

TAFSIR IBN KATHIR (ABRIDGED)

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المضي المُنير في تهذيب
تفسير ابن كثير
تحقيق

TAFSIR IBN KATHIR

(ABRIDGED)

Volume 2



Arabic Licensed

Parts 3, 4, & 5 (Surat Al-Baqarah, Verse 253, to Surat An-Nisa, Verse 147)

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

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253 to Surat An-Nisa, Verse 147)**

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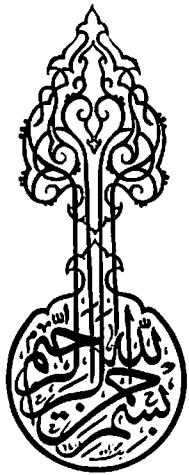
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**In the Name of Allâh
The Most Beneficent, the Most Merciful**

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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-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Ad-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Sāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Hasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Az-Zuhri [Muhammad bin Shihāb] reporting from or about the Prophet ﷺ.
- 'Urwah bin Az-Zubayr reporting from or about the Prophet ﷺ.
- Ikrimah 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 *Hadīth*. 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-Rabī‘ bin Anas, Ash-Sha‘bbi, Qatādah, Mujāhid, Ḥikrīmah, Ad-Dahhāk, ‘Abdur-Rahmān bin Zayd bin Aslām (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.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْبَرَّةُ الْمُكَفَّلَاتُ

٤٢

﴿إِنَّكَ أَرْسَلْنَا فَضَّلَنَا بِعَصْمَهُمْ عَلَى بَعْضِ مَنْهُمْ مَنْ كَلَمَ اللَّهُ
وَرَفَعَ بَعْصَهُمْ دَرَجَتٍ وَمَا تَبَيَّنَ لِعِيسَى ابْنَ مَرْيَمَ الْبَيْتَنِتِ
وَأَيَّدَنَتِهِ رُوحُ الْمُدْرِسِينَ وَلَوْشَاءُ اللَّهِ مَا أَفْسَلَ الَّذِينَ
مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَاجَاهَتِهِمُ الْبَيْتَنِتِ وَلَكِنَّ أَخْلَفُوا
قَيْمَهُمْ مَنْ عَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْشَاءُ اللَّهِ مَا أَفْسَلَ
وَلَكِنَّ اللَّهَ يَعْلَمُ مَا يُرِيدُ ﴾٢٥٣﴾ تَبَيَّنَ لِعِيسَى الَّذِينَ أَمْوَالُهُمْ أَنْفَقُوا
مَحَارِزَنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ الْآيَةِ وَلَا خَلَقَهُمْ
شَفَعَةً وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾٢٥٤﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الَّذِي الْقِيَومُ لَا تَأْخُذْهُ سَيِّئَاتُهُ وَلَا تُؤْمِنُ لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عَنْهُ إِلَّا يَأْذِنُهُ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِنَّ وَمَنْ عِلْمَهُ إِلَّا يَعْلَمَ
شَاءَ وَسَعَ كُرْسِيَّهُ السَّمَاوَاتِ وَالْأَرْضِ وَلَا يَنْهَا حَفَظَهُمْ
وَهُوَ أَعْلَمُ الْظَّيْمَةِ ﴾٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْبَيَنَ الرَّشْدُ
مِنَ الْقَوْمِ فَمَنْ يَكْفُرُ بِالظَّنُونَ وَلَوْمَتِ بِاللَّهِ فَقَدْ
أَسْتَمَكَ بِالْمُرْءَةِ الْوَقْنَى لَا أَنْفَسَامَ لَهَا وَاللَّهُ سَيِّعُ عَلَيْهِ ﴾٢٥٦﴾

﴿لَكَ أَرْسَلْنَا فَضَّلَنَا بِعَصْمَهُمْ عَلَى بَعْضِهِمْ مَنْ كَلَمَ اللَّهُ وَرَفَعَ
بَعْصَهُمْ دَرَجَتٍ وَمَا تَبَيَّنَ لِعِيسَى ابْنَ مَرْيَمَ الْبَيْتَنِتِ
وَأَيَّدَنَتِهِ رُوحُ الْمُدْرِسِينَ وَلَوْشَاءُ اللَّهِ مَا أَفْسَلَ الَّذِينَ
مِنْ بَعْدِهِمْ مَنْ عَامَنَ وَلَوْشَاءُ اللَّهِ مَا أَفْسَلَ
الَّذِينَ يَنْهَا بَعْدِهِمْ مَنْ يَنْهَا
جَاهَنَّمَ الْبَيْتَنِتِ وَلَكِنَّ أَخْلَفُوا
قَيْمَهُمْ مَنْ عَامَنَ وَمِنْهُمْ مَنْ كَفَرَ
وَلَوْشَاءُ اللَّهِ مَا أَفْسَلَ وَلَكِنَّ
الَّهُ يَفْعَلُ مَا يُرِيدُ ﴾٢٥٣﴾

253. Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honor); and to 'Isā, the son of Maryam, We gave clear proofs and evidences, and supported him with

Rūh-il-Qudus [Jibril]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.»

Allāh Honored Some Prophets Above Others

Allāh states that He has honored some Prophets to others. For instance, Allāh said,

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ الْبَيْتَنِتَ عَلَى بَعْضٍ وَمَا تَبَيَّنَ لَوْمَ زَبُورٍ ﴾٢٥٥﴾

«And indeed, We have preferred some of the Prophets above others, and to Dāwud We gave the Zabūr (Psalms)» [17:55].

In the Āyah above, Allāh said,

﴿فِينَكُمْ أَرْسَلْنَا شَفَّالِيَّا بِصَفَّهُمْ عَلَىٰ بَعْضِهِمْ يُنَاهِمْ مَنْ كَلَمَ اللَّهَ﴾

«Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly)»

meaning, Mûsâ and Muhammâd ﷺ, and also Âdam according to a *Hadîth* recorded in *Sahîh Ibn Hibbân* from Abu Dharr.

﴿وَرَفَعَ بِصَفَّهُمْ دَرَجَاتٍ﴾

«Others He raised to degrees (of honor)» as is evident in the *Hadîth* about the *Isrâ'* journey, when the Messenger of Allâh ﷺ saw the Prophets in the various heavens according to their rank with Allâh.

If somebody asks about the collective meaning of this *Âyah* and the *Hadîth* that the Two *Sâhihs* collected from Abu Hurayrah which states, "Once, a Muslim man and a Jew had an argument and the Jew said, 'No, by Him Who gave Mûsâ superiority over all human beings!' Hearing him, the Muslim man raised his hand and slapped the Jew on his face and said, 'Over Muhammâd too, O evil one?!" The Jew went to the Prophet ﷺ and complained to him and the Prophet ﷺ said,

«لَا تُنَظِّلُونِي عَلَى الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَضْعُفُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يَقْيَسُ، فَأَجِدُ مُوسَى بِاطْلُسًا يَقْائِمُهُ التَّرْشِ، فَلَا أَذْرِي أَفَاقَ قَبْلِي أَمْ جُوزِيَ بِصَفَّتِهِ الطُّورِ؟ فَلَا تُنَظِّلُونِي عَلَى الْأَنْبِيَاءِ»

«Don't give me superiority above the Prophets, for the people will become unconscious on the Day of Resurrection, and I will be the first to be resurrected to see Mûsâ holding on to the pillar of Allâh's Throne. I will not know whether the unconsciousness Mûsâ suffered on the Day of the Trumpet^[1] sufficed for him, or if he got up before me. So, do not give me superiority above the Prophets.»^[2] In another narration, the Prophet ﷺ said, *«Do not give superiority to some Prophets above others.»^[3]*

The answer to this question is that this *Hadîth* prohibits preferring some Prophets above others in cases of dispute and

^[1] Refer to *Sûrat Al-Baqarah* 2:55-56

^[2] *Fath Al-Bâri* 6:508, *Muslim* 4:1844.

