Bukhāri recorded it.<sup>[1]</sup>

**The Presence of the Prophet ﷺ, and the Idolators' asking For forgiveness, were the Shelters against receiving Allāh's immediate Torment**

Allāh said,

﴿وَمَا كَانَ اللَّهُ يَعِذُّبُهُمْ وَأَنَّ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh’s) forgiveness.﴾

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said, “Pagans used to go around the House in *Tawāf* and proclaim, ‘We rush to Your obedience, O Allāh, there is no partner with You,’ and the Prophet ﷺ would tell them,

﴿نَدِ، نَدِ﴾

«Enough, enough.» But they would go on, ‘We rush to Your

<sup>[1]</sup> *Fath Al-Bāri* 8:160.

obedience, O Allâh, there is no partner with You except a partner who is with You, You own Him but he does not own! They also used to say, 'O Allâh, Your forgiveness, Your forgiveness.' Allâh revealed this verse;

﴿وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾

«And Allâh would not punish them while you are among them...»<sup>[1]</sup>

Ibn 'Abbâs commented, "They had two safety shelters: the Prophet ﷺ, and their seeking forgiveness (from Allâh). The Prophet ﷺ went away, and only seeking forgiveness remained."<sup>[1]</sup> At-Tirmidhi recorded that Abu Mûsâ said that the Messenger of Allâh ﷺ said,

«أَنْزَلَ اللّٰهُ عَلٰيَّ أَمَانَتَنِي لِأُمَّةِنِي»

«Allâh sent down to me two safe shelters for the benefit of my Ummah»

﴿وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَقُمْ يَسْتَغْفِرُونَ﴾

«And Allâh would not punish them while you are among them, nor will He punish them while they seek (Allâh's) forgiveness.»

«فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمُ الْاسْتِغْفَارَ إِلَى يَوْمِ الْحِسَابِ»

«When I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.»<sup>[2]</sup>

What testifies to this *Hadîth*, is the *Hadîth* that Ahmâd recorded in his *Musnâd* and Al-Hâkim in his *Mustadrak*, that Abu Sa'îd narrated that the Messenger of Allâh ﷺ said,

«إِنَّ الشَّيْطَانَ قَالَ: وَعَزِيزُكَ يَا رَبَّ ا لَا أَنْجُنُ أَغْوِي عَبْدَكَ مَا دَامَتْ أَزْوَاجُهُمْ فِي أَجْسَادِهِمْ . قَالَ الرَّبُّ: وَعَزِيزُنِي وَجَلَالِي! لَا أَزَّالُ أَغْيِرُهُمْ مَا اسْتَغْفِرُنِي»

«Shaytân said, 'By Your might, O Lord! I will go on luring Your servants as long as their souls are still in their bodies.' The Lord said, 'By My might and majesty! I will keep forgiving them, as long as they keep invoking Me for forgiveness.'»<sup>[3]</sup>

[1] At-Tabâri 13:511.

[2] Tuhfât Al-Ahwâdhî 8:472

[3] Ahmad 3:29.

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وَمَا لَهُمْ أَلَا يَعْدِيهِمُ اللَّهُ وَهُمْ يَصْدُونَ عَنِ الْمَسْجِدِ  
الْحَرَامِ وَمَا كَانُوا أُولَئِكَ هُدًى إِلَّا لِلنَّفَقَةِ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ  
عِنْدَ الْبَيْتِ إِلَّا مُسْكَأً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ  
يَمَا كُثُرَ تَكْفُرُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا إِنَّهُمْ  
أَمْوَالُهُمْ لِيُصْدُدُوا عَنْ سَبِيلِ اللَّهِ فَسَيُنَفِّقُونَ هَاشِمَ تَكُونُ  
عَلَيْهِمْ حَسْرَةٌ ثُمَّ يَعْلَمُونَ وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ  
يُخْرَجُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْحَيْثُ مِنَ الطَّيِّبِ وَيَعْلَمَ  
الْحَيْثُ بَعْضُهُ، عَلَى بَعْضٍ فِي رَحْكُمَةِ جَيْعَانِي خَعْلَهِ  
فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَيْرُونَ ﴿٣٧﴾ قُلْ لِلَّذِينَ  
كَفَرُوا إِنْ يَنْتَهُوا يَغْرِيَهُمْ مَا فِي سَلْفٍ وَإِنْ يَعُودُوا  
فَقَدْ مَضَتْ سُنُنُ الْأُولَئِكَ ﴿٣٨﴾ وَفَنِيلُوهُمْ حَقُّ  
لَا تَكُونُ فِتْنَةٌ وَيَكُونُ الَّذِينُ كَلَّهُ اللَّهُ فَإِنْ  
أَتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلُّوا  
فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَانَا كُنْ نَعْمَلُ الْمُؤْمِنَ وَنَعْمَلَ النَّصِيرَ ﴿٤٠﴾

Al-Ḥākim, "Its chain is Ṣaḥīḥ and they did not record it."<sup>[1]</sup>

هُوَمَا لَهُمْ أَلَا يَعْدِيهِمُ اللَّهُ وَهُمْ  
يَصْدُونَ عَنِ الْمَسْجِدِ الْحَرَامِ  
وَمَا كَانُوا أُولَئِكَ هُدًى إِلَّا لِلنَّفَقَةِ  
إِلَّا لِلنَّفَقَةِ وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ  
عِنْدَ الْبَيْتِ إِلَّا مُسْكَأً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ  
يَمَا كُثُرَ تَكْفُرُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا إِنَّهُمْ

كُثُرَ تَكْفُرُونَ ﴿٣٦﴾

434. And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Harām, and they are not its guardians? None can be its guardians except those who have Taqwā, but most of them know

not. ➔

435. Their Ṣalāh at the House was nothing but Mukā' and Taṣdiyah. Therefore taste the punishment because you used to disbelieve. ➔

### The Idolators deserved Allāh's Torment after Their Atrocities

Allāh states that the idolators deserved the torment, but He did not torment them in honor of the Prophet ﷺ residing among them. After Allāh allowed the Prophet ﷺ to migrate away from them, He sent His torment upon them on the day of Badr. During that battle, the chief pagans were killed, or captured. Allāh also directed them to seek forgiveness for the

<sup>[1]</sup> Al-Ḥākim 4:261.

sins, *Shirk* and wickedness they indulged in. If it was not for the fact that there were some weak Muslims living among the Makkhan pagans, those Muslims who invoked Allâh for His forgiveness, Allâh would have sent down to them the torment that could never be averted. Allâh did not do that on account of the weak, ill-treated, and oppressed believers living among them, as He reiterated about the day at Al-Hudaybiyyah,

﴿فِمْ أَلَّا يَرَكُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْمُتَّكَفِّفُونَ أَنْ يَبْلُغُ حِلَّةً وَلَا يَرْجِعُوا  
مُقْرَبُونَ وَرَسَّاهُ مُؤْمِنَاتٍ لَأَنْ تَقْرُبُوهُمْ فَتُصْبِيْكُمْ بِنَهَشَ تَمَرَّةً يَغْيِرُ عَلَيْهِ لَبِطْرُهُ اللَّهُ  
فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَرَبَّلُوا لَذَّبَّ الْأَيْكَ كَفَرُوا مِنْهُمْ عَذَابٌ أَيْسَانٌ﴾ [٤٨:٢٥]

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

Allâh said here,

﴿وَمَا لَهُمْ أَلَا يَعْلَمُهُمُ اللَّهُ وَقُمْ يَصْدِرُكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَزِيزِهِمْ إِنْ  
أَرْبَكُوهُمْ إِلَّا أَنْتَمْ شُوَّهُنَّ وَلَكُنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ [٤٨:٣١]

«And why should not Allâh punish them while they hinder (men) from Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardians except those who have *Taqwâ*, but most of them know not.»

Allâh asks, 'why would not He torment them while they are stopping Muslims from going to Al-Masjid Al-Harâm, thus hindering the believers, its own people, from praying and performing *Tawâf* in it?' Allâh said,

﴿وَمَا كَانُوا أَزِيزِهِمْ إِلَّا أَنْتَمْ شُوَّهُنَّ﴾

«And they are not its guardians? None can be its guardians except those who have *Taqwâ*,»

meaning, the Prophet ﷺ and his Companions are the true

dwellers (or worthy maintainers) of Al-Masjid Al-Harām, not the pagans. Allāh said in other Āyah,

﴿هُنَّا كَانُوا يُشْرِكُونَ أَن يَعْتَمِدُوا مَسَاجِدَ اللَّهِ شَهِيدِينَ عَلَىٰ أَنفُسِهِمْ بِالْكُفْرِ أُذْلَمُكُفَّارٌ حَيْثُ أَغْنَمُهُمْ وَفِي الْأَرْضِ هُمْ خَلَقُوكُفَّارٌ إِنَّمَا يَعْتَمِدُ مَسَاجِدَ اللَّهِ مَنْ مَاءَمَ اللَّهُ وَالْأَئُمَّةُ الْآخَرُونَ وَلَاقَمُ الصَّلَاةَ وَمَنْ أَرَكَكَوْنَهُ وَمَنْ يَخْشَى إِلَّا اللَّهُ فَمَسْقُ أُذْلَمُكُفَّارٌ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴿It is not for the polytheists, to maintain the Masjids of Allāh, while they witness disbelief against themselves. The works of such are in vain and in the Fire shall they abide. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh. It is they who are on true guidance.﴾ [9:17-18], and,

﴿وَصَدَّ عَنْ سَبِيلِ اللَّهِ وَكَثُرُوا بِهِ وَالْتَّسْبِيدُ الْعَرَابِ رَازِجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ﴾

﴿But a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants,﴾ [2:217].

Urwah, As-Suddi and Muḥammad bin Ishāq said that Allāh's statement,

﴿إِنَّ أَزْلَافَهُ إِلَّا الظَّفَرُونَ﴾

﴿None can be its guardians except those who have Taqwā,﴾

refers to Muḥammad ﷺ and his Companions, may Allāh be pleased with them all. Mujāhid explained that this Āyah is about the *Mujāhidīn* [in Allāh's cause], whomever and wherever they may be.

Allāh then mentioned the practice of the pagans next to Al-Masjid Al-Harām and the respect they observed in its vicinity,

﴿وَنَّا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَافَأَةً وَنَصْدِيَّةً﴾

﴿Their Ṣalāh (prayer) at the House was nothing but Mukā' and Taṣdiyah.﴾

'Abdullāh bin 'Umar, Ibn 'Abbās, Mujāhid, Ikrimah, Sa'īd bin Jubayr, Abu Rajā' Al-Uṭardi, Muḥammad bin Ka'b Al-Quraṣī,

Hujr bin 'Anbas, Nubayt bin Sharîṭ, Qatâdah and 'Abdur-Rahmân bin Zayd bin Aslam said that this part of the Āyah refers to whistling.<sup>[1]</sup> Mujâhid added that the pagans used to place their fingers in their mouth (while whistling).<sup>[2]</sup> Sa'îd bin Jubayr said that Ibn 'Abbâs commented on Allâh's statement,

﴿وَنَّا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَّةً﴾

«Their Salât at the House was nothing but Mukâ' and Taşdiyah.»

“The Quraysh used to perform *Tawâf* (encircling the Ka'bah) while naked, whistling and clapping their hands, for *Mukâ'* means ‘whistling’, while, *Taşdiyah* means ‘clapping the hands.’” This meaning was also reported from Ibn 'Abbâs, by 'Ali bin Abi Ṭalhah and Al-'Awfi. Similar was recorded from Ibn 'Umar, Mujâhid, Muhammâd bin Ka'b, Abu Salamah bin 'Abdur-Rahmân, Ad-Ḍâḥhâk, Qatâdah, 'Atîyyah Al-'Awfi, Hujr bin 'Anbas and Ibn Abzâ'. Ibn Jarîr recorded that Ibn 'Umar explained the Āyah,

﴿وَنَّا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَّةً﴾

«Their Salât at the House was nothing but Mukâ' and Taşdiyah.»

“Mukâ’ means ‘whistling’, while, ‘Taşdiyah’ means ‘clapping the hands.’” Sâ'îd bin Jubayr and 'Abdur-Rahmân bin Zayd said that,

﴿وَتَصْدِيَّةً﴾

«and Taşdiyah», means, they hindered from the path of Allâh, the Exalted and Most Honored.<sup>[3]</sup> Allâh said,

﴿فَذَرُوهُ أَمَّابَ يَمَا كُنْتُمْ تَكْفُرُونَ﴾

«Therefore taste the punishment because you used to disbelieve.»

This refers to the death and capture that they suffered during the battle of Badr, according to Ad-Ḍâḥhâk, Ibn Jurayj and Muhammâd bin Ishâq.<sup>[4]</sup>

[1] At-Tabari 13:522, 526.

[2] At-Tabari 13:525.

[3] At-Tabari 13:527.

[4] At-Tabari 13:528.

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَنْوَاهُمْ لِيَصْدِقُوا عَنْ سَبِيلِ اللَّهِ فَسَيَنْقُضُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةٌ ثُمَّ يُنْلَوْنَ﴾ وَالَّذِينَ كَفَرُوا إِنَّ جَهَنَّمَ بَعْذَرُوكُمْ ﴿لِيَبْرِئَ اللَّهُ الْجَيْبَتِ مِنَ الظَّلَّابِ وَيَحْمِلُ الْجَيْبَتِ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكَعُهُمْ جَيْمًا فَيَجْعَلُهُمْ فِي جَهَنَّمَ أُزْلَيْكُمْ هُمُ الْخَيْرُونَ﴾

﴿36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴾

﴿37. In order that Allāh may distinguish the wicked from the good, and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.﴾

### The Disbelievers spend Their Wealth to hinder Others from Allāh's Path, but this will only cause Them Grief

Muhammad bin Ishāq narrated that Az-Zuhri, Muhammad bin Yaḥyā bin Ḥibbān, ‘Āsim bin ‘Umar bin Qatādah, and Al-Ḥuṣayn bin ‘Abdur-Rahmān bin ‘Amr bin Sa‘īd bin Mu‘ādh said, “The Quraysh suffered defeat at Badr and their forces went back to Makkah, while Abu Sufyān went back with the caravan intact. This is when ‘Abdullāh bin Abi Rabī‘ah, Ikrīmah bin Abi Jahl, Ṣafwān bin Umayyah and other men from Quraysh who lost their fathers, sons or brothers in Badr, went to Abu Sufyān bin Ḥarb. They said to him, and to those among the Quraysh who had wealth in that caravan, ‘O people of Quraysh! Muhammad has grieved you and killed the chiefs among you. Therefore, help us with this wealth so that we can fight him, it may be that we will avenge our losses.’ They agreed.” Muhammad bin Ishāq said, “This Āyah was revealed about them, according to Ibn ‘Abbās,

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَنْوَاهُمْ﴾

﴿Verily, those who disbelieve spend their wealth...﴾ until,  
هُمُ الْخَيْرُونَ﴾

﴿they who are the losers.﴾<sup>[1]</sup> Mujāhid, Sa‘īd bin Jubayr, Al-  
[1] At-Tabari 13:532.

Hakam bin 'Uyaynah, Qatādah, As-Suddi and Ibn Abzā said that this Āyah was revealed about Abu Sufyān and his spending money in Uhud to fight the Messenger of Allāh ﷺ.<sup>[1]</sup> Ad-Dahhāk said that this Āyah was revealed about the idolators of Badr.<sup>[2]</sup> In any case, the Āyah is general, even though there was a specific incident that accompanied its revelation. Allāh states here that the disbelievers spend their wealth to hinder from the path of truth. However, by doing that, their money will be spent and then will become a source of grief and anguish for them, availing them nothing in the least. They seek to extinguish the Light of Allāh and make their word higher than the word of truth. However, Allāh will complete His Light, even though the disbelievers hate it. He will give aid to His religion, make His Word dominant, and His religion will prevail above all religions. This is the disgrace that the disbelievers will taste in this life; and in the Hereafter, they will taste the torment of the Fire. Whoever among them lives long, will witness with his eyes and hear with his ears what causes grief to him. Those among them who are killed or die will be returned to eternal disgrace and the everlasting punishment. This is why Allāh said,

﴿فَتَبَرُّهُمْ ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةٌ ثُمَّ يَنْلَوْهُمْ وَالَّذِينَ كَفَرُوا إِنْ جَهَنَّمْ  
بَخْشَرُونَ﴾

﴿And so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴾

Allāh said,

﴿لِيَبْيَقَ اللَّهُ أَعْلَمُ بِالْأَئْمَانِ﴾

﴿In order that Allāh may distinguish the wicked from the good.﴾

meaning recognize the difference between the people of happiness and the people of misery, according to Ibn 'Abbās, as 'Ali bin Abi Ṭalhah reported from him.<sup>[3]</sup> Allāh

[1] At-Ṭabarī 13:530-531.

[2] At-Ṭabarī 13:533.

[3] At-Ṭabarī 13:534.

distinguishes between those believers who obey Him and fight His disbelieving enemies and those who disobey Him. Allāh said in another Āyah,

﴿فَإِنَّ اللَّهَ لَا يَنْهَا عَنِ الْمُقْرَبَاتِ عَلَىٰ مَا أَشْتَهَىٰ حَتَّىٰ يَبِرِّ اللَّهِ بِمَا كَانَ اللَّهُ  
يُعْلَمُ بِهِمْ عَلَىٰ التَّبِيرِ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Ghayb (Unseen).﴾ [3:179], and,

﴿أَذْهَبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَا يَلْمِزَ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الظَّالِمُونَ﴾

﴿Do you think that you will enter Paradise before Allāh (tests) those of you who fought (in His cause) and (also) tests those who are the patient?﴾ [3:142].

Therefore, the Āyah (8:37) means, 'We tried you with combatant disbelievers whom We made able to spend money in fighting you,'

﴿لِيَبْرِّئَ اللَّهُ الْخَيْرَ مِنَ الظَّالِمِ وَيَعْلَمَ الْخَيْرَ بَضْعَةٌ عَلَىٰ بَعْضٍ فَلَذِكْرُهُمْ﴾

﴿in order that Allāh may distinguish the wicked from the good, and put the wicked one over another, heap them together﴾

put in a pile on top of each other,

﴿فَيَجْعَلُهُمْ فِي جَهَنَّمَ أُولَئِكَ هُمُ الظَّالِمُونَ﴾

﴿and cast them into Hell. Those! It is they who are the losers.﴾ [8:37], in this life and the Hereafter.

﴿فَهُنَّ لَلَّذِينَ كَفَرُوا إِنْ يَنْهَا يَغْرِي لَهُمْ مَا فَدَ سَلَفَ وَلَا يَعْوِذُوا فَقَدْ مَضَتْ مُسَّاً  
الْأَرْلَمَتْ ﴿PA﴾ وَقَنْلُومَ حَتَّىٰ لَا تَكُونُ فَتَنَّ وَيَحْكُمُونَ الَّذِينَ كَثُلَّ لَهُمْ فَلَمَّا  
لَمَّا كَانَ اللَّهُ يُسَا يَمْلُوكُ بَهِيرَةَ ﴿PA﴾ وَلَمْ تَوْلُوا فَلَمَّا كَانَ اللَّهُ مُوْلَكُمْ يَمْلُوكُمْ فَلَمَّا  
لَمَّا كَانَ اللَّهُ يُسَا يَمْلُوكُ بَهِيرَةَ ﴿PA﴾﴾

﴿38. Say to those who have disbelieved, if they cease, their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).﴾

﴿39. And fight them until there is no more Fitnah, and the

*religion (worship) will all be for Allâh alone. But if they cease, then certainly, Allâh is All-Seer of what they do.»*

*«40. And if they turn away, then know that Allâh is your protector – (what) an excellent protector and (what) an excellent helper!»*

### **Encouraging the Disbelievers to seek Allâh's Forgiveness, warning Them against Disbelief**

Allâh commands His Prophet Muhammad ﷺ,

﴿ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَتَبَتَّهُوا ﴾

*«Say to those who have disbelieved, if they cease...»*

the disbelief, defiance and stubbornness they indulge in, and embrace Islâm, obedience and repentance.

﴿ يَسْتَغْفِرُ لَهُمْ مَا فَعَلُوا ﴾

*«their past will be forgiven.» along with their sins and errors. It is recorded in the *Sahîh Al-Bukhari* that Abu Wâ'il said that Ibn Mas'ûd said that the Messenger of Allâh ﷺ said,*

«مَنْ أَخْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَخَّذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخْذَ بِالْأَوَّلِ وَالْآخِرِ»

*«He who becomes good in his Islâm, will not be punished for what he has committed during Jâhiliyyah (before Islâm). He who becomes bad in his Islâm, will face a punishment for his previous and latter deeds.»<sup>[1]</sup>*

It is also recorded in the *Sahîh* that the Messenger of Allâh ﷺ said,

«الْإِسْلَامُ يَجْبُبُ مَا قَبْلُهُ وَالْتَّوْبَةُ تَجْبُبُ مَا كَانَ قَبْلَهَا»

*«“Islâm erases what occurred before it, and repentance erases what occurs before it.”»<sup>[2]</sup>*

Allâh said,

﴿ وَلَمْ يَمُدُّوا ﴾

<sup>[1]</sup> *Fath Al-Bâri* 12:277.

<sup>[2]</sup> Muslim, no. 5121, and Ahmad 4:205.

﴿But if they return, ﴿ and remain on their ways,

﴿فَنَذَّرْتُ مِثْقَلَ شَتَّى الْأَرْبَابِ﴾

﴿then the examples of those (punished) before them have already preceded.﴾ [8:38]

meaning, Our way with the nations of old is that when they disbelieve and rebel, We send down to them immediate torment and punishment.

### The Order to fight to eradicate *Shirk* and *Kufr*

Allāh said,

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا يَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ كُلُّهُمْ بِغْرِيْبٍ﴾

﴿And fight them until there is no more Fitnah, and the religion will all be for Allāh alone.﴾

Al-Bukhāri recorded that a man came to Ibn ‘Umar and said to him, “O Abu ‘Abdur-Rahmān! Why do you not implement what Allāh said in His Book,

﴿وَلَدُنَّ طَائِفَاتٍ مِّنَ الْمُؤْمِنِينَ أَفْتَرُوا﴾

﴿And if two parties (or groups) among the believers fall to fighting...﴾ [49:9].

What prevents you from fighting as Allāh mentioned in His Book?” Ibn ‘Umar said, “O my nephew! I prefer that I be reminded with this Āyah rather than fighting, for in the latter case, I will be reminded by the Āyah in which Allāh, the Exalted and Most Honored, said,

﴿وَمَنْ يَفْسُلْ مُؤْمِنًا مُّتَّعِدًا﴾

﴿And whoever kills a believer intentionally...﴾ [4:93]”

The man said, “Allāh, the Exalted, said,

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا يَكُونَ فِتْنَةً﴾

﴿And fight them until there is no more Fitnah...﴾.”

Ibn ‘Umar said, “We did that during the time of the Messenger of Allāh, when Islām was weak and the man would be tried in religion, either tormented to death or being imprisoned. When Islām became stronger and widespread, there was no more Fitnah.” When the man realized that Ibn ‘Umar would not

agree to what he is saying, he asked him, "What do you say about 'Ali and 'Uthmān?" Ibn 'Umar replied, "What do I say about 'Ali and 'Uthmān! As for 'Uthmān, Allāh has forgiven him, but you hate that Allāh forgives him. As for 'Ali, he is the cousin of the Messenger of Allāh ﷺ and his son-in-law,"<sup>[1]</sup> and he pointed with his hand saying, "And this is his house over there." Saīd bin Jubayr said, "Ibn 'Umar came to us and was asked, "What do you say about fighting during *Fitnah*?" Ibn 'Umar said, "Do you know what *Fitnah* refers to? Muḥammad ﷺ was fighting against the idolators, and at that time, attending (or residing with) the idolators was a *Fitnah* (trial in religion). It is nothing like what you are doing, fighting to gain leadership!"<sup>[2]</sup> All these narrations were collected by Al-Bukhāri, may Allāh the Exalted grant him His mercy. Aḍ-Daḥḥāk reported that Ibn 'Abbās said about the Āyah,

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا يَكُونُ فِتْنَةً﴾

«And fight them until there is no more *Fitnah*...»

"So that there is no more *Shirk*."<sup>[3]</sup> Similar was said by Abu Al-'Āliyah, Mujaħid, Al-Hasan, Qatādah, Ar-Rabi' bin Anas, As-Suddi, Muqātil bin Ḥayyān and Zayd bin Aslam. Muḥammad bin Isħāq said that he was informed from Az-Zuhri, from 'Urwah bin Az-Zubayr and other scholars that

﴿حَتَّىٰ لَا يَكُونَ فِتْنَةً﴾

«until there is no more *Fitnah*» the *Fitnah* mentioned here means, until no Muslim is persecuted so that he abandons his religion.<sup>[4]</sup> Aḍ-Daḥḥāk reported that Ibn 'Abbās said about Allāh's statement,

﴿وَرَبَّكُونَ الَّذِينَ كُلُّهُمْ لَا يُشْرِكُونَ﴾

«and the religion (worship) will all be for Allāh alone. »

"So that *Tawhīd* is practiced in sincerity with Allāh."<sup>[5]</sup> Al-Hasan, Qatādah and Ibn Jurayj said,

<sup>[1]</sup> *Fath Al-Bārī* 8:160.

<sup>[2]</sup> *Fath Al-Bārī* 8:160.

<sup>[3]</sup> At-Tabari 13:538.

<sup>[4]</sup> Ibn Abi Ḥātim 5:1701.

<sup>[5]</sup> Ibn Abi Ḥātim 5:1701.

﴿وَيَكُونُ الَّذِينَ كَلَمْ لِلَّهِ﴾

*«and the religion will all be for Allāh alone»* “So that *Lā ilāha illa-llāh* is proclaimed.”<sup>[1]</sup> Muḥammad bin Ishāq also commented on this Āyah, “So that *Tawhīd* is practiced in sincerity towards Allāh, without *Shirk*, all the while shunning all rivals who (are being worshipped) besides Him.”<sup>[2]</sup>

‘Abdur-Rahmān bin Zayd bin Aslam said about,

﴿وَيَكُونُ الَّذِينَ كَلَمْ لِلَّهِ﴾

*«and the religion will all be for Allāh alone»*

“So that there is no more *Kufr* (disbelief) with your religion remains.”<sup>[3]</sup> There is a *Hadīth* collected in the Two *Sahīhs* that testifies to this explanation. The Messenger of Allāh ﷺ said,

أَبْرَزْتَ أَنْ أَفَاتَ النَّاسَ، حَتَّىٰ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوكُمْ عَصْمُوا مَنِي  
دِمَاءُهُمْ وَأَمْوَالُهُمْ، إِلَّا يَخْفَهَا، وَجِئْنَاهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ

“I was commanded to fight against the people until they proclaim, ‘There is no deity worthy of worship except Allāh.’ If and when they say it, they will preserve their blood and wealth from me, except for its right (Islamic penal code), and their reckoning is with Allāh, the Exalted and Most Honored.”<sup>[4]</sup>

Also, in the Two *Sahīhs*, it is recorded that Abu Mūsā Al-Ash'ari said, “The Messenger of Allāh ﷺ was asked about a man who fights because he is courageous, in prejudice with his people, or to show off. Which of these is for the cause of Allāh? He said,

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

“Whoever fights so that Allāh’s Word is the supreme, is in the cause of Allāh, the Exalted and Most Honored.”<sup>[5]</sup>

Allāh said next,

[1] At-Tabārī 13:538-539.

[2] Sirāh Ibn Hishām 2:327.

[3] At-Tabārī 13:539.

[4] Fath Al-Bārī 1:95 and Muslim 1:53.

[5] Al-Bukhārī nos : 123, 2810, 3126 and 7458

﴿فَإِنْ أَنْهَا﴾

﴿But if they cease﴾, and desist from their *Kufr* as a result of your fighting them, even though you do not know the true reasons why they did so,

﴿فَلَمَّا يَمْلُكُ بَصِيرَتِهِ﴾

﴿then certainly, Allâh is All-Seer of what they do.﴾

Allâh said in similar Âyah,

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَمَا نَهَا الرَّحْمَةُ فَلْمَّا سَبِّلُهُمْ﴾

﴿But if they repent and perform the Salâh, and give Zakâh, then leave their way free.﴾ [9:5],

﴿لَا يَخْوِفُكُمْ فِي الْأَيْمَانِ﴾

﴿...then they are your brethren in religion.﴾ [9:11], and,

﴿وَقَاتِلُوهُمْ حَتَّى لَا يَكُونَ فِتْنَةٌ وَلَا يَكُونُ الَّذِينَ يَرْجُونَ إِلَّا عَلَى الظَّالِمِينَ﴾

﴿And fight them until there is no more Fitnah and the religion (worship) is for Allâh (alone). But if they cease, let there be no transgression except against the wrongdoers.﴾ [2:193]

It is recorded in the *Sahîh* that the Messenger of Allâh ﷺ said to Usâmah bin Zayd when he overpowered a man with his sword, after that man proclaimed that there is no deity worthy of worship except Allâh;

﴿أَفَقْتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟﴾

«Have you killed him after he proclaimed, ‘*Lâ Ilâha Illallâh*’? What would you do with regard to ‘*Lâ Ilâha Illallâh*’ on the Day of Resurrection.»

Usâmah said, “O Allâh’s Messenger! He only said it to save himself.” The Messenger ﷺ replied,

﴿مَلَأَ شَفَقَتَهُ عَنْ قَلْبِهِ؟﴾

“Did you cut his heart open?».

The Messenger ﷺ kept repeating,

﴿مَنْ لَكَ بِلَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟﴾

«What would you do with regard to ‘*Lâ Ilâha Illallâh*’ on the Day

١٨٢

وَأَلْعَمُوا النَّاسَ غِنْمَتْ مِنْ شَيْءٍ فَإِنَّ اللَّهَ هُمْ بُحْسَنَةٍ وَالرَّسُولُ  
وَلِذِي الْقُرْبَةِ وَالْيَتَامَةِ وَالْمَسَاكِينِ وَأَئْبَنِ السَّيْلِ إِنْ  
كُثُرْتْ مَا نَشَمْ يَاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْقُرْقَانِ  
يَوْمَ الْقِيَامَةِ الْجَمِيعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾ إِذْ  
أَنْتُمْ بِالْمُدُودَةِ الْذُنُوبِ وَهُمْ بِالْعَدُودِ الْفَصَوَى وَالرَّكْبُ  
أَسْفَلُ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خَلْفَتْمَ فِي الْبَيْعَدِ  
وَلَذِكْنِ لِيَقْضِيَ اللَّهُ أَمْرَكَانَ مَفْعُولًا لِهِلَكَ مِنْ  
هِلَكَ عَنْ بَيْتِهِ وَيَجِيَ مِنْ حَرَقَ عَنْ بَيْتِهِ وَرَبَّ اللَّهِ  
لَسْبِيعُ عَلَيْهِ ﴿٤٢﴾ إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ فَيَلِلَا  
وَلَوْأَرْتُكُمْ كَثِيرًا فَيُشَلِّسُهُ وَلَتَرْعَمُهُ فِي الْأَمْرِ  
وَلَذِكْنِ اللَّهُ سَلَمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾ إِذْ  
يُرِيكُمُوهُمْ إِذَا الْتَّقِيَّةِ فِي أَغْيَنِكُمْ فَلِلَّهِ وَيَقْلُلُكُمْ  
فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرَكَانَ مَفْعُولًا وَإِلَى اللَّهِ  
تُرْجَعُ الْأُمُورُ ﴿٤٤﴾ يَاتِيهَا الْأَذِيَّنَ أَمْوَالُ إِذَا لَقِيَتْهُ  
فَاقْبُلُوا وَآذِكْرُوا اللَّهُ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

protector and what an excellent supporter.

﴿ وَأَنْعَمْنَا أَنَّا غَنْمَتْ مِنْ شَيْءٍ فَإِنَّ اللَّهَ هُمْ بُحْسَنَةٍ وَلِذِي الْقُرْبَةِ وَالْيَتَامَةِ وَأَئْبَنِ السَّيْلِ إِنْ كُثُرْتْ مَا نَشَمْ يَاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْقُرْقَانِ يَوْمَ الْقِيَامَةِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

41. And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger, and to the near relatives (of the Messenger), the orphans, the poor, and the wayfarer, if you have believed in Allāh and in that which We sent down to Our servant on the Day of Criterion, the Day when the two forces met; and Allāh is able to do all things. ﴿٤١﴾

of Resurrection?»

until Usāmah said, “I wished I had embraced Islām only that day.”<sup>[11]</sup> Allāh said next,

﴿ وَإِنْ تَوَلُّوا فَأَنْعَمْنَا أَنَّ اللَّهَ  
مُنْكِرُكُمْ يَقْمَنُ الْمَوْلَى وَنَعَمْ  
الْقَيْسِيرُ ﴾

¶ And if they turn away, then know that Allāh is your protector, an excellent protector, and an excellent helper! ¶

Allāh says, if the disbelievers persist in defying and fighting you, then know that Allāh is your protector, master and supporter against your enemies. Verily, what an excellent

<sup>[11]</sup> Muslim 1:96.

### Ruling on the Spoils of War (*Ghanīmah* and *Fai'*)

Allāh explains the spoils of war in detail, as He has specifically allowed it for this honorable *Ummah* over all others. We should mention that the '*Ghanīmah*' refers to war spoils captured from the disbelievers, using armies and instruments of war. As for '*Fai'*, it refers to the property of the disbelievers that they forfeit in return for peace, what they leave behind when they die and have no one to inherit from them, and the *Jizyah* (tribute tax) and *Khirāj* (property tax). Allāh said,

﴿وَاعْلَمُوا أَنَا عَنْتُمْ بِمَا تَحْقِّقُونَ فَإِنْ يَأْتُوكُمْ مُّهَاجِرُونَ﴾

«And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh»

indicating that the one-fifth should be reserved and paid in full [to Muslim leaders] whether it was little or substantial, even a yarn and needle.

﴿وَمَنْ يَعْلَمْ بِأَيِّنْ بِمَا عَلِمَ الْيَوْمَ يُقْسَمُ ثُلُثُ نَفْسٍ مَا كَبَّثَ وَمُمْ لَا يُطَلَّمُونَ﴾

«And whosoever deceives (his companions over the booty), he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.» [3:161]

Allāh's statement,

﴿فَإِنْ يَأْتُوكُمْ مُّهَاجِرُونَ فَلَا إِرْهَابُ﴾

«verily, one-fifth of it is assigned to Allāh, and to the Messenger,»

was explained by Ibn 'Abbās, as Ad-Dahhāk reported from him, "Whenever the Messenger of Allāh ﷺ sent an army, he used to divide the war booty they collected into five shares, reserving one-fifth and divided it into five shares." Then he recited;

﴿وَاعْلَمُوا أَنَا عَنْتُمْ بِمَا تَحْقِّقُونَ فَإِنْ يَأْتُوكُمْ مُّهَاجِرُونَ﴾

«And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger,»

Ibn Abbās said, "Allāh's statement,

﴿فَإِنَّ لَهُ مُكْثَرٌ﴾

«verily, one-fifth of it is assigned to Allāh» is inclusive [of the Messenger's share], just as the following Āyah is inclusive [of Allāh owning whatever is on the earth also],

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

«To Allāh belongs all that is in the heavens and on the earth»[2:284].<sup>[1]</sup> So He addressed the share of Allāh and the share of His Messenger ﷺ in the same statement.

Ibrāhīm An-Nakha'i, Al-Hasan bin Muhammad bin Al-Hanifiyyah, Al-Hasan Al-Baṣri, Ash-Sha'bī, 'Atā' bin Abi Rabāḥ, 'Abdullāh bin Buraydah, Qatādah, Mughirah and several others, all said that the share designated for Allāh and the Messenger is one and the same.<sup>[2]</sup> Supporting this is what Imām Al-Hāfiẓ Abu Bakr Al-Bayhaqi recorded, with a *Saḥīh* chain of narrators, that 'Abdullāh bin Shaqīq said that a man from Bilqīn said, "I came to the Prophet ﷺ when he was in Wādi Al-Qurā inspecting a horse. I asked, 'O Allāh's Messenger! What about the *Ghanīmah*?' He said,

«اللَّهُ حُسْنُهَا وَأَرْبَعُهَا أَخْمَاصُهَا لِلنَّجَّابِينَ»

«Allāh's share is one fifth and four-fifths are for the army.»

I asked, 'None of them has more right to it than anyone else?' He said,

«لَا، وَلَا الشَّهْمُ تَشَخِّرُ جُهَّهُ مِنْ جَنِّبِكَ لَيْسَ أَنْتَ أَحَقُّ بِهِ مِنْ أَخِيكَ الْمُسْلِمِ»

«No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.»<sup>[3]</sup>

Imām Aḥmad recorded that Al-Miqdām bin Ma'dikarib Al-Kindi sat with 'Ubādah bin Aṣ-Ṣāmit, Abu Ad-Dardā' and Al-Hārith bin Mu'āwiyah Al-Kindi, may Allāh be pleased with them, reminding each other of the statements of the Messenger of Allāh ﷺ. Abu Ad-Dardā' said to 'Ubādah, "O 'Ubādah! What about the words of the Messenger of Allāh ﷺ during such and such battle, about the fifth (of the war

<sup>[1]</sup> At-Tabārī 13:549.

<sup>[2]</sup> At-Tabārī 13:548, 550.

<sup>[3]</sup> *As-Sunan Al-Kubra*, by Al-Bayhaqi 6:324.

booty)?” Ubādah said, “The Messenger of Allāh ﷺ led them in prayer, facing a camel from the war booty. When he finished the prayer, he stood up, held pelt of a camel between his fingers and said,

«إِنَّ مَلِيُو مِنْ غَنَائِيمُكُمْ وَإِنَّهُ تَيْسَ لِي فِيهَا إِلَّا نَصِيبِي مَعْكُمْ إِلَّا الْخَمْسُ، وَالْخَمْسُ مَرْدُودٌ عَلَيْكُمْ، فَأَدُوا النَّحْيَطَ وَالنَّسْخِيطَ، وَأَكْبَرُ مِنْ ذَلِكَ وَأَضَفَرُ، وَلَا تَمْلِأُوا فَإِنَّ الْغُلُولَ تَأْرُ وَعَارٌ عَلَى أَضْحَابِهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَجَاهِدُوا النَّاسَ فِي الْقُرْبَى وَالْبَعْدِ، وَلَا تُبَالُوا فِي اللَّوْمَةِ لَأَنِّي، وَأَقِيمُوا حُدُودَ اللَّهِ فِي الْحَاضِرِ وَالشَّقَرِ، وَجَاهِدُوا فِي سَبِيلِ اللَّهِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ عَظِيمٌ، يُشْجِي بِهِ اللَّهُ مِنْ أَهْلِهِ وَالْقَمَمَ»

“This is also a part of the war booty you earned. Verily, I have no share in it, except my own share, the fifth designated to me. Even that fifth will be given to you (indicating the Prophet’s generosity). Therefore, surrender even the needle and the thread, and whatever is bigger or smaller than that (from the war spoils). Do not cheat with any of it, for stealing from the war booty before its distribution is Fire and a shame on its people in this life and the Hereafter. Perform Jihād against the people in Allāh’s cause, whether they are near or far, and do not fear the blame of the blamers, as long as you are in Allāh’s cause. Establish Allāh’s rules while in your area and while traveling. Perform Jihād in Allāh’s cause, for Jihād is a tremendous door leading to Paradise. Through it, Allāh saves (one) from sadness and grief.”<sup>[1]</sup>

This is a tremendous *Hadīth*, but I did not find it in any of the six collections of *Hadīth* through this chain of narration. However, Imām Ahmad, Abu Dāwud and An-Nasā’ī recorded a *Hadīth* from ‘Amr bin Shu’ayb, from his father, from his grandfather ‘Abdullāh bin ‘Amr, from the Messenger of Allāh ﷺ, and this narration is similar to the one above<sup>[2]</sup>, and a version from ‘Amr bin ‘Anbasah was recorded by Abu Dāwud and An-Nasā’ī.<sup>[3]</sup> The Prophet ﷺ used to choose some types of

<sup>[1]</sup> Ahmad 5:316.

<sup>[2]</sup> Ahmad 2:184 and Abu Dāwud: 2694.

<sup>[3]</sup> Abu Dāwud: 2755.

the war booty for himself; a servant, a horse, or a sword, according to the reports from Muḥammad bin Sīrīn, ‘Āmir Ash-Sha‘bī and many scholars. For instance, Imām Aḥmad and At-Tirmidhī – who graded it *Hasan* – recorded from Ibn ‘Abbās that the Messenger of Allāh ﷺ chose a sword called ‘*Dhūl-Fiqār*’ on the day of Badr.<sup>[1]</sup> ‘A’ishah narrated that Ṣafiyah was among the captured women, and the Prophet ﷺ chose [and married] her (upon his own choice and before distribution of war booty), as Abu Dāwud narrated in the *Sunan*.<sup>[2]</sup> As for the share of the Prophet’s relatives, it is paid to Bani Hāshim and Bani Al-Muṭṭalib, because the children of Al-Muṭṭalib supported Bani Hāshim in *Jāhilīyyah* after Islām. They also went to the mountain pass of Abu Tālib in support of the Messenger of Allāh ﷺ and to protect him (when the Quraysh boycotted Muslims for three years). Those who were Muslims (from Bani Al-Muṭṭalib) did all this in obedience to Allāh and His Messenger ﷺ, while the disbelievers among them did so in support of their tribe and in obedience to Abu Tālib, the Messenger’s uncle.

Allāh said next,

﴿وَالْيَتَامَةِ﴾

﴿the orphans﴾, in reference to Muslim orphans,

﴿وَأَبْنَاءِ السَّبِيلِ﴾

﴿and the wayfarer﴾, the traveler and those who intend to travel for a distance during which shortening the prayer is legislated, but do not have resources to spend from. We will explain this subject in *Sūrah Barā’ah* [9:60], Allāh willing, and our reliance and trust is in Him alone.

Allāh said,

﴿إِنْ كُنْتُمْ مُّهْسِنُمْ بِاللَّهِ وَمَا أَرْزَقْنَا عَلَى عَبْدِنَا﴾

﴿If you have believed in Allāh and in that which We sent down to Our servant﴾

Allāh says, ‘Adhere to what We legislated for you, such as the ruling about one-fifth of the war spoils, if you truly believe in Allāh, the Last Day and what We have revealed to Our

<sup>[1]</sup> Ahmad 1:271 and At-Tirmidhī: 1561.

<sup>[2]</sup> Abu Dāwud: 2994.

Messenger ﷺ.' In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin 'Abbās said, - while narrating the lengthy *Ḥadīth* about the delegation of Bani Abdul Qays - that the Messenger of Allāh ﷺ said to them,

وَأَمْرُكُمْ يَأْتِيَنِي، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ. أَمْرُكُمْ بِالإِيمَانِ بِاللَّهِ ثُمَّ قَالَ: مَنْ تَدْرُونَ مَا  
الإِيمَانُ بِاللَّهِ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ  
وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤْثِرُوا الْخُمُسَ مِنَ الْغَنِيمَةِ

*I command you with four and forbid four from you. I command you to believe in Allāh. Do you know what it means to believe in Allāh? Testifying that there is no deity worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establishing the prayer, giving Zakāh and honestly surrendering one-fifth of the war spoils.*<sup>[1]</sup>

Therefore, the Messenger ﷺ listed surrendering one-fifth of the war booty as part of faith. This is why Al-Bukhāri wrote a chapter in his *Ṣaḥīḥ* entitled, "Chapter: Paying the *Khumus* (one-fifth) is Part of Faith." He then narrated the above *Hadīth* from Ibn 'Abbās. Allāh said next,

فِيهِمُ الظُّرُفَكَانِ يَوْمَ النِّقْضِ الْجَمِيعُونَ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*(on the Day of Criterion, the Day when the two forces met; and Allāh is Able to do all things.)*

Allāh is making His favors and compassion towards His creation known, when He distinguished between truth and falsehood in the battle of Badr. That day was called, '*Al-Furqān*', because Allāh raised the word of faith above the word of falsehood, He made His religion apparent and supported His Prophet and his group. 'Ali bin Abi Ṭalhah and Al-'Awfi reported that Ibn 'Abbās said, "Badr is *Yawm Al-Furqān*; during it, Allāh separated between truth and falsehood."<sup>[2]</sup> Al-Hākim collected this statement. Similar statements were reported from Mujāhid, Miqsām, 'Ubaydullāh bin 'Abdullāh, Ad-Daḥhāk, Qatādah, Muqātil bin Ḥayyān and several others.<sup>[3]</sup>

<sup>[1]</sup> *Fath Al-Bārī* 1:157 and *Muslim* 1:46.

<sup>[2]</sup> At-Ṭabarī 13:561.

<sup>[3]</sup> At-Ṭabarī 13:561, 563.

﴿إِذَا أَشْتَأْنَتِ الْمَدُودَ الْأَذْيَاءِ وَقُمْ بِالْمَدُودَ الْقَصْرَى وَأَرَكَبْتَ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خَفَقْتُ فِي الْيَعْنَى وَلَكِنْ يَقْعِنِي أَنَّهُ أَنْهَا كَانَ مَقْرُولاً لِيَهْلِكَ مِنْ هَلْكَةٍ بَيْتَهُ وَيَعْنِي مِنْ حَنَّ عَنْ بَيْتِهِ وَلَكِنَّ اللَّهَ لَسْبِعُ عَلَيْهِ﴾

¶42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already ordained (in His knowledge), so that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live (believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.»

### Some Details of the Battle of Badr

Allāh describes *Yawm Al-Furqān*, (i.e. the day of Badr),

﴿إِذَا أَشْتَأْنَتِ الْمَدُودَ الْأَذْيَاءِ﴾

¶(And remember) when you (the Muslim army) were on the near side of the valley, camping in the closest entrance of the valley towards Al-Madinah,

﴿وَهُنَّ﴾

¶*and they*, the idolators, who were camped,

﴿بِالْمَدُودَ الْقَصْرَى﴾

¶*on the farther side*, from Al-Madīnah, towards Makkah.

﴿وَأَرَكَبْتَ﴾

¶*and the caravan*, that was under the command of Abu Sufyān, with the wealth that it contained,

﴿أَسْفَلَ مِنْكُمْ﴾

¶*on the ground lower than you*, closer to the sea,

﴿وَلَوْ تَوَاعَدْتُمْ﴾

*(even if you had made a mutual appointment to meet,) you and the idolators,*

﴿لَا خَلَقْتُ فِي الْبَعْدِ﴾

*(you would certainly have failed in the appointment)*

Muhammad bin Ishâq said, "Yahyâ bin 'Abbâd bin 'Abdullâh bin Az-Zubayr narrated to me from his father about this Âyah "Had there been an appointed meeting set between you and them and you came to know of their superior numbers and your few forces, you would not have met them,

﴿وَلِكُنْ لِيَقْرَئَنَّ اللَّهُ أَمْرًا كَانَ مَقْرُولاً﴾

*(but (you met) that Allâh might accomplish a matter already ordained,)*

Allâh had decreed that He would bring glory to Islâm and its people, while disgracing Shirk and its people. You [the companions] had no knowledge this would happen, but it was out of Allâh's compassion that He did that."<sup>[1]</sup> In a *Hadîth*, Ka'b bin Mâlik said, "The Messenger of Allâh ﷺ and the Muslims marched to intercept the Quraysh caravan, but Allâh made them meet their (armed) enemy without appointment."<sup>[2]</sup> Muhammad bin Ishâq said that Yazîd bin Ruwmân narrated to him that 'Urwah bin Az-Zubayr said, "Upon approaching Badr, the Messenger of Allâh ﷺ sent 'Ali bin Abi Tâlib, Sa'd bin Abi Waqqâs, Az-Zubayr bin Al-'Awwâm and several other Companions to spy the pagans. They captured two boys, a servant of Bani Sa'îd bin Al-'Âs and a servant of Bani Al-Hajjâj, while they were bringing water for Quraysh. So they brought them to the Messenger of Allâh ﷺ, but found him praying. The Companions started interrogating the boys, asking them to whom they belonged. Both of them said that they were employees bringing water for Quraysh (army). The Companions were upset with that answer, since they thought that the boys belonged to Abu Sufyân (who was commanding the caravan). So they beat the two boys vehemently, who said finally that they belonged to Abu Sufyân. Thereupon companions left them alone. When the Prophet ﷺ ended the prayer, he said,

<sup>[1]</sup> Ibn Hishâm 2:328.

<sup>[2]</sup> At-Tabâri 13:566.

«إِذَا صَدَقَكُمْ ضَرَبْتُمُوهُمَا، وَإِذَا كَذَّبَكُمْ تَرَكْتُمُوهُمَا، صَدَقًا وَاللَّهُ أَيْنَهَا لِقْرَبَتِي،  
أَخْبِرَانِي عَنْ قُرَيْشٍ»

«When they tell you the truth you beat them, but when they lie you let them go? They have said the truth, by Allāh! They belong to the Quraysh. (addressing to the boys He said:) Tell me the news about Quraysh. »

The two boys said, 'They are behind this hill that you see, on the far side of the valley.' The Messenger of Allāh ﷺ asked,

«كَمِ الْقَوْمُ؟»

«How many are they? »

They said, 'They are many.' He asked,

«مَا عَدْتُهُمْ؟»

«How many?» They said, 'We do not know the precise number.' He asked,

«كَمْ يَنْخِرُونَ كُلَّ يَوْمٍ؟»

«How many camels do they slaughter every day? »

They said, 'Nine or ten a day.' The Messenger of Allāh ﷺ said,

«الْقَوْمُ مَا بَيْنَ الشَّعْمَائِةِ إِلَى الْأَلْفِ»

«They are between nine-hundred and a thousand.» He asked again,

«فَمَنْ فِيهِمْ مِنْ أَشْرَافٍ قُرَيْشٍ؟»

«Which chiefs of Quraysh are accompanying the army?» They said, 'Utbah bin Rabī'ah, Shaybah bin Rabī'ah, Abu Al-Bakhtari bin Hishām, Hakim bin Hizām, Nawfal bin Khuwaylid, Al-Hārith bin 'Āmir bin Nawfal, Tu'aymah bin Adi bin Nawfal, An-Naḍr bin Al-Hārith, Zam'ah bin Al-Aswad, Abu Jahl bin Hishām, Umayyah bin Khalaf, Nabīh and Munabbih sons of Al-Hajjāj, Suhayl bin 'Amr and 'Amr bin 'Abd Wadd.' The Messenger of Allāh ﷺ said to the people,

«هَذِهِ مَكَّةُ قَدْ أَلْقَثْتُ إِنْتُمْ أَفْلَادَ كَبِيرَهَا»

«This is Makkah! She has brought you her most precious sons

(its chiefs)!»<sup>[1]</sup>

Allâh said,

﴿لِيَنْهَاكُمْ مِّنْ هَذِهِكُمْ عَنْ بَيْتِنِهِ وَيَعْلَمُونَ مِنْ حَقٍّ عَنْ بَيْتِنِهِ﴾

«So that those who were to be destroyed might be destroyed after a clear evidence.» [8:42]

Muhammad bin Ishâq commented, “So that those who disbelieve do so after witnessing clear evidence, proof and lessons, and those who believe do so after witnessing the same.”<sup>[2]</sup> This is a sound explanation. Allâh says, He made you meet your enemy in one area without appointment, so that He gives you victory over them.’ This way, ‘He will raise the word of truth above falsehood, so that the matter is made clear, the proof unequivocal and the evidence plain. Then there will be no more plea or doubt for anyone. Then, those destined to destruction by persisting in disbelief do so with evidence, aware that they are misguided and that proof has been established against them,

﴿وَيَعْلَمُونَ مِنْ حَقٍّ﴾

«and those who were to live might live», those who wish to believe do so,

﴿عَنْ بَيْتِنِهِ﴾

«after a clear evidence», and proof. Verily, faith is the life of the heart, as Allâh said,

﴿أَوْ مَنْ كَانَ مِنْكُمْ فَأُحْيِيْنَاهُ وَجَعَلْنَا لَهُ ثُورًا يَقْرَبُ إِلَيْهِ فِي الْأَنْوَارِ﴾

«Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk among men ...» [6:122].

Allâh said next,

﴿زَارَكُوكُمْ اللَّهُ تَسْمِيْع﴾

«And surely, Allâh is All-Hearer», of your invocation, humility and requests for His help,

<sup>[1]</sup> Ibn Hishâm 2:268 Although this version is not authentic, no. 1779 of Muslim, and 948 of Musnad Ahmad are witnesses for it.

<sup>[2]</sup> At-Tabari 13:568.

﴿عَلَيْهِمْ﴾

﴿All-Knower﴾ meaning; about you, and you deserve victory over your rebellious, disbelieving enemies.

﴿إِذْ تُرِيكُمُّهُمْ أَنَّهُ فِي مَنَامِكُمْ فَلَيْلًا رَأَيْتُمُّهُمْ كَثِيرًا لَّغْشَيْتُهُمْ وَلَنَسْعَتْهُمْ فِي الْأَرْضِ  
وَلَكِنَّ اللَّهَ سَلَّمَ إِذَا عَلِمَ بِذَاتِ الصَّدُورِ﴾  
 ﴿وَلَمَّا تُرِيكُمُّهُمْ يَوْمَ التَّبَيْنِ فِي أَغْيَانِكُمْ  
فَلَيْلًا لَّغْشَيْتُهُمْ فِي أَغْيَانِهِمْ لِتَقْبِضَ اللَّهُ أَنْزَلَ كَاتِبَتْ مَقْعُولًا وَلَكَ اللَّهُ تَوْجِعُ  
الْأَمْوَالَ﴾

﴿43. (And remember) when Allāh showed them to you as few in your dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allāh saved (you). Certainly, He is the All-Knower of that is in the breasts.﴾

﴿44. And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allāh might accomplish a matter already ordained, and to Allāh return all matters (for decision).﴾

### Allāh made each Group look few in the Eye of the Other

Mujāhid said, “In a dream, Allāh showed the Prophet ﷺ the enemy as few. The Prophet ﷺ conveyed this news to his Companions and their resolve strengthened.”<sup>[1]</sup> Similar was said by Ibn Ishāq and several others.<sup>[2]</sup> Allāh said,

﴿رَأَيْتُمُّهُمْ كَثِيرًا لَّغْشَيْتُهُمْ﴾

﴿If He had shown them to you as many, you would surely, have been discouraged,﴾

you would have cowardly abstained from meeting them and fell in dispute among yourselves,

﴿وَلَكِنَّ اللَّهَ سَلَّمَ﴾

﴿But Allāh saved﴾, from all this, when He made you see them as few,

<sup>[1]</sup> At-Tabari 13:570.

<sup>[2]</sup> At-Tabari 13:570.

﴿إِنَّمَا عَلِيهِ بُدَاءُ الصُّدُورِ﴾

«Certainly, He is the All-Knower of that is in the breasts.» [8:43].

Allāh knows what the heart and the inner-self conceal,

﴿يَعْلَمُ خَلْقَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

«Allāh knows the fraud of the eyes, and all that the breasts conceal» [40:19].

Allāh's statement,

﴿وَلَذِكْرُهُمْ لَوْلَا أَنْتَ بِهِمْ فِي أَعْيُنِكُمْ قَبِيلًا﴾

«And (remember) when you met, He showed them to you as few in your eyes»

demonstrates Allāh's compassion towards the believers. Allāh made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them. Abu Ishāq As-Subai'i said, that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "They were made to seem few in our eyes during Badr, so that I said to a man who was next to me, 'Do you think they are seventy?' He said, 'Rather, they are a hundred.' However, when we captured one of them, we asked him and he said, 'We were a thousand.'<sup>[11]</sup> Ibn Abi Hātim and Ibn Jarīr recorded it. Allāh said next,

﴿نَتَلَكَذِنُونَ فِي أَعْيُنِهِمْ﴾

«and He made you appear as few in their eyes,» Allāh said,

﴿وَلَذِكْرُهُمْ لَوْلَا أَنْتَ بِهِمْ﴾

«And (remember) when you met. He showed them to you...», He encouraged each of the two groups against the other, according to Ḥikrimah, as recorded by Ibn Abi Hātim.<sup>[21]</sup> This statement has a *Sahīh* chain of narrators. Muḥammad bin Ishāq said that Yāḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr narrated to him that his father said about Allāh's statement,

﴿لِتَقْبِضَ اللَّهُ أَمْرًا كَاتِ مَقْبُولًا﴾

<sup>[11]</sup> At-Tabari 13:572.

<sup>[21]</sup> Ibn Abi Hātim 5:1710.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَطْبِعُوا إِلَيْهِ وَرَسُولَهُ، وَلَا تَنْزِعُوا فَنْقَشَلُوا وَلَا تَهْبَطُوا رَجُوكُمْ  
وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٣﴾ وَلَا تَكُونُوا كَالذِّينَ  
خَرَجُوا مِن دِيَرِهِم بَطْرًا وَرِغَاءً، النَّاسُ وَيَصُدُّونَ  
عَن سَبِيلِ اللَّهِ وَاللَّهُ يُسَابِقُهُمْ مُحِيطٌ ﴿٤٤﴾ وَإِذْرَيْنَ لَهُمْ  
الشَّيْطَنُ أَعْنَاهُمْ وَقَالَ لَأَغَالِبَ لَكُمُ الْيَوْمِ مِنَ  
النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا نَرَاهُمْ نَكَصُ  
عَلَى عَقْبَتِيهِ وَقَالَ لِي بَرِيٌّ، مَنْ كُمْ إِنِّي أَرَى مَا الْأَتَوْنَ  
إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٥﴾ إِذَا يَكُوْنُ  
الْمُنْتَفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ عَرَهُوا لَادِيَّهُمْ  
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٦﴾  
وَلَوْتَرَى إِذَا يَتَوَكَّلُ الَّذِينَ كَفَرُوا أَمْلَكَهُ يَضْرِبُونَ  
وَجُوهَهُمْ وَأَذْبَرُهُمْ وَذُو قَوْاعِدَابُ الْحَرَبِ ﴿٤٧﴾ ذَلِكَ  
يُسَاقَدَتْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لِيَسْ بِظَلَمٍ لِلْعَيْدِ ﴿٤٨﴾  
كَذَابٌ، إِلَى فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا إِنَّ اللَّهَ  
فَأَخْذَهُمُ اللَّهُ يُدْبِيْهُمْ إِنَّ اللَّهَ فَوْيٌ شَدِيدُ الْعِقَابِ ﴿٤٩﴾

when it started and Allāh supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number. Allāh said,

فَقَدْ كَانَ لَكُمْ يَوْمٌ فِي فِتْنَتِي التَّقْتَلَةِ فِتْنَةٌ فِتْنَتِلِ فِي سَبِيلِ اللَّهِ وَآخِرِي حَكَافَةٌ  
بَرَقَتْهُمْ بَرَقَتْهُمْ رَأَى الْمُبَتَّنَ وَاللَّهُ يُؤْنِدُ يَصْرِيْهُ مَنْ يَشَاءُ إِنَّهُ لَيْسَ بِأَذْوَى  
الْأَبْسَرِ ﴿٥٠﴾

¶There has already been a sign for you (O Jews) in the two armies that met (in combat, the battle of Badr). One was fighting in the cause of Allāh, and as for the other, (they) were disbelievers. They (disbelievers) saw them (believers) with their

¶so that Allāh might accomplish a matter already ordained,»

“In order for the war to start between them, so that He would have revenge against those whom He decided to have revenge (pagans), and grant and complete His favor upon those He decided to grant favor to, His supporters.”<sup>(11)</sup>

The meaning of this, is that Allāh encouraged each group against the other and made them look few in each other’s eyes, so that they were eager to meet them. This occurred before the battle started, but

<sup>(11)</sup> Ibn Hishām 2:328 and Ibn Abi Ḥātim 5:1710.

*own eyes twice their number. And Allâh supports with His aid whom He wills. Verily, in this is a lesson for those who understand.» [3:13]*

This is how we combine these two Âyât, and certainly, each one of them is true, all the thanks are due to Allâh and all the favors are from Him.

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا لَفِتَتْكُمْ فَرَجَعُوكُمْ وَإِذْ كُرِّمُوكُمْ أَكْثَرُكُمْ شَكُورُوكُمْ﴾ [١٦]

﴿وَأَطْبَعُوكُمْ اللَّهُ وَرَسُولُهُ لَا تَشَكُّوْنَا فَنَفَّلُوكُمْ وَنَدْمُوكُمْ رَبِيعُكُمْ وَأَنْسِرُوكُمْ إِنَّ اللَّهَ عَمَّا يَصِيرُونَ﴾ [١٧]

¶45. *O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allâh much, so that you may be successful.»*

¶46. *And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with the patients.»*

### Manners of War

Allâh instructs His faithful servants in the manners of fighting and methods of courage when meeting the enemy in battle,

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا لَفِتَتْكُمْ فَرَجَعُوكُمْ﴾

¶*O you who believe! When you meet (an enemy) force, take a firm stand against them»*

In the Two Sahîhs, it is recorded that 'Abdullâh bin Abi Awfa said that during one battle, Allâh's Messenger ﷺ waited until the sun declined, then stood among the people and said,

«يَا أَيُّهَا النَّاسُ لَا تَتَمَّنُوا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَافِيَةَ فَإِذَا لَقِيْمُوهُمْ فَأَخْبِرُوْهُمْ وَأَغَلَّمُوْهُمْ أَنَّ الْجَنَّةَ تَحْتَ طَلَالِ الشَّيْوُفِ»

¶*«O people! Do not wish to face the enemy (in a battle) and ask Allâh to save you (from calamities). But if you should face the enemy, then be patient and let it be known to you that Paradise is under the shadows of the swords.»*

He then stood and said,

«اللَّهُمَّ مُثِرِّ الْكِتَابِ، وَمُخْرِي السَّحَابِ، وَمَازِمِ الْأَخْزَابِ، اهْرِفْهُمْ وَانْصُرْنَا عَلَيْهِمْ»

*«O Allāh! Revealer of the (Holy) Book, Mover of the clouds, and Defeater of the Confederates, defeat them and grant us victory over them.»<sup>111</sup>*

### The Command for Endurance when the Enemy Engaging

Allāh commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle. They are commanded to remember Allāh while in that condition and never neglect His remembrance. They should rather invoke Him for support, trust in Him and seek victory over their enemies from Him. They are required to obey Allāh and His Messenger ﷺ in such circumstances adhering to what He commanded them, and abstaining from what He forbade them. They are required to avoid disputing with each other, for this might lead to their defeat and failure,

﴿لَا يَنْفَدِي إِذَا دَعَا﴾

*«lest your strength departs»*, so that your strength, endurance and courage do not depart from you,

﴿وَاصْرُوا إِنَّ اللَّهَ مَعَ الْمُصْرِفِينَ﴾

*«and be patient. Surely, Allāh is with the patients.»*

In their courage, and obedience to Allāh and His Messenger, the Companions reached a level never seen before by any nation or generation before them, or any nation that will ever come. Through the blessing of the Messenger ﷺ and their obedience to what he commanded, the Companions were able to open the hearts, as well as, the various eastern and western parts of the world in a rather short time. This occurred even though they were few, compared to the armies of the various nations at that time. For example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the Children of Ādām. They defeated all of these nations, until Allāh's Word became the highest and His religion became dominant above all religions. The Islāmic state spread

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<sup>111</sup> *Fath Al-Bāri* 6:140 and *Muslim* 3:1362.

over the eastern and western parts of the world in less than thirty years. May Allâh grant them His pleasure, as well as, be pleased with them all, and may He gather us among them, for He is the Most Generous, and Giving.

﴿وَلَا يَكُونُوا كَالْأَيْنَ حَرَجُوا مِنْ دِينِهِمْ بَطَّرًا وَرَثَةً أَنَّاسِينَ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّمَا يَعْمَلُونَ مُحِيطٌ﴾<sup>٤٧</sup> وَإِذْ رَأَى لَهُمُ الظَّنَنُ أَغْنَاهُمْ وَقَالَ لَا غَالِبَ لَكُمْ أَلِيَّمُ مِنْ أَنَّاسِينَ وَإِنِّي جَازَ لَكُمْ فَلَمَّا تَرَأَتِ الْفَتَنَةَ نَكَشَ عَنْ عَفْفِيَّتِهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْ هَذِهِنَّمُنْكَسِنَاتِكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَيْءٌ مِّنْ وَسَابِ﴾<sup>٤٨</sup> إِذَا يَكُونُ الظَّنَفُونَ وَالظَّنَفُونَ فِي قُلُوبِهِمْ مَرْضٌ غَرَّ هَؤُلَاءِ وَيَهُمْ وَمَنْ يَتَوَكَّلُ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾<sup>٤٩</sup>

¶47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allâh; and Allâh is Muhibît (encompassing and thoroughly comprehending) all that they do.»

¶48. And (remember) when Shaytân made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allâh for Allâh is severe in punishment."»

¶49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.»

### **The Idolators leave Makkah, heading for Badr**

After Allâh commanded the believers to fight in His cause sincerely and to be mindful of Him, He commanded not to imitate the idolators, who went out of their homes

﴿بَطَّرًا﴾

«boastfully» to suppress the truth,

﴿وَرَثَةً أَنَّاسِينَ﴾

«and to be seen of men», boasting arrogantly with people. When

Abu Jahl was told that the caravan escaped safely, so they should return to Makkah, he commented, "No, by Allāh! We will not go back until we proceed to the well of Badr, slaughter camels, drink alcohol and female singers sing to us. This way, the Arabs will always talk about our stance and what we did on that day." However, all of this came back to haunt Abu Jahl, because when they proceeded to the well of Badr, they brought themselves to death; and in the aftermath of Badr, they were thrown in the well of Badr, dead, disgraced, humiliated, despised and miserable in an everlasting, eternal torment. This is why Allāh said here,

﴿وَاللَّهُ يَعْلَمُ مُحِيطًا﴾

*(and Allāh is Muhiṭ (encompassing and thoroughly comprehending) all that they do.)*

He knows how and what they came for, and this is why He made them taste the worst punishment.<sup>[1]</sup> Ibn ‘Abbās, Mujaħid, Qatādah, Ad-Daħħak and As-Suddi commented on Allāh’s statement,

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَرِهِمْ بَطَرًا وَرَثَاءَ النَّاسِ﴾

*(And be not like those who come out of their homes boastfully and to be seen of men,)*

"They were the idolators who fought against the Messenger of Allāh ﷺ at Badr."<sup>[2]</sup> Muħammad bin Ka'b said, "When the Quraysh left Makkah towards Badr, they brought female singers and drums along. Allāh revealed this verse,

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَرِهِمْ بَطَرًا وَرَثَاءَ النَّاسِ وَيَصْدِرُوكُمْ عَن سَبِيلِ اللَّهِ وَاللَّهُ يَعْلَمُ مُحِيطًا﴾

*(And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is Muhiṭ (encompassing and thoroughly comprehending) all that they do.)*

[1] Ibn Hishām 2:329.

[2] At-Tabari 14:8-9.

### **Shaytân makes Evil seem fair and deceives the Idolators**

Allâh said next,

﴿وَرَأَوْزَقَ لَهُمُ الْأَيْطَمْنَ أَغْنَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ أَيْمَنْ يَوْمَ يَمْتَلِئُ النَّاسُ إِذَا فَجَأْتُمُوهُمْ لَكُمْ﴾

«And (remember) when Shaytân made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you today and verily, I am your neighbor."»

Shaytân, may Allâh curse him, made the idolators' purpose for marching seem fair to them. He made them think that no other people could defeat them that day.<sup>[1]</sup> He also ruled out the possibility that their enemies, the tribe of Bani Bakr, would attack Makkah, saying, "I am your neighbor." Shaytân appeared to them in the shape of Surâqah bin Mâlik bin Ju'shum, the chief of Bani Mudlij, so that, as Allâh described them,

﴿يَعْدُهُمْ وَيَنْسِبُهُمْ وَمَا يَعْدُهُمُ الْأَيْطَمْنَ إِلَّا عَزَّزَهُمْ﴾

«He [Shaytân] makes promises to them, and arouses in them false desires; and Shaytân's promises are nothing but deceptions»[4:120].

Ibn Jurayj said that Ibn 'Abbâs commented on this Āyah, (8:48) "On the day of Badr, Shaytân, as well as, his flag holder and soldiers, accompanied the idolators. He whispered to the hearts of the idolators, 'None can defeat you today! I am your neighbor.' When they met the Muslims and Shaytân witnessed the angels coming to their aid,

﴿فَنَكَمَ عَلَى عَيْنِيهِ﴾

«he ran away», he went away in flight while proclaiming,

﴿إِنِّي أَرَى مَا لَا تَرَوْنَ﴾

«Verily, I see what you see not.»<sup>[2]</sup>

'Ali bin Abi Talhah said, that Ibn 'Abbâs said about this Āyah,

<sup>[1]</sup> At-Tabari 14:11.

<sup>[2]</sup> At-Tabari 14:9.

﴿لَا غَالِبٌ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي بَارِزٌ لَكُمْ﴾

«'No one of mankind can overcome you today and verily, I am your neighbor'»

“Shaytān, as well as, his devil army and flag holders, came on the day of Badr in the shape of a Surāqah bin Mālik bin Ju’shum, man from Bani Mudlij, Shaytān said to idolators, ‘None will defeat you this day, and I will help you.’ When the two armies stood face to face, the Messenger of Allāh ﷺ took a handful of sand and threw it at the faces of the idolators, causing them to retreat. Jibril, peace be upon him, came towards Shaytān, but when Shaytān, while holding the hand of a *Mushrik* man, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, ‘O Surāqah! You claimed that you are our neighbor?’ He said,

﴿إِنِّي أَرَى مَا لَا تَرَى إِنَّ الْخَافِرَ أَنَّ اللَّهَ وَأَنَّهُ شَيْءٌ الْفَقَابِ﴾

«Verily, I see what you see not. Verily, I fear Allāh for Allāh is severe in punishment»

Shaytān said this when he saw the angels.”<sup>(11)</sup>

### The Position of the Hypocrites in Badr

Allāh said next,

﴿إِذَا سُئُلُوا عَنِ الظَّافِرِ وَالظَّالِمِ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَذِهِ دِينَهُمْ﴾

«When the hypocrites and those in whose hearts was a disease (of disbelief) said: “These people (Muslims) are deceived by their religion.”»

'Ali bin Abi Talhah said that Ibn 'Abbās commented, “When the two armies drew closer to each other, Allāh made the Muslims look few in the eyes of the idolators and the idolators look few in the eyes of the Muslims. The idolators said,

﴿غَرَّ هَذِهِ دِينَهُمْ﴾

«These people (Muslims) are deceived by their religion.»

because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allāh said,

<sup>(11)</sup> At-Tabari 14:7.

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.﴾<sup>[1]</sup>

Qatâdah commented, "They saw a group of believers who came in defense of Allâh's religion. We were informed that when he saw Muâmmad ﷺ and his Companions, Abu Jahl said, 'By Allâh! After this day, they will never worship Allâh!' He said this in viciousness and transgression."<sup>[2]</sup> 'Âmir Ash-Shâ'bi said, "Some people from Makkah were considering embracing Islâm, but when they went with the idolators to Badr and saw how few the Muslims were, they said,"<sup>[3]</sup>

﴿عَرَّ هَذَا بِيَهُ﴾

﴿These people (Muslims) are deceived by their religion.﴾

Allâh said next,

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿But whoever puts his trust in Allâh﴾, and relies on His grace,

﴿فَإِنَّ اللَّهَ عَزِيزٌ﴾

﴿then surely, Allâh is All-Mighty﴾, and verily, those who take His side [in the dispute] are never overwhelmed, for His side is mighty, powerful and His authority is All-Great,

﴿حَكِيمٌ﴾

﴿All-Wise﴾ in all His actions, for He places everything in its rightful place, giving victory to those who deserve it and defeat to those who deserve it.

﴿وَلَوْ شَرِقَ إِذَا يَتَوَقَّى الظَّاهِرُ كَفَرُوا الْمُتَبَكِّهُ يَصْرِيُونَ وَجْهُهُمْ وَأَذْكَرُهُمْ وَدُفِقُوا عَذَابٌ﴾

﴿الْحَرِيقُ ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيهِمْ وَأَنَّ اللَّهَ لَيْسَ بِطَّالِبٍ لِلْقِيَامِ﴾

﴿50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and

<sup>[1]</sup> Ad-Durr Al-Manthûr 4:78.

<sup>[2]</sup> At-Tabâri 14:14.

<sup>[3]</sup> At-Tabâri 14:13.

*their backs, (saying): "Taste the punishment of the blazing Fire."* ﴿

﴿51. "This is because of that which your hands forwarded. And verily, Allāh is not unjust to His servants."﴾

### The Angels smite the Disbelievers upon capturing Their Souls

Allāh says, if you witnessed the angels capturing the souls of the disbelievers, you would witness a tremendous, terrible, momentous and awful matter,

﴿يَسْرِيُوكُمْ رُّؤْيَاكُمْ وَأَذْبَرُوكُمْ﴾

﴿they smite their faces and their backs﴾, saying to them,

﴿وَدُوْلُوكُمْ عَذَابُ الْحَرَقِ﴾

﴿"Taste the punishment of the blazing Fire."﴾

Ibn Jurayj said that Mujāhid said that,

﴿أَذْبَرُوكُمْ﴾

﴿and their backs﴾, refers to their back sides, as happened on the day of Badr. Ibn Jurayj also reported from Ibn 'Abbās, "When the idolators faced the Muslims [in Badr], the Muslims smote their faces with swords. When they gave flight, the angels smote their rear ends." <sup>[1]</sup>

Although these Āyāt are describing Badr, they are general in the case of every disbeliever. This is why Allāh did not make His statement here restrictive to the disbelievers at Badr,

﴿وَلَئِنْ شَرِقَ إِذْ يَتَوَفَّ الظَّالِمُونَ كَفَرُوا أَلَّا يَعْلَمُوا أَنَّهُمْ يُبَوَّهُمْ وَأَذْبَرُوهُمْ﴾

﴿And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs.﴾

In Sūrat Al-Qitāl (or Muḥammad chapter 47) there is a similar Āyah, as well as in Sūrat Al-An'ām,

﴿وَلَئِنْ شَرِقَ إِذْ الْكَاذِبُونَ فِي غَمْرَتِ الْوَتْرِ وَالْمُكَافِكُهُ بَاهْتُوا أَيْمَانَهُمْ أَنْفَجُوا أَشْكَانَهُمْ﴾

﴿And if you could but see when the wrongdoers are in the

<sup>[1]</sup> At-Tabari 14:16.

*agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls!"» [6:93]*

The angels stretch their hands and smite the disbelievers by Allâh's command, since their souls refuse to leave their bodies, so they are taken out by force. This occurs when the angels give them the news of torment and Allâh's anger. There is a *Hadîth* narrated from Al-Barâ' that when the angel of death attends the disbeliever at the time of death, he comes to him in a terrifying and disgusting shape, saying, "Get out, O wicked soul, to fierce hot wind, boiling water and a shadow of black smoke." The disbeliever's soul then scatters throughout his body, but the angels retrieve it, just as a needle is retrieved from wet wool. In this case, veins and nerve cells will be still attached to the soul.<sup>[11]</sup> Allâh states here that angels bring news of the torment of the Fire to the disbelievers. Allâh said next,

﴿ذلِكَ يَسَا قَدَّمْتُ أَبْدِيكُمْ﴾

*«This is because of that which your hands forwarded.»*

meaning, this punishment is the recompense of the evil deeds that you have committed in the life of the world. This is your reckoning from Allâh for your deeds,

﴿رَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَيْدِ﴾

*«And verily, Allâh is not unjust to His servants.»*

Certainly, Allâh does not wrong any of His creatures, for He is the Just, who never puts anything in an inappropriate place. Honored, Glorified, Exalted and Praised be He, the All-Rich, Worthy of all praise. Muslim recorded that Abu Dharr said that the Messenger of Allâh ﷺ said;

«إِنَّ اللَّهَ تَعَالَى يَقُولُ : يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بِيَتَكُنْ مُحَرَّماً  
فَلَا تَظَالَمُوا، يَا عِبَادِي إِنَّنِي هِيَ أَغْنَيُكُمْ أَخْصِبُهَا لَكُمْ فَمَنْ وَجَدَ خَيْرًا فَلَيَخْمَدَ اللَّهُ  
وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلْوَمَنَّ إِلَّا نَفْسُهُ»

*«Allâh, the Exalted, said, 'O My servants! I have prohibited injustice for Myself, and made it prohibited to you between each other.*

<sup>[11]</sup> Ahmad 4:287-288.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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ذَلِكَ بِأَنَّ اللَّهَ لَمْ يُكِنْ مُغْرِيًّا لِقَمَّةَ أَنْصَمَّهَا عَلَى قَوْمٍ حَتَّى يُغَرِّرُوا  
مَا يَأْنِسُهُمْ وَأَنَّ اللَّهَ سَيِّعُ عَلَيْهِ ۝ كَذَابُ إِالٰى  
فَرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْتُهُمْ  
يَدُّوِّيَّهُمْ وَأَغْرَقْتَهُمْ إِالٰى فَرْعَوْنَ وَكُلُّ كَانُوا أَطْلَيْتُهُمْ  
إِنَّ شَرَّ الدُّوَّابِ إِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ  
الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ  
وَهُمْ لَا يَنْقُضُونَ ۝ فَلَا مَا تَنْقُضُونَ فِي الْحَرْبِ فَشَرِّدُوهُمْ  
مِنْ خَلْفِهِمْ لَعْلَهُمْ يَذَّكَّرُونَ ۝ وَإِنَّمَا تَخَافُنَّ مِنْ  
قُوَّمٍ جِنَانَهُ فَإِذَا دَأَبُدُوا إِلَيْهِمْ عَلَى سُوَّادِيْنَ اللَّهُ لَا يُحِبُّ الظَّالِمِينَ  
وَلَا يُحِبُّنَّ الَّذِينَ كَفَرُوا سَبُّوْا إِنْهُمْ لَا يَعْجِزُونَ ۝  
وَأَعْدَوْا إِلَيْهِمْ مَا أَسْتَطَعُهُمْ فِنْ قُوَّةٍ وَمِنْ زِبَاطِ الْعَيْلِ  
ثَرَهُوْنَ يَهُ دُعْدُوْلَوْ دُعْدُوكُمْ وَهُآخِرِينَ مِنْ دُونِهِ  
لَا نَعْلَمُ وَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ وَفِي سَيِّلٍ  
الَّهُ يُوْفِي إِلَيْكُمْ وَأَنْسَدَ لَأَنْظَلَمُوْنَ ۝ وَإِنْ جَنَحُوا  
إِلَى سَلِيمٍ فَاجْتَنِحْ هَارِوْتُكُلُّ عَلَى اللَّهِ إِنَّهُ هُوَ السَّيِّعُ الظَّالِمُ ۝

Therefore, do not commit injustice against each other. O My servants! It is your deeds that I am keeping count of, so whoever found something good, let him praise Allāh for it. Whoever found other than that, has only himself to blame.<sup>(11)</sup>

This is why Allāh said,

﴿كَذَابُ إِالٰى فَرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخْذَهُمْ اللَّهُ يَدُّوِّيَّهُمْ إِنَّ اللَّهَ فَوْقَ شَدِيدِ الْعِقَابِ ۝﴾

﴿52. Similar to the behavior of the people of Fir'awn, and of those before them – they rejected the Āyāt of Allāh, so Allāh punished them

for their sins. Verily, Allāh is All-Strong, severe in punishment.﴾

Allāh says, ‘The behavior of these rebellious disbelievers against what I sent you with, O Muḥammad, is similar to the behavior of earlier disbelieving nations. So We behaved with them according to Our *Da'b*, that is, Our behavior [or custom] and way, as We did with them with what We often do and decide concerning their likes, the denying people of Fir'awn and the earlier nations who rejected the Messengers and disbelieved in Our Āyāt,’

﴿فَأَخْذَهُمْ اللَّهُ يَدُّوِّيَّهُمْ ۝﴾

«so Allāh punished them for their sins.﴾

<sup>(11)</sup> Muslim 4:1994.

Because of their sins, Allâh destroyed them

﴿لَوْلَى اللَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ﴾

﴿Verily, Allâh is All-Strong, severe in punishment.﴾

none can resist Him or escape His grasp.

﴿فَذَلِكَ يَأْنَتُ اللَّهُ لَمْ يُكُنْ مُغَيِّرًا بِقَسْطَةِ أَنفُسِهَا عَلَى قُوَّمٍ حَتَّىٰ يُغَيِّرُوا مَا يَأْثِيمُونَ وَأَنَّ اللَّهَ سَيِّعُ عَلَيْهِمْ كَذَّابٌ مَا لَيْلٌ فَرَعَوْنَتْ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّابُوا إِنَّا بِرَبِّهِمْ أَعْلَمُ كُلَّهُمْ يُنَوِّي بِهِنَّدْ وَأَغْرِقَنَا هَالَ فَرَعَوْنَتْ وَكُلُّ كَافُورٍ طَلَبِيْمَ﴾

¶53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in themselves. And verily, Allâh is All-Hearer, All-Knower.﴾

¶54. Similar to the behavior of the people of Fir'awn, and those before them. They belied the Âyât of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'awn for they were all wrongdoers.﴾

Allâh affirms His perfect justice and fairness in His decisions, for He decided that He will not change a bounty that He has granted someone, except on account of an evil that they committed. Allâh said in another Âyah,

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا يَقُولُ مَا يُغَيِّرُوا مَا يَأْثِيمُونَ إِنَّمَا أَرَادَ اللَّهُ بِقُوَّمٍ مُّؤْمِنِينَ فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَاللَّهُ أَعْلَمُ﴾

﴿Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allâh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.﴾ [13:11]

Allâh said next,

﴿كَذَّابٌ مَا لَيْلٌ فَرَعَوْنَتْ﴾

﴿Similar to the behavior of the people of Fir'awn,﴾

meaning, He punished Fir'awn and his kind, those who denied His Âyât. Allâh destroyed them because of their sins, and took away the favors that He granted them, such as gardens, springs, plants, treasures and pleasant dwellings, as well as all of the delights that they enjoyed. Allâh did not wrong them,

but it is they who wronged themselves.

﴿إِنَّ أَكْرَمَ الدَّوَابِ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ إِنَّ الَّذِينَ عَاهَدُوا مِنْهُمْ ثُمَّ يَنْقُضُونَ مَا عَاهَدُوا كُلُّ مَرَّةٍ وَمَمْ لَا يَنْقُضُونَ إِنَّمَا تَنْقِضُهُمْ فِي الْحَرْبِ فَتَرِدُ بِهِمْ مَنْ طَفَقُهُمْ لِلَّهِ يَدْعُوكُمْ﴾

﴿55. Verily, the worst of living creatures before Allāh are those who disbelieve, – so they shall not believe.﴾

﴿56. They are those with whom you made a covenant, but they break their covenant every time and they do not have Taqwā.﴾

﴿57. So if you gain the mastery over them in war, then disperse those who are behind them, so that they may learn a lesson.﴾

### Striking Hard against Those Who disbelieve and break the Covenants

Allāh states here that the worst moving creatures on the face of the earth are those who disbelieve, who do not embrace the faith, and break promises whenever they make a covenant, even when they vow to keep them,

﴿وَمَمْ لَا يَنْقُضُونَ﴾

﴿and they do not have Taqwā﴾ meaning they do not fear Allāh regarding any of the sins they commit.

﴿إِنَّمَا تَنْقِضُهُمْ فِي الْحَرْبِ﴾

﴿So if you gain the mastery over them in war﴾, if you defeat them and have victory over them in war,

﴿فَتَرِدُ بِهِمْ مَنْ خَلَفُوهُمْ﴾

﴿then disperse those who are behind them,﴾

by severely punishing [the captured people] according to Ibn ‘Abbās, Al-Ḥasan Al-Baṣrī, Ad-Daḥḥāk, As-Suddī, ‘Aṭā’ Al-Khurāṣānī and Ibn ‘Uyaynah.<sup>[11]</sup> This Āyah commands punishing them harshly and inflicting casualties on them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end,

<sup>[11]</sup> At-Tabārī 14:23-24.

﴿لَئِنْ شَاءُوا يَذَّكَّرُونَ﴾

﴿so that they may learn a lesson.﴾

As-Suddi commented, "They might be careful not to break treaties, so that they do not meet the same end."<sup>[1]</sup>

﴿وَإِنَّمَا تَخَافُ مِنْ قَوْمٍ خَيَّانَةً فَأَبْلِغُهُمْ عَنْ سُوَادٍ إِنَّ اللَّهَ لَا يُحِبُّ الظَّالِمِينَ﴾

﴿58. If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms. Certainly Allah likes not the treacherous.﴾

make a heading, Allāh says to His Prophet ﷺ,

﴿وَإِنَّمَا تَخَافُ مِنْ قَوْمٍ﴾

﴿If you fear from any people﴾, with whom you have a treaty of peace,

﴿خَيَّانَةً﴾

﴿treachery﴾, and betrayal of peace treaties and agreements that you have conducted with them,

﴿فَأَبْلِغُهُمْ إِلَيْهِنَّ﴾

﴿then throw back (their covenant) to them﴾, meaning their treaty of peace.

﴿عَنْ سُوَادٍ﴾

﴿on equal terms﴾, informing them that you are severing the treaty. This way, you will be on equal terms, in that, you and they will be aware that a state of war exists between you and that the bilateral peace treaty is null and void,

﴿إِنَّ اللَّهَ لَا يُحِبُّ الظَّالِمِينَ﴾

﴿Certainly Allah likes not the treacherous.﴾

This even includes treachery against the disbelievers. Imām Aḥmad recorded that Sālim bin ‘Āmir said, "Mu‘awiyah was leading an army in Roman lands, at a time the bilateral peace treaty was valid. He wanted to go closer to their forces so that when the treaty of peace ended, he could invade them. An old

<sup>[1]</sup> At-Tabari 14:24.

man riding on his animal said, 'Allāhu Akbar (Allāh is the Great), Allāhu Akbar! Be honest and stay away from betrayal.' The Messenger of Allāh ﷺ said,

«وَمَنْ كَانَ بِنَتِيَّةٍ وَبَيْنَ قَزْمٍ عَهْدٌ فَلَا يُحْلِلَ عَهْدَهُ وَلَا يُسْدِدَهُ تَحْتَ يَنْقُضِي أَنْذِهَا، أَوْ يَتَبَدَّلْ إِلَيْهِمْ عَلَى سَوَادِهِ»

«Whoever has a treaty of peace with a people, then he should not untie any part of it or tie it harder until the treaty reaches its appointed term. Or, he should declare the treaty null and void so that they are both on equal terms.»

When Mu'awiyah was informed of the Prophet's statement, he retreated. They found that man to be 'Amr bin 'Anbasah, may Allāh be pleased with him.<sup>[1]</sup> This Ḥadīth was also collected by Abu Dāwud At-Ṭayālisi, Abu Dāwud, At-Tirmidhi, An-Nasā'i and Ibn Ḥibbān in his *Saḥīh*. At-Tirmidhi said, "Hasan *Saḥīh*".<sup>[2]</sup>

﴿وَلَا يَحْسَدُ الَّذِينَ كَفَرُوا سَبَقُوكُمْ لَا يَسْجُزُونَ ﴾ ﴿ وَأَعْذُرُ لَهُمْ مَا أَنْتَ لَهُمْ بِهِ فُورٌ وَمَنْ زَبَاطَ الْخَيْلَ زَهَبُوكُمْ بِهِ عَدُوُّ اللَّهِ وَعَدُوُّكُمْ وَمَالِكِينَ مِنْ دُونِهِ لَا نَنْلُوْنَاهُمْ اللَّهُ يَعْلَمُهُمْ وَنَنْتَهُمْ بِمَا شَفَوْكُمْ فِي سَبِيلِ اللَّهِ يُؤْكِلُ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴾﴾

﴿59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's punishment).﴾

﴿60. And make ready against them all you can of power, including steeds of war to threaten the enemy of Allāh and your enemy, and others besides them, whom you may not know but whom Allāh does know. And whatever you shall spend in the cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.﴾

### Making Preparations for War to strike Fear in the Hearts of the Enemies of Allāh

Allāh says to His Prophet ﷺ, in this Āyah,

<sup>[1]</sup> Ahmad 4:111.

<sup>[2]</sup> Abu Dāwud At-Ṭayālisi: 157, Abu Dāwud 3:190, At-Tirmidhi 5:203, An-Nasā'i 5:223 and Ibn Ḥibbān 7:182.

﴿أَلَيْنَ كَفَرُوا بِسَعْوَدٍ﴾

«those who disbelieve think that they can outstrip», Do not think that such disbelievers have escaped Us or that We are unable to grasp them. Rather, they are under the power of Our ability and in the grasp of Our will; they will never escape Us.' Allāh also said,

﴿أَمْ حَسِبَ الَّذِينَ يَتَكَبَّرُونَ أَنْ يَتَسْقُطُوا سَاءَ مَا يَحْكُمُونَ﴾

«Or think those who do evil deeds that they can outstrip Us (escape Our punishment)? Evil is that which they judge!» [29:4],

﴿لَا تَحْسَنَ الَّذِينَ كَفَرُوا مُجْزِئُكَ فِي الْأَرْضِ وَمَا وَرَاهُمُ الْفَارَّ وَلَيَشْتَرِطَ الْحَسِيرُ﴾

«Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.» [24:57], and,

﴿لَا يُمْرِنَكُ تَقْلِبُ الَّذِينَ كَفَرُوا فِي الْأَرْضِ مَنْعَلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَلِنَسْرَانِهَا﴾

«Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.» [3:196-197]

Allāh commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability. Allāh said,

﴿وَأَعِذُّوْلَهُمْ مَا أَنْتَظَنَّهُمْ﴾

«And make ready against them all you can» whatever you can muster,

﴿فَنِ قُوَّةً وَمِنْ رِبَاطِ الْخَيلِ﴾

«of power, including steeds of war». Imām Ahmad recorded that 'Uqbah bin 'Amir said that he heard the Messenger of Allāh ﷺ saying, while standing on the Minbar,

﴿وَأَعِذُّوْلَهُمْ مَا أَنْتَظَنَّهُمْ بَنْ قُوَّةً﴾

«And make ready against them all you can of power,»

﴿أَلَا إِنَّ الْقُوَّةَ الرَّمْنِيَّ أَلَا إِنَّ الْقُوَّةَ الرَّمْنِيَّ﴾

«Verily, Power is shooting! Power is shooting.»<sup>[1]</sup>

Muslim collected this Ḥadīth.<sup>[2]</sup>

Imām Mālik recorded that Abu Hurayrah said, “The Messenger of Allāh ﷺ said,

«الْحَيْلُ لِثَلَاثَةِ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتَّةُ، وَعَلَى رَجُلٍ وَزْرٍ، فَإِنَّمَا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَإِنَّمَا أَصَابَتْ فِي طَبِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ، كَانَتْ لَهُ حَسَنَاتٌ وَلَمْ أَنْهَا قَطَعَتْ طَبِيلَهَا، فَأَشَتَّ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آتَاهُمَا وَأَرْوَاهُمَا حَسَنَاتٍ لَهُ، وَلَمْ أَنْهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقُي بِهِ، كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، فَفِي لِذِلِكَ الرَّجُلِ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَغْنِيَا وَتَغْفِلُّا، وَلَمْ يَشَّ حَقًّا لِلَّهِ فِي رِيقَاهَا وَلَا ظَهَورَهَا فِيهِ لَهُ سِتَّةُ، وَرَجُلٌ رَبَطَهَا فَخَرَا وَرِبَّاهُ وَنِبَّاهُ، فِيهِ عَلَى ذَلِكَ وَزْرٌ».

“Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter, and for some others they are a source of sin. The one for whom they are a source of reward, is he who keeps a horse for Allāh’s cause (Jihād) tying it with a long tether on a meadow or in a garden. The result is that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit; and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him. If it passes by a river and drinks water from it, even though he had no intention of watering it, then he will get the reward for its drinking. Therefore, this type of horse is a source of good deeds for him. As for the man who tied his horse maintaining self-sufficiency and abstinence from begging, all the while not forgetting Allāh’s right concerning the neck and back of his horse, then it is a means of shelter for him. And a man who tied a horse for the sake of pride, pretense and showing enmity for Muslims, then this type of horse is a source of sins.”<sup>[3]</sup>

<sup>[1]</sup> Ahmad 4:156.

<sup>[2]</sup> Muslim 3:1522.

When Allâh's Messenger ﷺ was asked about donkeys, he replied,

«مَا أَنْزَلَ اللّٰهُ عَلٰيَ فِيهَا شَيْئاً إِلّٰا مَذَوِ الْجَامِعَةِ الْفَادِيَةِ»

«Nothing has been revealed to me from Allâh about them except these unique, comprehensive Ayât:

﴿فَمَنْ يَقْتَلُ مِنْ قَارَبٍ ذَرْهَ حَيْرًا يَرَهُ ۝ وَمَنْ يَقْتَلُ مِنْ قَارَبٍ ذَرْهَ شَرًّا يَرَهُ ۝﴾

«Then anyone who does an atom's weight of good, shall see it. And anyone who does an atom's weight of evil, shall see it.» [99:7-8]<sup>[1]</sup>

Al-Bukhâri and Muslim collected this *Hadîth*, this is the wording of Al-Bukhâri.<sup>[2]</sup> Imâm Ahmad recorded that 'Abdullâh bin Mas'ûd said that the Prophet ﷺ said,

«الْخَيْلُ ثَلَاثَةٌ: فَقَرْسٌ لِرَحْمَنِ، وَفَرْسٌ لِلشَّيْطَانِ، وَفَرْسٌ لِلإِنْسَانِ، فَأَمَّا فَقَرْسُ الرَّحْمَنِ فَالَّذِي يُرْبَطُ فِي سَبِيلِ اللّٰهِ، فَعَلَقَهُ وَرَوَّنَهُ وَبَرَّنَهُ - وَذَكَرَ مَا شَاءَ اللّٰهُ - وَأَمَّا فَرْسُ الشَّيْطَانِ، فَالَّذِي يُقَاتِلُ أُوْ بِرَاهِنَ عَلَيْهَا، وَأَمَّا فَرْسُ الإِنْسَانِ، فَالْفَرْسُ يُرْبَطُهَا إِلَيْهَا، فَقَوْنٌ لَهُ سِرَّ مِنَ الْفَقْرِ»

«There are three reasons why horses are kept: A horse that is kept for Ar-Rahmân (the Most Beneficent), a horse kept for Shâyâtân and a horse kept for the man. As for the horse kept for Ar-Rahmân, it is the horse that is being kept for the cause of Allâh (for Jihâd), and as such, its food, dung and urine, etc., (he made mention of many things). As for the horse that is for Shâyâtân, it is one that is being used for gambling. As for the horse that is for man, it is the horse that one tethers, seeking its benefit. For him, this horse will be a shield against poverty.»<sup>[3]</sup>

Al-Bukhâri recorded that 'Urwah bin Abi Al-Jâ'd Al-Bâriqi said that the Messenger of Allâh ﷺ said,

«الْخَيْلُ مَغْفُورَةٌ فِي نَوَافِيْهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمُغْفِفُونَ»

«Good will remain in the forelocks of horses until the Day of

<sup>[1]</sup> Al-Muwaṭṭa 2:414.