^[3] *Fath Al-Bâri* 6:519, *Muslim* 4:1844.

argument, such as the incident mentioned in the *Hadīth*. The *Hadīth* indicates that it is not up to creation to decide which Prophet is better, for this is Allāh's decision. The creation is only required to submit to, obey and believe in Allāh's decision.

Allāh's statement,

﴿وَأَتَيْنَا يُوسُفَ أَنَّا مَرْسِمَ الْبَيِّنَاتِ﴾

﴿And We gave 'Isā, the son of Maryam, clear signs﴾

refers to the proofs and unequivocal evidences that testify to the truth that 'Isā delivered to the Children of Israel, thus testifying that he was Allāh's servant and His Messenger to them.

﴿وَأَنْذَلْنَاهُ بِرُوحِ الْقُدْسِ﴾

﴿And supported him with Ruh-il-Qudus﴾

meaning Allāh aided 'Isā with Jibrīl, peace be upon him. Allāh then said,

﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلَ الْأَذْيَنِ مِنْ بَعْدِمِ مِنْ بَعْدِمِ مَا جَاءَهُمْ الْبَيِّنَاتُ وَلَكِنَّ أَخْلَقُوا فِيهِنَّمَ مَنْ مَانَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلَهُمْ﴾

﴿If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another.﴾

meaning all this happened by Allāh's decree, and this is why He said next,

﴿وَلَكِنَّ اللَّهَ يَعْلَمُ مَا يُرِيدُ﴾

﴿But Allāh does what He wills.﴾

﴿إِنَّمَا الَّذِينَ مَا مَنَّا أَنْفَقُوا مِمَّا نَزَّلْنَا لَهُمْ مِنْ قَبْلِ أَنْ يَأْتِيَنَا يَوْمٌ لَا يَجِدُونَ فِيمَا وَلَهُ حُلْمٌ وَلَا شَكَنَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

﴿254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.﴾

Allâh commands His servants to spend for His sake, in the path of righteousness, from what He has granted them, so that they acquire and keep the reward of this righteous deed with their Lord and King. Let them rush to perform this deed in this life,

﴿فَمِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ﴾

﴿before a Day comes﴾ meaning, the Day of Resurrection,

﴿لَا يَجِدُ فِيهِ وَلَا خَلَةً وَلَا شَفَعَةً﴾

﴿when there will be no bargaining, nor friendship, nor intercession.﴾

This Âyah indicates that on that Day, no one will be able to bargain on behalf of himself or ransom himself with any amount, even if it was the earth's fill of gold; nor will his friendship or relation to anyone benefit him. Similarly, Allâh said,

﴿فَإِذَا أُبْرِحَ فِي الصُّورِ فَلَا أَنْسَابَ يَشْهَدُ بِوَمْرِهِ وَلَا يَنْسَأُلُونَ﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another﴾ [23:101].

﴿وَلَا شَفَعَةٌ﴾

﴿Nor intercession﴾ meaning, they will not benefit by the intercession of anyone.

Allâh's statement,

﴿وَالْكُفَّارُ هُمُ الظَّالِمُونَ﴾

﴿and it is the disbelievers who are the wrongdoers﴾

indicates that no injustice is worse than meeting Allâh on that Day while a disbeliever. Ibn Abi Hâtim recorded that 'Aṭâ' bin Dînâr said, "All thanks are due to Allâh Who said,

﴿وَالْكُفَّارُ هُمُ الظَّالِمُونَ﴾

﴿and it is the disbelievers who are the wrongdoers﴾

but did not say, 'And it is the wrongdoers who are the disbelievers.'^[1]

^[1] Ibn Abi Hâtim 3:966.

﴿أَلَا إِنَّهُ هُوَ الَّذِي الْقِيمَةُ لَا تَأْتُهُمْ يَسِّرٌ وَلَا تَوْجُّهُ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا يَأْتِيهِ بِمَا بَيْنَ أَيْدِيهِ وَمَا خَلْقُهُمْ وَلَا يُحِيطُونَ بِشَفَاعَةٍ وَمَنْ
عَلَيْهِ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتُ وَالْأَرْضُ وَلَا يَنْعُوذُ جَهَنَّمَ وَهُوَ أَكْبَرُ
الظَّلَامَاتِ﴾^[1]

﴿255. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴾

The Virtue of Āyat Al-Kursi

This is Āyat Al-Kursi and tremendous virtues have been associated with it, for the authentic Ḥadīth describes it as ‘the greatest Āyah in the Book of Allāh.’ Imām Ahmad recorded that Ubayy bin Ka'b said that the Prophet ﷺ asked him about the greatest Āyah in the Book of Allāh, and Ubayy answered, “Allāh and His Messenger know better.” When the Prophet repeated his question several times, Ubayy said, “Āyat Al-Kursi.” The Prophet ﷺ commented,

«لَهُنَّكَ الْعِلْمُ أَبَا الْمُنْذِرِ، وَالَّذِي تَفْسِي بِيَدِهِ، إِنَّ لَهَا لِسَانًا وَثَقَيْنِ، تَنْدَسُ الْمَلَكُونَ
عَنْهُ سَاقُ الْعَرْشِ»

“Congratulations for having knowledge, O Abu Al-Mundhir! By He in Whose Hand is my soul! This Āyah has a tongue and two lips with which she praises the King (Allāh) next to the leg of the Throne.”^[1]

This Ḥadīth was also collected by Muslim^[2], but he did not

^[1] Ahmad 5:14.

^[2] Muslim 1:556.

include the part that starts with, "By He in Whose Hand..."

Imām Aḥmad recorded that Abu Ayyub said that he had some dates and a Ghoul^[1] used to take some, and he complained to the Prophet. The Prophet ﷺ said to him, "When you see her, say, 'In the Name of Allāh, answer to the Messenger of Allāh'." Abu Ayyub said that when she came again, he said these words and he was able to grab her. She begged, "I will not come again," so Abu Ayyub released her. Abu Ayyub went to the Prophet ﷺ and the Prophet asked him, "What did your prisoner do?" Abu Ayyub said, "I grabbed her and she said twice, 'I will not come again,' and I released her." The Prophet ﷺ said, "She will come back." Abu Ayyub said, "So I grabbed her twice or three times, yet each time [I would release her when] she vowed not to come back. I would go to the Prophet ﷺ who would ask me, 'What is the news of your prisoner?' I would say, 'I grabbed her, then released her when she said that she would not return.' The Prophet ﷺ would say that she would return. Once, I grabbed her and she said, 'Release me and I will teach you something to recite so that no harm touches you, that is, Āyat Al-Kursī.' Abu Ayyub went to the Prophet ﷺ and told him, and the Prophet ﷺ said, "She is liar, but she told the truth."^[2] At-Tirmidhi recorded this *Hadīth* in the chapter of the virtues of the Qur'ān and said, "*Hasan Gharīb.*"^[3] In Arabic, 'Ghoul' refers to the *Jinn* when they appear at night.

Al-Bukhāri recorded a similar story in his *Ṣaḥīḥ* from Abu Hurayrah, in the chapters on the virtues of the Qur'ān and the description of Shaytān. In this narration, Abu Hurayrah said,

"Allāh's Messenger assigned me to keep watch over the *Ṣadaqah* (charity) of Ramadān. A person snuck in and started taking handfuls of foodstuff. I caught him and said, 'By Allāh, I will take you to Allāh's Messenger.' He said, 'Release me, for I am meek and have many dependents and am in great need.' I released him, and in the morning Allāh's Messenger ﷺ asked

^[1] That is a category of the *Jinn*, attributed with many different characteristics by different scholars.

^[2] Ahmad 5:422.

^[3] *Tuhfat Al-Ahwādhi* 8:183.

me, 'What did your prisoner do yesterday, O Abu Hurayrah?' I said, 'O Allāh's Messenger! He complained of being needy and of having many dependents, so I pitied him and let him go.' Allāh's Messenger ﷺ said, 'Indeed, he told you a lie and will be coming again.' I believed that he would show up again, for Allāh's Messenger ﷺ had told me that he would return. So, I watched for him. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, 'I will definitely take you to Allāh's Messenger.' He said, 'Leave me, for I am very needy and have many dependents. I promise I will not come back again.' I pitied him and let him go. In the morning Allāh's Messenger ﷺ asked me, 'What did your prisoner do last night, O Abu Hurayrah!' I replied, 'O Allāh's Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free.' Allāh's Messenger ﷺ said, 'Verily, he told you a lie; he will return.' I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, 'I will surely take you to Allāh's Messenger as it is the third time you promised not to return, yet you returned.' He said, 'Let me teach you some words which Allāh will give you benefit from.' I asked, 'What are they?' He replied, 'Whenever you go to bed, recite Āyat Al-Kursi- Allāhu lā ilaha illa Huwal-Hayyul-Qayyūm, till you finish the whole verse. (If you do so), Allāh will appoint a guard for you who will stay with you, and no Shaytān will come near you until morning.' So, I released him. In the morning, Allāh's Messenger ﷺ asked, 'What did your prisoner do yesterday?' I replied, 'O Allāh's Messenger! He claimed that he would teach me some words by which Allāh will grant me some benefit, so I let him go.' Allāh's Messenger ﷺ asked, 'What are they?' I replied, 'He said to me: Whenever you go to bed, recite Āyat Al-Kursi from the beginning to the end, Allāhu lā ilaha illa Huwal-Hayyul-Qayyūm. He further said to me: (If you do so), Allāh will appoint a guard for you who will stay with you, and no Shaytān will come near you until morning.' (One of the narrators) then commented that they (the Companions) were very keen to do good deeds. The Prophet ﷺ said, 'He spoke the truth, although he is a liar. Do you know whom you were talking to, these three nights, O Abu Hurayrah?' Abu Hurayrah said, 'No.' He said, 'It

was Shayṭân.’’^[1] An-Nasâ’i also recorded this Ḥadîth in *Al-Yawm wa Al-Laylah*.^[2]

Allâh’s Greatest Name is in Āyat Al-Kursî

Imâm Ahmad recorded that Asmâ’ bint Yazîd bin As-Sakan said, ‘‘I heard the Messenger of Allâh ﷺ say about these two Āyât,

﴿إِنَّ اللَّهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

«Allâh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists» [2:255], and,

﴿إِنَّ اللَّهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

«Alif-Lâm-Mîm. Allâh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists» [3:1-2],

«إِنَّ فِيهِمَا اسْمَ اللَّهِ الْأَعَظَمِ»

«They contain Allâh’s Greatest Name.»^[3]

This is also the narration collected by Abu Dâwud, At-Tirmidhi and Ibn Mâjah,^[4] and At-Tirmidhi said, ‘‘*Hasan Sahîh*’’.

Further, Ibn Marduwyah recorded that Abu Umâmah reported that the Prophet ﷺ said,

«اسْمُ اللَّهِ الْأَعَظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي ثَلَاثَةِ سُورَةِ الْبَقَرَةِ وَآلِ عِمْرَانَ وَطَهِ»

«Allâh’s Greatest Name, if He was supplicated with it, He answers the supplication, is in three Sûras - *Al-Baqarah*, *Al-’Imrân* and *Tâ-Ha*.»^[5]

Hishâm bin ’Ammâr, the *Khatîb* (orator) of Damascus (one of the narrators in the above narration), said, ‘‘As for *Al-Baqarah*, it is in,

[1] *Fath Al-Bâri* 8:672, 4:568, 6:386.

[2] *Ad-Dârimi* no. 532.

[3] Ahmad 6:461.

[4] Abu Dâwud 2:168, *Tuhfat Al-Ahwâdhi* 9:447, Ibn Mâjah 2:1267

[5] *At-Tabarâni* 8:282.

﴿أَللّٰهُ لَا إِلٰهٌ إِلَّا هُوَ الْحَقُّ الْقَيْمٌ﴾

﴿Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴾ [2:255]; in Āl ‘Imrān, it is in,

﴿أَللّٰهُ لَا إِلٰهٌ إِلَّا هُوَ الْحَقُّ الْقَيْمٌ﴾

﴿Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴾ [3:1-2], while in Ta-Ha, it is in,

﴿وَرَبُّكَ الْوَجْهُ لِلْغَيْرِ لَا يَنْعَيُ الْقَيْمٌ﴾

﴿And (all) faces shall be humbled before (Allāh), the Ever Living, the One Who sustains and protects all that exists﴾ [20:111].”

Āyat Al-Kursi has Ten Complete Arabic Sentences

1. Allāh’s statement,

﴿أَللّٰهُ لَا إِلٰهٌ إِلَّا هُوَ﴾

﴿Allāh! None has the right to be worshipped but He﴾ mentions that Allāh is the One and Only Lord of all creation.

2. Allāh’s statement,

﴿الْحَقُّ الْقَيْمٌ﴾

﴿Al-Hayyul-Qayyūm﴾ testifies that Allāh is the Ever Living, Who never dies, Who sustains everyone and everything. All creation stands in need of Allāh and totally relies on Him, while He is the Most Rich, Who stands in need of nothing created. Similarly, Allāh said,

﴿وَمِنْ مَا يَنْبُتُ أَنْ تَقْعُمُ السَّمَاوَاتُ وَالْأَرْضُ بِأَمْرِهِ﴾

﴿And among His signs is that the heaven and the earth stand by His command﴾ [30:25].