<sup>[2]</sup> Al-Bukhâri: 2860 and Muslim: 987.

<sup>[3]</sup> Ahmad 1:395.

*Resurrection, (that is) reward, and the spoils of war.*<sup>[1]</sup>

Allāh said next,

﴿تَهْبِطُونَ﴾

﴿to threaten﴾, or to strike fear,

﴿يَوْمَ عَدُوُّ أَنْفُلُهُ وَعَدُوُّكُمْ﴾

﴿the enemy of Allāh and your enemy﴾, the disbelievers,

﴿وَالْمُجْرِمُونَ مِنْ دُونِهِمْ﴾

﴿and others besides them﴾, such as Bani Qurayzah, according to Mujāhid,<sup>[2]</sup> or persians, according to As-Suddi.<sup>[3]</sup>

Muqātil bin Ḥayyān and 'Abdur-Rahmān bin Zayd bin Aslam said that this Āyah refers to hypocrites,<sup>[4]</sup> as supported by Allāh's statement,

﴿وَمِنْ حَوْلَكُمْ تَرَكَ الْأَغْرِيَابُ مُتَقْبِلُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى الْأَنْقَافِ لَا يَنْلَمُّونَ  
نَحْنُ نَلْمَمُهُمْ﴾

﴿And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you know them not, We know them.﴾[9:101].

Allāh said next,

﴿وَرَبَّا شَيْفُوا مِنْ شَفَوْفٍ سَبِيلٌ أَنَّهُ يُوقَ إِلَيْكُمْ وَأَشَدُ لَا ظَلَمُونَ﴾

﴿And whatever you shall spend in the cause of Allāh shall be repaid to you, and you shall not be treated unjustly.﴾

Allāh says, whatever you spend on Jihād will be repaid to you in full.

We also mentioned Allāh's statement,

﴿شَيْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَثِيرٌ حَسَنَ أَكْبَثُهُنَّ سَبَقُوا فِي كُلِّ شَيْءٍ  
يَا أَيُّهُمْ أَحَقُّ بِالنَّفَقَةِ لِمَنْ يَنْهَا وَاللَّهُ وَاسِعٌ عَلَيْهِ الْأَيْمَانُ﴾

﴿The parable of those who spend their wealth in the way of Allāh, is

[1] *Fath Al-Bārī* 6:66.

[2] At-Tabari 14:36.

[3] At-Tabari 14:36.

[4] At-Tabari 14:36.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٨٥

الْمُتَعَظِّمُونَ

وَإِنْ يُرِيدُوا أَنْ يَخْدِعُوكُمْ فَإِنَّ اللَّهَ هُوَ الَّذِي أَيْدَكَ  
بِصَرِّهِ وَبِالْمُؤْمِنِينَ ﴿١﴾ وَأَلَّفَ بَيْتَ قُلُوبِهِمْ لَوْا نَفَقَتْ  
سَيِّفُ الْأَرْضِ حَجِيعًا مَا أَفْقَتْ بَيْتَ قُلُوبِهِمْ وَلَكِنَّ  
الَّهُ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَرِيصٌ ﴿٢﴾ يَأْتِيهَا الَّتِي حَسِّبَ  
الَّهُ وَمَنْ آتَيْكَ مِنَ الْمُؤْمِنِينَ ﴿٣﴾ يَأْتِيهَا الَّتِي حَرِيصٌ  
الْمُؤْمِنِينَ عَلَى الْفَتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَدِيقُونَ  
يَغْلِبُوا مَائِينَ وَإِنْ يَكُنْ مِنْكُمْ مَائَةً يَغْلِبُوا أَلْفَانَينَ  
الَّذِينَ كَفَرُوا يَا أَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٤﴾ أَلَنْ حَفَّ  
الَّهُ عَنْكُمْ وَعِلْمٌ أَنْ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مَائَةٌ  
صَابِرَةٌ يَغْلِبُوا مَائِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَانَينَ  
يَا إِذْنُ اللَّهِ وَاللَّهُ سَمِيعُ الصَّدِيرِينَ ﴿٥﴾ مَا كَاتَ لِنَّيْ إِنْ يَكُونَ  
لَهُ أَشْرَى حَتَّى يُشَخِّصَ فِي الْأَرْضِ تُرِيدُونَ كُوْرَعَ الدُّنْيَا  
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَرِيصٌ ﴿٦﴾ لَوْلَا كَسَبُّكُمْ  
الْوَسِيقَ لَمْ سَكُنْ فِيمَا أَحْذَنْتُمْ عَذَابَ عَظِيمٍ ﴿٧﴾ فَكُلُومَا  
غَيْثَمُ حَلَّلَ أَطْبَابًا وَأَتَقْوَ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨﴾

that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. » [2:261]

﴿٩﴾ وَإِنْ جَمِعُوا لِلَّسْلَمِ فَأَنْتَعْنَ  
لَمَّا وَتَوَكَّلَ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ ﴿١٠﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدِعُوكُمْ  
فَإِنَّ اللَّهَ هُوَ الَّذِي أَيْدَكَ  
بِصَرِّهِ وَبِالْمُؤْمِنِينَ ﴿١١﴾ وَأَلَّفَ بَيْتَ  
قُلُوبِهِمْ لَوْا نَفَقَتْ مَا فِي الْأَرْضِ  
حَجِيعًا مَا أَلْفَتَ بَيْتَ قُلُوبِهِمْ  
وَلَكِنَّ اللَّهُ أَلَّفَ بَيْنَهُمْ إِنَّهُ  
عَزِيزٌ حَرِيصٌ ﴿١٢﴾

﴿61. But if they incline to peace, you also incline to it, and trust in Allāh.﴾

Verily, He is the All-Hearer, the All-Knower. »

﴿62. And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His help and with the believers.﴾

﴿63. And He has united their (believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise.﴾

### The Command to Facilitate Peace when the Enemy seeks a Peaceful Resolution

Allāh says, if you fear betrayal from a clan of people, then sever the peace treaty with them, so that you both are on equal terms. If they continue being hostile and opposing you, then fight them,

﴿وَإِنْ جَنَحُوا﴾

﴿But if they incline﴾, and seek,

﴿إِلَّا مُنْهَمُ﴾

﴿to peace﴾, if they resort to reconciliation, and seek a treaty of non-hostility,

﴿فَأَنْجِنْهُ لَهُ﴾

﴿you also incline to it﴾, and accept offers of peace from them. This is why when the pagans inclined to peace in the year of Hudaybiyah and sought cessation of hostilities for nine years, between them and the Messenger of Allāh ﷺ he accepted this from them, as well as, accepting other terms of peace they brought forth. ‘Abdullāh bin Al-Imām Ahmād recorded that ‘Ali bin Abī Tālib said that the Messenger of Allāh ﷺ said,

«إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ أَوْ أَمْرٌ فَإِنْ اشْتَطَفْتُ أَنْ يَكُونَ اللَّهُمَّ فَاقْعُلْ»

«There will be disputes after me, so if you have a way to end them in peace, then do so.»<sup>[1]</sup>

Allāh said next,

﴿وَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿and trust in Allāh.﴾ Allāh says, conduct a peace treaty with those who incline to peace, and trust in Allāh. Verily, Allāh will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces,

﴿فَإِنْ حَسِبْكَ اللَّهُ﴾

﴿then verily, Allāh is All-Sufficient for you.﴾

### **Reminding the Believers of Allāh's Favor of uniting Them**

Allāh mentioned His favor on the Prophet ﷺ, in that He aided him with believers, the Muhājirīn and the Ansār,

﴿هُوَ الَّذِي أَيَّدَكُمْ بِغَنِيمَةٍ وَالْمُؤْمِنِينَ وَأَنْتُ بَيْتُ ثُورٍ﴾

<sup>[1]</sup> Ahmad 1:90.

﴿He it is Who has supported you with His help and with the believers. And He has united their hearts.﴾

The Āyah says, ‘it is Allâh who gathered the believers’ hearts, believing, obeying, aiding and supporting you – O Muhammad,’

﴿وَنَزَّلْنَا عَلَيْكُم مِّنَ الْأَرْضِ مَا أَنْشَأْنَا لَكُمْ فَلَوْبِهِنَّ﴾

﴿If you had spent all that is in the earth, you could not have united their hearts.﴾

because of the enmity and hatred that existed between them. Before Islâm, there were many wars between the Anṣâr tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allâh ended all that evil with the light of faith,

﴿وَإِذَا كُرِّبُوا نَفَّثَتْ أَنْوَافُهُمْ إِذَا كُنْتُمْ أَعْدَاءَ فَلَمَّا يَرَوْنَهُمْ فَأَنْسَبُخُمْ بِشَفَّافِتِهِمْ إِنْفُرَنَا وَكُنْتُمْ عَلَى شَفَّافِتِهِمْ مِّنَ النَّارِ فَأَنْذَكْنَاهُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ مَا يُنْهِي. لَمَّا تَهَدَوْنَ﴾ [3:103]

﴿And remember Allâh’s favor on you, for you were enemies one to another, but He united your hearts, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Âyât clear to you, that you may be guided.﴾ [3:103]

In the Two *Sahîhs*, it is recorded that when the Messenger of Allâh ﷺ gave a speech to the Anṣâr about the division of war booty collected in the battle of Hunayn, he said to them,

﴿يَا أَنْصَارَ أَنْتُمْ أَجِدُكُمْ ضُلَّالًا فَهَدَاكُمُ اللَّهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللَّهُ بِي، وَكُنْتُمْ مُتَقْرِبُينَ فَأَنْقَذَكُمُ اللَّهُ بِي﴾

﴿O Anṣâr! Did I not find you misguided and Allâh guided you by me, poor and Allâh enriched you by me, and divided and Allâh united you by me?﴾

Every question the Prophet ﷺ asked them, they said, “Truly, the favor is from Allâh and His Messenger.”<sup>[11]</sup> Allâh said,

﴿وَلَحِكْمَ اللَّهُ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿But Allâh has united them. Certainly He is All-Mighty, All-Wise.﴾

<sup>[11]</sup> Fath Al-Bâri 7:644 and Muslim 2:738.

He is the Most Formidable, and the hopes of those who have trust in Him, never end unanswered; Allāh is All-Wise in all of His decisions and actions.

﴿يَا أَيُّهَا الَّذِي حَسْبَكَ اللَّهُ وَمَنْ أَنْعَلَكَ مِنَ النَّفِيدِ﴾ يَا أَيُّهَا الَّذِي حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ شَرُورٌ مُكْبِرٌ يُقْبِلُوا مَا تَبَرُّ وَإِنْ يَكُنْ مِنْكُمْ مَا نَهَى يُتَبَرَّوْا أَنَّا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَقْعُدُونَ ﴿٦٥﴾ أَنَّ اللَّهَ حَفَظَ اللَّهُ عَنْكُمْ وَلَمْ أَنْ يُكِنْ مَنْفَعًا فَإِنْ يَكُنْ مِنْكُمْ مَا نَهَى صَارِخٌ يُقْبِلُوا مَا تَبَرُّ وَإِنْ يَكُنْ مِنْكُمْ أَنَّهُ يُغْبِلُوا الْمُقْبِلِينَ يَأْذِنِ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

﴿64. O Prophet! Allāh is sufficient for you and for the believers who follow you.﴾

﴿65. O Prophet! Urge the believers to fight. If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.﴾

﴿66. Now Allāh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allāh. And Allāh is with the patient.﴾

### **Encouraging Believers to fight in Jihād; the Good News that a Few Muslims can overcome a Superior Enemy Force**

Allāh encourages His Prophet ﷺ and the believers to fight and struggle against the enemy, and wage war against their forces. Allāh affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few. Allāh said,

﴿يَا أَيُّهَا الَّذِي حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾

﴿O Prophet! Urge the believers to fight﴾, encouraged and called them to fight. The Messenger of Allāh ﷺ used to encourage the Companions to fight when they faced the enemy. On the day of Badr when the idolators came with their forces and supplies,

he said to his Companions,

«فُوْمُوا إِلَى جَهَنَّمْ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ»

«Get ready and march forth towards a Paradise as wide as the heavens and earth.»

‘Umayr bin Al-Humâm said, “As wide as the heavens and earth?” The Messenger ﷺ said,

«نَعَمْ»

«Yes» ‘Umayr said, “Excellent! Excellent!” The Messenger ﷺ asked him,

«مَا يَحِيلُكَ عَلَى فَوْلَكَ: بَخِ بَخْ»

«What makes you say, ‘Excellent! Excellent!’?» He said, “The hope that I might be one of its dwellers.” The Prophet ﷺ said,

«فَإِنَّكَ مِنْ أَهْلِهَا»

“You are one of its people.” Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, “Verily, if I lived until I finished eating these dates, then it is indeed a long life.” He went ahead, fought and was killed, may Allâh be pleased with him.<sup>[1]</sup>

Allâh said next, commanding the believers and conveying good news to them,

«إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَقْبِلُوْا مِائَتَيْ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَقْبِلُوْا أَلْفًا مِنَ الظَّرَفِ كُفَّارًا»

«If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.»

The Ayah says, one Muslim should endure ten disbelievers. Allâh abrogated this part later on, but the good news remained. ‘Abdullâh bin Al-Mubârak said that Jarîr bin Hâzim narrated to them that, Az-Zubayr bin Al-Khirrît narrated to him, from Ikrimah, from Ibn ‘Abbâs, “When this verse was

<sup>[1]</sup> Muslim 3:1511.

revealed,

﴿إِنْ يَكُنْ مِّنْكُمْ عِشْرُونَ صَابِرُونَ يَتَّلَقُوا مِائَتَيْنِ﴾

﴿If there are twenty steadfast persons among you, they will overcome two hundred...﴾

it became difficult for the Muslims, when Allāh commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,

﴿أَنَّهُنَّ حَقَّةُ اللَّهِ عَنْكُمْ﴾

﴿Now Allāh has lightened your (task)﴾, until,

﴿يَتَّلَقُوا مِائَتَيْنِ﴾

﴿they shall overcome two hundred...﴾

Allāh lowered the number [of adversaries that Muslims are required to endure], and thus, made the required patience less, compatible to the decrease in numbers.”<sup>[1]</sup> Al-Bukhārī recorded a similar narration from Ibn Al-Mubārak.<sup>[2]</sup> Muḥammad bin Ishāq recorded that Ibn ‘Abbās said, “When this Āyah was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand. Allāh made this ruling easy for them and abrogated this Āyah with another Āyah,

﴿أَنَّهُنَّ حَقَّةُ اللَّهِ عَنْكُمْ وَعِلْمٌ أَنَّهُنَّ ضَعْفٌ﴾

﴿Now Allāh has lightened your (task), for He knows that there is weakness in you...﴾

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities.”<sup>[3]</sup>

فَمَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَنْرَى حَتَّى يُنَذَّغَ فِي الْأَرْضِ ثُرِيدُوكْ عَرَصَ الْأَذْنَيَا وَاللَّهُ يُرِيدُ  
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٧﴾ لَوْلَا كَتَبَ رَبُّكُمْ بَيْنَ أَنْتُمْ وَسَبَقَ لَمَسْكُمْ فِيمَا أَنْذَمْتُ عَذَابَ عَظِيمٍ  
نَّكُورًا مِّنَّا غَيْتُمْ حَلَّكَ طَيْبًا وَأَنْفَقُوا اللَّهُ إِنَّ اللَّهَ عَفُورٌ تَوَسِّطٌ ﴿١٨﴾

<sup>[1]</sup> Abu Dāwud 3:105.

<sup>[2]</sup> Fath Al-Bārī 8:163.

<sup>[3]</sup> Al-Bukhārī: 4652-4653.

﴿67. It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land. You desire the goods of this world, but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise.﴾

﴿68. Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.﴾

﴿69. So enjoy what you have gotten of booty in war, lawful and good, and have Taqwā of Allāh. Certainly, Allāh is Oft-Forgiving, Most Merciful.﴾

Imām Ahmād recorded that Anas said, "The Prophet ﷺ asked the people for their opinion about the prisoners of war of Badr, saying,

إِنَّ اللَّهَ قَدْ أَنْكَحَكُمْ بِنَهْمٍ

«Allāh has made you prevail above them.» Umar bin Al-Khaṭṭāb stood up and said, 'O Allāh's Messenger! Cut off their necks,' but the Prophet ﷺ turned away from him. The Messenger of Allāh ﷺ again asked,

وَيَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَنْكَحَكُمْ بِنَهْمٍ وَإِنَّمَا هُمْ إِخْرَانُكُمْ بِالْأَمْسِ

«O people! Allāh has made you prevail over them, and only yesterday, they were your brothers.»

Umar again stood up and said, 'O Allāh's Messenger! Cut off their necks.' The Prophet ﷺ ignored him and asked the same question again and he repeated the same answer. Abu Bakr As-Siddīq stood up and said, 'O Allāh's Messenger! I think you should pardon them and set them free in return for ransom.' Thereupon the grief on the face of Allāh's Messenger ﷺ vanished. He pardoned them and accepted ransom for their release. Allāh, the Exalted and Most Honored, revealed this verse,

فَلَمَّا كَتَبَ رَبُّكَ مِنَ الْوَسِيقَ لِتَكُمْ فِي سَآخِذَمْ عَذَابَ عَظِيمٍ

﴿Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.﴾<sup>(1)</sup>

'Ali bin Abi Ṭalhah narrated that Ibn 'Abbās said about Allāh's statement,

<sup>(1)</sup> Ahmad 3:243.

﴿أَنَّ لَا يَكُنْ فِي الْكِتَابِ﴾

﴿Were it not a previous ordainment from Allāh...﴾,

“In the Preserved Book, that war spoils and prisoners of war will be made allowed for you,

﴿لَتَكُونُوكُمْ فِيمَا أَخْذَمْتُمْ﴾

﴿would have touched you for what you took﴾, because of the captives.

﴿عَذَابٌ عَظِيمٌ﴾

﴿a severe torment.﴾ Allāh, the Exalted said next,

﴿لَكُلُّكُمْ مِنَ الْغَنِيمَةِ حَلَالٌ لَّكُمْ بِهَا﴾

﴿So enjoy what you have gotten of booty in war, lawful and good.﴾

Al-‘Awfi also reported this statement from Ibn ‘Abbās.<sup>[1]</sup> A similar statement was collected from Abu Hurayrah, Ibn Mas’ūd, Sa’id bin Jubayr, ‘Atā’, Al-Hasan Al-Baṣrī, Qatādah and Al-A’mash.<sup>[2]</sup> They all stated that,

﴿أَنَّ لَا يَكُنْ فِي الْكِتَابِ﴾

﴿Were it not a previous ordainment from Allāh..﴾ refers to allowing the spoils of war for this *Ummah*.

Supporting this view is what the Two *Sahīhs* recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«أَغْيَطْتُ خَمْسًا لَمْ يَنْطَهِنْ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي : نُصِرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ، وَجَعَلْتُ لِي الْأَرْضَ مَسِيقًا وَطَهُورًا، وَأَجْلَثْتُ لِي النَّاسَمْ وَلَمْ تُحَلِّ لِأَحَدٍ قَبْلِي، وَأَغْيَطْتُ الشَّفَاعَةَ، وَكَانَ الرَّبِيعُ يَقْعُدُ إِلَى قَزْبِي، وَيَعْنُتُ إِلَى النَّاسِ عَامَةً»

«I have been given five things which were not given to any Prophet before me. (They are :) Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made a place for praying and a purifier for me. The booty has been made lawful for me, yet it =

<sup>[1]</sup> At-Tabari 14:65.

<sup>[2]</sup> At-Tabari 14:65-69.

سورة العنكبوت  
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يَأَيُّهَا النَّبِيُّ قُلْ لَمَنْ فِي أَيْدِيكُمْ مِنْ أَلْأَسْرَى إِنْ يَسْلِمُ اللَّهُ  
فِي قُلُوبِكُمْ حَيْثَا يُؤْتُكُمْ حَيْثَا مَا أُحْدِنَ مِنْكُمْ وَتَغْفِرُ لَكُمْ  
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾ وَإِنْ يُرِيدُوا إِخْرَاجَكُمْ فَقَدْ خَانُوا  
اللَّهَ مِنْ قَبْلُ فَأَنْكَنُ مِنْهُمْ وَاللَّهُ عَلَيْهِ حُكْمُ  
مَامُوا هَاجَرُوا وَجَهَدُوا يَأْمُولُهُمْ وَأَنْفَسُهُمْ فِي سَبِيلِ  
اللَّهِ وَالَّذِينَ آتَوْا وَصَرُوا أُولَئِكَ بَعْضُهُمْ أُولَئِكَ بَعْضُهُمْ وَالَّذِينَ  
مَامُوا رَلَمْ هَاجَرُوا مَا الْكُفَّارُ مِنْ لَئِنْتَهُمْ مِنْ شَيْءٍ هَبَّا هَاجَرُوا  
وَإِنْ أَسْتَصْرُوكُمْ فِي الَّذِينَ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ  
يَتَنَكُّمُ وَيَتَهُمْ مِنْشَقٌ وَاللَّهُ يَمَّا عَمَلُوا بَصِيرٌ ﴿٢﴾ وَالَّذِينَ  
كَفَرُوا بِعِصْمِهِمْ أَوْ لِيَاهُ بَعِصٌ إِلَّا تَقْعُلُوهُ تَكُنْ فَتْنَةٌ فِي  
الْأَرْضِ وَقَسَادٌ كَيْرٌ ﴿٣﴾ وَالَّذِينَ مَامُوا هَاجَرُوا  
وَجَهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آتَوْا وَصَرُوا أُولَئِكَ هُمُ  
الْمُؤْمِنُونَ حَفَّالُهُمْ مَغْفِرَةٌ وَرِزْقٌ كَيْرٌ ﴿٤﴾ وَالَّذِينَ مَامُوا مِنْ  
بَعْدِهِمْ هَاجَرُوا وَجَهَدُوا مَمْكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَزْحَادِ  
بَعْضُهُمْ أُولَئِكَ بَعْضُهُمْ فِي كَشْبِ اللَّهِ إِنَّ اللَّهَ يَكُلُّ شَيْءٍ وَعِلْمٌ  
﴿٥﴾

was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his people only, but I have been sent to all mankind. »<sup>[1]</sup>

Al-A'mash narrated that Abu Sâlih said that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«لَمْ تَجِلِّ الْغَنَائِمُ لِسُودِ الرُّؤُوسِ غَيْرَنَا»

«War booty was never allowed for any among mankind except us.»

[Abu Hurayrah said:] This is why Allâh the Most High said,

﴿لَكُمْ مَا عِنْدَمُ حَلَّكُمْ طَيْبًا﴾

«So enjoy what you have gotten of booty in war, lawful and good.»<sup>[2]</sup>

The Muslims then took the ransom for their captives. In his *Sunan*, Imâm Abu Dâwud recorded that Ibn 'Abbâs said that the Messenger of Allâh ﷺ fixed four hundred (*Dirhams*) in ransom from the people of *Jâhiliyyah* in the aftermath of Badr.<sup>[3]</sup> The majority of the scholars say that the matter of prisoners of war is up to the Imâm. If he decides, he can have them killed, such as in the case of Bani Qurayzah. If he

<sup>[1]</sup> *Fath Al-Bâri* 1:519 and *Muslim* 1:370.

<sup>[2]</sup> *Tuhfat Al-Ahwâdhi* 8:474, *An-Nasâ'î* in *Al-Kubrâ* 6:352.

<sup>[3]</sup> *Abu Dâwud* 3:139.

decides, he can accept a ransom for them, as in the case of the prisoners of Badr, or exchange them for Muslim prisoners. The Messenger ﷺ exchanged a woman and her daughter who were captured by Salamah bin Al-Akwa', for exchange of some Muslims who were captured by the idolators, or if he decides he can take the prisoner as a captives.

﴿إِنَّمَا الَّذِي مُلِّئَتْ لِنَّ فِي أَيْمَكُمْ إِنْ يَقْلُمَ اللَّهُ فِي قُلُوبِكُمْ ثُمَّ يُنْفِكُمْ ثُمَّ يَنْتَأَبِي  
أَيْدِيٌ مِنْكُمْ وَرَفِيفٌ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾ وَإِنْ يُرِيدُوا بِخَانَتَكُمْ فَقَدْ حَانَوْا اللَّهُ مِنْ قَبْلِ  
ثُمَّ أَنْكَنَ مِنْهُمْ وَاللَّهُ عَلَيْهِ حِكْمَةٌ﴾

¶70. O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."»

¶71. But if they intend to betray you, they indeed betrayed Allāh before. So He gave (you) power over them. And Allāh is All-Knower, All-Wise.»

### Pagan Prisoners at Badr were promised better than what They lost, if They become Righteous in the Future

Muhammad bin Isḥāq reported that ‘Abdullāh bin ‘Abbās said that before the battle of Badr, the Messenger of Allāh ﷺ said,

«إِنِّي قَدْ عَرَفْتُ أَنَّ أَنَا مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَدْ أَخْرِجُوا أَنْزَلَهُمْ لَا حَاجَةَ لَهُمْ  
يَقْتَلُنَا فَمَنْ لَقِيَ مِنْكُمْ أَحَدًا وَتَهْمَ - أَيْ مِنْ بَنِي هَاشِمٍ - فَلَا يَقْتُلُهُ، وَمَنْ لَقِيَ أَبَا<sup>الْبُخْتَرِيَّ</sup> بْنَ هِشَامَ مُسْتَكِرِهَا»

«I have come to know that some people from Bani Hāshim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hishām, should not kill him. Whoever meets Al-‘Abbās bin ‘Abdul-Muṭṭalib, let him not kill him, for he was forced to come (with the pagan army).»

Abu Ḥudhayfah bin ‘Utbah said, "Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-‘Abbās? By Allāh! If I meet him, I will kill him with the sword."

When this reached the Messenger of Allâh ﷺ, he said to 'Umar bin Al-Khaṭṭâb,

«بِنَا أَبَا حَفْصٍ»

«O Abu Ḥafṣ!», and 'Umar said, “By Allâh that was the first time that the Messenger of Allâh ﷺ called me Abu Ḥafṣ.”

«أَيْضُرْبُ وَجْهَ عَمِ رَسُولِ اللّٰهِ بِالسَّبِقِ»

«Will the face of the Messenger of Allâh's uncle be struck with the sword?» 'Umar said, “O Allâh's Messenger! Give me permission to cut off his neck (meaning Abu Ḥudhayfah) for he has fallen into hypocrisy, by Allâh!” Ever since that happened, Abu Ḥudhayfah used to say, “By Allâh! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allâh, the Exalted, forgives me for it through martyrdom.” Abu Ḥudhayfah was martyred during the battle of Al-Yamâmah, may Allâh be pleased with him.<sup>[1]</sup>

Ibn 'Abbâs said, “On the eve after Badr, the Messenger of Allâh ﷺ spent the first part of the night awake, while the prisoners were bound. His Companions said to him, ‘O Allâh's Messenger! Why do you not sleep?’ Al-'Abbâs had been captured by a man from Al-Ansar, and the Messenger of Allâh ﷺ said to them,

«سَيِّئَتْ أَنِينَ عَمِيِّ الْمُبَاسِ فِي وِتَاقِهِ فَأَطْلَقْرُهُ»

«I heard the cries of pain from my uncle Al-'Abbâs, because of his shackles, so untie him.»

When his uncle stopped crying from pain, Allâh's Messenger ﷺ went to sleep.<sup>[2]</sup> In his *Ṣaḥîḥ*, Al-Bukhâri recorded a *Hadîth* from Mûsâ bin 'Uqbah who said that Ibn Shihâb said that Anas bin Mâlik said that some men from Al-Ansâr said to the Messenger of Allâh ﷺ, “O Allâh's Messenger! Give us permission and we will set free our maternal cousin Al-'Abbâs without taking ransom from him.” He said,

<sup>[1]</sup> At-Tabaqât, by Ibn Sa'd 4:10. This *Hadîth* is not authentic.

<sup>[2]</sup> At-Tabaqât, by Ibn Sa'd 4:13. There are two chains for this *Hadîth* one is unauthentic the other is authentic, but there is no mention of a companion in it, so it is *Mursal*.

﴿لَا وَاللَّهُ أَنْدَرُونَ مِنْهُ دِرْهَمًا﴾

«No, by Allāh! Do not leave any Dirham of it.<sup>[11]</sup>» And from Yūnus Bikkir, from Muḥammad bin Ishāq, from Yazid bin Ruwmān, from 'Urwah, from Az-Zuhri that several people said to him, “The Quraysh sent to the Messenger of Allāh ﷺ concerning ransoming their prisoners, and each tribe paid what was required for their prisoners. Al-'Abbās said, ‘O Allāh's Messenger! I became a Muslims before.’ The Messenger of Allāh said,

«الله أعلم يا شقيقك فإن يكن كما تقول فإن الله يجزيك وأمّا ظاهرك فقد كان علينا  
فأنت نفسك وأبنيك أحييك توفيق بن الحارث بن عبدالمطلب وعقيل بن أبي طالب  
بن عبدالمطلب، وخليفك عتبة بن عمر و أخي بيبي الحارث بن فهر»

«Allāh knows if you are Muslim! If what you are claiming is true, then Allāh will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as, your nephews Nāwfal bin Al-Hārith bin 'Abdul-Muttalib and 'Aqil bin Abu Tālib bin 'Abdul-Muttalib, and also your ally 'Utbah bin 'Amr, from Bani Al-Hārith bin Fihra.»

Al-'Abbās said, ‘I do not have that (money), O Allāh's Messenger!’ The Messenger ﷺ said,

«فَإِنَّ النَّارَ الَّذِي دَفَقْتَهُ أَنْتَ وَأُمُّ الْفَضْلِ فَقُلْتَ لَهَا: إِنِّي أَصْبَحْتُ فِي سَفَرٍ هَذَا،  
نَهَادَا النَّارَ الَّذِي دَفَقْتَهُ لِي بْنَي الْفَضْلِ وَعَبْدَاللَّهِ وَقُثْمٍ؟»

«What about the wealth that you and Umm Al-Fadl buried, and you said to her, ‘If I am killed in this battle, then this money that I buried is for my children Al-Fadl, 'Abdullāh and Quthm?’»

Al-'Abbās said, ‘By Allāh, O Allāh's Messenger! I know that you are Allāh's Messenger, for this is a thing that none except Umm Al-Fadl and I knew. However, O Allāh's Messenger! Could you count towards my ransom the twenty *Uwqiyah* (pertaining to a weight) that you took from me (in the battle)?’ The Messenger of Allāh ﷺ said,

«لَا ذَاكَ شَيْءٌ؛ أَغْطَنَا اللَّهُ تَعَالَى مِنْكَ»

<sup>[11]</sup> *Fath Al-Bāri* 7:373.

«No, for that was money that Allāh made as war spoils for us from you».

So Al-'Abbās ransomed himself, his two nephews and an ally, and Allāh revealed this verse,

﴿إِنَّمَا الَّذِي مُلِئَ لَنَا فِي أَنْوَارِكُمْ إِنْ يَكُلُّ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا مِّنْ مَا  
أَنْتُمْ مُنْكِرُونَ وَمَغْفِرَةً لَكُمْ وَاللَّهُ عَزُوزٌ رَّحِيمٌ﴾ [8:70]

«O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."» [8:70]

Al-'Abbās commented, 'After I became Muslim, Allāh gave me twenty servants in place of the twenty *Uwqiyah* I lost. And I hope for Allāh's forgiveness.'<sup>[1]</sup>

Al-Hāfiẓ Abu Bakr Al-Bayhaqi recorded, that Anas bin Mālik said, "The Prophet ﷺ was brought some wealth from Bahrain and said;

«اُنْثُرُوهُ فِي مَسْجِدِي»

«Distribute it in my Masjid» and it was the biggest amount of goods Allāh's Messenger had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of it to everybody he saw. Al-'Abbās came to him and said, 'O Allāh's Messenger! give me (something) too, because I gave ransom for myself and 'Aqil.' Allāh's Messenger ﷺ told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, 'Order someone to help me in lifting it.' The Prophet ﷺ refused. He then said to the Prophet ﷺ, 'Will you please help me to lift it?' Allāh's Messenger ﷺ refused. Then Al-'Abbās dropped some of it and lifted it on his shoulders and went away. Allāh's Messenger ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh's Messenger did not get up until the last coin

<sup>[1]</sup> Al-Qurṭubi 8:52. This *Hadīth* is not authentic. Some of the information in it is supported by a *Hadīth* recorded by At-Ṭabarānī and others, see *Majma' Az-Zau'id* no. 11033 and *Majma' Al-Bahrāy* no. 3318.

was distributed.<sup>[1]</sup> Al-Bukhāri also collected this *Hadīth* in several places of his *Sahīh*<sup>[2]</sup> with an abridged chain, in a manner indicating his approval of it.

Allāh said,

﴿وَإِن يُرِيدُوا إِعْصَانِكَ فَنَقْدَ خَانُوا اللَّهَ مِنْ قَبْلِهِ﴾

*﴿But if they intend to betray you, they indeed betrayed Allāh before﴾ meaning,*

﴿وَإِنْ يُرِيدُواْ خِيَانَتَكَ﴾

¶*But if they intend to betray you*¶ in contradiction to what they declare to you by words.

﴿فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلٍ﴾

**¶they indeed betrayed Allāh before**, the battle of Badr by committing disbelief in Him,

فَانكَنْ مِنْهُمْ

﴿So He gave (you) power over them﴾, causing them to be captured in Badr,

وَاللَّهُ عَلِيمٌ حَكِيمٌ

**﴿And Allāh is All-Knower, All-Wise.﴾**

He is Ever Aware of his actions and All-Wise in what He decides.

**هُوَ إِنَّمَا يَنْهَاكُمْ عَنِ الْمُحَاجَةِ إِذَا قَرَأْتُمُ الْقُرْآنَ فَلَا يَأْتُكُمْ مَعَ الْقُرْآنِ أَذْيَانٌ وَلَا يَأْتُكُمْ مَعَ الْقُرْآنِ حَسَدٌ**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

¶72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allāh as well as those who gave (them) asylum and help, -

[1] Al-Bayhaqi 6:356.

[2] Al-Bukhārī: 421, 3049 and 3165. The abridged chain is part of the one quoted by Al-Bayhaqī, that chain is itself used by Al-Bukhārī in other places of his *Sahīh*.

*these are (all) allies to one another. And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is the All-Seer of what you do.»*

### **The Muhâjirîn and Al-Ansâr are the Supporters of One Another**

Here Allâh mentions the types of believers, dividing them into the Muhâjirin, who left their homes and estates, emigrating to give support to Allâh and His Messenger ﷺ to establish His religion. They gave up their wealth and themselves in this cause. There are also the Ansâr, the Muslims of Al-Madînah, who gave asylum to their Muhâjirin brethren in their own homes and comforted them with their wealth. They also gave aid to Allâh and His Messenger ﷺ by fighting alongside the Muhâjirûn. Certainly they are,

﴿يَسْتَأْمِنُ أَوْلَاهُ بَعْضُهُمْ﴾

*«allies to one another», for each one of them has more right to the other than anyone else. This is why Allâh's Messenger ﷺ forged ties of brotherhood between the Muhâjirin and Ansâr, as Al-Bukhâri recorded from Ibn 'Abbâs.<sup>[1]</sup> They used to inherit from each other, having more right to inheritance than the deceased man's relatives, until Allâh abrogated that practice with the fixed share for near relatives. Imâm Ahmad recorded that Jarîr bin 'Abdullâh Al-Bajali said that the Messenger of Allâh ﷺ said,*

«الْمُهَاجِرُونَ وَالْأَنْصَارُ أَوْلَاهُ بَعْضُهُمْ لِتَغْضِي، وَالظُّلْقَاءُ مِنْ قُرَيْشٍ، وَالْعُتَّابَةُ مِنْ تَقْبِيْبِ بَعْضُهُمْ أَوْلَاهُ بَعْضٌ إِلَى يَوْمِ الْقِيَامَةِ»

*«The Muhâjirûn and Al-Ansâr are the supporters of each other, while the Tulaqâ' of Quraysh (whom the Prophet ﷺ set free after conquering Makkah) and 'Utaqâ' from Thaqîf (whom the Prophet ﷺ set free from captivity after the battle of Hûnayn) are supporters of each other until the Day of Resurrection.»*

<sup>[1]</sup> Fath Al-Bâri 12:30.

Only Ahmad collected this Ḥadīth.<sup>(1)</sup>

Allāh praised the Muhājirūn and the Anṣār in several Āyāt of His Book and His Messenger ﷺ (also praised them too). Allāh said,

﴿وَالْأَنْتُمُ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَضَارُ وَالَّذِينَ أَتَبْعَثُهُمْ يَا يَحْسَنُ رَبُّكَ أَنَّهُ عَنْهُمْ  
وَرَضِيَ عَنْهُمْ إِذْ أَعْمَلُوكُمْ جَنَاحَتْ تَغْزِيَهُمْ أَنَّهُمْ لَهُمْ أَنْهَرٌ﴾

﴿And the foremost to embrace Islām of the Muhājirūn and the Anṣār and also those who followed them exactly. Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise).﴾ [9:100],

﴿لَمَّا دَأَبَ اللَّهُ عَلَى الْأَئِمَّةِ وَالْمُهَاجِرِينَ وَالْأَضَارِ الَّذِينَ أَتَبْعَثُهُمْ فِي مَسَاعِدِ الْمُنْزَلِ﴾

﴿Allāh has forgiven the Prophet, the Muhājirūn and the Anṣār who followed him in the time of distress.﴾ [9:117], and,

﴿لِلْفَقِيرِهِ الْمُهَاجِرِينَ الَّذِينَ لَفَجُوا مِنْ دِيْنِهِمْ وَأَمْوَالِهِمْ بِتَغْفِرَةِ قَضَلَ بَيْنَ أَنُوْ وَرَضِيَهُمْ  
وَتَصْرِيْهُمْ أَنَّهُمْ أُرْبَكَ مِنْ الظَّنِيْفَوْنَ ﴿٦﴾ وَالَّذِينَ بَعُومُ الدَّارِ وَالْإِيمَانِ مِنْ قَبْلِهِ يُجْبِيْنَ  
مِنْ هَلَبَرِ إِلَيْهِمْ وَلَا يَجِدُونَ فِي شَدُورِهِمْ حَاجَةً فَمَنْ أَنْوَهُ وَبَيْتُرِهِ عَلَى أَنْشِيْهِمْ وَلَوْ كَانَ  
عِنْ حَسَانَةٍ﴾

﴿(And there is also a share in this booty) for the poor Muhājirūn, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful. And those who, before them, had homes (in Al-Madīnah) and adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that.﴾ [59:8-9].

The best comment on Allāh's statement,

﴿وَلَا يَحْسَدُونَ فِي شَدُورِهِمْ حَاجَةً فَمَنْ أَنْوَهُ﴾

﴿...and have no jealousy in their breasts for that which they have been given.﴾

<sup>(1)</sup> Ahmad 4:363.

is that it means, they do not envy the Muhâjirîn for the rewards that Allâh gave them for their emigration. These Âyât indicate that the Muhâjirîn are better in grade than the Anṣâr, and there is a consensus on this ruling among the scholars.

### The Believers Who did not emigrate did not yet receive the Benefits of Wilâyah

Allâh said,

﴿وَالَّذِينَ مَانُوا وَلَمْ يَهَاجِرُوا مَا لَكُمْ مِنْ وَلَيْبِتُمْ مِنْ شَيْءٍ حَتَّىٰ يَهَاجِرُوا﴾

*«And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate,» [8:72].*

This is the third category of believers, those who believed, but did not perform *Hijrah* and instead remained in their areas. They do not have any share in the war booty or in the fifth [designated for Allâh and His Messenger, the relatives of the Prophet ﷺ, the orphans, the poor and the wayfarer], unless they attend battle.

Imâm Aḥmad recorded that Buraydah bin Al-Hasib Al-Aslami said, “When the Messenger of Allâh ﷺ would send a commander with an expedition force or an army, he would advise him to have *Taqwâ* of Allâh and be kind to the Muslims under his command. He used to say,

«اغْزُو بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، فَاتَّلُوا مِنْ كُفَّارَ بِاللَّهِ، إِذَا لَقِيْتُمْ عَدُوَّكُمْ مِنَ الْمُشْرِكِينَ فاذْعُهُمْ إِلَى إِخْدَى ثَلَاثَ خَصَائِلِ - أَوْ حَلَالِ - فَإِنْ تَهْبَطُ مَا أَجَابُوكُمْ إِلَيْهَا فَاقْبِلْ مِنْهُمْ، وَكُفْ عَنْهُمْ. اذْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكُمْ فاقْبِلْ مِنْهُمْ وَكُفْ عَنْهُمْ. ثُمَّ اذْعُهُمْ إِلَى التَّحْوِيلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَغْلِيْهُمْ إِنْ قَتَلُوا ذَلِكَ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ، وَإِنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبْرَأُوا وَاخْتَارُوا دَارَهُمْ، فَأَغْلِيْهُمْ أَنَّهُمْ يَكُونُونَ كَاغِزَابِ الْمُشْرِكِينَ، يَخْرِيْ عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَخْرِيْ عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْقِيْمَةِ وَالْقُنْيَمَةِ نَصِيبٌ، إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ مُمِّ أَبْرَأُوا، فاذْعُهُمْ إِلَى إِغْطَاءِ الْجُزْيَةِ. فَإِنْ أَجَابُوكُمْ فاقْبِلْ مِنْهُمْ وَكُفْ عَنْهُمْ، فَإِنْ أَبْرَأُوا فَاشْتَعِنْ بِاللَّهِ ثُمَّ قاتِلُهُمْ»

*«Fight in the Name of Allâh, in the cause of Allâh. Fight those who disbelieve in Allâh. When you meet your Mushrik enemy, then call them to one of three choices, and whichever they agree*

to, then accept it and turn away from them. Call them to embrace Islām, and if they agree, accept it from them and turn away from them. Then call them to leave their area and come to areas in which the Muhājirīn reside. Make known to them that if they do this, they will have the rights, as well as, the duties of the Muhājirīn. If they refuse and decide to remain in their area, make known to them that they will be just like Muslim bedouins, and that Allāh's law applies to them just as it does to all believers. However, they will not have a share in the war booty or Fai' (booty without war), unless they perform Jihād along with Muslims. If they refuse all of this, then call them to pay the Jizyah, and if they accept, then take it from them and turn away from them. If they refuse all these [three] options, then trust in Allāh and fight them. <sup>[11]</sup>

Muslim collected this Hadīth. <sup>[12]</sup>

Allāh said next,

﴿وَإِنْ اتَّهَمُوكُمْ فِي الَّذِينَ مُتَّكِّمُونَ بِالنَّصْرِ﴾

﴿But if they seek your help in religion, it is your duty to help them.﴾

Allāh commands, if these bedouins, who did not perform Hijrah, ask you to aid them against their enemy, then aid them. It is incumbent on you to aid them in this case, because they are your brothers in Islām, unless they ask you to aid them against disbelievers with whom you have a fixed-term treaty of peace. In that case, do not betray your treaties or break your promises with those whom you have treaties of peace. This was reported from Ibn 'Abbās. <sup>[13]</sup>

﴿وَالَّذِينَ كَفَرُوا يَعْمَلُونَ أَزْلَانَةً بَعْدَ إِلَا تَنْفَلُوهُ شَكُونَ فِتْنَةً فِي الْأَرْضِ وَفَسَادًا﴾

﴿73. And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.﴾

[11] Ahmad 5:352.

[12] Muslim 3:1357.

[13] At-Tabari 14:83.

## The Disbelievers are Allies of Each Other; the Muslims are not their Allies

After Allāh mentioned that the believers are the supporters of one another, He severed all ties of support between them and the disbelievers. In his *Mustadrak*, Al-Ḥākim recorded that Usāmah said that the Prophet ﷺ said,

«لَا يَتَّوَارِثُ أَهْلُ مِلَّتِنَا، وَلَا يَرِثُ مُسْلِمٌ كَافِرًا، وَلَا كَافِرٌ مُسْلِمًا»

«No followers of two religions inherit from each other. Therefore, neither a Muslim inherits from a disbeliever nor a disbeliever from a Muslim.»

The Prophet ﷺ recited this Āyah,

﴿وَالَّذِينَ كَفَرُوا بِمَا هُنَّ عَنْهُ يَتَّقِيُّ إِلَّا تَنَزَّلُهُ شَكْرَةٌ فِي الْأَرْضِ وَنَادَاهُ كَبِيرٌ﴾

«And those who disbelieve are supporters of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.»

Al-Ḥākim said, “Its chain is Ṣaḥīḥ, and they did not record it.”<sup>[1]</sup> However, the following, from Usāmah bin Zayd, is in the Two Ṣaḥīḥs; the Messenger of Allāh ﷺ said,

«لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ»

«Neither a Muslim inherits from a disbeliever nor a disbeliever inherits from a Muslim.»<sup>[2]</sup>

Allāh said next,

﴿إِلَّا تَنَزَّلُهُ شَكْرَةٌ فِي الْأَرْضِ وَنَادَاهُ كَبِيرٌ﴾

«If you do not do so, there will be Fitnah and oppression on the earth, and a great corruption»,

meaning, if you do not shun the idolators and offer your loyalty to the believers, *Fitnah* will overcome the people. Then confusion [polytheism and corruption] will be rampant, for the believers will be mixed with disbelievers, resulting in tremendous, widespread trials [corruption and mischief] between people.

<sup>[1]</sup> Al-Ḥākim 2:240.

<sup>[2]</sup> *Fath Al-Bārī* 12:51 and *Muslim* 3:1233.

﴿وَالَّذِينَ مَأْمُوا وَهَاجَرُوا وَجَهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ مَأْمُوا وَنَصَرُوا أُزْتَهَكُ مُمَّ الْأَزْمُونَ حَتَّىٰ لَمْ تَفِرُّهُ وَرِزْقٌ كَرِيمٌ ﴾٧٤ وَالَّذِينَ مَأْمُوا مِنْ بَعْدِ هَاجَرُوا وَجَهَدُوا مَسْكُنًا فَلَأُنْهِكُ مِنْكُمْ دَأْرُوا الْأَرْضَابِ بَعْثَتْهُمْ أَرْكَنْ يَعْقِنُ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ يَعْلَمُ شَهْرَ عِلْمٍ ﴾٧٥﴾

﴿74. And those who believed, and emigrated and strove hard in the cause of Allāh (Al-Jihād), as well as those who gave (them) asylum and aid – these are the believers in truth, for them is forgiveness and a generous provision.﴾

﴿75. And those who believed afterwards, and emigrated and strove hard along with you, they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh. Verily, Allāh is the All-Knower of everything.﴾

### **Believers in Truth**

After Allāh affirmed the ruling of loyalty and protection between the believers in this life, He then mentioned their destination in the Hereafter. Allāh also affirmed the faith of the believers, just as mentioned in the beginning of this Sūrah, and that He will reward them with forgiveness and by erasing their sins, if they have any. He also promised them honorable provisions that are abundant, pure, everlasting and eternal; provisions that never end or run out, nor will they ever cause boredom, for they are delightful and come in great varieties. Allāh then mentioned that those who follow the path of the believers in faith and performing good deeds, will be with them in the Hereafter. Just as Allāh said,

﴿وَالشَّيْءُونَ الْأَزْلَانُ﴾

﴿And the foremost to embrace Islām...﴾ [9:100], until the end of the Āyah. He also said,

﴿وَالَّذِينَ جَاءُوكُمْ مِّنْ بَعْدِهِمْ﴾

﴿And those who came after them ...﴾ [59:10].

A Ḥadīth that is in the Two Ṣaḥīḥs, which is *Mutawātir* and has several authentic chains of narrations, mentions that the Messenger of Allāh ﷺ said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«One will be in the company of those whom he loves.»<sup>[1]</sup>  
 Another *Hadîth* states,

«مِنْ أَحَبِّ قَوْمًا فَهُوَ مِنْهُمْ»

«He who loves a people is one of them», and in another narration, he ﷺ said,

«خُيُّورٌ مَعْهُمْ»

«...will be gathered with them (on the Day of Resurrection).»<sup>[2]</sup>

### Inheritance is for Designated Degrees of Relatives

Allâh said,

«وَرَأَزَّلْنَا الْأَنْجَارَ بِقُوَّتِنَا أَنَّكُمْ يَعْصُونَ فِي كِتَابِ اللَّهِ»

«But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh»,

meaning, in Allâh's decision. This Âyah encompasses all relatives, not only the degrees of relative who do not have a fixed, designated share in the inheritance, as some people claim and use this Âyah to argue. According to Ibn 'Abbâs, Mujâhid, Ikrimah, Al-Hasan, Qatâdah and several others,<sup>[3]</sup> this Âyah abrogated inheriting from those with whom one had ties of treaties or brotherhood, as was the case in the beginning of Islâm. So it applies to all relatives, and as for those who do not inherit, then this is supported by the *Hadîth*,

«إِنَّ اللَّهَ قَدْ أَغْطَى كُلَّ ذِي حُكْمٍ فَلَا وَصِيَّةَ لِوَارِثٍ»

«Indeed Allâh had allotted every right to the one who deserves it, so there may be no will for an heir.»<sup>[4]</sup>

Therefore, this Âyah also includes those who have a fixed share of inheritance. Allâh knows best.

This is the end of the *Tafsîr* of *Sûrat Al-Anfâl*, all praise and thanks are for Allâh, in Him we trust, and He is sufficient for us, what an excellent supporter He is.

<sup>[1]</sup> *Fath Al-Bâri* 10:573.

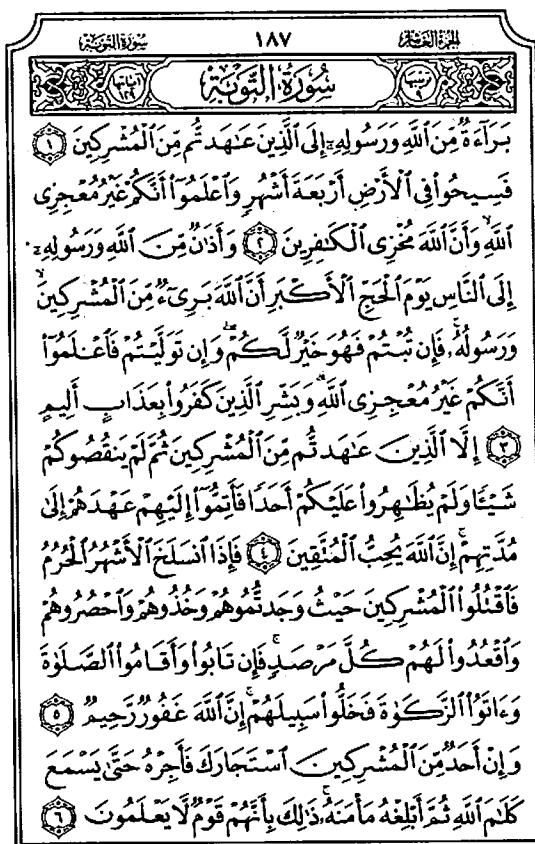
<sup>[2]</sup> At-Tabarâni 3:19.

<sup>[3]</sup> At-Tabari 14:90.

<sup>[4]</sup> Abu Dâwud 3:291.

## The Tafsīr of Sūrat At-Tawbah (Chapter - 9)

Which Was Revealed in Al-Madīnah



﴿بِرَأْءَةٍ مِّنَ الْأَئِمَّةِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ فَسَيَحُوِّلُونَ في الأرض أَزْبَعَةً أَشْهُرًّا وَأَعْلَمُوا أَنَّكُمْ غَيْرُ مَعْجِزِي اللَّهُ وَإِنَّ اللَّهَ عَزِيزٌ الْكُفَّارِ﴾

41. Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the Mushrikīn (idolaters), with whom you made a treaty.»

42. So travel freely (O Mushrikīn) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers.»

### Why there is no Basmalah in the Beginning of This Sūrah

This honorable Sūrah (chapter 9) was one of the last Sūrāhs to be revealed to the Messenger of Allāh ﷺ. Al-Bukhārī recorded that Al-Barā' said, "The last Āyah to be revealed was,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي الْكَلَلِ﴾

﴿They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah."﴾ [4:176],

while the last Sūrah to be revealed was *Barā'ah*.<sup>[1]</sup> The *Basmalah* was not mentioned in the beginning of this Sūrah because the Companions did not write it in the complete copy of the Qur’ān (*Mushaf*) they collected, following the Commander of the faithful, ‘Uthmān bin ‘Affān, may Allāh be pleased with him.

The first part of this honorable Sūrah was revealed to the Messenger of Allāh ﷺ when he returned from the battle of Tabūk, during the *Hajj* season, which the Prophet ﷺ thought about attending. But he remembered that the idolators would still attend that *Hajj*, as was usual in past years, and that they perform *Tawāf* around the House while naked. He disliked to associate with them and sent Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, to lead *Hajj* that year and show the people their rituals, commanding him to inform the idolators that they would not be allowed to participate in *Hajj* after that season. He commanded him to proclaim,

﴿بِرَأْءَةٍ مِّنْ أَنَّهُ دَرْسُلُونَ﴾

﴿Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ)...﴾,

to the people. When Abu Bakr had left, the Messenger ﷺ sent ‘Ali bin Abu Tālib to be the one to deliver this news to the idolators on behalf of the Messenger ﷺ, for he was the Messenger’s cousin. We will mention this story later.

### Publicizing the Disavowal of the Idolators

Allāh said,

﴿بِرَأْءَةٍ مِّنْ أَنَّهُ دَرْسُلُونَ﴾

﴿Freedom from obligations from Allāh and His Messenger (ﷺ)...﴾,

is a declaration of freedom from all obligations from Allāh and His Messenger ﷺ,

﴿إِنَّ الَّذِينَ عَنْهُمْ فَنَّ الشَّرِكَةُ ① فَسِيَّحُوا فِي الْأَرْضِ أَزْمَعَهُمْ﴾

<sup>[1]</sup> *Fath Al-Bāri* 8:167. This Sūrah was commonly called *Barā'ah*.

﴿to those of the Mushrikīn, with whom you made a treaty. So travel freely (Mushrikīn) for four months (as you will) throughout the land﴾ [9:1-2].

This Āyah refers to idolators who had indefinite treaties and those, whose treaties with Muslims ended in less than four months. The terms of these treaties were restricted to four months only. As for those whose term of peace ended at a specific date later (than the four months), then their treaties would end when their terms ended, no matter how long afterwards, for Allāh said,

﴿فَأَنْهِمْ لَا يَنْهَا مُعَذَّبُهُمْ إِنْ مُتَّكِّئُونَ﴾

﴿So fulfill their treaty for them until the end of their term﴾ [9:4].

So whoever had a covenant with Allāh's Messenger ﷺ then it would last until its period expired, this was reported from Muḥammad bin Ka'b Al-Quraṣī and others. We will also mention a *Hadīth* on this matter.<sup>[1]</sup>

Abu Ma'shar Al-Madani said that Muḥammad bin Ka'b Al-Quraṣī and several others said, "The Messenger of Allāh ﷺ sent Abu Bakr to lead the *Hajj* rituals on the ninth year (of Hijrah). He also sent 'Ali bin Abi Ṭālib with thirty or forty Āyāt from *Barā'ah* (*At-Tawbah*), and he recited them to the people, giving the idolators four months during which they freely move about in the land. He recited these Āyāt on the day of '*Arafah* (ninth of Dhūl-Hijjah). The idolators were given twenty more days (till the end) of Dhūl-Hijjah, Muḥarram, Ṣafar, Rabi' Al-Awwal and ten days from Rabi' Ath-Thāni. He proclaimed to them in their camping areas, 'No *Mushrik* will be allowed to perform *Hajj* after this year, nor a naked person to perform *Tawāf* around the House.'"<sup>[2]</sup> So Allāh said,

﴿وَإِذْنَنَّ رَبُّكُمْ بِكُمْ يَوْمَ الْجُنُوبِ أَنَّ اللَّهَ بُرِيٌّ بَلْ مِنَ الظَّاهِرِينَ وَرَبُّكُمْ لَهُ عِزَّةٌ لَكُمْ فَإِذَا قُرِئَتْ مَا نَعْلَمُوا أَنَّكُمْ عَذَّبْتُمْ مُعَذَّبِنِي اللَّهُ وَنَسِيَ الَّذِينَ كَفَرُوا  
فَإِنْ شَاءُتْ فَهُوَ خَيْرٌ لَكُمْ فَإِذَا قُرِئَتْ مَا نَعْلَمُوا أَنَّكُمْ عَذَّبْتُمْ مُعَذَّبِنِي اللَّهُ وَنَسِيَ الَّذِينَ كَفَرُوا  
﴿بَدَابِيلُ الْيَمِينِ﴾

<sup>[1]</sup> At-Tabari 14:106-102.

<sup>[2]</sup> At-Tabari 6:304. The chain of narrators is not authentic. Al-Bukhārī recorded a similar *Hadīth* with different wording. See no. 4363.

﴿3. And a declaration from Allâh and His Messenger to mankind on the greatest day of Hajj that Allâh is free from obligations to the Mushrikîn and so is His Messenger. So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allâh. And give tidings of a painful torment for those who disbelieve.﴾

Allâh says, this is a declaration,

﴿فِيْنَ اللّٰهُ وَرَسُولُهُ﴾

﴿from Allâh and His Messenger﴾, and a preface warning to the people,

﴿وَيَوْمَ الْحِجَّةِ﴾

﴿on the greatest day of Hajj﴾, the day of Sacrifice, the best and most apparent day of the *Hajj* rituals, during which the largest gathering confers.

﴿أَنَّ اللّٰهَ بَرِيئٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ﴾

﴿that Allâh is free from (all) obligations to the Mushrikîn and so is His Messenger.﴾

also free from all obligations to them. Allâh next invites the idolators to repent,

﴿إِنَّمَا تُنذَّرُمُ﴾

﴿So if you repent﴾, from the misguidance and *Shirk* you indulge in,

﴿فَتَهَّرُّ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّنُمْ﴾

﴿it is better for you, but if you turn away﴾, and persist on your ways,

﴿فَاعْلَمُوا أَنَّكُمْ عَنْ مَعْجِزِي اللّٰهِ﴾

﴿then know that you cannot escape Allâh﴾

Rather, Allâh is capable over you, and you are all in His grasp, under His power and will,

﴿وَتَنْهِيَ الَّذِينَ كَفَرُوا بِنَدَابَ الْيَمِّ﴾

﴿And give tidings of a painful torment for those who disbelieve﴾

earning them disgrace and affliction in this life and the torment of chains and barbed iron bars in the Hereafter. Al-Bukhārī recorded that Abu Hurayrah said, "Abu Bakr sent me during that *Hajj* with those dispatched on the day of Sacrifice to declare in Minā that no *Mushrik* will be allowed to attend *Hajj* after that year, nor will a naked person be allowed to perform *Tawāf*."

Humayd said, "The Prophet ﷺ then sent 'Ali bin Abi Tālib and commanded him to announce *Barā'ah*." Abu Hurayrah said, "Ali publicized *Barā'ah* with us to the gathering in Minā on the day of Sacrifice, declaring that no *Mushrik* shall perform *Hajj* after that year, nor shall a naked person perform *Tawāf* around the House."<sup>[1]</sup> Al-Bukhārī also collected this *Hadīth* the this narration of which, Abu Hurayrah said, "On the day of *Nahr*, Abu Bakr sent me along with other announcers to Minā to make a public announcement that 'No pagan is allowed to perform *Hajj* after this year, and no naked person is allowed to perform the *Tawāf* around the *Ka'bāh*.' Abu Bakr was leading the people in that *Hajj* season, and in the year of 'The Farewell *Hajj*' when the Prophet ﷺ performed *Hajj*, no *Mushrik* performed *Hajj*."<sup>[2]</sup> This is the narration that Al-Bukhārī recorded in the Book on *Jihād*.

Muhammad bin Ishaq reported a narration from Abu Ja'far Muhammad bin 'Ali bin Al-Husayn who said, "When *Barā'ah* was revealed to Allāh's Messenger ﷺ, and he had sent Abu Bakr to oversee the *Hajj* rites for the people, he was asked, 'O Messenger of Allāh! Why not send this [message] to Abu Bakr?' So he ﷺ said,

«لَا يُؤْدِي عَنِّي إِلَّا رَجُلٌ مِّنْ أَهْلِ بَيْتِي»

«It will not be accepted to have been from me if it is not from a man from my family.»

Then he ﷺ called for 'Ali and said to him,

«اخْرُجْ بِهِذِهِ الْقَصْةِ مِنْ صَدِيرِ بَرَاءَةَ وَأَذْنَنْ فِي النَّاسِ يَوْمَ النَّحْرِ إِذَا اجْتَمَعُوا بِيَنِي،  
اللَّهُ لَا يَدْخُلُ الْجَنَّةَ كَافِرٌ، وَلَا يَسْعُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْأَيْتَمِ غَرِيبًا،

<sup>[1]</sup> *Fath Al-Bārī* 8:168.

<sup>[2]</sup> *Fath Al-Bārī* 8:168.

وَمَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ عَهْدٌ فَهُوَ لَهُ إِلَى مُدَّيْهِ

*«Take this section from the beginning of Barā'ah and proclaim to the people on the day of the Sacrifice while they are gathered at Minā that no disbeliever will enter Paradise, no idolator will be permitted to perform Hajj after the year, there will be no Tawāf while naked, and whoever has a covenant with Allāh's Messenger, then it shall be valid until the time of its expiration.»*

'Ali rode the camel of Allāh's Messenger ﷺ named Al-'Aḍbā' until he caught up with Abu Bakr in route. When Abu Bakr saw him he said, 'Are you here as a commander or a follower?' 'Ali replied, 'A follower.' They continued on. Abu Bakr lead the people in Hajj while the Arabs were camping in their normal locations from Jāhiliyyah. On the day of Sacrifice, 'Ali bin Abi Tālib stood and proclaimed, 'O people! No disbeliever will be admitted into Paradise, no idolator will be permitted to perform Hajj next year, there shall be no Tawāf while naked, and whoever has a covenant with Allāh's Messenger ﷺ, then it shall be valid until its time of expiration.'

So no idolator performed Hajj after that year, Tawāf around the House while naked ceased. Then they returned to Allāh's Messenger ﷺ. So this was the declaration of innocence, whoever among the idolators had no treaty, then he had a treaty of peace for one year, if he had a particular treaty, then it was valid until its date of expiration.<sup>[1]</sup>

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْفَعُوكُمْ شَيْئًا وَلَمْ يُظْهِرُوكُمْ أَمْدَانًا فَأُنْشِأُوا  
إِنَّهُمْ عَاهَدُوا لَكُمْ لَا يَنْزَهُمُ إِنَّ اللَّهَ يُحِبُّ الْمُتَقْبِلِينَ﴾

¶4. Except those of the Mushrikīn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term. Surely, Allāh loves those who

[1] At-Tabari 14:107. This narration is not authentic because it is Mursal. The text of the saying of the Prophet ﷺ is supported by a narration from Anas, recorded by At-Tirmidhi, under the Tafsir of this Sūrah. The remainder of the narration is supported by others. The scholars explain the mention of the Prophet's family to mean that such representation was necessary when changing a treaty.

have Taqwā.»

### **Existing Peace Treaties remained valid until the End of Their Term**

This is an exception regulating the longest extent of time for those who have a general treaty - with out time mentioned - to four months.

They would have four months to travel the lands in search of sanctuary for themselves wherever they wish. Those whose treaty mentioned a specifec limited term, then the longest it would extend was to the point of its agreed upon termination date. *Hadiths* in this regard preceeded. So anyone who had a treaty with Allāh's Messenger ﷺ, it lasted until its specific termination date. However, those in this category were required to refrain from breaking the terms of the agreement with Muslims and from helping non-Muslims against Muslims. This is the type whose peace agreement with Muslims was carried out to its end. Allāh encouraged honoring such peace treaties, saying,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

«*Surely, Allāh loves those who have Taqwā*» [9:4], who keep their promises.

﴿فَإِذَا أَكْلَمْتُ الْأَشْهُرَ لِلرِّمَضَانِ فَاقْتُلُوا الْمُشْرِكِينَ حِينَئِذٍ وَبَدْلُهُو قَرْبَةٌ وَمُنْذُرٌ وَالْحِصْرُومُ وَاقْتُلُوا لَهُمْ كُلَّ مُرْسَلٍ إِنْ تَابُوا وَأَقْاتُلُوا الْمُشْرِكَةَ وَمَا تُرِكُوا مِنْ كُنْكَرَةٍ إِنَّ اللَّهَ عَفُورٌ﴾

﴿رَبِيعٌ﴾

¶5. So when the Sacred Months have passed, then fight the Mushrikin wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform the Ṣalāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.»

### **This is the Āyah of the Sword**

Mujāhid, ‘Amr bin Shu‘ayb, Muḥammad bin Ishāq, Qatādah, As-Suddi and ‘Abdur-Rahmān bin Zayd bin Aslam said that

the four months mentioned in this Āyah are the four-month grace period mentioned in the earlier Āyah,<sup>[11]</sup>

﴿وَبِسْحَرًا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ﴾

﴿So travel freely for four months throughout the land.﴾

Allâh said next,

﴿فَإِذَا أَتَلَخَ الْأَشْهُرُ لِلْزَمْنِ﴾

﴿So when the Sacred Months have passed...﴾, meaning, 'Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allâh's statement next,

﴿فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدُوكُمْ﴾

﴿then fight the Mushrikin wherever you find them﴾, means, on the earth in general, except for the Sacred Area, for Allâh said,

﴿وَلَا تُقْتَلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْتَلُوكُمْ فِيمَا قَاتَلُوكُمْ﴾

﴿And fight not with them at Al-Masjid Al-Harâm, unless they fight you there. But if they attack you, then fight them.﴾[2:191]

Allâh said here,

﴿وَمُنْذَرُهُمْ﴾

﴿and capture them﴾, executing some and keeping some as prisoners,

﴿وَأَخْسِرُوهُمْ وَأَغْدِرُوا لَهُمْ كُلَّ مَرْصَدٍ﴾

﴿and besiege them, and lie in wait for them in each and every ambush﴾,

do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islâm,

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَمَأْتُوا الزَّكُورَةَ فَخَلُوَ سَبِيلُهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

<sup>[11]</sup> At-Tabari 14:136-137.

**﴿But if they repent and perform the Ṣalāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾**

Abu Bakr Aṣ-Ṣiddīq used this and other honorable Āyāt as proof for fighting those who refrained from paying the Zakāh. These Āyāt allowed fighting people unless, and until, they embrace Islām and implement its rulings and obligations. Allāh mentioned the most important aspects of Islām here, including what is less important. Surely, the highest elements of Islām after the Two Testimonials, are the prayer, which is the right of Allāh, the Exalted and Ever High, then the Zakāh, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allāh often mentions the prayer and Zakāh together. In the Two Ṣahīhs, it is recorded that Ibn ‘Umar said that the Messenger of Allāh ﷺ said,

﴿أُمِرْتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّىٰ يَشْهُدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيَقِيمُوا الصَّلَاةَ وَنُؤْثِرُ الزَّكَاةَ﴾

**“I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establish the prayer and pay the Zakāh.”<sup>[1]</sup>**

This honorable Āyah (9:5) was called the Āyah of the Sword, about which Ad-Dahhāk bin Muzāḥīm said, “It abrogated every agreement of peace between the Prophet ﷺ and any idolator, every treaty, and every term.” Al-‘Awfi said that Ibn ‘Abbās commented: “No idolator had any more treaty or promise of safety ever since Sūrah Barā’ah was revealed. The four months, in addition to, all peace treaties conducted before Barā’ah was revealed and announced had ended by the tenth of the month of Rabi’ Al-Ākhir.”<sup>[2]</sup>

﴿وَإِنْ أَمِدْ بِنَ الْمُشْرِكِينَ أَسْتَجَارَكَ فَأَجِزْهُ حَتَّىٰ يَسْعَ كُلَّمَا أَنَّهُ شَاءَ أَتَلَّهُ مَا شَاءَ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾

**﴿6. And if anyone of the Mushrikīn seeks your protection then**

<sup>[1]</sup> Fath Al-Bārī 1:95 and Muslim 1:53.

<sup>[2]</sup> At-Tabarī 14:133.

*grant him protection so that he may hear the Word of Allâh (the Qur'ân) and then escort him to where he can be secure, that is because they are men who know not.»*

### **Idolators are granted Safe Passage if They seek It**

Allâh said to His Prophet, peace be upon him,

﴿وَإِنْ أَنْدَلَّ بِنَ الْمُشْرِكِينَ﴾

*«And if anyone of the Mushrikin», whom you were commanded to fight and We allowed you their blood and property,'*

﴿أَتَتْبَعَكُمْ﴾

*«seeks your protection», asked you for safe passage, then accept his request until he hears the Words of Allâh, the Qur'ân. Recite the Qur'ân to him and mention a good part of the religion with which you establish Allâh's proof against him,*

﴿فَنَذِلَّ أَتَتْنَاهُ مَا سَأَلَ﴾

*«and then escort him to where he can be secure» and safe, until he goes back to his land, his home, and area of safety,*

﴿فَذَلِكَ بِأَنَّهُمْ لَا يَمْلُوْكُونَ﴾

*«that is because they are men who know not.»*

The Âyah says, 'We legislated giving such people safe passage so that they may learn about the religion of Allâh, so that Allâh's call will spread among His servants.'

Ibn Abi Najîh narrated that Mujâhid said that this Âyah, "Refers to someone who comes to you to hear what you say and what was revealed to you (O Muâmmad). Therefore, he is safe until he comes to you, hears Allâh's Words and then proceeds to the safe area where he came from."<sup>[1]</sup> The Messenger of Allâh ﷺ used to thereafter grant safe passage to those who came to him for guidance or to deliver a message. On the day of Hudaybiyyah, several emissaries from Quraysh came to him, such as 'Urwah bin Mas'ûd, Mikraz bin Hafṣ, Suhayl bin 'Amr and several others. They came mediating between him and the Quraysh pagans. They witnessed the

<sup>[1]</sup> At-Tabari 14:139.

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سُورَةُ التَّوْبَةِ

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدُ اللَّهِ عَنْهُ  
رَسُولِهِ إِلَّا الَّذِينَ عَاهَدُوكُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا  
أَسْقَمُوكُمْ كُلُّمَا فَأَسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَقْبِلِينَ  
كَيْفَ وَإِنْ يَظْهِرُوا عَلَيْكُمْ لَا يَزِفُّوْا فِيكُمُ الْأَ  
وَلَا ذَمَّةٌ يَرْضُوْنَكُمْ بِأَوْهَمِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَنْفُسُهُمْ  
فَسَقُوْنَ<sup>٦</sup> أَشْرَقَ وَإِيَّا يَنْتَ اللَّهُ ثَمَنَ أَقْلَى لَا فَصَدُّوا  
عَنْ سَبِيلِهِمْ سَأَهْ مَا كَانُوا يَسْأَلُونَ<sup>٧</sup> لَا يَرْبُوْنَ  
فِي مُؤْمِنٍ إِلَّا لَذَمَّةٌ وَأُولَئِكَ هُمُ الْمُفْتَدُونَ<sup>٨</sup>  
إِنْ تَأْبُوا وَأَقْمِمُوا الصَّلَاةَ وَمَا تَوَلَّ الْأَنْكَوْهَ فَلَا خُونُكُمْ  
فِي الَّذِينَ وَنَفَّضُلُ الْأَيْمَنَ لِقَوْمٍ يَعْلَمُونَ<sup>٩</sup> إِنْ تُكْثُرَا  
أَيْمَنَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَمَّنُوا فِي دِينِكُمْ فَقَتِلُوا  
أَيْمَنَهُمُ الْكُفَّارُ إِنَّهُمْ لَا يَأْمَنُنَّ أَهْمَهُ لَعَلَّهُمْ يَنْتَهُونَ  
الْأَنْقَلَبُوْنَ قَوْمًا كَثُرًا أَيْمَنَهُمْ وَهُمُوا  
بِإِخْرَاجِ أَرْرَسْوْلٍ وَهُمْ بَدَءَ وَكُمْ أَوْلَ مَرَّةٍ  
أَخْشَوْنَهُمْ فَإِنَّ اللَّهَ أَحَقُّ أَنْ تَخْسُوْهُ إِنْ كَثُرُ مُؤْمِنِيْنَ<sup>١٠</sup>

«لَوْلَا أَنَّ الرَّسُولَ لَا شَفَّلَ لَضَرِبَتْ عَنْكَ»

«I would have cut off your head, if it was not that emissaries are not killed.»<sup>11</sup>

That man, Ibn An-Nawwāḥah, was later beheaded when ‘Abdullāh bin Mas’ūd was the governor of Al-Kufah. When it became known that he still testified that Musaylimah was a messenger from Allāh, Ibn Mas’ūd summoned him and said to him, “You are not delivering a message now!” He commanded that Ibn An-Nawwāḥah be decapitated, may Allāh curse him and deprive him of His mercy. In summary, those who come

great respect the Muslims had for the Prophet ﷺ, which astonished them, for they never before saw such respect for anyone, kings nor czars. They went back to their people and conveyed this news to them; this, among other reasons, was one reason that most of them accepted the guidance. When Musaylimah the Liar sent an emissary to the Messenger of Allāh, he ﷺ asked him, “Do you testify that Musaylimah is a messenger from Allāh?” He said, “Yes.” The Messenger of Allāh said,

<sup>11</sup> Ibn Hishām 4:247.

from a land at war with Muslims to the area of Islām, delivering a message, for business transactions, to negotiate a peace treaty, to pay the *Jizyah*, to offer an end to hostilities, and so forth, and request safe passage from Muslim leaders or their deputies, should be granted safe passage, as long as they remain in Muslim areas, until they go back to their land and sanctuary.

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْنَا عَنْهُ﴾  
 ﴿الْمَسْجِدُ الْحَرَامُ قَمَّا أَسْقَمُوا لَكُمْ فَإِنَّ اللَّهَ يُحِبُّ النَّصِيفَ﴾

﴿7. How can there be a covenant with Allāh and with His Messenger for the Mushrikīn except those with whom you made a covenant near Al-Masjid Al-Harām (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves those who have Taqwā.﴾

### Affirming the Disavowel of the Idolators

Allāh mentions the wisdom in dissolving all obligations to the idolators and giving them a four month period of safety, after which they will meet the sharp sword wherever they are found,

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ﴾

﴿How can there be a covenant for the Mushrikīn?﴾, a safe resort and refuge, while they persist in *Shirk* with Allāh, and disbelief in Him and His Messenger,

﴿إِلَّا الَّذِينَ عَاهَدْنَا عَنْهُ﴾

﴿except those with whom you made a covenant near Al-Masjid Al-Harām﴾,

on the day of Ḥudaybiyyah. Allāh said in another Āyah [concerning the day of Ḥudaybiyyah],

﴿هُمُ الَّذِينَ كَفَرُوا وَصَدَّقُوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالَّذِي مَنَعُوكُمْ أَنْ يَلْتَمِعُ عَلَيْهِ﴾

﴿They are the ones who disbelieved and hindered you from Al-Masjid Al-Harām and detained the sacrificial animals, from reaching their place of sacrifice.﴾ [48:25]

Allāh said next,

﴿فَمَا أَسْقَمُوا لَكُمْ فَأَسْقَيْمُوا لَكُمْ﴾

﴿So long as they are true to you, stand you true to them.﴾, if they keep the terms of the treaties you conducted with them, including peace between you and them for ten years,

﴿فَإِنْتُمْ مُّلْمَدُونَ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿then stand you true to them. Verily, Allāh loves those who have Taqwā.﴾

The Messenger of Allāh ﷺ and the Muslims preserved the terms of the treaty with the people of Makkah from the month of Dhūl-Qa'dah in the sixth year [of Hijrah], until the Quraysh broke it and helped their allies, Banu Bakr, against Khuzā'ah, the allies of Allāh's Messenger ﷺ. Aided by the Quraysh, Banu Bakr killed some of Bani Khuzā'ah in the Sacred Area! The Messenger of Allāh ﷺ led an invasion army in the month of Ramadān, of the eighth year, and Allāh opened the Sacred Area for him to rule over them, all thanks are due to Allāh. The Messenger of Allāh ﷺ freed the Quraysh who embraced Islām after they were overpowered and defeated. These numbered around two thousands, and they were referred to by the name 'Tulaqā' afterwards. Those among them who remained in disbelief and ran away from Allāh's Messenger ﷺ were sent promises of safe refuge for four months, during which they were allowed to move about freely. They included Ṣafwān bin Umayyah, Ikrimah bin Abi Jahl and many others. Allāh later on guided them to Islām, and they became excellent believers. Surely, Allāh is worthy of all praise for all His actions and decrees.

﴿كَيْفَ وَيَنْظَهُرُوا عَلَيْكُمْ لَا يَرْثِيُونَا فَلَمْ يَأْكُلُوا دَنَةً بِمُنْصُوبِكُمْ بِأَنَّوْهُمْ رَجَانٌ  
﴿فَلَوْبِئِنَّ وَأَكْثَرُهُمْ نَاسُونَ﴾

¶8. How? When if you are overpowered by them, they regard not the ties, either of kinship, (Ill) or of covenant (Dhimmah)? With their mouths they please you, but their hearts are averse to you, and most of them are rebellious.﴾

Allāh encourages the believers to show enmity to the idolators and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace, because of their Shirk in Allāh and disbelief in Allāh's Messenger ﷺ. If these disbelievers have a chance to defeat Muslims, they will cause

great mischief, leave nothing unharmed, disregard the ties of kinship and the sanctity of their vows. ‘Ali bin Abi Ṭalḥah, Ḥkrimah and Al-‘Awfi narrated that Ibn ‘Abbās said, “*Ill* means kinship, while, *Dhimmah* means covenant.”<sup>[1]</sup> Ad-Ḍahhāk and As-Suddi said similarly.

﴿أَشْرَقُوا بِعِنْدِكُمْ أَلَّا تَكُونَ سَيِّلَةً إِنَّهُمْ كَانُوا يَعْمَلُونَ ﴾  
 لَا يَرْجِعُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذَمَّةٌ وَإِنَّهُمْ كُلُّهُمْ مُّنْتَدِنُونَ ﴾  
 فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَمَا أُوتُوا أَرْجُوكُمْ لَا يُغُ�ُّوكُمْ فِي الظِّنَّ وَفَضْلُ الْآتِينَ لِلْغُورِ يَعْمَلُونَ ﴾

¶9. They have purchased with the Āyāt of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do.»

¶10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.»

¶11. But if they repent, perform the Ṣalāh and give the Zakāh, then they are your brethren in religion. (In this way) We explain the Āyāt in detail for a people who know.»

Allāh admonishes the idolators and encourages the believers to fight against them because,

﴿أَشْرَقُوا بِعِنْدِكُمْ أَلَّا تَكُونَ سَيِّلَةً﴾

¶*They have purchased with the Āyāt of Allāh a little gain, idolators exchanged following the Āyāt of Allāh with the lower affairs of life that they indulged in,*

﴿فَصَدُّوْا عَنْ سَيِّلَةٍ﴾

¶*and they hindered men from His way, trying to prevent the believers from following the truth,*

﴿إِنَّهُمْ كَانُوا يَعْمَلُونَ لَا يَرْجِعُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذَمَّةٌ﴾

¶*evil indeed is that which they used to do. With regard to a believer, they respect not the ties, either of kinship or of covenant!* [9:9-10].

We explained these meanings before, as well as, the meaning of,

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ﴾

[1] At-Tabari 14:146.

[2] At-Tabari 14:147.

﴿But if they repent, perform the Ṣalāh...﴾

﴿وَإِنْ تَكُونُوا أَيْمَنَهُمْ فَإِنْ يَعْدُوكُمْ وَتَطْسِرُوا فِي دِينِكُمْ فَقَاتِلُوهُ أَبْهَةَ الْكُفَّارِ إِنَّهُمْ لَا يَأْمِنُونَ لَهُمْ بِئْرَهُ﴾ ﴿١١﴾

﴿12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) against the leaders of disbelief – for surely, their oaths are nothing to them – so that they may stop (evil actions).﴾

### The Oaths of the Leaders of Disbelief mean nothing to Them

Allāh says, if the idolators with whom you conducted peace treaties for an appointed term break

﴿أَيْمَنَهُمْ﴾

﴿their oaths﴾ meaning, terms of their treaties, and covenants

﴿وَتَطْسِرُوا فِي دِينِكُمْ﴾

﴿and attack your religion...﴾ with disapproval and criticism, it is because of this that one who curses the Messenger, peace be upon him, or attacks the religion of Islām by way of criticism and disapproval, they are to be fought. This is why Allāh said afterwards,

﴿فَقَاتِلُوا أَبْهَةَ الْكُفَّارِ إِنَّهُمْ لَا يَأْمِنُونَ لَهُمْ بِئْرَهُ﴾

﴿then fight (you) against the leaders of disbelief – for surely, their oaths are nothing to them – so that they may stop.﴾

so that they may refrain from the disbelief, rebellion and the transgression they indulge in. Qatādah and others said that the leaders of disbelief were Abu Jahl, ‘Utbah and Shaybah, Umayyah bin Khalaf, and he went on to mention several others. Al-A‘mash narrated from Zayd bin Wahb from Hudhayfah; “The people of this Āyah were never fought again.”<sup>[1]</sup> A similar statement was reported from ‘Ali bin Abi Ṭālib, may Allāh be pleased with him. However, this Āyah is general, even though the specific reason behind revealing it was the idolators of Quraysh. So this Āyah generally applies to

<sup>[1]</sup> At-Tabari 14:156.

سورة النساء  
١٨٩

فَتَلْوُهُمْ بِعِذَابِهِمُ اللَّهُ يَأْنِدِيهِمْ وَيَخْرِهِمْ وَيَصْرِكُمْ عَلَيْهِمْ وَيَشْفُ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١﴾ وَيُذْهِبْ عَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَن يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢﴾ أَنْ حَسِبْتُمْ أَنْ تُتَرَكُوا وَلَمَّا يَعْلَمَ اللَّهُ أَذْلِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَسْخُذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيَجْهَهُ وَاللَّهُ خَيْرٌ بِمَا يَقْمِلُونَ ﴿٣﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَهِيدِينَ عَلَى أَنفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَطَّتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَلِيلُوكَ ﴿٤﴾ إِنَّمَا يَعْمَرُ مَسْجِدَ اللَّهِ مَنْ مَاءَنَ بِاللَّهِ وَالنَّبِيِّ وَالْآخِرِ وَأَقَامَ الصَّلَاةَ وَمَا فِي الرَّحْمَةِ وَلَرَبِّكُشُ إِلَّا اللَّهُ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهَدَّدِينَ ﴿٥﴾ أَجَعَلْتُمْ سَقَايَةَ الْمَاجِ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ مَاءَنَ بِاللَّهِ وَالنَّبِيِّ وَالْآخِرِ وَجَهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُنَ عَنْ دِينِ اللَّهِ وَاللَّهُ لَا يَهْمِلُ أَنَّ الظَّالِمِينَ ﴿٦﴾ الَّذِينَ مَاءُوا وَهَاجَرُوا وَجَاهُدُوا فِي سَبِيلِ اللَّهِ يَأْمُولُهُمْ وَأَنْتُمْ أَعْظَمُ دِرَجَةً عَنْ دِينِ اللَّهِ وَأُولَئِكَ هُرَافُ الْفَارِّونَ ﴿٧﴾

﴿then fight (you) against the leaders of disbelief.﴾

Ibn Abi Hâtim collected it.<sup>[1]</sup>

﴿أَلَا تَنْبِلُوكُ تُؤْمِنُوا أَنْتُمْ هُمْ وَكُثُرًا بِلَا خِرَاجَ الْرَّسُولِ وَهُمْ بَدَأُوكُمْ أَوْكَ مَرَأَةً أَخْتَرْتُهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْنَ إِنْ كُثُرَ مُؤْمِنِينَ ﴿٨﴾ فَتَلْوُهُمْ بِعِذَابِهِمُ اللَّهُ يَأْنِدِيهِمْ وَيَخْرِهِمْ وَيَصْرِكُمْ عَلَيْهِمْ وَيَشْفُ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿٩﴾ وَيُذْهِبْ عَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَن يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾﴾

﴿13. Will you not fight a people who have violated their oaths and intended to expel the Messenger while they did attack you first? Do you fear them? Allâh has more right that you should fear Him if you are believers.﴾

<sup>[1]</sup> Ibn Abi Hâtim 6:1761.

them and others as well, Allâh knows best. Al-Walîd bin Muslim said that Safwân bin ‘Amr narrated that ‘Abdur-Râhmân bin Jubayr bin Nufayr said that when Abu Bakr sent an army to Ash-Shâm, he advised them, “You will find some people with shaved heads. Therefore, strike the swords upon the parts that contain the devil, for by Allâh, it is better to me to kill one of these people than to kill seventy other men. This is because Allâh said,

﴿فَتَلْوِلُوا أَبْنَاءَ الْكُفَّارِ﴾

﴿14. Fight against them so that Allāh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.﴾

﴿15. And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.﴾

### **Encouragement to fight the Disbelievers, and some Benefits of fighting Them**

These Āyāt encourage, direct and recommend fighting against the idolators who break the terms of their covenants, those who tried to expel the Messenger ﷺ from Makkah. Allāh said in other Āyāt,

﴿وَإِذْ يَنْكُرُ لَكُمْ أَلَّيْنَ كُنْتُمْ أُولَئِنَّا لِيُقْتَلُوكُمْ أَوْ يُقْتَلُوكُمْ أَوْ يُخْرِجُوكُمْ وَيَنْكُرُ اللَّهُ أَنَّهُ خَلَقَكُمْ ۝ الْمُنْكِرُونَ ۝﴾

﴿And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expell you; they were plotting and Allāh too was plotting; and Allāh is the best of those who plot.﴾ [8:30],

﴿يَغْرِيُونَ الرَّسُولَ وَإِيمَانَكُمْ أَنْ تُرْكُوا يَأْمُلُونَ رَبِّكُمْ﴾

﴿...and have driven out the Messenger and yourselves (from your homeland) because you believe in Allāh your Lord!﴾ [60:1], and,

﴿وَإِنْ كَادُوا لِيُنْهِيُوكُمْ مِنَ الْأَرْضِ لِيُخْرِجُوكُمْ مِنْهَا﴾

﴿And verily, they were about to frighten you so much as to drive you out from the land.﴾ [17:76]

Allāh's statement,

﴿وَهُمْ بَدُوْكُمْ أَوْلَىٰ مَنْ هُنَّ﴾

﴿while they did attack you first﴾, refers to the battle of Badr when the idolators marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before. It was also said that these Āyāt refer to the idolators breaking the peace agreement with Muslims and

aiding Bani Bakr, their allies, against Khuzâ'ah, the ally of the Messenger of Allâh ﷺ. This is why the Messenger of Allâh marched to Makkah in the year of the victory, thus conquering it, all thanks and praise is due to Allâh.

Allâh said,

﴿أَخْشِيُّوكُمْ فَاللّٰهُ أَعْلٰى أَنْ تَخْشُوُهُ إِنْ كُنْتُمْ مُّؤْمِنِينَ﴾

﴿Do you fear them? Allâh has more right that you should fear Him if you are believers.﴾

Allâh says here, 'Do not fear idolators, but fear Me instead, for I am worthy of being feared by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occurs, and whatever I do not will does not occur.'

Allâh next said, while ordering the believers and explaining the wisdom of ordaining Jihâd against them, all the while able to destroy their enemies with a command from Him,

﴿فَتَأْلُمُمْ يَمْدُّهُمُ اللّٰهُ بِأَبْدِيْكُمْ وَبَخِزِيمْ وَبَصَرِكُمْ عَلَيْهِمْ وَيُنَشِّفُ مَسْدُورَ قَوْرِيْرَ وَيُنَزِّهُ شَقِيقَيْنَ﴾

﴿Fight against them so that Allâh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.﴾

This Âyah includes all believers, even though Mujâhid, Ikrimah and As-Suddi said that it refers to Khuzâ'ah.<sup>[11]</sup> Concerning the believers, Allâh said;

﴿وَرَيْذِهِتْ غَيْظَ قُلُوبِهِمْ﴾

﴿and remove the anger of their hearts﴾, then

﴿وَرَيْثُبَ اللّٰهُ عَلَى مَنْ يَشَاءُ﴾

﴿Allâh accepts the repentance of whom He wills﴾, from His servants,

﴿وَاللّٰهُ عَلِيْمٌ﴾

﴿Allâh is All-Knowing﴾, in what benefits His servants,

﴿مَحْكِيمٌ﴾

[11] At-Tabari 14:161.

«All-Wise», in His actions and statements, whether narrative or legislative. Allāh does what He wills, decides what He wills, and He is the Just Who never wrongs any. Not even the weight of an atom of good or evil is ever neglected with Him, but rather, He compensates for it in this life and the Hereafter.

﴿أَذْهَبْنَا أَنْ شَرِكُوكُمْ وَلَمَّا يَعْلَمَ اللَّهُ الَّذِينَ جَاهَدُوكُمْ وَلَمْ يَشْجُذُوكُمْ مِنْ دُونِ اللَّهِ وَلَا  
رَسُولِهِ وَلَا الْمُزَوِّنِينَ وَلِيَجْعُلَ اللَّهُ خَيْرٌ بِمَا فَصَلَوْتُكُمْ﴾

¶16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought, and have not taken Waliyah besides Allāh and His Messenger, and the believers. Allāh is well-acquainted with what you do.»

### Among the Wisdom of Jihād is to test the Muslims

Allāh said,

﴿أَنَّمَا حَيَّنَنَا﴾

«Do you think», O believers that We will leave you untested with matters that make apparent those who have pure, good intent from those who have false intent? This is why Allāh said next,

﴿وَلَمَّا يَعْلَمَ اللَّهُ الَّذِينَ جَاهَدُوكُمْ وَلَمْ يَشْجُذُوكُمْ مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُزَوِّنِينَ  
وَلِيَجْعُلَ﴾

«while Allāh has not yet tested those among you who have striven hard and fought and have not taken Waliyah besides Allāh and His Messenger, and the believers...»,

meaning, supporters and confidants. Rather, they are sincere for Allāh and His Messenger ﷺ inwardly and outwardly.

Allāh also said;

﴿الَّهُ أَحَبُّ إِلَيْهِ النَّاسَ أَنْ يَرْكُوكُمْ أَنْ يَقُولُوا مَا كُنَّا وَقَمْ لَا يَنْتَهُنَّ﴾ وَلَئِنْ نَفَّتْنَا الَّذِينَ مِنْ  
قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِي كَسَدُوكُمْ وَلَيَعْلَمَنَّ الْكَذَّابِينَ﴾

«Alif-Lām-Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allāh will certainly make known those who are true, and will certainly make known those who are liars...» [29:1-3],

﴿أَفَحِسِبُتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا بَمَرَّ اللَّهُ الَّذِينَ جَنَحُوكُمْ وَيَعْلَمُ الظَّاهِرِينَ﴾

«Do you think that you will enter Paradise before Allâh tests those of you who fought (in His cause) and (also) tests those who are patient?» [3:142], and,

﴿فَإِنَّ اللَّهَ لَا يَلِدُ الْمُؤْمِنِينَ عَلَىٰ مَا آتَمُهُ عَلَيْهِ حَتَّىٰ يَبِرُّ الْجَنِّبَيْنَ بِنَالْطَّيِّبِ﴾

«Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good» [3:179].

In summary, since Allâh legislated *Jihâd* for His servants, He explained that the wisdom behind doing so includes testing His servants, distinguishing between those who obey Him and those who disobey Him. Allâh, the Exalted, is the All-Knower of what occurred, what will occur, and the true essence of what might occur had He decided it. Therefore, Allâh knows everything before it occurs and how it will occur, there is no deity worthy of worship except Him, nor a Lord except Him. Truly, there is none who can avert Allâh's judgment and decision.

﴿فَنَّا كَانَ لِلنَّاسِرِكِينَ أَن يَسْرُرُوا مَسْجِدَ اللَّهِ شَهِيدِينَ عَلَىٰ أَنْشِئُهُمْ بِالْكُفْرِ أُولَئِكَ حَرَكْتُمْ أَعْنَاثَهُمْ وَفِي النَّارِ هُمْ خَلِيلُوكُمْ إِنَّمَا يَسْرُرُ مَسْجِدَ اللَّهِ مَنْ مَاءَنَ بِاللَّهِ وَآتَيْتُمُ الْآخِرَةَ وَأَقَامَ الْشَّلَوَةَ وَمَأَنَ الرَّزْكَوَةَ وَلَمْ يَجْنَشْ إِلَّا اللَّهُ فَسَوْقَ أُولَئِكَ أَن يَكُونُوا بِنَانِ الْمُهْمَمِينَ﴾

¶17. It is not for the *Mushrikîn*, to maintain the *Masjids* of Allâh, while they witness against themselves of disbelief. The works of such are in vain and in Fire shall they abide.»

¶18. The *Masjids* of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform the *Salâh*, and give *Zakâh* and fear none but Allâh. It is they who are on true guidance.»

### **It is not for Idolators to maintain the *Masjids* of Allâh**

Allâh says that it is not fitting that those who associate others with Allâh in worship should maintain the *Masjids* of Allâh that were built in His Name alone without partners. Those who read the Ayah, “*Masjid Allâh*”, said that it refers to *Al-Masjid Al-Harâm*, the most honored *Masjid* on the earth,

which was built, from the first day, for the purpose of worshipping Allāh alone without partners. It was built by *Khalil Ar-Rahmān* (the Prophet Ibrāhīm) peace be upon him. The idolators do this while they themselves testify to their disbelief with their statements and actions. As-Suddi said, "If you ask a Christian, 'What is your religion?', He will tell you he is a Christian. If you ask a Jew about his religion, he will say he is a Jew, and the same for a *Šābi* and a *Mushrik*"<sup>[1]</sup>

﴿أُولَئِكَ حَيْثُكُمْ أَعْمَلُهُمْ﴾

«The works of such are in vain», because of their *Shirk*,

﴿وَرَبِّ الْأَنْارِ هُمْ خَلِيلُهُ﴾

«and in Fire shall they abide.»

Allāh said in another Āyah,

﴿وَمَا لَهُمْ أَلَا يَعْدِيهِمْ اللَّهُ رَبُّهُمْ يَصْدُونَ عَنِ التَّسْجِيدِ الْحَرَامِ وَمَا كَانُواْ أُولَئِكَ إِذْ أُولَئِكَ إِلَّا مُنْتَهُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

«And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Harām, and they are not its guardians? None can be its guardians except those with Taqwā, but most of them know not.»[8:34].

### **Believers are the True Maintainers of the Masjids**

Allāh said,

﴿إِنَّمَا يَمْرُرُ مَسْجِدَ اللَّهِ مِنْ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day.»

Therefore, Allāh testifies to the faith of those who maintain the *Masjids*.

'Abdur-Razzāq narrated that 'Amr bin Maymūn Al-Awdī said, "I met the Companions of the Prophet ﷺ and they were saying, The *Masjids* are the Houses of Allāh on the earth. It is a promise from Allāh that He is generous to those who visit Him in the *Masjids*," Allāh said next,

<sup>[1]</sup> At-Tabari 14:165.

﴿وَأَقِدَّ الصَّلَاةَ﴾

﴿perform the Salāh﴾, one of the major acts of worship practiced by the body,

﴿وَنَذِقَ الْزَكُورَ﴾

﴿and give the Zakāh﴾, which is the best act that benefits other people,

﴿وَلَا يَخْشَى إِلَّا اللَّهُ﴾

﴿and fear none but Allāh﴾, they fear only Allāh, the Exalted, and none else,

﴿فَسَوْمَ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴿It is they who are on true guidance.﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said about Allāh's statement,

﴿إِنَّمَا يَحْمِرُ مَسْجِدَ اللَّهِ مَنْ مَأْمَنَ بِاللَّهِ وَآتَيَهُ الْآخِرِ﴾

﴿The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day;﴾

"He who singles out Allāh (in worship), has faith in the Last Day." [And he said]; "He who believes in what Allāh has revealed,

﴿وَأَقِدَّ الصَّلَاةَ﴾

﴿perform the Salāh﴾, establishes the five daily prayers,

﴿وَلَا يَخْشَى إِلَّا اللَّهُ﴾

﴿and fear none but Allāh.﴾, worships Allāh alone,

﴿فَسَوْمَ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴿it may be they who are on true guidance.﴾

Allāh says, 'It is they who are the successful ones in truth.' Similarly, Allāh said to His Prophet ﷺ,

﴿عَسَّقَ أَنْ يَعْنَثَكَ رَبُّكَ مَقَامًا مَغْمُودًا﴾

﴿It may be that your Lord will raise you to Maqām Maḥmūd﴾[17:79].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٩٠

الْعَدْلُ

يُبَشِّرُهُمْ رَبِّهِمْ بِرَحْمَةِ مِنْهُ وَرَضْوَنِ وَجَئَتْ لَهُمْ فِيهَا  
نَعِيمٌ مُّقِيمٌ ﴿١﴾ خَلِيلُهُنَّ فِيهَا أَبْدًا إِنَّ اللَّهَ عِنْهُدَهُ أَجْرٌ  
عَظِيمٌ ﴿٢﴾ يَنْبَيِّهَا الَّذِينَ مَأْمُوا لِاتَّخِذُوا إِبَاءَكُمْ  
وَلِخُونَتِكُمْ أَوْلِيَّةَ إِنَّ أَسْتَجِبُ لِكُفَّارَ عَلَى الْإِيمَانِ  
وَمَنْ يَوْهُمْ مِّنْكُمْ فَأُولَئِكُمْ هُمُ الظَّالِمُونَ ﴿٣﴾ قُلْ إِنَّ  
كَانَ مَآبَاؤُكُمْ وَابْنَاؤُكُمْ وَلِخُونَتِكُمْ وَأَزْوَاجُكُمْ وَعِشْرُ تُكُّوزٍ  
وَأَنْوَلُ أَفْرَقْتُمُوهَا وَيَخْرُجُهُنَّ كَسَادَهَا وَمَسْكُنُ  
تَرْضُونَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجَهَادِ  
فِي سَبِيلِهِ فَتَرْبَصُوا حَتَّى يَأْتِيَنَّ اللَّهُ يُأْمِنُ وَمَوْلَاهُ لَا يَهْدِي  
الْقَوْمَ الْفَاسِقِينَ ﴿٤﴾ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ  
كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذَا عَجَّبْتُمُ كُثُرَتْكُمْ فَلَمْ  
تُفْنِي عَنْكُمْ سَيِّئَاتُهُنَّ أَعْجَبْتُمُ كُثُرَتْكُمْ فَلَمْ  
يُسَارِجُتْكُمْ شَمَّ وَيَنْشِمُ مُدْرِبُونَ ﴿٥﴾ ثُمَّ أَرْزَلَ اللَّهُ سُكِّينَهُ  
عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ شُجْنَدًا لِأَنْزَلَهُ  
وَعَذَابَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكُفَّارِينَ ﴿٦﴾

Allāh says here, Your Lord (O Muhammad) shall grant you a station of praise, that is, the intercession (on the Day of Resurrection).’ Every ‘might’ in the Qur’ān means ‘shall’.<sup>[11]</sup>

﴿ أَجَلَّتْنِمْ سَقَائِهَ الْمَالَجَ وَعَمَّارَةَ  
الْمَسِيدَ لِلْمَارِ كَمْ مَاءَنَ بَأْلَوَ  
وَالْيَرَ الْأَلَوَ وَجَهَدَ فِي سَبِيلِ اللَّهِ  
لَا يَسْتَوِنُ عَنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ﴾ الَّذِينَ مَأْمُوا  
وَهَاجَرُوا وَجَهَدُوا فِي سَبِيلِ اللَّهِ  
يَأْتِلُمُ وَأَنْشِمُهُمْ أَعْلَمُ دَرِيجَةً عَنْدَ اللَّهِ  
وَأَنْتُكَ هُنَّ الظَّالِمِينَ ﴾ يُبَشِّرُهُمْ  
رَبُّهُمْ بِرَحْمَةِ مِنْهُ وَرَضْوَنِ  
وَجَئَتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴾  
خَلِيلُهُنَّ فِيهَا أَبْدًا إِنَّ اللَّهَ عِنْهُدَهُ أَجْرٌ  
عَظِيمٌ ﴾

﴿ 19. Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harām as equal to the worth of those who believe in Allāh and the Last Day, and strive hard and fight in the cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the wrongdoers. ﴾

﴿ 20. Those who believed and emigrated and strove hard and fought in Allāh’s cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful. ﴾

﴿ 21. Their Lord gives them glad tidings of mercy from Him,

<sup>[11]</sup> At-Tabari 14:167.

*and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.»*

﴿22. They will dwell therein forever. Verily, with Allâh is a great reward.﴾

### **Providing Pilgrims with Water and maintaining the Sacred Masjid are not equal to Faith and Jihâd**

In his *Tafsîr*, Al-'Awfi reported that Ibn 'Abbâs explained this Âyah: "The idolators said, 'Maintaining Al-Masjid Al-Harâm and providing water for pilgrims are better than embracing the faith and performing Jihâd.' They used to boast and show off among the people because they claimed, they were the people and maintainers of Al-Masjid Al-Harâm. Allâh mentioned their arrogance and rejection (of the faith), saying to 'the people of Al-Haram', who were idolators,

﴿فَنَّدَ كَاتِبٍ مَا يُنَزَّلُ عَلَيْكُمْ فَكَثُرَ عَلَى أَعْقَلِكُمْ نَكْسُونَ ﴾ شَتَّكُرِينَ يَدِ سَمِّرَا  
نَهْجُورُونَ ﴾

*«Indeed My Âyât used to be recited to you, but you used to turn back on your heels (denying them, and refusing to listen to them with hatred). In pride, talking evil about it (the Qur'ân) by night.» [23:66-67].*

They used to boast about being those who maintained the Sacred Sanctuary,

﴿يَدِ سَمِّرَا﴾

«*talking about it by night*». They used to talk about this by night while shunning the Qur'ân and the Prophet ﷺ. Allâh declared that faith and Jihâd with the Prophet ﷺ are better than the idolators' maintaining Al-Masjid Al-Harâm and providing water for pilgrims. These actions – maintaining and serving Allâh's House – will not benefit them with Allâh because they associate others with Him. Allâh the Exalted said,

﴿لَا يَسْتَوْنَ عِنْدَ اللّٰهِ وَاللّٰهُ لَا يَنْبَغِي الْقَوْمُ الظَّالِمِينَ﴾

*«They are not equal before Allâh. And Allâh guides not those people who are the wrongdoers.»*

those who claimed they are the maintainers of the House. Allâh described them with injustice, on account of their Shirk,

and thus, their maintaining the *Masjid* will not avail them.”<sup>[1]</sup>

‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās said, “This Āyah was revealed about Al-‘Abbās bin ‘Abdul-Muṭṭalib, for when he was captured in the battle of Badr, he said, ‘If you rushed before us to embrace Islām, perform *Hijrah* and *Jihād*, we were maintaining *Al-Masjid Al-Harām*, providing water for the pilgrims and setting the indebted free.’ Allāh, the Exalted and Ever High, said,

﴿أَجَعْلَمُ سَيَّرَةَ الْمَاجِ﴾

﴿Do you consider the providing of drinking water to the pilgrims﴾, until,

﴿وَرَأَنَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿and Allāh guides not those people who are the wrongdoers﴾.

Allāh says, ‘All these actions were performed while committing *Shirk*, and I do not accept the (good deeds) that are performed while in a state of *Shirk*.’<sup>[2]</sup> Ad-Dahhāk bin Muzāḥim said, “Muslims came to Al-‘Abbās and his friends who were captured during the battle of Badr and admonished them for their *Shirk*. Al-‘Abbās said, ‘By Allāh! We used to maintain *Al-Masjid Al-Haram*, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.’ Allāh revealed this verse,

﴿أَجَعْلَمُ سَيَّرَةَ الْمَاجِ﴾

﴿Do you consider the providing of drinking water to the pilgrims...﴾<sup>[3]</sup>

There is a *Hadīth* [from the Prophet ﷺ] about the *Tafsīr* of this Āyah that we should mention. ‘Abdur-Razzāq recorded that An-Nu’mān bin Bashīr said that a man said, “I do not care if I do not perform an action after embracing Islām other than providing drinking water for pilgrims [who visit the *Ka’bah* at Makkah].” Another man said, “I do not care if I do not perform an action after embracing Islām other than maintaining *Al-Masjid Al-Haram*.” A third man said, “*Jihād* in the cause of

[1] At-Ṭabarī 14:170.

[2] At-Ṭabarī 14:170.

[3] At-Ṭabarī 14:172.

Allāh is more righteous than what you have said." Umar admonished them, "Do not raise your voices next to the *Minbar* of the Messenger of Allāh," and as it was a Friday, he said, "but after we pray the Friday prayer, we will go to the Prophet ﷺ and ask him." This verse was revealed,

﴿أَبْسِطُمْ سَقَاتَةَ الْمَاءِ وَعَنَّرَةَ الْمَسْجِدِ لِلْمَارِبِ﴾

«Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harām» until,

﴿لَا يَسْتَوْنَ عِنْدَ اللَّهِ﴾

«They are not equal before Allāh.»<sup>[11]</sup>

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَا لَكُمْ مَا أَنزَلْنَا إِنَّ أَنْتُمْ بِالْكُفَّارِ عَلَىٰ الْإِيمَانِ لَمَنْ يَتَوَلَّهُمْ فَإِنَّمَا تَوَلَّهُمْ فَمِنَ الظَّالِمِينَ ﴿٢٣﴾ قُلْ إِنَّمَا مَا أَنْزَلْنَا لِأَنَّا عَلَيْنَا حِلْمٌ وَلَنَغْوِيَنَّكُمْ وَلَنَذْهَبَنَّ وَلَنَمُؤْلَى لَنَقْتَشِرُنَّ وَلَنَجْزِرَنَّ كَثِيرًا وَلَنَسْكِنَنَّ تَرْضُونَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجَهَادٍ فِي سَبِيلِهِ فَلَرَبِّصُوا حَتَّىٰ يَأْفَكَ اللَّهُ يَأْمُرُهُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ النَّسِيقِينَ ﴿٢٤﴾﴾

«23. O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.»

«24. Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are rebellious.»

### The Prohibition of taking the Idolators as Supporters, even with Relatives

Allāh commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allāh warns,

<sup>[11]</sup> Muslim no. 1879.

﴿لَا يَجِدُ قَوْمًا يُقْهِرُونَ بِإِلَهٍ وَّأَبْيَارٍ الْآخِرِ يُؤَدِّبُكُمْ مِّنْ حَاجَةِ اللَّهِ وَرَسُولِهِ وَرَأْوَ كَائِنًا مَّا بَيْهُمْ أَزْ أَبْنَائَهُمْ أَزْ إِخْرَانَهُمْ أَزْ عَشِيرَتَهُمْ أَزْ تَوْكِيدَهُمْ كَيْفَ فِي قُلُوبِهِمُ الْأَيْمَنَ وَأَيْمَدَهُمْ يَرْجِعُونَ مُنْهَى وَيَذْهَلُهُمْ جَهَنَّمُ بَغْرِيْبٍ مِّنْ عِيْنَاهُ الْأَنْهَارُ﴾

﴿You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written (predetermined) faith in their hearts, and strengthened them with a Rūh (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow.﴾ [58:22]

Al-Hāfiẓ Al-Bayhaqi recorded that ‘Abdullāh bin Shawdhab said, “The father of Abu ‘Ubaydah bin Al-Jarrāḥ was repeatedly praising the idols to his son on the day of Badr, and Abu ‘Ubaydah kept avoiding him. When Al-Jarrāḥ persisted, his son Abu ‘Ubaydah headed towards him and killed him. Allāh revealed this Āyah in his case,

﴿لَا يَجِدُ قَوْمًا يُقْهِرُونَ بِإِلَهٍ وَّأَبْيَارٍ الْآخِرِ يُؤَدِّبُكُمْ مِّنْ حَاجَةِ اللَّهِ وَرَسُولِهِ﴾

﴿You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger.”﴾ [58:22]<sup>[1]</sup>

Allāh commanded His Messenger ﷺ to warn those who prefer their family, relatives or tribe to Allāh, His Messenger and Jihād in His cause,

﴿فَقُلْ إِنَّ كَانَ مَا يَأْكُلُونَ وَيَنْهَاكُمْ وَلِغَنِيَّتِكُمْ وَأَنْذِيَّتِكُمْ وَسَبَبَتِكُمْ وَأَنْوَلَ لَكُمْ شَفَوْهَا﴾

﴿Say : If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, amassed and collected,

﴿وَبَخِرَةٌ نَّفَثَتْنَاهُ كَادِقًا وَمَسَكِنَاهُ رَضَوْنَاهُ﴾

﴿the commerce in which you fear a decline, and the dwellings in which you delight,﴾

and prefer and love because they are comfortable and good. If

<sup>[1]</sup> Al-Bayhaqi 9:27. This is a Mursal narration.

all these things,

﴿أَحَبُّ إِلَيْكُم مِّنْ أَنَّهُ رَّسُولُهُ وَجَاهُوا فِي سَبِيلِهِ فَرَبِّسُوا﴾

«are dearer to you than Allâh and His Messenger, and striving hard and fighting in His cause, then wait...»

for what will befall you of Allâh's punishment and torment,

﴿حَتَّىٰ يَأْتِيَنَّكُمْ أَنَّهُ يَأْمُرُهُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّفِيفِينَ﴾

«until Allâh brings about His decision. And Allâh guides not the people who are rebellious.»

Imâm Ahmâd recorded that Zuhrah bin Ma'bâd said that his grandfather said, "We were with the Messenger of Allâh ﷺ, while he was holding the hand of 'Umar bin Al-Khaṭṭâb. 'Umar said, 'By Allâh! You, O Messenger of Allâh, are dearer to me than everything, except for myself.' The Messenger of Allâh ﷺ said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبُّ إِلَيْهِ مِنْ نَفْسِهِ»

«None among you will attain faith until I become dearer to him than even himself.»

'Umar said, 'Verily, now, you are dearer to me than myself, by Allâh!' The Messenger of Allâh ﷺ said,

«الآنَ يَا عُمَرُ»

«Now, O 'Umar!»<sup>[1]</sup>

Al-Bukhâri also collected this *Hadîth*.<sup>[2]</sup> Imâm Ahmâd and Abu Dâwud (this is the version of Abu Dâwud) recorded that Ibn 'Umar said, "I heard the Messenger of Allâh ﷺ saying,

إِذَا تَبَايَثْتُمْ بِالْعِيَّةِ وَأَخْذَتُمْ بِأَذْنَابِ النَّبْرِ وَرَحِبَّتُمْ بِالزَّرْعِ، وَتَرْكُتُمُ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ ذُلْلًا لَا يُنْزَعُهُ حَتَّىٰ تُرْجِعُوهُ إِلَيْ دِينِكُمْ»

«If you transact in 'Iynah (a type of Ribâ), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihâd, Allâh will send on you disgrace that He will not remove until you return to your religion.»<sup>[3]</sup>

[1] Ahmâd 4:336

[2] Fath Al-Bâri 11:532.

[3] Ahmâd 2:42 and Abu Dâwud : 3462.

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الْمُنَذِّرُ

شَرِيكُمُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَكْسَبُهُ وَاللَّهُ عَفُورٌ  
 رَّجِيهُ ۝ يَتَأْيَاهَا الظَّالِمُونَ مَأْمُوا إِنَّمَا الْمُشْرِكُونَ  
 بِخُسْنٍ فَلَا يَقْرَبُو الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا  
 وَإِنْ خَفِضْتُمْ عَيْلَهُ فَسُوفَ يَقْنِيْكُمُ اللَّهُ مِنْ فَصِّلِهِ ۚ إِنْ  
 شَاهَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ۝ قَاتِلُوا الظَّالِمِينَ  
 لَا يُؤْمِنُونَ بِاللَّهِ وَلَا يَأْتُونَهُ أَخْرِيًّا وَلَا يَحْمِرُونَ مَاحْرَمَ  
 اللَّهُ وَرَسُولُهُ وَلَا يَدْيُونَ دِينَ الْحَقِّ إِنَّ الظَّالِمِينَ أُوتُوا  
 الْكِتَابَ حَتَّىٰ يَعْطُوُا الْجِرْجِيرَةَ عَنْ يَدِهِمْ صَغِرُونَ  
 ۝ وَقَاتَلُوا الْيَهُودَ عَزِيزُ ابْنِ اللَّهِ وَقَاتَلُوا النَّصَارَىٰ  
 الْمَسِيحَ ابْنَ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ  
 يُصْهِيْنُونَ قَوْلُ الظَّالِمِينَ كَفَرُوا مِنْ قَبْلِ فَنَاهُمْ  
 اللَّهُ أَنَّ يُوقَكُونَ ۝ أَنْخَذُوا أَخْبَارَهُمْ  
 وَرَهَبَتْهُمْ أَزْبَابُهُمْ دُونُ اللَّهِ وَالْمَسِيحَ ابْنَ  
 مَرِیْمَ وَمَا أَمْرُوا إِلَّا يَعْبُدُوا إِلَيْهَا وَاحِدًا  
 لَا إِلَهَ إِلَّا هُوَ شَهِيدُهُ عَمَّا يَشْرِكُونَ ۝

*you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.*

426. Then Allāh did send down His Sakīnah (tranquillity) on His Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

427. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful. ﴿

### The Outcome of Victory by Way of the Unseen Aid

Ibn Jurayj reported from Mujāhid that this was the first Ayah of Barā'ah in which Allāh, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger ﷺ. Allāh

﴿لَئِنْذَ نَصَرَكُمْ اللَّهُ فِي مَوَاطِنَ  
 سَخِيفَةٍ وَيَوْمَ حُنَيْنٍ إِذْ  
 أَعْجَبَنَّكُمْ كَرَمَكُمْ فَلَمْ تُقْنِ  
 عَنْكُمْ شَيْئًا وَصَافَتْ  
 عَنْكُمُ الْأَرْضُ إِنَّمَا رَجَبْتُ  
 مِمْ وَلَقْتُمْ ثَنَيْرَتَ ۝ ثُمَّ أَرَلَ  
 اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَىٰ  
 الْمُشْرِكِينَ وَأَنْزَلَ جُنُودًا لَّهُ تَرَوُهَا  
 وَعَذَابَ الظَّالِمِينَ كَفَرُوا وَذَلِكَ  
 جَرَاءُ الْكُفَّارِ ۝ ثُمَّ يَتُوبُ اللَّهُ  
 مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَكْسَبُهُ  
 وَاللَّهُ عَفُورٌ رَّجِيهُ ۝﴾

425. Truly, Allāh has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed

mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many. On the day of Ḥunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allâh ﷺ. Allâh then sent down His aid and support to His Messenger ﷺ and the believers who remained with him, so that they were aware that victory is from Allâh alone and through His aid, even if the victorious were few. Many a small group overcame a larger opposition by Allâh's leave, and Allâh is ever with those who are patient. We will explain this subject in detail below, Allâh willing.

### **The Battle of Ḥunayn**

The battle of Ḥunayn occurred after the victory of Makkah, in the month of Shawwâl of the eighth year of Hijrah. After the Prophet ﷺ conquered Makkah and things settled, most of its people embraced Islâm and he set them free. News came to the Messenger of Allâh ﷺ that the tribe of Hawâzin were gathering their forces to fight him, under the command of Mâlik bin 'Awf An-Nâdri, as well as, the entire tribe of Thaqîf, the tribes of Banu Jusham, Banu Sa'd bin Bakr, a few people of Awzâ' from Banu Hilâl and some people from Bani 'Amr bin 'Âmir and 'Awf bin 'Âmir. They brought their women, children, sheep and camels along, in addition to their armed forces and adequate supplies. The Messenger of Allâh ﷺ marched to meet them with the army that he brought to conquer Makkah, ten thousand from the Muhâjirîn, the Anshâr and various Arab tribes. Along with them came the *Tulaqâ'* numbering two thousand men. The Messenger ﷺ took them along to meet the enemy. The two armies met in Ḥunayn, a valley between Makkah and At-Tâ'if.

The battle started in the early part of the morning, when the Huwâzin forces, who were lying in ambush, descended on the valley when the Muslims entered. Muslims were suddenly struck by the ambush, the arrows descended on them and the swords struck them. The Huwâzin commander ordered them to descend and attack the Muslims as one block, and when they did that, the Muslims retreated in haste, just as Allâh described them. The Messenger of Allâh ﷺ remained firm in

his position while riding his mule, Ash-Shahbā'. He was leading his mule towards the enemy, while his uncle Al-'Abbās was holding its right-hand rope and [his cousin] Abu Sufyān bin Al-Ḥārith bin 'Abdul-Muṭṭalib was holding the left rope. They tried to hold the mule back so it would not run faster toward the enemy. Meanwhile, the Messenger of Allāh ﷺ was declaring his name aloud and saying,

إِلَيْكُمْ عَبَادَ اللَّهِ إِلَيْيَ أَنَا رَسُولُ اللَّهِ

«O servants of Allāh! Come back to me! I am the Messenger of Allāh!» He repeated these words,

أَنَا النَّبِيُّ لَا كَذِبٌ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

«I am the Prophet, not lying! I am the son of Abdul-Muṭṭalib!»

There remained between a hundred and eighty Companions with the Prophet ﷺ. These included Abu Bakr, 'Umar, Al-'Abbās, 'Ali, Al-Fadl bin 'Abbās, Abu Sufyān bin Al-Ḥārith, Ayman the son of Umm Ayman and Usāmah bin Zayd. There were many other Companions, may Allāh be pleased with them. The Prophet ﷺ commanded his uncle Al-'Abbās, whose voice was rather loud, to call at the top of his voice, "O Companions of the Samurah [tree]" referring to the Muhājirin and Anṣār who gave their pledge under the tree during the pledge of Rīḍwān, not to run away and retreat. He also called, "O Companions of Sūrat Al-Baqarah." Upon hearing that, those heralded started saying, "Here we are! Here we are!" Muslims started returning in the direction of the Messenger of Allāh ﷺ. If the camel of one of them did not obey him (as the people were rushing to the other direction in flight) he would wear his shield and descend from his camel and rush to the side of the Messenger of Allāh ﷺ on foot. When a large crowd gathered around the Messenger of Allāh ﷺ, he commanded them to fight in sincerity and took a handful of sand and threw it in the faces of the disbelievers, after supplicating to Allāh,

اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي

«O Allāh! Fulfill Your promise to me!» Then he threw that handful of sand which entered the eyes and mouth of all the disbelievers, thus distracting them from fighting, and they retreated in defeat. The Muslims pursued the enemy, killing

and capturing them. The rest of the Muslim army (returning to battle gradually) rejoined their positions and found many captured disbelieving soldiers kept tied before the Messenger of Allāh ﷺ.

In the Two *Sahīhs*, it is recorded that Shu'bah said that Abu Ishāq said that Al-Barā' bin 'Āzib said to a man who asked him, "O Abu 'Amārah! Did you run away during Ḥunayn and leave the Messenger of Allāh ﷺ?" Al-Barā' said, "But the Messenger of Allāh ﷺ did not run away. Hawāzin was a tribe proficient with their arrows. When we met them we attacked their forces and they ran away in defeat. The Muslims started to worry about collecting the spoils of war and the Hawāzin started shooting arrows at us, then the Muslims fled. I saw the Messenger of Allāh ﷺ proclaiming, – while Abu Sufyān was holding the bridle of his white mule,

«أَنَا النَّبِيُّ لَا كَذِيبٌ - أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

*«I am the Prophet, not lying, I am the son of 'Abdul-Muttalib!»<sup>[1]</sup>*

This shows the great courage on behalf of the Prophet ﷺ in the midst of confusion, when his army ran away and left him behind. Yet, the Messenger ﷺ remained on his mule, which is a slow animal, not suitable for fast battle moves or even escape. Yet, the Messenger of Allāh ﷺ was encouraging his mule to move forward towards the enemy announcing who he was, so that those among them who did not know who he was came to know him. May Allāh's peace and blessings be on the Messenger until the Day of Resurrection. This indicates the tremendous trust in Allāh and reliance upon Him, as well as, sure knowledge that He will give him victory, complete what He has sent him for and give prominence to his religion above all other religions. Allāh said,

﴿فَمَنْ أَرْزَقَ اللَّهُ بِكِتَابٍ عَلَى رَسُولِهِ﴾

*«Then Allāh did send down His Sakīnah on His Messenger»,*  
He sent down tranquillity and reassurance to His Messenger,

<sup>[1]</sup> *Fath Al-Bāri* 6:81 and *Muslim* 3:1401. Most of what is mentioned in this section may be seen in these references.

﴿وَعَلَ الْمُتَّقِينَ﴾

﴿and on the believers﴾, who remained with him,

﴿وَأَنْزَلَ جُنُدًا لَّمْ تَرَوْهَا﴾

﴿and sent down forces which you saw not,﴾ this refers to angels. Imām Abu Ja'far bin Jarīr [At-Tabārī] said that Al-Qāsim narrated to them, that Al-Hasan bin 'Arafah said that Al-Mu'tamir bin Sulaymān said from 'Awf bin Abi Jamilah Al-'Arabī who said that he heard 'Abdur-Rahmān, the freed slave of Ibn Barthan saying, "A man who participated in Hunayn with the idolators narrated to me, 'When we met the Messenger of Allāh and his Companions on the day of Hunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them, we pursued them until we ended at the rider of the white mule, the Messenger of Allāh ﷺ. At that time, men with white handsome faces intercepted us and said: 'Disgraced be the faces! Go back. So we ran away, but they followed us. That was the end for us.'"<sup>[1]</sup>

Allāh said,

﴿شَدَّ يَتُوبُ اللَّهُ مِنْ بَطْدَ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

﴿Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.﴾

Allāh forgave the rest of Huwāzin when they embraced Islām and went to the Prophet ﷺ, before he arrived at Makkah in the Ji'rānah area. This occurred twenty days after the battle of Hunayn. The Messenger ﷺ gave them the choice between taking those who were prisoner or the war spoils they lost, and they chose the former. The Prophet ﷺ released six thousand prisoners to them, but divided the war spoils between the victors, such as some of the *Tulaqā'*, so that their hearts would be inclined towards Islām. He gave each of them a hundred camels, and the same to Mālik bin 'Awf An-Naṣri whom he appointed chief of his people (Huwāzin) as he was before. Mālik bin 'Awf said a poem in which he praised the Messenger of Allāh ﷺ for his generosity and extraordinary courage.

<sup>[1]</sup> At-Tabārī 14:186.

﴿يَأَيُّهَا الَّذِينَ آتَيْنَا الشَّرِيكَاتِ بِهِنَّ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَلَيْهِمْ هَذَا وَإِنْ خَفَتْ عَيْنَهُ فَسَوْفَ يَقْبِلُكُمُ اللَّهُ مِنْ قَضِيلِهِ إِنْ شَاءَ اللَّهُ أَإِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴾٦٧ فَلَمَّا دَرَأَ الْمَسْجِدَ الْحَرَامَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَا يُؤْمِنُونَ مَا حَرَمَ اللَّهُ وَرَسُولُهُ وَلَا يُؤْمِنُونَ بِنَحْنِ أَعْلَمُ بِالْأَوْلَى مِنَ الَّذِينَ أَوْثَرُوا الْكِتَابَ حَتَّى يَقْطُلُوا أَهْرَانَهُمْ أَعْلَمُ بِهَا وَمَنْ صَنَعُوا ذَلِكَ ﴾٦٨﴾

﴿28. O you who believe! Verily, the Mushrikîn are impure. So let them not come near Al-Masjid Al-Harâm after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His bounty. Surely, Allâh is All-Knowing, All-Wise.﴾

﴿29. Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.﴾

### **Idolators are no longer allowed into Al-Masjid Al-Harâm**

Allâh commands His believing servants, who are pure in religion and person, to expel the idolators who are filthy in the religious sense, from Al-Masjid Al-Harâm. After the revelation of this Âyah, idolators were no longer allowed to go near the Masjid. This Âyah was revealed in the ninth year of Hijrah. The Messenger of Allâh ﷺ sent 'Ali in the company of Abu Bakr that year to publicize to the idolators that no *Mushrik* will be allowed to perform *Hajj* after that year, nor a naked person allowed to perform *Tawâf* around the House. Allâh completed this decree, made it a legislative ruling, as well as, a fact of reality. 'Abdur-Razzâq recorded that Jâbir bin 'Abdullâh commented on the Âyah,

﴿إِنَّ الشَّرِيكَاتِ بِهِنَّ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَلَيْهِمْ هَذَا﴾

﴿O you who believe! Verily, the Mushrikîn are impure. So let them not come near Al-Masjid Al-Harâm after this year﴾

"Unless it was a servant or one of the people of *Dhimmah*."<sup>۱۱</sup> Imâm Abu 'Amr Al-Awzâ'i said, "Umar bin 'Abdul-'Azîz wrote

<sup>۱۱</sup> 'Abdur-Razzâq 2:271.

(to his governors) to prevent Jews and Christians from entering the *Masjids* of Muslims, and he followed his order with Allāh's statement,

﴿إِنَّ الْمُشْرِكِينَ بَخْلٌ﴾

﴿Verily, the Mushrikīn are impure.﴾

'Aṭā' said, "All of the Sacred Area [the *Haram*] is considered a *Masjid*, for Allāh said,

﴿فَلَا يَقْرُبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذِهِ﴾

﴿So let them not come near Al-Masjid Al-Harām (at Makkah) after this year.﴾"

This Āyah indicates that idolators are impure and that the believers are pure. In the *Sahīh* is the following,

﴿الْمُؤْمِنُونَ لَا يَنْجُسُونَ﴾

«The believer does not become impure.»<sup>[1]</sup>

Allāh said,

﴿وَإِنْ خَفَتْ عَيْلَةً سَوْقَ بَقِيرِكُمْ اللَّهُ مِنْ فَضْلِهِ﴾

﴿and if you fear poverty, Allāh will enrich you, out of His bounty.﴾

Muhammad bin Ishāq commented, "The people said, 'Our markets will be closed, our commerce disrupted, and what we earned will vanish.' So Allāh revealed this verse,

﴿وَإِنْ خَفَتْ عَيْلَةً سَوْقَ بَقِيرِكُمْ اللَّهُ مِنْ فَضْلِهِ﴾

﴿and if you fear poverty, Allāh will enrich you, out of His bounty, from other resources,

﴿إِنْ شَاءَ﴾

﴿if He wills, until,

﴿وَمَمْ صَنَعُوكُمْ﴾

﴿...and feel themselves subdued.﴾

This Āyah means, 'this will be your compensation for the

<sup>[1]</sup> *Fath Al-Bārī* 3:150.

closed markets that you feared would result.' Therefore, Allâh compensated them for the losses they incurred because they severed ties with idolators, by the *Jizyah* they earned from the People of the Book."<sup>[1]</sup> Similar statements were reported from Ibn 'Abbâs, Mujâhid, Ikrimah, Sa'îd bin Jubayr, Qatâdah and Ad-Dâhhâk and others.<sup>[2]</sup>

Allâh said,

﴿إِنَّ اللَّهَ عَلَيْهِ فِي هُنَافِرٍ﴾

﴿Surely, Allâh is All-Knowing﴾, in what benefits you,

﴿حَكِيمٌ﴾

﴿All-Wise﴾, in His orders and prohibitions, for He is All-Perfect in His actions and statements, All-Just in His creations and decisions, Blessed and Hallowed be He. This is why Allâh compensated Muslims for their losses by the amount of *Jizyah* that they took from the people of *Dhimmah*.

### The Order to fight People of the Scriptures until They give the *Jizyah*

Allâh said,

﴿فَتَوَلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا يُتَبَّعُونَ الْآخِرَ وَلَا يُمْرِنُونَ مَا حَكَمَ اللَّهُ وَرَسُولُهُ وَلَا يُؤْمِنُونَ بِيَوْمِ الْحِقْقَةِ إِذَا أُوتُوا الْكِتَابَ حَتَّىٰ يُقْطِعُوا الْجِزِيَّةَ عَنْ يَدِهِمْ وَهُمْ صَفَّارُونَ﴾

﴿Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the *Jizyah* with willing submission, and feel themselves subdued.﴾

Therefore, when People of the Scriptures disbelieved in Muhammad ﷺ, they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allâh's Law and

<sup>[1]</sup> At-Tabari 14:197.

<sup>[2]</sup> At-Tabari 14:193-196.

religion. Had they been true believers in their religions, that faith would have directed them to believe in Muhammad ﷺ, because all Prophets gave the good news of Muhammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allāh, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets ﷺ. Hence Allāh's statement,

﴿فَقِيلُوا الَّذِينَ لَا يُقْرَئُونَ رَبَّهُ وَلَا يَأْتُونَهُ الْآخِرَةَ وَلَا يُحِسِّنُونَ مَا حَرَمَ اللَّهُ وَرَسُولُهُ وَلَا يَدْعُونَ حِلْلَةً وَلَا يَنْهَا أَنْوَارُ الْكَوَافِرَ﴾

﴿Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture,﴾

This honorable Āyah was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allāh's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allāh commanded His Messenger ﷺ to fight the People of the Scriptures, Jews and Christians, on the ninth year of Hijrah, and he prepared his army to fight the Romans and called the people to *Jihād* announcing his intent and destination. The Messenger ﷺ sent his intent to various Arab areas around Al-Madīnah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madīnah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat. The Messenger of Allāh ﷺ marched, heading towards Ash-Shām to fight the Romans until he reached Tabūk, where he set camp for about twenty days next to its water resources. He then prayed to Allāh for a decision and went back to Al-Madīnah because it was a hard year and the people were weak, as we will mention, Allāh willing.

### **Paying Jizyah is a Sign of Kufr and Disgrace**

Allāh said,

﴿حَتَّىٰ يُطْلِرُوا الْجِزْنَةَ﴾

«until they pay the Jizyah», if they do not choose to embrace Islām,

﴿عَنْ يَدِ﴾

«with willing submission», in defeat and subservience,

﴿وَمَنْ مَنِعَ﴾

«and feel themselves subdued.», disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of Dhimmah or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abu Hurayrah that the Prophet ﷺ said,

«لَا يَبْدِئُوا النِّهَادَ وَالنَّصَارَىٰ بِالسَّلَامِ، فَإِذَا لَقِيْتُمُ أَخْدَمَنَ فِي طَرِيقٍ فَاضْطُرُوهُ إِلَىٰ أَضَيْقَهُ»

«Do not initiate the Salām to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.»<sup>[11]</sup>

This is why the Leader of the faithful 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. The scholars of Ḥadīth narrated from 'Abdur-Rahmān bin Ghanm Al-Ash'ari that he said, "I recorded for 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Shām: In the Name of Allāh, Most Gracious, Most Merciful. This is a document to the servant of Allāh 'Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims. We will not

<sup>[11]</sup> Muslim 4:1707.

prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors [of our houses of worship] for the wayfarer and passerby. Those Muslims who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit [or betrayal] against Muslims. We will not teach our children the Qur'ān, publicize practices of *Shirk*, invite anyone to *Shirk* or prevent any of our fellows from embracing Islām, if they choose to do so. We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell liquor. We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets. We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices [with prayer] at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims. We will be guides for Muslims and refrain from breaching their privacy in their homes.' When I gave this document to 'Umar, he added to it, 'We will not beat any Muslim. These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our *Dhimmah* (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.'"<sup>[1]</sup>

وَقَالَتِ الْيَهُودُ عَذْرٌ أَنْتَ أَنْتَ وَقَالَتِ النَّصَارَى السَّيْرُ أَنْتَ أَنْتَ ذَلِكَ قَوْلُهُمْ  
بِأَنَّمَهْدَ يَسْتَهْنُونَ قَوْلُ الَّذِينَ كَفَرُوا مِنْ قَبْلٍ تَنَاهُهُ اللَّهُ أَنْ يُؤْنَثُوكُونَ

<sup>[1]</sup> Al-Muhaḍā, by Ibn Ḥazm 7:346

أَنْكَذُوا أَغْبَارَهُمْ وَرَبَّتْهُمْ أَزْبَابًا قَنْ دُوْبَ اللَّهِ وَالْمَسِيحَ أَنْتَ مَرِيكَ وَمَا أَمْرُكَ  
إِلَّا يَعْبُدُوا إِلَهًا وَجْدًا لَا إِلَهَ إِلَّا هُوَ شَهِيدُكُمْ عَكْنَأَ يُشْرِكُونَ ﴿٤٦﴾

﴿30. And the Jews say: "Uzayr (Ezra) is the son of Allāh," and the Christians say: "The Messiah is the son of Allāh." That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. May Allāh fight them, how they are deluded away from the truth!﴾

﴿31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He. Praise and hallowed be He above what they associate (with Him).﴾

### Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allāh the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allāh, the Exalted. As for the Jews, they claimed that Uzayr was the son of God, Allāh is free of what they attribute to Him. As for the misguidance of Christians over ʻIsā, it is obvious. This is why Allāh declared both groups to be liars,

﴿ذَلِكَ قَوْلُهُمْ بِأَفْرَمْهُمْ﴾

﴿That is their saying with their mouths﴾, but they have no proof that supports their claim, other than lies and fabrications,

﴿بَشَهِرُت﴾

﴿resembling﴾, imitating,

﴿قَوْلُ الَّذِينَ كَفَرُوا مِنْ قَبْلِ﴾

﴿the saying of those who disbelieved aforetime.﴾

They imitate the previous nations who fell into misguidance just as Jews and Christians did,

﴿فَنَذَلَلُهُمُ اللَّهُ﴾

﴿may Allāh fight them﴾, Ibn ‘Abbās said, "May Allāh curse them."

﴿أَفَ يُوقِنُونَ﴾

«*how they are deluded away from the truth!»* how they deviate from truth, when it is apparent, exchanging it for misguidance. Allāh said next,

﴿أَنْحَذُوا أَجْبَارَهُمْ وَرَهْبَنَتِهِمْ أَرْبَابًا مِنْ دُوبِ اللَّهِ وَالْمَسِيحِ ابْنِ مَرْيَمَ﴾

«*They took their rabbis and their monks to be their lords besides Allāh, and the Messiah, son of Maryam»* [9:31].

Imām Ahmād, At-Tirmidhi and Ibn Jarīr At-Tabārī recorded a Ḥadīth via several chains of narration, from ‘Adī bin Ḥātim, may Allāh be pleased with him, who became Christian during the time of Jāhiliyyah. When the call of the Messenger of Allāh ﷺ reached his area, ‘Adī ran away to Ash-Shām, and his sister and several of his people were captured. The Messenger of Allāh ﷺ freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allāh ﷺ. ‘Adī, who was one of the chiefs of his people (the tribe of Tai‘) and whose father, Ḥātim At-Tā‘i, was known for his generosity, went to Al-Madīnah. When the people announced his arrival, ‘Adī went to the Messenger of Allāh ﷺ wearing a silver cross around his neck. The Messenger of Allāh ﷺ recited this Āyah;

﴿أَنْحَذُوا أَجْبَارَهُمْ وَرَهْبَنَتِهِمْ أَرْبَابًا مِنْ دُوبِ اللَّهِ﴾

«*They took their rabbis and their monks to be their lords besides Allāh».*

‘Adī commented, “I said, ‘They did not worship them.’” The Prophet ﷺ said,

﴿بَلَى إِنَّهُمْ حَرَمُوا عَلَيْهِمُ الْخَلَالَ وَأَخْلَوْا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِنَّهُمْ﴾

“Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.”

The Messenger of Allāh ﷺ said to ‘Adī,

﴿يَا عَدِيٌّ مَا تَقُولُ؟ أَبِيرْكَ أَنْ يَقُولَ: إِنَّهُ أَكْبَرُ؟ فَهَلْ تَعْلَمُ شَيْئًا أَكْبَرَ مِنْ اللَّهِ؟ مَا يَبْرُكُ؟ أَبِيرْكَ أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ؟ فَهَلْ تَعْلَمُ مِنْ إِلَهٍ إِلَّا اللَّهُ؟﴾

«O 'Adi what do you say? Did you run away (to Ash-Shâm) so that 'Allâhu Akbar' (Allâh is the Great) is not pronounced? Do you know of anything greater than Allâh? What made you run away? Did you run away so that 'Lâ ilâha illâ Allâh' is not pronounced? Do you know of any deity worthy of worship except Allâh?»

The Messenger ﷺ invited 'Adi to embrace Islâm, and he embraced Islâm and pronounced the Testimony of Truth. The face of the Messenger of Allâh ﷺ beamed with pleasure and he said to 'Adi,

«إِنَّ الْيَهُودَ مَنْفَضُوبٌ عَلَيْهِمْ وَالنَّصَارَىٰ ضَالُّونَ»

«Verily, the Jews have earned the anger (of Allâh) and the Christians are misguided.»<sup>[1]</sup>

Hudhayfah bin Al-Yamân, 'Abdullâh bin 'Abbâs and several others said about the explanation of,

«أَنْكَذُوا أَنْبَارَهُمْ وَرَبِّيَّتْهُمْ أَنْبَابًا تِنْ دُوْبَتْ أَنَّهُ»

«They took their rabbis and their monks to be their lords besides Allâh...»

that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them.<sup>[2]</sup> This is why Allâh said,

«هُرَبَا أُسْرَارًا إِلَّا لِتَبَدَّلُوا إِنَّهَا وَحْدَةٌ»

«while they were commanded to worship none but One God»,

Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

«لَا إِلَهَ إِلَّا هُوَ مُبْنَىٰ عَلَىٰ يُشْرِكِينَ»

«None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).»

Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of

<sup>[1]</sup> Ahmad 4:378, Tuhfat Al-Ahwadhi 8:492 and At-Tabari 14:210.

<sup>[2]</sup> At-Tabari 14:212.

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يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ يَأْتِيهِمْ وَيَأْبَى إِلَّا أَن يُشَعِّرُوهُمْ وَلَوْكَرَةُ الْكُفَّارُونَ ۝ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِتُظَهَّرَ، عَلَى الَّذِينَ كَفَرُوا، وَلَوْكَرَةُ الْمُشْرِكُونَ ۝ يَأْبَاهَا الَّذِينَ أَمْسَأُوا إِنْ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرَّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصْدُونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْرِزُونَ الْدَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرُهُمْ بِعَذَابٍ أَلِيمٍ ۝ يَوْمَ يَحْسَمُ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتَكُونُ بِهَا جَاهَاهُهُمْ وَجُحُودُهُمْ وَظَهُورُهُمْ هَذَا مَا كَتَبْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْرِزُونَ ۝ إِنَّ عَدَدَ الشَّهُورِ عِنْدَ اللَّهِ أَثْنَا عَشَرَ شَهْرًا فَكَتَبَ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَزْبَعَهُ حِرْمَ ذَلِكَ الَّذِينَ أَقْرَبُمْ فَلَا تَنْظِمُوا فَيَهُنَّ أَنفُسُكُمْ وَقَاتَلُوا الْمُشْرِكِينَ كَافَةً كَمَا يَقْتَلُونَكُمْ كَافَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝

idolators hate (it).»

### People of the Scriptures try to extinguish the Light of Islam

Allāh says, the disbelieving idolators and People of the Scriptures want to,

﴿أَن يُطْفِئُوا نُورَ اللَّهِ﴾

«extinguish the Light of Allāh». They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allāh ﷺ was sent with. Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light of what the

worship except Him.

﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ يَأْتِيهِمْ وَلَا يُنْفِقُونَهُ وَيَأْبَى إِلَّا أَن يُشَعِّرُهُمْ وَلَوْكَرَةُ الْكُفَّارُونَ ۝ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِتُظَهَّرَ، عَلَى الَّذِينَ كَفَرُوا، وَلَوْكَرَةُ الْمُشْرِكُونَ ۝ يَأْبَاهَا الَّذِينَ أَمْسَأُوا إِنْ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرَّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصْدُونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْرِزُونَ الْدَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرُهُمْ بِعَذَابٍ أَلِيمٍ ۝ يَوْمَ يَحْسَمُ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتَكُونُ بِهَا جَاهَاهُهُمْ وَجُحُودُهُمْ وَظَهُورُهُمْ هَذَا مَا كَتَبْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْرِزُونَ ۝ إِنَّ عَدَدَ الشَّهُورِ عِنْدَ اللَّهِ أَثْنَا عَشَرَ شَهْرًا فَكَتَبَ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَزْبَعَهُ حِرْمَ ذَلِكَ الَّذِينَ أَقْرَبُمْ فَلَا تَنْظِمُوا فَيَهُنَّ أَنفُسُكُمْ وَقَاتَلُوا الْمُشْرِكِينَ كَافَةً كَمَا يَقْتَلُونَكُمْ كَافَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝﴾

¶ 32. They want to extinguish Allāh's Light with their mouths, but Allāh will not allow except that His Light should be perfected even though the disbelievers hate (it).»

¶ 33. It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions even though the

Messenger ﷺ was sent with will certainly shine and spread. Allâh replied to the idolators' desire and hope,

﴿وَرَبِّكَ أَنَّمَا يُشَدُّ دُرْدُونَ كَيْفَيَةَ الْكَافِرِينَ﴾

﴿but Allâh will not allow except that His Light should be perfected even though the disbelievers (Kâfirûn) hate (it)﴾ [9:32].

[Linguistically] a *Kâfir* is the person who covers something. For instance, night is called *Kâfiran* [covering] because it covers things [with darkness]. The farmer is called *Kâfiran*, because he covers seeds in the ground. Allâh said in an Âyah,

﴿أَغْبَى الْكَافَّارَ بَانَةً﴾

﴿thereof the growth is pleasing to the [Kuffâr] tillers﴾[57:20].

### **Islâm is the Religion That will dominate over all Other Religions**

Allâh said next,

﴿هُوَ الَّذِي أَنْزَلَ رَسُولَهُ بِالنُّهُدِيِّ وَدِينِ الْحَقِّ﴾

﴿It is He Who has sent His Messenger with guidance and the religion of truth.﴾

'Guidance' refers to the true narrations, beneficial faith and true religion that the Messenger ﷺ came with. 'religion of truth' refers to the righteous, legal deeds that bring about benefit in this life and the Hereafter.

﴿لِيُظْهِرَ عَلَى الْأَنْبِيَاءِ كُلِّهِمْ﴾

﴿to make it (Islâm) superior over all religions﴾ It is recorded in the *Sahîh* that the Messenger of Allâh ﷺ said,

«إِنَّ اللَّهَ زَوَّى لِي الْأَرْضَ مَشَارِقَهَا وَمَغارِبَهَا، وَسَيَلَّعُ مُلْكُ أَنْتِي تَمَّا زُوَّيَ لِي مِنْهَا»

«Allâh made the eastern and western parts of the earth draw near for me [to see], and the rule of my Ummah will extend as far as I saw.»<sup>[1]</sup>

Imâm Ahmad recorded from Tamîm Ad-Dâri that he said, "I heard the Messenger of Allâh saying,

[1] Muslim 4:2215.

﴿لَيَلْعَنَنَّ هَذَا الْأُمُرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَنْرُكُ اللَّهُ يَسِّرٌ مَدْرِ وَلَا وَبَرٌ إِلَّا أَذْخَلَهُ هَذَا الدِّينُ، يُبَرِّ عَرِيزًا وَيُنْدِلُ ذَلِيلًا، عِزًّا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامُ وَذُلًّا يُذْلِلُ اللَّهُ بِهِ الْكُفَرُ﴾

«This matter (Islām) will keep spreading as far as the night and day reach, until Allāh will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islām). Might with which Allāh elevates Islām (and its people) and disgrace with which Allāh humiliates disbelief (and its people).»

Tamīm Ad-Dāri [who was a Christian before Islām] used to say, "I have come to know the meaning of this *Hadīth* in my own people. Those who became Muslims among them acquired goodness, honor and might. Disgrace, humiliation and *Jizyah* befell those who remained disbelievers."<sup>[11]</sup>

﴿بِأَيْمَانِ الَّذِينَ مَأْسَوْا إِنَّ كَثِيرًا مِنْ الْأَجْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْأَسْطِيلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْرِزُونَ اللَّهُبَ وَالْفَحْشَةَ وَلَا يُنْقُشُونَهَا فِي سَبِيلِ اللَّهِ فَيَتَرَهُمْ يَعْكَابُ الْيَسْرِيَّةِ يَوْمَ تَحْسَنُ عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَتَكُونُ بِهَا جَاهَدُهُمْ وَجُجُورُهُمْ وَظَهُورُهُمْ هَذَا مَا كَرَّتُمْ لِأَنْفُسِكُمْ فَذَلِقُوا مَا كُنْتُمْ تَكْرِزُونَ﴾

﴿34. O you who believe! Verily, there are many of the Ahbār (rabbis) and the Ruhbān (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh. And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.﴾

﴿35. On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."﴾

### Warning against Corrupt Scholars and Misguided Worshippers

As-Suddi said that the Ahbār are Jewish rabbis, while the

<sup>[11]</sup> Ahmad 4:103.

Ruhbān are Christian monks.<sup>[1]</sup> This statement is true, for Ahbār are Jewish rabbis, just as Allāh said,

﴿لَوْلَا يَهُنُّمُ الْرَّبِيعُونَ وَالْأَخْجَادُ عَنْ قَوْلِهِ أَلَاذُ دَائِمُهُ أَشَحَّ﴾

«Why do not the Ahbār (rabbis) and the religious learned men forbid them from uttering sinful words and eating unlawful things.» [5:63]

The Ruhbān are Christian monks or worshippers, while the 'Qissīsūn' are their scholars. Allāh said in another Āyah,

﴿فَذَلِكَ بِأَنَّ مِنْهُمْ فَتَّيَّبُكَ وَرُجُبَاتُهُ﴾

«This is because among them, there are Qissīsūn and Ruhbān...» [5:82].

This Āyah warns against corrupt scholars and misguided worshippers. Sufyān bin Uyaynah said, "Those among our scholars who become corrupt are similar to the Jews, while those among our worshippers who become misguided are like Christians." An authentic Ḥadīth declares,

﴿أَتَرَبَّكُنْ شُرُّ مِنْ كَانَ قَبْلَكُمْ حَذَرَ الْفُلُوْنَ بِالْقُدُّسِ﴾

«You will follow the ways of those who were before you, step by step.»

They asked, "Jews and Christians?" He ﷺ said,

﴿فَمَنْ؟﴾

«Who else?» In another narration, they asked, "Persia and Rome?" He said,

﴿فَمَنِ النَّاسُ إِلَّا مُؤْلَوْلُ؟﴾

«And who else if it was not them?»<sup>[2]</sup>

These texts warn against imitating them in action and statement, for they, as Allāh stated,

﴿إِنَّمَا كُوْنُ أَمْوَالَ النَّاسِ بِالْكِطَلِ وَرَصِّدُوكَ عَنْ سَبِيلِ اللَّهِ﴾

«devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh.»

[1] At-Tabari 14:216.

[2] Ash-Shari'ah p. 18.

They sell the religion in return for worldly gains, using their positions and status among people to illegally devour their property. For instance, the Jews were respected by the people of *Jāhiliyyah* and collected gifts, taxes and presents from them. When Allāh sent His Messenger ﷺ, the Jews persisted in their misguidance, disbelief and rebellion, hoping to keep their status and position. However, Allāh extinguished all this and took it away from them with the light of Prophethood and instead gave them disgrace and degradation, and they incurred the anger of Allāh, the Exalted.

Allāh said next,

﴿وَرِصَدُوكُمْ عَنْ سَبِيلِ أَنْوَهٍ﴾

*«and hinder (them) from the way of Allāh.»*

Therefore, they illegally devour people's property and hinder them from following the truth. They also confuse truth with falsehood and pretend before their ignorant followers that they call to righteousness. The true reality is that they call to the Fire and will not find any helpers on the Day of Resurrection.

### Torment of Those Who hoard Gold and Silver

Allāh said,

﴿وَالَّذِينَ يَكْرِهُونَ الظَّهَبَ وَالْأَسْفَدَ وَلَا يُقْنَطُونَ فِي سَبِيلِ أَنْوَهٍ فَتَرَهُمْ بِعَذَابٍ أَلِيمٍ﴾

*«And those who hoard [Kanz] gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.» [9:34].*

This is the third category of leaders, for people rely on their scholars, worshippers and the wealthy among them. When these categories of people become corrupt, the society in general becomes corrupt. Ibn Al-Mubārak once said, "What corrupted the religion, except kings and wicked *Ahbār* and *Ruhbān*." As for *Kanz*, it refers to the wealth on which *Zakāh* has not been paid, according to Mālik, who narrated this from 'Abdullāh bin Dīnār from Ibn 'Umar.<sup>[11]</sup> Al-Bukhāri recorded that Az-Zuhri said that Khālid bin Aslam said that 'Abdullāh

<sup>[11]</sup> *Al-Muwatta*, 1:256.

bin 'Umar said, "This was before Zakāh was ordained. When Zakāh was ordained, Allāh made it a cleanser for wealth."<sup>[1]</sup> Umar bin 'Abdul-'Azīz and 'Irāk bin Mālik said that this Āyah was abrogated by Allāh's statement,

﴿خُذْ مِنْ أَوْطَانِهِمْ مَذَرَّةً﴾

﴿Take Ṣadaqah (alms) from their wealth﴾

There are many ḥadīths that admonish hoarding gold and silver. We will mention here some of these ḥadīths.

'Abdur-Razzāq recorded a ḥadīth from 'Ali about Allāh's statement,

﴿وَالَّذِينَ يَكْرِهُونَ الْأَذْهَبَ وَالْفِضَّةَ﴾

﴿And those who hoard up gold and silver...﴾

'Ali said that the Prophet ﷺ said,

«بَيْ بَلَلَدَّبِ بَيْ بَلَلَفَضَّةِ»

«Woe to gold! Woe to silver.»

He repeated this statement thrice, and this ḥadīth was hard on the Companions of the Messenger of Allāh ﷺ, who said, "What type of wealth should we use?" 'Umar said, "I will find out for you," and he asked, "O Allāh's Messenger! Your statement was hard for your Companions. They asked, 'What wealth should we use?'" The Prophet ﷺ answered,

«لِسَانًا ذَاهِرًا وَقُلْبًا شَابِرًا وَزَوْجَةً ثَعِينَ أَخْدَمْتُمْ عَلَى دِينِهِ»

«A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion.»<sup>[2]</sup>

Allāh's statement,

﴿يَوْمَ يُحْمَنَ عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَتَكُوْنُ بِهَا جَاهَمَّمَ وَجْوَاهِّمَ رَظْهُورُهُمْ هَذَا مَا كُنْتُمْ لَأَنْشِكُنْ مَذْوِقُوا مَا كُنْتُمْ تَكْرِهُونَ﴾

﴿كَيْفَ لَمْ يَرَوْهُمْ مَذْوِقُوا مَا كُنْتُمْ تَكْرِهُونَ﴾

﴿On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) 'This is the treasure

<sup>[1]</sup> *Fatḥ Al-Bārī* 8:175.

<sup>[2]</sup> 'Abdur-Razzāq 2:263. There is a ḥadīth recorded by At-Tirmidhi no. 3094, and others with similar meaning.

*which you hoarded for yourselves. Now taste of what you used to hoard.”* ﴿

These words will be said to them as a way of admonishing, criticizing and mocking them. Allāh also said;

﴿لَمْ يُبْرِأْ فَوْقَ رَأْيِهِ مِنْ عَذَابِ الْحَسِيرِ إِذْ أَنْتَ أَنْتَ الْعَظِيزُ الْكَرِيمُ﴾

﴿Then pour over his head the torment of boiling water. “Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!”﴾ [44:48-49].

There is a saying that goes, “He who covets a thing and prefers it to Allāh’s obedience, will be punished with it.” Because hoarding money was better to these people than Allāh’s pleasure, they were punished with it. For instance, Abu Lahab, may Allāh curse him, was especially active in defying the Messenger of Allāh ﷺ, and his wife was helping him in this regard. Therefore, on the Day of Resurrection, she will help in punishing him, for there will be a twisted rope of palm fiber on her neck. She will be gathering wood from the Fire and throwing it on him so that his torment is made harder by the hand of someone whom he used to care for in this life. Likewise, money was precious to those who hoarded it in this life. Therefore, money will produce the worst harm for them in the Hereafter, when it will be heated in the Fire of *Jahannam*, whose heat is quite sufficient, and their forehead, sides and back will be branded with it.

Imām Abu Ja‘far Ibn Jarīr recorded that Thawbān said that the Messenger of Allāh ﷺ used to declare,

«مَنْ تَرَكَ بَعْدَهُ كَنْزًا مُنْلَى لَهُ يَوْمَ الْحِيَاةِ شُجَاعًا أَفْرَغَ لَهُ زَبِيتَانِ يَتَّهِمُهُ وَيَقُولُ: رَبِّكَ  
نَّا أَنْتَ؟ فَيَقُولُ: أَنَا كَنْزُكَ الَّذِي تَرَكْتَهُ بَعْدَكَ وَلَا يَرَأُلُ يَتَّهِمُهُ حَتَّى يُلْقِمَهُ يَدَهُ  
فَيُنْصَمِّهَا ثُمَّ يَتَّهِمُهَا سَائِرُ جَهَنَّمِ»

“Whoever leaves a treasure behind (on which he did not pay the Zakāh), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, ‘Woe to you! Who are you?’ The snake will say, ‘I am your treasure that you left behind,’ and will keep following him until the man gives it his hand; the snake will devour it and then

*devour his whole body.*

Ibn Hibbân also collected this *Hadîth* in his *Şâhîh*. Part of this *Hadîth* was also collected in the Two *Şâhîhs* from Abu Hurayrah.<sup>[1]</sup> In his *Şâhîh*, Muslim recorded from Abu Hurayrah that the Messenger of Allâh ﷺ said,

هَا مِنْ رَجُلٍ لَا يُؤْدِي زَكَاةً مَالِهِ إِلَّا جُعْلَ لَهُ يَوْمَ الْقِيَامَةِ صَفَانِيْجُ مِنْ نَارٍ، فَبَكُورَى  
بِهَا جَبَّةُ وَجْهِهِ وَظَهِيرَةُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةً، حَتَّى يُقْضَى بَيْنَ  
الْعِيَادَةِ ثُمَّ يُرَى سَيْلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ

*«Every man who does not pay the Zakâh due on his money, then on the Day of Resurrection, his side, forehead and back will be branded with rods made of fire on a Day the length of which is fifty thousand years, until when the servants will be judged; that man will be shown his destination, either to Paradise or the Fire.»*<sup>[2]</sup>

In the *Tafsîr* of this Âyah, Al-Bukhâri recorded that Zayd bin Wahb said, "I passed by Abu Dharr in the area of Rabadhabh and asked him, 'What made you reside in this area?' He said, 'We were in Ash-Shâm when I recited this Âyah,

﴿وَالَّذِينَ يَكْنِزُونَ الْأَذْهَابَ وَالْأَيْضَنَةَ وَلَا يُنْفِقُوهُنَّا فِي سَبِيلِ اللَّهِ فَتَبَرَّزُ هُمْ بِعَذَابٍ أَلِيمٍ﴾

*«And those who hoard up gold and silver and spend them not in the way of Allâh, announce unto them a painful torment.»*

Mu'âwiyyah said, 'This Âyah is not about us, it is only about the People of the Book.' So I (Abu Dharr) said, 'Rather, it is about us and them.'<sup>[3]</sup>

﴿إِنَّ عَدَّةَ الشَّهْرِ عِنْدَ اللَّهِ أَطْنَاهُ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ  
وَالْأَرْضَ مِنْهَا أَبْيَضَهُ حِرَمٌ ذَلِكَ الَّذِينَ الْقِيمُ نَلَّا نَظَلُّمُوا فِيهِنَّ أَنْسَكُمْ وَقَبَّلُوا  
الشَّرِكَةَ كُلَّهُ يُقْبَلُونَكُمْ كُلَّهُ وَأَغْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

*¶36. Verily, the number of months with Allâh is twelve months*

[1] At-Tabâri 6:363, Ibn Hibbân: 803, Ibn Khuzaymah: 2255 and Al-Bukhâri: 4659.

[2] Muslim 2:682.

[3] Fath Al-Bâri 8:173.

(in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are sacred. That is the right religion, so wrong not yourselves therein, and fight against the Mushrikīn idolaters collectively as they fight against you collectively. But know that Allāh is with those who have Taqwā.»

### The Year consists of Twelve Months

Imām Ahmad recorded that Abu Bakrah said that the Prophet ﷺ said in a speech during his Hajj,

﴿أَلَا إِنَّ الرَّوْمَانَ قَدْ اسْتَدَارَ كُبِيْتِيْ بَوْمَ خَلْقَ اللَّهِ السَّمَوَاتِ وَالْأَرْضِ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةُ حُرُمٌ، ثَلَاثَةُ مُتَّرَبَاتٍ: ذُو الْقَعْدَةِ وَذُو الْجِعَاجَةِ وَالْمُحَرَّمُ وَرَجَبٌ مُضَرِّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ﴾ ثُمَّ قَالَ: «أَيُّ يَوْمٍ هَذَا؟» قَلَّا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ قَالَ: «أَلَيْسَ يَوْمُ النَّحْرِ؟» قَلَّا: بَلِّي ثُمَّ قَالَ: «أَيُّ شَهْرٍ هَذَا؟» قَلَّا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ قَالَ: «أَلَيْسَ ذَا الْجِعَاجَةِ؟» قَلَّا: بَلِّي، ثُمَّ قَالَ: «أَيُّ بَلَدٍ هَذَا؟» قَلَّا: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ قَالَ: «أَلَيْسَ الْبَلْدَةُ؟» قَلَّا: بَلِّي،

«The division of time has turned to its original form which was current when Allāh created the heavens and the earth. The year is of twelve months, out of which four months are sacred: Three are in succession Dhūl-Qa'dah, Dhūl-Hijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumādā (Ath-Thaniyah) and Sha'bān.” The Prophet then asked, “What is the day today?” We said, “Allāh and His Messenger know better. He kept quiet until we thought that he might give that day another name. He said “Isn't it the day of Nahr?” We replied, “Yes.” He further asked, “Which month is this?” We again said, “Allāh and His Messenger know better,” and he kept quiet and made us think that he might give it another name. Then he said, “Isn't it the month of Dhūl-Hijjah?” We replied, “Yes.” He asked, “What town is this?” We said, “Allāh and His Messenger know better,” and he kept quiet until we thought that he might change its name. He asked, “Isn't

this the (Sacred) Town?» We said, "Yes." He said,

«فَإِنْ دِمَاءُكُمْ وَأَمْوَالُكُمْ - وَأَخْيَبَتُهُمْ قَالَ - وَأَغْرِيَاصُكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةٍ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، فِي بَلْدَكُمْ هَذَا. وَسَتُقْرَنُ رَبِّكُمْ فَيَسَّالُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا لَا تَرْجِعُوا بَعْدِي ضُلْلًا يَضْرِبُ بِغُضْنُكُمْ رِقَابَ بَنِيَّنِي أَلَا مَلَ بَلْغَتْ؟ أَلَا لَيُنْلِي الشَّاهِدُ مِنْكُمُ الْفَاقِبَ فَلَعْلَ مَنْ يَلْعَلُهُ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ»

«Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will question you about your actions. Behold! Do not revert to misguidance after me by striking the necks of one another. Have I conveyed? It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than some who are present.»<sup>[1]</sup>

Al-Bukhâri and Muslim collected this *Hadîth*.<sup>[2]</sup>

In a small book collected by Shaykh 'Alam ad-Dîn As-Sakhâwi, entitled, *Al-Mashhûr fi Asmâ' Al-Ayâm wash-Shuhûr*, he mentioned that Muḥarram is so named because it is a sacred month. To me, it was so named to emphasize its sacredness. This is because the Arabs would switch it around. One year they would say it was a sacred month, the following year they would say that it was not. The author said, "...and Ṣafar is so named because they used to leave their homes during that month for fighting and traveling. When saying 'Ṣafir' a place, it means to leave it... Rabi' Al-Awwal is called that because they used to do *Irtibâ'* in it, that is to maintain one's property... and Rabi' Al-Ākhir, was so named for the same reasons. Jumâda is called that because the water would dry up (*Jamûd*) then....They say Jumâda Al-Uwlâ and Al-Awwal, or Jumâda Al-Ākhar or Al-Ākhirah. Rajab comes from *Tarjîb*, meaning to honor. Sha'bân because the tribes would separate and return to their homes. Ramadân was so named because of the severity of the *Ramdâ'* - that is - the heat, and they say that the branch *Ramadat* when it is thirsty...And the

<sup>[1]</sup> Ahmad 5:37.

<sup>[2]</sup> *Fath Al-Bâri* 8:175, 6:338 and 10:10 and Muslim 3:1305.

saying that it is a Name of Allāh is a mistake, for there is no proof or support for that..."

### The Sacred Months

Allāh said,

﴿مِنْهَا أَرْبَعَةُ حُرُمَاتٍ﴾

«of them four are sacred». The Arabs used to consider these months sacred during the time of Jāhiliyyah, except for a group of them called Al-Basl, who held eight months of the year to be sacred as way of exaggeration in religion. The Prophet ﷺ said,

﴿ثَلَاثَةُ مُتَوَالَاتٍ: ذُرُ القَعْدَةَ وَذُرُ الْحِجَّةَ وَالْمُحَرَّمُ وَرَجُبٌ مُضَرَّ الَّذِي يَئِنَ جُنَادِي وَشَعْبَانٌ﴾

«Three are in succession; Dhūl-Qa'dah, Dhūl-Hijjah and Muḥarram, and (the fourth is) Rajab [of (the tribe of) Mudar which comes between Jumāda (Ath-Thāni) and Sha'bān].

The Prophet ﷺ said "Rajab of Mudar" to attest to the custom of Mudar, in saying that Rajab is the month that is between Jumāda and Sha'bān, not as the tribe of Rabī'ah thought, that it is between Sha'bān and Shawwāl, which is Ramadān in the present calendar. The four Sacred Months were made four, three in succession and one alone, so that the *Hajj* and 'Umrah are performed with ease. Dhūl-Qa'dah, the month before the *Hajj* month, was made sacred because they refrained from fighting during that month. Dhūl-Hijjah, the next month, was made sacred because it is the month of *Hajj*, during which they performed *Hajj* rituals. Muḥarram, which comes next, was made sacred so that they are able to go back to their areas in safety [after performing *Hajj*]. Rajab, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform 'Umrah and visit the House and then go back to their areas safely.

Allāh said next,

﴿ذَلِكَ الَّذِي أَنْتُمْ﴾

«That is the right religion», that is the Straight Law, requiring implementing Allāh's order concerning the months that He made sacred and their true count as it was originally written by

Allāh. Allāh said,

﴿فَلَا تُنْظِلُوا فِيهِنَّ أَشَكْرَمَ﴾

﴿so wrong not yourselves therein﴾ during these Sacred Months, for sin in them is worse than sin in other months. Likewise, sins in the Sacred City are written multiplied,

﴿وَمَنْ يُرِيدُ فِيهِ بِالْعَاصِمَةِ بُطْلَنَهُ ثُدْنَهُ مِنْ عَذَابِ أَبِيرٍ﴾

﴿...and whoever inclines to evil actions therein (in Makkah) or to do wrong, him We shall cause to taste from a painful torment﴾ [22:25].

Similarly, sin in general is worse during the Sacred Months 'Ali bin Abi Ṭalhah narrated that Ibn 'Abbās said,

Allāh's statement,

﴿إِنَّ عَدَّةَ الْأَشْهُرِ عَنْدَ اللَّهِ﴾

﴿Verily, the number of months with Allāh...﴾, is connected to

﴿فَلَا تُنْظِلُوا فِيهِنَّ أَشَكْرَمَ﴾

﴿so wrong not yourselves therein﴾, "In all (twelve) months. Allāh then chose four out of these months and made them sacred, emphasizing their sanctity, making sinning in them greater, in addition to, multiplying rewards of righteous deeds during them."<sup>[1]</sup> Qatādah said about Allāh's statement,

﴿فَلَا تُنْظِلُوا فِيهِنَّ أَشَكْرَمَ﴾

﴿so wrong not yourselves therein﴾, "Injustice during the Sacred Months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allāh makes things graver than others as He will." He also said, "Allāh has chosen some of His creation above others. He chose Messengers from angels and from men. He also chose His Speech above all speech, the *Masājid* above other areas of the earth, Ramadān and the Sacred Months above all months, Friday above the other days and *Laylatul-Qadr* (The Night of Decree) above all nights. Therefore, sanctify what Allāh has sanctified, for doing so is the practice of people of understanding and comprehension."

<sup>[1]</sup> At-Tabari 14:238.

## Fighting in the Sacred Months

Allāh said,

﴿وَقَاتِلُوا الْمُشْرِكِينَ كُلَّهُمْ﴾

﴿and fight against the idolators collectively﴾, all of you,

﴿كُلُّهُمْ بَعْدِ إِذْنِكُمْ﴾

﴿as they fight against you collectively.﴾, all of them,

﴿وَإِنْتُمْ أَنَّ اللَّهَ مَعَ الظَّاهِرِينَ﴾

﴿But know that Allāh is with those who have Taqwā﴾, and know that initiating battle during the Sacred Months is forbidden. Allāh said in other Āyāt,

﴿يَا أَيُّهَا الَّذِينَ مَأْمُونُوا لَا تُخْلِلُوا شَعْبَدَ اللَّهِ وَلَا أَنْتُمْ لِلْمُرَاجِعُ﴾

﴿O you who believe! Violate not the sanctity of the symbols of Allāh, nor of the sacred month.﴾ [5:2],

﴿أَنْتُمْ لِلرَّزْمِ بِالنَّهْرِ لِلرَّازِمِ وَالْمُرْتَبَتِ فَصَاحِبُونَ فَمَنْ أَعْنَدَنِي عَلَيْكُمْ فَأَعْنَدُهُمْ عَلَيْهِ يُبَيِّنُ مَا أَعْنَدَنِي عَلَيْكُمْ﴾

﴿The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qisāṣ). Then whoever transgresses the prohibition against you, you transgress likewise against him﴾ [2:194], and,

﴿فَإِذَا أَسْلَحْتُمُ الْأَنْتَهِرَ لِلرَّزْمِ فَاقْتُلُوا الْمُشْرِكِينَ﴾

﴿Then when the Sacred Months have passed, kill the idolators...﴾ [9:5].

As for Allāh's statement,

﴿وَقَاتِلُوا الْمُشْرِكِينَ كُلَّهُمْ كُلَّهُمْ بَعْدِ إِذْنِكُمْ﴾

﴿And fight against the idolators collectively as they fight against you collectively﴾,

it includes permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate hostilities therein. Allāh said in other Āyāt,

﴿أَنْتُمْ لِلرَّزْمِ بِالنَّهْرِ لِلرَّازِمِ وَالْمُرْتَبَتِ فَصَاحِبُونَ﴾

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إِنَّمَا الظَّيْقَنُ زِيَادَةً فِي الْكُفَّارِ يُضَلُّهُمْ بِهِ الَّذِينَ كَفَرُوا  
يُجْلِوْنَهُ عَامًا وَيُحْرِمُونَهُ عَامًا لِيُوَاطِّعُوا عِدَّةً مَا حَرَمَ اللَّهُ  
فَيُحْلُوْنَهُ أَمَّا حَرَمَ اللَّهُ زَيْنُ لَهُمْ سُوءٌ أَغْنَمَهُمْ وَاللَّهُ  
لَا يَهْدِي الْقَوْمَ الْكُفَّارِ يَتَأْبِيَهَا الَّذِينَ  
أَسْنَوْا مَا الْكُفَّارَ أَقْلَلَ لَكُمْ وَانْفَرُوا فِي سَبِيلِ اللَّهِ أَنْ قَاتَلُوكُمْ  
إِلَى الْأَرْضِ أَرْضِيْمَ بِالْحَيَاةِ الدُّنْيَا مِنْ الْآخِرَةِ  
فَمَامَنَعَ الْحَيَاةَ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلَلَ ﴿٢٧﴾  
إِلَّا تَنْفِرُوا يَعْدُكُمْ عَذَابًا أَلِيمًا وَيَسْتَدِيلُ قَوْمًا  
عِنْكُمْ وَلَا تَنْصُرُوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَ  
قَدِيرٌ ﴿٢٨﴾ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَ اللَّهُ إِذَا خَرَجَهُ  
الَّذِينَ كَفَرُوا ثَانِيَّا إِذْ هُمَافِ الْفَارِإِذْ  
يَقُولُ لِصَاحِبِهِ لَا تَخْرُنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ  
اللَّهُ سَكِينَةً عَلَيْهِ وَأَيْدِيهِ بِجُنُودِهِ تَرَوُهَا  
وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا سُقْلَةً  
وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٩﴾

﴿The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qisâs)﴾ [2:194], and,

﴿وَلَا تَنْتَلِعُمْ عَنِ الْمَسْجِدِ الْحَرَامِ  
حَتَّى يَقْتَلُوكُمْ فِيْهِ فَإِنْ قَتَلْتُمْ  
فَاقْتُلُوهُمْ﴾

﴿And fight not with them at Al-Masjid Al-Harâm, unless they (first) fight you there. But if they attack you, then kill them.﴾ [2:191].

As for the Messenger of Allâh ﷺ laying siege to At-Tâ'if until the Sacred Month started, it was a continuation of the battle against Hawâzin and their

allies from Thaqif. They started the fighting and gathered their men for the purpose of conducting war. The Messenger of Allâh ﷺ marched to meet them and when they took refuge in At-Tâ'if, the Prophet ﷺ laid siege to them so that they descend from their forts, but they inflicted casualties on Muslims. The siege continued for about forty days, during which a Sacred Month began, and the siege continued for several days in that month. The Messenger ﷺ broke the siege and went back (to Makkah). So fighting that carries over into it [the Sacred Month] is not the same as initiating warfare during it, Allâh knows best.

﴿إِنَّمَا الظَّيْقَنُ زِيَادَةً فِي الْكُفَّارِ يُضَلُّهُمْ عَانِيَةً وَيُحْرِمُونَهُ عَانِيَةً  
لِيُوَاطِّعُوا عِدَّةً مَا حَرَمَ اللَّهُ فَيُحْلُوْنَهُ أَمَّا حَرَمَ اللَّهُ زَيْنُ لَهُمْ سُوءٌ أَغْنَمَهُمْ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الْكُفَّارِ﴾

﴿37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve.﴾

### **Admonishing the Preference of Opinion in a Religious Matter**

Allāh admonishes the idolators for choosing their wicked opinions over Allāh's Law. They changed Allāh's legislation based upon their vain desires, allowing what Allāh prohibited and prohibiting what Allāh allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islām they innovated a change in the Sacred Month of Muḥarram, delaying it to the month of Ṣafar! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allāh decided!

'Ali bin Abi Ṭalhah said that Ibn 'Abbās commented on Allāh's statement,

﴿إِنَّمَا الظَّيْنُ زِيَادَةٌ فِي الْكُثْرَ﴾

﴿The postponing (of a Sacred Month) is indeed an addition to disbelief.﴾

"Junādah bin 'Awf bin Umayyah Al-Kināni, known as Abu Thumāmah, used to attend the *Hajj* season every year and declare, 'Abu Thumāmah is never rejected nor refuted!', and he used to treat Ṣafar as sacred for people one year [and un-sanctify Muḥarram] and treat Muḥarram as sacred another year [and un-sanctify Ṣafar in that year]. This is why Allāh said,

﴿إِنَّمَا الظَّيْنُ زِيَادَةٌ فِي الْكُثْرَ﴾

﴿The postponing (of a Sacred Month) is indeed an addition to disbelief.﴾

Allāh says, They allow Muḥarram one year and make it sacred

another year.”<sup>[1]</sup> Al-‘Awfi narrated a similar statement from Ibn ‘Abbâs.<sup>[2]</sup> Layth bin Abi Sulaym narrated that Mujaħid said, “There was a man from Bani Kinânah who would attend the Ḥajj season every year riding his donkey. He would proclaim, ‘O people! I am never rejected, denied or refuted in what I say. We made this coming Muħarram sacred, and Šafar not!’ The following year he would come again and declare the same words then say, ‘We made this coming Šafar sacred and delayed Muħarram (revoked its sanctity).’ This is the meaning of Allāh’s statement,

﴿إِنَّمَا يُحِلُّونَ عَدَّةً مَا حَرَمَ اللَّهُ﴾

*«in order to adjust the number of months forbidden by Allāh»*,

to four months. Allāh says, ‘They allow what Allāh disallowed by delaying the Sacred Month.’<sup>[3]</sup> The idolators used to allow Muħarram one year and sanctify Šafar in its place. They would continue the months of the year according to their normal count and names. The next year they would sanctify Muħarram and continue the year, Šafar, Rabi’, until the end of the year.

﴿يُحِلُّونَ عَادَةً يُحَرِّمُونَ عَادَةً إِنَّمَا يُحِلُّونَ مَا حَرَمَ اللَّهُ فَيُحِلُّوْنَ مَا حَرَمَ اللَّهُ﴾

*«They make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful.»*

Therefore, they would still sanctify four months every year, but would one year sanctify the third from the three consecutive Sacred Months, Muħarram, and postpone and delay it another year to Šafar.

In his book of *Sīrah*, Imām Muħammad bin Ishāq presented a very useful beneficial discussion on this matter. He said; “The first to start the practice of overlooking the sanctity of months for the Arabs, thus allowing what Allāh sanctified of them and sanctifying what Allāh allowed of them, was ‘Al-Qalammâs’. He was Hudhayfah bin ‘Abd Fuqaym bin ‘Adi bin

[1] At-Tabari 14:245.

[2] At-Tabari 14:246.

[3] At-Tabari 14:246.

'Āmr bin Thā'labah bin Al-Hārith bin Mālik bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Ma'dd bin 'Adnān. His son 'Abbād maintained this practice, then after him his son Qala' bin 'Abbād did the same, Then his son Umayyah bin Qala', then his son 'Awf bin Umayyah, then his son Abu Thumāmah Junādah bin 'Awf. He was the last one of his sons (to continue this practice) before Islām. The Arabs used to gather around him when *Hajj* finished, and he would stand and give them a speech in which he sanctifies Rajab, Dhul-Qa'dah and Dhul-Hijjah. He would defer the sanctity of Muḥarram to Ṣafar one year and uphold its sanctity another year, so as to appear upholding the number (of Sacred Months) Allāh made sacred. Therefore, he would allow what Allāh prohibited and prohibit what Allāh allowed.<sup>[11]</sup> Allāh knows best.

﴿يَا أَيُّهَا الَّذِينَ مَا سُلِّمُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفَرُوا فِي سَبِيلِ اللَّهِ أَنْفَقْتُمْ إِلَى الْأَرْضِ أَرْضِبْدَلٍ بِالْعَيْنَةِ الَّذِيَا مِنَ الْآخِرَةِ فَمَا مَنَعَ الْحَسِنَةَ الَّذِيَا فِي الْآخِرَةِ إِلَّا قِيلَ ﴿١﴾ إِلَّا تُنْفِرُوا بِمَذْنَبِكُمْ عَذَابًا أَلِيمًا وَتُسْتَبَدِلُ فَوْنَا عَبْرَكُمْ وَلَا تَنْشُرُوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ مُّؤْمِنٌ﴾

﴿38. O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh, you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world compared to the Hereafter.﴾

﴿39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is able to do all things.﴾

### **Admonishing clinging to Life rather than rushing to perform *Jihād***

Allāh admonishes those who lagged behind the Messenger of Allāh ﷺ in the battle of Tabūk, at a time when fruits were ripe and shades tempting in the intense and terrible heat,

﴿يَا أَيُّهَا الَّذِينَ مَا سُلِّمُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفَرُوا فِي سَبِيلِ اللَّهِ﴾

<sup>[11]</sup> Ibn Hishām 1:45.

﴿O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allâh, if you are called to perform Jihâd in the cause of Allâh,

﴾أَتَأْنثُرُ إِلَى الْأَرْضِ؟﴾

﴿you cling heavily to the earth?﴾, reclining to remain in peace, shade and ripe fruits.

﴾أَرْضِي شَدَّ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ؟﴾

﴿Are you pleased with the life of this world rather than the Hereafter?﴾,

why do you do this, is it because you prefer this life instead of the Hereafter? Allâh next diminishes the eagerness for this worldly life and increases it for the Hereafter,

﴾فَمَا كَثُرَ الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَبِيلٌ﴾

﴿But little is the enjoyment of the life of this world compared to the Hereafter.﴾

Imâm Aḥmad recorded that Al-Mustawrid, a member of Bani Fîhr, said that the Messenger of Allâh ﷺ said,

«هَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِذْبَحَهُ مَذْبُوْفًا فِي النَّمْ، فَلَيَظْرُفَ بِمَ تَرْجِعُ؟»

«The life of this world, compared to the Hereafter, is just like when one of you dips his finger in the sea, let him contemplate how much of it his finger would carry.»

The Prophet ﷺ pointed with his index finger. <sup>[1]</sup>

Muslim collected this Hadîth.<sup>[2]</sup> Ath-Thawri narrated that Al-A'mash said about the Ayah,

﴾فَمَا كَثُرَ الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَبِيلٌ﴾

﴿But little is the enjoyment of the life of this world compared to the Hereafter.﴾

“What compares to the provision a traveler takes.” ‘Abdul-‘Azîz bin Abi Hâzim narrated that his father said, “When

<sup>[1]</sup> Ahmad 4:228.

<sup>[2]</sup> Muslim 4:2193.

'Abdul-'Azīz bin Marwān was dying he said, 'Bring the shroud I will be covered with so that I inspect it.' When it was placed before him, he looked at it and said, 'Is this what I will end up with from this life?' He then turned his back and cried, while saying, 'Woe to you, O life! Your abundance is truly little, your little is short lived, we were deceived by you.'"

Allāh warns those who do not join Jihād,

﴿إِلَّا تَفْرُوا بِعِزْبَتِكُمْ عَذَابًا أَلِيمًا﴾

﴿If you march not forth, He will punish you with a painful torment﴾

Ibn 'Abbās said, "Allāh's Messenger ﷺ called some Arabs to mobilize, but they lagged behind and Allāh withheld rain from coming down on them, and this was their torment."<sup>[1]</sup> Allāh said,

﴿وَسَيَّدِلُّ قَوْمًا عَيْكُمْ﴾

﴿and will replace you by another people﴾, who will give aid to His Prophet ﷺ and establish his religion. Allāh said in another Āyah,

﴿وَلَكُمْ تَنَزُّلُوا بَسْتَدِيلٍ قَوْمًا عَيْكُمْ ثُمَّ لَا يَكُونُوا أَمْتَلَكُمْ﴾

﴿And if you turn away (from the obedience to Allāh), He will exchange you for some other people and they will not be your likes.﴾ [47:38]

﴿وَلَا تَصْرُّهُ شَيْئًا﴾

﴿and you cannot harm Him at all﴾, you can never harm Allāh when you lag behind and stay away from joining Jihād,

﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and Allāh is able to do all things.﴾ He is able to destroy the enemies without your help.

﴿إِلَّا تَصْرُّهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَنْشَأَهُ الَّذِينَ كَفَرُوا ثَاقِبَ أَثْقَنَ إِذْ هُمَا فِي الْعَسَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَخْزُنْ إِنَّكَ اللَّهُ مُنَفِّعٌ فَأَنْزَلَ اللَّهُ سَجِينَهُ عَلَيْهِ وَأَبْكَاهُ بِجُنُودِهِ لَمْ تَرَوْهَا وَجَمَّلَ كَلِكَةَ الَّذِينَ كَفَرُوا أَشْفَلَ وَكَلِمَةَ اللَّهِ

<sup>[1]</sup> At-Tabari 14:255.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٤﴾

﴿40. If you help him (Muhammad ﷺ) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they were both in the cave, he said to his companion : "Be not sad (or afraid), surely, Allâh is with us." Then Allâh sent down His Sakînah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.﴾

### Allâh supports His Prophet ﷺ

Allâh said,

﴿إِنَّمَا تَشَدُّدُهُمْ﴾

﴿If you help him not﴾, if you do not support His Prophet ﷺ, then it does not matter, for Allâh will help, support, suffice and protect him, just as He did,

﴿إِذْ أَخْرَجَهُ الظَّالِمُونَ كَنَّرُوا نَارَ أَثْنَيْنِ﴾

﴿when the disbelievers drove him out, the second of the two;﴾

During the year of the *Hijrah*, the idolators tried to kill, imprison or expel the Prophet ﷺ, who escaped with his friend and Companion, Abu Bakr bin Abi Quhâfah, to the cave of Thawr. They remained in the cave for three days so that the pagans who were sent in their pursuit, returned (to Makkah), and they proceed to Al-Madinah. While in the cave, Abu Bakr was afraid the pagans might discover them for fear that some harm might touch the Messenger ﷺ. The Prophet ﷺ kept reassuring him and strengthening his resolve, saying,

﴿بِّيَا أَبَا بَكْرٍ، مَا ظَلَّكَ بِأَثْنَيْنِ إِلَّا هُمَا﴾

«O Abu Bakr! What do you think about two, with Allâh as their third?»<sup>[1]</sup>

Imâm Ahmâd recorded from Anas that Abu Bakr said to him, “I said to the Prophet when we were in the cave, ‘If any of

<sup>[1]</sup> *Fath Al-Bâri* 8:176.

them looks down at his feet, he will see us.' He said,

بِنَا أَبْنَا بَكْرٍ، مَا ظَلَّكَ يَأْتِينِي اللَّهُ تَعَالَى هُنَمًا

«O Abu Bakr! What do you think about two with Allāh as their third?»<sup>[1]</sup> This is recorded in the Two Ṣaḥīḥs.<sup>[2]</sup>

This is why Allāh said,

﴿فَأَنْزَلَ اللَّهُ سَكِينَةً عَلَيْهِ﴾

«Then Allāh sent down His Sakinah upon him»

sent His aid and triumph to His Messenger ﷺ, or they say it refers to Abu Bakr,

﴿وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَهَا﴾

«and strengthened him with forces which you saw not», the angels,

﴿وَجَعَلَ كَلِمَةَ الْأَيْنِ كَثِيرًا الشَّنَآنَ وَكَلِمَةُ اللَّهِ هُوَ الظَّانَ﴾

«and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost;»

Ibn ‘Abbās commented, “The word of those who disbelieved”, is Shirk, while, ‘The Word of Allāh’ is ‘Lā ilāha illallāh.’<sup>[3]</sup> It is recorded in the Two Ṣaḥīḥs that Abu Mūsā Al-Ash‘ari said, “The Messenger of Allāh ﷺ was asked about a man who fights because of courage, or out of rage for his honor, or to show off. Whom among them is in the cause of Allāh?” The Prophet ﷺ said,

﴿مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلَيْا فَهُوَ فِي سَبِيلِ اللَّهِ﴾

«He who fights so that Allāh’s Word is superior, then he fights in Allāh’s cause.»<sup>[4]</sup> Allāh said next,

﴿وَاللَّهُ عَزِيزٌ﴾

«and Allāh is All-Mighty», in His revenge and taking retribution, He is the Most Formidable and those who seek refuge with Him and take shelter by adhering to what He instructs are never

[1] Ahmad 1:4.

[2] Fath Al-Bārī 7:11 and Muslim 4:1854.

[3] Aṭ-Ṭabarī 14:261.

[4] Fath Al-Bārī 1:286 and Muslim 3:1512.

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الْمُنَذِّرُ

سُورَةُ الْمُنَذِّرٍ

أَنْفِرُوا خَفَافًا وَيْقَانًا لَا وَجْهَدًا وَلَا يَأْمُولُكُمْ وَأَنْفِسَكُمْ  
 فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١﴾  
 لَوْكَانَ عَرَضَافِرِيَا وَسَفَرَافِرِيَا صَادَا لَأَتَبَعُوكُولَذِكْنَ بَعْدَتْ  
 عَلَيْهِمُ الشَّفَقَةَ وَسَيَخْلُفُونَ بِاللَّهِ لَوْ أَسْتَطَعْنَا لَرْجَنَا  
 مَعَكُمْ هَلْ كُوْنَ أَنْفِسَهُمْ وَاللَّهُ يَعْلَمُ أَنَّهُمْ لَكَيْنُونَ ﴿٢﴾  
 عَنَّا اللَّهُ عَنَّكُمْ لَمْ أَذْنَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكُمُ الَّذِينَ  
 صَدَقُوا وَنَعْلَمُ الْكَاذِبِينَ ﴿٣﴾ لَا يَسْتَغْنُونَ لَكُمُ الَّذِينَ  
 يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجْهَدُوا وَلَا يَأْمُلُوهُمْ  
 وَأَنْفِسُهُمْ وَاللَّهُ عَلَيْهِ الْمِثْقَلَيْنَ ﴿٤﴾ إِنَّمَا يَسْتَغْنِيُّنَّكُمُ الَّذِينَ  
 لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَإِنْ تَابُتْ قُلُوبُهُمْ فَهُمْ  
 فِي رَتِيمٍ هَرَرَ دَوْرَتْ ﴿٥﴾ وَلَنَأْرَادُوا الْخُرُوفَ  
 لَا عَدُوا لَلْمُسْدَدَةَ وَلَذِكْنَ كَرَهَ اللَّهُ لَيْعَانَهُمْ فَشَبَطُهُمْ  
 وَقِيلَ أَقْسَدُ وَأَمَعَ الْقَدْعِيَّيْنَ ﴿٦﴾ لَوْ تَخْرُجُوا فِيَكُمْ  
 مَا زَادُوكُمْ إِلَّا خَبَارًا لَا وَأَصْعَوْا جَلَلَكُمْ بِعَوْنَّكُمْ  
 الْفَنَّةَ وَفِيكُوكُ سَمَعُونَ لَهُمْ وَاللَّهُ عَلَيْهِ بِالظَّالِمِيْنَ ﴿٧﴾

made to suffer injustice,

﴿حَكِيمٌ﴾

«All-Wise», in His statements and actions.

﴿أَنْفِرُوا خَفَافًا وَيْقَانًا لَا وَجْهَدًا  
 وَلَا يَأْمُولُكُمْ وَأَنْفِسَكُمْ فِي سَبِيلِ اللَّهِ  
 ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ  
 تَعْلَمُونَ﴾

41. March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh. This is better for you, if you but knew.»

### Jihād is required in all Conditions

Sufyān Ath-Thawri narrated from his

father from Abu Ad-Duhā, Muslim bin Ṣubayḥ, who said, “This Āyah,

﴿أَنْفِرُوا خَفَافًا وَيْقَانًا﴾

«March forth, whether you are light or heavy»

was the first part to be revealed from Sūrah Barā'ah.<sup>[1]</sup> Mu'tamir bin Sulaymān narrated that his father said, “Hadrami claimed that he was told that some people used to declare that they will not gain sin (if they lag behind the forces of Jihād) because they are ill or old. This Āyah was revealed,

﴿أَنْفِرُوا خَفَافًا وَيْقَانًا﴾

<sup>[1]</sup> At-Tabari 14:270.

﴿March forth, whether you are light or heavy.﴾<sup>[1]</sup>

Allāh commanded mass mobilization together with the Messenger of Allāh ﷺ for the battle of Tabūk, to fight the disbelieving, People of the Book, the Romans, Allāh's enemies. Allāh ordained that the believers all march forth with the Messenger ﷺ regardless whether they felt active, lazy, at ease or had difficult circumstances,

﴿أَنفِرُوا خَفَافًا وَنِقَالًا﴾

﴿March forth, whether you are light or heavy﴾

'Ali bin Zayd narrated that Anas said that Abu Talhah commented (on this Āyah), "Whether you are old or young, Allāh did not leave an excuse for anyone." Abu Talhah marched to Ash-Shām and fought until he was killed. In another narration, Abu Talhah recited Sūrah Barā'ah until he reached this Āyah,

﴿أَنفِرُوا خَفَافًا وَنِقَالًا وَجَهْدًا يَا أَيُّوبَ كُمْ رَأْشِكُمْ فِي سَبِيلِ اللَّهِ﴾

﴿March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh.﴾

He then said, "I see that Allāh had called us to mobilize whether we are old or young. O my children! Prepare my supplies." His children said, 'May Allāh grant you His mercy! You conducted Jihād along with the Messenger of Allāh ﷺ until he died, then with Abu Bakr until he died, then with 'Umar until he died. Let us perform Jihād in your place.' Abu Talhah refused and he went to the sea [under the command of Mu'āwiyah] where he died. They could not find an island to bury him on until nine days later, during which his body did not deteriorate or change and they buried him on the island.<sup>[2]</sup> As-Suddi said,

﴿أَنفِرُوا خَفَافًا وَنِقَالًا﴾

﴿March forth, whether you are light or heavy﴾, whether you are rich, poor, strong, or weak. A man came forward, and he was fat, complained, and asked for permission to stay behind [from

<sup>[1]</sup> At-Tabari 14:266

<sup>[2]</sup> Ibn Abi Hātim 6:1802.

Jihâd], but the Prophet ﷺ refused. Then this Ayah,

﴿أَنفِرُوا خَفَافًا وَنِقَاصًا﴾

«March forth, whether you are light or heavy» was revealed, and it became hard on the people. So Allâh abrogated it with this Ayah,

﴿لَئِنْ شَاءَ اللَّهُ أَعْلَمُ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الْأَيْمَنِ لَا يَجِدُونَ حَجَّ إِذَا نَصَّحُوكُمْ بِإِيمَانِ رَسُولِنَا﴾

«There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allâh and His Messenger» [9:91].”

Ibn Jarîr said that Hibbân bin Zayd Ash-Shar'abi narrated to him, “We mobilized our forces with Sa'fâwân bin 'Amr, who was the governor of Hims towards the city of Ephsos appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes (from old age), from the residents of Damascus, riding on his animal. I said to him, ‘O uncle! Allâh has given you an excuse (to lag behind).’ He said, ‘O my nephew! Allâh has mobilized us whether we are light or heavy. Verily, those whom Allâh loves, He tests them. Then to Allâh is their return and eternal dwelling. Allâh tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allâh, the Exalted and Most Honored, and worshipping none else.’”<sup>[1]</sup>

Next, Allâh encourages spending in His cause and striving with one's life in His pleasure and the pleasure of His Messenger ﷺ.

﴿وَرَجِهْدُوا بِأَمْرِنَا مُؤْمِنِينَ فِي سَبِيلِ اللَّهِ ذِلِكُمْ خَيْرٌ لَكُمْ إِنْ كُثُرَتْ تَمْلُكُتُكُمْ﴾

«and strive hard with your wealth and your lives in the cause of Allâh. This is better for you, if you but knew.»