3. Allāh’s statement,

﴿لَا تَأْخُذُمْ سِنَةً وَلَا نَوْمًا﴾

﴿Neither slumber nor sleep overtakes Him﴾

means, no shortcoming, unawareness or ignorance ever

touches Allâh. Rather, He is aware of, and controls what every soul earns, has perfect watch over everything, nothing escapes His knowledge, and no secret matter is secret to Him. Among His perfect attributes, is the fact that He is never effected by slumber or sleep. Therefore, Allâh's statement,

﴿لَا تأْتِهُ سَنَةٌ﴾

«Neither slumber overtakes Him» indicates that no unawareness due to slumber ever overtakes Allâh. Allâh said afterwards,

﴿وَلَا نَوْمٌ﴾

«nor sleep», which is stronger than slumber. It is recorded in the *Sahîh*^[1] that Abu Musa said, “The Messenger of Allâh ﷺ delivered a speech regarding four words:

إِنَّ اللَّهَ لَا يَنْامُ، وَلَا يَسْبِغُ لَهُ أَذْيَانًا، يَخْفِضُ الْقُنْطَسَ وَيَرْفَعُ إِلَيْهِ عَمَلَ النَّهَارِ قَبْلَ عَمَلِ اللَّيلِ، وَعَمَلُ اللَّيلِ قَبْلَ عَمَلِ النَّهَارِ، جَحَابَةُ النُّورِ - أَوِ النَّارِ - لَنْ يَكُنْهُ لَا خَرَقَتْ سُبُّحَاتُ وَجِيدَهُ مَا اتَّهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ

“Allâh does not sleep, and it does not befit His majesty that He sleeps. He lowers the scales and raises them. The deeds of the day are resurrected in front of Him before the deeds of the night, and the deeds of the night before the deeds of the day. His Veil is light, or fire, and if He removes it, the rays from His Face would burn whatever His sight reaches of His creation.”

4. Allâh's statement,

﴿كُلُّ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

«To Him belongs whatever is in the heavens and whatever is on the earth»

indicates that everyone is a servant for Allâh, a part of His kingdom and under His power and authority. Similarly, Allâh said,

﴿إِنَّ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا أَنَّ الرَّحْمَنَ عَبْدَهُ﴾ لَئِنْ أَخْسَنْتُمْ وَعَدَّمْتُمْ عَدَّلَتْهُ
وَلَكُلُّهُمْ مَا تَبَرَّهُ يَوْمَ الْبَيْنَةِ فَرِدًا﴾

^[1] Muslim 1:161.

﴿There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)﴾ [19:93-95].

5. Allāh's statement,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ، إِلَّا بِإِذْنِهِ؟﴾

﴿Who is he that can intercede with Him except with His permission?﴾

is similar to His statements,

﴿وَكُلُّ مَنْ تَلَكَ فِي السَّمَاوَاتِ لَا تُقْنِي شَفَاعَتَهُمْ شَيْئًا إِلَّا مَنْ يَعْلَمُ أَنَّ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَرَبِّكَ عَلَىٰ هُنَّ مُهَاجِرُونَ﴾

﴿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 يَتَشَعَّبُونَ إِلَّا لِمَنْ أَرَضَنِي﴾

﴿They cannot intercede except for him with whom He is pleased﴾ [21:28].

These Āyāt assert Allāh's greatness, pride, and grace, and that no one dares to intercede with Him on behalf of anyone else, except by His permission. Indeed, the Ḥadīth about the intercession, states that the Prophet ﷺ said,

«أَنِي نَحْتَ الْمَرْءِ فَأَجْزُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي. ثُمَّ يَقُولُ: ارْفَعْ رَأْسَكَ، وَقُلْ شَفَعْ، وَأَشْفَعْ شَفَعْ - قَالَ: - فَيَحُدُّ لِي حَدًّا فَأَذْجَلُهُمُ الْجَنَّةَ»

«I will stand under the Throne and fall in prostration, and Allāh will allow me to remain in that position as much as He wills. I will thereafter be told, "Raise your head, speak and you will be heard, intercede and your intercession will be accepted". The Prophet ﷺ then said, "He will allow me a proportion whom I will enter into Paradise."»^[1]

6. Allāh's statement,

﴿سَمِّمْ مَا بَيْنَ أَيْدِيهِنَّ وَمَا خَلْفَهُنَّ﴾

^[1] Muslim 1:180.

﴿He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter﴾

this refers to His perfect knowledge of all creation; its past, present and future. Similarly, Allāh said that the angels proclaimed;

﴿وَمَا تَنْزَلُ إِلَّا بِأَنْرَكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلَقْنَا وَمَا يَبْتَغِي ذَلِكَ وَمَا كَانَ رَيْكَ﴾
﴿وَمَا تَنْزَلُ إِلَّا بِأَنْرَكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلَقْنَا وَمَا يَبْتَغِي ذَلِكَ وَمَا كَانَ رَيْكَ﴾

﴿And we (angels) descend not except by the command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful﴾ [19:64].

7. Allāh's statement,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ وَمِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

﴿And they will never compass anything of His Knowledge except that which He wills﴾,

asserts the fact that no one attains any part of Allāh's knowledge except what Allāh conveys and allows. This part of the Āyah indicates that no one ever acquires knowledge of Allāh and in His Attributes, except what He conveys to them. For instance, Allāh said,

﴿وَلَا يُحِيطُونَ بِهِ، عِلْمًا﴾

﴿But they will never compass anything of His knowledge﴾ [20:110].

8. Allāh said,

﴿وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾

﴿His Kursi extends over the heavens and the earth.﴾

Waki' narrated in his *Tafsīr* that Ibn 'Abbās said, "Kursi is the footstool, and no one is able to give due consideration to [Allāh's] Throne."^[1] Al-Hākim recorded this *Hadīth* in his *Mustadrak*^[2] from Ibn 'Abbās, who did not relate it to the Prophet ﷺ. Al-Hākim said, "It is *Sahīh* according to the criteria

^[1] At-Tabarāni 12:39.

^[2] Al-Hākim 2:282.

of the Two *Šāhīhs*, and they (Al-Bukhārī and Muslim) did not record it.” In addition, Ad-Dahhāk said that Ibn ‘Abbās said, “If the seven heavens and the seven earths were flattened and laid side by side, they would add up to the size of a ring in a desert, compared to the *Kursi*.^[1]

9. Allāh said,

﴿وَلَا يُئْمِنُ بِعِظَمَتِهِ﴾

﴿And He feels no fatigue in guarding and preserving them﴾

meaning, it does not burden or cause Him fatigue to protect the heavens and earth and all that is in between them. Rather, this is an easy matter for Him. Further, Allāh sustains everything, has perfect watch over everything, nothing ever escapes His knowledge and no matter is ever a secret to Him. All matters are insignificant, modest and humble before Him. He is the Most Rich, worthy of all praise. He does what He wills, and no one can ask Him about what He does, while they will be asked. He has supreme power over all things and perfect alertness concerning everything. He is the Most High, the Greatest, there is no deity worthy of worship except Him, and no Lord other than Him.