Allâh says, this is better for you in this life and the Hereafter. You might spend small amounts, but Allâh will reward you the property of your enemy in this life, as well as, the honor that He will keep for you in the Hereafter. The

<sup>[1]</sup> At-Tabari 14:264.

Prophet ﷺ said,

«تَكْفِلُ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ إِنْ تَوَفَّاهُ أَنْ يُذْخَلَهُ الْجَنَّةَ، أَوْ يَرُدُّهُ إِلَى مَثْرِيلِهِ بِمَا نَالَ مِنْ أَجْرٍ أَزْعَجَتْهُ عَنِيمَةٌ»

«Allāh promised the Mujahid in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.»<sup>[1]</sup>

So Allāh said;

﴿كَيْبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسْئَ أَنْ تَكُرُّهُوا شَبَّابًا وَهُوَ حَيْثُ لَكُمْ وَعَسْئَ أَنْ شُحِّنُوا شَبَّابًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

«Jihād is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.»[2:216]

Imām Ahmad recorded that Anas said that the Messenger of Allāh ﷺ said to a man,

«أَشْلِمْ»

«Embrace Islām,» but the man said, "I dislike doing so." The Messenger ﷺ said,

«أَشْلِمْ وَإِنْ كُنْتَ كَارِهًًا»

«Embrace Islām even if you dislike it.»<sup>[2]</sup>

﴿لَوْ كَانَ عَرَضاً فَيَبَا وَسَفَرَا فَاصْدَا لَأَتَبْعُرُكُمْ وَلَكُمْ بَعْدَتْ عَلَيْهِمُ الشَّفَّةُ وَسَيَخْلُقُنَّ يَالَّوْ لَمْ أَسْطَقْنَاهَا لَرَجَّنَا مَعَكُمْ يُنْكُونُ أَنْفَسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَذَّابُونَ﴾

«42. Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allāh: "If we only could, we would certainly have come forth with you." They destroy themselves, and Allāh knows that they are liars.»

[1] Muslim 4:1496.

[2] Ahmad 3:109.

### Why Hypocrites would not join in Jihâd

Allâh admonishes those who lagged behind and did not join the Prophet ﷺ for the battle of Tabûk, those who asked the Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so,

﴿لَوْ كَانَ عَرَضاً فَيَبَا﴾

﴿Had it been a near gain﴾, booty right in front of them, according to Ibn 'Abbâs,

﴿وَسَفِرْ رَفِاصِدَا﴾

﴿and an easy journey﴾, travel for only a short distance,

﴿لَا يَمْعُدُ﴾

﴿they would have followed you.﴾ But,

﴿وَلَكِنْ بَعْدَ عَنْهُمُ الشَّقَّةُ﴾

﴿the distance was long for them﴾, to Ash-Shâm,

﴿وَسَيَخْلُونُ بِاللَّهِ﴾

﴿and they would swear by Allâh﴾, when you return to them,

﴿لَوْ أَسْطَعْنَا لَرْجَنَا مَعَكُمْ﴾

﴿If we only could, we would certainly have come forth with you﴾, had not there been a valid excuse, we would have gone out with you,

﴿بِتَكُونُ أَنفُسُهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَذِبُونَ﴾

﴿They destroy themselves, and Allâh knows that they are liars.﴾

﴿عَنَّا اللَّهُ عَلَىٰ لَمْ أَذَنْ لَهُمْ حَقٌّ يَبَيِّنُ لَكَ الَّذِينَ صَدَقُوا وَنَقَلَ الْكَذَبِ﴾  
 لا  
 يَسْتَغْنُوكَ الَّذِينَ يَقْرُئُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَجْهِدُوا بِأَمْرِنَا هُمْ وَأَنْفُسُهُمْ وَاللَّهُ عَلَيْهِ  
 بِالثَّنَيْنِ ﴿٤٣﴾ إِنَّا يَسْتَغْنُوكَ الَّذِينَ لَا يَقْرُئُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَإِذَا تَأْتِكَ شُكُورُهُمْ فَمَنْدَ فِي  
 زَيْهُنَّ بَرَدَدُورَ ﴿٤٤﴾

﴿43. May Allâh forgive you. Why did you grant them leave, until those who told the truth were manifest to you, and you had known the liars?﴾

﴿44. Those who believe in Allāh and the Last Day, would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is the All-Knower of those who have Taqwā.﴾

﴿45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave. So in their doubts they waver.﴾

### Moderately criticizing the Prophet ﷺ for allowing the Hypocrites to stay behind

Ibn Abi Hātim recorded that ‘Awn said, “Have you heard criticism softer than this, starting with forgiveness before criticism,

﴿عَنَّا اللَّهُ عَنْكَ لَمْ أُذْنَتْ لَهُنَّا﴾

﴿May Allāh forgive you. Why did you grant them leave...?﴾<sup>[1]</sup>

Muwarriq Al-Tjli and others said similarly.<sup>[2]</sup> Qatādah said, “Allāh criticized him as you read here, then later revealed to him the permission to allow them to lag behind if he wants, in Sūrat An-Nūr,

﴿فَإِذَا أَسْتَأْنُوكُمْ لِيَقْضِي شَأْنَهُمْ فَأَذِنْ لَمَنْ شَاءَ مِنْهُمْ﴾

﴿So if they ask your permission for some affairs of theirs, give permission to whom you will of them﴾ [24:62].<sup>[3]</sup>

‘Atā’ Al-Khurāsāni said similarly. Mujāhid said, “This Āyah was revealed about some people who said, ‘Ask permission from the Messenger of Allāh ﷺ [to stay behind], and whether he agrees, or disagrees, remain behind!’”<sup>[4]</sup> Allāh said,

﴿حَتَّىٰ يَبْيَّنَ لَكُمُ الظَّرْفَوْا﴾

﴿...until those who told the truth were manifest to you﴾, in reference to valid excuses,

﴿وَتَعْلَمَ الْكَاذِبُونَ﴾

<sup>[1]</sup> Ibn Abi Hātim 6:1805.

<sup>[2]</sup> At-Tabari 14:274.

<sup>[3]</sup> At-Tabari 14:273.

<sup>[4]</sup> At-Tabari 14:273.

﴿and you had known the liars?﴾

Allâh says, 'Why did you not refuse to give them permission to remain behind when they asked you, so that you know those who truly obey you and the liars, who were intent on remaining behind even if you do not give them permission to do so,'

Allâh asserts that none who believe in Allâh and His Messenger ﷺ seek his permission to remain behind from fighting,

﴿لَا يَسْتَأْنِفُكُمْ﴾

﴿would not ask your leave﴾, to stay behind from Jihâd,

﴿الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يَجْهَدُوا بِأَمْوَالِهِنَّ وَأَنفُسِهِنَّ﴾

﴿Those who believe in Allâh and the Last Day, to be exempted from fighting with their properties and their lives.﴾

because they consider Jihâd an act of worship. This is why when Allâh called them to perform Jihâd, they obeyed and hasten to act in His obedience,

﴿رَبَّ اللَّهِ عَلَيْهِ الْمَلِئَةُ إِنَّمَا يَسْتَأْنِفُكُمْ﴾

﴿and Allâh is the All-Knower of those who have Taqwâ. Those who ask your leave﴾, to remain behind, without a valid excuse,

﴿الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿those who believe not in Allâh and the Last Day﴾, they do not hope for Allâh's reward in the Hereafter for their good actions,

﴿وَإِنَّ رَبَّكَ لَغَنِيمٌ﴾

﴿and whose hearts are in doubt﴾, about the validity of what you brought them,

﴿فَهُنَّ فِي رَيْبٍ مُّبِينٍ﴾

﴿so in their doubts they waver.﴾

They waver in doubt, taking one step forward and one step back. They do not have a firm stance in anything, for they are unsure and destroyed, neither belonging to these nor to those. Verily, those whom Allâh misguides, will never find a way for themselves to guidance.

﴿وَلَوْ أَرَادُوا لَمْ يَعْدُهُ وَلَكِنْ كَيْرَةَ اللَّهِ أَيْمَانُهُمْ نَشَطَتْهُمْ فَقِيلَ أَفَلَمْ يَأْتُوا مَعَ النَّذِيرِ﴾ ﴿لَوْ حَرَجُوا فِيمَا زَادُوكُمْ إِلَّا جَبَّالًا وَلَوْصَعُوا عَلَلَكُمْ بِسَعْرَتْكُمُ الْقِنَّةَ وَفِيمَا سَتَّعُونَ لَمْ يَمْلِمْ وَلَهُ عِلْمٌ بِالظَّالِمِينَ﴾

¶ 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit among those who sit (at home)."

¶ 47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allāh is the All-Knower of the wrongdoers.

### **Exposing Hypocrites**

Allāh said,

﴿وَلَوْ أَرَادُوا الْخُرُوجَ﴾

¶ And if they had intended to march out, with you to participate in Jihād

﴿لَمْ يَعْدُهُمْ﴾

¶ certainly, they would have made some preparation for it, they would have prepared for such task,

﴿وَلَكِنْ كَيْرَةَ اللَّهِ أَيْمَانُهُمْ﴾

¶ but Allāh was averse to their being sent forth

Allāh hated that they should go with you,

﴿نَشَطَتْهُمْ﴾

¶ so He made them lag behind, and stay away [from Jihād],

﴿فَقِيلَ أَفَلَمْ يَأْتُوا مَعَ النَّذِيرِ﴾

¶ and it was said (to them): "Sit you among those who sit (at home)"

as a part of what was decreed for them [not that He legislated that they stay behind]. Allāh then explained why He disliked

that they march with the believers, saying,

﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَيْلًا﴾

¶Had they marched out with you, they would have added to you nothing except disorder»,

because they are cowards and failures,

﴿وَلَا رُصُوْلًا خَلَّكُمْ بِسَعْنَكُمُ الْيَتَّمَة﴾

¶and they would have hurried about in your midst sowing sedition among you»

They would have rushed to spread false stories, hatred and discord among you,

﴿وَفِيكُمْ سَتَّعُونَ لَمَّا﴾

¶and there are some among you who would have listened to them.»

who would have obeyed them, given preference to their speech and words and asked them for advice, unaware of the true reality of these hypocrites. This might have caused corruption and great evil between the believers.

Muhammad bin Ishāq said, "Those who sought permission (from the Messenger ﷺ to lag behind) included some of the chiefs, such as 'Abdullāh bin Ubayy bin Salūl and Al-Jadd bin Qays, who were masters of their people. Allāh also made them lag behind because He knew that if they went along with the Messenger ﷺ they would sow sedition in his army." <sup>[1]</sup> There were some in the Prophet's army who liked these chiefs and were ready to obey them, because they considered them honorable,

﴿وَفِيكُمْ سَتَّعُونَ لَمَّا﴾

¶and there are some among you who would have listened to them» [9:47].

Allāh next reminds of His perfect knowledge, saying,

﴿وَأَنَّهُ عَلَيْمٌ بِالظَّالِمِينَ﴾

<sup>[1]</sup> At-Tabari 14:277. This narration is not authentic, it has been left here because it was the only one mentioned for the explanation.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

କାହିଁ କାହିଁ

Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth)» [8:23], and,

﴿فَلَمَّا نَهَىٰهُ عَنِ الْمُحَمَّدِ لَمَّا نَهَىٰهُ عَنِ الْمُحَمَّدِ أَتَهُ بِالْمُؤْمِنَاتِ لَهُنَّ مُنْكَرٌ﴾

**¶**But if they were returned (to the world), they would certainly be reveret to that which they were forbidden. And indeed they are liars. ¶ [6:28],

دیکشنری

**Had** they marched out  
against you, they would  
have added to your trouble-  
ing except disorderer, »  
and dictating what they  
would have done had  
they marched, even  
though they did not.  
Allah said in similar  
Ayat,

۲۷

And Allah is the All-Knower of the Affairs of wrongdoers. ﴿٤﴾ Allah says that He knows what occurred, and what will occur and if anything would have occurred, how it would occur, such as,

﴿And if We had ordered them (saying), "Kill yourselves (the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction. And indeed We would then have bestowed upon them a great reward from Ourselves. And indeed We would have guided them to the straight way﴾ [4:66-68].

﴿لَقَدْ أَبْغَى الْنَّاسُهُنَّا بِنِ قَتْلٍ وَكَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَتِ الْحُقُوقُ وَظَاهَرَ أَمْرُ اللَّهِ رَبِّنَا كَمَرُونَ﴾

﴿48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the decree of Allâh became manifest though they hated it.﴾

Allâh encourages His Prophet ﷺ against hypocrites,

﴿لَقَدْ أَبْغَى الْنَّاسُهُنَّا بِنِ قَاتِلٍ وَكَلَّبُوا لَكَ الْأُمُورَ﴾

﴿Verily, they had plotted sedition before, and had upset matters for you,﴾

'For a long time,' Allâh says, hypocrites thought and plotted against you and your Companions, as well as, failing and attempting to extinguish your religion.' This occurred soon after the Prophet ﷺ migrated to Al-Madinah, when pagan Arabs joined force and the Jews and hypocrites of Al-Madinah waged war against the Messenger ﷺ. When Allâh gave victory to the Prophet ﷺ in Badr and raised high his word, 'Abdullâh bin Ubayy and his fellows said, "This (Islâm) is a matter that has prevailed." They embraced Islâm outwardly, and whenever Allâh elevated Islâm and its people in might, hypocrites increased in rage and disappointment,

﴿حَتَّى جَاءَتِ الْحُقُوقُ وَظَاهَرَ أَمْرُ اللَّهِ رَبِّنَا كَمَرُونَ﴾

﴿until the truth (victory) came and the decree of Allâh became manifest though they hated it.﴾

﴿وَمِنْهُمْ مَنْ يَكْفُلُ أَنْذَنَ لِي وَلَا تَقْتُلُ أَلَا فِي الْنَّاسَةِ سَطَّلَوْ دَلَّتْ جَهَنَّمَ لِجُنْجُلَةً بِالْكُفَّارِ﴾

﴿49. And among them is he who says: "Grant me leave and

*put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.»*

Allāh says, some hypocrites say to you, O Muḥammad ﷺ,

﴿أَنذِنْ لِي﴾

«Grant me leave», to stay behind,

﴿وَلَا تُنْهِنِّ﴾

«and put me not into trial.», if I go with you and see the women of the Romans. Allāh, the Exalted, replied,

﴿أَلَا فِي النِّسَاءِ سَكَرٌ﴾

«Surely, they have fallen into trial»

because of the statement they uttered. Muḥammad bin Ishāq reported from Az-Zuhri, Yazid bin Ruwmān, ‘Abdullāh bin Abi Bakr, ‘Āsim bin Qatādah and several others that they said, "The Messenger of Allāh ﷺ said to Al-Jadd bin Qays from Bani Salimah,

﴿وَهَلْ لَكَ يَا جَدُّ الْعَامِ فِي جَلَادِ بَنِي الأَضْفَرِ؟﴾

«Would you like to fight the yellow ones (Romans) this year?»

He said, 'O Allāh's Messenger! Give me permission (to remain behind) and do not cause *Fitnah* for me. By Allāh! My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.' The Messenger of Allāh ﷺ turned away from him and said,

﴿فَذَأْذِنْ لَكَ﴾

«I give you permission.» In Al-Jadd's case, this Āyah was revealed,

﴿وَمِنْهُمْ مَنْ يَكْفُرُ أَنذَنْ لِي وَلَا تُنْهِنِّ﴾

«And among them is he who says: "Grant me leave and put me not into trial."»

Therefore, Allāh says that the *Fitnah* that he fell into because of not joining the Messenger of Allāh ﷺ (in *Jihād*) and preferring his safety to the safety of the Messenger ﷺ is worse than the *Fitnah* that he falsely claimed to fear.<sup>[1]</sup> It was

[1] At-Tabari 14:287.

reported from Ibn ‘Abbâs, Mujâhid and several others that this Âyah was revealed in the case of Al-Jadd bin Qays, who was among the chiefs of Bani Salimah.<sup>[1]</sup> It is also recorded in the Ṣâhiḥ that the Messenger of Allâh ﷺ asked,

«مَنْ سَيِّدُكُمْ يَا بَنِي سَلَمَةَ؟»

«Who is your chief, O Bani Salamah?»

They said, “Al-Jadd bin Qays, although we consider him a miser.” The Messenger of Allâh ﷺ said,

«وَأَيُّ دَاءٌ أَذَرَّ مِنَ الْبَخْلِ! وَلَكِنْ سَيِّدُكُمْ الْفَقِيرُ الْجَعْدُ الْأَيْتَضُ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَغْرُورٍ»

«There is not a disease worse than stinginess! Therefore, your chief is the white young man with curly hair, Bishr bin Al-Barâ’ bin Ma’rûr.»<sup>[2]</sup>

Allâh said next,

﴿وَإِنَّ جَهَنَّمَ لَمُحِيطٌ بِالظَّنِينِ﴾

«And verily, Hell is surrounding the disbelievers.»

and they will never be able to avoid, avert, or escape from it.

﴿إِنْ تُشْبِكُ حَسَنَةً تُؤْثِمُ وَإِنْ تُصْبِكُ مُؤْبِدَةً بَعُثُرُوا فَذَاهِدًا أَنَّا مِنْ نَّلْ وَكَسَوْلَا وَقُثْمَ تَرِحُوكَ ﴿٦﴾ قُلْ لَّمْ يُبَيِّنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلَيَتَوَكَّلِ الظَّمِينُ﴾

«50. If good befalls you, it grieves them, but if a calamity overtakes you, they say: “We took our precaution beforehand,” and they turn away rejoicing.»

«51. Say: “Nothing shall ever happen to us except what Allâh has ordained for us. He is our Mawlâ (protector).” And in Allâh let the believers put their trust.»

Allâh emphasizes the enmity that the hypocrites have for the Prophet ﷺ. If a blessing, such as victory and triumph over the enemies, is given to the Prophet ﷺ, thus pleasing him and his Companions, it grieves the hypocrites,

<sup>[1]</sup> At-Tabari 14:287.

<sup>[2]</sup> Al-Hâkim 3:219.

**﴿وَإِنْ تُصِّبُكَ مُصِبَّةٌ يَقُولُوا قَدْ أَخْذَنَا أَمْرًا مِنْ قَبْلُ﴾**

*¶but if a calamity overtakes you, they say: "We took our precaution beforehand,"*

they say, we took precautions when we did not join him,

وَيَسْتَوْلُوا وَهُمْ فَرِحُونَ

*(and they turn away rejoicing.)*

Allāh directed His Prophet ﷺ to reply to the perfect enmity they have towards him,

ف

﴿Say﴾, to them,

**﴿لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾**

*Nothing shall ever happen to us except what Allah has ordained for us.*

for we are under His control and decree,

هُوَ مَوْلَانَا

«He is our *Mawlā*.», Master and protector,

﴿وَعَلَّ أَسْرَهُ فَلَيَسْتَوِّكُلُ الْمُؤْمِنُونَ﴾

﴿And in Allāh let the believers put their trust﴾ [9:51],

and we trust in Him. Verily, He is sufficient for us and what an excellent guardian.

¶52. Say: "Do you wait for us (anything) except one of the two best things; while we await for you either that Allāh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you." »

453. Say: "Spend willingly or unwillingly, it will not be

*accepted from you. Verily, you are ever a people who are rebellious.”* ﴿

﴿54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh except in a lazy state, and that they offer not contributions but unwillingly.﴾

Allāh said,

﴿قُل﴾

﴿Say﴾, O Muḥammad to them,

﴿هَل تَرَسِّعُونَ بِنَا﴾

﴿Do you wait for us﴾, anything,

﴿إِلَّا إِنَّمَا الْحُسْنَى﴾

﴿except one of the two best things﴾, martyrdom or victory over you, according to the meaning given by Ibn ‘Abbās, Mujāhid, Qatādah, and others.<sup>[1]</sup>

﴿وَعَنْ تَرَبَّصٍ بِكُمْ﴾

﴿while we await for you﴾, that this will touch you,

﴿أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ أَنفُسِكُمْ أَوْ يَأْتِيَنَّكُمْ﴾

﴿either that Allāh will afflict you with a punishment from Himself or at our hands﴾, either capture or killing,

﴿فَدَّرَصُوا لِنَا مَعْكُومًا مُتَرَبَّصُونَ﴾

﴿So wait, we too are waiting with you.﴾

Allāh said next,

﴿قُلْ أَنْقُثُوا طَرْعَانًا أَوْ كَرْنَاء﴾

﴿Say: Spend willingly or unwillingly﴾, for whatever you spend either way,

﴿أَن يُنْقَبَ مِنْكُمْ إِنَّمَا كَشَفَنَا عَنْ قَوْمٍ فَاسِقِينَ﴾

﴿it will not be accepted from you. Verily, you are ever a people

[1] At-Tabari 14:292.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٩٦

فَلَا تُعْجِزُكَ أَمْوَالُهُمْ وَلَا أَوْنَدُهُمْ إِلَّا مَا يُعْذِبُهُمْ  
 ٥٣) يَهُمْ كُفَّارٌ فِي الْحَيَاةِ الدُّنْيَا وَرَهْقَ أَنفُسُهُمْ وَهُمْ كُفَّارٌ  
 وَمَخْلُوقُونَ بِاللَّهِ إِنَّهُمْ لَمْ يَنْكُرُوكُولَكُنْهُمْ  
 قَوْمٌ يَقْرَوْنَ ٥٤) لَئِنْ يَحْدُثُكَ مَلْجَأً أَوْ مَغْدِرَاتٍ  
 أَوْ مَدَحَّلًا لَوْلَا إِلَيْهِ وَهُمْ بِجَمِيعِهِنَّ ٥٥) وَمِنْهُمْ مَنْ يُلْمِزُكَ  
 فِي الصَّدَقَاتِ فَإِنَّ أَعْطَوْهُمْ رَضْوًا إِنَّ لَمْ يَعْطُوهُمْ إِنَّمَا  
 هُمْ يَسْتَحْطُونَ ٥٦) لَوْلَا أَنَّهُمْ رَضْوًا مَاءَ إِنَّهُمْ أَنَّهُمْ أَنَّهُمْ أَنَّهُمْ  
 رَسُولُهُ وَقَالَ الْأَحْسَنُ بَنْ أَنَّهُمْ سَيُؤْتَيْنَ أَنَّهُمْ أَنَّهُمْ مِنْ قَصْلِهِ  
 وَرَسُولُهُ وَإِنَّهُمْ أَنَّهُمْ إِلَى اللَّهِ يَرْجِعُونَ ٥٧) إِنَّمَا الصَّدَقَاتُ  
 لِلْفَقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمَعْلُوفَةِ طُوبُهُمْ  
 وَفِي الرِّقَابِ وَالْفَتَرِيمَ وَفِي سَبِيلِ اللَّهِ وَإِنَّ السَّبِيلَ  
 فِي رِبْكَةِ أَنَّهُمْ أَنَّهُمْ أَنَّهُمْ أَنَّهُمْ أَنَّهُمْ ٥٨)  
 أَلَّا يَرْجِعُونَ إِلَيْهِ وَهُمْ بِأَنَّهُمْ  
 لَكُمْ يُؤْمِنُنَّ بِاللَّهِ وَيُؤْمِنُنَّ لِلْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ لِلَّذِينَ  
 مَأْمَنُوا مِنْكُوْنَ وَالَّذِينَ يُؤْذِنُونَ رَسُولُ اللَّهِ لَهُمْ عَذَابُ أَلِيمٍ ٥٩)

who are  
rebellious.»

Allāh mentions the reason behind not accepting their charity from them,

«إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ  
 وَرَسُولِهِ.»

except that they disbelieved in Allāh and in His Messenger.»

and the deeds are accepted if they are preceded with faith,  
 «هُرَلَا يَأْتُنَ الْمَسْكَلَةَ إِلَّا وَهُمْ  
 كَانَ»

«and that they came not to the Ṣalāh except in a lazy state.»

Therefore, they neither have good intention nor

eagerness to perform the acts [of faith],

«وَمَا نَعْهَدُهُ أَنْ تُقْبَلَ مِنْهُمْ نَعْهَدُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُنَ  
 الْمَسْكَلَةَ إِلَّا وَهُمْ كَانَ وَلَا يَنْقُضُونَ إِلَّا وَهُمْ كَرِهُونَ ٦٠)

«And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.»

The Truthful, to whom the Truth was revealed, Muḥammad, peace be upon him, said that Allāh does not stop giving rewards until you (believers) stop performing good deeds, and that Allāh is *Tayyib* [Good and Pure] and only accepts what is *Tayyib*. This is why Allāh does not accept charity or good

deeds from the people described in these Āyât, because He only accepts it from those who have *Taqwâ*.

﴿فَلَا تُحِبِّنَكُمْ أَنْوَاهُهُمْ وَلَا أَوْلَادُهُمْ إِنَّا يُرِيدُ اللَّهُ لِيَعْذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَرَزْقَنَّا لَنَفْسِهِمْ وَهُمْ كُفَّارٌ﴾

¶55. So let not their wealth nor their children amaze you; in reality Allâh's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.»

Allâh says to His Messenger ﷺ,

﴿فَلَا تُحِبِّنَكُمْ أَنْوَاهُهُمْ وَلَا أَوْلَادُهُمْ﴾

¶*So let not their wealth nor their children amaze you...»*

In similar Āyât, Allâh said,

﴿وَلَا تَمْدَدِّعْ عَيْنَيْكَ إِنَّ مَا مَتَّعْنَا بِهِ أَرْجَأْنَا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِيَغْتَمِمُوا بِهِ وَرِزْقَنَا خَيْرًا وَأَبْقَنَا﴾

¶*And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting» [20:131], and,*

﴿أَيَحْسَبُونَ أَنَّا شَيْخُرُ بِهِ مِنْ تَالِ وَرِبَّنِ نَاجِ لَمْ فِي الْحَيَاةِ بَلْ لَا يَتَّمِرُونَ وَهُوَ﴾

¶*Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.» [23:55-56].*

Allâh said next,

﴿إِنَّا يُرِيدُ اللَّهُ لِيَعْذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا﴾

¶*in reality Allâh's plan is to punish them with these things in the life of this world,»*

by taking the *Zakâh* due on their money from them and spending it in Allâh's cause, according to the meaning given by Al-Hasan Al-Bâṣrî.<sup>[1]</sup>

<sup>[1]</sup> At-Tabari 14:296.

Allāh's statement,

﴿وَرَبُّهُمْ أَنفُسُهُمْ وَهُمْ كَثِيرُونَ﴾

«and that their souls shall depart while they are disbelievers»

means, so that when Allāh brings death to them, they will still be disbelievers, to make matters worse for them and the torment more severe. We seek refuge from such an end, which includes being led astray gradually by these things which they have.

﴿وَرَجَلُوْنَ يَأْلِهُ اِيْهُمْ لَيْسُوكُمْ وَمَا هُمْ بِنَكُرٍ وَالْكُفَّارُ قَوْمٌ يَقْرُوْنَ﴾  
﴿لَوْ يَعْدُوْنَ مُلْجَئًا اُزْ مَنْزَرٍ اُزْ مَذَّلَّلًا لَوْلَاهُ اِلَهُ دُفُّمْ يَعْتَخُونَ﴾

¶56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).»

¶57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.»

### Exposing Hypocrites' Fright and Fear

Allāh describes to His Prophet ﷺ the fright, fear, anxiety and nervousness of the hypocrites,

﴿يَعْلَمُوْنَ يَأْلِهُ اِيْهُمْ لَيْسُوكُمْ﴾

«They swear by Allāh that they are truly of you», swearing a sure oath,

﴿وَمَا هُمْ بِنَكُرٍ﴾

«while they are not of you», in reality,

﴿وَالْكُفَّارُ قَوْمٌ يَقْرُوْنَ﴾

«but they are a people who are afraid», and this is what made them swear.

﴿لَوْ يَعْدُوْنَ مُلْجَئًا﴾

«Should they find a refuge», such as a fort in which they hide and fortify themselves,

﴿اُزْ مَنْزَرٍ﴾

﴿or caves﴾, in some mountains,

﴿فَأَرْ مَنْعَلَهُ﴾

﴿or a place of concealment﴾, a tunnel or a hole in the ground, according to the explanation given by Ibn 'Abbâs, Mujâhid and Qatâdah,

﴿لَوْلَا إِلَيْهِ وَهُنَّ بِمَسْخَونَ﴾

﴿they would turn straightway thereto with a swift rush﴾

away from you because they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules! It is because of this that they feel grief, sadness and sorrow, seeing Islâm and its people enjoying ever more might, triumph and glory. Therefore, whatever pleases Muslims brings them grief, and this is why they prefer to disassociate themselves from the believers. Hence Allâh's statement,

﴿لَوْلَا يَعْثُرُنَّ مَلْجَأً أَوْ مَنْزِلَةً أَوْ مَنْعَلًا لَوْلَا إِلَيْهِ وَهُنَّ بِمَسْخَونَ﴾

﴿Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.﴾

﴿وَرَبِّنَمْ مَنْ يَلْرَبُ فِي الصَّدَقَاتِ فَإِنْ أَنْطَلُوا مِنْهَا رَضَا وَإِنْ لَمْ يَنْطَلُوا مِنْهَا إِلَّا هُنَّ بِسَخْطَرَنَ﴾  
 ﴿وَلَوْلَا أَنَّهُنَّ رَضَا مَا مَانَهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سُكُوتُنَا اللَّهُ  
 مِنْ قَصْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ وَرَبِّنَا﴾

﴿58. And of them are some who accuse you concerning (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!﴾

﴿59. Would that they were content with what Allâh and His Messenger gave them and had said: "Allâh is sufficient for us. Allâh will give us of His bounty, and so will His Messenger. We implore Allâh (to enrich us)."\﴾

### Hypocrites question the Integrity of the Messenger ﷺ when distributing Alms

Allâh said next,

﴿وَرَبِّنَمْ﴾

﴿And of them﴾, among the hypocrites,

﴿مَنْ يَبْرُكُ﴾

﴿who accuse you﴾ or question your integrity,

﴿فِي﴾

﴿concerning﴾, division of,

﴿أَنَّصَدَتِي﴾

﴿the alms﴾, when you divide them. They question your fairness, even though it is they who deserve that their integrity be questioned. The hypocrites do not do this in defense of the religion, but to gain more for themselves. This is why,

﴿أَعْطَاهُمْ مِنْهَا﴾

﴿If they are given﴾ meaning, from the Zakāh,

﴿رَسَّا وَلَنْ لَمْ يَقْطُنُوا مِنْهَا إِذَا هُمْ تَسْخَطُونَ﴾

﴿They are pleased, but if they are not given thereof, behold! They are enraged!﴾ [9:58],

angry for themselves. Qatādah commented on Allāh's statement,

﴿وَمِنْهُمْ مَنْ يَبْرُكُ فِي الصَّدَقَاتِ﴾

﴿And of them are some who accuse you concerning the alms.﴾

"Allāh says, 'Some of them question your integrity in the matter of distribution of the alms.' We were told that a bedouin man, who had recently embraced Islām, came to the Prophet ﷺ, when he was dividing some gold and silver, and said to him, 'O Muḥammad! Even though Allāh commanded you to divide in fairness, you have not done so.' The Prophet of Allāh ﷺ said,

﴿وَيَالَّذِي يَغْدِلُ عَلَيْكَ بَغْدِي؟﴾

«Woe to you! Who would be fair to you after me then?»

The Prophet of Allāh ﷺ said next,

«اَخْذُرُوْا هَذَا وَأَسْبَاهُمْ فَإِنَّ فِي أَمْيَانِ أَشْبَاهِ هَذَا يَقْرَئُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيْهِمْ فَإِذَا خَرَجُوْا فَاقْتُلُوْهُمْ، ثُمَّ إِذَا خَرَجُوْا فَاقْتُلُوْهُمْ»

«Beware of this man and his likes! There are similar persons in my Ummah who recite the Qur'ân, but the Qur'ân will not go beyond their throat. If they rise (against Muslims rulers) then kill them, if they rise, kill them, then if they rise kill them.»<sup>(1)</sup>

We were also told that the Prophet of Allâh ﷺ used to say,

«وَالَّذِي نَسِيَ بَيْدَهُ مَا أَغْطِيكُمْ شَيْنَا وَلَا أَمْنَعُكُمْهُ إِنَّمَا أَنَا حَازِنٌ»

«By He in Whose Hand is my life! I do not give or withhold anything; I am only a keeper.»<sup>(2)</sup><sup>[1]</sup>

This statement from Qatâdah is similar to the Hadîth that the Two Shaykhs narrated from Abu Saîd about the story of Dhûl-Khuwayşirah, whose name was Hûrqûş. Hûrqûş protested against the Prophet's division of the war spoils of Hunayn, saying, "Be fair, for you have not been fair!" The Prophet ﷺ said,

«لَقَدْ خَبِثَ وَخَسِرَتْ إِنْ لَمْ أَكُنْ أَغْدِلُ»

«I would have become a loser and a failure if I was not fair!»

The Messenger ﷺ said after that man left,

«إِنَّهُ يَخْرُجُ مِنْ ضَيْفِي؛ مَذَا فَزُمْ بِخَيْرٍ أَحَدُكُمْ صَلَّاهُ اللَّهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُغُونَ مِنَ الدِّينِ مُرْوَقَ الشَّهْمِ مِنَ الرَّبِيعِ، فَأَيْنَتَا لَيْشَمُونُهُمْ فَاقْتُلُوهُمْ؛ فَإِنَّهُمْ شُرٌّ فَتَلَى تَحْتَ أَوْبِعِ السَّنَاءِ»

«Among the offspring of this man will be some with whose prayer, when one of you sees it, would belittle his prayer, and his fast as compared to their fast. They will be renegades from the religion, just like an arrow goes through the game's body. Wherever you find them, kill them, for verily, they are the worst dead people under the cover of the sky.»<sup>[2]</sup><sup>[2]</sup>

Allâh said next, while directing such people to what is more beneficial for them than their behavior,

«وَلَئِنْ شَرَا مَا مَا ظَهَرَ لَهُ دِرْسَوْلَهُ وَقَاتُلُوا حَسْبُنَا اللَّهُ سَيِّدُنَا اللَّهُ يَنْ قَضِيلُهُ دِرْسَوْلَهُ إِنَّا إِلَى اللَّهِ رَغِبُونَ»<sup>[3]</sup>

«Would that they were content with what Allâh and His

<sup>(1)</sup> At-Tabâri 14:302.

<sup>(2)</sup> Fath Al-Bâri 12:302 and Muslim 2:744.

Messenger gave them and had said: "Allāh is sufficient for us. Allāh will give us of His bounty, and so will His Messenger (from alms). We implore Allāh (to enrich us)."»

This honorable Āyah contains a gracious type of conduct and an honorable secret. Allāh listed; contentment with what He and His Messenger ﷺ give, trusting in Allāh alone – by saying;

﴿وَقَالُوا حَسْبُنَا اللَّهُ﴾

﴿and they had said: Allāh is sufficient for us﴾, and hoping in Allāh alone, and He made these the indications of obedience to the Messenger ﷺ, adhering to his commands, avoiding his prohibitions, believing his narrations and following his footsteps.

﴿إِنَّمَا الصَّدَقَاتُ لِلْفَقَرَاءِ وَالْمَسْكِينِ وَالْمُتَعَلِّمِينَ عَلَيْهَا وَالْمُؤْلَفَةُ لِلْوَهْمِ وَفِي الْرِّقَابِ وَالْأَقْرَبِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنَى أَسَبِيلٍ فِي رَبِيعَةِ مِنْ أَنْتَ اللَّهُ وَاللَّهُ عَلَيْهِ حَكْمُهُ﴾

¶60. Aṣ-Ṣadaqāt (i.e., Zakāh) are only for the *Fuqarā'*, and *Al-Masākīn* and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh's cause, and for Ibn As-Sabil; a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.»

### Expenditures of Zakāh (Alms)

After Allāh mentioned the protest that the ignorant hypocrites mentioned to the Prophet ﷺ about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else. Allāh mentioned the expenditures of Zakāh in this Āyah, starting with the *Fuqarā'* (the poor) because they have more need than the other categories, since their need is pressing and precarious. It was reported that Ibn 'Abbās, Mujāhid, Al-Hasan Al-Baṣrī, Ibn Zayd and several others said that the *Faqīr* is a graceful person who does not ask anyone for anything, while the *Miskīn* is the one who follows<sup>[1]</sup> after people, begging. Qatādah said, "The *Faqīr* is the ill person, while the *Miskīn* is physically fit."<sup>[2]</sup> We will now mention the

<sup>[1]</sup> At-Tabari 14:305-306.

<sup>[2]</sup> At-Tabari 14:306.

*Hadīths about each of these eight categories*

### **The Fugarā' (Poor)**

Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لَا تَجْعَلُ الصَّدَقَةَ لِغَنِيٍّ وَلَا لِذِي مِرْءَةٍ سَوِيٍّ»

«The alms should not be given to the wealthy and the physically fit.»

Aḥmad, Abu Dāwud and At-Tirmidhi collected this *Hadīth*.<sup>[1]</sup>

### **The Masākīn (Needy)**

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«أَتَيْنَ الْمُسْكِنِينَ بِهَذَا الطَّرَافَ الَّذِي يَطْلُوفُ عَلَى النَّاسِ فَرِدَةً اللَّثْمَةُ وَاللَّثْمَانُ، وَالثَّثْرَةُ وَالثَّثْرَانُ» قَالُوا: فَمَنِ الْمُسْكِنُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَجِدُ غَنِيَّةً، وَلَا يُفْطَنُ لَهُ فَيَتَصَدَّقُ عَلَيْهِ، وَلَا يَنْسَأُ النَّاسَ شَيْئًا»

«The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two». They asked, "Then who is the needy person, O Allāh's Messenger!" He said, "The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.»

The Two Shaykhs collected this *Hadīth*<sup>[2]</sup>

### **Those employed to collect Alms**

Those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allāh ﷺ, who are not allowed to accept any *Sadaqah*. Muslim recorded that 'Abdul-Muṭṭalib bin Rabi'ah bin Al-Hārith and Al-Faḍl bin Al-'Abbās went to the Messenger of Allāh ﷺ asking him to employ them to collect the alms. The Messenger ﷺ replied,

«إِنَّ الصَّدَقَةَ لَا تَجْعَلُ لِمُحَمَّدٍ وَلَا لِأَلِّي مُحَمَّدٍ، إِنَّمَا هِيَ أُوسَاطُ النَّاسِ»

«Verily, the alms are not allowed for Muhammad nor the relatives of Muhammad, for it is only the dirt that the people

<sup>[1]</sup> Ahmad 4:164, Abu Dāwud 2:285 and *Tuhfah Al-Ahwadhi* 3:317.

<sup>[2]</sup> *Fath Al-Bāri* 3:399 and Muslim 2:719.

*discard.*<sup>[1]</sup>

### ***Al-Mu'allafatu Qulūbuhum***

There are several types of *Al-Mu'allafatu Qulūbuhum*. There are those who are given alms to embrace Islām. For instance, the Prophet of Allāh ﷺ gave something to Ṣafwān bin Umayyah from the war spoils of Ḥunayn, even though he attended it while a *Mushrik*. Ṣafwān said, “He kept giving me until he became the dearest person to me after he had been the most hated person to me.”<sup>[2]</sup> Imām Ahmād recorded that Ṣafwān bin Umayyah said, “The Messenger of Allāh ﷺ gave me (from the spoils of) Ḥunayn while he was the most hateful person to me. He kept giving me until he became the most beloved person to me.”<sup>[3]</sup> Muslim and At-Tirmidhi collected this *Hadīth*, as well.<sup>[4]</sup> Some of *Al-Mu'allafatu Qulūbuhum* are given from alms so that they become better in Islām and their heart firmer in faith. For instance, the Prophet ﷺ gave some of the chiefs of the *Tulaqā'* a hundred camels each after the battle of Ḥunayn, saying,

إِنِّي لَا أَغْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةً أَنْ يُكَبِّهَ اللَّهُ عَلَى وَجْهِهِ فِي نَارٍ  
جَهَنَّمَ

“I give a man (from the alms) while another man is dearer to me than him, for fear that Allāh might throw him on his face in the fire of Jahannam.”<sup>[5]</sup>

It is recorded in the Two *Sahīhs* that Abu Sa‘īd said that ‘Alī sent the Messenger of Allāh ﷺ a gold nugget still in its dirt from Yemen. The Prophet ﷺ divided it between four men: Al-Aqra‘ bin Ḥabis, ‘Uyaynah bin Badr, ‘Alqamah bin ‘Ulāthah and Zayd Al-Khayr, saying,

أَتَأْلِمُونَ

“To draw their hearts closer.”<sup>[6]</sup> Some people are given because

[1] Muslim 2:752.

[2] Muslim 4:1806.

[3] Ahmād 6:465.

[4] Muslim 4:1806 and *Tuhfat Al-Āhwadhi* 3:334.

[5] *Fath Al-Bāri* 3:399.

[6] *Fath Al-Bāri* 6:433 and Muslim 2:741.

some of his peers might embrace Islām, while others are given to collect alms from surrounding areas, or to defend Muslim outposts. Allāh knows best.

### **The Riqāb**

Al-Ḥasan Al-Baṣrī, Muqātil bin Ḥayyān, ‘Umar bin ‘Abdul-‘Azīz, Sa‘d bin Jubayr, An-Nakha‘ī, Az-Zuhri and Ibn Zayd said *Riqāb* means those slaves who make an agreement with the master to pay a certain ransom for their freedom.<sup>[1]</sup> Similar was reported from Abu Mūsā Al-Ash‘arī.<sup>[2]</sup>

Ibn ‘Abbās and Al-Ḥasan said, “It is allowed to use Zakāh funds to buy the freedom of slaves,” indicating that ‘Riqāb’ has more general meanings than merely giving money to slaves to buy their freedom or one’s buying a slave and freeing him on an individual basis. A ḥadīth states that for every limb [of the servant] freed, Allāh frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed,

﴿وَمَا تُحْرِنُ إِلَّا مَا كُنْتُ شَهِيدًا﴾

«And you will be requited nothing except for what you used to do.» [37:39]

### **Virtue of freeing Slaves**

In the *Musnad*, there is a ḥadīth from Al-Barā’ bin ‘Āzib that a man asked, “O Allāh’s Messenger! Direct me to an action that draws me closer to Paradise and away from the Fire.” The Messenger of Allāh ﷺ said,

«أَغْيِثِ النَّسْمَةَ وَفَكِ الرَّقْبَةَ»

«Emancipate the person and free the neck (slave).»<sup>¶</sup>

The man asked, “O Allāh’s Messenger! Are they not one and the same?” He said,

«لَا، عِنْدَ النَّسْمَةِ أَنْ تُفَرِّدَ بِعِنْدِهَا، وَفَكُ الرَّقْبَةِ أَنْ تُبَعِّنَ فِي تَبَعِينَهَا»

«No, you emancipate a person by freeing him on your own, but

<sup>[1]</sup> At-Tabārī 14:317.

<sup>[2]</sup> At-Tabārī 14:316.

*you untie a neck (slave) by helping in its price.*<sup>(11)</sup>

### **Al-Ghārimūn (the Indebted)**

There are several types of indebted persons. They include those who incur expenses in solving disputes between people, those who guarantee a loan that became due, causing financial strain to them, and those whose funds do not sufficiently cover their debts. It also includes those who indulged in a sin and repented from it. These types have a right to a part of alms [designated for Al-Ghārimūn].

Qabīshah bin Mukhāriq Al-Hilāli said, “I carried a debt [resolving a dispute between people] and went to the Messenger of Allāh ﷺ asking him to help pay it. The Messenger ﷺ said,

«أَقِمْ حَتَّىٰ تَأْتِيَنَا الصَّدَقَةُ فَنَأْمِرُ لَكَ بِهَا»

«Be patient until some alms are brought to us so that we give it to you.» He then said,

«بِإِنَّ الْمَسْأَلَةَ لَا تَجْلِي إِلَّا لِأَخْدُ ثَلَاثَةَ: رَجُلٌ تَحْمَلُ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةَ حَتَّىٰ يُصِيبَهَا ثُمَّ يُنْسِكُ، وَرَجُلٌ أَصَابَتْهُ جَائِعَةً اجْتَاهَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةَ حَتَّىٰ يُصِيبَ قَوَاماً مِنْ عَيْشِهِ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشِهِ - وَرَجُلٌ أَصَابَتْهُ فَاقَةً حَتَّىٰ يَقُومُ ثَلَاثَةَ مِنْ ذَوِي الْجَحَّاجَ مِنْ قَرَابَةٍ فَزُبِّوْهُ فَيَقُولُونَ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةً فَحَلَّتْ لَهُ الْمَسْأَلَةَ، حَتَّىٰ يُصِيبَ قَوَاماً مِنْ عَيْشِهِ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشِهِ - فَمَا يَسْأَهُنَّ مِنَ الْمَسْأَلَةِ سُخْتَ يَأْكُلُهَا صَاحِبُهَا سُخْتَهُ»

«O Qabīshah! Begging is only allowed for three: a man who incurred debts solving disputes, so he is allowed to beg until he collects its amount and then stops. A man who was inflicted by a disaster that consumed his wealth, he is allowed to beg until he collects what suffices for his livelihood. And a man who was overcome by poverty, that three wise relatives of his stand up and proclaim, ‘So-and-so was overcome by poverty.’ This man is allowed to beg until he collects what sustains his livelihood. Other than these cases, begging is an unlawful amount that one

<sup>(11)</sup> Ahmad 4:299.

*illegally devours.<sup>۱</sup>*

Muslim collected this *Hadīth*.<sup>[۱]</sup>

Abu Sa‘d said, “During the time of the Messenger of Allāh ﷺ, a man was struck by disaster because of fruits that he bought, causing him extensive debts. The Prophet ﷺ said,

«صَدِّقُوا عَلَيْهِ»

“Give him charity.”

The people did that but the amount collected did not cover his debts. The Prophet ﷺ said to the man’s debtors,

«خُذُوا مَا وَجَدْتُمْ وَلَا يَنْكِحُوكُمْ إِلَّا ذَلِكَ»

“Take what was collected, you will have nothing beyond that.”

Muslim collected this *Hadīth*.<sup>[۲]</sup>

### In the Cause of Allāh

In the cause of Allāh is exclusive for the benefit of the fighters in *Jihād*, who do not receive compensation from the Muslim Treasury.

### Ibn As-Sabil (Wayfarer)

*Ibn As-Sabil* is a term used for the needy traveler in a land, where he does not have what helps him continue his trip. This type has a share in the *Zakāh* for what suffices him to reach his destination, even if he had money there. The same is true for whoever intends to travel from his area but does not have enough money. This type also has a share in the *Zakāh* money to suffice for his trip and back. This is proven in the *Āyah* as well as the following *Hadīth*. Imāms Abu Dāwud and Ibn Mājah recorded that Ma‘mar said that Zayd bin Aslam said that ‘Atā’ bin Yasār said that Abu Sa‘d Al-Khudri said that the Messenger of Allāh ﷺ said,

«لَا تَجْعَلُ الصَّدَقَةَ لِغَنِيٍّ إِلَّا لِحَمْسَةٍ: لِتَعْالِمُ عَلَيْهَا، أَوْ رَجُلٌ اشْتَرَأَهَا بِمَالِهِ، أَوْ غَارِمٌ، أَوْ غَارِبٌ فِي سَبِيلِ اللَّهِ، أَوْ مُسْكِنٌ تُصْدِقُ عَلَيْهِ مِنْهَا فَأَمْدَى لِغَنِيٍّ»

“*Sadaqah* is not rightful for a wealthy person except in five

[۱] Muslim 2:722.

[۲] Muslim 3:1161.

*cases : those employed to collect it, one who bought a charity item with his money, a Ghārim (debtor), a fighter in the cause of Allāh, or a poor man who gets a part of the Zakāh so he gives it as a gift to a rich man.*<sup>[1]</sup>

Allāh's statement,

﴿فِرِصَةٌ مِّنْ أَنْهَى﴾

﴿a duty imposed by Allāh﴾, means, a decision, decree and division ordained by Allāh,

﴿وَاللَّهُ عَلَيْهِ حِكْمَةٌ﴾

﴿And Allāh is All-Knower, All-Wise﴾, knowledgeable of all things outwardly and inwardly and what benefits His servants,

﴿حَكِيمٌ﴾

﴿All-Wise﴾, in all what he declares, does, legislates and decides, there is no true deity or lord except Him.

﴿وَمِنْهُمْ أَذْيَكُ بُؤْذُونَ النَّقِيرُ وَقُطُولُتُ هُوَ أَذْنُ مَلَكُ خَيْرٍ لَكُمْ يَقُولُنَّ إِنَّ اللَّهَ وَرَبَّكُمْ  
لِلْمُتَّقِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ بُؤْذُونَ رَسُولُ اللَّهِ لَمْ يَنْلَ أَيْمَانَهُمْ﴾

¶61. And among them are men who annoy the Prophet and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger, will have a painful torment.»

### Hypocrites annoy the Prophet ﷺ

Allāh says, some hypocrites bother the Messenger of Allāh ﷺ by questioning his character, saying,

﴿أَذْنُ﴾

﴿he is (lending his) ear﴾, to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us. Similar was reported from Ibn 'Abbās, Mujāhid and Qatādah.<sup>[2]</sup> Allāh said,

<sup>[1]</sup> Abu Dāwud 2:288 and Ibn Mājah 1:590.

<sup>[2]</sup> At-Tabari 14:326. This narration is *Mursal*.

الْمُنَفِّقُونَ

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يَعْلَمُوْكُمْ لِيُمْشِكُمْ وَاللهُ وَرَسُولُهُ أَحْسَنُ  
أَن يُرْضُوهُ إِن كَانُوا مُؤْمِنِينَ ﴿١﴾ أَنْ يَعْلَمُوا اللهُ  
مِنْ يُكَادُ اللهُ وَرَسُولُهُ فَأَنْتَ اللَّهُ نَارَ جَهَنَّمَ خَلِيلًا فِيهَا  
ذَلِكَ الْخِزْنَى الْظَّمِيمُ ﴿٢﴾ بَعْدَ الْمُنَفِّقُونَ  
أَن تُرَدَّ عَلَيْهِمْ سُورَةً تُنَيِّثُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ أَسْتَهْنُ وَأَوْ  
إِنَّ اللَّهَ مُنْعِجٌ مَا تَحْدُرُونَ ﴿٣﴾ وَلَئِنْ سَأَلْتَهُمْ  
لِيَقُولُوا إِنَّا كُنَّا نَخْوَضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآبِيَّنِيهِ  
وَرَسُولِهِ كُنَّتُمْ تَسْتَهِنُونَ ﴿٤﴾ لَا تَنْقِذُ رُوْافِدَكُنُّمْ  
بَعْدَ إِيمَانِكُمْ إِنْ تَعْفُ عَنْ طَالِيفَةٍ مِنْكُمْ تُعَذِّبُ طَالِيفَةً  
يَا أَيُّهُمْ كَانُوا مُجْرِمِينَ ﴿٥﴾ الْمُنَفِّقُونَ وَالْمُنَوْقِنُ  
بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ  
عَنِ الْمَعْرُوفِ وَيَقْصُدُونَ أَيْدِيهِمْ سُوَالَ اللَّهِ فِتْنَتِهِمْ  
إِنَّ الْمُنَفِّقِينَ هُمُ الْفَدِيسُونَ ﴿٦﴾ وَعَدَ اللَّهُ  
الْمُنَفِّقِينَ وَالْمُنَوْقِنَّ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَلِيلِينَ  
فِيهَا هِيَ حَسِبُهُمْ وَلَعْنَهُمُ اللهُ وَهُمْ عَذَابٌ مُّقِيمٌ ﴿٧﴾

﴿قُلْ أَذْنْ خَيْرٍ لِكُمْ﴾

﴿Say: "He listens to what is best for you"﴾, he knows who's saying the truth and who is lying,

﴿يُؤْمِنُ بِاللهِ وَرَبِّهِنَّ لِلْمُؤْمِنِينَ﴾

﴿he believes in Allah; has faith in the believers﴾, he believes the believers,

﴿وَرَغْمَهُ لِلَّذِينَ مَاءَنُوا مِنْكُمْ﴾

﴿and is a mercy to those of you who believe"﴾, and a proof against the disbelievers,

﴿وَالَّذِينَ يُؤْذِنُونَ رَسُولُ اللهِ لَمْ  
عَذَابٌ أَلِيمٌ﴾

﴿But those who annoy Allah's Messenger, will have a painful torment.﴾

﴿يَعْلَمُوْكُمْ لِيُمْشِكُمْ وَاللهُ وَرَسُولُهُ أَحْسَنُ أَن يُرْضُوهُ إِن كَانُوا مُؤْمِنِينَ ﴿٨﴾

أَنْ يَعْلَمُوا اللهُ مِنْ يُكَادُ اللهُ وَرَسُولُهُ فَأَنْتَ اللَّهُ نَارَ جَهَنَّمَ خَلِيلًا فِيهَا ذَلِكَ الْخِزْنَى

الْظَّمِيمُ ﴿٩﴾

462. They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are believers.﴾

463. Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace.﴾

### Hypocrites revert to Lies to please People

Qatādah said about Allah's statement,

﴿يَعْلَمُونَ إِنَّمَا لَكُمْ لِتَرْضَوْكُمْ﴾

﴿They swear by Allāh to you (Muslims) in order to please you﴾

“A hypocrite man said, ‘By Allāh! They (hypocrites) are our chiefs and masters. If what Muḥammad says is true, they are worse than donkeys.’ A Muslim man heard him and declared, ‘By Allāh! What Muḥammad says is true and you are worse than a donkey!’ The Muslim man conveyed what happened to the Prophet ﷺ who summoned the hypocrite and asked him,

«مَا حَمَلْتَ عَلَى الَّذِي تُلْتَ؟»

“What made you say what you said?” That man invoked curses on himself and swore by Allāh that he never said that. Meanwhile, the Muslim man said, ‘O Allāh! Assert the truth of the truthful and expose the lies of the liar.’ Allāh revealed this Verse.”<sup>[11]</sup> Allāh’s statement,

﴿أَلَمْ يَعْلَمُوا أَنَّمَا مَنْ يُكَارِدُ اللَّهَ وَرَسُولَهُ﴾

﴿Know they not that whoever opposes and shows hostility to Allāh and His Messenger,﴾

means, have they not come to know and realize that those who defy, oppose, wage war and reject Allāh, thus becoming on one side while Allāh and His Messenger ﷺ on another side,

﴿فَإِنَّ لَمْ يَأْتِ جَهَنَّمَ خَلَدًا فَإِنَّمَا﴾

﴿certainly for him will be the fire of Hell to abide therein, in a humiliating torment,

﴿هَذِهِكَ الْخَزْنَةُ الظَّالِمَةُ﴾

﴿That is the extreme disgrace﴾[9:63], that is the greatest disgrace and the tremendous misery.

﴿يَمْدُرُ الْمُنَافِقُونَ أَنْ شَرَّالْ عَذَابَهُ سُورَةٌ نَّيَّبُهُمْ بِسَا فِي قُلُوبِهِمْ قُلْ أَسْتَهْمُهُمْ إِنَّ اللَّهَ مُخْرِجٌ مَا يَمْدُرُونَ﴾

﴿64. The hypocrites fear lest a Sūrah should be revealed about them, showing them what is in their hearts. Say: “(Go ahead and) mock! But certainly Allāh will bring to light all that you fear.”﴾

<sup>[11]</sup> At-Tabari 14 :329.

### The Hypocrites fear Public Exposure of Their Secrets

Mujâhid said, "The hypocrites would say something to each other then declare, 'We wish that Allâh does not expose this secret of ours,'<sup>[1]</sup> There is a similar Âyah to this one, that is, Allâh's statement,

﴿وَإِذَا جَاءُوكُمْ جَزَّارٍ يَنْهَا كُلُّ مُجْرِيٍّ يَوْمَئِنَةٍ وَيَوْمَئِنَةٍ فِي أَفْشِينِمْ لَوْلَا يَعْلَمُنَا اللَّهُ يُبَا نَهْوُ حَسْبِنَهُمْ هُمْ بَشَّارُهُمْ فَلَمَّا أَتَنَا الْمُصِيرَ﴾

«And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!» [58:8].

Allâh said in this Âyah,

﴿فَلِمَ أَنْتَرِزُوْنَا إِنَّ اللَّهَ مُخْرِجٌ مَا تَعْدُونَ﴾

«Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."»,

He will expose and explain your reality to His Messenger ﷺ through revelation. Allâh said in other Âyât,

﴿أَنَّ حَسِبَ الظَّالِمِ فِي قُلُوبِهِمْ مَرْضٌ أَنَّ لَنْ يَخْرِجَ اللَّهُ أَضْفَانَهُمْ﴾

«Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills?» [47:29], until,

﴿وَتَرَىٰهُمْ فِي لَهْنِ الْقَوْلِ﴾

«but surely, you will know them by the tone of their speech!» [47:30].

This is why, according to Qatâdah, this Sûrah is called 'Al-Fâdihah' (the Exposing), because it exposed the hypocrites.<sup>[2]</sup>

﴿وَلِمَنْ سَأَلْتَهُمْ لَيَقُولُوكُلُّ أَنَّا كُنَّا نَحْوُشَ وَلَمَّا قُلَّ أَلِيَّلُو وَمَائِنُو وَرَمُولُو كُنَّتْ تَسْتَهِنُونَ﴾ لَا تَسْتَهِنُوْنَ مَذَكُورُونَ إِنْ يَسْتَهِنُكُمْ إِنْ شَفَّ عَنْ طَافِقَةِ مِنْكُمْ شَكِّيْتْ طَلَيْلَةَ يَا تِنْمَهْ كَالُوا تِمْرِيْنَ

<sup>[1]</sup> At-Tabari 14:331.

<sup>[2]</sup> At-Tabari 14:332.

﴿65. If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allāh, and His Āyāt and His Messenger that you were mocking?’﴾

﴿66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others among you because they were criminals.﴾

### The Hypocrites rely on False, Misguided Excuses

‘Abdullāh bin ‘Umar said, “During the battle of Tabūk, a man was sitting in a gathering and said, ‘I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.’ A man in the Masjid said, ‘You lie. You are a hypocrite, and I will surely inform the Messenger of Allāh. ﴿This statement was conveyed to the Messenger of Allāh ﷺ and also a part of the Qur’ān was revealed about it.﴾” ‘Abdullāh bin ‘Umar said, “I have seen that man afterwards holding onto the shoulders of the Messenger’s camel while stones were falling on him, declaring, ‘O Allāh’s Messenger! We were only engaged in idle talk and jesting,’ while the Messenger of Allāh ﷺ was reciting,

﴿إِنَّمَا يُؤْمِنُونَ بِرَسُولِهِ كُلُّ شَيْءٍ تَشَهِّدُونَ﴾

﴿“Was it at Allāh, and His Āyāt and His Messenger that you were mocking?”﴾ [9:65].<sup>[1]</sup>

Allāh said,

﴿لَا تَعْذِيرُوا مَنْ كَفَرَ بِمَا يُكَفِّرُ﴾

﴿Make no excuse; you disbelieved after you had believed.﴾  
on account of your statement and mocking,

﴿إِنْ شَاءَ اللَّهُ أَنْ يَعْلَمَ مِنْكُمْ شَيْئاً طَالِبِهِ﴾

﴿If We pardon some of you, We will punish others among you for not all of you will be forgiven, some will have to taste the torment,

﴿أَتَتُمْ كَافِرِاً مُغَرِّبِاً﴾

﴿because they were criminals﴾, they were criminals because of this

<sup>[1]</sup> At-Tabari 14:333.

terrible, sinful statement.

﴿الْمُنَفِّقُونَ وَالْمُنَافِقَاتُ يَسْهُلُهُمْ أَنْ يَأْشُرُوكُوا إِلَيْكُمْ وَيَنْهَاوُوكُمْ عَنِ الْمَعْرُوفِ وَيَقِضُّوْنَ أَبْدِيَّهُمْ لَسْوًا اللَّهَ تَنْهِيهُمْ إِنَّكُمُ الْمُنَافِقُونَ﴾ وَعَدَ اللَّهُ الْمُنَافِقَاتِ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارًا جَهَنَّمَ حَلَّيْنَ فِيهَا هُنَّ حَسْبَهُمْ وَلَعَنْهُمُ اللَّهُ وَلَهُمْ عَذَابٌ قُوْمٌ﴾

¶ 67. The hypocrites, men and women, are one from another; they enjoin evil, and forbid the good, and they close their hands. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the rebellious.»

¶ 68. Allāh has promised the hypocrites - men and women - and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment.»

### Other Characteristics of Hypocrites

Allāh admonishes the hypocrites who, unlike the believers, who enjoin righteousness and forbid evil,

﴿يَأْشُرُوكُوا إِلَيْكُمْ وَيَنْهَاوُوكُمْ عَنِ الْمَعْرُوفِ وَيَقِضُّوْنَ أَبْدِيَّهُمْ لَسْوًا اللَّهَ تَنْهِيهُمْ﴾

¶ «they enjoin evil, and forbid the good, and they close their hands», from spending in Allāh's cause,

﴿لَسْوًا اللَّهَ﴾

¶ «They have forgotten Allāh», they have forgotten the remembrance of Allāh,

﴿لَنَذْهَبُوا﴾

¶ «so He has forgotten them.», by treating them as if He has forgotten them. Allāh also,

﴿وَنَقْلُ الْيَوْمِ شَكَرٌ كَمَا نَيْسَرَ لَهُمْ وَيُكَذِّبُهُمْ﴾

¶ «And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours» [45:34].

Allāh said,

﴿إِنَّكُمُ الْمُنَافِقُونَ مُمْلِكَةُ الْمُنَافِقِينَ﴾

¶ «Verily, the hypocrites are the rebellious»

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سورة التوبة

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ فُورًا وَأَكْثَرُ  
أَمْوَالًا وَأَوْلَادًا فَاسْتَعْنُوا بِخَلْقِهِمْ فَاسْتَعْنُمُ بِعَلَيْهِمْ  
كَمَا اسْتَعْنَتِ الظَّالِمُونَ مِنْ قَبْلِكُمْ عَلَيْهِمْ وَهُنَّ  
كَالَّذِي خَاصَّوْا أَوْلَئِكَ حَتَّى أَغْنَاهُمْ فِي الدُّنْيَا  
وَالآخِرَةِ وَأَوْلَئِكَ هُمُ الظَّالِمُونَ ﴿٦٧﴾ أَمْ يَأْتِيهِمْ  
نَبَّأَ الَّذِينَ مِنْ قَبْلِهِمْ فَوْرُونَجْ وَعَادٌ وَثَمُودٌ وَفَوْرَ  
إِبْرَاهِيمَ وَأَصْحَابَ مَدْيَنَ وَالْمُؤْنَفِينَ كَمَا كَانُوا  
رُشْدَهُمْ بِالْبَيْتِ فَنَاكَانَ اللَّهُ لَظِيلَهُمْ وَلَكِنْ  
كَانُوا أَنفُسَهُمْ يَظْلَمُونَ ﴿٦٨﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِقِصْمِهِمْ  
أَزْلِيَّا مَاءً بَعْضُهُ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَيُقْسِمُونَ الْأَصْلَوَةَ وَيَنْهَا الْأَرْكُوَةَ وَيُطْبِعُونَ اللَّهَ  
وَرَسُولَهُ وَأَوْلَئِكَ سَيِّمُهُمْ هُمُ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٩﴾  
وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّتَ جَنَّتَ شَجَرَى مِنْ تَحْتِهَا  
الْأَنْهَارُ خَلِيلِينَ فِيهَا وَمَسَكِنٌ طَيِّبَةٌ فِي جَنَّتَ عَنِّ  
وَرِضْوَانٍ مِنْ أَنَّ اللَّهَ أَكْثَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٠﴾

the rebellious from  
the way of truth who  
embrace the wicked  
way,

﴿وَعَدَ اللَّهُ الْمُتَوْقِبَةَ وَالْمُتَوْقِتَ  
وَالْكُفَّارَ نَارَ جَهَنَّمَ﴾

﴿Allāh has promised the  
hypocrites - men and  
women - and the disbe-  
lievers, the fire of Hell»,  
on account of their  
evildoing mentioned  
here,

﴿خَلِيلَةَ بَيْتَهُ﴾

﴿therein shall they  
abide.﴾, for eternity,  
they and the  
disbelievers,

﴿هِنَّ حَسْبُهُمْ﴾

﴿It will suffice them.﴾,  
as a torment,

﴿وَلَعَنَهُمُ اللَّهُ﴾

﴿Allāh has cursed them﴾, He expelled and banished them [from His mercy],

﴿وَلَهُمْ عَذَابٌ أَفَعَمٌ﴾

﴿and for them is the lasting torment.﴾

﴿كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ فُورًا وَأَكْثَرُ أَمْوَالًا وَأَوْلَادًا فَاسْتَعْنُوا بِخَلْقِهِمْ  
فَاسْتَعْنُمُ بِعَلَيْهِمْ كَمَا اسْتَعْنَتِ الظَّالِمُونَ مِنْ قَبْلِكُمْ عَلَيْهِمْ وَهُنَّ  
أَلَّا يَأْتِيهِمْ بِظَلَمٍ كَمَا كَانُوا أَنفُسَهُمْ يَظْلَمُونَ ﴿٧١﴾﴾

69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed their portion (a while); and you

*indulged in play and pastime as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.♦*

Allâh says, these people were touched by torment in this life and the Hereafter, just as those before them. Allâh's statement,

﴿عَنِتْهُمْ﴾

﴿their portion﴾, means, [they mocked] their religion, according to Al-Hasan Al-Bâṣrî.<sup>[1]</sup> Allâh's statement,

﴿وَخُسْنُمْ كَلَّا يَ حَاسِنُوا﴾

﴿and you indulged in play and pastime as they indulged in play and pastime﴾, indulged in lies and falsehood,

﴿أُولَئِكَ حَيْثَ أَعْنَتْهُمْ﴾

﴿Such are they whose deeds are in vain﴾, their deeds are annulled; they will not acquire any rewards for them because they are invalid,

﴿فِي الدُّنْيَا وَالآخِرَةِ وَأُولَئِكَ هُمُ الْمُغْسِرُونَ﴾

﴿in this world and in the Hereafter. Such are they who are the losers.♦

because they will not acquire any rewards for their actions. Ibn 'Abbâs commented, "How similar is this night to the last night,

﴿كَالَّيْلَاتِ مِنْ قَبْلِكُمْ﴾

﴿Like those before you...﴾ These are the Children of Israel, with whom we were compared. The Prophet ﷺ said,

﴿وَالَّذِي تَقْبِي بِيَدِهِ لَتَشْبَهُمْ حَتَّى لَنْ دَخُلَ الرَّبْعُلُ مِنْهُمْ جُنُزٌ ضَبْ لَدَخَلُوكُمْ﴾

﴿By He in Whose Hand is my life! You will imitate them, and even if a man of them entered the den of a lizard, you will enter it likewise!﴾<sup>[2]</sup>

Abu Hurayrah narrated that the Messenger of Allâh ﷺ said,

<sup>[1]</sup> At-Tabârî 14:343.

<sup>[2]</sup> At-Tabârî 14:342.

وَالَّذِي نَفْسِي يِبْدِي لَتِشْعِنُ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شَيْئًا يُبَشِّرُ وَذُو رَأْيٍ بِذِرَاعٍ، وَيَا عَا  
يَبْاعُ حَتَّى لَنْ دَخُلُوا جَهَنَّمَ ضَبْطٌ لَدَخْلُتُمُوهُ» قَالُوا: وَمَنْ هُمْ يَا رَسُولَ اللَّهِ، أَهْلُ  
الْكِتَابِ؟ قَالَ: «مَنْ؟»<sup>[1]</sup>

«By He in Whose Hand is my soul! You will follow the traditions of those who were before you a hand span for a hand-span and forearm's length for forearm's length, and an arm's length for an arm's length. And even if they enter the den of a lizard, you will also enter it.» They asked, "Who, O Allāh's Messenger, the People of the Book?" He said, "Who else?"<sup>[1]</sup>

This Ḥadīth is similar to another Ḥadīth collected in the *Sahīh*.

﴿لَآذْنَانِنَّ بِأَلَيْكَ مِنْ قَبْلِهِنَّ فَوْرُ نُوحٍ وَعَادٍ وَثَمُودٍ وَقَوْبَلِ إِبْرَاهِيمَ وَأَنْسَحَبِ  
مَدْبِكَ وَالْمُزَيْكَ أَنْتُمْ رُسُلُهُمْ بِالْبَيْتِنَتِ فَمَا كَانَ اللَّهُ يُظْلِمُهُمْ وَلَكِنْ كَانُوا  
أَنْفَسَهُمْ يَظْلِمُونَ﴾

﴿70. Has not the story reached them of those before them? – The people of Nūh, 'Ād, Thamūd, the people of Ibrāhīm, the dwellers of Madyan and the overturned cities; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves.﴾

### Advising the Hypocrites to learn a Lesson from Those before Them

Allāh advises the hypocrites who reject the Messengers,

﴿لَآذْنَانِنَّ بِأَلَيْكَ مِنْ قَبْلِهِنَّ﴾

﴿Has not the story reached them of those before them?﴾

have you (hypocrites) not learned the end of the nations before you who rejected the Messengers,

﴿فَوْرُ نُوحٍ﴾

﴿The people of Nūh﴾, and the flood that drowned the entire population of the earth, except those who believed in Allāh's servant and Messenger Nūh, peace be upon him,

<sup>[1]</sup> At-Tabari 14:342.

﴿وَعَاد﴾

﴿and 'Ād﴾, who perished with the barren wind when they rejected Hūd, peace be upon him,

﴿وَثَمُود﴾

﴿and Thamūd﴾, who were overtaken by the Sayḥah (awful cry) when they denied Sāliḥ, peace be upon him, and killed the camel,

﴿وَقَوْبَابِينَ﴾

﴿and the people of Ibrāhīm﴾, over whom He gave Ibrāhīm victory and the aid of clear miracles. Allāh destroyed their king Nimrod, son of Canaan, son of Koch from Canaan, may Allāh curse him,

﴿وَأَنْصَبَ مِنْكُمْ﴾

﴿and the dwellers of Madyan﴾, the people of Shu'ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade,

﴿وَالْمُرْتَكَبَاتِ﴾

﴿and the overturned cities﴾, the people of Lüt who used to live in Madyan. Allāh said in another Āyah,

﴿وَالْمُؤْنَثَةَ أَهْوَى﴾

﴿And He destroyed the overturned cities﴾ [53:53], meaning the people of the overturned cities in reference to Sadūm [Sodom], their major city. Allāh destroyed them all because they rejected Allāh's Prophet Lüt, peace be upon him, and because they committed the sin that none before them had committed [homosexuality].

﴿أَنَّهُمْ رُشِّدُهُمْ بِالْبِيَّنَاتِ﴾

﴿to them came their Messengers with clear proofs.﴾, and unequivocal evidence,

﴿فَمَا كَانَ اللَّهُ لِيَظْلِمُهُمْ﴾

﴿So it was not Allāh Who wronged them﴾, when He destroyed them, for He established the proofs against them by sending

the Messengers and dissipating the doubts,

﴿وَلِكُنْ كَاوِا أَنْسَهُمْ بَطَّلُوْنَ﴾

﴿but they used to wrong themselves﴾, on account of their denying the Messengers and defying the Truth; this is why they earned the end, torment and punishment, that they did.

﴿وَالْمُرْمَنُونَ وَالْمُؤْمِنُونَ تَقْتَلُنَ أُولَيَّاهُ بَعْضُ يَأْمُرُوكُ بِالْمُنْزُرُ وَرَتْهُونَ عَنِ الْمُنْكَرِ وَرَيْسُوكُ

﴿الْمَلَوْهُ وَرَقْرُورُكُ الرَّكْوَهُ وَرَطْبُورُكُ آللَّهُ وَرَشْوَهُ آلَيُوكُ سَيْدُهُمُهُمُ آللَّهُ إِنَّ اللَّهَ عَزِيزٌ﴾

﴿حَبِّكَهُ﴾

¶71. *The believers, men and women, are supporters of one another; they enjoin good, and forbid evil; they perform the Salāh, and give the Zakāh, and obey Allāh and His Messenger. Allāh will have His mercy on them. Surely, Allāh is All-Mighty, All-Wise.﴾*

### Qualities of Faithful Believers

After Allāh mentioned the evil characteristics of the hypocrites, He then mentioned the good qualities of the believers,

﴿وَالْمُرْمَنُونَ وَالْمُؤْمِنُونَ تَشْفُلُنَ أُولَيَّاهُ بَعْضُ﴾

﴿The believers, men and women, are supporters of one another;﴾

they help and aid each other. Surely, an authentic *Hadīth* states,

﴿الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْانَ يَشُدُّ بَعْضَهُ بَعْضًا﴾

«*The believer to the believer is just like a building, its parts support each other.*»

and the Prophet ﷺ crossed his fingers together.<sup>[11]</sup> In the *Sahīh* it is recorded,

«*مَثَلُ الْمُؤْمِنِ فِي تَوَادِهِمْ وَتَرَاخِيَهُمْ كَمَثَلِ الْجَسَدِ الْوَاجِدِ، إِذَا اشْتَكَى مِنْهُ غُصْنُهُ تَنَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالشَّهَرِ*»

«*The example of the believers in the compassion and mercy they*

<sup>[11]</sup> *Fath Al-Bārī* 10:464.

*have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.*<sup>[11]</sup>

Allâh's statement,

﴿يَا أَيُّهُ الْمُرْسَلُونَ إِذَا قَاتَلُوكُمْ فَلَا يُغْنِيَنَّ عَنِ النَّكَرِ﴾

﴿...they enjoin good, and forbid evil﴾, this is similar to,

﴿وَإِنَّكُمْ بِتَكْثِيرِ إِذْنِ اللَّهِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايَةِ عَنِ الْمُنْكَرِ﴾

﴿Let there arise out of you a group of people inviting to all that is good, enjoining Al-Mâ'rûf and forbidding the Munkar...﴾ [3:104].

Allâh said next,

﴿وَيَقْرَبُونَ الصَّلَاةَ وَيَنْهَا عَنِ الْكُفَّارِ﴾

﴿they perform the Salâh, and give the Zakâh﴾, they obey Allâh and are kind to His creation,

﴿وَيَطْلَبُونَ اللَّهَ وَرَسُولَهُ﴾

﴿and obey Allâh and His Messenger﴾, concerning what he commands and refraining from what he prohibits,

﴿وَأُولَئِكَ سَيِّدُهُمْ مَنْ يَرَوْنَ﴾

﴿Allâh will have mercy on them.﴾

Therefore, Allâh will give mercy to those who have these qualities,

﴿إِنَّ اللَّهَ عَزِيزٌ﴾

﴿Surely, Allâh is All-Mighty﴾, He grants glory to those who obey Him, for indeed, might and glory is from Allâh Who gives it to His Messenger ﷺ and the believers,

﴿حَمَدٌ لِلَّهِ﴾

﴿All-Wise﴾, in granting these qualities to the believers, while giving evil characteristics to hypocrites. Surely, Allâh's wisdom is perfect in all His actions; praise and glory be to Him.

﴿وَعَدَ اللَّهُ الظَّاهِرِينَ وَالظَّاهِرَاتِ جَنَاحَتِ تَغْرِيَةٍ مِنْ تَحْمِيلِهَا الْأَنْهَارُ خَلِيلِينَ فِيهَا وَسَذِكَنَ﴾

[11] *Fath Al-Bâri* 10:452.

طَبِيعَةٌ فِي جَنَّتَيْ عَذْنٍ وَرَضْدَنٍ فَرَسَ اللَّهُ أَكْبَرُ ذَلِكَ هُوَ الْفَرَزُ الْمَطْلُوسُ ﴿٧١﴾

﴿72. Allāh has promised the believers – men and women, – Gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of 'Adn (Eden; Paradise). But the greatest bliss is the good pleasure of Allāh. That is the supreme success.﴾

### Good News for the Believers of Eternal Delight

Allāh describes the joys and eternal delight He has prepared for the believers, men and women in,

﴿جَنَّتَيْ نَعْيٍ مِنْ تَحْمِنَاهَا الْأَنْهَرُ خَلِيلُنَّ فِيهَا﴾

﴿Gardens under which rivers flow to dwell therein forever﴾ for eternity,

﴿وَسِكِينَ طَبِيعَةٍ﴾

﴿and beautiful mansions﴾, built beautifully in good surroundings. In the Two Ṣahīhs, it is recorded that Abu Mūsā, 'Abdullāh bin Qays Al-Ash'arī said that the Messenger of Allāh ﷺ said,

«جَنَّتَانِ مِنْ ذَهَبٍ أَتَيْهُمَا وَمَا فِيهَا، وَجَنَّاتَانِ مِنْ فِضَّةٍ أَتَيْهُمَا وَمَا فِيهَا، وَمَا بَيْنَ النَّوْمِ وَبَيْنَ أَنْ يَنْتَظِرُوا إِلَى زَيْمٍ أَلَا رِدَاءُ الْكِبِيرِ يَأْتِ عَلَى وَجْهِهِ فِي جَنَّةِ عَذْنٍ»

«Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of Pride of Allāh's Face separates the people from gazing at Him, in the garden of Eden.»<sup>[1]</sup>

He also narrated that the Messenger of Allāh ﷺ said,

«إِنَّ الْمُؤْمِنِينَ فِي الْجَنَّةِ لَهُبَتْهُ مِنَ الْأُلْوَانِ وَاحِدَةٌ مُجْوَّةٌ، طُولُهَا سِئْرَةٌ مِيلًا فِي الشَّيْءَاءِ لِلْمُؤْمِنِ فِيهَا أَمْلُونَ يَطْرُفُ عَالِيَّهُمْ لَا يَرَى بَعْضُهُمْ بَعْضًا»

«For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.»

The Two Ṣahīhs collected this Ḥadīth.<sup>[2]</sup> It is recorded in the

<sup>[1]</sup> Fath Al-Bārī 8:491 and Muslim 1:163.

<sup>[2]</sup> Fath Al-Bārī 8:441 and Muslim 4:2182.

Two *Sahîhs* that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«مَنْ آتَنِي بِاللّٰهِ وَرَسُولِهِ وَأَقَامَ الصَّلٰةَ وَصَامَ رَمَضٰنَ، فَإِنَّ حَقًا عَلَى اللّٰهِ أَنْ يُذْخِلَهُ الْجَنَّةَ هَاجَرَ فِي سَبِيلِ اللّٰهِ، أَوْ [جَلَسَ] فِي أَرْضِهِ الَّتِي وُلِّدَ فِيهَا»، قَالُوا: يَا رَسُولَ اللّٰهِ أَفَلَا نُخْبِرُ النَّاسَ؟ قَالَ: «إِنَّ فِي الْجَنَّةِ مَا تَهِيَّدَهُ دَرَجَةً أَعْدَهَ اللّٰهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللّٰهَ فَاسْأَلُوهُ الْفَنْدُوسَ فَإِنَّهُ أَغْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَسْجُرُ أَنْهَارُ الْجَنَّةِ، وَقَوْقَةُ عَرْشِ الرَّحْمَنِ»

«Whoever believes in Allâh and His Messenger, offers prayer perfectly and fasts the month of Ramadân, will rightfully be granted Paradise by Allâh, no matter whether he emigrates in Allâh's cause, or remains in the land where he is born.» The people said, "O Allâh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one-hundred grades which Allâh has prepared for the Mujâhidîn who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allâh, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the 'Arsh (Throne) of the Beneficent.»<sup>[1]</sup>

Imâm Ahmad recorded that Abu Hurayrah said, that the Messenger of Allâh ﷺ said,

«إِذَا صَلَّيْتُمْ عَلَيَّ فَسْلُوا اللّٰهَ لِيَ الْوَسِيلَةَ، فَإِلٰيْكُمْ يَا رَسُولَ اللّٰهِ وَمَا الْوَسِيلَةُ؟ قَالَ: «أَغْلَى دَرَجَةً فِي الْجَنَّةِ لَا يَتَابُلُهَا إِلَّا رَجُلٌ وَاجِدٌ وَأَزْجُو أَنْ أَكُونَ أَنَا هُوَ»

«If you invoke Allâh for *Salâh* (blessings) on me, then also invoke Him to grant me Al-Wâsîlah.» He was asked, "What is Al-Wâsîlah, O Allâh's Messenger?" He said, "The highest grade in Paradise, it will be for only one man, and I hope I am that man.»<sup>[2]</sup>

The *Musnad* contains a *Hadîth* from Sa'd bin Mujâhid At-Tâ'i, that Abu Al-Mudillah said, that Abu Hurayrah said, "We said, 'O Allâh's Messenger! Talk to us about Paradise, what is

<sup>[1]</sup> *Fath Al-Bâri* 6:14.

<sup>[2]</sup> Ahmad 2:256.

it built of?' He said,

«لَيْلَةُ ذَهْبٍ وَلَيْلَةُ فِضَّةٍ، وَمَلَاطُهَا الْمِنْكُ وَخَضْبَاؤُهَا الْأَلْوَحُ وَالْأَلْفُوتُ، وَتَرَائِبُهَا  
الْزَّعْفَرَانُ. مَنْ يَدْخُلُهَا يَتَعَمَّ لَا يَنْأِسُ وَيَخْلُدُ لَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ وَلَا يَقْنَعُهُ  
ثِيَابُهُ»

«A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.»<sup>[1]</sup>

Allāh said next,

﴿وَرَضْوَنٌ مِنْ أَكْبَرٍ﴾

«But the greatest bliss is the good pleasure of Allāh» [9:72],

meaning, Allāh's pleasure is more grand, greater and better than the delight the believers will be enjoying [in Paradise]. Imām Mālik narrated, that Zayd bin Aslam said that 'Atā' bin Yasār said that Abu Saīd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ فَبَقُولُونَ: لَيْكَ رَبَّنَا وَسَعْدِنِكَ  
وَالْخَيْرُ فِي يَدَنِكَ. فَبَقُولُ: هَلْ رَضِيْتُمْ؟ فَبَقُولُونَ: وَمَا لَنَا لَا تَرْضَى يَا رَبَّ وَقَدْ  
أَغْبَيْتَنَا مَا لَمْ نُنْطِلْ أَحَدًا مِنْ خَلْقِكَ، فَبَقُولُ: أَلَا أَغْطِيْكُمْ أَفْضَلُ مِنْ ذَلِكَ؟  
فَبَقُولُونَ: يَا رَبَّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَبَقُولُ: أَجْلُ عَلَيْكُمْ رِضْوَانِي فَلَا  
أَنْسَخْتُ عَلَيْكُمْ بَنَدَةً أَبَدًا»

«Allāh, the Exalted and Ever High, will say to the people of Paradise, 'O residents of Paradise!' They will say, 'Labbayka (here we are!), our Lord, and Sa'dayk (we are happy at your service!) and all the good is in Your Hand.' He will ask them, 'Are you pleased?' They will say, 'Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation?' He will say, 'Should I give you what is better than all this?' They will say, 'O Lord! What is better than all this?' He will say, 'I will grant you My pleasure and will never afterwards be angry with you.'»

<sup>[1]</sup> Ahmad 2:304.

يَا أَيُّهَا النَّاسُ إِذْ جَهَدْتُمْ لِكُلِّ فَارَ وَالْمُنْتَفِقِينَ وَأَغْلَظْتُ عَلَيْهِمْ  
وَمَا وَنْهُمْ جَهَنَّمُ وَنَسْ الْمَصِيرُ ﴿١٩﴾ يَعْلَمُونَ بِاللَّهِ  
مَا قَاتَلُوا وَلَقَدْ قَاتَلُوا كُلَّمُنَّ الْكُفَّارِ وَكَفَرُوا بِعِدَّةٍ إِسْلَامَهُمْ  
وَهُمُؤْلِمُو مَا لَمْ يَسْأَلُوا وَمَا نَقْمَدُ إِلَّا أَنْ أَغْنَمَنَاهُمُ اللَّهُ وَرَسُولُهُ  
مِنْ فَضْلِهِ فَإِنْ يَشْوِبُوا إِلَيْكُمْ خَيْرًا لَهُمْ وَإِنْ يَسْتَوْلُوا عَلَيْهِمْ  
اللَّهُ أَعْذَابًا أَلِيمًا فِي الدُّنْيَا وَالآخِرَةِ وَمَا هُمْ فِي الْأَرْضِ  
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٠﴾ وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَهُ  
مَا آتَنَا مِنْ فَضْلِهِ أَنْصَدَنَّ وَلَنْ كُونَنَّ مِنَ الصَّابِرِينَ ﴿٢١﴾  
فَلَمَّا آتَيْنَاهُمْ مِنْ فَضْلِهِ بَخْلَوْا يَهُ وَتَوَلُوا وَهُمْ مُعْرِضُونَ  
فَأَعْقَبْنَاهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ وَمَا أَخْلَفُوا  
اللَّهُ مَا وَعَدُوهُ وَمِمَّا كَانُوا يَكْنِيُونَ ﴿٢٢﴾ إِذْ تَمَلَّوْا  
أَنَّ اللَّهَ يَعْلَمُ سَرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَىٰ  
الْقُلُوبِ ﴿٢٣﴾ الَّذِينَ يَلْمِزُونَ الْمُطَّهِّرِينَ مِنَ  
الْمُؤْمِنِينَ فِي الْصَّدَقَاتِ وَالَّذِينَ لَا يَحْدُدُونَ إِلَّا  
جَهَدُهُمْ فَيَسْعِرُونَ مِنْهُمْ سَبْرُ اللَّهِ مِنْهُمْ وَلَمْ يَعْلَمُ عَذَابَ الْيَمِنِ ﴿٢٤﴾

The Two *Sahīhs* collected the *Hadīth* of Mālik.<sup>[1]</sup>

﴿يَا أَيُّهَا النَّبِيُّ جَهَنَّمُ الْكَثَارُ  
وَالْمُسْتَقْبَلُونَ وَأَغْفَلْتُ عَنْهُمْ وَمَا يَرْجِعُونَ  
جَهَنَّمُ وَبَئْسَ الْحَمِيمُ  
بِئْلَهُورُتْ يَا شَوَّ مَا قَاتِلُوا وَلَقَدْ قَاتَلُوا  
كَلِمَةُ الْكُفَّارِ وَكَفَرُوا بِهِ  
إِنْتَهِيَّهُ وَقَعُوا يَمِنَ لَّهِ يَنْتَلِلُوا وَمَا  
نَقْمُدُ إِلَّا أَنْ أَغْنِمُهُمُ اللَّهُ وَرَسُولُهُ  
مِنْ فَضْلِهِ فَإِنْ يَتُوْبُوا يُكَفِّرُ  
لَهُمْ فَإِنْ يَسْتَوْلُوا عَلَيْهِمُ اللَّهُ  
عَذَابُهَا أَلِيسَ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا  
لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا  
نَصِيرٍ ﴾٧﴾

¶73. O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against

them, their abode is Hell, - and worst indeed is that destination.»

**¶74.** They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a protector or a helper.♦

## **The Order for *Jihād* against the Disbelievers and Hypocrites**

Allāh commanded His Messenger ﷺ to strive hard against the

<sup>11</sup> *Fath Al-Bārī* 11:423 and Muslim 4:2176.

disbelievers and the hypocrites and to be harsh against them. Allāh also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter.

Ibn Mas'ūd commented on Allāh's statement,

﴿جَاهِدُ الْكُفَّارَ وَالْمُنَافِقِينَ﴾

﴿Strive hard against the disbelievers and the hypocrites﴾

"With the hand, or at least have a stern face with them."<sup>[1]</sup> Ibn 'Abbās said, "Allāh commanded the Prophet ﷺ to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them."<sup>[2]</sup> Ad-Dahhāk commented, "Perform Jihād against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the Jihād performed against them."<sup>[3]</sup> Similar was said by Muqātil and Ar-Rabī'.<sup>[4]</sup> Al-Hasan and Qatādah said, "Striving against them includes establishing the (Islāmic Penal) Law of equality against them."<sup>[5]</sup> In combining these statements, we could say that Allāh causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allāh knows best.

### Reason behind revealing Āyah 9:74

Al-Amawi said in his Book on Battles, "Muhammad bin Ishaq narrated that Az-Zuhri said that 'Abdur-Rahmān bin 'Abdullāh bin Ka'b bin Mālik narrated from his father, from his grandfather that he said, 'Among the hypocrites who lagged behind [from battle] and concerning whom the Qur'ān was revealed, was Al-Julās bin Suwayd bin As-Şāmit, who was married to the mother of 'Umayr bin Sa'd. 'Umayr was under the care of Al-Julās. When the Qur'ān was revealed about the hypocrites, exposing their practices, Al-Julās said, 'By Allāh! If this man (Muhammad) is saying the truth, then we are worse than donkeys.' 'Umayr bin Sa'd heard him and said, 'By Allāh,

<sup>[1]</sup> At-Tabari 14:358.

<sup>[2]</sup> At-Tabari 14:359.

<sup>[3]</sup> At-Tabari 14:359.

<sup>[4]</sup> Ibn Abi Hātim 6:1842.

<sup>[5]</sup> At-Tabari 14:359.

O Julâs! You are the dearest person to me, has the most favor on me and I would hate that harm should touch you, more than I do concerning anyone else! You have uttered a statement that if I exposed, will expose you, but if I hide, it will destroy me. One of them is a lesser evil than the other.' So 'Umayr went to the Messenger of Allâh ﷺ and told him what Al-Julâs said. On realizing this, Al-Julâs went to the Prophet ﷺ and swore by Allâh that he did not say what 'Umayr bin Sa'd conveyed he said. 'He lied on me,' Al-Julâs said. Allâh sent in his case this verse,

﴿يَعْلَمُونَ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفَّارِ وَكَفَرُوا بِهِ إِنَّكُمْ هُنَّ﴾

«They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm» until the end of Ayah.

The Messenger of Allâh conveyed this Ayah to Al-Julâs, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy.”

Imâm Abu Ja'far Ibn Jarîr recorded that Ibn 'Abbâs said, “The Messenger of Allâh ﷺ was sitting under the shade of a tree when he said,

﴿إِنَّهُ سَيِّئَاتِكُمْ إِنْسَانٌ فَيَنْظُرُ إِلَيْكُمْ بِعَيْنِي الشَّيْطَانِ فَإِذَا جَاءَ فَلَا تُكَلِّمُوهُ﴾

«A man will now come and will look to you through the eyes of a devil. When he comes, do not talk to him.»<sup>3</sup>

A man who looked as if he was blue (so dark) came and the Messenger of Allâh ﷺ summoned him and said,

﴿غَلَامٌ تَشَتَّمْتَ أَنْتَ وَأَضْحَابُكَ﴾

«Why do you curse me, you and your companions?» That man went and brought his friends and they swore by Allâh that they did nothing of the sort, and the Prophet ﷺ pardoned them. Allâh, the Exalted and Most Honored revealed this verse,

﴿يَعْلَمُونَ مَا قَالُوا﴾

«They swear by Allâh that they said nothing (bad)...»

### Hypocrites try to kill the Prophet ﷺ

Allâh said next,

﴿وَقُمُّوا بِمَا لَمْ يُنَالُوا﴾

*«and they resolved that which they were unable to carry out»*

It was said that this Āyah was revealed about Al-Julās bin Suwayd, who tried to kill his wife's son when he said he would inform the Messenger of Allāh ﷺ [about Al-Julās' statement we mentioned earlier]. It was also said that it was revealed in the case of 'Abdullāh bin Ubayy who plotted to kill the Messenger of Allāh ﷺ.<sup>[11]</sup> As-Suddi said, "This verse was revealed about some men who wanted to crown 'Abdullāh bin Ubayy even if the Messenger of Allāh did not agree."

It was reported that some hypocrites plotted to kill the Prophet ﷺ, while he was at the battle of Tabūk, riding one night. They were a group of more than ten men. Aḍ-Ḍahhāk said, "This Āyah was revealed about them." In his book, *Dalā'il An-Nubuwah*, Al-Hāfiẓ Abu Bakr Al-Bayhaqi recorded that Hudhayfah bin Al-Yamān said, "I was holding the bridle of the Messenger's camel while 'Ammār was leading it, or vice versa. When we reached Al-'Aqabah, twelve riders intercepted the Prophet ﷺ. When I alerted the Messenger ﷺ, he shouted at them and they all ran away. The Messenger of Allāh ﷺ asked us,

«هَلْ عَرَقْتُمُ الْقَزْمَ؟»

«Did you know who they were?» We said, 'No, O Allāh's Messenger! They had masks? However, we know their horses.' He said,

«مُؤْلِئُ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ وَمَنْ تَذَرُّونَ مَا أَرَادُوا؟»

«They are the hypocrites until the Day of Resurrection. Do you know what they intended?»

We said, 'No.' He said,

«أَرَادُوا أَنْ يُزَاحِّمُوا رَسُولَ اللَّهِ فِي النَّعْيَةِ فَلَقُورُهُ مِنْهَا»

«They wanted to mingle with the Messenger of Allāh and throw him from the 'Aqabah (to the valley).»

We said, 'O Allāh's Messenger! Should you ask their tribes to

<sup>[11]</sup> At-Tabari 14:363.

send the head of each one of them to you?' He said,

«لَا. أَكْرَهُ أَنْ تَتَحَدَّثَ النَّفَرُ بِيَنْهَا أَنَّ مُحَمَّداً قَاتَلَ بَقْوَمٍ حَتَّىٰ إِذَا أَظْهَرَهُ اللَّهُ عَلَيْهِمْ أَقْبَلُ عَلَيْهِمْ يَقْتِلُهُمْ - ثُمَّ قَالَ - اللَّهُمَّ ارْجُوهُمْ بِالْأَذِيلَةِ»

«No, for I hate that the Arabs should say that Muhammad used some people in fighting and when Allāh gave him victory with their help, he commanded that they be killed.» He then said, «O Allāh! Throw the Dubaylah at them.»

We asked, 'What is the *Dubaylah*, O Allāh's Messenger?' He said,

«شَهَابٌ مِّنْ نَارٍ يَقْعُدُ عَلَىٰ يَنْاطِ قَلْبِ أَحَدِهِمْ فَيَهْلِكُ

«A missile of fire that falls on the heart of one of them and brings about his demise.»<sup>[1]</sup>

Abu At-Tufayl said, 'Once, there was a dispute between Hudhayfah and another man, who asked him, 'I ask you by Allāh, how many were the Companions of Al-'Aqabah?' The people said to Hudhayfah, 'Tell him, for he asked you.' Hudhayfah said, 'We were told that they were fourteen men, unless you were one of them, then the number is fifteen! I testify by Allāh that twelve of them are at war with Allāh and His Messenger in this life and when the witness comes forth for witness. Three of them were pardoned, for they said, 'We did not hear the person whom the Messenger ﷺ sent to announce something, and we did not know what the people had plotted,' for the Prophet ﷺ had been walking when he said,

«إِنَّ الْمَاءَ قَلِيلٌ فَلَا يَسْقِيَ إِلَيْهِ أَحَدٌ»

«Water is scarce, so none among you should reach it before me.»