10. Allāh’s statement,

﴿وَهُوَ أَكْبَرُ الْمُطَبَّعَةِ﴾

﴿And He is the Most High, the Most Great﴾ is similar to His statement,

﴿الْكَبِيرُ الشَّمَال﴾

﴿the Most Great, the Most High﴾ [13:9].

These and similar Āyāt and authentic *Hadīths* about Allāh’s Attributes must be treated the way the Salaf (righteous ancestors) treated them by accepting their apparent meanings without equating them [with the attributes of the creation] or altering their apparent meanings.

﴿لَا إِذَا فِي الْأَيَّتِ مَدْبُرٌ أَرْسَلَ مِنَ النَّبِيِّ فَمَنْ يَكْفِرُ بِالْأَنْعُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ أَنْسَكَ بِالْمُهَمَّةِ الْوُفُوقَ لَا أَنْفَصَامَ لَهُ وَاللَّهُ يَعْلَمُ عِلْمًا﴾

^[1] Ibn Abi Ḥātim 3:981.

﴿256. There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in Tâghüt and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.﴾

No Compulsion in Religion

Allâh said,

﴿لَا إِكْرَامٌ فِي الْذِينَ﴾

﴿There is no compulsion in religion﴾, meaning, “Do not force anyone to become Muslim, for Islâm is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islâm. Rather, whoever Allâh directs to Islâm, opens his heart for it and enlightens his mind, will embrace Islâm with certainty. Whoever Allâh blinds his heart and seals his hearing and sight, then he will not benefit from being forced to embrace Islâm.”

It was reported that the Anṣâr were the reason behind revealing this Âyah, although its indication is general in meaning. Ibn Jarîr recorded that Ibn ‘Abbâs said [that before Islâm], “When (an Anṣâr) woman would not bear children who would live, she would vow that if she gives birth to a child who remains alive, she would raise him as a Jew. When Banu An-Nâdîr (the Jewish tribe) were evacuated [from Al-Madînah], some of the children of the Anṣâr were being raised among them, and the Anṣâr said, ‘We will not abandon our children.’ Allâh revealed,

﴿لَا إِكْرَامٌ فِي الْذِينَ مَدْبُّرُونَ الْأُشْدُ مِنَ الْفَوْقَ﴾

﴿There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.﴾^[1]

Abu Dâwud and An-Nasâ’i^[2] also recorded this *Hadîth*.

As for the *Hadîth* that Imâm Ahmad recorded, in which Anas said that the Messenger of Allâh ﷺ said to a man,

«أَسْلِمْ» قَالَ: إِنِّي أَجِدُنِي كَارِهًا قَالَ: «إِنْ كُثُرَتْ كَارِهًا»

^[1] At-Tabâri 5:407.

^[2] Abu Dâwud 3:132, An-Nasâ’i in Al-Kubrâ 6:304.

“Embrace Islām.” The man said, “I dislike it.” The Prophet ﷺ said, “Even if you dislike it.”^[1]

First, this is an authentic *Hadīth*, with only three narrators between Imām Aḥmad and the Prophet ﷺ. However, it is not relevant to the subject under discussion, for the Prophet ﷺ did not force that man to become Muslim. The Prophet ﷺ merely invited this man to become Muslim, and he replied that he does not find himself eager to become Muslim. The Prophet ﷺ said to the man that even though he dislikes embracing Islām, he should still embrace it, ‘for Allāh will grant you sincerity and true intent.’

Tawhīd is the Most Trustworthy Handhold

Allāh’s statement,

فَمَن يَكْفُرُ بِالْأَللَّهُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ أَنْتَسَكَ بِالْمَرْءَةِ الْوَثِيقَ لَا أَقْسَامَ لَهُ وَاللهُ
يَعْلَمُ عَلَيْهِ^٤

﴿Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower﴾

is in reference to, “Whoever shuns the rivals of Allāh, the idols, and those that Shayṭān calls to be worshipped besides Allāh, whoever believes in Allāh’s Oneness, worships Him alone and testifies that there is no deity worthy of worship except Him, then

﴿فَقَدْ أَنْتَسَكَ بِالْمَرْءَةِ الْوَثِيقَ﴾

﴿then he has grasped the most trustworthy handhold.﴾

Therefore, this person will have acquired firmness [in the religion] and proceeded on the correct way and the straight path. Abu Al-Qāsim Al-Baghawi recorded that ‘Umar said, “Jibt means magic, and Tāghūt means Shayṭān. Verily, courage and cowardice are two instincts that appear in men, the courageous fights for those whom he does not know and the coward runs away from defending his own mother. Man’s honor resides with his religion and his status is based upon

^[1] Ahmad 3:181.

his character, even if he was Persian or Nabaṭian.”^[1] ‘Umar’s statement that *Tâghût* is *Shayṭân* is very sound, for this meaning includes every type of evil that the ignorant people of *Jâhiliyyah* (pre Islâmic era of ignorance) fell into, such as worshipping idols, referring to them for judgement, and invoking them for victory.

Allâh’s statement,

﴿فَقَدْ أَنْتَكَ بِالْمُؤْمِنِ لَا تُنْفِسُهُمْ لَّا مَّا﴾

﴿then he has grasped the most trustworthy handhold that will never break﴾

means, “He will have hold of the true religion with the strongest grasp.” Allâh equated this adherence to the firm handhold that never breaks because it is built solid and because its handle is firmly connected. This is why Allâh said here,

﴿فَقَدْ أَنْتَكَ بِالْمُؤْمِنِ لَا تُنْفِسُهُمْ لَّا مَّا﴾

﴿then he has grasped the most trustworthy handhold that will never break.﴾

Mujâhid said, “The most trustworthy handhold is *Imân* (faith).”^[2] As-Suddi said that it refers to Islâm.^[3] Imâm Ahmâd recorded that Qays bin ‘Abbâd said, “I was in the *Masjid* when a man whose face showed signs of humbleness came and prayed two *Rak'ahs* that were modest in length. The people said, ‘This is a man from among the people of Paradise.’ When he left, I followed him until he entered his house, and I entered it after him and spoke with him. When he felt at ease, I said to him, ‘When you entered the *Masjid*, the people said such and such things.’ He said, ‘All praise is due to Allâh! No one should say what he has no knowledge of. I will tell you why they said that. I saw a vision during the time of the Messenger of Allâh, and I narrated it to him. I saw that I was in a green garden,’ and he described the garden’s plants and spaciousness, ‘and there was an iron

^[1] At-Tabâri 5:417. Nabaṭian refers to a people who resided in Jordan, i.e. even if he was not an Arab.

^[2] At-Tabâri 5:421.

^[3] At-Tabâri 5:421.