When he found that some people had reached it before him, he cursed them."<sup>[2]</sup> Ammār bin Yāsir narrated in a *Hadīth* collected by Muslim, that Hudhayfah said to him that the Prophet ﷺ said,

«فِي أَضْحَابِي أَثْنَا عَشْرَ مُتَاقًا لَا يَدْخُلُونَ النَّجَةَ زَلَّا يَجِدُونَ رِيحَهَا حَتَّىٰ يَلْجَ

<sup>[1]</sup> Dalā'il An-Nubuwah, 5:260. This text is supported by the narrations with Ahmad no. 2395, and Muslim which follows.

<sup>[2]</sup> Muslim 4:2144.

الْجَمَلُ فِي سَمَّ الْخَيَاطِ: ثَمَانِيَةٌ مِنْهُمْ تَكْفِيَكُمُ الدُّبَيْتَةُ سِرَاجٌ مِنْ نَارٍ يَظْهُرُ بَيْنَ أَكْنَافِهِمْ حَتَّى يَنْجُمَ فِي صُدُورِهِمْ

«Among my Companions are twelve hypocrites who will never enter Paradise or find its scent, until the camel enters the thread of the needle. Eight of them will be struck by the Dubaylah, which is a missile made of fire that appears between their shoulders and pierces their chest.»<sup>[1]</sup>

This is why Hudhayfah was called the holder of the secret, for he knew who these hypocrites were, since the Messenger of Allāh ﷺ gave their names to him and none else.

Allāh said next,

﴿وَمَا نَسِيَ إِلَّا أَنْ أَغْنَمْنَا اللَّهُ رَبُّنَا مِنْ فَضْلِهِ﴾

«and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.»

This Āyah means, the Messenger ﷺ did not commit an error against them, other than that Allāh has enriched them on account of the Prophet's blessed and honorable mission! And had Allāh guided them to what the Prophet ﷺ came with, they would have experienced its delight completely. The Prophet ﷺ once said to the Ansār,

﴿أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَيْكُمُ اللَّهُ بِي، وَكُشِّنَ مُقْرَبِينَ فَالْفَكُمُ اللَّهُ بِي، وَعَالَةً فَأَغْنَاكُمْ اللَّهُ بِي﴾

«Have I not found you misguided and Allāh guided you through me, divided and Allāh united you through me, and poor and Allāh enriched you through me?»

Whenever the Messenger ﷺ asked them a question, they replied, "Allāh and His Messenger have granted the favor."<sup>[2]</sup>

This type of statement,

﴿وَمَا نَسِيَ إِلَّا أَنْ يُؤْمِنُوا بِأَنَّهُمْ﴾

«And they had no fault except that they believed in Allāh...», is uttered when there is no wrong committed.

Allāh called the hypocrites to repent,

[1] Muslim 4:2143.

[2] Fath Al-Bāri 7:644.

﴿فَإِنْ يَتُوبُوا بَكُّ خَيْرٌ لَّهُ وَإِنْ يَسْرُوْلَوْ يَعْذِبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالآخِرَةِ﴾

﴿If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter.﴾

The Ayah says, if they persist on their ways, Allâh will inflict a painful torment on them in this life, by killing, sadness and depression, and in the Hereafter with torment, punishment, disgrace and humiliation,

﴿وَمَا لَهُ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

﴿And there is none for them on earth as a protector or a helper.﴾

who will bring happiness to them, aid them, bring about benefit or fend off harm.

﴿وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ كِبَرَ مَا تَنْهَا مِنْ فَضْلِهِ لِتَصْدِقَنَّ وَلَنْكُونَنَّ مِنَ الظَّالِمِينَ﴾  
 ﴿فَلَمَّا هَانَهُمْ مِنْ فَضْلِهِ يَجْلُوُنَّ بِهِ وَتَوَلُّوْنَ وَهُمْ مُغْرِبُوْنَ﴾  
 ﴿لَأَغْفِيَنَّهُمْ بِنَفَّافَةِ قُلُوبِهِمْ يَقْنَاعُونَ فِي قُلُوبِهِمْ إِنَّهُ  
 يَوْمَ يَلْقَوْنَهُمْ يَسَا أَغْلَطُوا اللَّهَ مَا وَعَدُوهُ وَيَسَا كَانُوا بِكَذِبِهِنَّ﴾  
 ﴿أَزْ بَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُنَّ وَنَجْوَاهُنَّ وَأَنَّ اللَّهَ عَلَيْهِ الشَّفِيعُ﴾

﴿75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His bounty, we will verily, give Šadaqâh and will be certainly among the righteous."﴾

﴿76. Then when He gave them of His bounty, they became stingy, and turned away, averse.﴾

﴿77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant) with Allâh which they had promised to Him and because they used to tell lies.﴾

﴿78. Know they not that Allâh knows their secret ideas, and their Najwâ (secret counsels), and that Allâh is the All-Knower of things unseen.﴾

### Hypocrites seek Wealth but are Stingy with Alms

Allâh says, some hypocrites give Allâh their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill

their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allāh the Exalted, on the Day of Resurrection. We seek refuge with Allāh from such an end. Allāh said,

﴿بِمَا أَنْفَقُوا اللَّهُ مَا يَعْدُهُمْ﴾

*«...because they broke that (covenant) with Allāh which they had promised to Him»*

He placed hypocrisy in their hearts because they broke their promise and lied. In the Two Ṣahīhs, it is recorded that the Messenger of Allāh ﷺ said,

«آئُهُ الْمُتَّاقِيْنَ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتَّسَعَ خَانَ»

*«There are three signs for a hypocrite: if he speaks, he lies; if he promises, he breaks the promise; and if he is entrusted, he betrays the trust.»<sup>[1]</sup>*

Allāh said,

﴿فَأَرَى بِكُلِّ أَنْكَهُ أَنَّ اللَّهَ يَعْلَمُ بِرَهْبَدِ وَنَجْوَتِهِمْ﴾

*«Know they not that Allāh knows their secret ideas, and their Najwā,»*

Allāh states that He knows the secret and what is more hidden than the secret. He has full knowledge of what is in their hearts, even when they pretend that they will give away alms, if they acquire wealth, and will be grateful to Allāh for it. Truly, Allāh knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

﴿الَّذِينَ يُهَزِّرُونَ الْمُطَّهَّرِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُنُدَهُرٌ فَيَسْخَرُونَ مِنْهُمْ سَخِيرُ اللَّهِ مِنْهُمْ وَلَمْ يَنْتَهِ عَذَابُ اللَّهِ لَمْ يَنْتَهِ﴾

*«79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them – so they mock at them (believers); Allāh will throw back their mockery on them, and they shall*

<sup>[1]</sup> *Fath Al-Bāri* 1:111 and *Muslim* 1:78.

*have a painful torment.♦*

### Hypocrites defame Believers Who give the Little Charity They can afford

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity. If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allâh stands not in need of this man's charity. Al-Bukhâri recorded that 'Ubaydullah bin Sa'îd said that Abu An-Nu'mân Al-Bâsîrî said that Shu'bâh narrated that Sulaymân said that Abu Wâ'il said that Abu Mas'ûd said, "When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance and they (hypocrites) said, 'He is showing off.' Another man came and gave a Sâ' (a small measure of food grains); they said, 'Allâh is not in need of this small amount of charity.' Then the Ayah was revealed;

﴿الْأَوْيَكَ يَنْمِرُونَ الْمُطْعَنِينَ﴾

﴿Those who defame the volunteers...♦﴾<sup>[1]</sup>

Muslim collected this *Hadîth* in the *Sahîh*.<sup>[2]</sup>

Al-'Awfî narrated that Ibn 'Abbâs said, "One day, the Messenger of Allâh ﷺ went out to the people and called them to bring forth their charity, and they started bringing their charity. Among the last to come forth was a man who brought a Sâ' of dates, saying, 'O Allâh's Messenger! This is a Sâ' of dates. I spent the night bringing water and earned two Sâ' of dates for my work. I kept one Sâ' and brought you the other Sâ'.' The Messenger of Allâh ﷺ ordered him to add it to the charity. Some men mocked that man, saying, 'Allâh and His Messenger are not in need of this charity. What benefit would this Sâ' of yours bring?' 'Abdur-Râhîmân bin 'Awf asked Allâh's Messenger ﷺ, 'Are there any more people who give charity?' The Messenger of Allâh ﷺ said,

<sup>[1]</sup> *Fath Al-Bâri* 3:332.

<sup>[2]</sup> Muslim 2:706.

لَمْ يَنْقُ أَحَدٌ غَيْرُكَ

«None besides you!» ‘Abdur-Rahmān bin ‘Awf said, ‘I will give a hundred *Uqiyah* of gold as a charity.’ Umar bin Al-Khaṭṭāb said to him, ‘Are you crazy?’ ‘Abdur-Rahmān said, ‘I am not crazy.’ Umar said, ‘Have you given what you said would give?’ ‘Abdur-Rahmān said, ‘Yes. I have eight thousand (*Dirhams*), four thousand I give as a loan to my Lord and four thousand I keep for myself.’ The Messenger of Allāh ﷺ said,

وَبَارَكَ اللَّهُ لَكَ فِيمَا أَنْتَ كَوَافِرَ وَفِيمَا أَغْطَيْتَ

‘May Allāh bless you for what you kept and what you gave away’.

However, the hypocrites defamed him, ‘By Allāh! ‘Abdur-Rahmān gave what he gave just to show off.’ They lied, for ‘Abdur-Rahmān willingly gave that money, and Allāh revealed about his innocence and the innocence of the fellow who was poor and brought only a *Sā’* of dates. Allāh said in His Book,

﴿الَّذِينَ يَنْهَا بِالْمُطْهَرِاتِ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ﴾

«Those who defame such of the believers who give charity voluntarily» [9:79].<sup>[1]</sup>

A similar story was narrated from Mujāhid and several others. Ibn Ishāq said, “Among the believers who gave away charity were ‘Abdur-Rahmān bin ‘Awf who gave four thousand *Dirhams* and ‘Āsim bin ‘Adi from Bani ‘Ajlān. This occurred after the Messenger of Allāh ﷺ encouraged and called for paying charity. ‘Abdur-Rahmān bin ‘Awf stood and gave away four thousand *Dirhams*. ‘Āsim bin ‘Adi also stood and gave a hundred *Wasaq* of dates, but some people defamed them, saying, ‘They are showing off.’ As for the person who gave the little that he could afford, he was Abu ‘Aqil, from Bani Anif Al-Ārāshi, who was an ally of Bani ‘Amr bin ‘Awf. He brought a *Sā’* of dates and added it to the charity. They laughed at him, saying, ‘Allāh does not need the *Sā’* of Abu ‘Aqil.’”<sup>[2]</sup>

[1] At-Tabari 14:383.

[2] These narrations are not authentic, however, there is a similar narration recorded by Al-Bazzār that has a minor deficiency in its chain of narration. It could be used as a witness for it, Allāh knows best. See *Al-Majma’ no 11048*.

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أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً  
 فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ يَا أَيُّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ  
 وَاللَّهُ لَا يَهِيءُ لِلنَّاسِ الْقُرْبَانَ ﴿٨﴾ فَرِحَ الْمُخْلَفُونَ  
 يُمَقْعِدُهُمْ خَلْفَ رَسُولِ اللَّهِ وَكَهُوَ أَنْ يَجْنِيَهُ وَإِذَا مُنْظَرُهُ  
 وَأَقْشِمُهُ فِي سَيْلِ اللَّهِ وَقَالُوا أَنْتُمْ فِي الْحَرْثِ قَلْ نَارَ جَهَنَّمَ  
 أَشَدُّ حَرَّاً لَوْ كَانُوا يَعْقِمُونَ ﴿٩﴾ فَلَيَضْحَكُوا فَلِيَأُلْوِنُوا وَلَيَبْكُوا كَثِيرًا  
 جَزَاءً إِيمَانَكُوْنَى كُبُونَ ﴿١٠﴾ إِنَّ رَجُلَكَ اللَّهُ إِلَّا طَالِبُهُ  
 يَنْهَمْ فَأَسْتَشِدُنُوكَ الْخَرْجِ نَقْلَنْ تَغْرِيْجُوْمَعِي أَبْدَأَوْلَنْ  
 نَقْنِلُوْمَعِي عَدْوَانِ الْكَرْبَلَيْضِيشُمْ بِالْقُعُودِ أَوْلَ مَرْقَفَأَقْمَدُوا  
 مَعَ الْخَلِيفَنَ ﴿١١﴾ وَلَا تَصْلِيْلَ عَلَى أَحَدِهِمْ مَاتَ أَبْدَأَ وَلَا أَنْتَمْ  
 عَلَى قَرْرَفَإِيْهِمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَأْتُوا هُمْ فَسِقُونَ  
 ﴿١٢﴾ وَلَا تَعْجِيزُكَ أَمْوَاهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يَعْذِبَهُمْ  
 يَهَا فِي الْدُّنْيَا وَزَهَقَ أَنْفُسُهُمْ وَهُمْ كَفِرُونَ ﴿١٣﴾ وَإِذَا  
 أَنْزَلَتْ سُورَةً أَنْ أَمْتُوا بِاللَّهِ وَجَنِيَهُ دَوْمَعَ رَسُولِهِ أَسْتَدَنَكَ  
 أَوْلُو الْأَطْوَلِ مِنْهُمْ وَقَالُوا ذَرْنَاكَ كُنْ مَعَ الْقَنْدِيْنَ ﴿١٤﴾

Allah said,

﴿فَيَسْخَرُونَ مِنْهُمْ سَخَرَ اللَّهُ مِنْهُمْ﴾

so they mock at them (believers); Allah will throw back their mockery on them»

rebuking them for their evil actions and defaming the believers. Truly, the reward, or punishment, is equitable to the action. Allah treated them the way mocked people are treated, to aid the believers in this life. Allah has prepared a painful torment in the Hereafter for the hypocrites, for the recompense is similar to the deed.

﴿أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ يَا أَيُّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهِيءُ لِلنَّاسِ الْقُرْبَانَ ﴿٨﴾

480. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allah will not forgive them because they have disbelieved in Allah and His Messenger. And Allah guides not those people who are rebellious.»

### The Prohibition of asking for Forgiveness for Hypocrites

Allah says to His Prophet ﷺ that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allah to forgive them seventy times, Allah will not forgive them. The number seventy here was mentioned to close the door on this subject,

for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy. Ash-Sha'bi said that when 'Abdullāh bin Ubayy was dying, his son went to the Prophet ﷺ and said to him, "My father has died, I wish you could attend him and pray the funeral prayer for him." The Prophet ﷺ said,

«مَا اشْتُكَ»

«What is your name?» He said, "Al-Hubāb bin 'Abdullāh." The Prophet ﷺ said,

«بَنْ أَنْتَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِنَّ الْجَنَابَ اسْمَ شَيْطَانٍ»

«Rather, you are 'Abdullāh bin 'Abdullāh, for Al-Hubāb is a devil's name.»

The Prophet ﷺ went along with him, attended his father's funeral, gave him his shirt as a shroud and prayed the funeral prayer for him. He was asked, "Would you pray on him, when he is a hypocrite?" He said,

«إِنَّ اللَّهَ قَالَ: «إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعَةٌ وَلَا سَتْعِفَنَّ لَهُمْ سَبْعَةٌ وَسَبْعَةٌ»

«Allāh said, «... (and even) if you ask seventy times for their forgiveness...»»

Verily, I will ask Allāh to forgive them seventy times and seventy more and seventy more.»<sup>[1]</sup> Similar narrations were collected from 'Urwah bin Az-Zubayr, Mujāhid, Qatādah bin Di'āmah and Ibn Jarīr.<sup>[2]</sup>

﴿فَرَأَىَ الْمُخْلَفُونَ يَمْقُدُوْهُمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوْنَ أَنْ يَمْهُدُوْهُمْ وَأَشْهِيْهُمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا نَنْهَا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُ حَرًّا لَّوْ كَانُوا يَنْفَهُوْنَ ﴾ۚ﴿فَلَيَضْسُدُوْهُمْ قَبِيلًا وَلَيَبْتَلُوْهُمْ كَثِيرًا جَرَاءً بِمَا كَانُوا يَكْسِبُوْنَ﴾﴾

﴿81. Those who stayed away (from Tabūk expedition) rejoiced in their staying behind the Messenger of Allāh; they hated to

<sup>[1]</sup> At-Tabari 14:396

<sup>[2]</sup> At-Tabari 14:396-397. Even though this Ḥadīth is *Mursal*, it has several witnesses and chains of narration which make it sound. The basis of it is also mentioned in Al-Bukhāri (46704 and 4671). Refer also to the *Tafsīr* of Ibn Kathīr under the commentary on Āyah (9:84).

*strive and fight with their properties and their lives in the cause of Allâh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand!»*

﴿82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).﴾

### Hypocrites rejoice because They remained behind from Tabûk!

Allâh admonishes the hypocrites who lagged behind from the battle of Tabûk with the Companions of the Messenger of Allâh ﷺ, rejoicing that they remained behind after the Messenger ﷺ departed for the battle,

﴿وَرَكِبُوكُمْ أَنْ يَجْهَدُوا﴾

﴿they hated to strive and fight﴾, along with the Messenger ﷺ,

﴿يَا أَيُّوبَ لَا تَشْتَهِي فِي سَبِيلِ اللَّهِ وَنَلِوْا﴾

﴿with their properties and their lives in the cause of Allâh, and they said﴾, to each other,

﴿لَا تَنْهَا فِي الْحَرّ﴾

﴿"March not forth in the heat."﴾

Tabûk occurred at a time when the heat was intense and the fruits and shades became delightful. This is why they said,

﴿لَا تَنْهَا فِي الْحَرّ﴾

﴿"March not forth in the heat"﴾

Allâh said to His Messenger ﷺ,

﴿قُلْ﴾

﴿Say﴾ to them,

﴿نَارٌ جَحَّافٌ﴾

﴿"The fire of Hell...﴾, which will be your destination because of your disobedience,

﴿أَنْدَ حَرّ﴾

﴿...is more intense in heat;”﴾, than the heat that you sought to

avoid; it is even more intense than fire. Imām Mālik narrated that Abu Az-Zinād said that Al-A'raj narrated that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَارٌ بَنِي آدَمَ الَّتِي تُوْقِدُونَهَا جُزْءٌ مِّنْ سَبْعِينَ جُزْءًا مِّنْ نَارِ جَهَنَّمَ»

«The fire that the son of Ādam kindles is but one part of seventy parts of the Fire of Jahannam.»

They said, "O Allāh's Messenger! This fire alone is enough." He said,

«فُضْلَتْ عَلَيْنَا يُتْسَنَّةُ وَيُسْتَسِّنَ جُزْءًا»

«(Hellfire) was favored by sixty-nine parts.»<sup>[1]</sup>

The Two Ṣaḥīhs collected this Ḥadīth.<sup>[2]</sup>

Al-A'mash narrated that Abu Ishaq said that An-Nu'mān bin Bashir said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْوَانَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لِمَنْ لَهُ تَمَلَّنَ وَشَرَّاكَانِ مِنْ نَارِ جَهَنَّمَ يَغْلِي مِنْهُنَا دَمَاغُهُ كَمَا يَنْتَلِي الْبَرْزَجُلُ، لَا يَرَى أَنَّ أَحَدًا مِنْ أَهْلِ النَّارِ أَشَدُ عَذَابًا مِنْهُ وَإِنَّهُ أَفْوَأُهُنُّمْ عَذَابًا»

«On the Day of Resurrection, the person who will receive the least punishment among the people of the Fire, wears two slippers made from the Fire of Jahannam causing his brain to boil, just as a pot boils. He thinks that none in the Fire is receiving a more severe torment than he, when in fact he is receiving the least torment.»<sup>[3]</sup>

The Two Ṣaḥīhs collected this Ḥadīth.<sup>[4]</sup> There are many other Āyāt and Prophetic Ḥadīths on this subject. Allāh said in His Glorious Book,

﴿لَا إِنَّمَا لِلَّهِ زَرَاعَةُ الشَّرَوْبِ﴾

«By no means! Verily, it will be the Fire of Hell. Taking away (burning completely) the scalp!» [70:15-16],

﴿يُصْبَثُ مِنْ قَوْقَ دُوْرِسِهِمُ الْحَمِيمُ بِصَهَرٍ دُوْرِهِ مَا فِي بُطْرِنِهِمْ وَالْلَّهُوَدِ وَلَمْ تَنْتَجِ مِنْ

<sup>[1]</sup> Al-Muwatta 2:994.

<sup>[2]</sup> Fath Al-Bāri 6:380 and Muslim 4:2184.

<sup>[3]</sup> Al-Hākim 4:580

<sup>[4]</sup> Fath Al-Bāri 11:425 and Muslim 1:196.

﴿كُلُّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَيْرِ أَعْبُدُوا فِيهَا وَذُوُفُوا عَذَابَ الْحَرِيقِ﴾

﴿Al-Hamîn (boiling water) will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said to them): "Taste the torment of burning!"﴾ [22:19-22], and,

﴿هُوَ الَّذِينَ كَفَرُوا يَأْتِيَنَا سَوْقَ نُصْلِيهِمْ كَارِبًا تَبَقَّبَتْ جُلُودُهُمْ بَدَانُهُمْ جُلُودًا غَيْرَهَا لَيُذُوقُوا عَذَابَ النَّذَابِ﴾

﴿Surely, those who disbelieved in Our Ayât, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.﴾ [4:56]

Allâh said here,

﴿فَلَزِّلَ كَارِبَ جَهَنَّمَ أَشَدَّ حَرًّا لَّوْ كَانُوا يَفْقَهُونَ﴾

﴿Say: "The fire of Hell is more intense in heat;" if only they could understand!﴾

meaning, if they have any comprehension or understanding, they would have marched with the Messenger of Allâh ﷺ during the heat, so as to save themselves from the Fire of Jahannam, which is much more severe.

Allâh, the Exalted, then warns the hypocrites against their conduct,

﴿لَتَبَسُّكُوا قَبْلًا﴾

﴿So let them laugh a little...﴾

Ibn Abi Talhah reported that Ibn ‘Abbâs commented, “Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allâh, the Exalted and Most Honored, they will start crying forever without end.”

﴿فَإِنْ رَحِمَكَ اللَّهُ إِنَّ طَالِبَتُكُمْ مَا سَنَدَنُوكُمْ لِلْحَرْجِ نَهْلَ لَنْ يَخْرُجُوا مِنِّي أَبَدًا وَلَنْ يَقْبَلُوا مَيْتَهُ عَدُوًا إِنَّكُمْ رَضِيَشُدُّونَ بِالْقَمُودِ أَوَّلَ مَرَّةً فَاقْدُرُوا مَعَ الظَّالِمِينَ﴾

¶83. If Allâh brings you back to a party of them (the

*hypocrites), and they ask your permission to go out (to fight), say : "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."*»

### Hypocrites are barred from participating in Jihād

Allāh commands His Messenger, peace be upon him,

﴿فَإِنْ رَجُلَكُمْ أَنَّهُ﴾

«If Allāh brings you back», from this battle,

﴿إِنْ طَائِبُهُ بِنِيمٍ﴾

«to a party of them» in reference to the twelve (hypocrite) men, according to Qatādah,<sup>[1]</sup>

﴿فَأَنْتَدُوكُمْ لِلْحُرُوجِ﴾

«and they ask your permission to go out», with you to another battle,

﴿فَقُلْ لَنْ تَخْرُجُوا مَعِي أَبَاكُمْ وَكُنْ تُتَبَّلُو مَعِي عَذَابًا﴾

«say : "Never shall you go out with me nor fight an enemy with me..."»

as an admonishment and punishment for them. Allāh mentioned the reason for this decision,

﴿إِنَّكُمْ رَبِيعُشَدُ بِالْقَوْدِ أَوْلَى مَرَّةً﴾

«"You were pleased to sit (inactive) on the first occasion..."»

Allāh said in a similar Āyah,

﴿وَنَقْلَبُ أَقْدَامَهُمْ وَأَنْصَرُهُمْ كَمَا أَنْ يُنْقَسِمُوا بِهِ أَوْلَى سَرَّةً﴾

«And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.» [6:110]

The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allāh said concerning the 'Umrah of Hudaybiyyah,

<sup>[1]</sup> At-Tabari 14:404.

﴿سَيُقْرَأُ الْمُخَلَّفُونَ إِذَا أَنْتُمْ لَكُمْ نَعِيشُ إِنَّا نَحْنُ دُمَاءٌ﴾

«Those who lagged behind will say, when you set forth to take the spoils.» [48:15]

Allâh said next,

﴿فَاقْدِرُوا مَعَ الظَّالِمِينَ﴾

«...then you sit (now) with those who lag behind.»

in reference to the men who lagged behind from [Tabûk] battle, according to Ibn 'Abbâs.<sup>[1]</sup>

﴿وَلَا شَرِيكَ لِلّٰهِ وَلَا يَنْهَا عَنِ الْقِرْبَةِ إِنَّهُمْ كَفَرُوا بِاللّٰهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسَيِّدُونَ﴾

تَسْمِيَةً

¶44. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were Fâsiqûn.»

### The Prohibition of Prayer for the Funeral of Hypocrites

Allâh commands His Messenger ﷺ to disown the hypocrites, to abstain from praying the funeral prayer when any of them dies, from standing next to his grave to seek Allâh's forgiveness for him, or to invoke Allâh for his benefit. This is because hypocrites disbelieved in Allâh and His Messenger ﷺ and died as such. This ruling applies to all those who are known to be hypocrites, even though it was revealed about the specific case of 'Abdullâh bin Ubayy bin Salûl, the chief hypocrite. Al-Bukhâri recorded that Ibn 'Umar said, "When 'Abdullâh bin Ubayy died, his son, 'Abdullâh bin 'Abdullâh, came to the Messenger of Allâh ﷺ and asked him to give him his shirt to shroud his father in, and the Messenger ﷺ did that. He also asked that the Prophet ﷺ offer his father's funeral prayer, and Allâh's Messenger ﷺ stood up to offer the funeral prayer. 'Umar took hold of the Prophet's robe and said, 'O Allâh's Messenger! Are you going to offer his funeral prayer even though your Lord has forbidden you to do so?' Allâh's Messenger ﷺ said,

<sup>[1]</sup> At-Tabâri 14:404.

إِنَّمَا خَيْرُنِي اللَّهُ فَقَالَ :

*«I have been given the choice, for Allāh says :*

﴿أَنْتَ تَسْتَغْفِرُ لَهُمْ أَزَّ لَا تَسْتَغْفِرُ لَهُمْ إِنْ سَبَّيْنَ مَرَّةً مَّا كَانُ يَنْفِرُ اللَّهُ لَهُمْ﴾

*«Whether you ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allāh will not forgive them.»*

وَسَأَرِيدُ عَلَى الشَّيْءِ :

*«Verily, I will ask [for forgiveness for him] more than seventy times.»* Umar said, 'He is a hypocrite!' So Allāh's Messenger ﷺ offered the funeral prayer and on that Allāh revealed this Verse,

﴿وَلَا شَفَلَ عَلَى أَنْبَرٍ يَنْتَهِي نَاتِ أَبَدًا وَلَا تَنْتَهِي عَلَى قَبْرِي﴾

*«And never (O Muḥammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.»<sup>[1]</sup>*

Umar bin Al-Khaṭṭāb narrated a similar narration.<sup>[2]</sup> In this narration, Umar said, "The Prophet ﷺ offered his funeral prayer, walked with the funeral procession and stood on his grave until he was buried. I was amazed at my daring to talk like this to the Messenger of Allāh ﷺ, while Allāh and His Messenger ﷺ have better knowledge. By ﷺ Allāh, soon afterwards, these two Āyāt were revealed,

﴿وَلَا شَفَلَ عَلَى أَنْبَرٍ يَنْتَهِي نَاتِ أَبَدًا﴾

*«And never (O Muḥammad) pray (funeral prayer) for any of them (hypocrites) who dies.»*

Ever since this revelation came, the Prophet ﷺ never offered the funeral prayer for any hypocrite nor stood on his grave until Allāh, the Exalted and Most Honored, brought death to him.<sup>[3]</sup> At-Tirmidhi collected this *Hadīth* in his *Tafsīr* [section of his *Sunan*] and said, "*Hasan Ṣaḥīḥ*".<sup>[4]</sup> Al-Bukhāri also recorded it.<sup>[5]</sup>

<sup>[1]</sup> *Fath Al-Bārī* 8:184.

<sup>[2]</sup> *Fath Al-Bārī* 8:185.

<sup>[3]</sup> *Aḥmad* 1:16.

<sup>[4]</sup> *Tuhfat Al-Aḥwadhi* 8:495.

<sup>[5]</sup> *Fath Al-Bārī* 8:184.

٢٠١

المراد بالآيات

بيان المعنى

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبِيعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَقْهِمُونَ ﴿٤﴾ لَتَكُنَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَهَدُهُ وَإِيمَانُهُمْ وَأَنفُسُهُمْ وَأُولَئِكَ لَهُمُ الْحُسْنَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ أَعْدَ اللَّهُ لَهُمْ جَنَّتٍ بَخْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلَقَ لَهُمْ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٦﴾ وَجَاءَ الْمُعْذِرُونَ مِنَ الْأَغْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَّبُوا اللَّهَ وَرَسُولَهُ سَيُصْبِّطُ اللَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٧﴾ لَتَسْعَى الْأَصْعَافُ كَمَا لَعَلَى الْمَرْضَنِ وَلَا عَلَى الَّذِينَ لَا يَحِدُّونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ﴿٨﴾ مَاعَلَ الْمُحْسِنِينَ وَمَنْ سَيِّلَ وَاللَّهُ عَفْوُرَ حِيمٌ ﴿٩﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتُوكُمْ لِتَحْمِلُهُمْ فَلَنْ تَأْحِذُ مَا أَخْلَقْتُكُمْ عَلَيْهِ تَوْلَوْا وَأَعْيُثُمُهُمْ تَفْيِضُ مِنَ النَّعْ حَرَزاً لَا يَحِدُّو مَا يُنْفِقُونَ ﴿١٠﴾ إِنَّمَا السَّيِّلُ عَلَى الَّذِينَ يَسْتَغْدِلُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبِيعَ اللَّهَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿١١﴾

﴿١٢﴾ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبِيعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَنْتَهُونَ

**٤٨٦.** And when a Sûrah is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say, "Leave us (behind), we would be with those who sit (at home)."

**٤٨٧.** They are content to be with those who sit behind. Their hearts are sealed up, so they understand not. ﴿﴾

### Admonishing Those Who did not join the Jihâd

Allâh chastises and admonishes those who stayed away from Jihâd and refrained from performing it, even though they had the supplies, means and ability to join it. They asked the

﴿وَلَا تَمْجِدْ أَتْوَافِمْ وَأَوْلَادِهِمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُمَدِّهِمْ بِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنفُسَهُمْ وَهُمْ كَيْرُونَ بِهَا ﴿﴾

485. And let not their wealth or their children amaze you. Allâh only wants to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. ﴿﴾

We mentioned before the explanation of a similar Ayah, all the thanks and praises are due to Allâh.

﴿وَإِذَا أَرَيْتَ سُورَةً أَنْ مَامِنُوا بِاللَّهِ وَجَهَدُوا مَعَ رَسُولِهِ اسْتَنْدَكَ أُولُوا الظَّلَلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَيْدِينَ ﴿﴾ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبِيعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَنْتَهُونَ ﴿﴾

Messenger ﷺ for permission to stay behind, saying,

﴿فَذَرْنَا نَكُن مَعَ النَّعِيْمِينَ﴾

«Leave us (behind), we would be with those who sit (at home)»

thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowardice, but when it is safe, they are the most boastful among men. Allāh described them in another Āyah,

﴿فَإِذَا جَاءَ الْخُوفَ رَأَيْتُمْهُمْ يَنْظُرُونَ إِلَيْكُمْ تَذَوَّرُ أَعْيُّنُهُمْ كَالَّذِي يُقْسِنُ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخُوفُ سَلَوْكُوكُمْ بِالْأَسْتَهْجَادِ﴾

«Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues.» [33:19]

their tongues direct their harsh words against you, when it is safe to do so. In battle, however, they are the most cowardice among men.

Allāh said in another Āyah,

﴿وَتَشَوُّلُ الْبَيْتَ كَمَنُوا لَوْلَا دُرِّتْ سُورَةً فَلَمَّا أُنْزِلَتْ سُورَةً مُنْعَكِّسَةً وَذُكِّرَ فِيهَا الْفِتَّالُ زَرِّتُ الَّذِينَ فِي قُلُوبِهِمْ مَسَرَّضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمُغْنِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَزَّكَ لَهُمْ طَاعَةً وَقَوْلَ مَسْرُوفٍ فَإِذَا عَرَّمَ الْأَمْرُ فَنَزَّلَ صَدْفُوا لَهُمْ لَكَانَ خَرَّاجَ لَهُمْ﴾

«Those who believe say: 'Why is not a Sūrah sent down (for us)? But when a decisive Sūrah (explaining and ordering things) is sent down, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them. Obedience (to Allāh) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allāh, it would have been better for them.» [47:20-21]

Allāh said next,

﴿وَطَبِيعَ عَلَى قُلُوبِهِمْ﴾

«Their hearts are sealed up» because of their staying away from Jihād and from accompanying the Messenger ﷺ in Allāh's cause,

﴿فَهُمْ لَا يَقْتَهِرُونَ﴾

﴿so they understand not.﴾ they neither understand what benefits them so that they perform it nor what hurts them so that they avoid it.

﴿لَكِنَ الرَّسُولُ وَالَّذِينَ مَاتُوا مِمْنُهُ جَهَنَّمَ رَأَوْهُنَّهُ وَأَنْشِيَهُ وَأُولَئِكَ لَمْ يُغْرِبُ  
وَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ ائِنَّ اللَّهَ لَمْ يَجْعَلْ بَخْرَىٰ بَيْنَ الْأَنْهَارِ خَلَقَنِينَ فِيهَا ذَلِكَ  
النُّورُ الظَّلِيمُ ﴿ۚ﴾

﴿88. But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.﴾

﴿89. For them Allāh has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.﴾

After Allāh mentioned the sins of the hypocrites, He praised the faithful believers and described their reward in the Hereafter,

﴿لَكِنَ الرَّسُولُ وَالَّذِينَ مَاتُوا مِمْنُهُ جَهَنَّمَ رَأَوْهُا﴾

﴿But the Messenger and those who believed with him strove hard and fought﴾

until the end of these two Āyāt [9:88-89]. This describes the qualities, as well as, the reward of faithful believers. Allāh said,

﴿وَأُولَئِكَ لَمْ يُغْرِبُ  
﴾

﴿Such are they for whom are the good things﴾, in the Hereafter, in the gardens of Al-Firdaws and the high grades.

﴿وَبَاءَ الْمُعْدُودُونَ مِنَ الْأَغْرَابِ لِيُؤْذَنَ لَهُمْ وَقَدَّمَ الَّذِينَ كَذَّبُوا اللَّهَ وَرَسُولَهُ سَيِّئَاتُ الَّذِينَ  
كَفَرُوا يَنْهَا عَذَابُ أَلِيمٍ﴾

﴿90. And those who made excuses from the bedouins came asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.﴾

Allāh describes here the condition of the bedouins who lived

around Al-Madīnah, who asked for permission to remain behind from *Jihād* when they came to the Messenger ﷺ to explain to him their weakness and inability to join the fighting. Ad-Daḥḥāk said that Ibn ‘Abbās said that they were those who had valid excuses, for Allāh said next,

﴿وَقَدْ أَلَّيْنَ كَثِيرًا لِّهُ وَرَسُولِهِ﴾

¶ and those who had lied to Allāh and His Messenger sat at home, and did not ask for permission for it; and Allāh warned them of painful punishment,

﴿شَيْبِثُ الَّذِينَ كَفَرُوا بِنَمْ عَذَابَ أَلِيمٍ﴾

¶ a painful torment will seize those of them who disbelieve.»

﴿لَا إِنَّ عَلَى الْفُسُقَاءِ وَلَا عَلَى الْمَرْضَنِ وَلَا عَلَى الْأَيْتَ لَا يَعْدُونَ مَا يُنْفِرُونَ حَتَّى إِذَا نَسَحُوا إِلَيْهِ رَوْسُولُهُ مَا عَلَى الْمُغْرِبِينَ إِنْ كَيْلَ وَاللهُ أَعْلَمُ رَجِيمٌ ﴿١١﴾ وَلَا عَلَى الْأَيْتَ إِذَا مَا أَنْزَلَكَ لِتُخْلِمَهُنَّ ثُكَّ لَا أَجِدُ مَا أَنْلَكْتُمْ عَلَيْهِ تَوْلَوْ وَأَعْنَمْتُمْ تَفْبِيشَ مِنَ الدَّنَعِ حَرَكَنَا أَلَا يَعْدُونَا مَا يُنْفِرُونَ ﴿١٢﴾ إِنَّمَا السَّبِيلُ عَلَى الْأَيْتَ يَسْتَقِرُونَكَ وَمِنْ أَغْيَانَهُ رَمَسُوا إِنْ يَكُونُوا مَعَ الْحَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَتَّمَمُونَ ﴿١٣﴾﴾

¶ 91. There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger. No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.»

¶ 92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.»

¶ 93. The means (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts so that they know not (what they are losing).»

### **Legitimate Excuses for staying away from *Jihād***

Allāh mentions here the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows

one from *Jihād*, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allāh, or poverty that prevents preparing for *Jihād*. There is no sin in these cases if they remain behind, providing that when they remain behind, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allāh said,

﴿فَمَا عَلَى الْمُخْيِّرِينَ مِنْ كِبِيلٍ وَاللهُ شَفِيرٌ رَّحِيمٌ﴾

«No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.»

Al-Awzā'ī said, “The people went out for the *Istisqā'* (rain) prayer. Bilāl bin Sa'd stood up, praised Allāh and thanked Him then said, ‘O those who are present! Do you concur that wrong has been done?’ They said, ‘Yes, by Allāh!’ He said, ‘O Allāh! We hear your statement,

﴿فَمَا عَلَى الْمُخْيِّرِينَ مِنْ كِبِيلٍ﴾

«No means (of complaint) can there be against the doers of good.»

O Allāh! We admit our errors, so forgive us and give us mercy and rain.’ He then raised his hands and the people also raised their hands, and rain was sent down on them.”<sup>[1]</sup> Mujāhid said about Allāh’s statement,

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوكَ لِتَحْلِمُهُمْ﴾

«Nor (is there blame) on those who came to you to be provided with mounts»

Mujāhid said; “It was revealed about Bani Muqarrin from the tribe of Muzaynah.”<sup>[2]</sup>

Ibn Abi Ḥātim recorded that Al-Ḥasan said that the Messenger of Allāh ﷺ said,

«لَئِنْ خَلَقْنَاكُمْ بِالنَّدِيَّةِ أَغْرَيْنَا مَا أَنْفَقْنَا مِنْ نَفَقَةٍ وَلَا قَطَعْنَا مِنْ وَادِيَّا وَلَا نَلْقَنَا مِنْ عَذَّرٍ  
تَبَلَّا إِلَّا وَنَذَرَ شَرَّكُمْ فِي الْأَجْرِ»

<sup>[1]</sup> Ibn Abi Ḥātim 6:1862.

<sup>[2]</sup> At-Tabarī 14:421.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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يَعْتَدِرُونَ إِنْتُكُمْ إِذَا رَجَعْتُمْ إِلَيْنِمْ قُلْ لَا تَعْتَدُرُوا  
لَنْ تُؤْمِنَ لَكُمْ فَدَنَّا اللَّهُمَّ مِنْ أَخْبَارِكُمْ وَسَرَرَى  
اللَّهُ عَمَلَكُمْ وَرَسُولُهُمْ تَرَدَّوْنَ إِلَى عَنْهُ أَعْنَبِ  
وَالشَّهَدَةِ فِي تَشْكِيمِكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ سَيَعْلَمُونَ  
بِاللَّهِ أَكْثَرُكُمْ إِذَا أَنْفَقْتُمْ إِلَيْنِمْ لَتَعْرِضُوا عَنْهُمْ فَاغْرَضُوا  
عَنْهُمْ إِتْهَمْ يَرْجُسُ وَمَا وَهُمْ جَهَنَّمَ جَرَاهُ إِيمَانًا  
يَكْسِبُونَ ۝ يَعْلَمُونَ لَكُمْ لِرَضْوَاعَهُمْ قَدْأَنْ  
لِرَضْوَاعَهُمْ قَدْأَنْ اللَّهُ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ  
الْأَغْرَابُ أَشَدُ كُفُّارِهِنَّا وَأَحَدُ رَأَلَاعْلَمُوا  
حَدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيُّ حَكِيمٌ ۝ وَمِنْ  
الْأَغْرَابِ مَنْ يَتَجَنَّدُ مَا يُنْفِقُ مَغْرِبَمَا وَيَرْضِي كُلَّ الدَّوَارِ  
عَلَيْهِنَّ دَائِرَةُ السَّوَاءِ وَاللَّهُ سَمِيعٌ عَلِيهِ ۝ وَمِنْ  
الْأَغْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَسْتَخِدُ  
مَا يُنْفِقُ فَرِيَتِ عِنْدَ اللَّهِ وَصَلَوَتِ الرَّسُولُ إِلَيْهِنَّهُ  
لَهُمْ سَيِّدٌ خَلْهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ۝

«Some people have remained behind you in Al-Madīnah; and you never spent anything, crossed a valley, or afflicted hardship on an enemy, but they were sharing the reward with you.»

He then recited the Ayah,

﴿وَلَا عَلَى النَّبِيِّ إِذَا مَا أَنْزَلَ  
لِتَعْلَمُهُنَّ قُلْتَ لَا إِحْدَى مَا  
أَنْتُمْ عَنْهُمْ﴾

«Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you."»<sup>[1]</sup>

This Ḥadīth has a basis in the Two Sahīhs from Anas, the

Messenger of Allāh ﷺ said,

«إِنَّ بِالْمَدِينَةِ أَفْوَامَا مَا قَطَعْتُمْ وَادِيَا وَلَا سِرَّمْ سِرَّا إِلَّا وَهُمْ مَعْكُمْ»

«Some people have remained behind in Al-Madīnah and you never crossed a valley or marched forth, but they were with you.»

They said, "While they are still at Al-Madīnah?" He said,

«تَعْمَلْ حَسْبُهُمُ الْعَذْرُ»

«Yes, as they have been held back by a (legal) excuse.»<sup>[2]</sup>

Then, Allāh criticized those who seek permission to remain

<sup>[1]</sup> Ibn Abi Ḥātim 6:1863.

<sup>[2]</sup> Fath Al-Bārī 7:732 and Muslim: 1911.

behind while they are rich, admonishing them for wanting to stay behind with women who remained in their homes,

﴿وَطَبِعَ اللَّهُ عَلَىٰ ثُلُومِهِمْ فَهُمْ لَا يَلْمُونُ﴾

﴿and Allâh has sealed up their hearts, so that they know not (what they are losing).﴾

﴿بَسْدَرُونَ إِنَّكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَنْتَزِرُوا أَنْ تُؤْمِنَ لَكُمْ مَا دَعَا اللَّهُ بِنِ أَخْبَارِكُمْ وَسَبِّرِي اللَّهُ عَلَيْكُمْ وَرَسُولُهُمْ تُرْدُونَ إِنَّ اللَّهَ عَلَيْهِ الْقَبْيُ وَالثَّهَدَةُ فِي نَفْسِكُمْ بِمَا كُنْتُمْ تَمْلَئُونَ ﴿١٦﴾ سَيَعْلَمُونَ إِنَّكُمْ إِذَا أَنْفَقْتُمْ إِلَيْهِمْ لَمْ تَرْضُوا عَنْهُمْ فَأَغْرِيَتُمُوهُمْ عَنْهُمْ يَرْجُونَ وَمَا أَنْفَقْتُمْ جَهَنَّمَ جَرَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ بَعْلَمُونَ لَكُمْ لَرْضُوا عَنْهُمْ فَإِنْ تَرْضُوا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضِي عَنِ الْقَوْمِ الظَّالِمِينَ ﴿١٨﴾﴾

﴿94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say “Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do.”﴾

﴿95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place – a recompense for that which they used to earn.﴾

﴿96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are Fâsiqîn (rebellious).﴾

### Exposing the Deceitful Ways of Hypocrites

Allâh said that when the believers go back to Al-Madînah, the hypocrites will begin apologizing to them.

﴿قُلْ لَا تَنْتَزِرُوا أَنْ تُؤْمِنَ لَكُمْ﴾

﴿Say “Present no excuses, we shall not believe you.”﴾, we shall not believe what you say,

﴿فَقَدْ بَيَّنَ اللَّهُ بِنِ أَخْبَارِكُمْ﴾

﴿Allāh has already informed us of the news concerning you.﴾

Allāh has exposed your news to us,

﴿وَسَرَّى اللَّهُ عَمَلَكُمْ وَرَمَّلَهُ﴾

﴿Allāh and His Messenger will observe your deeds.﴾  
your actions will be made public to people in this life,

﴿فَمِنْ تُرْدُتْ إِلَى عَنْبَرِ الْغَنِيبِ وَالْمَهْدَةِ فَيُنَيِّثُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

«In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do.»

Allāh will inform you of your deeds, whether they were good or evil, and will recompense you for them. Allāh said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allāh ordered disgracing them by turning away from them, for they are,

﴿رِجْسٌ﴾

﴿Rijs﴾ meaning, impure inwardly and in their creed. Their destination in the end will be *Jahannam*,

﴿هُجَزَّا مِنْهُ بِمَا كَانُوا يَكْسِبُونَ﴾

«a recompense for that which they used to earn.﴾  
of sins and evil deeds. Allāh said that if the believers forgive the hypocrites when they swear to them,

﴿فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ﴾

«certainly Allāh is not pleased with the people who are *Fāsiqīn*.»

who rebel against the obedience of Allāh and His Messenger ﷺ. ‘Fisq’, means, ‘deviation’.

﴿أَلَا أَنْهَاكُمْ كُثُرًا وَلَقَدْرًا وَأَجْذِرُ أَلَا يَلْمَوْ مُدْرَدْ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيهِ حَكْمٌ﴾ ١٧ وَمِنَ الْأَغْرَابِ مَنْ يَشْجُدُ مَا يُفْعَلُ مَغْرِبًا وَيَنْجِعُ إِلَيْهِ مُكْرِهً مُلْتَهِنَّ تَاهِرَةً أَلْتَهَهُ وَاللَّهُ سَيِّعُ عَلِيَّةَ ١٨ وَمِنَ الْأَغْرَابِ مَنْ يَقُولُ شَيْءًا وَالْيَوْمُ الْآخِرُ وَيَشْجُدُ مَا يُشْفَقُ فَرِئَتِي صَدَّ أَلَّهُ وَصَلَوَتِ الرَّسُولُ إِلَيْهَا قُرْبَةً لَهُمْ سَيِّدُنَا هُنَّ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾ ١٩

﴿97. The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger. And Allāh is All-Knower, All-Wise.﴾

﴿98. And of the bedouins there are some who look upon what they spend (in Allāh's cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.﴾

﴿99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend (in Allāh's cause) as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (expenditures) are a means of nearness for them. Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.﴾

### The Bedouins are the Worst in Disbelief and Hypocrisy

Allāh states that there are disbelievers, hypocrites and believers among the bedouins. He also states that the disbelief and hypocrisy of the bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allāh has revealed to His Messenger ﷺ. Al-A'mash narrated that Ibrāhīm said, "A bedouin man sat next to Zayd bin Ṣawhān while he was speaking to his friends. Zayd had lost his hand during the battle of Nahāwand. The bedouin man said, 'By Allāh! I like your speech. However, your hand causes me suspicion.' Zayd said, 'Why are you suspicious because of my hand, it is the left hand [that is cut]?' The bedouin man said, 'By Allāh! I do not know which hand they cut off (for committing theft), is it the right or the left?' Zayd bin Ṣawhān said, 'Allāh has said the truth,'

﴿الْأَعْرَابُ أَشَدُ كُفُّارٍ وَّلِفَّافًا وَأَجَدَرُ أَلَا يَعْلَمُوا حَدْوَدَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾

﴿The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger.﴾<sup>[11]</sup>

Imām Aḥmad narrated that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

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<sup>[11]</sup> At-Tabārī 14:429.

وَمَنْ سَكَنَ الْبَادِيَةَ جُفَانًا، وَمَنْ أَتَيَ الصَّيْدَ عَقْلَهُ، وَمَنْ أَتَى السُّلْطَانَ اثْجِينَهُ

«He who lives in the desert becomes hard-hearted, he who follows the game becomes heedless, and he who associates with the rulers falls into Fitnah.»<sup>[1]</sup>

Abu Dāwud, At-Tirmidhi and An-Nasā'i collected this Ḥadīth. At-Tirmidhi said, "Hasan Gharīb."<sup>[2]</sup> The Prophet ﷺ once had to give a bedouin man many gifts because of what he gave him ﷺ as a gift, until the bedouin became satisfied. The Prophet ﷺ said,

لَئِذْ هَمَنْتُ أَنْ لَا أَقْبَلَ مَدِيَّةً إِلَّا مِنْ قُرَيْشٍ أَوْ ثَقَفَيْ أَوْ أَنْصَارِيْ أَوْ ذَرْسِيْ

"I almost decided not to accept a gift except from someone from Quraysh, Thaqafah, the Anṣār or Daws."<sup>[3]</sup>

This is because these people lived in cities, Makkah, At- Tā'if, Al-Madīnah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted bedouins.

Allāh said next,

وَرَأَسَةُ عَلَيْهِ حِكْمَةٌ

«And Allāh is All-Knower, All-Wise.»

Allāh knows those who deserve to be taught faith and knowledge, He wisely distributes knowledge or ignorance, faith or disbelief and hypocrisy between His servants. He is never questioned as to what He does, for He is the All-Knower, All-Wise. Allāh also said that among bedouins are those,

وَمِنْ يَتَخَذُ مَا يُتْقِنُ

«who look upon what they spend», in the cause of Allāh,

مُنْزَهُونَ

«as a fine», as a loss and a burden,

وَيَرْتَضِيُ الدَّوَابِرَ

«and watch for calamities for you», awaiting afflictions and

[1] Ahmad 1:357.

[2] Abu Dāwud 3:278, Tuhfat Al-Āhwadhi 6:532 and An-Nasā'i 7:195.

[3] An-Nasā'i 6:280.

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وَالسَّيِّفُوكَ الْأَوْلَوْنَ مِنَ الْمُهَاجِرِينَ وَالْأَصْرَارِ وَالَّذِينَ  
أَتَبْعَوْهُمْ بِالْخَسْنَى رَضَوْهُ اللَّهُ عَنْهُمْ وَرَضَوا عَنْهُ وَأَعْدَّ  
لَهُمْ جَنَاحَتَ تَجْرِي مَعْنَاهَا الْأَنْهَارُ خَلَدِينَ فِيهَا أَبَدًا  
ذَلِكَ الْقَوْزُ الْعَظِيمُ ﴿١٦﴾ وَمِنْ حَوْلِكُمْ مِنَ الْأَغْرَابِ  
مُنْتَفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرْدَوْا عَلَى الْأَنْفَاقِ لَا تَعْلَمُهُ  
نَعْنَ نَعْلَمُهُمْ سَعْدَهُمْ مَرْتَبَتِينَ ثُمَّ يُرْدُونَ إِلَى عَذَابٍ  
عَظِيمٍ ﴿١٧﴾ وَمَاخِرُونَ أَعْرَفُوا بِذُورِهِمْ خَلْطُ أَعْمَالَ الصَّالِحِينَ  
وَمَاخِرَ سَيِّئَاتِ الْمُؤْمِنِينَ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٨﴾  
خَذِينَ أَمْوَالَهُمْ صَدَقَةً تُظَهِّرُهُمْ وَتُرْكِبُهُمْ بِهَا وَصَلَّى اللَّهُ عَلَيْهِمْ  
إِنْ صَلَوَتْكَ سَكَنْهُمْ وَاللَّهُ سَيِّعُ عَلَيْهِ الْذِنْ يَعْلَمُوا  
أَنَّ اللَّهَ هُوَ بِقِيلِ التَّوْبَةِ عَنِ عِبَادِهِ وَيَأْمُدُ الصَّدَقَاتِ وَأَنَّ  
اللَّهَ هُوَ أَتَوْابُ الرَّجِيمِ ﴿١٩﴾ وَقَلِّ أَعْمَلُوا فَسِيرَى اللَّهُ عَلَى كُلِّ  
وَرَسُولِهِ وَالْمُؤْمِنُونَ وَسَرَدُونَ إِلَى عَلِيِّ الْمُقْبِلِ وَالشَّهِيدَةِ  
فَيُتَسْكُرُ بِمَا كُلُّمُ تَعْمَلُونَ ﴿٢٠﴾ وَمَاخِرُونَ مُرْبَوْنَ لِأَشْرَقِ  
اللَّهِ إِنَّمَا يُعْدُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢١﴾

disasters to strike you,

﴿عَلَيْهِمْ دَائِرَةُ الْسُّوءِ﴾

«on them be the calamity of evil», evil will touch them instead,

﴿وَاللَّهُ سَيِّعُ عَلَيْهِ﴾

«And Allāh is All-Hearer, All-Knower.»

Allāh hears the invocation of His servants and knows who deserves victory, who deserve failure. Allāh's said;

﴿وَمِنَ الْأَخْرَابِ مَنْ يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَسْأَلُ  
مَا يُنْفِقُ فَرِيقَتِي عِنْدَ اللَّهِ وَصَلَوَاتِ  
الرَّسُولِ﴾

«And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend (in Allāh's cause) as means of nearness to Allāh, and a cause of receiving the Messenger's invocations.»

This is the type of praiseworthy bedouins. They give charity in Allāh's cause as way of achieving nearness to Allāh and seeking the Messenger's invocation for their benefit,

﴿أَلَا إِنَّمَا فَرِيقَةُ الْمُتَّقِينَ﴾

«Indeed these are a means of nearness for them.» they will attain what they sought,

﴿سَبَدِيلُهُمُ اللَّهُ فِي تَقْيِيدِهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

«Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.»

﴿وَالْكَٰشِفُونَ الْأَوَّلُونَ مِنَ الظَّاهِرِينَ وَالْأَسْكَارِ وَالَّذِينَ أَتَيْعُوهُمْ بِمَا حَسِنُوا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَلَا هُنَّ لَمَّا جَئْنَنِي تَبَرِّي تَحْمِلُهَا الْأَنْهَارُ خَلِيلِي فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

¶100. And the foremost to embrace Islām of the Muhājirin and the Anṣār and also those who followed them exactly (in faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.»

### Virtues of the Muhājirin, Anṣār and Those Who followed Them in Faith

Allāh mentions that He is pleased foremost with the Muhājirin, Anṣār and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy. Ash-Sha'bi said that,

﴿وَالْكَٰشِفُونَ الْأَوَّلُونَ مِنَ الظَّاهِرِينَ وَالْأَسْكَارِ﴾

¶The foremost Muhājirin and Anṣār are those who conducted the pledge of Ar-Ridwān in the year of Hudaybiyyah<sup>[1]</sup>. Abu Mūsā Al-Ash'ari, Sa'īd bin Al-Musayyib, Muḥammad bin Sīrīn, Al-Hasan and Qatādah said that they are those who performed the prayer towards the two Qiblahs with the Messenger of Allāh ﷺ [first toward Jerusalem and later toward the Ka'bah].<sup>[2]</sup> Allāh, the Most Great, stated that He is pleased foremost with the Muhājirin, the Anṣār and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger, the best and most righteous among them, the Ṣiddiq (the great truthful one) and the grand Khalifah, Abu Bakr bin Abi Quhāfah, may Allāh be pleased with him. The failure group, the Rāfidah (a sect of Shiites), are the enemies of the best Companions, they hate and curse them, we seek refuge with Allāh from such evil. This indicates that the minds of these people are twisted and their hearts turned upside

<sup>[1]</sup> At-Tabari 14:435.

<sup>[2]</sup> At-Tabari 14:436, 437, 439.

down, for where are they in relation to believing in the Qur'ān? They curse those whom Allāh stated He is pleased with! As for the followers of the Sunnah, they are pleased with those whom Allāh is pleased with, curse whomever Allāh and His Messenger ﷺ curse, and give their loyalty to Allāh's friends and show enmity to the enemies of Allāh. They are followers not innovators, imitating [the Sunnah] they do not initiate it on their own. They are indeed the party of Allāh, the successful, and Allāh's faithful servants.

﴿وَمِنْ حَوْلَكُمْ يَرَى الْأَغْرِيَابُ مُتَفَقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا يَتَّعْمِلُونَ  
خَنْ نَفَّلُهُمْ سَنْدِيلُهُمْ مَرَّتَيْنِ لَمْ يُرَدُّوْنَ إِلَّا عَنَّابَ عَظِيمٍ﴾

¶101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.»

### Hypocrites among the Bedouins and Residents of Al-Madīnah

Allāh informs His Messenger, peace be upon him, that among the bedouins around Al-Madīnah there are hypocrites and in Al-Madīnah itself, those,

﴿مَرَدُوا عَلَى النِّفَاقِ﴾

¶*who persist in hypocrisy;* meaning they insisted on hypocrisy and continued in it

Allāh's statement,

﴿لَا تَعْلَمُونَ خَنْ نَفَّلُهُمْ﴾

¶*you know them not, We know them;* does not contradict His other statement,

﴿وَلَوْ شَاءَ لَأَرَيْتُكُمْ فَلَمْ يَرَنُوهُمْ بِسِيمَهُمْ وَلَتَعْرِفُنَاهُمْ فِي لَعْنِ الْقَوْلِ﴾

¶*Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!*» [47:30],

because the latter Āyah describes them by their characteristics, not that the Messenger ﷺ knows all those who

have doubts and hypocrisy. The Messenger ﷺ knew that some of those who associated with him from the people of Al-Madīnah were hypocrites, and he used to see them day and night [but did not know who they were exactly]. We mentioned before in the explanation of,

﴿وَهُمْ شَاذُوا بِمَا لَمْ يَعْلَمُوا﴾

﴿...and they resolved that (plot) which they were unable to carry out...﴾[9:74]

that the Prophet ﷺ informed Hudhayfah of the names of fourteen or fifteen hypocrites. This knowledge is specific in this case, not that the Messenger of Allāh ﷺ was informed of all their names, and Allāh knows best.

'Abdur-Razzāq narrated that Ma'mar said that Qatādah commented on this Āyah [9:101], "What is the matter with some people who claim to have knowledge about other people, saying, 'So-and-so is in Paradise and so-and-so is in the Fire.' If you ask any of these people about himself, he would say, 'I do not know (if I will end up in Paradise or the Fire)!' Verily, you have more knowledge of yourself than other people. You have assumed a job that even the Prophets before you refrained from assuming. Allāh's Prophet Nūh said,

﴿وَمَا عَلِمْتُ أَنَّكُمْ كَاذِبُونَ﴾

﴿And what knowledge have I of what they used to do?﴾[26:112]

Allāh's Prophet Shu'ayb said,

﴿فَيَقُولُ اللَّهُمَّ إِنِّي أَنَا خَيْرٌ لِّكُمْ إِنْ كُنْتُمْ شُوَّافِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفْظٍ﴾

﴿That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you﴾[11:86],

while Allāh said to His Prophet ﷺ,

﴿لَا تَعْلَمُونَ مَنْ شَاءَمُّهُمْ﴾

﴿you know them not, We know them.﴾<sup>(1)</sup>

Mujāhid said about Allāh's statement,

﴿سَنَعْلَمُ مَرَدَّهُمْ﴾

<sup>(1)</sup> 'Abdur-Razzāq 2:285.

﴿We shall punish them twice﴾, “By killing and capture.” In another narration he said, “By hunger and torment in the grave,

﴿فَمِنْ بُرُدُوتَ إِنْ عَذَابَ عَظِيمٍ﴾

﴿and thereafter they shall be brought back to a great (horrible) torment.﴾<sup>[1]</sup>

‘Abdur-Rahmān bin Zayd bin Aslam said, “The torment in this life strikes their wealth and offspring,” and he recited this Āyah,

﴿فَلَا تَجِدُكُمْ أَمْوَالُهُمْ وَلَا أُولَدُهُمْ إِنَّمَا يُبَيِّنُ اللَّهُ لِعْنَاهُمْ هَذَا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿So let not their wealth nor their children amaze you; Allāh only wants to punish them with these things in the life of this world.﴾ [9:55]

These afflictions torment them, but will bring reward for the believers. As for the torment in the Hereafter, it is in the Fire,

﴿فَمِنْ بُرُدُوتَ إِنْ عَذَابَ عَظِيمٍ﴾

﴿and thereafter they shall be brought back to a great (horrible) torment.﴾<sup>[2]</sup>

﴿وَآخَرُونَ أَغْرَقُوا يَنْتَرِيْمَ حَطَّلُوا عَمَلاً صَلِيْمًا وَآخَرُ سَيِّئًا عَنِ اللَّهِ أَنْ يَتُوبَ عَنِّيْمَ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

عَنْرُوْزَ رَحِيمٌ

﴿102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn unto them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful.﴾

### Some Believers stayed away from Battle because They were Lazy

After Allāh explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt, He then mentioned the disobedient who stayed away from Jihād due to laziness and preferring comfort, even though they truly believed,

<sup>[1]</sup> At-Tabari 14:442.

<sup>[2]</sup> At-Tabari 14:444.

﴿وَآخَرُونَ أَعْنَفُوا يُذْنِبُونَ﴾

﴿And others who have acknowledged their sins,﴾

These people admitted their error to themselves and their Lord. They had performed good deeds before, as well as, this evil deed that they committed. For them there was forgiveness and pardon of Allāh. This Āyah is general, covering all sinners who combine good and evil deeds, thus becoming partly impure, even though it was revealed about some people in specific. Ibn ‘Abbās said that,

﴿وَآخَرُونَ﴾

﴿And (there are) others﴾, refers to Abu Lubābah and some of his friends who stayed away from the battle of Tabūk and the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ returned from that battle, this group, Abu Lubābah and five, seven or nine with him, tied themselves to the pillars of the Masjid and refused to let anyone untie them except the Messenger of Allāh ﷺ. When this Āyah was revealed,

﴿وَآخَرُونَ أَعْنَفُوا يُذْنِبُونَ﴾

﴿And (there are) others who have acknowledged their sins,﴾

the Messenger of Allāh ﷺ untied them and pardoned them.<sup>[1]</sup> Al-Bukhārī recorded that Samurah bin Jundub said that the Messenger of Allāh ﷺ said to us,

«أَتَانِي اللَّيْلَةَ آتِيَانَ فَابْتَغَنَانِي، فَأَنْهَا بِي إِلَى مَدِينَةِ مَبْنَيَةِ بَلِينَ ذَمَبِ وَلَبِنِ فَصَّيَةِ فَنَأْقَانَا رِجَالٌ شَطَرٌ مِنْ خَلْقِهِمْ كَأْخَسِنَ مَا أَنْتَ رَاوِ، وَشَطَرٌ كَأَقْبَعَ مَا أَنْتَ رَاوِ، قَالَ لَهُمْ: إِذْمَرُوا فَقَعُوا فِي ذَلِكَ التَّهْرِ فَرَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا فَذَذَبَ ذَلِكَ الشَّوَّهُ عَنْهُمْ فَضَارُوا فِي أَخْسَنِ صُورَةٍ، قَالَ لَهُمْ: هَذِهِ جَنَّةُ عَذَنْ وَمَذَنِكُ، قَالَ: وَأَنَا الْقَرْمُ الَّذِينَ كَأْمُوا شَطَرٌ مِنْهُمْ حَسَنٌ وَشَطَرٌ مِنْهُمْ قَبَحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلاً صَالِحًا وَأَنْهَرَ سَيِّئًا تَجَازَ اللَّهُ عَنْهُمْ»

«Last Night, two (angels) came to me (in a vision) and took me

<sup>[1]</sup> At-Tabārī 14:437. This narration is not authentic. There is a similar Mursal narration from Sa‘d bin Al-Musayyib in *Dalā'il An-Nubuwah*

*to a city, built with bricks made of gold and silver. We met some men who, part of their bodies were as handsome as you ever saw and the part as ugly as you ever saw. The two (angels) ordered these men to go to a river and submerge themselves in it; they did that and came back to us, and the ugliness went away from them, thus becoming the most beautiful form. The two said to me, 'This is the garden of Eden, and this is your residence in it.' The two said, 'As for the men who had part of their body handsome and part ugly, they have mixed a deed that was righteous with another that was evil. Allāh has pardoned them.'*<sup>(11)</sup>

Al-Bukhāri recorded this Ḥadīth in a short form upon the explanation of this Āyah.

﴿لَدُنْ مِنْ أَنْوَارِنِمْ صَدَقَةً نَظَهَرُهُمْ وَرَبَّكَمْ يَا وَصَلَ عَلَيْنِمْ إِنْ سَوْنِكَ سَكَنَ لَمْ وَاللهِ سَعِيْعٌ  
عَلِيْسَهُمْ أَنَّهُمْ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ بَقِيلُ الْأَوْلَيَةِ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ  
أَنَوَّثُ الرَّحْمَةِ﴾

¶103. Take *Sadaqah* from their wealth in order to purify them and sanctify them with it, and *Salli* for them. Verily, your *Salāt* are a *Sakan* for them; and Allāh is All-Hearer, All-Knower.♦

¶104. Know they not that Allāh accepts repentance from His servants and accepts the *Sadaqāt*, and that Allāh alone is the One Who forgives and accepts repentance, Most Merciful?♦

### The Command to collect the Zakāh and Its Benefits

Allāh commanded His Messenger ﷺ to take *Sadaqah* from the Muslims' money to purify and sanctify them with it. This Āyah is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors.

Some bedouin later thought that paying *Zakāh* to the Leader was not legislated except to the Messenger ﷺ himself, using this Āyah as evidence,

﴿لَدُنْ مِنْ أَنْوَارِنِمْ صَدَقَةً﴾

<sup>(11)</sup> *Fath Al-Bāri* 8:193.

﴿Take Ṣadaqah from their wealth.﴾ Abu Bakr Aṣ-Ṣiddīq and other Companions refuted this ill comprehension and fought against them until they paid the Zakāh to the Khalifah, just as they used to pay it to the Messenger of Allāh ﷺ. Aṣ-Ṣiddīq said, “By Allāh! If they abstain from paying a bridle that they used to pay to the Messenger of Allāh ﷺ, I will fight them for refraining from paying it.”<sup>[1]</sup> Allāh’s statement,

﴿وَسَلِّمْ عَلَيْهِمْ﴾

﴿and Ṣalli for them﴾, means, supplicate for them, and ask Allāh to forgive them. In the Ṣaḥīḥ, Muslim recorded that ‘Abdullāh bin Abi Awfā said, “Whenever the Prophet ﷺ was brought charity, he used to invoke Allāh for those who brought it. My father also brought his charity and the Prophet ﷺ said,

«اللَّهُمَّ صَلِّ عَلَى آبَيِ أَوْفَىٰ»

“O Allāh! I invoke You for the family of Abu Awfā.”<sup>[2]</sup>

Allāh’s statement,

﴿إِنَّ مَلَكَتَكَ سَكُنْ لَهُمْ﴾

﴿Verily, your Ṣalāt are a Sakan for them﴾, means, a mercy for them, according to Ibn ‘Abbās.<sup>[3]</sup>

Allāh said next,

﴿وَاللَّهُ سَمِيعٌ﴾

﴿and Allāh is All-Hearer,﴾ of your invocation (O Muḥammad),

﴿عَلَيْهِ﴾

﴿All-Knower.﴾ in those who deserve your invocation on their behalf, who are worthy of it.

Allāh said,

﴿أَلَّا تَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبِلُ التَّوْبَةَ عَنِ الْمُتَوَبِّينَ وَيَأْخُذُ الصَّدَقَاتِ﴾

﴿Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?﴾

<sup>[1]</sup> Fath Al-Bāri 13:264.

<sup>[2]</sup> Muslim 2:756.

<sup>[3]</sup> At-Tabari 14:457.

This Ayah encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicate sins. Allāh states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allāh accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount Uhud. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

إِنَّ اللَّهَ يَقْبِلُ الصَّدَقَةَ وَيَأْخُذُمَا بِتَجْيِيزِهِ فَإِذَا يَرَبِّي أَحَدُكُمْ مُهْرَهًا، حَتَّىٰ إِنَّ اللَّهُنَّةَ لَتَكُونُ مِثْلَ أَحَدٍ

«Verily, Allāh accepts charity, receives it in His Right Hand and develops it for its giver, just as one of you raises his pony, until the bite [of food] becomes as large as Uhud.»

The Book of Allāh, the Exalted and Most Honored, testifies to this Hadīth,

﴿فَأَنَّ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبِلُ التَّوْبَةَ عَنِ الْعَبَادِ، وَيَأْخُذُ الصَّدَقَاتِ﴾

«Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?», and,

﴿يَسْأَلُ اللَّهَ أَرِزَّنَا وَبَرَّنَا الصَّدَقَاتِ﴾

«Allāh will destroy Ribā and will give increase for Ṣadaqāt.» [2:276]

'Abdullāh bin Mas'ūd said, "Charity falls in Allāh's Hand before it falls in the needy's hand," he then recited this Ayah,

﴿فَأَنَّ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبِلُ التَّوْبَةَ عَنِ الْعَبَادِ، وَيَأْخُذُ الصَّدَقَاتِ﴾

«Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?».!<sup>11</sup>

﴿وَقُلْ أَغْلِبُوا فَإِنَّ اللَّهَ عَلَيْهِ رَوْشَلُهُ وَالْمُؤْمِنُونَ وَسَدَدُونَ إِنَّ عَلَيْهِ النِّعْمَ وَالشَّهَادَةَ فَيُشَكِّرُ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

«105. And say "Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."»

<sup>11</sup> At-Tabari 14:460.

## Warning the Disobedient

Mujāhid said that this Āyah carries a warning<sup>[1]</sup> from Allāh to those who defy His orders. Their deeds will be shown to Allāh, Blessed and Most Honored, and to the Messenger ﷺ and the believers. This will certainly occur on the Day of Resurrection, just as Allāh said,

﴿يَوْمَ يُنَزَّلُ مِن كُلِّ خَلْقٍ﴾

«That Day shall you be brought to Judgement, not a secret of you will be hidden.» [69:18],

﴿يَوْمَ تُبْلَى أَكْلَمُونَ﴾

«The Day when all the secrets will be examined.» [86:9], and,

﴿وَخَيْلَ تَابِعَ الصُّدُورِ﴾

«And that which is in the breasts (of men) shall be made known.» [100:10]

Allāh might also expose some deeds to the people in this life. Al-Bukhāri said that ‘Aishah said, “If the good deeds of a Muslim person please you, then say,

﴿أَعْمَلُوا فَسِيرِي اللَّهُ عَلَيْكُمْ وَرَسُولِهِ وَالْمُؤْمِنُونَ﴾

«Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers.»<sup>[2]</sup>

There is a Ḥadīth that carries a similar meaning. Imām Ahmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَا عَلَيْكُمْ أَنْ تَنْجِبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا إِيمَانَهُمْ لِهِ، فَإِنَّ الْعَامِلَ يَعْمَلُ زَمَانًا مِنْ عَمَرِهِ - أَوْ بَرْهَةً مِنْ ذَهَرِهِ - . يَعْمَلُ صَالِحٌ لِذَمَّةٍ دَخَلَ الْجَنَّةَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا سَيِّئًا، وَإِنَّ الْمُنْدَلِعَ لِيَعْمَلُ الْبَرْهَةَ مِنْ ذَهَرِهِ يَعْمَلُ سَيِّئًا، لَوْ مَاتَ عَلَيْهِ دَخَلَ النَّارَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا صَالِحًا، وَإِذَا أَرَادَ اللَّهُ بِعْنَيْوَ خَيْرًا اسْتَفْتَهُ قَبْلَ مَوْرِي».

«Do not be pleased with someone's deeds until you see what his deeds in the end will be like. Verily, one might work for some

<sup>[1]</sup> At-Tabari 14:463.

<sup>[2]</sup> Fath Al-Bāri 13:512.

time of his life with good deeds, so that if he dies while doing it, he will enter Paradise. However, he changes and commits evil deeds. one might commit evil deeds for some time in his life, so that if he dies while doing them he will enter the Fire. However, he changes and performs good deeds. If Allāh wants the good of a servant He employs him before he dies..»

He was asked, "How would Allāh employ him, O Allāh's Messenger?" He said,

﴿يُوْقِنُهُ لِعَمَلِ صَالِحٍ ثُمَّ يُثْبِطُهُ عَلَيْهِ﴾

"He directs him to perform good deeds and takes his life in that condition." <sup>[1]</sup>

Only Imām Ahmad collected this *Hadīth*.

﴿وَمَا خَرُونَ مُرْجَيْنَ لِأَنَّهُمْ إِيمَانُهُمْ وَإِيمَانُ بَنِي إِسْرَائِيلَ عَنْهُمْ وَاللَّهُ عَلَيْهِ حِكْمَةٌ﴾

¶106. And others are made to await for Allāh's Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise.»

### **Delaying the Decision about the Three Companions Who stayed away from the Battle of Tabūk**

Ibn 'Abbās, Mujāhid, Ikrimah, Ad-Daḥḥāk and several others said that those mentioned in the Āyah are the three who were made to wait to know if their repentance was accepted; Marārah bin Ar-Rabi', Ka'b bin Mālik and Hilāl bin Umayyah.

Some Companions stayed behind from the battle of Tabūk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts. Some of them tied themselves to the pillars (of the *Masjid*) like Abu Lubābah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this Āyah was revealed,

﴿لَمَّا دَأَبَ اللَّهُ عَلَى الْأَنْبَيِّ وَالْمُهَاجِرِينَ وَالْأَنْسَارِ﴾

«Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār...»

<sup>[1]</sup> Ahmad 3:120.

٢٠٤

وَالَّذِينَ أَخْذُوا مَسْجِدًا ضَرَارًا وَكُفْرًا وَنَفَرُهُمْ بَعْدَ  
الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلِ  
وَلَيَسْتَقْرِئُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَاللَّهُ يَتَعَذَّذُ إِذْنَهُمْ لِكَذِبِهِمْ  
لَا قَمَ فِيهِ أَبْدًا مَسْجِدٌ أَتَيْسَ عَلَى الشَّقْوَى مِنْ أَوْلَى  
يَوْمٍ أَحَقُّ أَنْ تَقْوَمْ فِيهِ فِيهِ يَرْجَأُونَ حُبُورًا  
وَاللَّهُ يُحِبُّ الظَّاهِرِينَ ﴿١٦﴾ أَفَمَنْ أَسْسَ بِتِكْنَةِ  
عَلَى شَقْوَى مِنَ اللَّهِ وَرَضُوانَ حَذَرَ أَمَّا مَنْ أَسْسَ بِتِكْنَةِ  
عَلَى شَفَاعَجُوفٍ هَارِفًا نَهَارَ يَهُوَ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهِيدُ  
الْقَوْمَ الظَّالِمِينَ ﴿١٧﴾ لَا يَرَأُلُّ بَنِيهِمُ الَّذِي بَتَوَارَبَةَ  
فِي قُلُوبِهِمْ إِلَّا أَنْ تَقْطَعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ  
﴿١٨﴾ إِنَّ اللَّهَ أَشَرَّى مِنَ الْمُؤْمِنِينَ أَنْفَسَهُمْ وَأَنْوَافَهُمْ  
يَا بَلَّ لَهُمُ الْجَنَّةَ يَقْدِلُونَ فِي سَبِيلِ اللَّهِ يَقْتَلُونَ  
وَيُقْسِلُونَ وَعَدَ اللَّهُ عَهْدَهُ حَفَافٌ الْتَّوْرَةُ وَالْأَنْجِيلُ  
وَالْقُرْآنُ وَمَنْ أَوْفَ بِعَهْدِهِ مِنَ اللَّهِ فَأَسْبِلُهُ  
بِيَتَعْكُمُ الَّذِي بَأْيَضُمْ بِهِ وَذَلِكَ هُوَ الْفَرْزُ الْمُظِيمُ ﴿١٩﴾

**And Allah is All-Knowing, All-Wise.» [9:106]**

Allah knows those who deserve the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

وَالَّذِينَ أَخْذُوا مَسْجِدًا ضَرَارًا وَكُفْرًا وَنَفَرُهُمْ بَعْدَ  
الله وَرَسُولِهِ مِنْ قَبْلِ وَلَيَسْتَقْرِئُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَاللَّهُ يَتَعَذَّذُ إِذْنَهُمْ لِكَذِبِهِمْ لَا تَنْهَى  
فِيهِ أَبْدًا لَمَسْجِدٌ أَتَيْسَ عَلَى الشَّقْوَى مِنَ الْيَوْمِ أَحَقُّ أَنْ تَقْوَمْ فِيهِ يَرْجَأُونَ حُبُورًا  
يَنْظَمُهُمْ رَأْسَهُ يُحِبُّ الظَّاهِرِينَ ﴿٢٠﴾

**«107. And as for those who put up a Masjid by way of harm**

<sup>[11]</sup> At-Tabari 14:465-466.

وَرَأَلَ الْفَلَسْتَةَ الَّتِي تَلْقَوْا حَتَّى إِذَا  
صَاتَ عَلَيْهِمُ الْأَرْضُ إِنَّمَا رَجَبَتْهُ ﴿٢١﴾

**«And the three who stayed behind, until for them the earth, vast as it is, was straitened...»<sup>[11]</sup>**

We will mention the Hadīth about this story from Ka'b bin Mālik. Allāh said,

«إِنَّمَا يَعْذِّبُهُمْ وَإِنَّمَا يَتُوبُ عَلَيْهِمْ ﴿٢٢﴾

**«whether He will punish them or will forgive them.»**

meaning, they are at Allāh's mercy, if He wills, He pardons them or punishes them. However, Allāh's mercy comes before His anger,

«وَاللَّهُ عَلِيهِ حِكْمَةٌ ﴿٢٣﴾

*and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.♦*

*¶108. Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on Taqwâ is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allâh loves those who make themselves clean and pure.♦*

### ***Masjid Ad-Dirâr and Masjid At-Taqwâ***

The reason behind revealing these honorable Âyât is that before the Messenger of Allâh ﷺ migrated to Al-Madinah, there was a man from Al-Khzraj called “Abu ‘Âmir Ar-Râhib (the Monk).” This man embraced Christianity before Islâm and read the Scriptures. During the time of Jâhilîyyah, Abu ‘Âmir was known for being a worshipper and being a notable person among Al-Khzraj. When the Messenger of Allâh ﷺ arrived at Al-Madinah after the Hîjrah, the Muslims gathered around him and the word of Islâm was triumphant on the day of Badr, causing Abu ‘Âmir, the cursed one, to choke on his own saliva and announce his enmity to Islâm. He fled from Al-Madinah to the idolators of Quraysh in Makkah to support them in the war against the Messenger of Allâh ﷺ. The Quraysh united their forces and the bedouins who joined them for the battle of Uhud, during which Allâh tested the Muslims, but the good end is always for the pious and righteous people. The rebellious Abu ‘Âmir dug many holes in the ground between the two camps, into one of which the Messenger ﷺ fell, injuring his face and breaking one of his right lower teeth. He also sustained a head injury. Before the fighting started, Abu ‘Âmir approached his people among the Anṣâr and tried to convince them to support and agree with him. When they recognized him, they said, “May Allâh never burden an eye by seeing you, O Fâsiq one, O enemy of Allâh!” They cursed him and he went back declaring, “By Allâh! Evil has touched my people after I left.” The Messenger of Allâh ﷺ called Abu ‘Âmir to Allâh and recited the Qur’ân to him before his flight to Makkah, but he refused to embrace Islâm and rebelled. The Messenger ﷺ invoked Allâh

that Abu ‘Āmir die as an outcast in an alien land, and his invocation came true. After the battle of Uhud was finished, Abu ‘Āmir realized that the Messenger’s call was still rising and gaining momentum, so he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet ﷺ. Heraclius gave him promises and Abu ‘Āmir remained with him. He also wrote to several of his people in Al-Madīnah, who embraced hypocrisy, promising and insinuating to them that he will lead an army to fight the Messenger of Allāh ﷺ to defeat him and his call. He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on. These hypocrites built a *Masjid* next to the *Masjid* in Qubā’, and they finished building it before the Messenger ﷺ went to Tabūk. They went to the Messenger ﷺ inviting him to pray in their *Masjid* so that it would be a proof that the Messenger ﷺ approved of their *Masjid*. They told him that they built the *Masjid* for the weak and ill persons on rainy nights. However, Allāh prevented His Messenger ﷺ from praying in that *Masjid*. He ﷺ said to them,

«إِنَّا عَلَىٰ سَفَرٍ وَلَكُنْ إِذَا رَجَعْنَا إِنْ شَاءَ اللَّهُ»

“If we come back from our travel, Allāh willing.” When the Messenger of Allāh ﷺ came back from Tabūk and was approximately one or two days away from Al-Madīnah, Jibril came down to him with the news about *Masjid Ad-Dirār* and the disbelief and division between the believers, who were in *Masjid Qubā’* (which was built on piety from the first day), that *Masjid Ad-Dirār* was meant to achieve. Therefore, the Messenger of Allāh sent some people to *Masjid Ad-Dirār* to bring it down before he reached Al-Madīnah.

‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās said about this Āyah (9:107), “They are some people of the Anṣār to whom Abu ‘Āmir said, ‘Build a *Masjid* and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muḥammad and his companions.’ When they built their *Masjid*, they went to the Prophet ﷺ and said to him, “We finished building our *Masjid* and we would like you pray in it and invoke Allāh for us for His blessings.” Allāh revealed this verse,

﴿لَا تَشْرُكُ فِيهِ أَبْدًا﴾

﴿Never stand you therein﴾, until,  
 ﴿الظالِمِينَ﴾

﴿...wrongdoers﴾<sup>(1)</sup>

Allâh said next,

﴿وَلَيَسْتَقْبِلُنَّ﴾

﴿they will indeed swear﴾, those who built it,

﴿إِنْ أَرَدْتُمْ إِلَّا الْخُسْنَ﴾

﴿that their intention is nothing but good.﴾

by building this *Masjid* we sought the good and the comfort of the people. Allâh replied,

﴿وَاللّٰهُ يَعْلَمُ إِنَّهُمْ لَكَذِيلُونَ﴾

﴿Allâh bears witness that they are certainly liars﴾

for they only built it to harm *Masjid Qubâ'*, and out of disbelief in Allâh, and to divide the believers. They made it an outpost for those who warred against Allâh and His Messenger ﷺ, such as Abu 'Âmir the *Fâsiq* who used to be called *Ar-Râhib*, may Allâh curse him! Allâh said,

﴿لَا نَنْهَا فِيهِ أَبَدًا﴾

﴿Never stand you therein﴾, prohibiting His Prophet ﷺ and his *Ummah* from ever standing in it in prayer.

### **Virtues of *Masjid Qubâ'***

Allâh encouraged His Prophet ﷺ to pray in *Masjid Qubâ'* which, from the first day, was built on *Taqwâ*, obedience to Allâh and His Messenger ﷺ, for gathering the word of the believers and as an outpost and a fort for Islâm and its people. This is why Allâh the Exalted said,

﴿لَسْتَ بِأَنْجَسَ عَلَى النَّعْوَنِ مِنْ أَلْوَانِ تَوْبَةِ أَهْلَنَّ﴾

﴿Verily, the *Masjid* whose foundation was laid from the first day on *Taqwâ* is more worthy that you stand therein (to

<sup>(1)</sup> At-Tabari 14:470. The last two narrations are not authentic. Two of the narrations recorded by At-Tabari confirm much of the story and the cause of revelation.

pray).»

in reference to the *Masjid* of Qubā'. An authentic *Hadīth* records that the Messenger of Allāh ﷺ said,

«صلوة في مسجد قباء كعمرة»

«One prayer in Masjid Qubā' is just like an 'Umrah.»<sup>[1]</sup>

It is recorded in the *Sahīh* that the Messenger of Allāh ﷺ used to visit *Masjid Qubā'* while riding and walking.<sup>[2]</sup>

Imām Ahmād recorded that Uwaym bin Sā'īdah Al-Ansārī said that the Prophet ﷺ went to *Masjid Qubā'* and asked,

إِنَّ اللَّهَ تَعَالَى فَذَا أَخْتَلَ عَلَيْكُمُ الثَّنَاءَ فِي الطَّهُورِ فِي قَصْرٍ مَسْجِدِكُمْ، فَمَا هَذَا  
الظَّهُورُ الَّذِي تَظَاهِرُونَ بِهِ؟

«In the story about your *Masjid*, Allāh the Exalted has praised you concerning the purification that you perform. What is the purification that you perform?»

They said, "By Allāh, O Allāh's Messenger! We do not know except that we had neighbors from the Jews who used to use water to wash with after answering the call of nature, and we washed as they washed." <sup>[3]</sup> Ibn Khuzaymah collected this *Hadīth* in his *Sahīh*.<sup>[4]</sup>

Allāh's statement,

«لَتَسْبِدُ أَنْسَى عَلَى الشَّقْوَى إِنَّ اللَّهَ يُوَمِّلُ أَعْنَى أَنْ تَقُومُ فِيهِ فِيهِ يَجَالُ يُغْبُرُكَ أَنْ  
يَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ»

«Verily, the *Masjid* whose foundation was laid from the first day on *Taqwā* is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allāh loves those who make themselves clean and pure.»

This encourages praying in old *Masjids* that were built for the purpose of worshipping Allāh alone, without partners. It is also recommended to join the prayer with the believing group and worshippers who implement their faith, those who perform

<sup>[1]</sup> Ibn Mājah 1:452 and At-Tirmidhi: 324.

<sup>[2]</sup> Fath Al-Bārī 3:82 and Muslim: 1399.

<sup>[3]</sup> Ahmad 3:422.

<sup>[4]</sup> Ibn Khuzaymah 1:45.

*Wûdû' perfectly and preserve themselves from impure things.*

Imâm Ahmad recorded that one of the Companions of the Messenger of Allâh ﷺ said that the Messenger of Allâh ﷺ led them in a Dawn (*Subh*) prayer in which he recited *Sûrat Ar-Rûm* (chapter 30) and made mistakes in the recitation. When he finished the prayer, he said,

إِنَّهُ يُلِبِّسُ عَلَيْنَا الْقُرْآنَ أَنَّ أَفْرَادًا مِنْكُمْ يُصْلُوْنَ مَعَنَا لَا يُخْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ  
الصَّلَاةَ مَعَنَا قَلِيلٌ خَيْرٌ الْوُضُوءُ،

«We sometimes make mistakes in reciting the Qur'ân, there are people among you who attend the prayer with us, but do not perform *Wûdû'* perfectly. Therefore, whoever attends the prayer with us let him make perfect *Wûdû'*.»<sup>[11]</sup>

This *Hadîth* indicates that complete purification helps in the performance of acts of worship and aids in preserving and completing them.

﴿أَفَمَنْ أَشَرَ بَيْسِنَتُهُ عَلَى تَقْوَىٰ مِنْ أَنْ أَشَرَكَهُ عَلَى شَفَاعَةِ  
جُنُوبِ هَكَارٍ فَأَنْهَاهُ يَوْمٌ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهِبُّ الْقَوْمَ الظَّلَمِيْكَ لَا يَزَّلُ بَيْتَهُمْ  
الَّذِي بَنُوا يَوْمَهُ فِي ثُلُوبِهِ إِلَّا أَنْ تَقْطَعَ فُلُوبُهُمْ وَاللَّهُ عَلَيْهِ حِكْمَةٌ﴾

﴿109. Is it then he who laid the foundation of his building on *Taqwâ* to Allâh and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allâh guides not the people who are the wrongdoers.﴾

﴿110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. And Allâh is All-Knowing, All-Wise.﴾

### The Difference between *Masjid At-Taqwâ* and *Masjid Ad-Dirâr*

Allâh the Exalted says that the *Masjid* that has been built on the basis of *Taqwâ* of Allâh and His pleasure is not the same as a *Masjid* that was been built based on causing harm,

<sup>[11]</sup> Ahmad 3:471-472.

disbelief and causing division among the believers, and as an outpost for those who warred against Allāh and His Messenger ﷺ. The latter built their *Masjid* on the edge of a steep hole,

﴿فِي نَارٍ جَهَنَّمُ وَأَنَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

«into the fire of Hell. And Allāh guides not the people who are the wrongdoers.»

Allāh does not bring aright the works of those who commit mischief. Jābir bin ‘Abdullāh said, “I saw the *Masjid* that was built to cause harm with smoke rising up from it, during the time of the Messenger of Allāh ﷺ.”<sup>[1]</sup> Allāh’s statement,

﴿لَا يَرَالَ بَيْتَهُمُ الَّذِي بَنَوْا رِبَةً فِي قُلُوبِهِمْ﴾

«The building which they built will never cease to be a cause of doubt in their hearts»

and hypocrisy. Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adoring it. Allāh said next,

﴿إِلَّا أَنْ تَقْطَعَ قُلُوبُهُمْ﴾

«unless their hearts are cut to pieces.» until they die, according to Ibn ‘Abbās, Mujāhid, Qatādah, Zayd bin Aslam, As-Suddi, Ḥabīb bin Abi Thābit, Ad-Daḥḥāk, ‘Abdur-Raḥmān bin Zayd bin Aslam and several other scholars of the Salaf.<sup>[2]</sup>

﴿وَاللَّهُ عَلَيْهِ﴾

«And Allāh is All-Knowing,» of the actions of His creation,

﴿حَكِيمٌ﴾

«All-Wise.» in compensating them for their good or evil actions.

﴿إِنَّ اللَّهَ أَشَدُّ مِنَ النَّذِيرِ أَنْسَهُمْ وَأَنْوَهُمْ بِأَنَّكُمْ لَهُمُ الْجَنَاحُ بِغَيْرِكُمْ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَ اللَّهُ عَبْدَهُ حَتَّىٰ فِي التَّرَوِيدَةِ وَالْأَجْمَلِ وَالشَّرَادَةِ وَمِنْ أَوْفَ يَمْهُودِهِ بِمِنْ اللَّهِ فَأَنْتُمْ رَايِيْكُمُ الَّذِي بَاهْتُمْ بِهِ وَذَلِكَ هُوَ النَّزُورُ﴾

الْعَظِيمَ

<sup>[1]</sup> At-Tabari 14:493.

<sup>[2]</sup> At-Tabari 14:495-497.

**¶111.** Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. ♡

**Allāh has purchased the Souls and Wealth of the  
Mujāhidīn in Return for Paradise**

Allāh states that He has compensated His believing servants for their lives and wealth – if they give them up in His cause – with Paradise. This demonstrates Allāh’s favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants. Al-Hasan Al-Baṣri and Qatādah commented, “By Allāh! Allāh has purchased them and raised their worth.”<sup>[1]</sup> Shimr bin ‘Atiyah said, “There is not a Muslim but has on his neck a sale that he must conduct with Allāh; he either fulfills its terms or dies without doing that.” He then recited this Āyah.<sup>[2]</sup> This is why those who fight in the cause of Allāh are said to have conducted the sale with Allāh, meaning, accepted and fulfilled his covenant.<sup>[3]</sup> Allāh’s statement,

**﴿يُقْتَلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتَلُونَ وَفَقْتَلُونَ﴾**

﴿They fight in Allāh's cause, so they kill and are killed.﴾

indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs.

The Two *Sahīhs* recorded the *Hadīth*,

**﴿وَتَكَلَّمُ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِي وَتَضَعِيفٌ بِرُسُلِي أَبِيْنَأَ تَوْفَاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعُهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَيْرِهِ﴾**

*Allah has made a promise to the person who goes out (to fight) in His cause; 'And nothing compels him to do so except Jihād =*

<sup>[1]</sup> At-Tabari 14:499.

<sup>[2]</sup> At-Tabari 14:499.

<sup>[3]</sup> At-Tabari 14:499.

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الْمُتَّبِعُونَ الْمُكَيْدُونَ الْمُحْمَدُونَ الْمُتَّبِعُونَ  
 الْمُكَيْدُونَ الْمُتَّبِعُونَ الْمُكَيْدُونَ الْمُعْرُوفُ  
 وَالْمَاهُونُونَ عَنِ الْمُتَكَبِّرِ وَالْمُخْفِظُونَ لِهُدُوِّ اللَّهِ  
 وَشَرِّ الْمُؤْمِنِينَ ﴿١١﴾ مَا كَانَ لِلَّهِ وَالَّذِينَ مَأْمُونُوا  
 يَسْتَغْفِرُوا لِلْمُشْرِكِينَ لَوْكَيْاً فَلَوْكَيْاً فَرَقْدَيْاً بَعْدَ  
 مَاتِيْنَ لَهُمْ أَنْتُمْ أَصْحَابُ الْجَحِيْمِ ﴿١٢﴾ وَمَا كَانَ  
 أَسْتَغْفِرًا إِنَّهُمْ لَا يَهِيْءُونَ لِإِاعْنَمْ مَوْعِدَهُ وَعَدَهُ إِيمَانًا  
 فَلَمَّا بَيْنَ لَهُمْ وَأَنَّهُ عَذُولٌ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِنَّهُمْ لَا يَهِيْءُونَ  
 وَمَا كَانَ اللَّهُ لِيُضْلِلَ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى  
 يَبْيَثُنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٣﴾ إِنَّ اللَّهَ  
 لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَعْلَمُ وَيَعْلَمُ مَا مَالَكُمْ مِنْ  
 دُورِنَ اللَّهُ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٤﴾ لَقَدْ نَأَبَ اللَّهُ عَلَى  
 الَّتِي وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ أَتَبْعَثُوهُ فِي  
 سَاعَةِ الْعُسْرَةِ مِنْ أَعْدَادِ مَا كَادَ يَرِيْزُغُ قُلُوبُ فَرِيقٍ  
 مِنْهُمْ شَهَدَ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ وَرَّحِيمٌ  
 ﴿١٥﴾

Tawrāh that He sent down to Mūsā, the Injil that He sent down to ‘Isā, and the Qur’ān that was sent down to Muḥammad, may Allāh’s peace and blessings be on them all. Allāh said next,

﴿وَمَنْ أَوْفَ بِمِهْدَوِهِ مِنْ اللَّهِ﴾

«And who is truer to his covenant than Allāh?»

affirming that He never breaks a promise. Allāh said in similar statements,

﴿وَمَنْ أَنْدَقَ مِنَ اللَّهِ سَيِّئَاتِهِ﴾

«And who is truer in statement than Allāh?» [4:87], and,

<sup>[11]</sup> Fath Al-Bāri 6:254 and Muslim 3:1496.

in My Cause and belief in My Messengers.’ He will either be admitted to Paradise if he dies, or compensated by Allāh, either with a reward or booty if He returns him to the home which he departed from.”<sup>[11]</sup>

Allāh’s statement,

﴿وَعَدْنَا عَيْنَهُ حَتَّىٰ فِي التَّوْرَةِ  
 وَالْإِنجِيلِ وَالْقُرْآنِ﴾

«It is a promise in truth which is binding on Him in the Tawrāh and the Injil and the Qur’ān.» affirms this promise and informs us that Allāh has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the

﴿وَمَنْ أَصْنَدُّ مِنْ أَنَّهُ يَقْلَدُ﴾

﴿And whose words can be truer than those of Allâh?﴾ [4:122].

Allâh said next,

﴿فَأَسْتَبِرُوا بِيَتِيكُمُ الَّذِي يَأْتِيْكُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْمُظْبَطُ﴾

﴿Then rejoice in the bargain which you have concluded. That is the supreme success.﴾,

meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight.

﴿الَّذِينَ أَتَيْنَاهُنَا الْكِبِيرَنَ الْكَافِرُونَ أَرْتَكُمُونَ الْكِبِيرَنَ الْأَمْرَةَ بِالْمُفْرِضِ وَالْكَافِرُونَ عَنِ الْمُحْكَمِ وَالْمُتَقْتَرِنِ لِمُتَرَدِ اللَّهُ وَيَغْرِيُ النَّفَرِيَّاتِ﴾

﴿112. Those who repent, who worship (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allâh. And give glad tidings to the believers.﴾

This is the description of the believers from whom Allâh has purchased their souls and wealth, who have these beautiful and honorable qualities,

﴿الَّذِينَ﴾

﴿who repent﴾ from all sins and shun all evils,

﴿الَّذِينَ﴾

﴿who worship﴾, their Lord and preserve the acts of worship that include statements and actions. Praising Allâh is among the best statements. This is why Allâh said next,

﴿الَّذِينَ﴾

﴿who praise (Him)\}. Fasting is among the best actions, involving abstaining from the delights of food, drink and sexual intercourse, this is the meaning hereby,

﴿أَنَّكَبِشُونَ﴾

﴿As-Sâ'iħûn (who fast)\} [9:112]. Allâh also described the Prophet's wives that they are,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿Sā'iḥāt﴾ [66:5], meaning, they fast. As for prostrating and bowing down, they are acts of the prayer,

﴿أَرْكَمُونَ الْكَسِدُونَ﴾

﴿who bow down, who prostrate themselves.﴾

These believers also benefit Allāh's creation and direct them to His obedience by ordaining righteousness and forbidding evil. They have knowledge about what should be performed and what should be shunned. This includes abiding by Allāh's limits in knowledge and action, meaning, what He allowed and what He prohibited. Therefore, they worship the True Lord and advise creation. This is why Allāh said next,

﴿وَتُبَشِّرُ الْمُتَّقِينَ﴾

﴿And give glad tidings to the believers.﴾

since faith includes all of this, and the supreme success is for those who have faith.

﴿فَإِنَّمَا كَانَ لِلَّئِنِي وَالَّذِينَ مَاتُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَئِكَ مِنْ بَنِي إِسْرَائِيلَ تَرَكُوكُمْ مُّنْهَىٰ نَعْمَلُ مُنْهَىٰ وَكَانَ أَنْتَفَارُ إِيمَانِهِمْ لِأَكْثَرِهِمْ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهُمْ إِيَّاهُ فَلَمَّا بَيْنَ أَنْ يَأْتِيَهُمْ عَذَابُ رَبِّهِمْ وَمَنْهُ أَنْ يَزْهَدَهُمْ لَأَنَّهُمْ حَلِيمُونَ﴾

﴿113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴾

﴿114. And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father). But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh and forbearing.﴾

### The Prohibition of supplicating for Polytheists

Imām Ahmad recorded that Ibn Al-Musayyib said that his father Al-Musayyib said, "When Abu Tālib was dying, the Prophet ﷺ went to him and found Abu Jahl and 'Abdullāh bin

Abi Umayyah present. The Prophet ﷺ said,

«أَنِّي عَمْ، فَلَنْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أَخَاهُ لَكَ بِهَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ»

«O uncle! Say, 'Lā ilaha illa-lلāh,' a word concerning which I will plea for you with Allāh, the Exalted and Most Honored.»

Abu Jahl and 'Abdullāh bin Abi Umayyah said, 'O Abu Tālib! Would you leave the religion of Abdul-Muṭṭalib?' Abu Tālib said, 'Rather, I will remain on the religion of Abdul-Muṭṭalib.' The Prophet ﷺ said,

«لَا أَسْتَغْفِرُ لَكَ مَا لَمْ أَتَهُ عَنْكَ»

«I will invoke Allāh for forgiveness for you, as long as I am not prohibited from doing so.»

This verse was revealed,

هَذَا كَاتِبٌ لِلشَّفَاعَةِ وَالثَّبَرَةِ مَا مَنَّا أَنْ يَسْتَغْفِرُوا لِلشَّرِيكِينَ وَلَوْ كَانُوا أُولَئِكُنَّ مِنْ قَرْبَةِ مَا تَبَرَّكَ لَمْ يَمْلِمْ أَنَّهُمْ أَسْخَبُوا لِلْمُحْبِطِينَ ﴿٤﴾

«It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.»

Concerning Abu Tālib, this Āyah was revealed,

إِنَّكَ لَا تَهْدِي مَنْ أَخْبَتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴿٤١﴾

«Verily, you guide not whom you like, but Allāh guides whom He wills» [28:56].<sup>[1]</sup>

This *Hadīth* is recorded in the Two *Sahīhs*.<sup>[2]</sup>

Ibn Jarīr recorded that Sulaymān bin Buraydah said that his father said, "When the Prophet ﷺ came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. We said, 'O Allāh's Messenger! We saw what you did.' He said,

«إِنِّي اسْتَأْذَنُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذَنَ لِي، وَاسْتَأْذَنَهُ فِي الْأَسْتِغْفَارِ لَهَا فَلَمْ يَأْذَنْ لِي»

<sup>[1]</sup> Ahmad 5:433.

<sup>[2]</sup> Fath Al-Bāri 8:192 and Muslim 1:54.

«I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission.»

We never saw him more tearful than on that day.”<sup>[1]</sup>

Al-'Awfi narrated from Ibn 'Abbās about Allāh's statement,

﴿نَّا كَانَ لِلشِّرِّيْقِ وَاللَّيْلِ مَا نَوْا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾

«It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn»

The Prophet ﷺ wanted to invoke Allāh for forgiveness for his mother, but Allāh did not allow him. The Prophet ﷺ said,

«إِنَّ إِبْرَاهِيمَ خَلِيلَ اللَّهِ قَدْ اسْتَغْفَرَ لِأَبِيهِ»

«Ibrāhīm, Allāh's Khalil, invoked Allāh for his father.»

Allāh revealed,

﴿وَنَّا كَانَ اسْتَغْفِرًا إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ﴾

«And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father).»<sup>[2]</sup>

'Ali bin Abi Ṭalḥah narrated that Ibn 'Abbās commented on this Āyah, “They used to invoke Allāh for them (pagans) until this Āyah was revealed. They then refrained from invoking Allāh to forgive the dead among them, but were not stopped from invoking Allāh for the living among them until they die. Allāh sent this Āyah,

﴿وَنَّا كَانَ اسْتَغْفِرًا إِبْرَاهِيمَ لِأَبِيهِ﴾

«And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only...» [9:114].<sup>[3]</sup>

Allāh said next,

﴿لَئِنْ كُنْتَ بَيْنَ الْمَاءِ أَنْتَ مُعْذُوبٌ لَيَوْمٍ تَبَرَّأُ مِنْهُ﴾

[1] At-Tabari 6:489.

[2] At-Tabari 14:512. Although this *Hadīth* is weak, there are similar narrations that serve as witnesses for it. See *Ṣaḥīḥ Sunan At-Tirmidhi* no. 2477.

[3] At-Tabari 14:513.

﴿But when it became clear to him [Ibrâhîm] that he (his father) is an enemy of Allâh, he disassociated himself from him﴾ [9:114].

Ibn ‘Abbâs commented, “Ibrâhîm kept asking Allâh to forgive his father until he died, when he realized that he died as an enemy to Allâh, he disassociated himself from him.” In another narration, he said, “When his father died he realized that he died as an enemy of Allâh.”<sup>[1]</sup> Similar was said by Mujâhid, Ad-Ðahhâk, Qatâdah and several others.<sup>[2]</sup> Ubayd bin ‘Umayr and Sa‘îd bin Jubayr said, “Ibrâhîm will disown his father on the Day of Resurrection, but he will meet his father and see dust and fatigue on his face. He will say, ‘O Ibrâhîm! I disobeyed you, but today, I will not disobey you.’ Ibrâhîm will say, ‘O Lord! You promised me that You will not disgrace me on the Day they are resurrected. What more disgrace than witnessing my father being disgraced?’ He will be told, ‘Look behind you,’ where he will see a bloody hyena – for his father will have been transformed into that – and it will be dragged from its feet and thrown in the Fire.”<sup>[3]</sup> Allâh’s statement,

﴿إِنَّ إِبْرَاهِيمَ لَأَوَّلُهُمْ الْمُسْكِنُونَ﴾

﴿Verily, Ibrâhîm was Awwâh and was forbearing.﴾

means, he invoked Allâh always, according to ‘Abdullâh bin Mas’ûd.<sup>[4]</sup> Several narrations report this from Ibn Mas’ûd.<sup>[5]</sup> It was also said that, ‘Awwâh’, means, ‘who invokes Allâh with humility’, ‘merciful’, ‘who believes with certainty’, ‘who praises (Allâh)’, and so forth.

﴿وَمَا كَانَ اللَّهُ يُعِذِّلُ قَوْمًا بَعْدَ إِذْ هَدَنَاهُمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ مَا يَتَّقَوْنَ إِنَّ اللَّهَ يُكَلِّفُ  
شَفَاعَةَ عَبْدٍ ﴿١١٥﴾ إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَعْلَمُ مَا يَصْنَعُونَ وَمَا لَهُمْ بِنَجْوَةٍ  
مِّنْ دُولَةٍ وَلَا نَجْوَةٍ﴾

﴿115. And Allâh will never lead a people astray after He has guided them until He makes clear to them what they should avoid. Verily, Allâh is the All-Knower of everything.﴾

<sup>[1]</sup> At-Tabari 14:519.

<sup>[2]</sup> At-Tabari 14:518-519.

<sup>[3]</sup> At-Tabari 14:521.

<sup>[4]</sup> At-Tabari 14:523-524.

<sup>[5]</sup> At-Tabari 14:524.

﴿116. Indeed to Allāh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any protector nor any helper.﴾

### **Recompense comes after Proof is established**

Allāh describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them. For instance, Allāh said,

﴿وَلَمَّا شَوَّدَ فَهَدَيْتَهُمْ﴾

﴿And as for Thamūd, We showed and made clear to them the path of truth ...﴾ [41:17].

Mujāhid commented on Allāh's saying;

﴿وَنَّا كَانَ اللَّهُ يَنْهَا لِيُضَلِّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ﴾

﴿And Allāh will never lead a people astray after He has guided them﴾

"Allāh the Mighty and Sublime is clarifying to the believers about not seeking forgiveness for the idolators in particular, and in general, it is an exhortation to beware of disobeying Him, and encouragement to obey Him. So either do or suffer."<sup>[1]</sup>

Ibn Jarīr commented, "Allāh says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead idolators, after He gave you guidance and directed you to believe in Him and in His Messenger ﷺ! First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you [if you indulge in this action]. Therefore, in this case, He will not allow you to be misguided. Verily, guidance or misguidance occurs after commands and prohibitions are established. As for those who were neither commanded nor prohibited, they can neither be obedient nor disobedient in doing what they were neither ordered nor prohibited from doing."<sup>[2]</sup>

<sup>[1]</sup> At-Tabari 14 :537.

<sup>[2]</sup> At-Tabari 14 :536.

Allâh said,

فَإِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضَ يَعْلَمُ بِمَا لَكُمْ يَنْ دُورُبِ اللَّهِ مِنْ دُورِكُمْ وَلَا  
يَسِيرُونَ

*«Indeed to Allâh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any protector nor any helper.»*

Ibn Jarîr commented, "This is an encouragement from Allâh for His believing servants to fight the idolators and chiefs of disbelief. It is also a command for them to trust in Allâh's aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allâh, nor a supporter other than Him."<sup>[1]</sup>

﴿لَقَدْ تَابَ اللَّهُ عَلَى الَّذِينَ وَالْمُهَاجِرُونَ وَالْأَشْكَارَ الَّذِينَ أَجْبَعُوا فِي سَاعَةِ الْمُسْرَةِ إِذَا بَغَدُ  
تَأَكَّدَ إِيمَانُهُمْ فَلَمْ يَنْهَا شَرَّ تَابَ عَلَيْهِمُ اللَّهُ يَعْلَمُ زَوْدَ تَحْمِيدٍ﴾

**¶117.** Allâh has forgiven the Prophet, the Muhâjirîn and the Anṣâr who followed him in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.<sup>[2]</sup>

### Battle of Tabûk

Mujâhid and several others said, "This Ayah was revealed concerning the battle of Tabûk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water."<sup>[3]</sup> Qatâdah said, "They went to Ash-Shâm during the year of the battle of Tabûk at a time when the heat was intense. Allâh knew how hard things were, and they suffered great hardship. We were told that two men used to divide a date between themselves. Some of them would take turns in sucking on a date and drinking water, then give it to another man to suck on. Allâh forgave them and allowed them to come back from that battle."<sup>[3]</sup> Ibn Jarîr

[1] At-Tabâri 14:538.

[2] At-Tabâri 14:540.

[3] At-Tabâri 14:541.

reported that 'Abdullāh bin 'Abbās said that 'Umar bin Al-Khaṭṭāb was reminded of the battle of distress (Tabūk) and 'Umar said, "We went with the Messenger of Allāh ﷺ in the intense heat for Tabūk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney. Abu Bakr Aṣ-Ṣiddīq said, 'O Allāh's Messenger! Allāh, the Exalted and Most Honored, has always accepted your invocation, so invoke Allāh for us.' The Prophet ﷺ said,

تُحِبُّ ذَلِكَ؟

«Would you like me to do that?»

Abu Bakr said, 'Yes.' The Prophet ﷺ raised his hands and did not put them down until rain fell from the sky in abundance. It rained and then stopped raining for a while, then rained again, so they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp.<sup>¶<sup>11</sup></sup> Ibn Jarīr said about Allāh's statement,

هَلْ نَدَّ تَابَ اللَّهُ عَلَى الْأَئِمَّةِ وَالْمُهَاجِرِينَ وَالْأَصْكَارِ الْجُنُوُنَ فِي سَاعَةِ الْقُسْرَةِ؟

«Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress,»

meaning "With regards to expenditures, transportation, supplies and water,

وَمَنْ بَعْدَ مَا كَادَ يَرْبِعُ قُلُوبُ فَرِيقٍ يَنْهَا

«after the hearts of a party of them had nearly deviated,»

away from the truth, thus falling prey to doubting the Messenger's religion because of the distress and hardships they suffered during their travel and battle,

فَتَرَأَّبَ عَلَيْهِمْ

«but He accepted their repentance.»

He directed them to repent to their Lord and renew their

<sup>[11]</sup> At-Tabari 14:539.

٢٠٦

وَعَلَى الْأَنْتَهَىِ الْأَرْضِ حَقِيقُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ  
بِمَا رَحِبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَاهَرَ أَنَّ لَا مَلْجَأَ  
مِنَ اللَّهِ إِلَّا إِلَيْهِ شَدَّ تَابَ عَلَيْهِمْ لِتُشَوِّبُوا إِنَّ اللَّهَ هُوَ الرَّوَابِ  
الْرَّحِيمُ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُوْنُوا مَعَ  
الصَّدِيقِينَ ﴿١٢﴾ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْفَهُمْ  
بِنَ الْأَغْرِيٍّ إِنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْجِعُوا بِأَنفُسِهِمْ  
عَنْ قَسْوَةِ ذَلِكَ يَأْتُهُمْ لَا يُصِيبُهُمْ ظُلْمًا وَلَا نَصْبٌ  
وَلَا مُخْكَسَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْفَوُنَ مَوْطَنًا يَغْيِطُ  
الْكُثُرَ فَارَ وَلَا يَنْلُوُنَ مِنْ عَدْرَنَيْلًا لَا كُثُبَ لَهُمْ  
بِهِ عَمَلٌ صَنَعُوا إِنَّ اللَّهَ لَا يُضِيِّعُ أَيْمَانَ الْمُتَّخِذِينَ ﴿١٣﴾  
وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ  
وَإِذَا إِلَى الْأَكْثَبِ لَمْ يَجِدُوهُمْ أَهْلَهُمْ مَا كَانُوا  
يَعْمَلُونَ ﴿١٤﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا أَكَافِفَهُمْ  
فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيُسْتَفَهُوا فِي الْأَرْضِ  
وَلِيُسْتَرْوَأُوْمَهُ إِذَا جَعَلُوا إِلَيْهِمْ لَهُمْ يَحْدُرُونَ ﴿١٥﴾

strained to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.»

﴿١١﴾ O you who believe! Have Taqwâ of Allâh, and be with those who are true (in words and deeds).»

### The Three, Whose Decision was deferred by the Messenger of Allâh ﷺ

Imâm Ahmad recorded that 'Abdullâh bin Ka'b bin Mâlik, who used to guide Ka'b after he became blind, said that he heard Ka'b bin Mâlik narrate his story when he did not join

<sup>[1]</sup> At-Tabari 14:539.

firmness on His religion,

﴿إِنَّمَا يَهْدِي دُرُّتَ تَبَيِّنَ﴾

«Certainly, He is unto them full of kindness, Most Merciful.»<sup>[1]</sup>

﴿وَعَلَى الْأَنْتَهَىِ الْأَرْضِ حَقِيقُوا حَتَّىٰ  
إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ يَا رَجِبَتْ  
وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَاهَرَ أَنَّ  
لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ شَدَّ تَابَ عَلَيْهِمْ لِتُشَوِّبُوا إِنَّ اللَّهَ هُوَ الرَّوَابِ  
الْرَّحِيمُ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُوْنُوا مَعَ  
الصَّدِيقِينَ ﴿١٢﴾

﴿١١٨﴾ And (Allâh has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.»

the battle of Tabūk with the Messenger of Allāh ﷺ. Ka'b bin Mālik said, "I did not remain behind Allāh's Messenger ﷺ in any battle that he fought except the battle of Tabūk. I failed to take part in the battle of Badr, but Allāh did not admonish anyone who did not participate in it, for in fact, Allāh's Messenger ﷺ had gone out in search of the caravan of Quraysh, until Allāh made the Muslims and their enemies meet without any appointment. I witnessed the night of Al-'Aqabah pledge with Allāh's Messenger ﷺ when we pledged for Islām, and I would not exchange it for the Badr Battle, even though the Badr Battle is more popular among the people than the 'Aqabah pledge. As for my news of this battle of Tabūk, I was never stronger or wealthier than I was when I remained behind Allāh's Messenger ﷺ in that battle. By Allāh, never had I two she-camels before, but I did at the time of that battle.

Whenever Allāh's Messenger ﷺ wanted to go to a battle, he used to hide his intention by referring to different battles, until it was the time of that battle (of Tabūk) which Allāh's Messenger ﷺ fought in intense heat, facing a long journey, the desert, and the great number of enemy soldiers. So the Prophet ﷺ clearly announced the destination to the Muslims, so that they could prepare for their battle, and he told them about his intent. Allāh's Messenger ﷺ was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered."

Ka'b added, "Any man who intended not to attend the battle would think that the matter would remain hidden, unless Allāh revealed it through divine revelation. Allāh's Messenger ﷺ fought that battle at a time when the fruits had ripened and the shade was pleasant, and I found myself inclined towards that. Allāh's Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that if I want.' So I kept on delaying it every now and then until the people were prepared, and Allāh's Messenger ﷺ, and the Muslims along with him, departed. But I had not prepared anything for my departure. I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having

done nothing. Then again, the next morning, I went out to get ready but returned without doing anything. Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to catch up to them. I wish I had done so! But such was not the case. So, after the departure of Allâh's Messenger ﷺ, whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allâh had excused. Allâh's Messenger ﷺ did not remember me until he reached Tabûk. So while he was sitting among the people in Tabûk, he said,

«مَا فَعَلَ كَفُّرٌ بْنُ مَالِكٍ؟»

«What did Ka'b bin Mâlik do?» A man from Banu Salimah said, 'O Allâh's Messenger! He has been stopped by his two *Burdah* (garments) and looking at his own flanks with pride.' Mu'âdh bin Jabal said, 'What a bad thing you have said! By Allâh! O Allâh's Messenger! We know nothing about him but that which is good.' Allâh's Messenger ﷺ kept silent."

Ka'b bin Mâlik added, "When I heard that Allâh's Messenger ﷺ was on his way back to Al-Madînah, I was overcome by concern and began to think of false excuses. I said to myself, 'How can I escape from his anger tomorrow?' I started looking for advice from wise members of my family in this matter. When it was said that Allâh's Messenger ﷺ had approached (Al-Madinah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. Allâh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the *Masjid* first, and offer a two *Rak'ah* prayer, then sit for the people. So when he had done all that (this time), those who failed to join the battle came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allâh's Messenger ﷺ accepted the excuses they expressed outwardly, asked for Allâh's forgiveness for them and left the secrets of their hearts for Allâh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said,

«مَا لِكَ؟»

«Come »So I came walking until I sat before him. He said to me,  
 «ما حَلَقْتَ أَنْمَى تَكُنْ فَذَ اشْرِبَتْ طَهْرًا»

«What stopped you from joining us? Had you not purchased an animal for carrying you?»

I answered, 'Yes, O Allāh's Messenger! By Allāh, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if I tell you a lie today to seek your favor, Allāh would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allāh's forgiveness. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Allāh's Messenger ﷺ said,

«أَنَّمَا مَذَا شَدَّ صَدَقَ قَسْمٌ حَتَّى يُنْفَيَ إِلَهٌ فِيهِ»

«As regards to this man, he has surely told the truth. So get up until Allāh decides your case.»

I got up, and many men of Banu Salimah followed me and said to me, 'By Allāh, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allāh's Messenger ﷺ like the others who did not join him. The invocation of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for your sin.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same end as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murārah bin Ar-Rabī' Al-Āmīri and Hilāl bin Umayyah Al-Wāqifi.' They mentioned to me two pious men who had attended the battle of Badr and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind for that battle. So we kept away from the people and they changed their attitude towards us until the very land (where I

lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would talk to me. I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would offer my prayer near him and look at him carefully. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatādah who was my cousin and the dearest person to me. I offered my greeting to him. By Allāh, he did not return my greetings. I said, 'O Abu Qatādah! I beseech you by Allāh! Do you know that I love Allāh and His Messenger?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. I asked him again in the Name of Allāh and he said, 'Allāh and His Messenger know better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall.

While I was walking in the market of Al-Madīnah, suddenly I saw that a Nabatean from Ash-Shām came to sell his grains in Al-Madīnah, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassān (who ruled Syria for Caesar), for I knew how to read and write. In that letter, the following was written: To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allāh does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of test.' I took the letter to the oven and made a fire burning it. When forty out of the fifty nights elapsed, behold! There came to me a messenger of Allāh's Messenger ﷺ saying 'Allāh's Messenger orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not mingle with her.'

The Prophet ﷺ sent the same message to my two fellows. I said to my wife, 'Go to your parents and remain with them until Allāh gives His verdict in this matter.'

Ka'b added, "The wife of Hilāl bin Umayyah came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! Hilāl bin Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said,

لَا، لَكِنْ [لَا يَقْرَبَنَّكُمْ]

*"No (you can serve him), but he should not come near you [sexually]."*

She said, 'By Allāh! He has no desire for anything. By Allāh, he has never ceased weeping since his case began until this day of his.' On that, some of my family members said to me, 'Will you also ask Allāh's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umayyah to serve him?' I said, 'By Allāh, I will not ask permission of Allāh's Messenger ﷺ regarding her, for I do not know what Allāh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' We remained in that state for ten more nights, until the period of fifty nights was completed, starting from the time when Allāh's Messenger ﷺ prohibited the people from talking to us. When I had finished the *Fajr* prayer on the fiftieth morning on the roof of one of our houses, while sitting in the condition in which Allāh described (in the Qur'ān): my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness. There I heard the voice of a man who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allāh, realizing that relief has come with His forgiveness for us. Allāh's Messenger ﷺ announced the acceptance of our repentance by Allāh after *Fajr* prayer. The people went out to congratulate us. Some bearers of good news went to my two companions, a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allāh, I owned no other than them on that day. Then I borrowed two

garments, wore them and went to Allâh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allâh's acceptance of my repentance, saying, 'We congratulate you on Allâh's acceptance of your repentance.'

Ka'b further said, "When I entered the *Masjid*, I saw Allâh's Messenger ﷺ sitting in the *Masjid* with the people around him. Talhah bin Ubaydullâh swiftly came to me, shook my hands and congratulated me. By Allâh, none of the Muhâjirûn got up for me except Talhah; I will never forget Talhah for this."

Ka'b added, "When I greeted Allâh's Messenger ﷺ, his face was bright with joy. He said,

«أَبْشِرْ بِخَيْرٍ يَوْمَ مَرَّ عَلَيْكَ مُنْذُ وَلَدْتَكَ أُمَّكَ»

«Be happy with the best day you have ever seen since your mother gave birth to you.»

I said to the Prophet, 'Is this forgiveness from you or from Allâh?' He said,

«لَا، مِنْ عِنْدِ اللَّهِ»

«No, it is from Allâh». Whenever Allâh's Messenger ﷺ became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him.. When I sat before him, I said, 'O Allâh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allâh and His Messenger.' Allâh's Messenger ﷺ said,

«أَمْسِكْ عَلَيْكَ بِعِصْمَ مَالِكِ فَهُوَ خَيْرٌ لَكَ»

«Keep some of your wealth, as it will be better for you». I said, 'So I will keep my share from Khaybar with me.' I added, 'O Allâh's Messenger! Allâh has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive.' By Allâh, I do not know of any Muslim, whom Allâh has helped to tell the truth more than I. Ever since I have mentioned the truth to Allâh's Messenger ﷺ, I have never intended to tell a lie, until today. I hope that Allâh will also save me (from telling lies) the rest of my life. So Allâh revealed the Ayah,

«لَئِنْ تَابَ اللَّهُ عَلَى الَّذِينَ وَالْمُهَاجِرُونَ وَالْأَصْكَارِ الَّذِينَ أَتَبْغُونَ فِي سَاعَةِ الْمُشَرَّفَةِ مِنْ بَعْدِ  
مَا كَانُوا يَزِيفُونَ قُلُوبُ قَوْمٍ فَمِنْهُمْ ثُمَّ تَابَ عَلَيْهِمُ اللَّهُ يَعْلَمُ بِهِمْ رَبُّوْنَ تَحِيمُهُمْ وَعَلَى

أَنفَّذُوا الْبَيْكَ حُلِقُوا حَتَّىٰ إِذَا سَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحِمْتَ وَسَاقَتْ عَلَيْهِمْ أَفْسَدَهُمْ  
وَظَلُّوْا أَنْ لَا مُنْجَا مِنَ اللَّهِ إِلَّا إِلَيْهِ شَدَّ تَابَ عَلَيْهِمْ لِتُشْوِّدُوا إِنَّ اللَّهَ هُوَ الرَّوَابِ  
الرَّحِيمُ ﴿١٩﴾ يَتَابُّوا إِلَيْكَ مَا مَنَّوا أَتَقْرَأُ اللَّهُ دُكُونُوا مَعَ الصَّدِيقِينَ ﴿٢٠﴾

﴿Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Have Taqwā of Allāh, and be with those who are true (in words and deeds).﴾

Ka'b said; "By Allāh! Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish, just as those who had told a lie have perished. Allāh described those who told lies with the worst descriptions He ever attributed to anyone. Allāh said,

﴿سَيَغْلِبُونَ بِإِلَهٍ لَّكُمْ إِذَا أَنْقَبْتُمْ إِلَيْهِمْ لِتُغْرِيَنَّهُمْ فَأَغْرِيَوْا عَنْهُمْ إِنَّهُمْ يَخْلُقُونَ  
وَمَا أَنْهَا جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٢١﴾ يَجْلِسُونَ لَكُمْ لِرَضِيَّنَاهُمْ فَإِنَّ  
رَضِيَّنَاهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الظَّالِمِينَ ﴿٢٢﴾

﴿They will swear by Allāh to you when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place – a recompense for that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are rebellious.﴾

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their pledge and asked Allāh to forgive them, but Allāh's Messenger ﷺ left our case pending until Allāh

gave us His judgement about it. As for that Allāh said,

﴿وَمَنْ أَفْلَمَهُ اللَّهُ بِئْرَكٌ لِّلْعَذْرَاءِ﴾

﴿And (He did forgive also) the three who stayed behind...﴾

What Allāh said does not discuss our failure to take part in the battle, but to the deferment of making a decision by the Prophet ﷺ about our case, in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses.<sup>[1]</sup>

This is an authentic *Hadīth* collected in the Two *Sahīhs* (Al-Bukhārī and Muslim) and as such, its authenticity is agreed upon.<sup>[2]</sup> This *Hadīth* contains the explanation of this honorable *Āyah* in the best, most comprehensive way. Similar explanation was given by several among the Salaf. For instance, Al-A'mash narrated from Abu Sufyān, from Jābir bin 'Abdullāh about Allāh's statement,

﴿وَمَنْ أَفْلَمَهُ اللَّهُ بِئْرَكٌ لِّلْعَذْرَاءِ﴾

﴿And (He did forgive also) the three who stayed behind...﴾

"They are Ka'b bin Mālik, Hilāl bin Umayyah and Murārah bin Ar-Rabī', all of them from the Anṣār."<sup>[3]</sup>

### The Order to speak the Truth

Allāh sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth – vast as it is – were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allāh's sake and awaited humbly for His decree. They remained firm, until Allāh sent His relief to them since they told the Messenger of Allāh ﷺ the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allāh forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness. Hence Allāh's statement next,

<sup>[1]</sup> Ahmad 3:456.

<sup>[2]</sup> *Fath Al-Bāri* 8:193 and Muslim 4:2121.

<sup>[3]</sup> At-Tabari 14:544.

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمْ آتِيَّةً مَّا كُنُتوْنَا مَعَ الْمُنْذِيقِينَ﴾

«O you who believe! Have Taqwā of Allāh, and be with those who are true.»

The Āyah says, adhere to and always say the truth so that you become among its people and be saved from destruction. Allāh will make a way for you out of your concerns and a refuge. Imām Ahmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«عَلَيْكُم بِالصَّدْقِ فَإِنَ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَرَأُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصَّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقِكَ، وَإِنَّكُمْ وَالْكَوَافِرَ فِي إِنَّ الْكَوَافِرَ يَهْدِي إِلَى الْفَجُورِ فَإِنَّ الْفَجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَرَأُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَوْبَرَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَبُكُمْ»

«Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allāh as very truthful (Siddiq). Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allāh as a great liar.»<sup>[1]</sup>

This Ḥadīth is recorded in the Two Ṣaḥīḥs.<sup>[2]</sup>

«هَمَا كَانَ لِأَهْلِ الْمَيْتَةِ وَمَنْ خَوَلَهُ مِنَ الْأَغْرِيَابِ أَنْ يَتَخَلَّلُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْجِعوا إِلَيْهِمْ مِمَّ نَهَى اللَّهُ عَنِ الْمُنْهَى لَا يُصِيبُهُمْ ظَلَّاً وَلَا شَسَّاً وَلَا مَخَاصِّسَةً فِي سَبِيلِ أَنَّهُمْ وَلَا يَطْلُوْنَ مَوْطَنَهُمْ يَغْسِلُهُمُ الْكَثَارُ وَلَا يَنْأَوْنَ مِنْ عَذَّرٍ بَلَّا إِلَّا كُلَّ بَلَّهُمْ يَدْعُ عَلَىٰ مَنْ لِمَّا لَمْ يَعْلَمْ إِنَّ اللَّهَ لَا يُفْسِدُ لِأَنْفُسِ الْمُخْرِجِينَ»<sup>﴾</sup>

«120. It was neither befitting for the people of Al-Madīnah and the bedouins of the neighborhood to remain behind Allāh's Messenger nor to prefer their own lives to his life. That is because they suffer neither Zama' nor Naṣab, nor Makhmaṣah in the cause of Allāh, nor did they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but

<sup>[1]</sup> Ahmad 1:384.

<sup>[2]</sup> Fath Al-Bārī 1:523 and Muslim 4:2012.

*is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the doers of good.* ﴿

### Rewards of Jihād

Allāh, the Exalted and Most Honored, criticizes the people of Al-Madīnah and the bedouins around it, who did not participate in the battle of Tabūk with the Messenger of Allāh ﷺ. They sought to preserve themselves rather than comfort the Messenger ﷺ during the hardship that he suffered in that battle. They incurred a loss in their share of the reward, since,

﴿لَا يُؤْبَدِنُنَّهُمْ ظَلَامٌ﴾

﴿they suffer neither Zama'﴾, thirst,

﴿وَرَبَّ شَهْرٍ﴾

﴿nor Naṣab﴾, fatigue,

﴿وَرَبَّ مَخْتَرَةٍ﴾

﴿nor Makhmāṣah﴾, hunger,

﴿وَرَبَّ بَطْرَشَتْ مَوْطِنًا يَغْبِطُ الْكُفَّارَ﴾

﴿nor they take any step to raise the anger of disbelievers﴾, by strategies of war that would terrify their enemy,

﴿وَرَبَّ يَأْوِثَ﴾

﴿nor inflict﴾, a defeat on the enemy,

﴿وَلَا كَيْبَ لَهُمْ﴾

﴿but is written to their credit﴾ as compensation for these steps that are not under their control, but a consequence of performing good deeds that earn them tremendous rewards,

﴿إِنَّ اللَّهَ لَا يُضِيقُ أَبْرَزَ النَّعِيْمِينَ﴾

﴿Surely, Allāh wastes not the reward of the doers of good.﴾ ﴿

Allāh said in a similar Āyah,

﴿إِنَّ اللَّهَ لَا يُضِيقُ أَبْرَزَ مَنْ أَخْسَنَ عَنْهُمْ﴾

﴿Certainly We shall not make the reward of anyone who does

his (righteous) deeds in the most perfect manner to be lost»

﴿وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ زَادِيَا إِلَّا كُتُبَ لَمْنَ يَعْزِيزُهُنَّهُمْ أَحَسَنُ نَاسًا كَانُوا يَصْنَعُونَ﴾

¶121. Neither do they spend any contribution – small or great – nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do.»

Allāh said next,

﴿وَلَا يُنفِقُونَ﴾

¶Neither do they spend», in reference to the fighters in Allāh's cause,

﴿نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً﴾

¶any contribution – small or great →, with regards to its amount,

﴿وَلَا يَقْطَعُونَ زَادِيَا﴾

¶nor cross a valley», while marching towards the enemy,

﴿إِلَّا كُتُبَ لَمْنَ﴾

¶but is written to their credit», for these actions that they take [and which are under their control],

﴿لِيَتَعْزِيزَهُمْ أَنَّهُمْ أَحَسَنُ نَاسًا كَانُوا يَصْنَعُونَ﴾

¶that Allāh may recompense them with the best of what they used to do.»

Certainly, the Leader of the faithful, Uthmān bin ‘Affān, may Allāh be pleased with him, acquired a tremendous share of the virtues mentioned in this honorable Ayah. He spent large amounts and tremendous wealth on this battle (Tabūk).

Abdullāh, the son of Imām Ahmad recorded that ‘Abdūr-Rahmān bin Khabbāb As-Sulami said; “The Messenger of Allāh ﷺ gave a speech in which he encouraged spending on the army of distress (for Tabūk).

‘Uthmān bin ‘Affān, may Allāh be pleased with him said; ‘I will give one hundred camels with their saddles and supplies.’ Then he ﷺ exhorted them some more. So ‘Uthmān said; ‘I will give one hundred more camels with their saddles and supplies.’ Then he ﷺ descended one step of the Minbar and exhorted

them some more. So ‘Uthmān bin ‘Affān said; ‘I will give one hundred more camels with their saddles and supplies.’ Then I saw Allāh’s Messenger ﷺ with his hand moving like this - and ‘Abduṣ-Ṣamad’s [one of the narrators] hand went out like one in amazement - he ﷺ said,

«مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذَا»

«It does not matter what ‘Uthmān does after.»<sup>[1]</sup>

It is also recorded in the *Musnad* that ‘Abdur-Rahmān bin Samurah said, “Uthmān brought a thousand *Dinārs* in his garment so that the Prophet ﷺ could prepare supplies for the army of distress. Uthmān poured the money on the Prophet’s lap, and the Prophet ﷺ started turning it around with his hand and declaring repeatedly,

«مَا فَرَّ ابْنُ عَفَّانَ مَا عَمِلَ بَعْدَ الْيَوْمِ»

«The son of ‘Affān (i.e., ‘Uthmān) will never be harmed by anything he does after today.»<sup>[2]</sup>

Qatādah commented on Allāh’s statement,

﴿وَلَا يَقْطُمُونَ وَإِذَا مَا أَلَّا كَيْبَ لَمْ﴾

«nor cross a valley, but is written to their credit»,

“The farther any people march forth away from their families in the cause of Allāh, the nearer they will be to Allāh.”<sup>[3]</sup>

﴿وَمَا كَانَ الْمُؤْمِنُونَ يُشَدِّدُوا كَائِنَةً تَلَوَّا نَكَرَ بِنْ كُلِّ فَرَقَوْ يَتَهَمَّ طَاهِنَةً لِيَتَقَهَّرُوا﴾

﴿فِي أَلْيَبِينَ وَلِيَشِدِّدُوا قَوْمَهُنَّ إِذَا رَجَعُوا إِلَيْهِمْ لَمَأْهَمَّ بَعْدَ رُكْ﴾

¶ 122. And it is not (proper) for the believers to go out (to fight - *Jihād*) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).»

[1] Ahmad 4:75. This narration is weak due to the anonymity of a narrator, but the following as well as others recorded by At-Tirmidhi support its general meaning. See *Ṣaḥīḥ Sunan At-Tirmidhi* nos. 2919, 2921.

[2] Ahmad 5:63.

[3] At-Tabari 14:565.

Allāh the Exalted here explains His order to Muslims to march forth with the Messenger of Allāh ﷺ for the battle of Tabūk. We should first mention that a group of the Salaf said that marching along with the Messenger ﷺ, when he went to battle, was at first obliged on all Muslims, because, as they say, Allāh said,

﴿أَنْفِرُوا جَنَانًا وَنِقَالًا﴾

«March forth, whether you are light or heavy» [9:41], and,

﴿هُنَا كَانَ لِأَنْفُلِ الْمَيْتَةِ وَنَّ حَوْلَهُ مِنَ الْأَغْرِبَ﴾

«It was not becoming of the people of Al-Madīnah and the bedouins of the neighborhood...» [9:120].

However, they said, Allāh abrogated this ruling (9:41 and 9:120) when He revealed this Āyah, [9:122].

However, we could say that this Āyah explains Allāh's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for Jihād. Those who went with the Messenger ﷺ would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet ﷺ will achieve both goals [Jihād and learning the revelation from the Prophet ﷺ]. After the Prophet ﷺ, a group of every tribe or neighborhood should seek religious knowledge or perform Jihād, for in this case, Jihād is required from at least a part of each Muslim community.

'Ali bin Abi Talhah reported from Ibn 'Abbās about the Āyah,

﴿وَمَا كَانَ الْمُؤْمِنُونَ يَنْفِرُوا كَافِرًا﴾

«And it is not (proper) for the believers to go out (to fight - Jihād) all together.»

“The believers should not all go to battle and leave the Prophet ﷺ alone,

﴿فَلَا تَنْهَىٰ عَنِ الْمُتَّهِبِينَ طَلَبَتْهُمْ﴾

«Of every troop of them, a party only should go forth»

in the expeditions that the Prophet ﷺ sent. When these armies returned to the Prophet, ﷺ who in the meantime received

revealed parts of the Qur'ân from Allâh, the group who remained with the Prophet ﷺ would have learned that revelation from him. They would say, 'Allâh has revealed some parts of the Qur'ân to your Prophet and we learned it.' So they learned from them what Allâh revealed to His Prophet ﷺ in their absence, while the Prophet ﷺ sent some other men into military expeditions. Hence Allâh's statement,

﴿لَتَقْتَلُوْنَا فِي الظَّبَابِ﴾

﴿that they may get instructions in religion,﴾

so that they learn what Allâh has revealed to their Prophet ﷺ and teach the armies when they return,

﴿لَعَلَّهُمْ يَذَرُوكُمْ﴾

﴿so that they may beware.﴾<sup>[1]</sup>

Mujâhid said, "This Ayah was revealed about some of the Companions of the Prophet ﷺ who went to the desert and were helped by its residents, had a good rainy year and called whomever they met to guidance. The people said to them, 'We see that you left your companions and came to us.' They felt bad in themselves because of this and they all came back from the desert to the Prophet ﷺ. Allâh said,

﴿فَلَوْلَا نَفَرَ مِنْ كُلِّ فُرْقَانٍ بَعْضُهُمْ طَالِبُهُمْ﴾

﴿Of every troop of them, a party only should go forth,﴾

those who seek righteousness [such as to spread the call of Islâm, while others remain behind],

﴿لَتَقْتَلُوْنَا فِي الظَّبَابِ﴾

﴿that they may get instructions in (Islâmic) religion,﴾  
and learn what Allâh has revealed,

﴿لَتُشَدِّدُوا قَوْمَهُمْ﴾

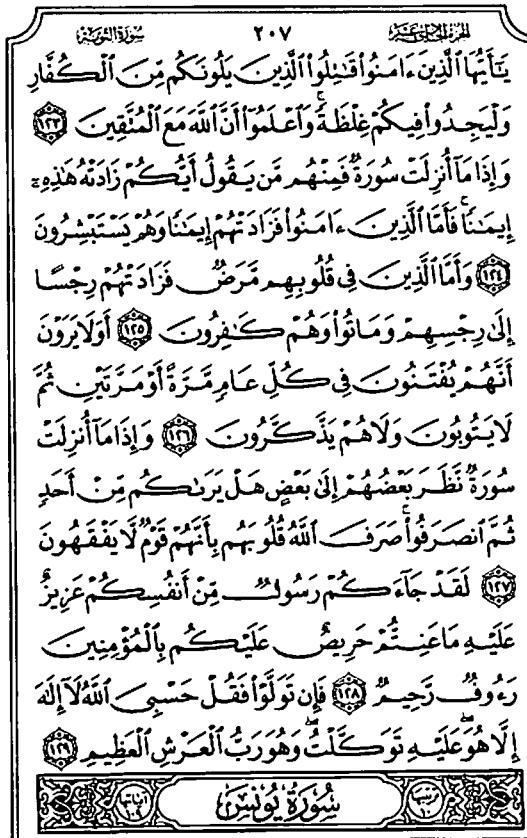
﴿and that they may warn their people,﴾ when those who went forth returned to them,

﴿لَعَلَّهُمْ يَذَرُوكُمْ﴾

﴿so that they may beware (of evil).﴾<sup>[2]</sup>

<sup>[1]</sup> At-Tabârî 14:565.

<sup>[2]</sup> At-Tabârî 14:566.



Qatādah said about this Āyah, "It is about when the Messenger of Allāh ﷺ sent an army; Allāh commanded them to go into battle, while another group remained with the Messenger of Allāh ﷺ to gain instructions in the religion. Another group returns to its own people to call them (to Allāh) and warn them against Allāh's punishment of those who were before them."<sup>[1]</sup>

It was also said that this verse,

هُوَ كَمَا كَمَ الْمُؤْمِنُونَ لَيُنْهَرُوا  
كَمَّا كَمَ

*And it is not (proper) for the believers to go out all together.*

is not about joining Jihād. They say that the Messenger of Allāh ﷺ invoked Allāh against Mudar to try them with years of famine, and their lands were struck by famine. The various tribes among them started to come, entire tribes at a time, to Al-Madinah, because of the hardship they faced and they would falsely claim that they are Muslims. This caused hardship for the Companions of the Messenger ﷺ and Allāh revealed to him that they are not believers. The Messenger of Allāh ﷺ sent them back to their tribes and warned their people not to repeat what they did. Hence Allāh's statement,

۝ وَلَيُنْهَرُوا قَوْمًا إِنَّمَا يَجْعَلُ إِلَيْهِمْ

<sup>[1]</sup> At-Tabari 14:568.

*(and that they may warn their people when they return to them,)»*

﴿بَلَىٰ الَّذِينَ مَأْسَوْتُمْ تَبَيَّنُوا لِلَّذِينَ يُلْهِنُكُمْ فَإِنَّكُمْ غَافِلُونَ وَاعْلَمُوا أَنَّ  
اللَّهَ مَعَ الْمُتَّقِينَ﴾

¶123. *O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who have Taqwā.»*

### The Order for *Jihād* against the Disbelievers, the Closest, then the Farthest Areas

Allāh commands the believers to fight the disbelievers, the closest in area to the Islāmic state, then the farthest. This is why the Messenger of Allāh ﷺ started fighting the idolators in the Arabian Peninsula. When he finished with them and Allāh gave him control over Makkah, Al-Madinah, At-Tā'if, Yemen, Yamāmah, Hajar, Khaybar, Ḥadramawt and other Arab provinces, and the various Arab tribes entered Islām in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islām, especially since they were from the People of the Scriptures. The Prophet ﷺ marched until he reached Tabūk and went back because of the extreme hardship, little rain and little supplies. This battle occurred on the ninth year after his *Hijrah*.

In the tenth year, the Messenger of Allāh ﷺ was busy with the Farewell *Hajj*. The Messenger ﷺ died eighty-one days after he returned from that *Hajj*, Allāh chose him for what He had prepared for him [in Paradise]. After his death, his executor, friend, and Khalifah, Abu Bakr Aṣ-Ṣiddiq, may Allāh be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allāh gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islām return. He took the *Zakāh* from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the

Prophet ﷺ, Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islāmic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allāh opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Allāh, just as the Messenger of Allāh ﷺ had foretold would happen.

This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Fārūq, the Martyr of the *Mihrāb*,<sup>[1]</sup> Abu Ḥafṣ, 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him. With 'Umar, Allāh humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to 'Umar from near and far provinces, and he divided them according to the legitimate and accepted method. 'Umar then died as a martyr after he lived a praise worthy life. Then, the Companions among the Muhājirīn and Anṣār agreed to choose after 'Umar, 'Uthmān bin 'Affān, Leader of the faithful and Martyr of the House, may Allāh be pleased with him.

During 'Uthmān's reign, Islām wore its widest garment and Allāh's unequivocal proof was established in various parts of the world over the necks of the servants. Islām appeared in the eastern and western parts of the world and Allāh's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allāh's enemies, and whenever Muslims overcame an *Ummah*, they moved to the next one, and then the next one, crushing the tyranical evil doers. They did this in reverence to Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قاتِلُوا الظَّالِمِينَ إِنَّمَا يُنْهَا كُفُّارُكُمْ بِأَنَّهُمْ فِي الْكُفَّارِ﴾

«O you who believe! Fight those of the disbelievers who are close to you,»

Allāh said next,

﴿وَإِذَا حَدَّرُوا فِيمْكُمْ غَلَقْتُمْ﴾

<sup>[1]</sup> Place of worship, where a Zoroastrian disbeliever assassinated 'Umar while he was leading the Muslims in prayer.

﴿and let them find harshness in you﴾, meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy. Allāh said in other Āyah,

﴿فَتَوَلَّ يُلْهِنُهُمْ وَيُجْزِئُهُمْ أَلَاَنَّهُ عَلَى الْكُفَّارِ أَعْزَلٌ﴾

﴿Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...﴾[5:54],

﴿شَهَدَ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ، أَثْنَاءَ عَلَى الْكُفَّارِ رُحْمَةً بَيْنَهُمْ﴾

﴿Muhammad is the Messenger of Allāh. And those who are with him are severe against the disbelievers, and merciful among themselves.﴾[48:29], and,

﴿إِنَّمَا أَنْهَاكُمْ بِمُهَاجَرَةِ الْكُفَّارِ وَالْمُشْرِكِينَ وَأَنْفَلْتُمْ عَنْهُمْ﴾

﴿O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them.﴾[9:73]

Allāh said,

﴿وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الظَّاهِرِينَ﴾

﴿And know that Allāh is with those who have Taqwā﴾, meaning, fight the disbelievers and trust in Allāh knowing that Allāh is with you if you fear and obey Him. This was the case in the first three blessed generations of Islām, the best members of this Ummah. Since they were firm on the religion and reached an unsurpassed level of obedience to Allāh, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation.

However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islām and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islāmic states, after gaining control over many of its areas, in addition to entire Islāmic lands. Verily, ownership of all affairs is with Allāh in the beginning and in the end. Whenever a just

Muslim king stood up and obeyed Allāh's orders, all the while trusting in Allāh, Allāh helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allāh. We ask Allāh to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allāh is Most Generous, Most Giving.

﴿وَلَئِنْ كَانَ أُولُوكُ مُؤْمِنَةً فَيُنَهَّىٰ عَنْ بَقْرُولِ أَيْكُمْ زَادَتْ هُنْدَهُ إِيمَانًا ثَانِيَهُ مَاسَّهُ  
فَرَأَدَهُمْ إِيمَانًا وَقَرْبَهُمْ بِتَبَيَّنَهُنَّ وَلَئِنْ كَانَ الَّذِي فِي قُلُوبِهِمْ مَرْضٌ فَرَأَدَهُمْ دِينَهُ إِنَّ  
رِجْهِهِنَّ وَمَا تَوَرَّ وَهُنَّ كَافِرُونَ﴾

¶124. And whenever there comes down a Sūrah, some of them (hypocrites) say: 'Which of you has had his faith increased by it?' As for those who believe, it has increased their faith, and they rejoice.»

¶125. But as for those in whose hearts is a disease, it will add Rijs (doubt) to their Rijs (doubt); and they die while they are disbelievers.»

### Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion

Allāh said,

﴿وَلَئِنْ كَانَ أُولُوكُ مُؤْمِنَةً﴾

«And whenever there comes down a Sūrah», then among the hypocrites are,

﴿فَنَبْغُولُ أَيْكُمْ زَادَتْ هُنْدَهُ إِيمَانًا﴾

«some who say: 'Which of you has had his faith increased by it?'»

They say to each other, who among you had his faith increased by this Sūrah [from the Qur'ān]? Allāh the Exalted said,

﴿ثَانِيَهُ مَاسَّهُ فَرَأَدَهُمْ إِيمَانًا وَقَرْبَهُمْ بِتَبَيَّنَهُنَّ﴾

«As for those who believe, it has increased their faith, and they rejoice.»

This Āyah is one of the mightiest evidences that faith

increases and decreases, as is the belief of most of the Salaf and later generations of scholars and Imâms. Many scholars said that there is a consensus on this ruling. We explained this subject in detail in the beginning of the explanation of *Şâhih Al-Bukhâri*, may Allâh grant him His mercy.

Allâh said next,

﴿وَلَمَّا أَلْرَبَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادُوهُمْ بِمَا إِلَّا يَحْسَنُهُ﴾

«But as for those in whose hearts is a disease, it will add Rijs to their Rijs.»

the Sûrah increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allâh said in another Âyah,

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شَفاءٌ﴾

«And We send down in the Qur'ân that which is a healing» [17:82], and,

﴿قُلْ هُوَ لِلّٰهِ مَمْوُلٌ وَّلَيْكُمْ هُدًى وَّلَيْكُمْ دَاءٌ لَا يُنْتَهِ فِي مَا تَأْتِيهِمْ وَقُرْآنٌ رَّهْبٌ عَلَيْهِمْ أُولَئِكَ يُنَذَّرُونَ مِنْ مَكَانٍ يَعْلَمُونَ﴾

«Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)".» [41:44]

This indicates the misery of the hypocrites and disbelievers, since, what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food!

﴿أَلَا يَرَوْنَ أَنَّهُمْ بَقْتُوْنَ فِي كُلِّ عَالَمٍ نَّزَّلَهُمْ أَوْ مَرَّتِهِمْ ثُمَّ لَا يَبْتُوْنَ وَلَا هُمْ يَلْكُرُونَ﴾ رَلَمَا مَا أَنْزَلْتَ سُورَةَ نَظَرَ بَقْتُهُمْ إِلَّا بَقِيَ مَلَى يَرْنَكُمْ مِنْ أَنْوَاعِهِمْ أَنْفَرَكُوا صَرَفَكَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَقْعُدُونَ﴾

«126. See they not that they are put in trial once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson (from it).»

﴿127. And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.﴾

### Hypocrites suffer Afflictions

Allāh says, do not these hypocrites see,

﴿أَنَّهُنَّ بَشَّارُونَ﴾

﴿that they are put in trial﴾, being tested,

﴿فِي كُلِّ عَامٍ مَّرَّةً أَوْ سَنَّةً ثُمَّ لَا يَتَّقَوْنَ وَلَا هُنَّ يَكْرِهُونَ﴾

Once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson.﴾

They neither repent from their previous sins nor learn a lesson for the future. Mujāhid said that hypocrites are tested with drought and hunger.<sup>[1]</sup>

Allāh said;

﴿وَإِذَا مَا أَنْزَلْتُ سُورَةً نَظَرَ بَصَّهُرُوا إِنْ يَتَّبِعُنَّ هَلْ بَرَكَاتُمْ يَنْتَهُ ثُمَّ أَنْسَرَوْا فَرَفَكَ اللَّهُ قَلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَتَّقَهُونَ﴾

﴿And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.﴾

This describes the hypocrites that when a Sūrah is revealed to the Messenger of Allāh ﷺ,

﴿نَظَرَ بَصَّهُرُوا إِنْ يَتَّبِعُنَّ﴾

﴿they look at one another﴾, they turn their heads, right and left, saying,

﴿هَلْ بَرَكَاتُمْ يَنْتَهُ ثُمَّ أَنْسَرَوْا﴾

﴿"Does any one see you?" Then they turn away...﴾

turning away from, and shunning the truth. This is the description of hypocrites in this life, for they do not remain

<sup>[1]</sup> At-Tabari 14:580.

where the truth is being declared, neither accepting nor understanding it, just as Allâh said in other Âyât,

﴿فَمَا لَمْ يَنْتَهُ عَنِ الْأَنْذِكَرِ مُغْرِيَّبِينَ﴾ ﴿كَانُوكُمْ حُمْرٌ شَتَّافِرَةٌ﴾ فَرَأَتِ الْمَوْرِقَ ﴿وَلَوْ﴾

﴿Then what is wrong with them that they turn away from admonition? As if they were wild donkeys. Fleeing from a lion.﴾ [74:49-51], and,

﴿فَإِنَّ الَّذِينَ كَفَرُوا بِاللَّهِ مُهَمَّطِينَ﴾ ﴿عَنِ الْبَصَرِ وَعَنِ الْشَّمَائِلِ عَنِ الْمَدِينَةِ﴾

﴿So what is the matter with those who disbelieve that they hasten to hear from you. (Sitting) in groups on the right and on the left.﴾ [70:36-37].

This Âyah also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood? Allâh's statement,

﴿لَمْ يَنْسَرُوا صَرَكَ اللَّهُ قُلُوبَهُمْ﴾

﴿Then they turn away. Allâh has turned their hearts (from Truth)﴾ is similar to,

﴿لَلَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

﴿So when they turned away, Allâh turned their hearts away.﴾ [61:5].

Allâh said next,

﴿إِنَّهُمْ قَوْمٌ لَا يَقْعُدُونَ﴾

﴿because they are a people that understand not.﴾

They neither understand Allâh's Word nor attempt to comprehend it nor want it. Rather, they are too busy, turning away from it. This is why they ended up in this condition.

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنْتُمْ حَرِيصٌ عَلَيْكُمْ  
إِنَّ الْمُؤْمِنِينَ رَءُوفُونَ رَءُوفُونَ﴾ ﴿إِنَّمَا تَوَلَّوْنَا نَفْلُ حَنْبُلَ اللَّهُ إِلَّا هُوَ عَلَيْهِ بُشِّرَتْ  
وَهُوَ رَبُّ الْمَرْسَلِينَ الظَّاهِرِ﴾

¶128. Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers [he is] full of pity, kind, and merciful.﴾

﴿129. But if they turn away, say: "Allāh is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne."﴾

### The Advent of the Prophet ﷺ is a Great Bounty from Allāh

Allāh reminds the believers that He has sent to them a Messenger from among themselves, from their kind, speaking their language. Ibrāhīm, peace be upon him, said,

﴿وَرَبِّنَا وَأَنْبَتَ فِيهِمْ رَسُولًا مِّنْهُمْ﴾

﴿Our Lord! Send among them a Messenger of their own.﴾ [2: 129] Allāh said,

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذَا بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

﴿Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves.﴾ [3:164]

Allāh said here,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

﴿Verily, there has come unto you a Messenger from among yourselves.﴾

meaning, from among you, speaking your language. Ja'far bin Abu Ṭālib said to An-Najāšī (the king of Ethiopia), and Al-Mughīrah bin Shu'bāh said to the emissary of Kisra, "Allāh has sent to us a Messenger from among us, whose family lineage, description, early days, truth and honesty we know."<sup>[1]</sup>

Allāh said,

﴿عَزِيزٌ عَلَيْهِ مَا تَحْتَهُ﴾

﴿It grieves him that you should receive any injury or difficulty.﴾

Whatever would cause hardship to his *Ummah* or be difficult for them, then it grieves him. Similarly, there is the *Hadith* reported through many routes that the Prophet ﷺ said,

﴿بَعَثْتُ بِالْحَنِيفِيَّةِ السَّمْخَةَ﴾

﴿I was sent with the easy Hanifyah [monotheism] way.﴾<sup>[2]</sup>

<sup>[1]</sup> Ahmad 1:202 and 5:291.

<sup>[2]</sup> Ahmad 5:266. This is a weak narration, but there are supporting witnesses for it.

An authentic *Hadîth* mentions,

﴿إِنَّ هَذَا الدِّينَ يُسْرٌ﴾

«Verily, this religion is easy» and its Law is all easy, lenient and perfect. It is easy for those whom Allâh the Exalted makes it easy.<sup>[1]</sup>

﴿حَرِيصٌ عَلَيْكُمْ﴾

﴿He is eager for you﴾, that you gain guidance and acquire benefits in this life and the Hereafter. Imâm Ahmad recorded that 'Abdullâh bin Mas'ûd said that the Messenger of Allâh ﷺ said,

«إِنَّ اللَّهَ لَمْ يَحْرِمْ حُزْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَبَطَلُهَا إِنْ كُنْتُمْ مُطْلِعَنِ، أَلَا وَإِنِّي أَحِذُّ بِمُحْجَرِكُمْ أَنْ تَهَافَّوْ فِي النَّارِ كَتَهَافَّ الْفَرَاشُ أَوِ النُّبَابُ»

«Verily, every matter that Allâh has prohibited, He knows that some among you will breach it; but I am indeed holding you by the waist so that you do not fall in the Fire, just like butterflies and flies.»<sup>[2]</sup>

Allâh's statement next,

﴿إِلَيْكُمْ رَءُوفٌ رَّحِيمٌ﴾

﴿for the believers (he is) full of pity, kind, and merciful.﴾ [9:128], is similar to His other statement,

﴿وَلَا يُخِيبَ لِيَنِ اتَّبَعَكُمْ مِّنَ الْمُؤْمِنِينَ ﴿١٦﴾ فَإِنْ عَصَمْكُمْ نَقْلُ إِلَيْهِ بَيْعَةُ مِنَ الْمُؤْمِنِينَ ﴿١٧﴾ وَنُوكِّلُ عَلَى الْمَرِيزِ الرَّحِيمِ ﴿١٨﴾﴾

﴿And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do." And put your trust in the All-Mighty, the Most Merciful﴾ [26:215-217].

Allâh the Exalted commanded His Messenger in this honorable Ayah,

﴿فَإِنْ تَوَلُّوا﴾

﴿But if they turn away﴾, from the glorious, pure, perfect and encompassing Law that you – O Muhammed – brought them,

<sup>[1]</sup> *Fath Al-Bâri* 1:116.

<sup>[2]</sup> Ahmad 1:390.

﴿فَنَزَّلَ عَنِّي سُبْحَانَ رَبِّهِ لَا إِلَهَ إِلَّا هُوَ﴾

﴿then say: "Allāh is sufficient for me. There is no God but He,﴾

Allāh is sufficient for me, there is no deity worthy of worship except Him, and in Him I put my trust. Similarly, Allāh said,

﴿وَرَبُّ الْقِرَبَاتِ وَالْقَرِيبَ لَا إِلَهَ إِلَّا هُوَ نَافِعٌ وَّبِكَلَامِ﴾

﴿(He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian.﴾ [73:9].

Allāh said next,

﴿وَمَوْرِبُ رَبِّ الْعَرْشِ الْكَلِيمِ﴾

﴿and He is the Lord of the Mighty Throne﴾ [9:129].

He is the King and Creator of all things, and He is the Lord of the Mighty Throne ('Arsh), which is above all creation; all that is in and between the heavens and earths is under the Throne ('Arsh) and subservient to Allāh's power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things.

Imām Aḥmad recorded that Ibn 'Abbās said that Ubayy bin Ka'b said, "The last Āyah revealed from the Qur'ān was this Āyah,

﴿إِنَّمَا أَنْذِلْنَا مِنْ آتِينَا لِئَلَّا يَرَوُنَّ﴾

﴿Verily, there has come unto you a Messenger from among yourselves ...﴾ [9:128]<sup>[1]</sup> until the end of the Sūrah

It is recorded in the Ṣaḥīḥ that Zayd bin Thābit said, "I found the last Āyah in Sūrah Barā'ah with Khuzaymah bin Thābit."<sup>[2]</sup>

This is the end of Sūrah Barā'ah, all praise is due to Allāh.

<sup>[1]</sup> Ahmad 5:117.

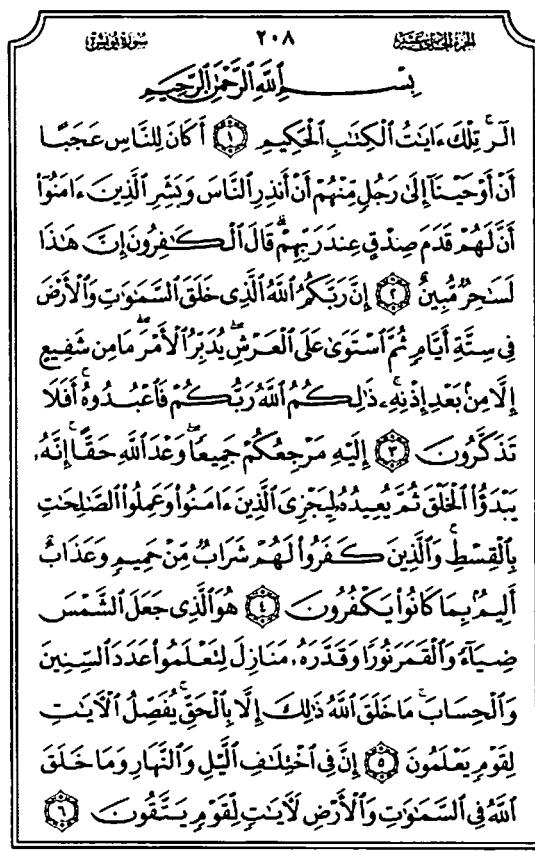
<sup>[2]</sup> Fath Al-Bārī 8:195. Zayd bin Thābit, by the order of 'Uthmān bin 'Affān, the Righteous Khalifah, compiled the Qur'ān in one book from various manuscripts and from the Companions who memorized all or part of it.

## The Tafsīr of Sūrah Yūnus (Chapter - 10)

Which was revealed in Makkah

نَسْمَةُ الْكِتَابِ الْجَيْحَةُ

In the Name of Allāh, the Most Beneficent, the Most Merciful



sorcerer!"»

The isolated letters in the beginning of this Sūrah, as well as in others, have been previously discussed at the beginning of

﴿الرُّ بِنَكَ الْكَبِيرُ ۝ أَكَانَ لِلْأَيَّامِ عَجَباً أَنَّ

أَنْجَبَتَا إِنَّ رَجُلَيْمَنْهُمْ أَنَّا نَذِيرُ

النَّاسَ وَنَذِيرُ الَّذِينَ مَاءَمَنَا أَنَّ لَهُمْ

قَدْمٌ صَدِيقٌ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ

إِنَّهُمْ هَذَا لَسْرَحُرُمْ ۝

﴿٤١. Alif-Lām-Rā. These are the verses of the Book (the Qur'an) Al-Hakim.﴾

﴿42. Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident

*Sūrat Al-Baqarah.* Allāh said:

﴿يَٰٓأَيُّهَا ۖ أَنْبِئْنَا ۖ بِمَا ۖ أَنزَلْتَ ۚ إِلَيْنَا ۖ وَإِنَّا ۖ نَحْنُ ۖ نَعْلَمُ ۚ مَا ۖ تَعْمَلُونَ﴾

﴿These are the verses of the Book (the Qur'ān) Al-Hakīm.﴾

This indicates that these are verses of the Qur'ān, in which the wisdom of judgment is clear.

### The Messenger ﷺ cannot be but a Human Being

Allāh rebukes the attitude of the disbelievers with the words

﴿أَكَانَ لِلنَّاسِ عَجَباً﴾

﴿Is it a wonder for mankind...?﴾<sup>[1]</sup>

They have always found it strange that Allāh would send Messengers to them from among mankind. Allāh also tells us about other people from previous nations who said,

﴿أَبَرَّ ۖ بَنِي دُرْنَةَ﴾

﴿Shall mere men guide us?﴾ (64:6)

Hūd and Shālih<sup>[2]</sup> said to their people:

﴿أَوْ ۖ عَجِيزُكُمْ أَنْ جَاءَكُمْ ذَكْرٌ مِّنْ رَّبِّكُمْ عَلَىٰ مَمْلِكِكُمْ يَنْكُرُونَ﴾

﴿Do you wonder that there has come to you a reminder from your Lord through a man from among you.﴾ (7:63)

Allāh also told us what the disbelievers from Quraysh said:

﴿أَلِمْسَلَ الْأَيْمَنَ إِلَيْهَا وَرَجَمَهَا إِنَّ هَذَا لَقُوْنٌ عَجَابٌ﴾

﴿Has he made the gods into one God? Verily, this is a curious thing!﴾ (38:5)

Ad-Dahhāk reported Ibn 'Abbās that he said: "When Allāh sent Muḥammad ﷺ as a Messenger, most of the Arabs denied him and his message and said: Allāh is greater than sending a human Messenger like Muḥammad." Ibn 'Abbās said, "So Allāh revealed:

﴿أَكَانَ لِلنَّاسِ عَجَباً﴾

<sup>[1]</sup> At-Tabārī 15:13.

<sup>[2]</sup> Note: In Āyah 7:63 this statement is made by Nūh (not Shālih, as erroneously mentioned by Ibn Kathīr), and Hūd said the same to his people, in Āyah 7:69.]

﴿Is it a wonder for mankind...﴾<sup>[1]</sup>

Allāh's statement;

﴿أَنَّ لَهُمْ فَتَنَّا مِنْنَا مِنْ نَّحْنٍ﴾

﴿that they shall have with their Lord the rewards of their good deeds﴾

Scholars have differed over the meaning of the reward for the good deeds in this Āyah:

﴿وَرَبِّكُمْ الَّذِينَ مَاتُوا أَنَّ لَهُمْ فَتَنَّا مِنْ نَّحْنٍ﴾

﴿and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said about this Āyah, "Eternal happiness has been written for them."<sup>[2]</sup> Al-'Awfi reported that Ibn 'Abbās said: "It is the good reward for what they have done." Mujāhid said: "It is their good deeds – their prayers, fasting, charity, and glorification." He then said, "And Muḥammad ﷺ will intercede for them."<sup>[3]</sup>

Allāh said:

﴿قَالَ الْكُفَّارُ إِنَّ هَذَا لَسُورَةٌ ثَيْنٌ﴾

﴿(But) the disbelievers say: "This is indeed an evident sorcerer!"﴾

This means that the disbelievers said this although Allāh has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warner. But they are the liars in saying that.

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى السَّرْفَتِ يَدِيرُ الْأَنْزَلَ مَا بَيْنَ أَيْمَانِهِ وَأَيْمَانِكُمْ إِنَّمَا تَرَوْنَ مِنْ فَتَنَنَا مِنْ نَّحْنٍ إِنَّمَا تَنْذِيرُنَا بِمَا نَّعْمَلُ﴾

﴿3. "Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (Istawā) the Throne, arranging the affair [of all things]. No intercessor (can plead with Him) except after He permits. That is Allāh, your Lord;

[1] At-Tabari 15:13.

[2] At-Tabari 15:15.

[3] At-Tabari 15:14.

*so worship Him (alone). Then, will you not remember?♦*

### Allāh is the Creator Who arranges the Affairs of the Universe

Allāh tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days. It was said: "Like these days (meaning our worldly days)." It was also said: "Every day is like a thousand years of what we reckon." Later, this will be discussed further.

﴿فَمَنْ أَنْتُ عَلَى الْأَرْضِ﴾

*(and then rose over (Istawā) the Throne.)♦*

The Throne is the greatest of the creatures and is like a ceiling for them.

Allāh's statement:

﴿بِدْرِ الْأَرْضِ﴾

*«arranging the affair [of all things].»* means that He controls the affairs of the creatures.

﴿لَا يَعْزُزُ عَنْهُ بِشَفَالٍ ذَرَقَ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ﴾

*«Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth.»* (34:3)

No affair distract' Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

﴿وَمَا مِنْ دَائِنَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْجُفُهَا﴾

*«And no moving creature is there on earth but its provision is due from Allāh.»* (11:6)

﴿وَمَا تَسْقُطُ مِنْ دَرْكَهُ إِلَّا يَعْلَمُهَا وَلَا حَسْنَةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتْبَ شَيْءٍ﴾

*«Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.»* (6:59)

Ad-Darāwardi narrated from Sa'd bin Ishāq bin Ka'b bin 'Ujrah that he said: "When this Ayah was revealed,

﴿إِنَّ رَبَّكُمْ أَلَّا إِلَهَ إِلَّا هُوَ الْحَسَنُ وَالْأَرْضُ﴾

*«Surely, your Lord is Allāh Who created the heavens and the earth»*

they met a great caravan whom they thought should be Arabs. They said to them: 'Who are you?' They replied: 'We are Jinns. We left Al-Madinah because of this Ayah.' This was recorded by Ibn Abi Hātim.

Allāh said:

﴿فَمَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ﴾

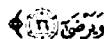
*«No intercessor (can plead with Him) except after He permits.»*

This is similar to what is in the following Ayāt:

﴿فَمَا ذَا الَّذِي يَكْفُرُ عِنْهُ، إِلَّا بِإِذْنِهِ﴾

*«Who is he that can intercede with Him except with His permission?» (2:255) and,*

﴿وَمَنْ مَلِكٌ فِي السَّمَاوَاتِ لَا تُنَفِّي شَفَاعَتَهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذِنَ اللَّهُ لِمَنْ يَشَاءُ﴾



*«And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.» (53:26), and;*

﴿وَلَا يَنْفَعُ الشَّفَاعَةُ عِنْهُ إِلَّا لِمَنْ أَذِنَ اللَّهُ لَهُ﴾

*«Intercession with Him profits not except for him whom He permits.» (34:23).*

Allāh then said:

﴿ذَلِكُمْ أَنَّهُ رَبُّكُمْ قَائِمُذُورٌ أَنَّلَا تَذَكَّرُونَ﴾

*«That is Allāh, your Lord; so worship Him (alone). Then, will you not remember?»*

meaning worship Him alone with no partners.

﴿أَنَّلَا تَذَكَّرُونَ﴾

*«Then will you not remember?» meaning "O idolators, you*

worship gods with Allāh while you know that He alone is the Creator," as He said:

﴿رَبِّنَا هُنَّ مَنْ خَلَقْنَاهُمْ لِيَعْرَفُوا أَللَّهَ﴾

﴿And if you ask them who created them, they will surely say: "Allāh."﴾ (43:87),

﴿فَلَمَّا سَأَلُوكُمْ أَنَّمَّا يَعْبُدُونَ إِذَا قُلْتُمْ إِنَّمَا يَعْبُدُونَ إِلَّا نَحْنُ أَنَا اللَّهُ أَنَا الْحَسْنَى﴾  
نَحْنُ عَلَيْكُمْ بِكُلِّ شَيْءٍ شَهِيدٌ

﴿Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne? They will say: "Allāh." Say: "Will you not then have Taqwā?"﴾ (23:86-87),

Similar is mentioned in the Āyah before this Āyah and after it.

﴿إِنَّمَا تَرْجِعُمُكُمْ جَمِيعًا وَقَدْ أَنْتُمْ حَتَّىٰ إِذَا يَدْعُوكُمْ إِلَيْنَا مَا أَنْتُمْ وَمَا لَكُمْ  
الصَّلَاةُ إِلَّا مَنْ يَنْهَا كَفَرَ رَبُّهُمْ بِنَهْرٍ مَّوِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا  
يَكْفُرُونَ﴾

¶ 4. To Him is the return of all of you. The promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.﴾

### The Return of Everything is to Allāh

Allāh tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allāh states that He is going to bring all the creatures into being.

﴿وَهُوَ الَّذِي يَدْعُوا الْحَلُقَاتُ نَمَاءً يُبَيِّدُهُ وَهُوَ أَهْوَانُ مُبَيِّدٍ﴾

﴿And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.﴾ (30:27),

﴿لِيَعْرِفُ الَّذِينَ آمَنُوا وَمَعَلُوا الصَّلَوةَ إِلَّا مَنْ يَنْهَا﴾

¶ that He may reward with justice those who believed and did deeds of righteousness.﴾

meaning, the reward will be with justice and complete recompense.

﴿وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمْسِ وَعَدَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.﴾

meaning, because of their disbelief they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

﴿هَذَا قَبِيلٌ وَقُوَّةٌ حَمِيمٌ وَعَسَاقٌ ﴾<sup>٢٧</sup> وَمَا خَرَّ مِنْ شَكْلٍ إِذْنُ رَبِّهِ ﴾

﴿This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together!﴾ (38:57-58)

﴿هَذِهِ جَهَنَّمُ الَّتِي يَكْتُبُ يَهَا الظَّمِيرُونَ ﴾<sup>٢٨</sup> يَكُلُونَ بَيْنَهَا دَنَّ حَمِيمٍ مَانِ﴾

﴿This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!﴾ (55:43-44)

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَّاً وَالْقَمَرَ ثُرَّاً وَفَدَرَ مُسَارِلَةً لِتَنَمِّيَ عَدَدَ النَّسِينَ وَالْجَاهَابَاتِ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُبَصِّلُ الْأَنْبَتَ لِقَوْمٍ يَكْلُمُونَ ﴾<sup>٢٩</sup> إِنَّ فِي أَخْلَافِ أَثَلٍ وَالْأَنْبَابِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَشْكُرُونَ ﴾<sup>٣٠</sup>

﴿5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt in detail for people who have knowledge.﴾

﴿6. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are Āyāt for those who have Taqwā.﴾

### **Everything is a Witness to the Power of Allāh.**

Allāh tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be

confused with one another. Allāh made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month. Allāh said:

﴿وَالْقَمَرَ فَدَرَنَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْمِهْرَبِينَ الْقَدِيرِ ﴾ لَا أَشْنَسْ يَبْغِي لَمَّا أَنْ تُدْرِكَ الْفَرَسَ  
وَلَا أَئِلَّا سَائِنَ الْهَمَرِ وَلَمَّا فَلَكَ يَسْجُونَ ﴾ ﴿٤٠﴾

«And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.» (36:39-40)

And He said:

﴿وَالشَّمْسَ وَالْقَمَرَ حُبْنَانَا﴾

«And the sun and the moon for counting»

And in this Āyah He said:

﴿وَقَدَرْهُ﴾

«and measured» that is the moon,

Allāh said:

﴿مَنَازِلَ لِتَلْمِعُوا عَدَدَ أَلْسِنَتِنَا وَالْحِسَابَ﴾

«And measured out for it stages that you might know the number of years and the reckoning.»

The days are revealed by the action of the sun, and the months and the years by the moon. Allāh then stated

﴿هُنَّا خَلَقْنَا اللَّهُ ذَلِكَ إِلَّا بِالْحَقِيقَ﴾

«Allāh did not create this but in truth.»

He didn't create that for amusement but with great wisdom and perfect reasoning. With a similar meaning, Allāh said:

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُنَا بِطَهْلَةٍ ذَلِكَ ظُلُّ الْأَيْمَنَ كَفُورًا قَوْلُ الْلَّهِيَّ كَفُورًا إِنَّ

﴿الْأَيْمَنَ﴾

«And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of

*those who disbelieve! Then woe to those who disbelieve from the Fire!» (38:27)*

He also said:

﴿أَفَحَسِبْتَ أَنَّا خَلَقْنَاكُمْ بَهْرًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ فَتَعْلَمَ اللَّهُ الْكِبِيرُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْمَرْءِ الْكَبِيرِ ﴾٢٣﴾

«Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?» So Exalted be Allāh, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne!» [23:115-116]

Allāh said:

﴿يُبَصِّرُ الْآذِنَاتِ لِتَوْرِيرِ الْمُمْلَمُونَ﴾

«He explains the Āyāt in detail for people who have knowledge.» In other words, He explained the signs and proofs for people who know.

Allāh further stated:

﴿إِنَّ فِي آنِيَّتِ الظَّلَلِ وَالنَّهَارِ﴾

«Verily, in the alternation of the night and the day»

The day and the night alternate, when one arrives, the other goes, and so on, with no errors. This is similar to the meaning indicated in the following Āyāt:

﴿يَنْشِي أَلَيْلَ أَنَهَارَ بَطْلُهُ حَيْثَنَا﴾

«He brings the night as a cover over the day, seeking it rapidly...»

﴿لَا أَشَمُّ يَبْيَنِي لَمَّا أَنْ تُدْرِكَ النَّسَرُ﴾

«It is not for the sun to overtake the moon.» [36:40], and

﴿فَالَّذِي أَلْمَسَحَ وَجْهَ أَلَيْلَ سَكَانَ﴾

«(He is the) Cleaver of the daybreak. He has appointed the night for resting.» [6:96]

Allāh continued:

﴿وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

٢٠٩

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءً نَّارًا وَرُضِوا بِالْحَيَاةِ الدُّنْيَا وَأَطْمَأْنُوا  
بِهَا وَالَّذِينَ هُمْ عَنْ مَا يَنْبَغِي عَنْهُمُ ۖ إِنَّ أُولَئِكَ مَا وُهُمْ  
أَنَّا رِبُّهُمْ كَمَا أَنَّا رَبُّكُسْبُوْنَ ۖ إِنَّ الَّذِينَ لَا مَأْمُونُ  
وَعَمِلُوا الصَّنْعَاتِ تَبَدِّي هُمْ بِهَا مَا يَنْهَا تَجْرِي مِنْ  
تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ۗ دَعَوْهُمْ فِيهَا شَيْخَنَّكَ  
اللَّهُمَّ وَبِحَمْدِكَ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنَّ الْحَمْدَ لِلَّهِ  
رَبِّ الْعَالَمِينَ ۖ لَوْلَا يُعَجِّلُ اللَّهُ لِلشَّاءِنَ الشَّرَّ  
أَسْتَعْجِلُهُمْ بِالْخَيْرِ لِقَضَيْهِمْ أَجَلَهُمْ فَذَرَ الَّذِينَ  
لَا يَرْجُونَ لِقَاءً فِي طُفْلِنَّهِمْ يَقْهَمُونَ ۖ وَإِذَا مَسَّ  
الْأَنْسَنَ الْفَرَّ دَعَانَاهُ بِحَسِيْبَهُ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفَنَا  
عَنْهُ صَرَهُ مَرَّ كَانَ لَقِيدَنَا إِلَى ضَرِّ مَسَّهُ كَذَلِكَ زَرَّيْنَ  
لِلْمُسَرِّفِنَ مَا كَانُوا يَعْمَلُوْنَ ۖ وَلَقَدْ أَهْلَكَ الظُّرُونَ  
مِنْ قَبْلِكُمْ لَمَّا أَظَلَّمُوا وَجَاهَهُمْ رُسُلُهُمْ بِالْبَيْتِ وَمَا كَافُوا  
لِيُؤْمِنُوا كَذَلِكَ بَعْزِيْرِي الْقَوْمُ الْمُجْرِمِينَ ۖ ثُمَّ جَعَلْنَاكُمْ  
خَلَقِيْفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِتَنْسَطِرَ كَيْفَ تَعْمَلُونَ ۖ

﴿أَلَّا تَرَوْا إِنَّ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿See they not what is before them and what is behind them, of the heaven and the earth.﴾ [34:9].

﴿إِنَّكَ فِي خَلْقِ الْسَّمَاوَاتِ وَالْأَرْضِ وَالْخَلْفِ الْأَبْلَى وَالنَّهَارِ لَأَيْمَنَ لِأَوْلَى الْأَبْكَبِ﴾

﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾ [3:190]

means intelligent men. Allâh said here,

﴿لَأَيْمَنَ لِتَوْرِيرَ بَشَّرَكَ﴾

﴿Âyât for those who have Taqwâ.﴾ meaning fear Allâh's punishment, wrath and torment.

«and in all that Allâh has created in the heavens and the earth» meaning the signs that indicate His greatness. This is similar to Allâh's statements:

﴿وَكَانَ مِنْ مَا يَرَوُونَ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

«And how many a sign in the heavens and the earth...» [12:105],

﴿فَقُلْ أَنْظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا شَرِّنَ الْأَبْيَثُ وَالنَّذْرُ عَنْ قَوْرَلَأَنْ يُؤْمِنُونَ﴾

«Say: "Behold all that is in the heavens and the earth," but neither Âyât nor warners benefit those who believe not.» [10:101]

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَأَطْمَأْنُوا بِهَا وَالَّذِينَ هُمْ عَنْ دِينِنَا غَنِيٌّوْنَ ﴾ ﴿أَنَّهُمْ مَا فِي هُنَّا إِلَّا كَذَّابُونَ﴾

﴿7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Āyāt,﴾

﴿8. Those, their abode will be the Fire, because of what they used to earn.﴾

### The Abode of Those Who deny the Hour is Hell-Fire

Allāh describes the state of the wretched who disbelieved in the meeting with Allāh on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it. Al-Hasan said: "They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allāh's signs in the universe, they did not contemplate them. They were also heedless of Allāh's Laws, for they didn't abide by them. Their abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allāh, His Messenger and the Last Day."

﴿إِنَّ الَّذِينَ مَا فِي هُنَّا وَعَسِيلُوا الصَّلَاحِتَ يَبْهِهُنَّ رَبُّهُمْ بِإِيمَانِهِمْ تَبَرُّى مِنْ قَبْلِهِمْ الْأَنْهَى فِي جَنَّاتِ الْعِزَّوْنَ ﴾ ﴿دَعَوْهُمْ فِيهَا شَهَادَةَ اللَّهِمَّ وَكَفَّهُمْ فِيهَا سَلَامٌ وَمَاهُرٌ دَعَوْهُمْ أَنْ لَمْ يَنْهَا بِهِ رَبِّنَ الْمَلَائِكَتَ ﴾

﴿9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).﴾

﴿10. Their way of request therein will be: "Glory to You, O Allāh!" and "Salām" (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allāh, the Lord of all that exists."﴾

### The Good Reward is for the People of Faith and Good Deeds

In these two Āyāt, Allāh promises the happy blessings for those who believed in Allāh and His Messengers. And for those

that have complied with what they were commanded to follow. The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allah will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world. The other meaning is that their faith will assist them on the Day of Resurrection as Mujāhid said:

﴿جَنَّبْهُمْ رَبِّهِمْ بِإِيمَانِهِمْ﴾

﴿Their Lord will guide them through their faith﴾ meaning "Their faith will be a light in which they will walk." [1]

﴿وَغَرَبَتِهِمْ فِيهَا سَبَقَنَّا اللَّهُمَّ وَقِيَّضْنَاهُمْ فِيهَا سَلَامٌ، وَمَا خَرَجَ دُغْرِيَّهُمْ إِنَّ الْمَسْدَرَ لَهُ رَبٌّ التَّلِيفَ﴾

﴿Their way of request therein will be: "Glory to You, O Allah!" And Salām (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allah, the Lord of all that exists."﴾

meaning this is the condition of the people of Paradise. This is similar to what is found in the following Āyāt:

﴿قَيَّضْنَاهُمْ يَوْمَ يَلْقَوْنَهُمْ سَلَامٌ﴾

﴿Their greeting on the Day they shall meet Him will be "Salām [Peace]!"﴾ [33:44],

﴿لَا يَسْمَوْنَ فِيهَا لَهُرًا وَلَا تَأْشِمَنَّا إِلَّا قَبْلًا سَلَّمَنَا لَهُرَارًا﴾

﴿No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: Salām! Salām!!﴾ [56:25-26],

﴿سَلَامٌ قَوْلًا يَنْ رَبِّ تَسْبِيْحِهِ﴾

﴿(It will be said to them): "Salām" – a Word from the Lord, Most Merciful.﴾ [36:58],

﴿وَاللَّهُكَمْ بَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ﴾

[1] At-Tabari 15:28.

﴿And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you)!"﴾ [13:23-24]

In Allāh's statement,

﴿وَإِذْ دَعَنَاهُنَّ أَنْ تَسْتَدِيْنَ يَهُوَ رَبُّ الْكَلَبَاتِ﴾

﴿And the close of their request will be: All praise is due to Allāh, the Lord of all that exists."﴾

There is an indication that Allāh Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation. Allāh said:

﴿تَسْتَدِيْنَ يَهُوَ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ﴾

﴿All the praises and thanks be to Allāh, Who has sent down to His servant the Book (the Qur'ān).﴾ [18:1],

﴿تَسْتَدِيْنَ يَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ﴾

﴿All praise is due to Allāh, Who (alone) created the heavens and the earth,﴾ [6:1],

and many other citations with this meaning. The Āyah also indicates that Allāh is the Praised One in this world and in the Hereafter and in all situations. In a Ḥadīth recorded by Muslim:

«إِنَّ أَفْلَى الْجَهَنَّمَ يَهُمُونَ الشَّيْخَ وَالثَّحِيدَ كَمَا يَهُمُونَ النَّقْسَنَ»

«The people of Paradise will be inspired to glorify Allāh and praise Him as they instinctively breath.»<sup>[11]</sup>

This will be their nature because of the increasing bounties of Allāh upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allāh for there is no God but He and no Lord save He.

«وَلَوْ يَمْجَدُ اللَّهُ لِلثَّائِرِ الشَّرَّ أَتَيْهِمْ بِالْخَيْرِ لَغَيْرِ إِلَيْهِ أَجَلَّهُمْ فَنَدَرَ الَّذِينَ لَا يَرْجِعُونَ لِيَقَاءً فِي مُلْكِنِيهِمْ بِتَهْمَةٍ﴾

<sup>[11]</sup> Muslim 4:2181.

﴿11. And were Allāh to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.﴾

### Allāh does not respond to the Requests for Evil like He does with the Requests for Good

Allāh tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn't respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth. Allāh has said,

﴿وَرَأَوْ يُعْجِلُ اللَّهُ لِتَائِبِ الْمُشْرِكِ لِتَغْفِيرِ لَذَّاتِهِمْ بِالْخَيْرِ لَتَغْفِيرِ لَذَّاتِهِمْ أَبْكَاهُمْ﴾

﴿And were Allāh to hasten for mankind the evil as He hastens for them the good then they would have been ruined.﴾

This means that if He had responded to all of their evil requests, He would have destroyed them. However, people should avoid praying for evil as much as they can. Abu Bakr Al-Bazzār recorded in his *Musnad* that Jābir said, “Allāh’s Messenger ﷺ said:

«لَا تَدْعُوا عَلَى أَنفُسِكُمْ، لَا تَدْعُوا عَلَى أَزْلَادِكُمْ، لَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُرَايُقُوا مِنَ اللَّهِ سَاعَةً فِيهَا إِجَابَةٌ قَيْسَرِيَّةٌ لَكُمْ»

«Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allāh and Allāh will respond to you.»

This *Hadīth* was also recorded by Abu Dāwud.<sup>[1]</sup> This is similar to what is understood from the following Āyah:

﴿وَتَرْكِعُ الْإِنْسُنُ بِالْئَرْضِ دَعَاهُ مُلْكُ الْجَنَّةِ﴾

<sup>[1]</sup> Abu Dāwud 2:185.

﴿And man invokes (Allāh) for evil as he invokes (Allāh) for good.﴾[17:11]

In regard to the interpretation of this Āyah,

﴿وَلَمْ يَجِدُ اللَّهُ لِلنَّاسِ أَثْيَابًا لِتُنْهِيَنَّهُمْ بِالْخَيْرِ﴾

﴿And were Allāh to hasten for mankind the evil as He hastens for them the good﴾

Mujāhid said: "It is the man saying to his son or money when he is angry, 'O Allāh don't bless him (or it) and curse him (or it)."<sup>[1]</sup> Should Allāh respond to this man in this request as He responds to him with good, He would destroy them."

﴿وَلَوْنَا مَسَّ الْإِنْسَانَ الشَّرُّ دُعَا إِلَيْهِ أَوْ قَاتَلَهُ أَوْ كَفَرَهُ أَوْ كَفَرَهُ مَنْ كَانَ

﴿أَنْ يَدْعُنَا إِلَّا مَنْ شَاءَ كَذَلِكَ زُيِّنَ لِلْمُشْرِكِينَ مَا كَانُوا يَعْمَلُونَ﴾

﴿12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair seeming to the wasteful that which they used to do.﴾

### Man remembers Allāh at Times of Adversity and forgets Him at Times of Prosperity

Allāh tells us about man and how he becomes annoyed and worried when he is touched with distress.

﴿وَلَوْنَا سَمَّةَ الشَّرِّ فَنُورُ دُعَائِهِ عَرِيفٌ﴾

﴿but when evil touches him, then he has recourse to long supplications.﴾[41:51]

'Long supplications' also means many supplications. When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allāh to lift and remove the adversity. He prays while standing, sitting or laying down. When Allāh removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

﴿مَنْ كَانَ لَمْ يَدْعُنَا إِلَّا مَنْ شَاءَ سَمَّهُ﴾

[1] At-Tabari 15:34.

﴿He passes on as if he had never invoked Us for a harm that touched him!﴾

Allāh then criticized and condemned those who have these qualities or act this way, so He said:

﴿كَذَلِكَ زُيْنَ لِلْمُتَّرِفِينَ مَا كَانُوا يَعْمَلُونَ﴾

﴿Thus it is made fair seeming to the wasteful that which they used to do.﴾

But those on whom Allāh has bestowed good guidance and support are an exception.

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who have patience believe and do righteous good deeds.﴾ [11:11]

The Prophet ﷺ said:

«عَجَباً [لِأَمْرٍ] الْمُؤْمِنِ لَا يَنْفَضِي إِلَّا قَضَاءٌ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءٌ فَصَرِّبَهُ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءٌ فَشَرَّخَهُ كَانَ خَيْرًا لَهُ، وَنَيْنَ ذَلِكَ لَا يَحِدُ إِلَّا لِلْمُؤْمِنِ»

«How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer. If prosperity attends him, he expresses gratitude to Allāh, and that is good for him. And if adversity befalls him, he endures it patiently and that is also good for him.»<sup>[1]</sup>

﴿وَلَقَدْ أَهْلَكَنَا الشَّرُورَةُ مِنْ قَبْلِكُمْ لَنَا ظُلْمٌ وَمَا تَهْمِمُ رُسُلُنَا بِالْبَيِّنَاتِ وَمَا كَانُوا يَنْهَا مُؤْمِنُو كَذَلِكَ تَجْزِي الْقَوْمَ الظَّمِيرِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ خَلِيفَاتِ فِي الْأَرْضِ مِنْ بَعْدِهِمْ يَنْتَظِرُوكُمْ كُلُّ مُتَّمَلُونَ﴾

﴿13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.﴾

﴿14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.﴾

<sup>[1]</sup> Muslim 4 :2295.

## The Admonition held in the Destruction of the Previous Generations

Allāh tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allāh then made this nation successors after them. He sent to them a Messenger to test their obedience to Him and following His Messenger. Muslim recorded that Abu Nadrah reported from Abu Saīd that he said: "Allāh's Messenger said:

إِنَّ الدُّنْيَا حَلْوَةٌ خَيْرَةٌ، وَإِنَّ اللَّهَ مُسْتَحْلِفُكُمْ فِيهَا، فَنَاظِرٌ كَيْفَ تَعْمَلُونَ، فَاقْتُلُوا<sup>ۖ</sup>  
الَّذِينَ رَأَيْتُمُ الْمُنَاهَى، فَإِنَّ أَوَّلَ فِتْنَةً يَنْبَغِي إِلَيْنَا إِنَّ كَانَتْ فِي النِّسَاءِ<sup>۷۱۱</sup>

"The world is indeed sweet and green; and verily Allāh is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women.."<sup>[1]</sup>

Ibn Jarīr reported from 'Abdur-Rahmān from Ibn Abi Laylā that 'Awf bin Mālik said to Abu Bakr: "In a dream, I saw a rope hanging from the sky and Allāh's Messenger ﷺ was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the *Minbar*, and 'Umar was favored with three forearm measurements." 'Umar said: "Keep your dream away from us, we have no need for it." When 'Umar succeeded, he called for 'Awf and said to him, "Tell me about your dream?" 'Awf said: "Do you need to hear about my dream now? Did you not scold me before?" He then said, "Woe unto you! I hated for you to announce it to the successor of Allāh's Messenger ﷺ himself." So 'Awf related his dream until he got to the three forearms, he said: "One that he was Khalifah, second he did not – for the sake of Allāh – fear the blame of blamers, and third he was a martyr." Allāh said:

﴿ثُمَّ جَعَلْنَاكُمْ خَلِيفَاتٍ فِي الْأَرْضِ يَرَوُنَّ مَا يَنْتَزِعُونَ﴾

"Then We made you successors after them, generations after generations in the land, that We might see how you would

[1] Muslim 4:2098.

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وَإِذَا نُشْرِقَهُمْ مَا يَأْتُنَا بِنَسْتَرٍ قَالَ الظَّرِيرُ لَا يَرْجُونَ لِقَاءَنَا أَتَتْ بِفُشْرَهُ أَنْ غَيْرُهُذَا أَوْبَدَهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَسْنَسِي إِنْ أَشْعِنُ إِلَّا مَا يُؤْخَذُ إِلَيْنَا إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمِ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوَّهُ عَيْنَكُمْ وَلَا أَذْرَكُمْ بِهِ فَقَدْ لَيْسَ فِيْكُمْ عُمَراً مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمِنْ أَظْلَمُ مَنْ مَنْ أَفْرَغَ عَلَى اللَّهِ كَيْدَنَا أَزْكَرْ بِعِيَانِهِ مَا هُنَّ لَا يُقْرِبُ الْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يُضْرِبُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتَنْتُرُونَ اللَّهَ بِمَا لَيْسَ لَمْ فيَالسَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَوَعَنِّي عَمَانِيَّتُكُونُ ﴿١٨﴾ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةٌ وَجَهَةٌ فَآخْتَلُفُوا وَلَوْلَا كَلِمَةُ سَبَقَتْ مِنْ زَيْنَكَ لِقْضَى بِنَهْمَهُ فِيمَا فِيْهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ مَا يَأْتِهِ مِنْ زَيْنَهُ فَقُلْ إِنَّمَا الْعَيْبُ لِلَّهِ فَأَنْتَظِرُوْا إِنِّي مَعَكُمْ مِنْ الْمُنَظَّرِينَ ﴿٢٠﴾

work.﴿10:14﴾

Then he said: "Son of the mother of 'Umar, you have been appointed as Khalifah, so look at what you will do! About not fearing the blame of blamers, that is Allāh's will. About becoming a martyr, how can 'Umar reach that when the Muslims are in support of him?"<sup>[1]</sup>

﴿وَإِذَا نُشْرِقَهُمْ مَا يَأْتُنَا بِنَسْتَرٍ قَالَ الظَّرِيرُ لَا يَرْجُونَ لِقَاءَنَا أَتَتْ بِفُشْرَهُ أَنْ غَيْرُهُذَا أَوْبَدَهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَسْنَسِي إِنْ أَشْعِنُ إِلَّا مَا يُؤْخَذُ إِلَيْنَا إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمِ عَظِيمٍ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوَّهُ عَيْنَكُمْ وَلَا أَذْرَكُمْ بِهِ فَقَدْ لَيْسَ فِيْكُمْ عُمَراً مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ﴾

﴿15. And when Our clear Āyāt are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ān other than this, or change it." Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord."﴾

﴿16. Say: "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I

<sup>[1]</sup> At-Tabari 15:39.