الله وَلِيَ الَّذِينَ أَمْتَوْا يُخْرِجُهُم مِنَ الظُّلْمَةِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أَوْلَى أَوْهُمُ الظَّلَفُوتُ يُخْرِجُونَهُم مِنَ
النُّورِ إِلَى الظُّلْمَةِ أُولَئِكَ أَصْحَبُ النَّارِ هُمْ فِيهَا
خَلِيلُوكَ ﴿٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَ إِبْرَاهِيمَ فِي رَبِيعِ
أَنَّهُ أَتَاهُ اللَّهُ الْمُلْكَ إِذَا قَالَ إِبْرَاهِيمُ رَبِّ الَّذِي يُعْنِي،
وَمُبَيِّثُ قَالَ أَنَا أَنْخِي وَأَمِيتُهُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْنِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأَتَى بِهَا مِنَ الْمَغْرِبِ فَبَهَتَ الَّذِي
كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّلَمِيْنَ ﴿٤٤﴾ أَوْ كَالَّذِي مَرَّ
عَلَى فَرِيَقَهُ خَاوِيْهُ عَلَى عُرُوشِهَا قَالَ أَنَّ يُعْنِي هَذِهِ اللَّهُ
بَعْدَ مُؤْتَهَا فَأَمَاتَهُ اللَّهُ وَانَّهُ عَامِلُ شَمْ بَعْشَهُ قَالَ كَمْ لِيَشَّ
قَالَ لِيَشَّ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لِيَشَّ مَائَةً عَامٍ
فَانظُرْ إِلَى طَعَامِكَ وَسَرَابِكَ لَمْ يَتَسَهَّ وَانظُرْ إِلَى
جِمَارِكَ وَلِنَجْعَلَكَ مَائِكَةً لِلنَّاسِ وَانظُرْ إِلَى
أَعْظَامِكَ كَيْفَ تُنْشِرُهَا شَمَ نَكْسُوهَا الْحَمَافَلَّا
تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَوِيرٌ ﴿٤٥﴾

«أَمَّا الرُّؤْسَةُ فَرَوْضَةُ الْإِسْلَامِ، وَأَمَّا الْعَمُودُ فَعَمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرُوفَةُ فَهِيَ
الْعُرُوفَةُ الْأُنْتَقِيَّ، أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتُ»

«As for the garden, it represents Islām; as for the pole, it represents the pillar of Islām; and the handle represents the most trustworthy handhold. You shall remain Muslim until you die.»

This Companion was 'Abdullāh bin Salām."^[1]

This *Hadīth* was also collected in the Two *Sahīhs*,^[2] and Al-Bukhārī also recorded it with another chain of narration.^[3]

^[1] Ahmad 5:452.

^[2] *Fath Al-Bārī* 7:161, Muslim 4:1930.

[3] *Fath Al-Bārī* 2:418.

هُنَّا اللَّهُ وَلِئِنْ أَلْبَرَ مَا مَأْتَى بِخَرْجَهُ مِنَ الظُّلْمَتِ إِلَى النُّورِ وَالْوَيْكَ كَفَرُوا أَزْلَاقَهُمْ
أَذْلَاقُهُمْ يُغَرِّبُونَهُمْ مِنَ النُّورِ إِلَى الظُّلْمَتِ أَذْلَكَ أَخْبَطَ النَّارَ مِنْ فِيهَا
خَلَدُوكُنْ ﴿٤﴾

﴿257. Allâh is the Wâlî (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their Awliyâ' (supporters and helpers) are Tâghüt (false deities and false leaders), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.﴾

Allâh stated that whoever follows what pleases Him, He will guide him to the paths of peace, that is Islâm, or Paradise. Verily, Allâh delivers His believing servants from the darkness of disbelief, doubt and hesitation, to the light of the plain, clear, explained, easy and unequivocal truth. He also stated that Shaytân is the supporter of the disbelievers who beautifies the paths of ignorance and misguidance that they follow, thus causing them to deviate from the true path into disbelief and wickedness.

﴿أَوْلَئِكَ أَخْبَطَ النَّارَ مِنْ فِيهَا خَلَدُونَ﴾

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

This is why Allâh mentioned the light in the singular while mentioned the darkness in the plural, because truth is one, while disbelief comes as several types, all of which are false. Similarly, Allâh said,

﴿وَإِنَّ هَذَا حِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَنِعِمُوا أَشْبَلَ فَتَرَقَ يَكُنْ عَنْ سَبِيلِهِ ذَلِكُمْ
وَصَنْكُمْ يَدِهِ لَمَّا كُنْتُمْ تَنْقُنُونَ﴾

﴿And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwâ﴾ [6:153],

﴿وَجَعَلَ الظُّلْمَتِ وَالنُّورَ﴾

﴿And originated the darknesses and the light﴾ [6:1], and,

﴿عَنِ الْبَيْنِ وَالشَّمَائِلِ﴾

﴿to the right and to the lefts﴾ [16:48].

There are many other Āyāt on the subject that mention the truth in the singular and falsehood in the plural, because of falsehood's many divisions and branches.

﴿أَلَمْ تَرَ إِلَى الَّذِي سَعَى بِإِرْهَقَتْهُ فِي زَرْبَهُ، أَنْ مَا نَهَى اللَّهُ الْمُلْكُ إِذْ قَالَ إِرْهَقْتُمْ رَبَّ الَّذِي
يَنْهَا، وَيُبَيِّثُ قَالَ أَنَا أَنْهِيٌّ، وَأَبْيَثُ قَالَ إِرْهَقْتُمْ فَلَمَّا كَانَ اللَّهُ يَأْتِي بِالثَّنَيْنِ مِنَ الْشَّرِيفِ قَاتَ
بَهَا مِنَ الْغَنِيرِ فَبَهَتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

¶258. Have you not looked at him who disputed with Ibrāhīm about his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm said (to him): "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are wrongdoers.¶

The Debate Between Ibrāhīm Al-Khalil and King Nimrod

The king who disputed with Ibrāhīm was King Nimrod, son of Canaan, son of Kush, son of Sam, son of Noah, as Mujāhid stated. It was also said that he was Nimrod, son of Fālikh, son of ‘Ābir, son of Shālikh, son of Arfakhshand, son of Sam, son of Noah. Mujāhid said, "The kings who ruled the eastern and western parts of the world are four, two believers and two disbelievers. As for the two believing kings, they were Sulaymān bin Dāwud and Dhul-Qarnayn. As for the two disbelieving kings, they were Nimrod and Nebuchadnezzar."⁽¹¹⁾ Allāh knows best.

Allāh said,

﴿أَلَمْ تَرَ﴾

﴿Have you not looked﴾ meaning, "With your heart, O Muḥammad!"

﴿إِلَى الَّذِي سَعَى بِإِرْهَقَتْهُ فِي زَرْبَهُ﴾

⁽¹¹⁾ At-Tabari 5:433.

﴿at him who disputed with Ibrāhīm about his Lord﴾

meaning, about the existence of Allāh. Nimrod denied the existence of a god other than himself, as he claimed, just as Fir'awn said later to his people,

﴿لَمْ يَعْلَمْ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

﴿I know not that you have a god other than me﴾ [28:38].

What made Nimrod commit this transgression, utter disbelief and arrant rebellion was his tyranny and the fact that he ruled for a long time. This is why the Āyah continued,

﴿وَأَنْ مَا تَنْهَى اللَّهُ أَنْتَكَ﴾

﴿Because Allāh had given him the kingdom.﴾

It appears that Nimrod asked Ibrāhīm to produce proof that Allāh exists. Ibrāhīm replied,

﴿هُرَبَّ الَّذِي يُنْيِي. وَبَيْسِتَ﴾

﴿My Lord is He Who gives life and causes death﴾

meaning, "The proof of Allāh's existence is the creations that exist after they were nothing and perish after they had existed. This only proves the existence of the Creator, Who does what He wills, for these things could not have occurred on their own without a Creator who created them, and He is the Lord that I call to for worship, Alone without a partner."