*have stayed among you a lifetime before this. Have you then no sense?"»*

### Obstinacy of the Chiefs of the Quraysh

Allāh tells us about the obstinacy of the disbelievers of the Quraysh, who were opposed to the message and denied Allāh. When the Messenger ﷺ read to them from the Book of Allāh and His clear evidence they said to him: "Bring a Qur'ān other than this." They wanted the Prophet ﷺ to take back this Book and bring them another book of a different style or change it to a different form. So Allāh said to His Prophet ﷺ:

﴿فَلَمْ يَكُنْ لِّيَ أَنْ أُبَدِّلَ مِنْ قِيلَقٍ تَسْقِيَةً﴾

*«Say: "It is not for me to change it on my own accord;»*

This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allāh.

﴿إِنَّ أَنْتَ إِلَّا مَا بُرِحْتَ إِنَّ لَنَّا فِي أَنْعَامَ رَبِّ عَذَابٍ يَوْمَ عَظِيمٍ﴾

*«I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.»*

### The Evidence of the Truthfulness of the Qur'ān

Muhammad ﷺ then argued with supporting evidence to the truthfulness of what he had brought them:

﴿فَنَّأْتُ شَاءَ اللَّهُ مَا شَاءَتْ هُنَّ مِنْكُمْ وَلَا أَرِزُكُمْ بِهِ﴾

*«Say: "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you..."»*

This indicates that he brought this only with the permission and will of Allāh for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allāh sent the Message to him. The Prophet ﷺ was never criticized for anything or held in contempt. So he said,

﴿فَنَّأْتُ إِنْتُ مِنْكُمْ عُمَرٌ بْنُ قَيْلَةَ أَنَّا نَقْلُونَ﴾

*﴿Verily, I have stayed among you a lifetime before this. Have you then no sense?﴾*

Which meant “don’t you have brains with which you may distinguish the truth from falsehood?”

When Heraclius, the Roman king, asked Abu Sufyān and those who were in his company about the Prophet ﷺ, he said: “Have you ever accused him of telling lies before his claim?” Abu Sufyān replied: “No.” Abu Sufyān was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy. Heraclius then said: “I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh.”<sup>[1]</sup>

Ja’far bin Abu Ṭālib said to An-Najāshi, the king of Ethiopia: “Allāh has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the prophethood for forty years.”<sup>[2]</sup>

﴿فَنَّ أَنْلَدَ مِنْ أَفْرَىٰ عَلَى اللَّهِ كَذَبَ بِكَذِبٍ إِنَّمَا لَا يُقْلِعُ  
الْمُجْرِمُونَ﴾

*﴿17. So who does more wrong than he who forges a lie against Allāh or denies His Āyāt? Surely, the criminals will never be successful!﴾*

Allāh says that no one is more wrong, unjust and arrogant than he who invented a lie against Allāh, forged claims about Allāh, or claimed that Allāh has sent a message to him but his claim was not true. No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allāh with proofs and signs of his falsehood or truthfulness. The difference between Muḥammad ﷺ and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muḥammad ﷺ and the

<sup>[1]</sup> *Fath Al-Bāri* 8:82.

<sup>[2]</sup> *Aḥmad* 1:202.

falsehood of Musaylamah the liar, Sajāh and Al-Aswad Al-‘Ansi.

Abdullāh bin Salām said: "When Allāh's Messenger ﷺ arrived at Al-Madinah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar. The first thing I heard from him was his statement:

«يَا أَيُّهَا النَّاسُ! أَفْسِرُوا السَّلَامَ، وَأَطْبِعُوهُ الطَّعَامَ، وَصَلُّوَا الْأَزْخَامَ، وَصَلُّوَا بِاللَّذِينَ  
وَالنَّاسُ نَيَامٌ، تَذَكَّرُوا الْجَنَّةَ بِسَلَامٍ»

*«O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace.»*<sup>[1]</sup>

When Dīmām bin Tha'labah came to Allāh's Messenger ﷺ and asked him in the presence of his people – Banu Sa'd bin Bakr: "Who raised this heaven?" He replied, «أَللّٰهُ» «Allāh». He asked: "And who erected these mountains?" He replied, «اللّٰهُ» «Allāh». He asked: "Who spread out this earth?" He replied, «أَللّٰهُ» «Allāh». Then he asked: "I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allāh sent you as a Messenger to all mankind?" He said,

«أَللّٰهُمَّ نَعَمْ»

«By Allāh, Yes!» Then Dīmām asked him about Salāh, Zakāh, Hajj and fasting. With every question he swore by Allāh and with every response the Prophet ﷺ swore also. Dīmām then said: "You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me." This man was content with the few responses of the Prophet ﷺ. He was convinced of the Prophet's truthfulness by the signs that he saw and witnessed.<sup>[2]</sup>

It was narrated that 'Amr bin Al-Āṣ went to Musaylamah. 'Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: "Woe unto you 'Amr. What was revealed unto your friend – meaning Allāh's Messenger ﷺ – during this period?" 'Amr replied: "I heard his companions

<sup>[1]</sup> Ahmad 5:451.

<sup>[2]</sup> See Zād Al-Ma'ād 3:647, and its source is in Al-Bukhāri no. 63, and Muslim no. 12, and others.

reading a short but great Sûrah." He asked, "And what was that?" He recited:

﴿وَالْمُصْرِفُ إِنَّ الْإِنْسَانَ لَنِي خَسِيرٌ﴾

﴿By Al-'Asr (the time). Verily, man is in loss.﴾ [103:1-2]  
until the end of the Sûrah.

Musaylamah thought for a while and then said: "Something similar to that was also revealed to me." 'Amr asked: "And what is it?" He then recited: "O Wabr, O Wabri! You are only two ears and a breast. The rest of you is hollow.' What do you think, 'Amr?" 'Amr then said: "By Allâh, you know that I know that you are a liar."<sup>[1]</sup>

This was a statement made by an idolator in judgment of Musaylamah. He knew Muhammad ﷺ and his truthfulness. He also knew Musaylamah and his tendency toward falsehood and lying. People who think and have insight know even better. Allâh said:

﴿وَمَنْ أَظْلَمُ مِمَّنْ أَفْرَغَ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحِي إِلَيْهِ هُنَّ وَنَّ فَالْكَاذِبُونَ  
يُتَّلِّ مَا آتَوْلَ اللَّهُ﴾

﴿And who does more aggression and wrong than he who invents a lie against Allâh or rejects His Âyât.﴾ [6:21]

﴿فَمَنْ أَظْلَمُ مِمَّنْ أَفْرَغَ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِغَایْبَيْتِهِ إِنَّمَا لَا يُقْلِعُ  
الْمُجْرِمُونَ﴾

﴿So who does more wrong than he who forges a lie against Allâh or denies His Âyât? Surely, the criminals will never be successful!﴾ [10:17]

No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.

﴿وَرَبِّدُوكُمْ مِنْ دُوبِ اللَّهِ مَا لَا يَعْلَمُونَ وَلَا يَنْعَمُونَ وَرَبُّكُمُونَ هُنُّكُمْ شَفَعَتُمُّا عِنْدَ اللَّهِ قُلْ  
أَتَنْبَيِّكُمُ اللَّهُ يَعْلَمُ مَا لَا يَسْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ شَبَحَنَتُمْ وَقَعَدَ عَنَّا يُشَرِّكُوكُمْ  
وَمَا كَانَ النَّاسُ إِلَّا أُنَّثَةً وَجَدَهُ فَأَخْتَلُوا وَلَوْلَا كَلِمَةُ سَبَّتُ مِنْ زَلِكَ لَتَفَعَّلُ  
يَنْهَمُ فِيمَا فِيهِ يَنْتَلِفُوكُمْ﴾

<sup>[1]</sup> Al-Bidâyah wan-Nihâyah 6:326.

﴿18. And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾

﴿19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.﴾

### **What do the Idolators believe about Their Gods?**

Allāh reproaches the idolators that worshipped others beside Allāh, thinking that those gods would intercede for them before Allāh. Allāh states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them. That is why Allāh said:

﴿قُلْ أَنْتُمْ لَا تَعْلَمُونَ فِي الْكَوْثَابِ وَلَا فِي الْأَنْجِنِ﴾

﴿Say: 'Do you inform Allāh of that which He knows not in the heavens and on the earth?'﴾

Ibn Jarir said: "This means, 'Are you telling Allāh about what may not happen in the heavens and earth?' Allāh then announced that His Glorious Self is far above their *Shirk* and *Kufr* by saying:

﴿سَبَّحْنَاهُ وَنَعْلَمُ عَمَّا يَشْرِكُونَ﴾

﴿Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾<sup>[1]</sup>

### ***Shirk* is New**

Allāh then tells us that *Shirk* was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islām. Ibn 'Abbās said: "There were ten centuries between Ādām and

<sup>[1]</sup> At-Tabari 15:46.

Nûh. They were all on Islâm. Then differences among people took place. They worshipped idols and rivals. So Allâh sent extensive evidence and irrefutable proof with His Messengers.”<sup>[1]</sup>

﴿لَيُهْلِكَ مَنْ حَلَّكَ عَنْ بَيْتِنَا وَيَحْمِلُ مَنْ حَمَّكَ عَنْ بَيْتِنَا﴾

﴿So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence.﴾[8:42]

Allâh's statement:

﴿وَلَوْلَا كَلِمَةُ سَبَقَتْ مِنْ رَبِّكَ﴾

﴿And had not it been for a Word that went forth before from your Lord...﴾

means that if Allâh had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

﴿رَبُّكُمُ الَّذِي أَنزَلَ لَكُمْ مِنْ زَيْدٍ فَلَمْ يَأْتِ إِلَيْهِمْ بِالْبَيِّنَاتِ فَلَمْ يَأْتُوكُمْ مِنْ أَنْتُمْ مُنَظَّرُونَ﴾

﴿20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs only to Allâh, so wait you, verily, I am with you among those who wait."﴾

### The Idolators requested a Miracle

These stubborn, lying disbelievers said, “Why would not a sign be revealed to Muhammad from his Lord?” They meant a sign such as given to Shâlih. Allâh sent the she-camel to Thamûd. They wanted Allâh to change the mount of As-Safâ into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allâh is capable of doing all of that, but He is All-Wise in His actions and statements. Allâh

<sup>[1]</sup> Al-Bidâyah wan-Nihâyah 1:101, and he said, “Al-Bukhâri recorded it.”

said:

﴿بَشَّارَكَ الَّذِي إِنْ كَانَ لَهُ جَلَلٌ لَكَ خَيْرٌ مِنْ ذَلِكَ جَنَّتٌ تَمْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَجَنَّلُ لَكَ فَصُورًا ۝ إِنْ كَذَّبُوا بِالشَّاعِرَةِ وَأَعْنَدُوا لَهُنَّ كَذَّابٌ بِالشَّاعِرَةِ سَعِيرًا ۝﴾

﴿Blessed be He Who, if He wills, will assign you better than (all) that - Gardens under which rivers flow (Paradise) and will assign you palaces (in Paradise). Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.﴾[25:10-11]

He also said:

﴿وَنَّا نَعْلَمُ أَنْ تُرِكِيلُ بِالآيَاتِ إِلَّا أَنْ كَذَّبُوا بِإِلَّا كَذَّبُوا﴾

﴿And nothing stops Us from sending the Āyāt but that the people of old denied them.﴾ [17:59]

Allāh's way of dealing with His creatures is that He would give to them if they asked things from Him. But if they then didn't believe He would expedite punishment for them. When Allāh's Messenger ﷺ was given the choice of Allāh giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allāh's Messenger ﷺ chose the latter.

Allāh guided His Prophet ﷺ to answer their question by saying:

﴿فَقُلْ إِنَّمَا الظَّبَابُ لِلَّهِ﴾

﴿Say: "The Unseen belongs only to Allāh..."﴾

This Āyah means that the matter in its entirety is for Allāh. He is well aware of the outcome of all matters.

﴿فَانْتَظِرُوهُ إِنِّي مَعَكُمْ مِنَ النَّاطِقِينَ﴾

﴿"...so wait you, verily, I am with you among those who wait."﴾

If you would not believe unless you witness that which you asked for, then wait for Allāh's judgement for me, as well as for yourselves. Nonetheless, they had witnessed some of the signs and miracles of the Prophet ﷺ, which were even greater than what they had asked for. In their presence, the Prophet ﷺ pointed to the moon when it was full and it split into two parts,

one part behind the mountain and the other before them. If they were seeking the guidance and firm knowledge by asking for signs, Allâh would have known that and would have granted them what had been requested. But Allâh knew that it was their obstinacy that was behind their request. Therefore Allâh left them to suffer in their suspicion and doubt. Allâh knew that none of them would believe. This is similar to Allâh's statements:

﴿إِنَّ الَّذِينَ حَسْتَ عَلَيْهِمْ كَلِمَاتِ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءُوكُم مَّا كُلُّ مَا يَرَوُونَ﴾

*«Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them.»* [10:96-97] and;

﴿وَلَوْ أَنَّا زَرَّنَا إِلَيْهِمُ التَّلِيفَةَ وَلَمْهُدُ الْأَوْقَنَ وَحَسْنَرَا عَلَيْهِمْ كُلُّ شَيْءٍ فَلَا مَا كَانُوا بِإِيمَانِهِمْ  
إِلَّا أَن يَكُنَّ أَنفُسَهُمْ﴾

*«And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed.»* [6:111]

This was in addition to their arrogance. As Allâh said in another Âyah:

﴿وَلَوْ فَنَخَنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ﴾

*«And even if We opened to them a gate from the heaven.»* [15:14]

And He said:

﴿فَوَانِ يَرَوْا كِتَابًا بِينَ السَّمَاءِ سَاقِطًا﴾

*«And if they were to see a piece of the heaven falling down.»* [52:44]

He also said:

﴿وَلَوْ زَرَّنَا عَلَيْكَ كِتَابًا فِي قُرْطَافِنْ لَفَسْوَهُ إِلَيْهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِرْخَرٌ  
ثِينَ﴾

*«And even if We had sent down unto you (O Muhammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: 'This is nothing but*

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وَإِذَا دُقَّ الْأَنْفَاسُ رَحْمَةً مِّنْ بَعْدِ ضَرَّةٍ مَّسْتَهُمْ إِذَا لَهُمْ مُّكْرِفُونَ  
مَا يَأْتِي أَقْرَبُ إِلَّا أَشَعَّ مُكَرَّبًا إِنَّ رَسُولَنَا يَكْبُرُونَ مَا تَكْبُرُونَ  
هُوَ الَّذِي يُسَرِّئُكُفِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفَلَقِ  
وَجَرَنَّ يَوْمًا بِرِيحٍ طَيْبَةً وَفَرَحُوا بِهَا جَاءَهُمْ نَهَارٌ بِرِيحٍ عَاصِفٍ  
وَجَاءَهُمْ الْمَوْعِدُ مِنْ كُلِّ مَكَانٍ وَظَاهِرُهُمْ أُجْيَطٌ يَهْدِهُ دُعَوَا  
اللَّهُ عَلِيِّصِينَ لَهُ الَّذِينَ لَمْ يَأْبَيْنَا مِنْ هَذِهِهِ لَنْكُونَنَّ مِنَ  
الشَّكِّرِينَ ﴿٢١﴾ فَلَمَّا أَجْبَحْتُمُهُمْ إِذَا هُمْ يَعْوُنُونَ فِي الْأَرْضِ يَغْيِرُونَ  
الْعُقَدَ تَأْيِيْدَ النَّاسِ إِنَّمَا يَغْيِرُكُمْ عَلَى أَنْفُسِكُمْ مَّنْعَ الْحَيَاةِ  
الَّذِي نَأْمَرْتُ لِلنَّاسِ أَنْ جَعَلُوكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ  
إِنَّمَا مَلَأَ الْحَيَاةَ الدُّنْيَا كَمَّا أَزَلَنَاهُ مِنَ السَّمَاءِ فَأَخْتَطَطُوهُ  
بَأَنَّ الْأَرْضَ سَيَأْيَيْ كُلَّ النَّاسِ وَالْأَنْعَمَ حَتَّىٰ إِذَا أَخْذَنَا الْأَرْضَ  
رَغْرَفَهَا وَأَرْبَيْتَ وَظَلَكَ أَهْلُهَا أَنَّهُمْ قَدْرُونَ عَلَيْهَا  
أَنْهَا أَمْرَنَا يَلَامُوا أَوْ هَارِفٌ جَعَلْنَاهَا حَصِيدًا كَمَا لَمْ نَفَعْ  
بِالْأَمْسِ كَذَلِكَ تُفْصِلُ الْآيَتِ لِقَوْمٍ يَنْكُرُونَ اللَّهَ وَاللَّهُ أَعْلَمُ  
يَدْعُو إِلَيْنَا دَارُ السَّلَوْنِ وَيَهْدِي مَنْ يَشَاءُ إِلَيْنَا صَرْطُ مُسْتَقْعِمٍ  
﴿٢٢﴾

obvious  
magic!» [6:7]

Such people don't deserve to have their requests answered, for there is no benefit in answering them. These people are obstinate and stubborn as a result of their corruption and immorality. Therefore Allāh told His Messenger ﷺ to say:

«فَأَنْتُرُوا إِنِّي مَعْنَى مِنَ الشَّنَّطِينَ»

«So wait you, verily, I am with you among those who wait.»

«وَإِذَا دُقَّ الْأَنْفَاسُ رَحْمَةً مِّنْ بَعْدِ  
ضَرَّةٍ مَّسْتَهُمْ إِذَا لَهُمْ مُّكْرِفُونَ فِي  
مَا يَأْتِي أَقْرَبُ إِلَّا أَشَعَّ مُكَرَّبًا إِنَّ

رَسُولَنَا يَكْبُرُونَ مَا تَكْبُرُونَ هُوَ الَّذِي يُسَرِّئُكُفِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفَلَقِ وَجَرَنَّ يَوْمًا بِرِيحٍ طَيْبَةً وَفَرَحُوا بِهَا جَاءَهُمْ نَهَارٌ بِرِيحٍ عَاصِفٍ  
وَجَاءَهُمْ الْمَوْعِدُ مِنْ كُلِّ مَكَانٍ وَظَاهِرُهُمْ أُجْيَطٌ يَهْدِهُ دُعَوَا  
اللَّهُ عَلِيِّصِينَ لَهُ الَّذِينَ لَمْ يَأْبَيْنَا مِنْ هَذِهِهِ لَنْكُونَنَّ مِنَ  
بَيْعُونَ فِي الْأَرْضِ يَغْيِرُ الْعُقَدَ تَأْيِيْدَ النَّاسِ إِنَّمَا يَغْيِرُكُمْ عَلَى أَنْفُسِكُمْ مَّنْعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا  
تُرْجِعُوكُمْ فَتُنْتَقِمُ بِمَا كُنْتُمْ تَعْمَلُونَ»

﴿21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Āyāt! Say: "Allāh is more swift in planning!" Certainly, Our messengers (angels) record all of that which you plot.﴾

﴿22. He it is Who enables you to travel through land and sea,

*till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their faith pure for Him (alone), (saying): "If You (Allâh) deliver us from this, we shall truly, be of the grateful."»*

*¶23. But when He delivers them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion is only against yourselves, – a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.»*

### **Man changes when He receives Mercy after Times of Distress**

Allâh tells us that when He makes men feel His mercy after being afflicted with distress,

﴿إِذَا لَهُمْ شُكْرٌ فَتَبَرّأُونَ﴾

*«They take to plotting against Our Âyât.»*

The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought. Mujâhid said that man's attitude indicates a mockery and belying of blessings.<sup>[1]</sup> The meaning here is similar to Allâh's statement:

﴿وَإِذَا مَسَّ الْأَنْسَنَ الشَّرُّ دَعَانَا لِجَنَاحِيْهِ أَزْ قَاعِدًا أَزْ قَابِيْهِ﴾

*«And when harm touches man, he invokes Us, lying on his side, or sitting or standing.» (10:12)*

Al-Bukhâri recorded that Allâh's Messenger ﷺ led the *Subh* (Dawn) prayer after it had rained during the night, then he ﷺ said:

«مَنْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمُ الظَّلَّةُ؟»

*«Do you know what your Lord has said last night?»*

They replied, "Allâh and His Messenger know better."

He ﷺ said:

<sup>[1]</sup> At-Tabari 15:49.

«قَالَ: أَضْبَطَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَا مَنْ قَالَ: مُطْزَنَا يَقْصِلُ اللَّهَ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكِبِ، وَأَمَا مَنْ قَالَ: مُطْزَنَا يُنْزَهُ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكِبِ»

«Allāh said; "This morning, some of My servants have become believers and some disbelievers in Me. He who said: 'We have had this rainfall due to the grace and mercy of Allāh' is a believer in Me and a disbeliever in the stars. And he who said 'we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars.»<sup>[1]</sup>

The Āyah:

﴿فَقُلْ أَنْتَ أَسْرَعُ مُنْكِرًا﴾

«Say: "Allāh is more swift in planning!"»

means that Allāh is more capable of gradually seizing them with punishment, while granting them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly. The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit.

Allāh further states:

﴿هُوَ الَّذِي يُسَرِّكُ فِي الْأَرْضِ وَالْجَهَنَّمِ﴾

«He it is Who enables you to travel through land and sea...»

which means that He preserves you and maintains you with His care and watching.

﴿إِذَا كُشِّدَ فِي الْأَنْكَابِ وَتَرَكَهُ يَمْرِغُ طَبَقَةً وَتَرَكُوهُ يَمْرِغُ﴾

«Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein...» meaning smoothly and calmly;

﴿جَاءَتِهَا﴾

<sup>[1]</sup> Fath Al-Bārī 2:607.

﴿then comes (these ships)﴾

﴿ريح عاصف﴾

﴿a stormy wind﴾

﴿وَيَأْتُهُمُ الْتَّوْرُجُ مِنْ كُلِّ مَكَانٍ﴾

﴿and the waves come to them from all sides,﴾

﴿وَطَافُوا أَنْهَىً أَجْبَطَ بِهِمْ﴾

﴿and they think that they are encircled therein﴾ meaning that are going to be destroyed.

﴿دَعَوْا اللَّهَ مُغْلِصِينَ لَهُ الْيَنِّ﴾

﴿Then they invoke Allāh, making their faith pure for Him (alone),﴾

meaning that in this situation they would not invoke an idol or statue besides Allāh. They would single Him out alone for their supplications and prayers. This is similar to Allāh's statement:

﴿وَإِذَا سَكَمَ الْشَّرُّ فِي الْبَحْرِ هَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ نَعْلَمُ نَعْلَمُ كُلَّ أَهْلَكَ﴾  
﴿كُلَّ أَهْلَكَ﴾

﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.﴾ [17:67]

And in this Sūrah, He says:

﴿دَعَوْا اللَّهَ مُغْلِصِينَ لَهُ الْيَنِّ لَمَنْ أَجْبَتَنَا مِنْ هَذِهِ﴾

﴿They invoke Allāh, making their faith pure for Him (saying): "If You (Allāh) deliver us from this (situation)."﴾

﴿لَتَكُونَنَّ مِنَ النَّاكِرِينَ﴾

﴿"We shall truly, be of the grateful."﴾

This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now. Allāh states;

﴿قَاتَلَنَا أَنْجَنَّنَا﴾

﴿But when He delivers them﴾ from that distress,

﴿إِذَا هُمْ يَسْرُونَ فِي الْأَرْضِ يَنْهَا اللَّهُ﴾

﴿behold! They rebel (disobey Allāh) in the earth wrongfully...﴾ meaning: they returned as if they had never experienced any difficulties and had never promised Him anything. So Allāh said:

﴿كَانُوا لَهُ بَغْتَةً إِنْ مُنْزَهُ عَنْ شَأْنٍ﴾

﴿He passes on as if he had never invoked Us for a harm that touched him!﴾[10:12]

Allāh then said:

﴿بِإِيمَانِ النَّاسِ إِنَّمَا تَنْهَاكُمْ عَنِ الْأَشْكَمِ﴾

﴿O mankind! Your rebellion (disobedience to Allāh) is only against yourselves,﴾

it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the Hadīth,

«مَا مِنْ ذَنْبٍ أَجَدَرَ أَنْ يَعْجَلَ اللَّهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدْخِرُ اللَّهُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبُغْيِ وَقَطْبِيَّةِ الرَّجْمِ»

«There is no sin that is more worthy that Allāh hasten punishment for in this world – on top of the punishment that Allāh has in store for it in the Hereafter – than oppression and cutting the ties of the womb.»<sup>(1)</sup>

Allāh's statement:

﴿فَمَنْعَمَ الْحَسِنَاتُ الْمُنْكَرُاتُ﴾

﴿a brief enjoyment of this worldly life...﴾ means that you only have a short enjoyment in this low and abased worldly life.

﴿ثُمَّ إِنَّمَا تَرْجِعُكُمْ﴾

﴿then (in the end) unto Us is your return...﴾ meaning your goal and final destination.

﴿وَنَتْرِكُكُمْ﴾

<sup>(1)</sup> Abu Dāwud 5:208.

*(and We shall inform you) of all your deeds. Then we shall recompense you for them. So let him who finds good (in his record) praise Allāh, and let him who finds other than that blame no one but himself.*

﴿إِنَّا نَعْلَمُ الْحَيَاةَ الدُّنْيَا كَمْ أَنْزَلْنَا مِنَ السَّمَاءِ فَأَخْنَطَكُمْ بِهِ بَنَثَ الْأَرْضَ مِمَّا يَأْكُلُ النَّاسُ  
وَالْأَنْتَدُ حَقَّ إِنَّا لَنَذِّلُ الْأَرْضَ زُرْفَهَا وَأَرْبَيْتُ وَكَلَّكَ أَمْلَاهَا أَنْتُمْ تَبَدُّرُونَ عَلَيْكُمْ أَنْهَا  
أَنْهَا يَلْدَأُ أَوْ نَهَارًا فَجَعَلْنَاهَا حَسِيدًا كُلُّ أَنْمَى شَنَّ بِالْأَمْمَى كَذَلِكَ نَصِّلُ الْأَبْيَتَ لِغَوَّرٍ  
بَنَحْكُورُونَ ﴾ۚ وَاللَّهُ يَدْعُوكُمْ إِنَّ مَارَ السَّلَمَةَ وَيَهُوَ مَنْ يَشَاءُ إِنَّ صَرْطَ شَنْصَفَيْنَ ﴾ۖ﴾

¶24. *Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Āyāt in detail for the people who reflect.»*

¶25. *Allāh calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.»*

### The Parable of this Life

Allāh the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allāh brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

﴿حَقَّ إِنَّا لَنَذِّلُ الْأَرْضَ زُرْفَهَا﴾

*«until when the earth is clad in its adornments ,»*  
 ﴿وَأَرْبَيْتُ﴾

*(and is beautified) meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.*

﴿وَكَلَّكَ أَمْلَاهَا﴾

﴿and its people think...﴾ those who planted it and put it in the ground,

﴿أَنْتُمْ تَدِرُّكُ عَلَيْنَا﴾

﴿that they have all the powers of disposal over it﴾

to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits. Allāh said:

﴿أَتَهَا أَمْرُنَا لَيَلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَوْسِيًّا﴾

﴿Our command reaches it by night or by day and We make it like a clean-mown harvest,﴾

it became dry after it was green and flourishing.

﴿كَانَ لَمْ يَقُولْ يَا لَكِنْ﴾

﴿as if it had not flourished yesterday!﴾

as if nothing existed there before. Qatādah said: "As if it had not flourished; as if it was never blessed." Such are things after they perish, they are as if they had never existed. Similarly, the Ḥadīth,

﴿يُؤْتَى بِأَنْقَمْ أَهْلِ الدُّنْيَا، فَيَعْمَسُ فِي النَّارِ غَمْسَةً، فَيُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟  
هَلْ مَرِيكَ نَعِيمًا قَطُّ؟ فَيَقُولُ: لَا، وَيُؤْتَى بِأَشَدِ النَّاسِ عَذَابًا فِي الدُّنْيَا، فَيَعْمَسُ فِي  
الثَّعِيمِ غَمْسَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ لَا﴾

«A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: 'Have you ever found any good or comfort?' He will reply: 'No.' And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: 'Did you ever face any hardship or misery?' He will reply: 'No.'»<sup>[1]</sup>

Allāh said about those who were destroyed:

﴿فَأَنْسَخُوا فِي دِيْرِهِمْ جَنَاحِكَ﴾ [١٧] ﴿كَانَ لَمْ يَقُولْ فِيهِ﴾

﴿So they lay (dead), prostrate in their homes; as if they had never lived there.﴾ [11:67-68]

<sup>[1]</sup> Muslim 4:2162.

Allâh then said:

﴿كَذَلِكَ تُفَيَّلُ الْأَيْتَ﴾

﴿Thus do We explain the Ayât...﴾

We do explain the proofs, and evidences, in detail

﴿إِنَّمَا يَنْكُرُونَ﴾

﴿for the people who reflect.﴾ so they may take a lesson from this example in the swift vanishing of this world from its people while they are deceived by it. They would trust this world and its promises, and then it unexpectedly turns away from them. This world, in its nature, runs away from those who seek it but seeks those who run away from it. Allâh mentioned the parable of this world and the plants of the earth in several Ayât in His Noble Book. He said in Sûrat Al-Kahf.

﴿وَأَخْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَرْزَقْنَا مِنَ السَّمَاءِ فَأَخْلَطْنَا بِهِ بَاتِ الْأَرْضِ نَاصِعَةً مَيِّسِاً نَدْرَهُ الْيَتَمُّ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّفْتَهِداً﴾

﴿And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is able to do everything.﴾ (18:45)

He also gave similar examples in both Sûrat Az-Zumar [39:21] and Sûrat Al-Hâdîd [57:20].

### **Invitation to the Everlasting Gifts that do not vanish**

Allâh said:

﴿وَرَبُّكَ يَدْعُوكَ إِلَىٰ مَارِيَ الْكَلِمَةِ﴾

﴿And Allâh calls to the Abode of Peace﴾

When Allâh mentioned the swiftness of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. So Allâh said:

﴿وَرَبُّكَ يَدْعُوكَ إِلَىٰ مَارِيَ الْكَلِمَةِ وَرَبِّيَ مَنْ يَشَاءُ إِلَىٰ مِنْهُ مُنْتَهِيَ﴾

﴿Allāh calls to the Home of Peace and guides whom He wills to the straight path.﴾

It was narrated that Jābir bin ‘Abdullāh said: “Allāh’s Messenger ﷺ came out one day and said to us:

إِنِّي رَأَيْتُ فِي الْنَّاسِ كَانَ جِبْرِيلٌ عِنْدَ رَأْسِي، وَمِيكَائِيلٌ عِنْدَ رِجْلِي، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: اضْرِبْ لَهُ مَثَلًا، قَالَ: اشْمَعْ، سِيمَعْ أَذْنُكَ، وَاغْفِلْ قَلْبُكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أَمِيرِكَ كَمِثْلِ مَلِكٍ أَتَخْدَدَ دَارِاً، ثُمَّ بَنَى فِيهَا بَيْتًا، ثُمَّ جَعَلَ فِيهَا مَادِيَةً، ثُمَّ بَعَثَ رَسُولًا يَذْهُو النَّاسَ إِلَى طَعَابِيَّهُ، فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ، وَمِنْهُمْ مَنْ تَرَكَهُ، فَاللَّهُ الْمُكَلِّكُ، وَاللَّادُرُ إِلَّا إِسْلَامُ، وَالْيَتِيمُ الْجَنَّةُ، وَأَنْتَ يَا مُحَمَّدُ رَسُولُ، فَمَنْ أَجَابَكَ دَخَلَ إِلَّا إِسْلَامَ، وَمَنْ دَخَلَ إِلَّا إِسْلَامَ دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مِنْهَا

“I have seen in my sleep that it was as if Jibril was at my head and Mikā'il at my leg. They were saying to each other: ‘Give an example for him.’ He said: ‘Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your Ummah is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allāh is the King and the land is Islām, the house is Paradise and you Muhammad are the Messenger. Whosoever responds to your call enters Islām. And whosoever enters Islām enters Paradise. And whosoever enters Paradise eats from it.”<sup>[11]</sup>

Ibn Jarīr recorded this Ḥadīth.

It was also reported that Abu Ad-Dardā’ said that Allāh’s Messenger ﷺ said:

مَا مِنْ يَوْمٍ طَلَقَتْ فِي السَّمَاءِ إِلَّا وَبِجَنِيْهَا مَلَكَانِ بُنَادِيَّانِ يَسْمَعُهُ خَلْقُ اللَّهِ كُلُّهُمْ إِلَّا الْقَلَّيْنِ: يَا أَيُّهَا النَّاسُ! حَلَّوْا إِلَى رَبِّكُمْ، إِنَّ مَا قَلَّ وَكَفَى خَيْرٌ مِّمَّا كَثُرَ وَأَنَّهُ

“Two angels descend every day in which the sun rises and say that which all Allāh’s creatures would hear except Jinn and humans: ‘O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.’” And He sent this down in the Qur’ān when He said:

<sup>[11]</sup> At-Tabari 15:61.

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﴿لِلَّذِينَ أَحْسَنُوا الْخَيْرَ وَزِيَادَةً وَلَا يَرْهَقُ وُجُوهُهُمْ فَتَرَ وَلَا ذَلَّةٌ أُولَئِكَ أَعْصَبُ الْجَنَّةَ هُمْ فِيهَا خَالِدُونَ ﴾ وَالَّذِينَ كَسَبُوا الْسَّيِّئَاتِ جَرَاهُ سَيِّئَاتِهِمْ بِمِثْلِهَا وَتَرْهِقُهُمْ دُلَّهُ مَا لَهُمْ بِنَ أَلَّهُمْ عَاصِمُ كَانُوا أَغْشَيْتَ وُجُوهَهُمْ فَطَعَامُنَ الْيَلِ مُظْلِمًا أُولَئِكَ أَعْصَبُ النَّارَهُمْ فِيهَا خَالِدُونَ ﴾ وَيَوْمَ تَخْشَرُهُمْ جَمِيعَهُمْ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَا كَانُوكُمْ أَشْدَدُ وَسْرًا كَوْنُوكُمْ فَرِيزَتْهُمْ بِيَنْهُمْ وَقَالَ شَرَّاكُوْهُمْ مَا كَنْتُمْ إِنَّا نَعْبُدُنَ فَكَفَنَ بِاللَّهِ شَهِيدًا بِإِيمَانِنَا وَبِنِيَّتِنَا إِنْ كَعَنْ عِيَادَتِكُمْ لَفَنْهَلَكَ هُنَالِكَ بَلُوا كُلَّ نَقْسٍ مَا أَسْلَفَتْ وَرَدُوا إِلَى اللَّهِ مَوْلَانَهُمْ الْحَقِّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَنَّ يَمْلِكُ الْسَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْأَيْتَ وَيُخْرِجُ الْمَيْتَ مِنَ الْأَيْتَ وَمَنْ يَدْبِرُ الْأَمْرَ فَسَيَقُولُنَ اللَّهُ فَقْلَ أَفَلَا لَنَقُولُنَ فَذَلِكَ كَمَرَ اللَّهِ بِكُوْكُلَ حَقَّتْ كَلْمَتَ رِيَكَ عَلَى الَّذِينَ فَسَقُوا أَهْلَهُمْ لَا يُؤْمِنُونَ ﴾

﴿وَلَهُ يَدْعُوا إِنْ دَارَ الْكَلْمَةُ﴾

﴿“Allâh calls to the Abode of Peace”.﴾

Ibn Abi Hâtîm and Ibn Jarîr recorded this.<sup>[11]</sup>

﴿لِلَّذِينَ أَحْسَنُوا الْخَيْرَ وَزِيَادَةً وَلَا يَرْهَقُ وُجُوهُهُمْ فَتَرَ وَلَا ذَلَّةٌ أُولَئِكَ أَعْصَبُ الْجَنَّةَ هُمْ فِيهَا خَالِدُونَ ﴾ أَعْصَبُ الْجَنَّةَ هُمْ فِيهَا خَالِدُونَ ﴾

¶ 26. For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. ´

### The Reward of the Good-Doers

Allâh states that those who do good in this world – by having faith and performing righteous deeds – will be rewarded with a good reward in the Hereafter. Allâh said:

﴿مَنْ جَرَاهُ الْأَخْيَرُ إِلَّا الْأَخْيَرُ﴾

¶ Is there any reward for good other than good? ¶ (55:60) Then Allâh said:

﴿وَزِيَادَةً﴾

¶ and even more. ´

the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that. This reward

<sup>[11]</sup> At-Tabâri 15:60, and Ahmad 5:197.

includes what Allāh will give them in Paradise, such as the palaces, *Al-Hūr* (virgins of Paradise), and His pleasure upon them. He will give them what He has hidden for them of the delight of the eye. He will grant them on top of all of that and even better, the honor of looking at His Noble Face. This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allāh and His mercy.

The explanation that this refers to looking at Allāh's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yamān, 'Abdullāh bin 'Abbās, Sa'īd bin Al-Musayyib, 'Abdur-Rahmān bin Abu Laylā, 'Abdur-Rahmān bin Sābit, Mujāhid, Ikrimah, 'Āmir bin Sā'ad, 'Atā', Ad-Dahhāk, Al-Hasan, Qatādah, As-Suddi, Muḥammad bin Ishāq, and others from the earlier and later scholars.<sup>[11]</sup> There are many *Hadīths* that contain the same interpretation. Among these *Hadīths* is what Imām Aḥmad recorded from Ṣuhayb that Allāh's Messenger ﷺ recited this Āyah,

﴿لِلَّذِينَ أَنْهَىُوا لِلشَّقْ وَزَبَادَةً﴾

«For those who have done good is the best and even more.»

And then he said:

إِذَا دَخَلَ أَهْلُ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ تَأْذِي مُنَادِيَ: يَا أَهْلَ الْجَنَّةَ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَ كُمُّهُ فَقُولُونَ: رَبَّنَا مُؤْمِنٌ أَلَمْ يَنْتَلِ مَوَازِيْتَنَا؟ أَلَمْ يَتَسْعِنْ رُجُوهُنَا وَيُنْدِخْلَنَا الْجَنَّةَ وَيُبَرِّجْنَا مِنَ النَّارِ؟ - قَالَ - فَيَكْتُفِي لَهُمُ الْجِبَابُ، فَيَنْظُرُونَ إِلَيْهِ، فَوَاثِبُوْ مَا أَغْطَاطَمُ اللَّهُ شَيْئًا أَحْبَبَ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقْرَأُ لِأَغْيِبِهِمْ.»

«When the people of Paradise enter Paradise, a caller will say: 'O people of Paradise, Allāh has promised you something that He wishes to fulfill.' They will reply: 'What is it? Has He not made our Scale heavy? Has He not made our faces white and delivered us from Fire?' Allāh will then remove the veil and they will see Him. By Allāh, they have not been given anything dearer to them and more delightful than looking at Him.»

<sup>[11]</sup> At-Tabari 15:63-68.

Muslim and a group of Imâms also related this *Hadîth*.<sup>(1)</sup>  
Allâh then said:

﴿وَلَا يَرْقَنُ وَجْهُهُمْ فَتَرَ﴾

«Neither darkness nor dust shall cover their faces...»

meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

﴿إِنَّمَا زَرْدَةً لِّلَّادِينِ﴾

«nor any humiliating disgrace» meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored. For as Allâh has said:

﴿وَقَاتَلُوكُمُ اللَّهُ أَكْبَرُ إِنَّمَا زَرْدَةُ الْكُفَّارِ وَمُنْكَرُهُمْ﴾

«So Allâh saved them from the evil of that Day, and gave them Nadrah (brightness) and joy.» [76:11]

meaning, light in their faces and delight in their hearts. May Allâh make us among those by His grace and mercy.

﴿وَالَّذِينَ كَسَبُوا الْجُنُونَ جُزَاءُ مَا كَسَبُوا وَلَا يُغْنِيهُمْ دُلَّهٌ نَّا لَمَّا قَنَّ اللَّهُ مِنْ عَاصِمٍ كَانُوا  
أَغْيَبَتْ وَجْهُهُمْ فَطَمَّا مِنْ أَلَيْلٍ مُّظْلِمٍ أُولَئِكَ أَنْتَرَ مُمْ فِيَخْلَدُونَ﴾

«27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.»

### The Reward of the Wicked Criminals

After Allâh told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones. He told us about His justice with them. He will reward them with

<sup>(1)</sup> Ahmad 4:333, Muslim 1:163, *Tuhfat Al-Ahwadhi* 8:522, An-Nasâ'î in *Al-Kubrâ* 6:361, and Ibn Mâjah 1:67.

similar evil, without any increase

﴿وَرَبَّنَتْهُمْ﴾

«and will cover them» meaning that their faces will be covered and overtaken by humiliation because of their sins and their fear from these sins. Similarly Allāh said:

﴿وَرَبَّنَهُمْ يَعْصُمُونَ عَلَيْهَا خَشِبَةَ بَنِ الْذَّلِيلِ﴾

«And you will see them brought forward to it, (Hell) made humble by disgrace.» [42:45] He also said:

﴿وَلَا تَعْجِزَكَ اللَّهُ عَنْهَا بَعْدَ أَنْظَلَ الظَّالِمُونَ إِنَّا بُوَحْرُمُ لِيَوْمِ تَشَفَّسُ فِيهِ الْأَبْصَرُ ﴿١٧﴾ مُهْلِكَةٌ مُّهْلِكَةٌ رُّؤْيَا مُّهْلِكَةٌ﴾

«Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky).» [14:42 - 43]

Allāh then said:

﴿فَنَّا لَمْ يَنْأِيْنَ أَنَّهُ مِنْ عَاصِمَةِ﴾

«No defender will they have from Allāh.»

meaning, there will be no protectors to prevent them from punishment as Allāh said:

﴿بَقُولُ الْأَنْكَنْ بِهِمْ أَنَّ التَّرْكَ ﴿٢٩﴾ إِنَّ لَرِبِّكَ بِهِمْ التَّسْتَرُ﴾

«On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day.» [75:10-12]

Allāh's statement:

﴿كَانَتْ أَغْنِيَّتْ وَجْهَهُمْ﴾

«Their faces will be covered as it were...»

means that their faces will be dark in the Hereafter. This is similar to His statement:

﴿يَوْمَ تَبَيَّضُ وُجُوهُهُ وَسُوْدَهُ وَبُجُورُهُ فَإِنَّ الَّذِينَ أَسْوَدُتْ وُجُوهُهُمْ أَكْفَرُهُمْ بَدَأْنِيْكُمْ قَدْرُوا الْمَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾ وَإِنَّ الَّذِينَ أَبْيَسْتَ وُجُوهُهُمْ فَيَنْ زَمَّةَ الْفَرَّ هُمْ فِيهَا خَلِيلُوْنَ ﴿٣١﴾﴾

﴿On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith." And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.﴾[3:106-107]

He also said:

﴿وَجْهٌ يُوَسِّعُ شَرِيكَةً مُنَاهِكَةً لَّهٗ وَجْهٌ يُوَهِّدُ عَيْنَيْهِ غَيْرَهُ﴾

﴿Some faces that Day will be bright, laughing, rejoicing at good news (of Paradise). And other faces that Day will be dust-stained.﴾[80:38-40]

﴿وَيَوْمَ تُخْشِرُهُمْ جَيِّعاً فَمَمْ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَا كَانُوكُمْ أَشْرَكُوهُ وَشَرِيكَةً وَكُلُّ فِرْتَنَا بِيَتْهُمْ وَقَالَ شَرِيكُهُمْ  
مَا كُنْنَا إِنَّا تَشْبِهُونَ﴾ ﴿لَكُنْ يَالَّهُ شَهِيدًا بِيَتْهُمْ وَبِيَتْهُمْ إِنْ كُلُّ أَنْ عَيَادَتِكُمْ لَفَنْدِيلَكَ  
هُنَالِكَ بَلَوْ كُلُّ نَفْسٍ مَا أَشْلَفَتْ وَرَدُوا إِلَى اللَّهِ مَوْلَانَهُمُ الْحَقُّ وَمَثْلُ عَنْهُمْ مَا كَانُوا  
بِهِنْدِيلَكَ﴾

﴿28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them, and their partners shall say: "It was not us that you used to worship."﴾

﴿29. "So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us."﴾

﴿30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful Mawlā (Lord), and their invented false deities will vanish from them.﴾

### The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allāh said:

﴿وَيَوْمَ تُخْشِرُهُمْ﴾

﴿And the Day whereon We shall gather them﴾

Allāh will gather together all the creatures of earth, human

and Jinn, righteous and rebellious. He said in another Āyah:

﴿وَسَعْيَتْهُمْ فَلَمْ تَفْلِذْ مِنْهُمْ أَحَدٌ﴾

«and We shall gather them all together so as to leave not one of them behind.» [18:47]

﴿فَمَنْ نَقُولُ لِلَّذِينَ أَشْرَكُوا سَكَانَكُمْ أَشَدُ زُلْمًا وَّجْهًا﴾

«then We shall say to those who did associate partners: "Stop at your place! You and your partners."»

He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers. Similarly, Allāh said:

﴿وَأَنْتُرُوا الْيَوْمَ أَبْيَا النَّجَرِيْمَ﴾

«(It will be said): "And O you the criminals! Get you apart this Day (from the believers).» [36:59]

Allāh also said:

﴿وَوَيْمَ نَقُومُ النَّاسَةُ بِوَيْمَ يَنْقُرُونَ﴾

«And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers).» [30:14]

In the same Sūrah, [Ar-Rūm], Allāh said:

﴿وَوَيْمَ يَصَدَّعُونَ﴾

«On that Day men shall be divided.» [30:43] means, they shall be divided in two.

This is what will take place when Allāh Almighty will come for Final Judgement. The believers intercede to Allāh so the Final Judgement may come and they get rid of that state. The Prophet ﷺ said,

«نَحْنُ يَوْمَ الْقِيَامَةِ عَلَىٰ كُوْمٍ فَوْقَ النَّاسِ»

«On the Day of Resurrection, we will be in a visible place above the [other] people.»<sup>(1)</sup>

Allāh tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

<sup>(1)</sup> Ahmad 3:346.

﴿فَمَنْكِلُكُمْ أَشَدُ وَمُشْرِكُوكُمْ فَرِيقُنَا بِيَنْبَغِي﴾

«Stop at your place! You and your partners.» Then We shall separate them,»

and that they would deny their worship and claim their innocence from them. Similarly, Allāh said:

﴿كَلَّا سَيَكْفُرُونَ بِيَمَادِهِمْ﴾

«Nay, but they will deny their worship of them.»[19:82],

﴿إِذَا تَبَرَّأُوا لِذِينَ أَتَيْعُوا مِنَ الظِّنَّةِ أَتَبْعَثُوا﴾

«When those who were followed declare themselves innocent of those who followed (them).»[2:166], and;

﴿وَنَنْ أَصْلُ مِنْ يَنْجُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِعُ لَهُ إِنَّ بَوْرَ الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَنِيَلُونَ ۝ وَإِذَا حُسِرَ النَّاسُ كَانُوا لَمَّا أُنْهَى﴾

«And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies»[46:5-6].

This refers to the partners responding to those who worshipped them,

Then Allāh said:

﴿لَكُنْ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ﴾

«So sufficient is Allāh as a witness between us and you.»

They say that we did not know or think that you were worshipping us. Allāh is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us.

Allāh said:

﴿هُنَالِكَ تَبْلُو كُلُّ قَوْنٍ مَا أَنْلَيْتُ﴾

«There! Every person will know (exactly) what he had earned before»

This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth,

both good and evil. Similarly, Allāh said:

﴿وَيَوْمَ يُنَبَّئُ النَّاسَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿The Day when all the secrets will be examined.﴾ [86:9],

﴿إِنَّهُمْ يَوْمَ يُنَبَّئُونَ بِمَا فَعَلُوا وَلَا يَرَوْنَ﴾

﴿On that Day man will be informed of what he sent forward (of deeds), and what he left behind.﴾ [75:13], and

﴿وَتَغْشِي لَهُ يَوْمَ الْقِيَمَةَ كِتَابًا يَلْقَهُ مَشْرُورًا أَفَرَأَيْتَكُمْ كُنْتُمْ يَنْقِسِيكُمْ الْيَوْمَ عَلَيْكُمْ حِسَابٌ﴾

﴿...and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."﴾ [17:13-14]

Then Allāh said,

﴿وَرَدُّوا إِلَى أَنفُسِهِمُ الْعَيْنِ﴾

﴿and they will be brought back to Allāh, their rightful Mawlā.﴾

All affairs and matters will be brought back to Allāh, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

﴿وَرَدَّلَ عَنْهُمْ﴾

﴿and will vanish from them﴾ meaning what the idolators worshipped,

﴿هَذَا كُلُّا يَقْنُوتُكُمْ﴾

﴿what they invented﴾ what they worshipped besides Allāh that they invented.

﴿فَلَمْ يَرَدُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَنْ يَتَلَقَّ الْكَعْنَعَ وَالْأَبْكَرَ وَمِنْ يُنْجِي الْحَقَّ مِنَ الظُّلُمَاتِ  
وَتَغْشِي النَّيْتَ مِنَ الْحَقِّ وَمِنْ يُبَرِّ الْأَرْضَ فَسِيرُولَهُ اللَّهُ قُلْ أَفَلَا يَتَنَزَّلُنَّ ﴿٢٧﴾ فَلَمَّا كَانَ اللَّهُ رَبُّكُمْ  
لَمَّا تَنَادَأْتُمْ بِهِدَى الْحَقِّ إِلَّا أَسْلَلَلَمَّا قَاتَ شَرْمُوتُكُمْ ﴿٢٨﴾ كَذَلِكَ حَقَّتْ كَلْمَتُ رَبِّكَ عَلَى الَّذِينَ  
مَسْوَأْتُمْ لَا يَنْوِي مُشَوْنَ﴾

﴿31. Say : "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And

*who disposes of the affairs?" They will say: "Allâh." Say: "Will you not then be afraid (of Allâh's punishment)?"*»

﴿32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?﴾

﴿33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh), that they will not believe.﴾

### The Idolators recognize Allâh's **Tawhîd** in Lordship and the Evidence is established against Them through this Recognition.

Allâh argues that the idolators' recognition of Allâh's Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allâh said:

﴿فَلَمْ يَرَوْكُمْ يَنْعِمُونَ السَّمَاءُ وَالْأَرْضُ﴾

﴿Say: "Who provides for you from the sky and the earth?"﴾ meaning, who is He Who sends down water from the sky and splits the earth with His power and will and allows things to grow from it,

﴿أَوْ لَهُ مَعَ أَنْشَأَ﴾

﴿Is there a god, besides Allâh?﴾ [27:62]

[Who provides;]

﴿جَنَانٌ وَبَسْطَى وَقَبَّا وَرَزَقَنَا وَنَعْلَانٌ وَسَلَانٌ عَلَيْنَا وَنَحْنُمُهُمْ دَائِرٌ﴾

﴿Grains. And grapes and clover plants. And olives and date palms. And gardens dense with many trees. And fruits and herbage.﴾ [80:27-31]

﴿فَسَيَقْرَأُنَّ اللَّهَ﴾

﴿They will say: "Allâh."﴾

﴿وَأَنْتَ مَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَنْتَ كَيْفَيْهُ﴾

﴿"Who is he that can provide for you if He should withhold His provision?"﴾ [67:21]

Allâh's statement,

﴿أَنَّ يَمْلِكُ الْسَّمْعَ وَالْأَبْصَرَ﴾

﴿Or who owns hearing and sight?﴾

means that Allāh is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them. Similarly, Allāh said:

﴿فَقُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ الْأَنْسَعَ وَالْأَبْصَرَ﴾

﴿Say it is He Who has created you, and endowed you with hearing and seeing.﴾ [67:23]

Allāh also said:

﴿فَقُلْ أَرِنِّنِي إِنْ أَنْهَا اللَّهُ سَمِعْتُكُمْ وَأَبْصَرْتُكُمْ﴾

﴿Say: "Tell me, if Allāh took away your hearing and your sight.﴾ [6:46]

Then Allāh said:

﴿وَمَنْ يُخْرِجُ الْحَقَّ مِنَ الْمَيْتَ وَيُنْجِي الْمَيْتَ مِنَ النَّيْتِ﴾

﴿And who brings out the living from the dead and brings out the dead from the living?﴾

by His great power and grace.

﴿وَمَنْ يَعْلَمُ الْأَزْمَانَ﴾

﴿And who disposes of the affairs?﴾

In Whose Hand is the dominion of everything? Who protects all, while against Whom there is no protector? Who is the One who judges with none reversing His judgement? Who is the One that is not questioned about what He does while they will be questioned?

﴿بَلْ يَنْتَلِمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ بَوْبِهِ هُوَ فِي نَارٍ﴾

﴿Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair!﴾ [55:29]

The upper and lower kingdoms and what is in them both, including the angels, humans, and Jinn are in desperate need of Him. They are His servants and are under His control.

﴿فَسَبِّلُوْنَ اللَّهَ﴾

﴿They will say: "Allāh."﴾ they say this knowingly and they

admit it.

﴿فَلَمْ يَأْتُكُمْ مِنْ أَنْذِرْتُمْ﴾

﴿Say: 'Will you not then be afraid (of Allāh's punishment)?'﴾ meaning, don't you fear Him when you worship others because of your ignorance and false opinions? Allāh then said:

﴿إِنَّ رَبَّكَ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Such is Allāh, your Lord in truth.﴾

This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

﴿فَمَاذَا يَمْدُدُ الْعَيْنَ إِلَّا الشَّكَلَ﴾

﴿So after the truth, what else can there be, save error?﴾ any one worshipped other than Him is false, for there is no God but Allāh, He Has no partners.

﴿فَأَنَّ شَرُورَكُمْ﴾

﴿How then are you turned away?﴾

How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything? Allāh then said:

﴿كَذَلِكَ حَقَّتْ كُلُّ مِنْكُمْ رِبْكُمْ عَلَى الظَّرِينَ فَسَوْمَا﴾

﴿Thus is the Word of your Lord justified against those who rebel,﴾ These idolators disbelieved and continued to practice their *Shirk*, and worship others beside Allāh. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their *Shirk*, Allāh's Word proved true and was justified that they would be miserable inhabitants of the Fire. Allāh said:

﴿فَأَنْذِرُوا بَلَى وَلَكُنْ حَقَّتْ كُلُّ مِنَ الْمُنَذَّرِينَ﴾

﴿They will say: "Yes," but the Word of torment has been justified against the disbelievers!﴾ [39:71]

فَلْ هَلْ مِنْ شَرٍ كَيْكُوْمَنْ بِدَرَالْخَلَقْ ثُمَّ تَعِيدَهُ، قُلْ اللَّهُ يَسْبِدَفَا  
الْخَلَقْ ثُمَّ تَعِيدَهُ فَإِنَّ تَوْفِكُونَ ۝ قُلْ هَلْ مِنْ شَرٍ كَيْكُوْمَنْ بِهِيدَى  
إِلَى الْحَقِّ قُلْ اللَّهُ يَهِيدَى لِلْحَقِّ أَعْمَنْ بِهِيدَى إِلَى الْحَقِّ أَحَقَّ أَنْ  
يَتَبَعَّ أَنْ لَأَيْهِدَى إِلَّا أَنْ بِهِيدَى فَالْكُوكِيْتْ تَحْكُمُونَ ۝  
وَمَا يَتَبَعَّ أَكْرَهُرُ إِلَّا طَنَانَ الْقَلْنَ لَا يُقْنَى مِنَ الْمَعْشِيَانَ اللَّهُ  
عَلِيْمُ بِمَا يَعْلَمُونَ ۝ وَمَا كَانَ هَذَا الْفَرَّاءُ أَنْ يُقْرَئَ مِنْ دُورَ  
اللَّهِ وَلِكُنْ تَصْدِيقَ الدُّرْيَ بَنْ يَدِهِ وَتَقْسِيلَ الْكَشِيشَ لَأَرْبَابِ  
فِيهِ مِنْ رَبِّ الْعَالَمِينَ ۝ أَمْ بَقُولُونَ رَافِرَنَهُ قُلْ فَأَنْرِ أَسْوَرَةَ  
مَشِيلَهُ وَأَدْعُوا مِنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَدِيقَنَ ۝  
بَلْ كَذَّبُوا مِنَ الزُّجْجِطُو أَعْلَمُهُ وَلَمَّا يَأْتُهُمْ تَأْوِيلَهُ كَذَّلِكَ كَذَّبَ  
الَّذِينَ مِنْ قِيلَهُمْ فَأَنْظَرَ كَيْفَ كَاتَ عَنْقَبَةَ الظَّالِمِينَ ۝  
وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبِّكَ أَغْلَمُ  
يَا الْمُفْسِدِينَ ۝ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ  
أَتَشْرِبُونَ مَمَا أَعْمَلُ وَأَنَا بِرِعَيْهِ مِمَّا تَعْمَلُونَ ۝ وَمِنْهُمْ مَنْ  
يَسْتَمِعُونَ إِلَيْكَ أَفَإِنَّ تَشْيِعَ الصَّمَ وَلَوْ كَافُوا لَا يَعْقِلُونَ ۝

**﴿فَلَمْ يَرْجِعُ مِنْ شَرِكَاتِهِ كُلُّهُ مَنْ يَدْعُوا  
الْمُلْكَاقِ فَمَنْ يُشَدِّدُ عَلَى اللَّهِ بِسَبَدِهِ  
الْمُلْكَاقِ فَمَنْ يُشَدِّدُ فَإِنَّمَا تُؤْتَكُونَ﴾** ﴿٢١﴾

¶34. Say: "Is there of your partners one that originates the creation and then repeats it?" Say: "Allah originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

¶35. Say: "Is there of your partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"»

¶36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Aware of what they do.»

This invalidates and falsifies their claims for committing *Shirk* with Allāh and worshipping different idols and rivals.

﴿فَلَمْ يَرَوْهُ إِنَّمَا يَرَوْهُ أَعْيُنُهُمْ فَمَا يَرَوْهُمْ<sup>١٠٣</sup>﴾

**¶**Say: "Is there of your partners one that originates the creation

*and then repeats it?"* ﴿

meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them? Who can place the planets and the stars in their positions? Who can then repeat the process of the creation?

﴿ قُلَّا اللَّهُمَّ

﴿ Say : "Allâh"﴾ It is He Who does this. He does it by Himself, alone without partners.

﴿ فَأَنَّى تُنَزَّلُونَ﴾

﴿ "Then how are you deluded away (from the truth)?"﴾

How is it that you are so misled from the right path to falsehood?

﴿ قُلْ مَنْ شَرِيكٌ لِّلَّهِ إِنْ يَعْلَمُ إِلَّا هُوَ يَهْدِي لِّلْحَقِّ﴾

﴿ Say : "Is there of your partners one that guides to the truth?"

Say : "It is Allâh who guides to the truth..".﴾

You know that your deities are incapable of guiding those who are astray. It is Allâh alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allâh, none has the right to be worshipped but He.

﴿ أَنَّمَنْ يَهْدِي إِلَى الْحَقِّ أَنْ يَتَبَعَ أَنَّ لَا يَهْدِي إِلَّا أَنْ يَهْدِي

﴿ Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided?﴾

Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness? Allâh said that Ibrâhîm said:

﴿ بَتَّأْتِ لِمَ تَسْمِدُ مَا لَا يَسْمَعُ وَلَا يَبْصِرُ وَلَا يَقْنِي عَنْكَ شَيْئًا﴾

﴿ O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?﴾ [19:42]

And said to his people

﴿ أَتَبْدِلُ مَا تَحْشُونَ ﴿٤٢﴾ وَاللَّهُ خَلَقَكُمْ وَمَا كَسَبْتُمْ ﴿٤٣﴾

﴿Worship you that which you (yourselves) carve? While Allāh has created you and what you make!﴾ [37: 95-96]

Also, there are many Ayāt in this regard. Allāh then said:

﴿فَتَأْكُلُ كُلَّ كِتَابٍ غَيْرَكُوْنُوكُمْ﴾

﴿Then, what is the matter with you? How judge you?﴾

What is the matter with you? What has happened to your mind? How did you make Allāh's creatures equal to Him? What kind of judgement did you make to turn away from Allāh and worship this or that? Why did you not worship the Lord – Glorified be He, the True King, the Judge and the One Who guides to the truth? Why didn't you call upon Him alone and turn towards Him? Allāh then explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth. At the end of this Āyah. He said,

﴿إِنَّ اللَّهَ عَلَيْهِ بِمَا يَعْمَلُونَ﴾

﴿Allāh is All-Aware of what they do.﴾

This is both a threat and a promise of severe punishment. Allāh said that He would reward them for their actions with a complete reward.

﴿وَرَبُّكَ أَكَانَ هَذَا الْقُرْآنُ أَنْ يَقْرَئَ مِنْ دُورٍ أَنْتَ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْكَ وَتَفْسِيلُ الْكِتَابِ لَا رَبَّ فِي مِنْ زَيْنَ الْمُتَلَبِّينَ ﴿٣٧﴾ أَمْ يَقُولُونَ اغْرَيْنَا قَالُوا يُشَوِّرُنَا يُشَوِّرُنَا وَادْعُوا مِنْ أَنْتَنَاهُ مِنْ دُورِنَا إِنَّ كُلَّمَا كُلُّكُمْ مَدِينَةٌ ﴿٣٨﴾ قَالُوا كَذَّبُوا يَمَّا لَزَمْتُمْ يُعْلَمُوْهُ وَلَمَّا يَأْتِيْنَهُمْ كَذَّبُ الَّذِينَ مِنْ قَبْلِهِمْ تَأْثِيرُ كُلَّكُمْ كَاتِبُهُنَّ الظَّالِمِينَ ﴿٣٩﴾ فَقُنْتُمْ مَنْ يُؤْمِنُ بِهِ وَمَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَغْنَمَ بِالْمُتَلَبِّينَ ﴿٤٠﴾﴾

﴿37. And this Qur'ān is not such as could ever be produced by other than Allāh but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.﴾

﴿38. Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴾

﴿39. Nay, they have belied the knowledge whereof they could

*not comprehend and what has not yet been fulfilled. Thus those before them did belie. Then see what was the end of the wrongdoers!»*

*﴿40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.﴾*

### **The Qur'an is the True, Inimitable Word of Allâh and It is a Miracle**

The Qur'an has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'an, nor ten Sûrahs or even one Sûrah like it. The eloquence, clarity, precision and grace of the Qur'an cannot be but from Allâh. The great and abundant principles and meanings within the Qur'an – which are of great benefit in this world and for the Hereafter – cannot be but from Allâh. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allâh said:

﴿وَمَا كَانَ هَذَا الْفُرْقَانُ أَن يُفْتَنَّ بِنْ دُونِ اللَّهِ﴾

*«And this Qur'an is not such as could ever be produced by other than Allâh»*

meaning, a book like this cannot be but from Allâh. This is not similar to the speech uttered by humans.

﴿وَلَكُنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ﴾

*«but it is a confirmation of (the revelation) which was before it,»*

Such as previous revelations and Books. The Qur'an confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books. Then Allâh said,

﴿وَتَقْسِيمُ الْكِتَابِ لَا رَبَّ بِهِ مِنْ زَيْنَ الْأَنْبِيَاءِ﴾

*«and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.»*

That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation, the Qur'an leaves no doubt that it

is from Allāh, the Lord of all that exists. Allāh says,

﴿أَنَّمْ يَقُولُونَ أَنَّهُنَّا نَصْرَانِيُّونَ قُلْ فَلَا يَنْبُوْزُنَّنِيُّونَ وَادْعُوا مَنْ أَسْتَطْعَنَّنَّهُ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ مُّكْفِرِينَ﴾

مُكْفِرِينَ ﴿١٧﴾

﴿Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴾

If you argue, claim and doubt whether this is from Allāh then you uttered a lie and blasphemy, and you say it is from Muḥammad – Muḥammad ﷺ, however is a man like you, and since he came as you claim with this Qur'ān – then you produce a Sūrah like one of its Sūrahs. Produce something of the same nature and seek help and support with all the power you have from humans and Jinns.

This is the third stage, Allāh challenged them and called them to produce a counterpart of the Qur'ān if they were truthful in their claim that it was simply from Muḥammad ﷺ. Allāh even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so. Allāh said:

﴿فَلَئِنْ لَّمْ يَجْعَلْهُمْ الْإِنْسَانُ وَالْجِنْنُ عَنْ أَنْ يَأْتُوْزُ بِيُنْشِلْ هَذَا الْقُرْآنَ لَا يَأْتُوْزُ بِيُنْشِلْهُ وَلَئِنْ كَانَ

بِعُضِهِمْ لِيُقْرِنُ ظَاهِرِكَ﴾

﴿Say: "If the mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."﴾ [17:88]

Then He reduced the number for them to ten Sūrahs similar to it, in the beginning of Sūrah Hūd, Allāh said:

﴿أَنَّمْ يَقُولُونَ أَنَّهُنَّا نَصْرَانِيُّونَ قُلْ فَلَا يَنْبُوْزُنَّنِيُّونَ مُغَرَّبَتُ وَادْعُوا مَنْ أَسْتَطْعَنَّهُ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ مُّكْفِرِينَ﴾

مُكْفِرِينَ ﴿١٨﴾

﴿Or they say, "He forged it." Say: "Bring you then ten forged Sūrah like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!"﴾ [11:13]

In this Sūrah He went even further to challenge them to produce only one Sūrah like unto the Qur'ān. So He said:

﴿أَنَّمْ يَقُولُونَ أَنَّهُنَّا نَصْرَانِيُّونَ قُلْ فَلَا يَنْبُوْزُنَّنِيُّونَ وَادْعُوا مَنْ أَسْتَطْعَنَّهُ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ مُّكْفِرِينَ﴾

﴿Or do they say: "He has forged it?" Say: "Bring then a Sûrah like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!"﴾ [10:38]

He also challenged them in Sûrat Al-Baqarah, a Madinite Sûrah, to produce one Sûrah similar to it. He stated in that Sûrah that they would never be capable of doing so, saying:

﴿فَإِنْ لَمْ تَفْعَلُوا رَبَّنَ شَفَعْلُوا فَأَتَمُوا أَنَّارَ﴾

﴿But if you do it not, and you can never do it, then fear the Fire (Hell).﴾ [2:24]

It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including *Al-Mu'allaqât* – the oldest complete collection of the most eloquent ancient Arabic poems – was considered to be the best in the literary arts. However Allâh sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur'ân and its best in adhering to it.

The same thing happened to the magicians during Fir'awn's time. They were knowledgeable of the arts of sorcery, however, when Mûsâ performed his miracles, they knew that it must have come through someone that was supported and guided by Allâh. They knew that no human could perform such acts without the permission of Allâh. Similarly, 'Isâ was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allâh's leave. What 'Isâ was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allâh's servant and His Messenger. Similarly, in the *Şâfiîh*, Allâh's Messenger ﷺ said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا وَنَذَرَ أُنْقَى مِنَ الْأَيَّاتِ مَا آتَنَا عَلَى بِثْلِهِ النَّشَرُ، وَإِنَّا  
كَانَ الَّذِي أُورِتَنَا وَخَبَأَ أَوْحَادَهُ إِلَيَّ فَأَزْجُرُ أَنَّ أَكْثَرَهُمْ تَابِعُونَ»

«There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is

revelation that Allāh revealed, so I hope that I will have the most followers among them.<sup>[1]</sup>

Allāh then said:

﴿إِنَّ كُلَّمَا يَسَا لَهُ بُحْطَرًا يَعْلَمُهُ وَلَئِنْ يَأْتِهِمْ تَأْوِيلَهُ﴾

﴿Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled.﴾

They did not believe in the Qur'ān and they have not yet grasped it or comprehended it.

﴿وَلَئِنْ يَأْتِهِمْ تَأْوِيلَهُ﴾

﴿And what has not yet been fulfilled.﴾

They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

﴿كَذَّلِكَ كَذَّبُ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿Those before them did belie.﴾ meaning, the past nations,

﴿فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ﴾

﴿Then see what was the end of the wrongdoers!﴾

Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you. Allāh's statement,

﴿وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمَنْ لَا يُؤْمِنُ بِهِ﴾

﴿And of them there are some who believe therein;﴾

means that among those you were sent to, O Muhammad, are people who will believe in this Qur'ān, follow you and benefit from what has been sent to you.

﴿وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ﴾

﴿And of them there are some who believe not therein,﴾

but dies as a disbeliever and will be resurrected as such.

﴿وَرَبِّكَ أَعْلَمُ بِالْمُفْسِدِينَ﴾

﴿And your Lord is All-Aware of the mischief makers.﴾

[1] Fath Al-Bārī 8:619.

الْمُنْذِرُ  
٢١٤  
سَيِّدُ الْجَاهِلِينَ

وَمِنْهُمْ مَنْ يُتَظَرِّفُ إِلَيْكَ أَفَأَنْتَ تَهْدِي النَّاسَ وَلَوْ كَانُوا لَا يَتَبَصَّرُونَ ﴿٤١﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَ النَّاسُ أَنفُسُهُمْ يُظْلِمُونَ ﴿٤٢﴾ وَوِمْ يَعْلَمُ هُنَّ مَنْ كَانُوا يَرْبَطُونَ إِلَّا سَاعَةً مِنَ الْهَارِ يَتَمَارِضُونَ بِهِنْمٍ فَدَحْسِرَ الَّذِينَ كَذَّبُوا يَقْلُو اللَّهُ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٣﴾ وَلَمَّا فَرَأَيْتَكَ بَعْضَ الَّذِي نَهَدَمُ أَنْتُو فَنَكَ فَإِنَّا نَرْجُعُهُمْ ثُمَّ إِنَّ اللَّهَ شَوِيدٌ عَلَى مَا يَفْعَلُونَ ﴿٤٤﴾ وَلَمَّا كُلَّ أَنْتُو رَسُولٌ فَإِذَا جَاءَكَ رَسُولُهُمْ قُسْيَى بَيْنَهُمْ بِالْقُسْطِ وَهُمْ لَا يَظْلِمُونَ ﴿٤٥﴾ وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٦﴾ قُلْ لَا أَنْتُكَ لِنَفْسِي ضَرًّا وَلَا نَقْعَدُ إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَهُمْ فَلَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَقْبِلُونَ ﴿٤٧﴾ قُلْ أَرَأَيْتَ إِنَّ أَنْتُمْ عَذَابُهُ، بَيْنَ أَوْتَهَا أَمَّا مَا دَيْسْتَعِلُ مِنْهُ الْمُشْرِكُونَ ﴿٤٨﴾ أَنَّهُ إِذَا مَا وَقَعَ أَمْسِنْ بِهِمَا الْتَّنَّ وَدَكْثُمْ بِهِ، نَسْتَعِلُونَ ﴿٤٩﴾ ثُمَّ قَيْلَ لِلَّذِينَ ظَلَمُوا ذُوقُ عَذَابَ الْخَلْدُ هَلْ بَخْزُونَ إِلَّا مَا كُنْتُمْ تَكْسِبُونَ ﴿٥٠﴾ وَسَيَنْتَهِيُوكَ أَحَقُّ هُوَ قَلْبُكَ وَرَقِّ إِنَّهُ الْحَقُّ وَمَا أَنْشَمْ بِمَعْجِزِكَ ﴿٥١﴾

He best knows those who deserve guidance, so He guides them, and those who deserve to go astray, He allows to go astray. Allāh is, however, the Just who is never unjust. He gives everyone what they deserve. All Glory is His, the Exalted. There is no God but He.

فَوَلَمْ كَذَّبُوكَ نَقْلَ لِي عَلَيْ وَلَكُمْ عَلَيْكُمْ أَنْتُ بِرَبِّكُونَ بِمَا أَعْلَمُ وَلَمَّا بَرِيَهُمْ مَمَّا نَعْمَلُونَ ﴿٥٢﴾ وَمِنْهُمْ مَنْ يَسْتَغْرِفُ إِلَيْكَ أَفَأَنْتَ تُشْعِيَ أَلْصَمَ وَلَوْ كَانُوا لَا يَمْقُولُونَ ﴿٥٣﴾ وَمِنْهُمْ مَنْ بَنْطَرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي تَهْدِي أَنْتَ هُنَّ أَنْتَ هُنَّ وَلَوْ كَانُوا لَا يَبْهُرُونَ ﴿٥٤﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يُظْلِمُونَ ﴿٥٥﴾

﴿41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾

﴿42. And among them are some who listen to you, but can you make the deaf to hear - even though they apprehend not?﴾

﴿43. And among them are some who look at you, but can you guide the blind - even though they see not?﴾

﴿44. Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.﴾

### The Command to be Free and Clear from the Idolators

Allāh said to His Prophet ﷺ: 'If these idolators belie you, then be clear from them and their deeds.'

﴿تَسْأَلُ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ﴾

﴿Say: "For me are my deeds and for you are your deeds!"﴾

Similarly, Allāh said:

﴿فَقُلْ يَا أَيُّهَا الظَّاهِرُونَ لَا أَعْبُدُ مَا تَبْدِيلُونَ﴾

﴿Say: "O you disbelievers! I worship not that which you worship."﴾ [109:1-2]

to the end of the Sūrah. Ibrāhīm Al-Khalil (the Friend) and his followers said to the idolators among their people:

﴿إِنَّا بِرَبِّكُمْ وَمِنَّا تَبَدَّلُونَ مِنْ دِرْجَةِ اللَّهِ﴾

﴿Verily, we are free from you and whatever you worship besides Allāh﴾ [60:4]

Allāh then said:

﴿وَمِنْهُمْ مَنْ يَسْمَعُونَ إِلَيْكُمْ﴾

﴿And among them are some who listen to you,﴾

They listen to your beautiful talk and to the Glorious Qur'ān. They listen to your truthful, eloquent and authentic Ḥadīths that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allāh wishes.

﴿وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكُمْ﴾

﴿And among them are some who look at you,﴾

They look at you and at what Allāh has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you with respect and dignity while disbelievers regard you with contempt.

﴿وَلِنَّا رَؤُوكُمْ إِنْ يَنْجُذُوكُمْ إِلَّا مُرْسَلًا﴾

﴿And when they see you, they treat you only in mockery.﴾[25:41]

Then Allāh announces that He is never unjust with anyone. He guides whomever He wills and opens the eyes of the blind, makes the deaf hear and removes neglect from the hearts. At the same time He lets others go astray, moving away from faith. He does all of that yet He is always Just, for He is the Ruler and has full authority over His kingdom. He does whatever He wills without any restrictions. No one can question Him as to what He does while he will question everyone else. He is Omniscient, All-Wise, and All-Just. So Allāh said:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفَسُهُمْ يَظْلِمُونَ﴾

«Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.»

In the Hadīth narrated by Abu Dharr, he states that the Prophet ﷺ related that His Lord, Exalted and High is He, said:

«بِأَيْمَانِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بِيَنْكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا»

«O My servant! I have prohibited oppression for Myself and made it prohibited for you, so do not oppress one another...»

Until He said at the end of the Hadīth:

«بِأَيْمَانِي! إِنَّمَا هِيَ أَغْنَانُكُمْ أَخْصِبُهَا لَكُمْ، ثُمَّ أُوْفِيَكُمْ إِلَيْهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَخْمِدْهُ اللَّهُ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسُهُ»

«O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allāh. And let him who finds other than that blame no one but himself.»<sup>[1]</sup> The complete version was recorded by Muslim.

«وَوَعْدُهُمْ كَانَ أَنْ لَا يَبْشُرُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ حَسِرَ الَّذِينَ كَثُرُوا يَلْقَوْنَ اللَّهَ وَمَا كَافُرُوا مُهَمَّتَبِينَ»

«45. And on the Day when He shall gather them together, (it will be) as if they had not stayed (in the life of this world and

<sup>[1]</sup> Muslim 4:1994.

graves) but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allāh and were not guided.»

### The Feeling of Brevity toward the Worldly Life at the Gathering on the Day of Resurrection

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allāh says:

﴿وَيَوْمَ يَعْشُرُهُنَّ﴾

«And on the Day when He shall gather (resurrect) them.»

Similarly Allāh said:

﴿كَانُوكُمْ يَوْمَ بِرْزَقَنَا مَا يُوعَدُوكُمْ لَنْ يَبْلُغُوا إِلَّا سَاعَةً مِنْ تَهْلِكَةٍ﴾

«On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day.» [46:35]

Allāh also said:

﴿كَانُوكُمْ يَوْمَ بِرْزَقَنَا لَنْ يَبْلُغُوا إِلَّا عَيْنَةً أَوْ حَسْنَةً﴾

«The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.» [79:46]

﴿يَوْمَ يَنْتَلِعُ فِي الضُّرُورِ وَيَخْتَرُ الْجَنِيرَةِ يَوْمَئِذٍ نَّفَرُوا يَخْتَلِفُونَ يَتَبَاهَوْنَ إِنْ لَيَسْتُمْ إِلَّا عَذَابًا شَدِيدًا نَّفَرُوا مِمَّا يَقُولُونَ إِذْ يَقُولُ أَنَّهُمْ طَيِّبَةٌ إِنْ لَيَسْتُمْ إِلَّا يَوْمًا حَسِيدًا﴾

«The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals, blue eyed. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"» [20:102-104] and,

﴿وَيَوْمَ تَقُومُ أَنَّاسٌ مُّقْسُطُ الْجَنِيرَوْنَ مَا لَيَسُوا عَيْنَ سَاعَةً﴾

«And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour.» [30:55]

These all are evidence of the brevity of the worldly life

compared to the Hereafter. Allâh said:

﴿فَنَّكَ كُمْ لَيَشَّتَ فِي الْأَرْضِ عَدَّ سِينَةً ۖ قَالَ رَبُّنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَشَّلَ الْمَالِيَّنَ ۖ فَنَّكَ إِنْ لَيَشَّتَ إِلَّا قَلِيلًا ۗ لَوْ أَنَّكُمْ كُنْتُمْ مُّلْمَوْنَ ۚ﴾

«He (Allâh) will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allâh) will say: "You stayed not but a little, if you had only known!"» [23:112-124]

Allâh then said:

﴿يَتَعَارَفُونَ بَيْنَهُمْ﴾

«They will recognize each other»

The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself. Allâh then said:

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ يَتَهَّنَّ﴾

«Then, when the Trumpet is blown, there will be no kinship among them.» [23:101]

Allâh also said:

﴿وَلَا يَتَشَّلَ حَمِيدٌ حَمِيَّاً﴾

«And no friend will ask a friend (about his condition).» [70:10]

Allâh then said:

﴿فَقَدْ حَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءَ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ﴾

«Ruined indeed will be those who denied the meeting with Allâh and were not guided.»

This is similar to the Ayah:

﴿وَلِلَّهِ يُوكِدُ لِلظَّاهِرِيَّنَ﴾

«Woe that Day to the deniers.» [77:15]

Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.

﴿وَرَبَّنَا زَرِنَا بَعْضَ الَّذِي نَوْدُمُ ۗ أَوْ تَوْبِنَا فَلَيَسْنَا مَرْجِعَهُنَا ۗ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَعْلَمُونَ ۚ﴾

﴿لَكُلُّ أُنْثَرَ شَوْلٌ فَإِذَا جَاءَهُ رَسُولُنَا فَتَنَاهُ بِالْقُسْطِ وَمُمْ لَا يُظْلَمُونَ﴾

﴿46. Whether We show you some of what We promise them (the torment), or We cause you to die – still unto Us is their return, and moreover Allāh is Witness over what they used to do.﴾

﴿47. And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.﴾

**The Criminals will certainly be avenged – whether in This World or in the Hereafter**

Allāh said to His Messenger ﷺ:

﴿رَأَيْنَا فِرَّاتَكَ بَعْضَ أَنَّى نَوْلُمُ﴾

﴿Whether We show you some of what We promise them (the torment),﴾

We shall avenge them in your lifetime so your eye will be delighted.

﴿أَوْ تَرَوْنَكَ فَإِنَّا تَرْجِمُنَّهُ﴾

﴿Or We cause you to die – still unto Us is their return,﴾

Allāh will then be the Witness watching over their actions for you. Allāh then said,

﴿لَكُلُّ أُنْثَرَ شَوْلٌ فَإِذَا جَاءَهُ رَسُولُنَا﴾

﴿And for every Ummah there is a Messenger; when their Messenger comes,﴾

Mujāhid said: "This will be on the Day of Resurrection.<sup>(11)</sup>

﴿فَتَنَاهُ بِالْقُسْطِ﴾

﴿the matter will be judged between them with justice,﴾ is similar to the Ayah:

﴿وَأَنْشَرَتِ الْأَرْضُ بِنُورِ رَبِّهَا﴾

﴿And the earth will shine with the light of its Lord (Allāh),﴾ [39:69]

<sup>(11)</sup> At-Tabari 15:99.

So every nation will be presented before Allâh in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one.

Our noble *Ummah*, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allâh's Messenger ﷺ in a *Hadîth* recorded by both Al-Bukhâri and Muslim. Allâh's Messenger ﷺ said:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، الْمَتَضَيِّعُ لَهُمْ قَبْلَ الْخَلْقِينَ»

«We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures.»<sup>[11]</sup>

His *Ummah* attains the honor of precedence only by the honor of its Messenger ﷺ, may Allâh's peace and blessings be upon him forever, until the Day of Judgement.

﴿وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كُنْتَ صَادِقَّهُمْ قُلْ لَا أَنِّي أَنْتَسِي شَرِّاً وَلَا نَقْمَداً إِنَّمَا  
كَاهَ اللَّهُ بِكُلِّ أُنْفُسٍ تَبَلُّ إِذَا جَاءَهُمْ فَلَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَغْفِرُونَ قُلْ أَرَيْتَ إِنَّ  
أَنْكُمْ عَنَّا هُنَّ أَنْهَى أَنْهَى أَنَّهَى أَنْهَى أَنَّهَى أَنَّهَى أَنَّهَى أَنَّهَى أَنَّهَى أَنَّهَى  
وَقَدْ كُنْتُمْ بِهِ تَسْتَغْفِرُونَ ثُمَّ فَيَلِلَّذِينَ طَلَّبُوا دُرُّقُوا عَذَابٌ لِلْفَلَوْ مَلِ شُرُورٍ إِلَّا إِنَّكُمْ  
تَكْسِبُونَ﴾

﴿48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"﴾

﴿49. Say: "I have no power over any harm or profit for myself except what Allâh may will. For every Ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).")﴾

﴿50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on?"﴾

﴿51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"﴾

<sup>[11]</sup> *Fath Al-Bâri* 6:595, and *Muslim* 2:585.

﴿52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?"﴾

### The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

Allāh told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway. Allāh said:

﴿يَسْتَعْجِلُونَ بِهَا الْذِيْكَ لَا يُؤْمِنُونَ بِهَا وَالَّذِيْكَ مَأْتَى مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

﴿Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.﴾ [42:18]

They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allāh instructed His Messenger ﷺ to answer them saying:

﴿فَلَمْ لَا أَنْتُكُ لِتَقْسِيْ مُحَرَّرًا وَلَا شَعْمًا﴾

﴿Say: "I have no power over any harm or profit to myself."﴾ [10:49, 7:188]

I will not say except what He has taught me. I also have no authority over anything that Allāh has not shown to me. I am Allāh's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur. But,

﴿إِنَّكَ لَأَنْتَ الْمُعْلِمُ﴾

﴿For every Ummah, there is a term appointed;﴾

meaning that for every generation or community there is a set term appointed for them. When the end of that term approaches,

﴿فَلَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَدِعُونَ﴾

﴿neither can they delay it nor can they advance it an hour (or a moment).﴾

This is similar to what Allāh said in another Āyah:

﴿وَنَذِيرٌ لِّلَّهُ تَعَالَى إِذَا جَاءَ أَجَلُهُمْ﴾

«And Allāh grants respite to none when his appointed time (death) comes.» [63:11]

Allāh instructed His Messenger ﷺ to tell the people that His punishment would come suddenly. He said:

﴿أَتَوْيَسْتَ إِنْ أَنْتُمْ عَذَابَنَا أُولَئِكَ مَاذَا يَسْتَعْجِلُونَ وَنَهَا الْمُجْرِمُونَ إِنَّمَا إِذَا مَا وَقَعَ كَانَتْ بِهِ مَا لَفَظَ وَنَدِيَ كُثُرٌ بِهِ شَتَّقَيْلُونَ﴾

«Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on? Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"»

When the punishment befalls them, they will say:

﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا﴾

«Our Lord! We have now seen and heard.» [32:12]

Allah also said:

﴿فَلَمَّا رَأَوْا هَذِهِنَا قَالُوا مَاذَا يَا شَوَّهَدْ وَسَعَفَرَنَا بِنَا كَمَا يَدِي مُشَرِّكِينَ فَلَذِ يَكُ يَنْقَمِمُونَ إِيَّنَهُمْ لَمَّا رَأَوْا هَذِهِنَا سَوَّتْ اللَّهُ أَلَّيْ قَدْ خَلَقَ فِي عِبَادَةِ وَحْيَرَ هُنَالِكَ الْكَفِرُونَ﴾

«So when they saw Our punishment, they said: 'We believe in Allāh alone and reject (all) that we used to associate with Him as (His) partners. Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).» [40:84-85]

﴿فَتَمَّ فِيَلَ لِلْأَيْنِ طَلَمَرَا ذُرُفُوا عَنَابَ لَلْلَّوَرَ﴾

«Then it will be said to them who wronged themselves: "Taste you the everlasting torment!"»

This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allāh said in another Āyah:

﴿هُوَمْ بَذْعُوكَ إِنْ نَارَ جَهَنَّمَ دَعَاهُ هُنْدِيَ أَنَّا زَارَ أَلَّيْ كُشَدَ بِهَا لَكَبِرُونَ أَنْسِرُ هَذَا أَنَّهُ لَا تَبْغِيَوْتَ أَصْلُوْمَا فَأَصْلُوْمَا أَزَ لَا شَيْرِيَوْ مَوَاهِيَ عَنْكُمْ إِنَّا بَغَرَنَ مَا كُشَدَ

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وَلَوْا نِلِكُلْ تَقْسِينٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَا فَنَدَتْ بِهِ، وَاسْرَأَوْا  
النَّدَامَةَ لِمَارِأَوَ الْمَذَابَ وَفَضَوْ بَيْنَهُمْ بِالْقُسْطِ وَهُمْ  
لَا يُظْلَمُونَ ﴿٥٣﴾ أَلَا إِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ أَكَانَ  
وَعْدَ اللَّهِ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٤﴾ هُوَ يُعْلِمُ، وَبَيْمَثُ  
وَلَا يَهُوَ شَعُونَ ﴿٥٥﴾ يَأْتِيهَا النَّاسُ قَدْجَاهَ ثُكُمْ مَوْعِظَةٌ  
مِنْ رَبِّكُمْ وَشَفَاءٌ مِنْ أَصْدُورِ وَهُدُى وَرَحْمَةٌ لِلْمُتُورِّينَ  
﴿٥٦﴾ قُلْ يَقْتُلُ اللَّهُ وَرَحْمَةُ مِنْهُ فَيُذَلَّ لَكُمْ فَلَيَقْرَحُوا هُوَ خَيْرٌ مَمَّا  
يَجْمِعُونَ ﴿٥٧﴾ قُلْ أَرَأَيْتَ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ  
فَجَعَلْتُمْهُنَّ حَرَاماً وَحَلَّلَاهُ قُلْ مَا لِلَّهِ أَذْنٌ لَكُمْ أَنْزَلْتُ عَلَى اللَّهِ  
نَقْرَبَتْ ﴿٥٨﴾ وَمَا ظَنَّ الَّذِينَ يَقْرَبُونَ عَلَى اللَّهِ الْكَذِبَ  
يَوْمَ الْقِسْمَةِ لَكُلُّ أَلْهَلْ وَفَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ  
لَا يَشْكُرُونَ ﴿٥٩﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَنْتَلِعُ مِنْ قُرْبَانٍ  
وَلَا تَنْعَمُونَ مِنْ عَمَلِ إِلَّا كُنَّا عَيْنَكُمْ شَهُودٌ إِذَا ثَفَضُونَ  
فِيهِ وَمَا يَعْرِثُ عَنْ رَبِّكَ مِنْ مُتَفَاقٍ ذَرَرْفُ الْأَرْضِ وَلَا فِي  
السَّمَاءِ وَلَا أَصْفَرَ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابِ مُبِينٍ ﴿٦٠﴾

﴿١١﴾ تَمَلُّونَ

«The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire that you used to belie. Is this magic or do you not see? Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being required for what you used to do.» [52:13-16]

﴿١٢﴾ وَسَتَنْتَهِيُكُمْ أَعْنَى هُوَ قُلْ إِي وَرَبِّي  
إِنَّهُ لَعَلَى وَرَبِّي أَنْشَدْ يَمْغَيِّرُونَ ﴿١٣﴾  
وَلَوْ أَنْ لِكُلْ تَقْسِينٍ ظَلَمَتْ مَا فِي  
الْأَرْضِ لَا فَنَدَتْ بِهِ، وَاسْرَأَوْا النَّدَامَةَ  
لِمَارِأَوَ الْمَذَابَ وَفَضَوْ بَيْنَهُمْ بِالْقُسْطِ  
لَا يُظْلَمُونَ ﴿١٤﴾

﴿53. And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"﴾

﴿54. And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.﴾

## The Resurrection is Real

Allah said that they ask you to inform them (saying):

﴿أَعْنَى هُوَ﴾

﴿“Is it true?”﴾ asking about the return and the Resurrection from the graves, after the bodies become sand.

﴿فَقُلْ إِنَّ رَبَّكَ لَعَلِيٌّ وَمَا أَنْدَى بِمُتَعَجِّلِينَ﴾

﴿Say: “Yes! By my Lord! It is the very truth! And you cannot escape it!”﴾

meaning that becoming sand does not make Allâh incapable of bringing you back, since He originated you from nothing.

﴿إِنَّمَا أَمْرُهُ، إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

﴿Verily, His command, when He intends a thing, is only that He says to it, ‘Be!’ - and it is!﴾ [36:82]

There are only two other Âyât in the Qur’ân similar to this. Allâh commands His Messenger ﷺ to give an oath by Him to answer those who deny the return. He said in Sûrah Saba’,

﴿وَقَالَ اللَّهُمَّ كَفَرُوا لَا تَأْنِي السَّاعَةُ قُلْ بَلْ وَرَبِّنِي لَتَأْنِي كُمْ﴾

﴿Those who disbelieve say: “The Hour will not come to us.”

Say: “Yes, by my Lord!, it will come to you.”﴾ (34:3)

The second is in Sûrat At-Taghâbûn, He said:

﴿رَعَمُ الظَّاهِرُونَ كَفَرُوا أَنْ لَنْ يَتَعَمَّلُوا قُلْ بَلْ وَرَبِّنِي لَتَعْمَلُنَّ مِمَّا عَلِمْنَا وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿The disbelievers claimed that they will never be resurrected.

Say: “Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.”﴾ (64:7)

Then Allâh informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allâh’s punishment with the equivalent of the weight of the earth in gold.

﴿وَأَسْرِدُوا النَّارَةَ لَنَّا رَأَيْنَا الْمَذَابَ وَدَفَعْنَى بَيْتَهُمْ بِالْقَسْطِ وَهُمْ لَا يُظْلَمُونَ﴾

﴿And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.﴾

﴿أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكُنَّ أَكْثَرُهُمْ لَا يَشْعُرُونَ﴾

﴿مُجْرِيٌ وَبَيْسِطَ وَالْأَيْدِيَ تُرْجَعُونَ﴾

455. No doubt, surely, all that is in the heavens and the earth

*belongs to Allāh. No doubt, surely, Allāh's promise is true. But most of them know not.»*

**﴿56. It is He Who gives life, and causes death, and to Him you (all) shall return.﴾**

Allāh is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

**﴿بِيَمْأُلِّي أَنَّاسٌ فَدَ جَاهَتُكُمْ مَوْعِدَةً يَنْ زَيْنُكُمْ وَشَفَاءً لَّمَا فِي الْأَصْدُورِ وَهُدًى وَرَحْمَةً لِلْمُتُورِينَ. ۝ قُلْ يَسْأَلُ أَنَّهُ دِرْجَاتِي، فَيَنْذِلُكَ ظَلَّمَهُوا هُرْ حَيْزَرْ مَنَّا يَجْمِعُونَ ۝﴾**

**﴿57. O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, – a guidance and a mercy for the believers.﴾**

**﴿58. Say: "In the bounty of Allāh, and in His mercy; therein let them rejoice." That is better than what (the wealth) they amass.﴾**

### The Qur'ān is an Admonition, Cure, Mercy and Guidance

Allāh confers a great favor on His creatures in what He has sent down of the Gracious Qur'ān to His Noble Messenger ﷺ. He said:

**﴿بِيَمْأُلِّي أَنَّاسٌ فَدَ جَاهَتُكُمْ مَوْعِدَةً يَنْ زَيْنُكُمْ ۝﴾**

**«O mankind! There has come to you good advice from your Lord.»**

A warning and a shield from shameful deeds.

**﴿وَشَفَاءً لَّمَا فِي الْأَصْدُورِ ۝﴾**

**«and a cure for that which is in your breasts,»**

A cure from suspicion and doubts. The Qur'ān removes all the filth and *Shirk* from the hearts.

**﴿وَهُدًى وَرَحْمَةً ۝﴾**

**«a guidance and a mercy»** The guidance and the mercy from

Allāh are attained through it. This is only for those who believe in it and have firm faith in what it contains. As Allāh said:

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِلْمُتُّقِبِينَ وَلَا يَرِيدُ الظَّالِمُونَ إِلَّا خَسَارًا﴾

﴿And We send down of the Qur'ān that which is a cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss.﴾ (17:82) and;

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشُرُكَاءٌ لِلظَّالِمِينَ﴾

﴿Say: "It is for those who believe, a guide and a cure."﴾ (41:44)

Allāh then said:

﴿قُلْ يُغَيْلِ أَنْوَهُ وَرَحْمَةً. فَإِذَاكَ فَانْرَحِوا﴾

﴿Say: "In the bounty of Allāh, and in His mercy; therein let them rejoice."﴾

rejoice in what has come from Allāh. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

﴿هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

﴿That is better than what (the wealth) they amass.﴾ from the ruins of the world and its vanishing bloom undoubtedly.