This is when Nimrod said,

﴿أَنَا أُنْيِي. وَأَبْيَسِتَ﴾

﴿I give life and cause death.﴾

Qatādah, Muḥammad bin Ishāq and As-Suddi said that he meant, "Two men who deserved execution were to be brought before me, and I would command that one of them be killed, and he would be killed. I would command that the second man be pardoned, and he would be pardoned. This is how I bring life and death."^[1] However, it appears that since Nimrod did not deny the existence of a Creator, his statement did not mean what Qatādah said it meant. This explanation does not provide an answer to what Ibrāhīm said. Nimrod arrogantly and defiantly claimed that he was the creator and pretended

^[1] At-Tabari 5:433,436,437.

that it was he who brings life and death. Later on, Fir'awn imitated him and announced,

﴿مَا عِلْمَتُ لَكُمْ بِنِ إِلَهٍ غَيْرِي﴾

﴿I know not that you have a god other than me﴾ [28:38].

This is why Ibrāhīm said to Nimrod,

﴿فَإِنَّ اللَّهَ يَأْنِي بِالشَّمْسِ مِنَ الظَّرِيقِ فَأَبْرَأُهَا مِنِ الْعَذَابِ﴾

﴿Verily, Allāh brings the sun from the east; then bring it you from the west.﴾

This Āyah means, "You claim that it is you who brings life and death. He who brings life and death controls the existence and creates whatever is in it, including controlling its planets and their movements. For instance, the sun rises everyday from the east. Therefore, if you were god, as you claimed, bringing life and death, then bring the sun from the west." Since the king was aware of his weakness, inadequacy and that he was not able to reply to Ibrāhīm's request, he was idle, silent and unable to comment. Therefore, the proof was established against him. Allāh said,

﴿وَإِنَّ اللَّهَ لَا يَهْدِي النَّقْدِينَ﴾

﴿And Allāh guides not the people, who are wrongdoers﴾

meaning, Allāh deprives the unjust people of any valid proof or argument. Furthermore, their false proof and arguments are annulled by their Lord, and they have earned His anger and will suffer severe torment.

The meaning that we provided is better than the meaning that some philosophers offered, claiming that Ibrāhīm used the second argument because it was clearer than the first one. Rather, our explanation asserts that Ibrāhīm refuted both claims of Nimrod, all praise is due to Allāh.

As-Suddi stated that the debate between Ibrāhīm and Nimrod occurred after Ibrāhīm was thrown in the fire, for Ibrāhīm did not meet the king before that day.

﴿أَفَ كَالَّذِي مَرَّ عَلَى قَرْبَتِهِ وَهُوَ خَارِبٌ عَلَى عَرْوَشِهِنَا فَالَّذِي يَقُولُ أَنَّ يَقُولُ. هَذِهِ اللَّهُ يَقْدِمُ مَوْنِهِنَا فَإِمَانَةُ اللَّهِ يَقْدِمُ عَلَيْهِ شَمَّ بَعْثَرٌ فَالَّذِي كَمْ لَبَثَتْ فَالَّذِي لَبَثَتْ فَالَّذِي لَبَثَتْ تَبَدِّي أَوْ تَبَقَّبْ يَوْمُهُ فَالَّذِي لَبَثَتْ بَلْ لَيْلَتَهُ يَمَانَةُ عَكَبٍ فَانْظَرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَاءَلْ وَأَنْظَرْ إِلَى جَسَارِكَ رَاجِعِكَاتْ يَمَانَةً

لَنَّا يَسِيرٌ وَانْظُرْ إِلَى الظَّاهِرِ كَيْفَ تُبَشِّرُهَا ثُمَّ تَكُوْنُهَا لَخَلْفًا فَلَمَّا تَبَيَّنَ لَهُ
قَالَ أَعْلَمُ أَنَّ اللَّهَ عَنْ كُلِّ شَيْءٍ فَقَدِيرٌ ﴿٢٥٩﴾

¶259. Or like the one who passed by a town in ruin up to its roofs. He said: "How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allāh is able to do all things." »

The Story of 'Uzayr

Allāh's statement,

﴿أَلَمْ تَرَ إِلَى الْأَلْوَى سَاجِدًا إِذْ هُمْ فِي زَيْدٍ﴾

¶Have you not looked at him who disputed with Ibrāhīm about his Lord?»

means, "Have you seen anyone like the person who disputed with Ibrāhīm about his Lord?" Then, Allāh connected the Ayah,

﴿هُوَذِي كَلَّتِي مَكَرٌ عَلَى قَوْتِيزِ وَهُنَّ حَاوِيَةٌ عَلَى عُرُوشِهِمَا﴾

¶Or like the one who passed by a town in ruin up to its roofs» to the Ayah above by using 'or'.

Ibn Abi Hātim recorded that 'Ali bin Abi Tālib said that the Ayah [2:259] meant 'Uzayr.^[1] Ibn Jarīr^[2] also reported it, and this explanation was also reported by Ibn Jarīr and Ibn Abi Hātim from Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and Sulaymān bin Buraydah.^[3]

^[1] Ibn Abi Hātim 3:1009.

^[2] At-Tabari 5:439.

^[3] At-Tabari 5:439,440, Ibn Abi Hātim 3:1009-1010.

Mujāhid bin Jabr said that the Āyah refers to a man from the Children of Israel, and the village was Jerusalem, after Nebuchadnezzar destroyed it and killed its people.

﴿وَهِيَ خَارِبَةٌ﴾

﴿in ruin﴾ means, it became empty of people. Allāh's statement,

﴿عَلَى عُرُوشِهَا﴾

﴿up to its roofs﴾ indicates that the roofs and walls (of the village) fell to the ground. 'Uzayr stood contemplating about what had happened to that city, after a great civilization used to inhabit it. He said,

﴿وَأَنْ يُنْجِيَ هَذِهِ اللَّهُ بَدْ مَوْتَهَا﴾

﴿Oh! How will Allāh ever bring it to life after its death?﴾

because of the utter destruction he saw and the implausibility of its returning to what it used to be. Allāh said,

﴿فَلَمَّا نَبَّأَ اللَّهُ مَا نَهَىَ عَنْهُ ثُمَّ يَعْتَشُ﴾

﴿So Allāh caused him to die for a hundred years, then raised him up (again).﴾

The city was rebuilt seventy years after the man ('Uzayr) died, and its inhabitants increased and the Children of Israel moved back to it. When Allāh resurrected 'Uzayr after he died, the first organ that He resurrected were his eyes, so that he could witness what Allāh does with him, how He brings life back to his body. When his resurrection was complete, Allāh said to him, meaning through the angel,

﴿كَمْ لَنْتَ قَالَ لَنْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾

“How long did you remain (dead)?” He (the man) said:
“(Perhaps) I remained (dead) a day or part of a day.”