﴿قُلْ أَرَيْتَ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَمَعْلُوسٌ مِنْهُ حَرَاماً وَمَنْلَاكاً قُلْ مَا لَهُ اللَّهُ أَوْلَى لَكُمْ أُولَئِكُمْ قَنْدِيلُوكَ ﴿١٩﴾ وَمَا كُلُّ الْأَيْرَكَ يَنْقُوذُ عَلَى اللَّهِ الْحَكْمَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو نَفْلِ عَلَى النَّاسِ وَلَكُنَّ أَكْدُمُهُمْ لَا يَشْكُرُونَ ﴿٢٠﴾﴾

﴿59. Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"﴾

﴿60. And what think those who invent a lie against Allāh, on the Day of Resurrection? Truly, Allāh is full of bounty to mankind, but most of them are ungrateful.﴾

**None can make Anything Lawful or Unlawful except Allāh or Those Whom Allāh has allowed to do so**

Ibn 'Abbās, Mujāhid, Ad-Dahhāk, Qatādah, 'Abdur-Rahmān

bin Zayd bin Aslam and others said: "This Āyah was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the *Bahīrah*,<sup>[1]</sup> *Sā'ibah*<sup>[2]</sup> and *Waṣīlah*.<sup>[3]</sup> As Allāh said:

﴿وَجَعَلُوا يَوْمًا ذِي الْحِرْبَةِ وَالْأَنْعَمَهُ نَصِيبَهُ﴾

«And they assign to Allāh a share of the tilth and cattle which He has created.» [6:136]

Imām Ahmād recorded a narration from Mālik bin Naḍīlāh who said, "I came to Allāh's Messenger ﷺ while in filthy clothes. He said,

﴿مَنْ لَكَ مَالٌ؟﴾

«Do you have wealth?» I answered, 'Yes.' He said,

«من أَيِّ النَّاسِ؟»

«what kind of wealth?» I answered,

'All kinds; camels, slaves, horses, sheep.' So he said,

﴿إِذَا آتاكَ اللَّهُ مَا لَا فَلَيْزَ عَلَيْكَ﴾

«If Allāh gives you wealth, then let it be seen on you.» Then he said,

﴿مَنْ شَتَّقَ إِنْكَ صِحَّا خَآذَنَهَا، فَتَعِيدَ إِلَى مُوسَى فَتَقْطَعَ آذَنَهَا، فَتَخُولُ: هَذِهِ مَوْيَا

بَغْرَ، وَشَتَّقَ جُلُودَهَا وَتَشُوُّلُ: هَذِهِ ضُرُّمُ، وَتَحْرُمُهَا عَلَيْكَ وَعَلَى أَهْلِكَ؟﴾

«It is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a *Bahr*," tear its skin, then say, 'This is a *Sarm*,' and prohibit them for yourself and your family?»

I replied, 'Yes.' He said,

﴿فَإِنَّ مَا آتاكَ اللَّهُ جَلَّ، سَاعِدُ اللَّهُ أَحَدُ مَنْ سَاعِدَكَ، وَمُوسَى اللَّهُ أَحَدُ مَنْ

مُؤْسَكَ﴾

[1] A she-camel whose milk was spared for the idols and nobody was allowed to milk it.

[2] A she-camel let loose for the free pasture of their false gods and nothing was allowed to be carried on it.

[3] A she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery. At-Tabarī 15:112-113.

«What Allâh has given you is lawful. Allâh's Forearm is stronger than your forearm, and Allâh's knife is sharper than your knife.»<sup>[1]</sup>

And he mentioned the *Hadîth* in its complete form, and the chain for this *Hadîth* is a strong, good chain.

Allâh criticized those who make lawful what Allâh has made unlawful or vice versa. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allâh then warned them with a promise of the Day of Resurrection. He asked:

﴿وَمَا ظُلِّمَ الَّذِينَ يَتَّهِّدُونَ عَلَىٰ أَنْهُوَ الْكَيْدُ بَيْمَ الْقِسْمَةِ﴾

«And what think those who invent a lie against Allâh, on the Day of Resurrection?»

What do they think will happen to them when they return to Us on the Day of Resurrection? Ibn Jarîr said that Allâh's statement:

﴿إِنَّ اللَّهَ لَذُরُّ قَضِيلٍ عَلَىٰ أَثَابِينَ﴾

«Truly, Allâh is full of bounty to mankind,»

indicated that the bounty is in postponing their punishment in this world.<sup>[2]</sup> I (Ibn Kathîr) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

﴿وَلَكُنَّ أَكْرَمُهُمْ لَا يَشْكُرُونَ﴾

«but most of them are ungrateful.» So they prohibited what Allâh has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

﴿وَمَا تَكُونُ فِي شَانٍ وَمَا تَتَّهِّدُ مِنْ فَرْقَانٍ وَلَا تَمْلُوْنَ مِنْ عَيْلٍ إِلَّا كَثُرًا عَلَيْكُمْ شُهُودًا إِذْ

تُبَيِّضُونَ فِيمَا يَصْرُبُونَ عَنْ زَيْكَ وَمِنْ بَشْقَالٍ ذَرَرَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَسْفَرَ مِنْ

<sup>[1]</sup> Ahmad 3:473, 4:136.

<sup>[2]</sup> At-Tabari 15:113.

ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿١١﴾

﴿61. Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.﴾

### **Everything Small or Large is within the Knowledge of Allāh**

Allāh informed His Prophet ﷺ that He knows and is well acquainted with all of the affairs and conditions of him and his Ummah and all of creation and its creatures at all times – during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allāh said:

﴿وَنَعْلَمُ مَفَاعِنَ الْقَبْرِ لَا يَعْلَمُهَا إِلَّا هُوَ وَنَعْلَمُ مَا فِي الْأَرْضِ وَالْأَسْرَارِ وَمَا تَسْقُطُ مِنْ دَرَقَةٍ إِلَّا بِعِلْمِهَا وَلَا حَسْنَةٌ فِي ظُلْمَنِي الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿١٢﴾﴾

﴿And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ (6:59)

He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

﴿وَمَا مِنْ دَائِنَةٍ فِي الْأَرْضِ وَلَا طَيْرٌ يَطِيرُ بِمَا نَحْتَهُ إِلَّا أَنْشَأْنَاهُمْ﴾

﴿There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you.﴾ (6:38)

He also said:

﴿وَمَا مِنْ دَائِنَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْجُفُهَا﴾

﴿And no moving creature is there on earth but its provision is due

الآيات أولىء الله لا يخوّف عليهم ولا هم يحذرون  
الآيات ما منوا و كانوا يقون لهم البشر  
في الحياة الدنيا وفي الآخرة لا تبديل لعكلت الله  
ذلك هو المقر العظيم ولايحذنكم قولهم إن  
المقرة لله جيئا هوا سميع العليم الآيات الله  
من في السموات ومن في الأرض وما يسمع الآيات  
يدعون من دون الله شركاء إن يدعون إلا  
الظلن وإن هم لا يخرصون هو الذي جعل لكم  
اليتل لتسكعوا فيه والنهار مبصراً إن في ذلك  
لآيات لقوم سمعون قالوا أتراك الله ولدأ  
سبحانه هو الغني له ما في السموات وما في الأرض  
إن عندكم من سلطان يهدى بالقولون على الله ما  
لا تعلمون قل لك الذين يقرون على الله الكنب  
لا يقليعون متن في الدنيا أثمر الشناس رجعهم نه  
نديفهم العذاب الشديد بما كانوا يكفرنون لهم

**هُوَ مِنْ كُلِّ شَيْءٍ وَمَا تَنْتَهُ مِنْ شَيْءٍ فَإِنَّهُ عَلِيمٌ بِأَكْثَرِ شَيْءٍ**

*¶Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it.* meaning, 'We are watching and hearing you when you engage in that thing.' When Jibril asked the Prophet ﷺ about *Ihsan*, he said:

«أَنْ تَعْبُدَ اللَّهَ كَمَا نَكَرَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَلَيْهِ يَرَاكَ»

*"It is that you worship Allah as if you are seeing Him. But since you do not see Him, be certain that He is watching you."<sup>[1]</sup>*

<sup>(1)</sup> Muslim 1:37.

﴿أَلَا إِنَّ أَذْيَاءَ اللَّهِ لَا خُوفٌ عَلَيْهِمْ وَلَا مُنْتَهٰٰ يَمْرُّونَ ۚ إِنَّ الَّذِينَ مَانُوا وَكَانُوا يَسْتَوْنَ ۖ إِنَّمَا الْبَشَرُ فِي الْحَيَاةِ الْأُذْنَى وَفِي الْآخِرَةِ لَا تَبْيَلُ لِعَكَلَتُمُ الْأَنْوَارَ ۚ ذَلِكَ هُوَ الْفَقْرُ ۗ الْعَظِيمُ ۚ﴾ (٦٤)

﴿62. Behold! The Awliyā' of Allāh, no fear shall come upon them nor shall they grieve.﴾

﴿63. Those who believed, and have Taqwā.﴾

﴿64. For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success.﴾

### Identifying the Awliyā' of Allāh

Allāh tells us that His Awliyā' (friends and allies) are those who believe and have Taqwā of Allāh as He defined them. Every pious, God-fearing person is a friend of Allāh, therefore,

﴿لَا خُوفٌ عَلَيْهِمْ﴾

﴿no fear shall come upon them﴾ from the future horrors they will face in the Hereafter.

﴿وَلَا مُنْتَهٰٰ يَمْرُّونَ﴾

﴿nor shall they grieve.﴾ over anything left behind in this world.

Ibn Jarīr recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said:

﴿إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا يَنْهِيُّهُمُ الْأَنْيَاءُ وَالشَّهَدَاءُ﴾

﴿Among the servants of Allāh there will be those whom the Prophets and the martyrs will consider fortunate.﴾

It was said: "Who are these, O Messenger of Allāh, so we may love them?" He said:

﴿هُمْ قَوْمٌ تَحَابُّو فِي اللَّهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا أَنْسَابٍ، وُجُوهُهُمْ نُورٌ عَلَى مَنْا يَرِزَّ مِنْ نُورٍ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَخْزَنُونَ إِذَا خَرَنَ النَّاسُ﴾

﴿These are people who loved one another for the sake of Allāh without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on that Day) when fear shall come upon people. Nor shall they

*grieve when others grieve.»*

Then he recited:

﴿لَا يَأْتِ أَذِلِّةَ اللَّهُ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُنْ بَخَرُوتٍ﴾

«Behold!! Verily, the Awliyâ' (friends and allies) of Allâh, no fear shall come upon them nor shall they grieve.»<sup>[1]</sup>

### The True Dream is a Form of Good News

Ibn Jarîr narrated from 'Ubâdah bin Aş-Şâmiṭ that he [recited] to Allâh's Messenger ﷺ:

﴿لَهُمْ أَنْتَمُ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

«For them is good news, in the life of the present world, and in the Hereafter.»

[and said,] “We know the good news of the Hereafter, it is Paradise. But what is the good news in this world?” He said:

﴿الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُبْتَدُ أَوْ تُرَى لَهُ وَهِيَ جُزْءٌ مِّنْ أَرْبَعَةٍ وَأَرْبَعِينَ جُزْءًا أَوْ شَيْعِينَ جُزْءًا مِّنَ الْثَّوْرَةِ﴾

«It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.»<sup>[2]</sup>

Imâm Ahmâd recorded that Abu Dharr said, “O Messenger of Allâh! What about a man who does deeds that the people commend him for?” Allâh's Messenger ﷺ said,

﴿إِنَّكَ غَالِبٌ بُشَرَى الْمُؤْمِنِينَ﴾

«That is the good news that has been expedited for the believer.»<sup>[3]</sup>

Imâm Ahmâd recorded that 'Abdullâh bin 'Amr said that Allâh's Messenger ﷺ said:

﴿لَهُمْ أَنْتَمُ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

«For them is good news, in the life of the present world.» Then

<sup>[1]</sup> At-Tabâri 15:120. See Also Abu Dâwud no. 3527. For an understanding of its interpretation, see *Fath Al-Bari*, no. 6983.

<sup>[2]</sup> At-Tabâri 15:132.

<sup>[3]</sup> Ahmad 5:156, and Muslim 4:2034.

he said,

**الرُّؤْيَا الصَّالِحَةُ يُبَشِّرُهَا الْمُؤْمِنُ، جُزْءٌ مِّنْ تِسْعَةٍ وَأَرْبَعِينَ جُزْءًا مِّنَ النُّوْرَةِ، فَمَنْ رَأَى ذَلِكَ فَلَيُخِرِّبْهَا، وَمَنْ رَأَى بِسْرَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ لِيُخَعِّنَهُ، فَلَيُفْتَحْ**  
**عَنِ الْبَارِيَّةِ ثَلَاثَةَ، وَلِيُكَبِّرَ، وَلَا يُخِرِّبْ بَهَا أَحَدًا**

«The good dream that comes as a good news for the believer is a part of forty-nine parts of prophethood. So if anyone of you has a good dream, he should narrate it to others. But if he has a dream that he dislikes, then it is from Shayṭān to make him sad. He should blow to his left three times, and say : "Allāhu Akbar," and should not mention it to anyone.»<sup>[1]</sup>

And it was also said, "The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness." Similarly, Allāh said:

**فَإِنَّ الَّذِينَ قَاتَلُوا رَبَّهُمْ ثُمَّ أَسْتَقْبَلُوكُم مُّتَّبِعِينَ** تَبَرَّأُوا مِنْهُمْ وَلَا هُمْ يُحْنَى  
**وَابْتَشِرُوا بِالْيُمْنَةِ الَّتِي كُثِرَ ثُوعَدُونَ** تَحْنَ أُولَئِكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ  
**وَلَكُمْ فِيهَا مَا شَتَّهَنَ أَفْشِكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ** لَا مُنْكَرٌ لِمَنْ غَفَرَ تَعْزِيزٌ

**¶**Verily, those who say: "Our Lord is Allāh (alone)," and then they stand straight and 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! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from (Allāh), the Oft-Forgiving, Most Merciful."**¶** (41:30-32)

In the *Hadīth* narrated by Al-Barā', the Prophet ﷺ said:

لأن المؤمن إذا حضره الموت جاءه ملائكة يضّلُّ الوجوه بيضُّ الكتاب فقالوا: أخرجني أيتها الرُّوح الطيبة إلى رُوح زرينخان ورَبِّ غير غُصبان، فتخرُّج من فيه وكانت تبلي القطرة من قم السقاء

*"When death approaches the believer, angels with white faces*

<sup>(1)</sup> Ahmad 5:219.

*and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry." The soul then comes out of his mouth like a drop of water pouring out of a water skin.*»<sup>[1]</sup>

Their good news in the Hereafter is as Allâh said:

﴿لَا يَخْزُنُهُمُ الْتَّرَعَ الْأَكْبَرِ وَتَلَقَّهُمُ الْمُتَّبِعَةُ هَذَا يَوْمُكُمُ الَّذِي كَشَفْتُمُ  
لَوْعَدُوكُمْ﴾

«The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."» (21:103), and,

﴿يَوْمَ تَرَى الظَّمِينَ وَالْمَؤْمَنَاتِ يَمْتَنَعُونَ لُؤْلُؤُهُمْ بَيْنَ أَلْبَرِهِمْ وَيَأْتِيهِمْ بُشِّرَيْكُمْ الْيَوْمَ جَاءَتْ بِهِمْ مِنْ نَحْنِ  
الْأَكْبَرُ خَلِيلِنَّ فِيهَا ذَلِكَ هُوَ الْقَوْزُ الْمَطِيمُ﴾

«On the Day you shall see the believing men and the believing women - their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!» (57:12)

Allâh then said:

﴿لَا تَنْدِيلَ لِكَلِمَاتِ اللَّهِ﴾

«No change can there be in the Words of Allâh.»

meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

﴿ذَلِكَ هُوَ الْقَوْزُ النَّظِيرِ﴾

«This is indeed the supreme success.»

﴿وَلَا يَخْزُنُكُمْ قَوْلَهُمْ إِنَّ الْمَرَأَةَ لَوْلَا جَيْسًا هُوَ السَّيِّدُ الْعَلِيُّسُ ﴿١٦﴾ أَلَا إِنَّكُمْ لَوْلَا مِنْ فِ  
الْأَشْكَارِ وَمَنْ فِي الْأَرْضِ رَمَّا يَسْعِيُ الْأَيْكَرْ يَذْهُورُكُمْ بَيْنَ دُورِكُمُ اللَّهُ شَرِكَةً إِن  
يَئُوْكُمْ إِلَّا أَلْظَانَ وَإِنْ قَمْ إِلَّا بَغْرُوسُكُمْ ﴿١٧﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَيْلَ شَكْلَتُمُ فِيهِ  
وَالثَّهَارَ مُبِيسًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَمَمُونَ ﴿١٨﴾﴾

<sup>[1]</sup> Ahmad 4:287.

﴿65. Do not grieve over their speech, for all power and honor belong to Allāh. He is the All-Hearer, the All-Knower.﴾

﴿66. Behold! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.﴾

﴿67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Āyāt for a people who listen (those who think deeply).﴾

### All Might and Honor is for Allāh – He Alone has Full Authority within the Universe

Allāh said to His Messenger ﷺ,

﴿وَلَا يَخْرُقُ﴾

﴿Do not grieve﴾ because of the remarks of these idolators, and depend on Allāh and ask for His help. Put your trust in Him.

﴿إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿For all power and honor belong to Allāh.﴾

All might and honor belong to Him, His Messenger ﷺ and the believers.

﴿فَوْلَيْسِيْغُ الْأَنْبِيَّمْ﴾

﴿He is the All-Hearer, the All-Knower.﴾ He hears the utterances of His servants and knows their affairs. Allāh then stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood. Allāh then informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

﴿وَالنَّهُ كَانَ مُبِينًا﴾

﴿And the day to make things visible (to you).﴾

bright and clear for them to seek livelihood and to travel to

fulfill their needs.

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِّقَوْمٍ يَتَعَمَّدُونَ﴾

﴿Verily, in this are Ayāt for a people who listen.﴾

Those who hear these proofs and take a lesson from them. These Ayāt can lead them to realize the greatness of their Creator and Sustainer.

﴿فَقَالُوا أَنْكَدَ اللَّهُ وَلَدًا شَبَخَتْهُ هُوَ الْقِيمَةُ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِّنْ سُلْطَنٍ يَهْدِنَا أَنْتُمُوْلَكُ عَلَى اللَّهِ مَا لَا يَنْتَلِمُونَ ﴾ قُلْ إِنَّمَا الَّذِينَ يَنْتَلِمُونَ عَلَى اللَّهِ الْكَوْبَ لَا يُنَلْمُوْلُونَ ﴾ إِنَّمَا مَنْعَلُ فِي الْأَذْيَا شَدَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُدْمِهُمْ أَنَّدَابَ الشَّرِيدَةَ بِمَا كَانُوا يَكْفُرُونَ ﴾

﴿68. They say : "Allāh has begotten a son." Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth. No warrant have you for this. Do you say against Allāh what you know not.﴾

﴿69. Say : "Verily, those who invent a lie against Allāh will never be successful."﴾

﴿70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾

### Allāh is Far Above taking a Wife or having Children

Allāh criticizes those who claim that He has,

﴿وَلَدًا شَبَخَتْهُ هُوَ الْقِيمَةُ﴾

﴿...begotten a son. Glory is to Him! He is Rich (Free of all needs).﴾

He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

﴿لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿His is all that is in the heavens and all that is in the earth.﴾

So how can He have a son from what He has created? Everything and everyone belongs to Him and is His servant.

﴿إِنْ عِنْدَكُمْ مِّنْ سُلْطَنٍ يَهْدِنَا﴾

﴿No warrant have you for this﴾

Meaning, you have no proof for the lies and falsehood that you claim,

﴿أَنْقُلُونَ عَلَى اللَّهِ مَا لَا يَعْلَمُ﴾

﴿Do you say against Allāh what you know not.﴾

This is a severe threat and a firm warning. Similarly, Allāh threatened and said:

﴿وَقَالُوا أَخْنَدَ الرَّجُنَ لَهُدَىٰ لَقَدْ جَنِّتْ شَيْنَا إِذَا نَكَادُ الشَّرَبَ يَنْفَطِرُ مِنْهُ وَنَشَقَ الْأَرْضَ وَيَسْرُ لِلْبَيْلَ مَهْدَا مَهْدَا أَنْ دَعَوْنَا لِلرَّجُنِ لَهُدَىٰ وَمَا يَبْغِي لِلرَّجُنِ أَنْ يَجْنَدَ إِنْ كُلُّ مَنْ فِي الشَّرَبَ وَالْأَرْضِ إِلَّا مَنِ الرَّجُنِ عَبْدَهُ لَقَدْ أَخْسَنْنَاهُمْ وَعَدْهُمْ عَدَّا وَكُلُّهُمْ مَا يَدْرِي يَوْمَ الْقِيَمَةِ فَزِدَا﴾

﴿And they say: "The Most Gracious has begotten a son." Indeed you have brought forth a terribly evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious. But it is not suitable for the Most Gracious that He should beget a son. There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.﴾ (19:88-95)

Then Allāh warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allāh will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

﴿ثُمَّ نَصْلَطُهُمْ إِلَى عَذَابٍ شَدِيدٍ﴾

﴿then in the end We shall oblige them to (enter) a great torment.﴾(31:24)

As Allāh said here:

﴿مُنْتَهَىٰ فِي الدُّنْيَا﴾

﴿(A brief) enjoyment in this world!﴾ meaning, only a short period,

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وَأَتَلَّ عَلَيْهِمْ بَأْثُرٍ فَجَأَ لِقَوْمَهُمْ يَقُولُونَ إِنْ كَانَ كَبُرُّ عَلَيْكُمْ  
تَقَاعِي وَتَذَكِيرِي بِعَائِدَتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَاجْمَعُوا  
أَنْتُمْ كُمْ وَشَرِكَاتُكُمْ كُمْ شَرِكَاتُكُمْ عَيْنُكُمْ عَيْنُكُمْ غَنَمَةٌ أَقْضُوا  
إِلَيْنَا وَلَا نُشَطِّرُونَ ﴿٦﴾ فَإِنْ قَوْلَيْتُمْ فَمَا سَأَلَكُمْ مِنْ أَجْرٍ إِنْ  
أَجْرِي إِلَّا عَلَى اللَّهِ وَأَمْرَتُ أَنْ أَكُونَ مِنَ الْمُشْلِمِينَ  
فَكَذِبُوهُ فَنَجَّيْتَهُ وَمِنْ مَعَهُ فِي الْفَلَقِ وَجَعَلْتَهُمْ حَذَّرِيَّا  
وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِإِيمَانِنَا فَانظُرْ كَيْفَ كَانَ عَيْنَةُ الْمُنْذَرِينَ  
ثُمَّ يَسْتَأْمِنُونَ بِعِلْمِهِ رَسُلًا إِنْ قَوْمَهُمْ خَاءُوهُمْ بِالْيَتَنَّتِ  
فَمَا كَافُوا إِيمَانُهُمْ بِكَذِبِهِمْ مِنْ قِبَلِ كَذِبِكَ فَلْيَطْبَعْ عَلَى قُلُوبِ  
الْمُعْتَدِلِينَ ﴿٧﴾ ثُمَّ يَعْتَمِنُونَ مِنْ بَعْدِهِمْ مُوسَى وَهَذُورُتُ إِنْ  
فَرَعَوْنُ وَمَلَائِكَتُهُ بِإِيمَانِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا جُحْرِيَّينَ  
فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا سُحْرُ مُرْسِلِينَ  
قَالَ مُوسَى أَنْتُوْنَ لِلْحَقِّ لِسَاجِدَ كُمْ أَسْخَرُ هَذَا وَلَا يَقْلِبُ  
السَّتْرُوْنَ ﴿٨﴾ قَالُوا أَجِئْتَنَا لِتَلْفِنَنَا عَمَّا وَجَدْنَا عَيْنَهُمْ أَبَاهُنَا  
وَتَكُونُ لَكُمُ الْكِرْيَاةُ فِي الْأَرْضِ وَمَا يَعْنِنَ لَكُمْ مُؤْمِنِينَ  
وَتَكُونُ لَكُمْ شَرْ لَا يَكُنْ أَنْتُمْ عَيْنَكُمْ  
شَرْ شَرْ أَقْضُوا إِلَيْنَا وَلَا نُشَطِّرُونَ ﴿٩﴾ فَإِنْ قَوْلَيْتُمْ فَمَا سَأَلَكُمْ مِنْ أَجْرٍ  
أَنْ أَكُونَ مِنَ الْمُشْلِمِينَ ﴿١٠﴾ فَكَذِبُوهُ تَنَجِيَّتَهُ وَمِنْ مَعَهُ فِي الْفَلَقِ وَجَعَلْتَهُمْ حَذَّرِيَّا  
كَذِبُوا بِإِيمَانِنَا فَانظُرْ كَيْفَ كَانَ عَيْنَةُ الْمُنْذَرِينَ ﴿١١﴾

﴿فَذَرْ إِلَيْنَا تَرْجِمَتْهُ﴾

«and then unto Us will be their return» on the Day of Resurrection;  
﴿فَذَرْ نَذِيْعَهُمُ الْمَذَابَ الْشَّدِيدَةَ  
بِمَا كَانُوا بِكُفُّرُونَ﴾

«Then We shall make them taste the severest torment because they used to disbelieve.»

meaning, ‘We shall make them taste the painful punishment because of their *Kufr* and lies about Allāh.’

﴿وَأَتَلَّ عَلَيْهِمْ بَأْثُرٍ فَجَأَ لِقَوْمَهُمْ يَقُولُونَ إِنْ كَانَ كَبُرُّ عَلَيْكُمْ  
لِقَوْمَهُمْ يَقُولُونَ إِنْ كَانَ كَبُرُّ عَلَيْكُمْ  
تَقَاعِي وَتَذَكِيرِي بِعَائِدَتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَاجْمَعُوا  
اللَّهُ تَوَكَّلْتُ فَاجْمَعُوا أَنْتُمْ  
وَشَرِكَاتُكُمْ شَرْ لَا يَكُنْ أَنْتُمْ عَيْنَكُمْ

شَرْ شَرْ أَقْضُوا إِلَيْنَا وَلَا نُشَطِّرُونَ ﴿٦﴾ فَإِنْ قَوْلَيْتُمْ فَمَا سَأَلَكُمْ مِنْ أَجْرٍ إِلَّا عَلَى اللَّهِ وَأَمْرَتُ  
أَنْ أَكُونَ مِنَ الْمُشْلِمِينَ ﴿٧﴾ فَكَذِبُوهُ تَنَجِيَّتَهُ وَمِنْ مَعَهُ فِي الْفَلَقِ وَجَعَلْتَهُمْ حَذَّرِيَّا  
كَذِبُوا بِإِيمَانِنَا فَانظُرْ كَيْفَ كَانَ عَيْنَةُ الْمُنْذَرِينَ ﴿٨﴾

471. And recite to them the news of Nūh. When he said to his people: “O my people, if my stay (with you), and my reminding (you) of the Ayāt of Allāh is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite.”

472. “But if you turn away, then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims.”

﴿73. They denied him, but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who belied Our Ayāt. Then see what was the end of those who were warned.﴾

### The Story of Nūh and His People

Allāh instructed His Prophet ﷺ, saying:

﴿أَنذِّلْ لَهُمْ مِنَ السَّمَاءِ مَا يَرَوْنَ﴾

﴿And recite to them﴾ relate to the disbelievers of the Quraysh who belied you and rejected you,

﴿أَنذِّلْ لَهُمْ مِنَ السَّمَاءِ مَا يَرَوْنَ﴾

﴿the news of Nūh﴾ meaning, his story and news with his people who belied him. Tell them how Allāh destroyed them and caused every last one of them all to drown. Let this be a lesson for your people, lest they will be destroyed like them.

﴿فَإِذَا قَالَ لِلْقَوْمِ يَقْتُلُونِي وَيَذْكُرُونِي بِمَا أَنْهَى اللَّهُ تَعَالَى عَنْهُمْ كُلَّ شَيْءٍ﴾

﴿When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayāt of Allāh is hard on you, then I put my trust in Allāh."﴾

Meaning, 'if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allāh and His signs and proofs, then I do not care what you think, and I will not stop inviting you.'

﴿فَأَنْجِمُوا أَنْجِمًا وَمُرْكَبًا مُرْكَبًا﴾

﴿So devise your plot, you and your partners﴾, 'get together with all of your deities (idols and statues) that you call upon beside Allāh,'

﴿لَا يَكُنْ لَكُمْ عَلَيْنَا عَذَابٌ﴾

﴿and let not your plot be in confusion for you﴾ meaning, an'd do not be confused about this, rather come and let us settle this together if you claim that you are truthful.'

﴿وَلَا نُظْهِرُونَ﴾

﴿and give me no respite.﴾ 'Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do not care, and I do not fear you, because you are not standing on

anything.' This is similar to what Hūd said to his people,

﴿إِنَّمَا أَنْهَاكُمُ الْأَنْجَوْنَ إِنَّمَا تُشَهِّدُونَ مِنْ دُونِهِ فَلَيَكُونُوا بِجَيْعَانٍ لَا شَهَادَةَ عَلَى اللَّهِ بِقِيمَتِكُمْ﴾

«I call Allāh to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord!» (11:54-55)

### **Islām is the Religion of all of the Prophets**

Nūh said,

﴿لَيَانَ تَوَسِّطَتْ﴾

«But if you turn away» if you belie the message and turn away from obedience.

﴿فَمَا أَنْكَرْتُ مِنْ أَجْرٍ﴾

«then no reward have I asked of you,»  
I have not asked you anything for my advice.

﴿إِنَّمَا أَنْجَوْتُ إِلَّا عَلَى اللَّهِ وَأَمْرَتُ أَنْ أَكُونَ مِنَ النَّبِيِّينَ﴾

«My reward is only from Allāh. And I have been commanded to be of the Muslims.» I submit to Islām. Islām is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same. Allāh said:

﴿لِكُلِّ جَمِيعِ النَّاسِ جَعَلْنَا لَيْكُمْ شَرِعَةً وَمِنْهَا بَيْسَانٌ﴾

«To each among you, We have prescribed a law and a clear way.» (5:48)

Ibn ‘Abbās said: "A way and a Sunnah."<sup>(11)</sup> Here Nūh is saying:

﴿وَرَأَيْتُ أَنْ أَكُونَ مِنَ النَّبِيِّينَ﴾

«and I have been commanded to be of the Muslims.»

Allāh said about His friend, Ibrāhīm:

﴿إِذْ قَالَ لَهُ رَبُّهُ أَنْسِلْمَ قَالَ أَنْسِلْمَ إِنِّي أَنْتَ النَّذِيرُ﴾

<sup>(11)</sup> At-Tabari 10:388.

إِنَّ اللَّهَ أَضْطَلَنَا لَكُمْ الَّذِينَ فَلَا تَمُوْذِنُ إِلَّا وَأَنْتَ شَرِيكُنَا ﴿١٣٢﴾

﴿When his Lord said to him, "Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And this was enjoined by Ibrāhīm upon his sons and by Ya'qūb (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴾(2:131-132)

Yūsuf said:

﴿وَرَبِّنَا فَدَّ مَاتَنَا مِنَ النَّاسِ وَعَلَّمَنَا مِنْ تَأْوِيلِ الْأَحَادِيثِ فَإِنَّمَا أَسْتَوْبُ إِلَيْكَ وَالْأَرْضُ أَنْتَ دِرْلِي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَالْجَنَّةُ بِإِيمَانِي﴾

﴿My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.﴾(12:101)

Mūsā said:

﴿يَقُولُونَ إِنَّ كُلَّمَاءِنُمْ يَأْشُوْفَنِي تُؤْكِلُنِي إِنْ كُلَّمُ شَنِيْبِينَ﴾

﴿O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.﴾(10:84)

The magicians said:

﴿وَرَبَّنَا أَنْوَعَ عَلَيْنَا صَبَرَا وَتَوَفَّنَا شَنِيْبِينَ﴾

﴿Our Lord! pour out on us patience, and cause us to die as Muslims.﴾(7:126)

Bilqīs said:

﴿وَرَبِّنِي إِنِّي طَلَّقْتُ نَفْسِي وَأَنْتَ مَعَ سُلَيْمَانَ اللَّهُ رَبِّ الْمُلْكَيْنَ﴾

﴿My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Sulaymān to Allāh, the Lord of all that exists.﴾ (27:44)

Allāh said:

﴿إِنَّا أَنْزَلْنَا الْتَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَعْنِكُمْ هَا النِّيَّرُوتُ الَّذِينَ أَسْلَمُوا﴾

﴿Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets, judged for the Jews.﴾(5:44)

He also said:

﴿وَلَا أُنْهِيَتُ إِلَى الْحَوَارِيِّينَ أَنْ مَا أَمْسَأْتُ بِهِ وَرَسُولِيْ فَالْوَالِيْمَانِيْنَ وَأَنْهِيَتْ بِإِنْتَ مُسْلِمُوْنَ﴾

«And when I (Allah) inspired Al-Hawâriyyîn to believe in Me and My Messenger, they said: ‘We believe. And bear witness that we are Muslims.’» (5:111)

The last of the Messengers and the leader of mankind ﷺ said:

﴿إِنَّ صَلَاتِي وَنُشُكِي وَنَجْعَانِي وَنَكَافِي بِهِ رَبِّ الْعَالَمِيْنَ لَا شَرِيكَ لَهُ وَلَدِيْكَ لَهُ فُرْزِيْتُ وَلَكَ أَنْزَلْتُ الْمُتَلِّيْبِيْنَ﴾

«Verily, my Salâh, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.» (6:162-163)

meaning, from this Ummah. He ﷺ said, in an authentic Hadîth:

«نَحْنُ مُغَنِّثُ الْأَبْيَاءِ أَوْلَادُ عَلَّاَتْ. وَدِبَّاً وَاحِدَةً»

«We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,»<sup>(1)</sup>

meaning, ‘we should worship Allah alone without partners while having different laws.’

### The Evil Goal and End of Criminals

Allah said:

﴿وَكَذَّبُوْهُ فَنَجَّيْنَاهُ وَمَنْ نَعَمَ﴾

«They denied him, but We delivered him, and those with him» meaning on his religion,

﴿فِي النَّارِ﴾

«in the (Fulk) ship » Fulk refers to the ark, and,

﴿وَجَاءَنَّهُمْ خَلْقِيْنَ﴾

«We made them generations replacing one after another» on earth,

﴿وَأَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِإِيمَانِنَا فَانْظَرْ كَيْفَ كَانَ عَيْنَيْهِ الظَّرِيْنَ﴾

<sup>(1)</sup> Fath Al-Bâri 6:550.

*¶while We drowned those who belied Our Āyāt. Then see what was the end of those who were warned.»*

meaning 'O Muhammad, see how We saved the believers and destroyed the deniers!'

¶74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors.»

Meaning; Then after Nuh We sent Messengers to their people. They brought them clear proofs. and evidences of the truth that they came with.

**﴿فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ، مِنْ قَبْلُ﴾**

*«But they would not believe what they had already rejected beforehand»*

meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning. Allāh said:

وَنُقْلِبُ أَفِدَّهُمْ وَأَبْصَرَهُمْ

«And We shall turn their hearts and their eyes away (from guidance).» (6:110) He then said here,

﴿كَذَلِكَ نَطَبِمُ عَلَى قُلُوبِ الْمُعْتَدِينَ﴾

**﴿Thus We seal the hearts of the transgressors.﴾**

This means that as Allāh has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them. They would not believe until they see the severe torment. This means that Allāh destroyed the nations after Nūh. He destroyed the nations that rejected the Messengers and saved those who believed from among them.

From the time of Ādām to Nūh, people followed Islām. Then they invented the worship of idols. So Allāh sent Nūh to them. That is why the believers will say to him on the Day of

Resurrection, "You are the first Messenger Allâh sent to the people of the earth." Ibn 'Abbâs said: "There were ten generations between Âdâm and Nûh, and all of them were following Islâm."<sup>[1]</sup> Allâh also said:

﴿وَكُمْ أَهْلَكْنَا مِنْ الظُّرُوفِ مِنْ بَعْدِ نُوحٍ﴾

*«And how many generations have We destroyed after Nûh!» (17:17)*

This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them?

﴿فَذَّبَّنَا مِنْ بَعْدِهِمْ مُؤْمِنَ وَقَرُونَتِ إِلَكَ فِرْعَوْنَ وَمَلَائِكَهُمْ بِإِيمَانِنَا فَأَنْتَ كَبِيرُوا وَكُلُّا فَوْتاً شَغَّلُونَ﴾  
 ﴿فَلَمَّا جَاءَهُمُ الْحُقُوقُ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لِسُورَ ثَمَيْنٌ﴾<sup>W</sup> ﴿فَلَمَّا مُؤْمِنَ أَنْتَرُونَ لِلْحَقِيقَةِ لَنَا هَذَا كُلُّمُ آسِحَّرُ هَذَا وَلَا يَقْلِعُ أَشْجُورُونَ﴾<sup>W</sup> ﴿فَلَمَّا أَجْنَبَنَا لِتَقْفِيتَنَا عَنَّا وَجَدَنَا عَلَيْهِ مَا بَعْدَهُنَا وَكَوْنُ لَكُمُ الْكَبِيرَةُ فِي الْأَرْضِ وَكَمْ خَنْزُ لَكُمْ بِمُؤْمِنِينَ﴾<sup>W</sup>

*¶75. Then after them We sent Mûsâ and Hârûn to Fir'aun and his chiefs with Our Ayât. But they behaved arrogantly and were a people who were criminals.»*

*¶76. So when came to them the truth from Us, they said: "This is indeed clear magic."»*

*¶77. Mûsâ said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."»*

*¶78. They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"»*

### The Story of Mûsa and Fira'wn

Allâh said:

﴿فَذَّبَّنَا﴾

*«Then after them We sent » meaning after these Messengers,*

<sup>[1]</sup> Al-Bidâyah wan-Nihâyah 1:101, and he said, "Al-Bukhâri recorded it."

﴿ثُوَّبْنَ وَهَذِرُوتْ إِنْ فَرْعَوْنَ وَمَلَكِيَهِ﴾

﴿Mūsā and Hārūn to Fir’awn and his chiefs,﴾ meaning his people  
﴿بِنَاتِيَتِهِ﴾

﴿with Our Āyāt.﴾ meaning; ‘Our proofs and evidences.’  
﴿فَأَسْتَكِبِرُوا وَكَانُوا قَوْمًا شَغَرِيْتَهُ﴾

﴿But they behaved arrogantly, and were a people who were criminals.﴾ meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

﴿قَالَتْ جَاهَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لِيَخْرُجُ شَيْئَنَ﴾

﴿So, when came to them the truth from us, they said: “This is indeed clear magic.”﴾

They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie. As Allāh said:

﴿وَعَدُوكُمْ بِهَا وَاسْتَقْتَلُهُمْ أَنْفُسُهُمْ طَلْنَا وَعَلَوْهُ﴾

﴿And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.﴾(27:14)

Mūsā criticized them saying:

﴿أَتَقُولُونَ لِلْمُقْرِنِ لَنَا جَاهَهُ كُمْ أَسْخَرُ هَذَا وَلَا يَمْلِعُ الْمُتَجْرِيَهُ﴾ قَالُوا أَجِنْتَنَا لِتَلْيَنَا

﴿“Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful.” They said: “Have you come to us to turn us away...﴾

﴿عَنَّا وَجَدَنَا عَلَيْهِ مَابَآءَنَا﴾

﴿from that we found our fathers following﴾ their religion.

﴿وَنَكُونُ لَكُمْ﴾

﴿and that you two may have...﴾

﴿أَكْرِيزَهُ﴾

﴿greatness﴾ means grandeur and leadership

﴿فِي الْأَرْضِ وَمَا نَعْنَ لَكُمْ بِمُؤْمِنِينَ﴾

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وَقَالَ فِرْعَوْنُ أَتُقْنِي بِمَا كُلُّ سَحْرٍ عَلَيْهِمْ ۝ فَلَمَّا جَاءَهُ السَّحْرُ  
 قَالَ لَهُمْ مُوسَى إِنِّي أَقْوَمُ أَنْتُمْ مُنْقُوتُ ۝ ثُمَّأَتَّقَوْا قَالَ  
 مُوسَى مَا يَحْسَنُ بِهِ الْسَّاحِرُونَ إِنَّ اللَّهَ سَيِّدُ الْمُطَّلِّبِينَ إِنَّ اللَّهَ لَا يَضْلِلُ  
 عَمَلَ الْمُفْسِدِينَ ۝ وَمَنْ يُحِيقُ اللَّهَ أَحَقُّ بِكَلْمَانِيهِ وَلَوْكَةَ  
 الْمُجْرِمُونَ ۝ فَمَمَّا أَمَّنْ لِمُوسَى الْأَذْرِيَّةُ مِنْ قَوْمِهِ عَلَى  
 حَوْرَفِرِنْ فِرْعَوْنَ وَمَلَائِيْهِمْ أَنْ يَقْنِيْهِمْ وَإِنْ فِرْعَوْنَ لَعَالِي  
 فِي الْأَرْضِ وَإِنَّهُ لِيَنَ السَّرِفِرِنَ ۝ وَقَالَ مُوسَى يَقُولُمْ إِنْ كُنْتُمْ  
 مَأْمُنُمْ بِاللَّهِ فَلَيَكُنْ تَوْكِلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ۝ فَقَاتُوا عَلَى اللَّهِ  
 تَوْكِلَنَارِتَا لَا يَجْعَلُنَا فَتَنَةً لِلْقَوْمِ الظَّالِمِينَ ۝ وَيَخْتَنَا  
 بِرَحْيَتَكِ مِنَ الْقَوْمِ الْكُفَّارِنَ ۝ وَأَرْجِعْنَا إِلَى مُوسَى وَأَخْيُوهِ  
 أَنْ بَوْهَ الْقَوْمِ كُمَا يَصْرِيْبُونَا وَاجْعَلُوا بَيْوَتَكُمْ قِشَّلَةَ  
 وَاقِسِمُوا الْأَصْلَوَهُ وَبِشِرِ الْمُؤْمِنِينَ ۝ وَقَالَكَ مُوسَى  
 رَسَنَا إِنَّكَ مَانِيَتِ فِرْعَوْنَ وَمَلَاهَ زِرَنَهَ وَأَنَوْلَا فِي الْحَيَاةِ  
 الْدُّنْيَا رَسَنَا يَضْلُلُوا عَنْ سَبِيلِكَ رَسَنَا طَمِيشَ عَلَى أَمْوَالِهِمْ  
 وَأَشَدَّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَقَّ بِرَوْ الْعَدَابَ الْأَلِيمَ ۝

...in the land, We are not going to believe you two!"»

وَقَالَ فِرْعَوْنُ أَتُقْنِي بِمَا كُلُّ سَحْرٍ  
 عَلَيْهِمْ ۝ فَلَمَّا جَاءَهُ السَّحْرُ قَالَ لَهُمْ  
 مُوسَى إِنَّمَا أَتَّقَوْتُ مُنْقُوتُ ۝ ثُمَّأَتَّقَوْا  
 قَالَ أَتَّقَوْتُ مُوسَى إِنَّمَا أَتَّقَوْتُ مُنْقُوتُ ۝ ثُمَّأَتَّقَوْا  
 عَمَلَ الْمُفْسِدِينَ ۝ وَمَنْ يُحِيقُ اللَّهَ أَحَقُّ بِكَلْمَانِيهِ وَلَوْكَةَ  
 الْمُجْرِمُونَ ۝ فَمَمَّا أَمَّنْ لِمُوسَى الْأَذْرِيَّةُ مِنْ قَوْمِهِ عَلَى  
 حَوْرَفِرِنْ فِرْعَوْنَ وَمَلَائِيْهِمْ أَنْ يَقْنِيْهِمْ وَإِنْ فِرْعَوْنَ لَعَالِي  
 فِي الْأَرْضِ وَإِنَّهُ لِيَنَ السَّرِفِرِنَ ۝ وَقَالَ مُوسَى يَقُولُمْ إِنْ كُنْتُمْ  
 مَأْمُنُمْ بِاللَّهِ فَلَيَكُنْ تَوْكِلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ۝ فَقَاتُوا عَلَى اللَّهِ  
 تَوْكِلَنَارِتَا لَا يَجْعَلُنَا فَتَنَةً لِلْقَوْمِ الظَّالِمِينَ ۝ وَيَخْتَنَا  
 بِرَحْيَتَكِ مِنَ الْقَوْمِ الْكُفَّارِنَ ۝ وَأَرْجِعْنَا إِلَى مُوسَى وَأَخْيُوهِ  
 أَنْ بَوْهَ الْقَوْمِ كُمَا يَصْرِيْبُونَا وَاجْعَلُوا بَيْوَتَكُمْ قِشَّلَةَ  
 وَاقِسِمُوا الْأَصْلَوَهُ وَبِشِرِ الْمُؤْمِنِينَ ۝ وَقَالَكَ مُوسَى  
 رَسَنَا إِنَّكَ مَانِيَتِ فِرْعَوْنَ وَمَلَاهَ زِرَنَهَ وَأَنَوْلَا فِي الْحَيَاةِ  
 الْدُّنْيَا رَسَنَا يَضْلُلُوا عَنْ سَبِيلِكَ رَسَنَا طَمِيشَ عَلَى أَمْوَالِهِمْ  
 وَأَشَدَّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَقَّ بِرَوْ الْعَدَابَ الْأَلِيمَ ۝

479. And Fir'awn said : "Bring me every well-versed sorcerer."

480. And when the sorcerers came, Mūsā said to them : "Cast down what you want to cast!"»

481. Then when they had cast down, Mūsā said : 'What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of the evildoers.'»

482. "And Allāh will establish and make apparent the truth by His Words, however much the criminals may hate (it)."»

### Between Mūsā and the Magicians

Allāh mentioned the story of the magicians and Mūsā in Sūrat Al-A'rāf (there is a commentary on it in that Sūrah), this Sūrah, Sūrat Ta Ha, and in Sūrat Ash-Shu'arā'. Fir'awn, may Allāh's curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Mūsā brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival.

﴿وَأَنْقَلَ السَّحْرَةُ سَجِيدِينَ ﴾ قَالُوا مَا أَنْتَ بِرَبِّ الْمُتَكَبِّرِينَ ﴿١٠﴾ رَبُّ مُؤْمِنٍ وَّهَرُونَ ﴿١١﴾

«And the sorcerers fell down prostrate. They said: ‘We believe in the Lord of all that exists – the Lord of Mūsā and Hārūn.’» (7:120-122)

Fir’awn thought that he would achieve victory through the magicians over the Messenger sent by Allāh, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

﴿وَقَالَ فِرْعَوْنُ انْثُونِي يَكُلُّ سَحِيرٍ عَلَيْهِ ﴾ فَلَمَّا جَاءَهُ السَّحْرَةُ قَالَ لَهُمْ شُوْقَةً أَنْثُوا مَا أَشْرَ

﴿ثُلُوثَكَ ﴾

«And Fir’awn said: “Bring me every well-versed sorcerer.” And when the sorcerers came, Mūsā said to them: “Cast down what you want to cast!”»

They stood in line after they received the promise of Fir’awn to become closer to him and obtain a generous reward.

Mūsā wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

﴿فَأُلْرُوْبَعَةَ إِنَّمَا أَنْ تُقْرِنَ وَإِنَّمَا أَنْ تَكُونَ أَوَّلَ مِنَ الْأَنْقَارِ ﴾ قَالَ أَنْتَ أَنْتَ الْأَنْقَارُ

«They said: “O Mūsā! Either you throw first or we be the first to throw?” [Mūsā] said: “Nay, throw you (first)!»

When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery. At that time,

﴿فَأَرْجَسَ فِي تَقْرِيبِهِ حِيقَةَ شُوْقَةٍ ﴾ قَلَّا لَا تَعْتَدُ إِنَّكَ أَنْتَ الْأَغْلَى ﴾ وَأَنْقَلَ كَا فِي سَبِيلِكَ

﴿تَقْفَ مَا صَنَعْتَ إِنَّمَا صَنَعْتَ كَيْدَ سَحِيرٍ وَلَا يَقْلِعُ أَثَابُرُ حَتَّى أَنَّ ﴾

«Mūsā conceived fear in himself. We (Allāh) said: “Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick, and the magician will never be successful, to whatever amount (of skill) he may attain.”» (20:67-69)

Upon that, Mūsā said:

﴿فَمَا يَحْشُدُ يُوَالِيْخَرُ إِنَّ اللَّهَ سَيِّدُ الْمُلْكَوْنَ إِنَّ اللَّهَ لَا يَسْطِعُ عَلَى التَّحْمِيلِ وَهُوَ أَنَّهُ الْعَزِيزُ

يَكْتُمُونَ وَلَوْ كَيْرَةَ الظُّجَارِ مُونَ ﴿١٧﴾

﴿What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of the evildoers. And Allāh will establish and make apparent the truth by His Words, however much the criminals may hate (it).﴾

﴿فَمَا أَنَّ لِيُوشَقَ إِلَّا ذُرْيَةً بَنْ قَوْبَوْهُ عَلَى حَرْبِي بَنْ فَرْعَوْنَ وَمَلَائِكَتِهِ أَنْ يَقْتَلُهُمْ وَلَأَنْ فَرَغْتُ لِتَكَالِفَ لَأَنَّكَلَفَ لَمَنْ أَشْرِفَتْ عَلَيْهِمْ ﴾

﴿83. But none believed in Mūsā except the offspring of his people, because of the fear of Fir'awn and his chiefs, lest they should persecute them; and verily, Fir'awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.﴾

### Only a Few Youth from Fir'awn's People believed in Mūsā

Allāh tells us that despite all the clear signs and irrefutable evidence Mūsā came with, only a few offspring from Fir'awn's followers believed in him. They were even scared that Fir'awn and his followers would force them to return to *Kufr* (disbelief). Fir'awn was an evil tyrant and extremely arrogant. His people feared him and his power too much. Al-'Awfi reported that Ibn 'Abbās said:

﴿فَمَا أَنَّ لِيُوشَقَ إِلَّا ذُرْيَةً بَنْ قَوْبَوْهُ عَلَى حَرْبِي بَنْ فَرْعَوْنَ وَمَلَائِكَتِهِ أَنْ يَقْتَلُهُمْ ﴾

﴿But none believed in Mūsa except the offspring of his people because of the fear of Fir 'awn and his chiefs, lest they should persecute them.﴾

"The offspring that believed in Mūsā from Fir'awn's people, other than Banu Israel, were few. Among them were Fir'awn's wife, the believer who was hiding his faith, Fir'awn's treasurer, and his wife."<sup>[1]</sup>

The Children of Israel, however, themselves believed in Mūsā, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allāh was going to save them through

<sup>[1]</sup> At-Tabari 15:164.

him from the capture of Fir'awn and give them power over him. So when this knowledge reached Fir'awn he was very wary. But his caution and weariness didn't help him one bit. When Mūsā arrived, Fir'awn subjected them to great harm, and

﴿فَاللّٰهُ أَوْيَسَا مِنْ كَبِيلٍ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا چَنَّنَا فَالْ عَنْ رَبِّكُمْ أَنْ يَقْبِلَ عَذَابَكُمْ  
رَسْتَنْلَضْ فِي الْأَرْضِ فَيَسْتَظِرُ حَكِيفٌ نَّمَلُونَ﴾

﴿They said: "We (Children of Israel) suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"﴾[7:129]

The fact that all of the Children Israel became believers is evidenced by the following Āyāt:

﴿وَقَالَ مُوسَى يَقُولُ إِنْ كُنْتُ مَا أَنْتُمْ بِاللّٰهِ فَقِيهُو إِنْ كُنْتُ شَنِيعِينَ ﴿١٧﴾ قَالُوا عَلَى اللّٰهِ تَوَكَّلْنَا  
رَبُّنَا لَا يَعْلَمُنَا فَنَّةٌ لِلْقَوْمِ الظَّالِمِينَ ﴿١٨﴾ وَقَيْمَنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿١٩﴾﴾

﴿84. And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims."﴾

﴿85. They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers."﴾

﴿86. "And save us by Your mercy from the disbelieving folk."﴾

### Mūsā encouraged His People to put Their Trust in Allāh

Allāh told us that Mūsā said to the Children of Israel:

﴿يَقُولُ إِنْ كُنْتُ مَا أَنْتُ بِاللّٰهِ فَقِيهُو إِنْ كُنْتُ شَنِيعِينَ﴾

﴿O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.﴾

Allāh is sufficient for those who put their trust in Him.

﴿أَلَيْسَ اللّٰهُ بِكَافٍ عَنْهُمْ﴾

﴿Is not Allāh sufficient for His servant?﴾(39:36)

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسِيدٌ﴾

﴿And whosoever puts his trust in Allāh, then He will suffice him.﴾(65:3)

Allāh combines worship and reliance in many places. He said:

﴿فَاعْبُدُهُ وَلَا تُكَلِّ عَلَيْهِ﴾

﴿So worship Him and put your trust in Him.﴾(11:123)

﴿قُلْ هُوَ الرَّحْمَنُ مَا شَاءَ يَهُوَ وَعَلَيْهِ تَوْكِيدُكُلِّ شَيْءٍ﴾

﴿Say : "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust..﴾(67:29) and

﴿هُنَّ الظَّاهِرُ وَالْغَنِيمُ لَا إِلَهَ إِلَّا هُوَ نَاصِيَةُ كُلِّ كَلْمَانِ﴾

﴿(He alone is) the Lord of the east and the west; none has the right to be worshipped but He. So take Him (alone) as a protector.﴾(73:9)

And Allâh commanded the believers to say many times in their Salâh:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾(1:5)

The Children of Israel complied with this command and said:

﴿عَلَى اللَّهِ تَوْكِيدُنَا لَا يَجْعَلُنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ﴾

﴿In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.﴾

This means don't give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them. This meaning was reported from Abu Mijliz and Abu Ad-Duhâ,[1] 'Abdur-Razzâq, in a narration from Mujâhid, said,

﴿رَبَّنَا لَا يَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ﴾

﴿Our Lord! Make us not a trial for the folk who are wrongdoers﴾ meaning, "Do not give them authority over us so they might make us fall into Fitnah." [2]

Allâh's statement:

﴿وَلَا يَجْعَلْنَا فِتْنَاتَكُمْ﴾

[1] At-Tabâri 15:169.

[2] 'Abdur-Razzâq 2:297.

﴿And save us by Your mercy﴾ means save us through Your mercy and beneficence

﴿فِيْنَ الْقَوْمِ الْكُفَّارِ﴾

﴿from the disbelieving folk.﴾ meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.

﴿رَأَزَّيْتَ إِنَّ مُوسَى وَلَيْلَهُ أَنْ تَبَرَّدَا لِتَرِكَكُمْ بِعَصْرِهِنَا وَاجْعَلُوهُمْ يُؤْتَكُمْ قِنَّةً رَأْسَمُّا  
الصَّلَاةَ وَشَرِّرَ النَّوْمَينَ﴾

﴿87. And We revealed to Mūsā and his brother (saying): “Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Salāh, and give glad tidings to the believers.”﴾

### They were commanded to pray inside Their Homes

Allāh tells us why He saved the Children of Israel from Fir'awn and his people. He tells us how he saved them. Allāh commanded Mūsā and his brother Hārūn to take houses for their people in Egypt,

﴿وَاجْعَلُوهُمْ يُؤْتَكُمْ قِنَّةً﴾

﴿and make your dwellings as places for your worship,﴾

Al-'Awfi reported that Ibn 'Abbās said, while interpreting this Āyah: “The Children of Israel said to Mūsā, ‘We cannot offer our prayers in public in front of Fir'awn’s people.’ So Allāh permitted them to pray in their houses. They were commanded to build their houses in the direction of the Qiblah.”<sup>[1]</sup> Mujāhid commented,

﴿وَاجْعَلُوهُمْ يُؤْتَكُمْ قِنَّةً﴾

﴿and make your dwellings as places for your worship,﴾

When Banu Israel feared that Fir'awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the Qiblah and the prayer could be in secret.<sup>[2]</sup> This was stated by Qatādah and Aḍ-Daḥḥāk as well.<sup>[3]</sup>

<sup>[1]</sup> At-Tabari 15:174.

<sup>[2]</sup> Ibid.

<sup>[3]</sup> At-Tabari 15:173.

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فَالْقَدْ أُجِبَتْ دُعَوَاتُكُمْ فَأَسْتَقْسِمُوا لَا نَتَعَانِي سَيِّلَ  
الَّذِينَ لَا يَعْلَمُونَ ﴿١﴾ وَجَنُودُنَا بَنِي إِسْرَئِيلَ الْبَحْرَ  
فَأَبْعَثْهُمْ فِرْعَوْنُ وَجُنُودُهُ بَعْيَا وَعَذَّا حَتَّى إِذَا ذَرَكَهُ  
الْفَرْقَ قَالَ أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ أَمَنْتُ بِهِ بَنِي إِسْرَئِيلَ  
وَأَنَّمِنَ الْمُشْرِكِينَ ﴿٢﴾ مَالِكُنَّ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ  
مِنَ الْمُفْسِدِينَ ﴿٣﴾ فَالْيَوْمَ تُنْجِيكَ بِيَدِنَكَ لِتَكُونَ لِمَنْ  
خَلَقَكَ أَيْهَةً وَإِنَّ كَيْرَاتِنَ النَّاسِ عَنِ اتِّبَاعِنَا لَفَنْقِلُونَ ﴿٤﴾  
وَلَقَدْ بُرَأْنَا بَنِي إِسْرَئِيلَ مِنْ أَصْدِقِي وَرَزْنَاهُمْ مِنَ الطَّيْبَاتِ  
فَمَا أَخْلَوْا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بِنَهْمَ وَمِنَ الْفِيمَةِ  
فِيمَا كَاثُورَفِيهِ مُخْتَلِفُونَ ﴿٥﴾ فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلَنَا إِلَيْكَ  
فَسْعِلِ الَّذِينَ يَقْرُءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ  
الْحُقْقُ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُسْتَرِكِينَ ﴿٦﴾ وَلَا كُنْنَ  
مِنَ الَّذِينَ كَذَّبُوا إِنَّمَا يُنَزَّلُ اللَّهُ فَتَكُونَ مِنَ الْخَسِيرِينَ  
إِنَّ الَّذِينَ حَفَّتْ عَلَيْهِمْ كَلِسَتَ رَبِّكَ لَا يُؤْمِنُونَ  
وَلَوْجَاهَهُمْ كُلُّ مَا يَهْدِي حَقِيقَةً يَوْمُ الْعِدَابِ الْأَلِيمِ ﴿٧﴾

﴿رَبَّنَا مُوسَى رَبَّنَا إِنَّكَ مَاتَتْ  
وَغَوْتَ وَمَلَأْتَ زَرَّةً وَأَنْوَلَّا فِي  
الْحَيَاةِ الْذَّيْنَا رَبَّنَا يَهْسِلُوا عَنِ  
سَبِيلِكَ رَبَّنَا الْطَّيْسَ عَنْ أَمْرِكَهِ  
وَأَشَدَّ عَلَى قُلُوبِهِمْ فَلَا يَوْمًا حَقَّ  
يَوْمُ الْعِدَابِ الْأَلِيمِ ﴾٨﴾ قَالَ مَنْ  
أَجَبَتْ دُعَائِكَمْ فَأَسْتَقْسِمُمَا وَلَا  
نَتَمَانِي سَيِّلَ الَّذِينَ لَا  
يَعْلَمُونَ ﴾٩﴾

488. And Mūsā said: "Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not

believe until they see the painful torment." ﴿١﴾

489. Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not." ﴿٢﴾

### Mūsā supplicated against Fir'awn and His Chiefs

Allāh mentioned what Mūsā said when he prayed against Fir'awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant. Mūsā said:

﴿رَبَّنَا إِنَّكَ مَاتَتْ وَغَوْتَ وَمَلَأْتَ زَرَّةً﴾

«Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and pleasure of this worldly life.

﴿وَأَمْوَالٍ﴾

﴿and wealth﴾ plentiful and abundant.

Allāh's statement,

﴿فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُشْلُّوا عَنْ كِبَلَكُ﴾

﴿in the life of this world, Our Lord! That they may lead men astray from Your path.﴾

was read with the word “*Liyadillū*” and “*Liyudillū*.” The first is with a *Fathah* over the *Yā*, meaning that “You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth.” As Allāh said:

﴿لِتَبْتَهِمْ فِيهِ﴾

﴿that We may test them thereby.﴾(20:131) and (72:17).

Others read the word with a *Dammah* over the *Yā*. (i.e. *Liyuḍillū*) This makes the Āyah mean: You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide would think that You have given them that because You loved them and You cared about them.”

﴿رَبَّنَا أَطْبَشَ عَلَىٰ أَمْوَالِهِنَّ﴾

﴿“Our Lord! Destroy their wealth,”﴾

Ibn ‘Abbās and Mujāhid said: “They asked Allāh to destroy their wealth.”<sup>[1]</sup> Ad-Ḍahḥāk, Abu Al-‘Āliyah and Ar-Rabī‘a bin Anas said: “Allāh made their wealth into engraved stones as it was before.”<sup>[2]</sup>

About Allāh's statement,

﴿وَأَنْذَدَ عَلَىٰ قُلُوبِهِنَّ﴾

﴿and harden their hearts﴾ Ibn ‘Abbās said, “Harden their hearts means put a seal on them.”<sup>[3]</sup>

﴿فَلَا يَؤْمِنُونَ حَتَّىٰ يَرَوُنَ الظَّنَابَ الْأَلِيمَ﴾

[1] At-Tabari 15:181.

[2] At-Tabari 15:180.

[3] At-Tabari 15:181.

﴿so that they will not believe until they see the painful torment.﴾

This prayer was from Mûsâ because he was angry for the sake of Allâh and His religion. He prayed against Fir'awn and his chiefs when he was certain that there was no good in them. Similarly, Nûh prayed and said:

﴿هُوَ رَبُّنَا لَا نَذِرُ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارَنَا إِنْ تَذَرْهُمْ يُضْلِلُوا يَعْصِمَهُمْ وَلَا يَلْتَهِمْ إِلَّا  
لَيْلَرًا كَفَّارًا﴾

﴿My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.﴾ (71:26-27)

Hârûn said “Âmîn” to his brother's prayer. And Allâh answered Mûsâ's prayer. Allâh said:

﴿فَقَدْ أُجِيبَتْ دُعَائُكُمَا﴾

﴿Verily, the invocation of you both is accepted.﴾ ‘in destroying Fir'awn's people.

﴿فَقَدْ أُجِيبَتْ دُعَائُكُمَا فَانْسَبِيَا﴾

﴿Verily I have answered your prayers (both of you). So you both keep to the straight way.﴾

So as I have answered your prayer, you should remain steadfast on My command.’ Ibn Jurayj narrated that Ibn 'Abbâs said about this Âyah: “Be steadfast and follow My command.”<sup>[1]</sup>

﴿وَجَزَوْنَا بَنَي إِسْرَائِيلَ الْبَخْرَ ثَانِيَةً مِنْ قَوْنَ وَجْهُوْنَ بَشِّيَا وَعَدْوَا حَقَّ إِذَا أَذْرَكَهُ الْقَرْقَ  
ثَالِثَ مَائِشَتْ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُي مَائِشَتْ يَدِهِ بُنَوَا إِسْرَائِيلَ وَاتَّا مِنَ الشَّتَّلِيَّتِ  
عَصَبَتْ قَبْلَ وَكَثَرَتْ مِنَ الْمُشَدِّيَّتِ﴾  
﴿فَالْيَوْمَ شَجَيْكَ بِيَدِكَ لَتَكُونَ لِمَنْ خَلَقَكَ مَيْهَهُ وَلَئِنْ  
كَيْرَا مِنَ الْأَنْسِ عَنْ كَيْسِنَا لَتَكُونُتْ﴾

﴿90. And We took the Children of Israel across the sea, and Fir'awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fir'awn) said: "I believe that none has the right to be worshipped but He in Whom the

<sup>[1]</sup> At-Tabari 15:187.

*Children of Israel believe, and I am one of the Muslims." ﴿*

*﴿91. Now (you believe) while you refused to believe before and you were one of the mischief-makers.﴾*

*﴿92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Āyāt.﴾*

### The Children of Israel were saved and Fir'awn's People drowned

Allāh tells us how He caused Fir'awn and his soldiers to drown. The Children of Israel left Egypt in the company of Mūsā. It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir'awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He embarked, following behind them, filled with great pride and with massive armies. Allāh wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir'awn's kingdom. They were all together and caught the Children of Israel at sunrise.

﴿فَلَمَّا تَرَى الْجُنُوبَ قَالَ أَسْخَبْتُ مُوْقَةً إِنَّا لَنَذَرُوكُمْ﴾

*﴿And when the two hosts met each other, the companions of Mūsā said: "We are sure to be overtaken." ﴾ (26:61)*

They said that because when they got to the seashore Fir'awn was behind them. The two groups met face to face. The people with Mūsā kept asking, "How can we be saved today?" Mūsā replied, "I have been commanded to come this way." Mūsā said:

﴿إِنَّمَا أَنَا بِنَفْسِي مُهَاجِرٌ﴾

*﴿Nay, verily, with me is my Lord. He will guide me. ﴾ (26:62)*

It had been so difficult, but it suddenly became easy. Allāh commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israelite tribe. Allāh then commanded the wind and the path was dry for them.

﴿فَأَنْهَيْتُ لَمَّا طَرِيقًا فِي الْبَحْرِ بَسَّا لَا يَخْفَى دُرُكًا وَلَا يَخْفَى﴾

﴿And strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'awn] nor being afraid (of drowning in the sea).﴾(20:77)

The water in between the paths appeared as windows and every tribe was able to see the other so they would not think that others were destroyed. The Children of Israel crossed the sea. When the last one crossed, Fir'awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir'awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allāh's decree prevailed and the prayer of Mūsā was answered.

Jibril came on a war stallion. He passed by Fir'awn's horse. Jibril's horse whinnied at Fir'awn's and then Jibril rushed into the sea, and Fir'awn did the same behind him. Fir'awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea." So they rushed into the sea. Mīkā'il was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allāh, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir'awn and he was overwhelmed by the stupors of death. While in this state, he said:

﴿كَانَتْ آنَهُ لَا إِلَهَ إِلَّا اللَّهُ مَا كَانَ يُرَدُّ بِهِ بَعْدًا إِنْ كَوَافِلَ وَآتَاهُ مِنَ الظَّلَمِينَ﴾

«I believe that none has the right to be worshipped but He (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims.»

He believed at a time when he couldn't benefit from his faith.

﴿فَلَمَّا رَأَوْا بَاسْطَةً قَاتَلُوا مَا أَنْتَ بِاللهِ وَحْدَهُ وَسَكَنَّا بِمَا كَانَ يُرَدُّ بِهِ مُشْرِكِينَ﴾ فَلَمَّا يَكُنْ يَقْرَئُهُمْ إِيمَانَهُمْ لَمَّا رَأَوْا بَاسْطَةً سَلَّتْ اللَّهُ أَلْقَى قَدْ خَلَقَتْ فِي عِصَادِهِ وَكَبَرَ هُنَالِكَ الْكُفَّارُ﴾

«So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him

as (His) partners." Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them). ﴿40:84-85﴾

Therefore Allāh said, as a response to Fir'awn,

﴿وَآتَنَّنَّ وَقْدَ عَصَيْتَ قَبْلَ﴾

﴿Now (you believe) while you refused to believe before?﴾ do you say that just now when you have disobeyed Allāh before that.

﴿وَكُنْتَ مِنَ الظَّالِمِينَ﴾

﴿And you were one of the mischief-makers.﴾

You were among the makers of mischief on the earth who misled the people.

﴿وَجَعَلْنَاهُمْ أَئِمَّةً يَنْذُرُونَ إِلَى النَّكَارِ وَيَقُولُونَ لَا يُنَصِّرُونَ﴾

﴿and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.﴾ (28:41)

These facts about Fir'awn and his status at that time were among the secrets of the Unseen that Allāh revealed to His Messenger, Muḥammad ﷺ. Similarly Abu Dāwud At-Ṭayālisi recorded that Ibn 'Abbās said that Allāh's Messenger ﷺ said;

﴿فَقَالَ لِي جِبْرِيلُ : لَوْ رَأَيْتَنِي وَأَنَا آخِذُ مِنْ خَالِ الْبَحْرِ فَأَدْسُهُ فِي فَرْعَوْنَ مَخَافَةً أَنْ تُدْرِكَ الرَّحْمَةُ﴾

¶Jibril said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir'awn out of fear that the mercy would reach him."﴾<sup>[1]</sup>

Abu Īsā At-Tirmidhi and Ibn Jarīr<sup>[2]</sup> also recorded it. At-Tirmidhi said, "Hasan Gharīb Ṣaḥīḥ."﴾<sup>[3]</sup>

About Allāh's statement,

﴿فَالْيَوْمَ نُنْجِيَكَ بِذَنْبِكَ لِمَنْ خَلَقَ مَا يَأْتِ﴾

﴿So this day We shall deliver your (dead) body (out from the

<sup>[1]</sup> Musnad At-Ṭayālisi no. 341.

<sup>[2]</sup> Tuhfat Al-Ahwadhi 8:526.

<sup>[3]</sup> At-Tabari 15:190-191.

sea) that you may be a sign to those who come after you!»

Ibn ‘Abbās and others from among the Salaf have said: “Some of the Children of Israel doubted the death of Fir‘awn so Allāh commanded the sea to throw his body – whole, without a soul – with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction.”<sup>[1]</sup> That is why Allāh said,

﴿تَأْمِنُونَ شَيْخَكُمْ﴾

«“So this day We shall deliver your..”» meaning that We will put your body on a high place on the earth. Mujāhid said,

﴿بِيَدِكُمْ﴾

«your (dead) body» means, ‘your physical body.’<sup>[2]</sup>

﴿إِنَّكُمْ لِئَنْ خَلَقْتُمْ بِأَيْدِيهِ﴾

«that you may be a sign to those who come after you!» meaning, so that might be a proof of your death and destruction for the Children of Israel.

That also stood as a proof that Allāh is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir‘awn and his people were destroyed on the day of ‘Āshūrā’, as recorded by Al-Bukhāri, Ibn ‘Abbās said, “When the Prophet ﷺ arrived at Al-Madinah, the Jews fasted the day of ‘Āshūrā’. So he asked,

«مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَ؟»

«What is this day that you are fasting?»

They responded ‘This is the day in which Mūsā was victorious over Fir‘awn.’ So the Prophet ﷺ said,

«أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوهُ»

«You have more right to Mūsā than they, so fast it.»<sup>[3]</sup>

﴿وَلَقَدْ يُوَانُ يَوْمًا يَقْرَئِيلْ مُوسَى صِدْقِي وَرَزْقَهُمْ مِنْ أَنْفُسِهِنَّ مَا أَنْتُمْ حَقَّ جَاهَهُمْ أَعْلَمُ إِنَّ

<sup>[1]</sup> At-Tabari 15:196.

<sup>[2]</sup> At-Tabari 15:197.

<sup>[3]</sup> Fath Al-Bāri 8:198.

رَلَكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ وَسَا كَانُوا يَدْعُونَ رَبَّهُمْ ﴿٤﴾

﴿93. And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.﴾

### The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

In these Āyāt, Allāh tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel. Allāh's statement,

﴿مِنْ نَا مِنْ قَوْمٍ﴾

﴿honorable dwelling place﴾ means in Egypt and Syria, around Jerusalem, as it was said by some. When Allāh destroyed Fir'awn and his soldiers, the Mosaic State took control of all of Egypt as Allāh said:

﴿وَأَرَدْنَا الْقَوْمَ الَّذِينَ كَانُوا يَسْتَفْسِدُونَ مَسْدِدَ الْأَرْضِ وَمَسْكِنَهُمَا الَّتِي بَنَرَكَنَا فِيهَا وَنَسْتَ كُلَّمَا تَرَكَ الْخَسْقَنَ عَلَى بَيْتِ إِنْسَانٍ بَلْ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَقْسِنُ فِرْعَوْنُ وَQَوْمُهُ وَمَا كَانُوا يَرِثُونَ﴾

﴿And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'awn and his people erected.﴾(7:137)

He said in other Āyāt:

﴿فَأَخْرَجْنَاهُمْ مِنْ جَنَّتِهِمْ وَغَيْرَهُمْ ۚ وَكَثُرَ رَوْقَانٌ كَيْمَرٌ ۖ كَذَلِكَ وَأَوْزَانُهُمْ بَيْنَ يَدَيْهِمْ ۚ﴾

﴿So, We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them.﴾(26:57 -59)

He also said:

﴿كَذَلِكَ كَانُوا يَنْجَنِي وَغَيْرُهُمْ ۚ﴾

﴿How many of gardens and springs that they left behind...﴾  
(44:25-27)

They then continued with Mûsâ, to seek Jerusalem – the land of Ibrâhîm, the friend of Allâh. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allâh expelled them into the wilderness for forty years. During this time in the wilderness, first Hârûn died and then Mûsâ. Yûsha' bin Nûn led after them. Allâh supported them to conquer Jerusalem and rule it for a period of time. His statement,

﴿وَرَزَقْنَاهُم مِّنَ الظَّيْنَاتِ﴾

﴿and provided them with good things﴾

means from the lawful, pure and useful provision that is good in nature and in Law. Then Allâh said:

﴿فَنَّا أَخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ﴾

﴿and they differed not until the knowledge came to them.﴾

There should be no reason for them to have any disputes among them since Allâh has sent them knowledge and explained different matters and issues to them. It has been mentioned in a *Hadîth*,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَىٰ إِخْدَىٰ وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَىٰ اثْتَنْتِينَ وَسَبْعِينَ فِرْقَةً، وَسَتَنْتَرِقُ مِنْهُ الْأُمَّةُ عَلَىٰ ثَلَاثَ وَسَبْعِينَ فِرْقَةً، مِنْهَا وَاحِدَةٌ فِي الْجَنَّةِ، وَاثْتَانٌ وَسَبْعُونَ فِي النَّارِ»

«The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this Ummah will separate into seventy-three sects, one of which is in Paradise, seventy-two in the Fire.»

They asked, “Who are they O Messenger of Allâh!?” He ﷺ replied;

«مَا أَنَا عَلَيْهِ وَأَنْهَا بِي»

«Those upon what I and my Companions are upon.»

It was recorded by Al-Hâkim in his *Mustadrak* with this wording.<sup>[1]</sup>

So here Allâh said,

<sup>[1]</sup> Al-Hâkim 1:129.

﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ﴾

﴿Verily your Lord will judge between them﴾

Here the meaning is, to distinguish between them

﴿وَيَوْمَ الْحِسَابِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

﴿the Day of Resurrection in that which they used to differ.﴾

﴿فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنزَلَ إِلَيْكَ فَنْذِلْ الظَّالِمُونَ الْحَكَمَ بِمِنْ قِبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونُنَّ مِنَ الْمُشْرِكِينَ وَلَا تَكُونُنَّ مِنَ الظَّالِمِينَ كَذَّبُوكُمْ بِمَا يَأْتِيَكُمْ اللَّهُ فَتَكُونُنَّ مِنَ الْخَاسِرِينَ إِنَّ الَّذِينَ حَسَّنُوكُمْ سَكِّلْتُمْ رَبِّكَ لَا يُؤْمِنُونَ وَلَوْ جَاءَتْهُمْ كُلُّ مَا يَتَقَرَّبُونَ حَتَّىٰ يَرَوُا الْمَنَابَ الْأَلِيمَ﴾

﴿94. So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).﴾

﴿95. And be not one of those who belie the Āyāt of Allāh, for then you shall be one of the losers.﴾

﴿96. Truly, those, against whom the Word of your Lord has been justified, will not believe.﴾

﴿97. Even if every sign should come to them, until they see the painful torment.﴾

### Previous books Attest to the Truth of the Qur'ān

Allāh said:

﴿الَّذِينَ يَكْبُرُونَ الرَّسُولَ الَّذِي يَعْلَمُ وَمَا يَعْلَمُ بِهِ عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنجِيلِ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrāh and the Injil.﴾ (7:157)

They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence. Therefore Allāh said:

﴿إِنَّ الَّذِينَ حَسَّنُوكُمْ سَكِّلْتُمْ رَبِّكَ لَا يُؤْمِنُونَ وَلَوْ جَاءَتْهُمْ كُلُّ مَا يَتَقَرَّبُونَ حَتَّىٰ يَرَوُا الْمَنَابَ الْأَلِيمَ﴾

٢٢٠

فَلَوْلَا كَانَتْ قَرِيْبَةً مَآسِتَ فَنَفَهُمَا إِبْنَهَا إِلَّا قَوْمٌ بُؤْسٌ لَّهَا  
مَآسِنَا كَشْفَنَا عَنْهُمْ عَذَابَ الْغَزِيْرِ فِي الْحَيَاةِ الدُّنْيَا وَمَغْفِلَتُهُمْ  
إِلَّا حِلْيَنَ (١) وَنُوشَاهَ رَبُّكَ لَا مَنْ مَنَ فِي الْأَرْضِ كَلَّهُمْ  
جَيْعَانًا أَفَأَنْتَ تُكَرِّهُ النَّاسَ حَقَّ يَكُونُوا مُؤْمِنِينَ (٢) وَمَا  
كَانَ لِنَفِيسٍ أَنْ تَقُولَ مَا لَا يَأْدِنُ اللَّهُ وَيَعْمَلُ الرَّجْسَ  
عَلَى الَّذِينَ لَا يَعْقُلُونَ (٣) قُلْ أَنْظُرُوا مَا ذَادُوا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَمَا نَفَقُوا إِلَيْهِنَّ وَالنَّذْرُ عَنْ فَوْرِ لَا يُؤْمِنُونَ (٤)  
فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ  
قُلْ فَانْتَظِرُوا إِلَيْهِ مَعَكُمْ مِنَ الْمُنْتَظَرِينَ (٥) إِنَّمَا تَنْهَى  
رُسُلًا وَالَّذِينَ مَآسِنَا كَذَلِكَ حَفَّاعًا لِيَسْتَأْشِنُ الْمُؤْمِنِينَ  
قُلْ يَأْتِيَهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِيْنِي فَلَا أَعْبُدُ الَّذِينَ  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَسْوَفُكُمْ وَأَمْرَتُ  
أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (٦) وَأَنْ أَقْرَأَ وَجْهَكَ لِلَّذِينَ حَيَّنِي  
وَلَا تَكُونُ مِنَ الْمُشْرِكِينَ (٧) وَلَا تَنْعِ مِنْ دُونِ اللَّهِ  
مَا لَا يَنْعَكُ وَلَا يَضُرُّكَ فَإِنْ قَتَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ (٨)

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

meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief. An example is when Mūsā prayed against Fir‘awn and his chiefs, saying:

﴿رَبِّنَا اطْبِسْ عَلَى أَمْرِهِنَّ وَأَشْدِدْ  
عَلَى قُوَّيْهِنَّ فَلَا يَقُولُوا حَقَّ يَرَوْا  
الْعِذَابَ الْأَلِيمَ﴾

﴿Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.﴾ (10:88)

And Allāh said:

﴿وَرَزَّقْنَا رَزْقًا إِلَيْهِمُ التَّبَكَّةَ وَلَمْهَمَهُ الْمُؤْنَّ وَحَسْنَاهُ عَلَيْهِمْ كُلُّ شَيْءٍ وَقُبْلًا مَا كَانُوا يَرْمَوْنَا  
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ بِمَا هُوَ﴾

﴿And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.﴾ (6:111)

Allāh then said:

﴿فَلَوْلَا كَانَتْ قَرِيْبَةً مَآسِتَ فَنَفَهُمَا إِبْنَهَا إِلَّا قَوْمٌ بُؤْسٌ لَّهَا مَآسِنَا كَشْفَنَا عَنْهُمْ عَذَابَ الْغَزِيْرِ

فِي الْحَجَّةِ الَّذِي وَسَعَتُمْ إِلَى جِنَانٍ ﴿٩٨﴾

﴿98. Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)?— except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while﴾.

### **Belief at the Time of Punishment did not help except with the People of Yūnus**

Allāh asked, ‘did any town from the previous nations, believe in its entirety when they received the Messengers? All of the Messengers that We sent before you, O Muhammad, were denied by their people or the majority of their people.’

Allāh said,

﴿وَيَتَحَسَّرُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا يُدْرِكُونَ ﴽ٢٥﴾

﴿Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾(36:30)

﴿كَذَلِكَ مَا أَنْذَلَنَا مِنْ أَنْذِلَنَا مِنْ قَبْلِكَ فَلَمْ يَأْتُوكُمْ بِأَنْذِلَنَا مِنْ قَبْلِكَ﴾

﴿Likewise, no Messenger came to those before them but they said: “A sorcerer or a madman!”﴾(51:52) and

﴿كَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْبَتِكَ فَلَمْ يَأْتُوكُمْ بِأَنْذِلَنَا مِنْ قَبْلِكَ إِنَّا وَجَدْنَاكُمْ تَرْكَنِينَ عَلَى أَقْوَامٍ وَإِنَّا

﴿عَلَى مَا تَرِهِمُ مُفْتَدِرُوكَ﴾

﴿And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: “We found our fathers following a certain way and religion, and we will indeed follow their footsteps.”﴾(43:23)

As found in the authentic Ḥadīth,

«عَرِضَ عَلَيَّ الْأَنْبِيَاءُ فَجَعَلَ الشَّيْءَ يَمْرُرُ وَمَنْهُمْ الْفَقَامُ مِنَ النَّاسِ، وَالشَّيْءُ يَمْرُرُ مَعَهُ الرَّجُلُ، وَالشَّيْءُ مَعَهُ الرَّجُلَانِ، وَالشَّيْءُ لَيْسَ مَعَهُ أَحَدٌ»

«The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet

*with no one.<sup>[1]</sup>*

Then he mentioned the multitude of followers that Mūsā had, peace be upon him, then that he saw his nation of people filling from the west to the east. The point is that between Mūsā and Yūnus, there was no nation, in its entirety, that believed except the people of Yūnus, the people of Naynawā (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allāh and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allāh to lift the torment from which their Prophet had warned them. As a result, Allāh sent His mercy and removed the scourge from them and gave them respite.

Allāh said:

﴿إِلَّا قَوْمٌ يُؤْسِنَ لَنَا مَا سَوَّا كَشَفْنَا عَنْهُمْ عَذَابَ الْيَزْرِي فِي الْحَيَاةِ الدُّنْيَا وَسَتَّلْنَا إِنَّ جِنِينَ﴾

﴿Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.﴾

In interpreting this Āyah, Qatādah said: "No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yūnus. When they lost their Prophet and they thought that the scourge was close upon them, Allāh sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allāh for forty nights. When Allāh saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them." Qatādah said: "It was mentioned that the people of Yūnus were in Naynawā, the land of Mosul."<sup>[2]</sup> This was also reported from Ibn Mas'ūd, Mujāhid, Sa'īd bin Jubayr and others from the Salaf.<sup>[3]</sup>

﴿وَرَأَوْ شَاءَ رَبَّكَ لَأَنَّ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَيْنَأَ أَفَلَمْ تَكُنْ أَنَّسَ حَقَّ بِكُونُوا﴾

[1] *Fath Al-Bāri* 10:224.

[2] *At-Tabarī* 15:207.

[3] *At-Tabarī* 15:208-210.

مُؤْمِنَاتٍ ﴿٩٩﴾ وَمَا كَانَ لِنَفِيتِ أَنْ تَقُولَ إِلَّا يَأْذِنُ اللَّهُ وَمَنْصُولُ الْأَيْمَنِ عَلَى الَّذِينَ لَا  
يَتَّقَلَّوْنَ ﴿١٠٠﴾

﴿99. And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.﴾

﴿100. It is not for any person to believe, except by the leave of Allāh, and He will put the Rijs on those who do not reason.﴾

### **It is not Part of Allāh's Decree to compel Belief**

Allāh said:

﴿وَرَأَ شَاءَ رَبُّكَ﴾

﴿And had your Lord willed﴾

meaning 'O Muhammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allāh has wisdom in what He does.' Similarly, Allāh said:

﴿وَرَأَ شَاءَ رَبُّكَ لِعَلَّ الْأَنْسَأَ وَسِدَّدَ وَلَا يَرَالُونَ مُخْلِبَيْنَ ﴿٩٩﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلَدَّاكَ  
مَلَكَهُنَّ وَنَمَّ كَلَّهُ رَبُّكَ لَأَنَّكُلَّ جَهَنَّمَ مِنَ الْجَنَّةِ وَالنَّاسَ أَجْمَعِينَ ﴿١٠٠﴾

﴿And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."﴾ (11:118-119)

He also said,

﴿أَفَلَمْ يَأْنِي الَّذِينَ هَامُوا أَنْ لَوْ يَعْلَمُ اللَّهُ لَهُدَى النَّاسِ جِبِيلُهُ﴾

﴿Have not then those who believed yet known that had Allāh willed, He could have guided all mankind?﴾ (13:31)

Therefore, Allāh said:

﴿أَفَلَمْ تَكُنْهُ أَنَّسُ﴾

﴿So, will you then compel mankind﴾ and force them to believe.

﴿مَنْ يَكُونُ مُؤْمِنًا﴾

﴿until they become believers.﴾ meaning, it is not for you to do that. You are not commanded to do that either. It is Allāh Who

﴿يُفْسِلُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ﴾

﴿sends astray whom He wills, and guides whom He wills.﴾ [35:8].

﴿فَلَا تَذَهَّبْ شَكْ عَلَيْهِمْ حَسَرَةً﴾

﴿So do not destroy yourself in sorrow for them.﴾

﴿لَا إِنْسَانٌ مُّهَاجِرٌ وَلَا يَعْلَمُ أَنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

﴿It is not up to you to guide them, but Allāh guides whom He wills.﴾ [2:272].

﴿إِنَّكَ بَعْثَ شَكْ أَلَا يَكُونُوا مُؤْمِنِينَ﴾

﴿It may be that you would kill yourself with grief because they are not believers.﴾ [26:3]

﴿إِنَّكَ لَا تَهْدِي مَن أَحْبَبْتَ﴾

﴿you guide not who you like..﴾ [28:56]

﴿فَأَنَّا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ﴾

﴿Your duty is only to convey, and it is up to Us to reckon.﴾ [13:40]

﴿فَذَكِّرْ إِنَّا أَنَّ مُذَكِّرْ لَنَّ عَلَيْهِ بِصَاحِبِرْ﴾

﴿So remind, you are only one who reminds. You are not a dictator over them.﴾ [88:21-22]

There are other Āyāt besides these which prove that Allāh is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice. Similarly, He said,

﴿وَرِبِّا كَاتِ لِتَقْرِئُ أَنْ تُؤْمِنُ إِلَّا يَأْذِنُ اللَّهُ وَيَعْلَمُ الرِّجْسَ عَلَى النَّبِيِّنَ لَا يَقُولُونَ﴾

﴿It is not for any person to believe, except by the leave of Allāh, and He will put the Rijs﴾

That is, disorder and misguidance

﴿عَلَى النَّبِيِّنَ لَا يَقُولُونَ﴾

Upon those who do not reason» meaning, Allāh's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

﴿فَلَمْ يُقْرَأُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا شَنِيَ الْآيَتُ وَلَنْدُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴾ ﴿١﴾  
 يَنْتَظِرُونَ لَا يَمْلَأُ أَيَّامَ الْأَيَّارِ حَلَوًا مِنْ قَبِيلِهِنَّ قُلْ فَانْتَظِرُرَا إِنِّي مَكْمُمٌ مِنَ الْمُنْتَظِرِينَ  
 شَرِّ شَنِيَ رُسُلَنَا وَالْأَيَّارِ مَامُؤْ كَذَلِكَ حَمَّا عَلَيْنَا شَجَّ التَّوْزِيبَينَ ﴾٢﴾

﴿101. Say: "Behold all that is in the heavens and the earth." But neither Āyāt nor warners benefit those who do not believe.﴾

﴿102. Then do they wait save for the likes of the days of men who passed away before them? Say: 'Wait then, I am waiting with you among those who wait.'﴾

﴿103. Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.﴾

### The Command to reflect upon the Creation of the Heavens and the Earth

Allāh, the Exalted, guides His servants to reflect upon His blessings. What Allāh has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment. Also, whatever rain that Allāh sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Allāh creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs. Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon

it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him.

Concerning Allāh's statement,

﴿وَمَا يُنَزِّلُ إِلَيْكُمْ وَالذِّرْرُ عَنْ قُوَّمٍ لَا يُؤْمِنُونَ﴾

«But neither Āyāt nor warners benefit those who do not believe.»

This means, 'What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message?' This is similar to Allāh's statement,

﴿إِنَّ اللَّهَ كَفَّأَ حَسْنَاتِ عَبْدِنَمْ كَلِمَتَ رَبِّكَ لَا يُؤْمِنُونَ﴾

«Truly! Those against whom the Word of your Lord has been justified, will not believe.» [10:96]

Concerning Allāh's statement,

﴿فَهَلْ يَنْظَرُونَ إِلَّا مِثْلُ أَيَّارِ اللَّهِ كَلَّا مِنْ قَبْلِهِمْ﴾

«Then do they wait save for the likes of the days of men who passed away before them?»

This means, 'Are these who reject you Muhammad, waiting for the vengeance and torment like the Days of Allāh, when He punished those who came before them of the previous nations that rejected their Messengers?'

﴿قُلْ تَانَظِرُوا إِلَى مَكْمُونِنَا الْمُنْظَرِينَ ثُمَّ نُنَزِّلُ رُسُلَنَا وَالَّذِينَ مَأْمَنُوا﴾

«Say: "Wait then, I am waiting with you among those who wait." Then We save Our Messengers and those who believe!»

This means, 'Verily, We destroy those who reject the Messengers.'

﴿كَذَلِكَ حَنَّا عَلَيْنَا شُجُّ الْمُؤْمِنِينَ﴾

«Thus it is incumbent upon Us to save the believers.»

This means that this is a right that Allāh, the Exalted, has obligated upon His Noble Self. This is similar to His statement,

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾



﴿Your Lord has written (prescribed) mercy for Himself﴾ [6:54]

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍ  
يَنْ دِيْنِ فَلَا أَعْبُدُ الَّذِيْنَ تَقْبَدُونَ  
مِنْ دُونِ اللَّهِ وَلَكُنْ أَعْبُدُ اللَّهَ الَّذِي  
يَعْلَمُكُمْ وَلَيَرِثُ أَنْ أَكُونَ مِنَ  
الْمُؤْمِنِينَ ﴿٦﴾ وَإِنْ أَفَدَ وَجْهَكَ  
لِلَّهِنَّ حَسِبًا وَلَا تَكُونَ مِنَ  
الْمُشْرِكِينَ ﴿٧﴾ وَلَا تَنْعَمْ مِنْ دُونِ  
اللَّهِ مَا لَا يَسْعَكُ وَلَا يَمْرُكُ فَإِنْ  
قُلْتَ فَإِنَّكَ إِذَا قِنَ الظَّالِمِينَ ﴿٨﴾  
وَإِنْ يَمْسِكَ اللَّهُ بِضَرٍ فَلَا  
كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ  
يُرِدُكَ بِعَذَابٍ فَلَا رَأْدَ لِعَذَابِهِ، يُصِيبُ  
بِهِ مَنْ يَسَّأَهُ مِنْ عِبَادَةِ وَهُوَ  
الْفَقُورُ الْأَرْجِيْسُ ﴿٩﴾

﴿104. Say: "O people! If you are

in doubt about my religion - I will never worship those whom you worship besides Allāh, rather, I will worship Allāh, the One Who cause you to die. And I was commanded to be one of the believers.﴾

﴿105. And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators."﴾

﴿106. "And do not invoke besides Allāh what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers."﴾

﴿107. And if Allāh touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel His favor which He causes to reach whom He wills among His servants. And He is the Pardoning, the Merciful.﴾

## The Command to worship Allâh Alone and rely upon Him

Allâh, the Exalted, says to His Messenger, Muhammad ﷺ, 'Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the *Hanîf* (monotheism) religion - the religion which Allâh has revealed to me - then know that I do not worship those whom you worship besides Allâh. Rather, I worship Allâh alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allâh alone, Who has no partners.'

﴿وَلَمْ يَرِدْ أَنْ أَكُونَ مِنَ الْمُقْرِنِينَ﴾

﴿And I was commanded to be one of the believers.﴾ [10:104]

Concerning Allâh's statement,

﴿وَإِنَّ أَنفُسَكُمْ لَيَنْهَا حَيْثُنَا﴾

﴿And that you direct your face towards the Hanîf religion﴾

This means to make one's intention in worship solely for Allâh alone, being a *Hanîf*. *Hanîf* means one who turns away from associating partners with Allâh. For this reason Allâh says,

﴿وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ﴾

﴿and not be one of the idolators.﴾

This statement is directly connected with the previous statement,

﴿وَلَمْ يَرِدْ أَنْ أَكُونَ مِنَ الْمُقْرِنِينَ﴾

﴿And I was commanded to be one of the believers.﴾

Concerning His statement,

﴿فَإِنَّ اللَّهَ يَعْلَمُ بِمَا يَصْنَعُ﴾

﴿And if Allâh touches you with harm,﴾

This verse contains the explanation that good, evil, benefit and

harm only come from Allāh alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners.

Concerning His statement,

﴿وَهُوَ الْمَغْفِرَ الرَّجِيْهُ﴾

﴿And He is the Pardoning, the Merciful.﴾

This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allāh, verily Allāh would forgive him if he repented from it.

﴿قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم مِّنْ رَّبِّكُمْ فِي أَهْدَىٰ فَإِذَا يَتَوَلَّوْنِ لِنَفْسِهِ وَمَنْ حَلَّ لِإِيمَانِهِ وَمَنْ أَنَا عَلَيْكُم بِوَكِيلٍ ﴿١٤﴾ وَأَنَّمَا مَا يُوحَى إِلَيْكَ وَآتَيْتَ مَنْ يَعْكُمْ لَهُ هُوَ خَيْرُ الْمُنْتَكِبِينَ ﴿١٥﴾﴾

﴿108. Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss. And I am not set over you as a guardian.﴾

﴿109. And follow what is revealed to you, and be patient until Allāh gives judgment. And He is the best of the judges.﴾

Allāh, the Exalted, commands His Messenger ﷺ to inform the people that that which he has brought them from Allāh is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this message, then he will suffer the consequences against his own self.

﴿وَرَبِّنَا أَنَا عَلَيْكُم بِوَكِيلٍ﴾

﴿And I am not set over you as a guardian.﴾

This means, 'I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allāh, the Exalted.'

Concerning Allāh's statement,

﴿وَأَنَّمَا مَا يُوحَى إِلَيْكَ وَآتَيْتَ﴾

﴿And follow what has been revealed to you, and be patient﴾

This means, ‘Adhere to that which Allāh has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.’

﴿حَتَّىٰ يَنْهَا اللَّهُ﴾

﴿until Allāh gives judgment﴾

This means, ‘Until Allāh judges between you and them.’

﴿وَمَوْلَانَا خَيْرُ الْمُخْلِكِينَ﴾

﴿And He is the best of judges.﴾

This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

**☆ This is the End of Volume Four.**

**☆ Volume Five begins with Sūrah Hūd**