The scholars said that since the man died in the early part of the day and Allāh resurrected him in the latter part of the day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said,

﴿أَوْ بَعْضُ يَوْمٍ قَالَ بَلْ لَنْتَ مَا نَهَىَ عَنْهُ فَانظُرْ إِلَى طَفَالِكَ وَشَرَابِكَ لَمْ يَكُنْ لَّهُ﴾

“Or part of a day.” He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they

show no change.” ﴿

He had grapes, figs and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot.

﴿وَأَنْظُرْ إِلَى جَمَارِكَ﴾

﴿And look at your donkey!﴾, “How Allâh brings it back to life while you are watching.”

﴿وَلَنْجُوكَ مَا كَانَ﴾

﴿And thus We have made of you a sign for the people﴾ that Resurrection occurs.

﴿وَأَنْظُرْ إِلَى الْأَيْطَابِ كَيْفَ تُنْشِرُهَا﴾

﴿Look at the bones, how We Nunshizuhâ﴾

meaning, collect them and put them back together. In his *Mustadrak*, Al-Hâkim, recorded that Kharijah bin Zayd bin Thâbit said that his father said that the Messenger of Allâh ﷺ read this Āyah,

﴿كَيْفَ تُنْشِرُهَا﴾

﴿how We Nunshizuhâ.﴾ Al-Hâkim said; “Its chain is *Sâhih* and they (Al-Bukhâri and Muslim) did not record it.”^[1] The Āyah was also read,

(تُنْشِرُهَا)

“Nunshiruha” meaning, bring them back to life, as Mujâhid stated.^[2]

﴿ثُمَّ نَكُوْهَا لَخَسَاء﴾

﴿And clothe them with flesh.﴾

As-Suddi said, “Uzayr observed the bones of his donkey, which were scattered all around him to his right and left, and Allâh sent a wind that collected the bones from all over the area. Allâh then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allâh then covered these bones with flesh, nerves, veins and skin. Allâh sent an angel

[1] Al-Hâkim 2:234.

[2] At-Tabari 5:476.

الْمُرْسَلُونَ
٤٤

وَإِذَا قَالَ إِبْرَاهِيمُ رَبِّي أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَولَمْ
تَرَوْنِ مَنْ قَالَ بَلٌ وَلَكِنْ لِيَطْمِئِنَ قَلْبِي قَالَ فَخُذْ أَرْبَعَةَ مِنْ
الظُّبَرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزَءًا
ثُمَّ أَدْعُهُنَّ يَأْتِينَكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
﴿٦﴾ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمْ كَشَلَ حَبَّةٌ
أَبْيَبَتْ سَعَيْ سَنَابِلَ فِي كُلِّ سُبْلٍ مِنْ أَنَّهُ حَبَّةٌ وَاللَّهُ يُضَعِّفُ
لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلَيْهِ ﴿٧﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَسْعَوْنَ مَا أَنْفَقُوا مَنَا وَلَا آذَى لَهُمْ
آذَى وَهُمْ عَنْ دَرِبِهِمْ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَرْثُونَ
﴿٨﴾ قَوْلٌ مَعْرُوفٌ وَمَعْفَرَةٌ خَيْرٌ صَدَقَةٌ يَتَعَبَّهَا
آذَى وَاللَّهُ عَزِيزٌ حَلِيمٌ
﴿٩﴾ يَأْتِيَهَا الَّذِينَ مَا مَنَوا لَا يُنْبَطِلُوا
صَدَقَتِكُمْ بِالْمِنْ وَالآذَى كَالَّذِي يُنْفِقُ مَا لَهُ بِإِثَاءِ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ الْأَخِرِ فَسَلَّهُ كَمْ كَشَلَ صَفَوانُ عَلَيْهِ
رِزْبٌ فَأَصَابَهُ وَأَبْلَغَ فَرَكَةً صَلَدٌ لَا يَقْدِرُونَ عَلَىٰ
سَعِيٍّ وَمَنَا كَسْبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكُفَّارِ

who blew life in the donkeys' nostrils, and the donkey started to bray by Allāh's leave.⁽¹¹⁾ All this occurred while Uzayr was watching, and this is when he proclaimed,

«قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ»

(He said, "I know (now) that Allāh is able to do all things,")

meaning, "I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time."

«وَإِذَا قَالَ إِبْرَاهِيمُ رَبِّي أَرِنِي
كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَولَمْ
تَرَوْنِ مَنْ قَالَ بَلٌ وَلَكِنْ لِيَطْمِئِنَ قَلْبِي قَالَ فَخُذْ أَرْبَعَةَ مِنْ الظُّبَرِ فَصُرْهُنَّ
إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزَءًا يَأْتِينَكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ

¶260. And (remember) when Ibrāhīm said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He (Ibrāhīm) said: "Yes (I believe), but to be stronger in faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."⁽¹²⁾

⁽¹¹⁾ At-Tabari 5:468.

The Khalil Supplicates to Allāh to Show Him How He Resurrects the Dead

The scholars said that there are reasons behind this request by Ibrāhīm. For instance, when Ibrāhīm said to Nimrod,

﴿أَرِنِي الَّذِي يُحْيِي، وَبِئْسِثُ﴾

«My Lord (Allāh) is He Who gives life and causes death,» he wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes. Prophet Ibrāhīm said,

﴿أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَئِكُمْ نَوْمٌ فَإِنِّي لَكَ بِئْسٌ وَلَكِنِّي أَعْلَمُ بِمَا فِي أَنفُسِي﴾

- «“My Lord! Show me how You give life to the dead.” He (Allāh) said: “Do you not believe?” He (Ibrāhīm) said: “Yes (I believe), but to be stronger in faith.”»

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَخْرُ أَحَقُّ بِالشُّكُّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَئِكُمْ نَوْمٌ فَإِنِّي لَكَ بِئْسٌ وَلَكِنِّي أَعْلَمُ بِمَا فِي أَنفُسِي»

«We are more liable to be in doubt than Ibrāhīm when he said, “My Lord! Show me how You give life to the dead.” Allāh said, “Don’t you believe?” Ibrāhīm said, “Yes (I believe), but (I ask) in order to be stronger in faith.”»^[1]

The Prophet’s statement in the Ḥadīth means, “We are more liable to seek certainty.”

The Answer to Al-Khalil’s Request

Allāh said,

﴿فَالْأَرْضَ مِنْ أَطْيَابِهِ فَمُرْفَعٌ إِلَيْكَ﴾

«He said: “Take four birds, then cause them to incline towards you.”»

Scholars of *Tafsīr* disagreed over the type of birds mentioned here, although this matter is not relevant due to the fact that the Qur’ān did not mention it. Allāh’s statement,

^[1] *Fath Al-Bāri* 8:49.

﴿فَصُرْقَنَ إِلَيْكُمْ﴾

﴿cause them to incline towards you﴾ means, cut them to pieces. This is the explanation of Ibn ‘Abbās, Ikrīmah, Sa‘d bin Jubayr, Abu Mālik, Abu Al-Aswad Ad-Dīlī, Wahb bin Munabbih, Al-Ḥasan and As-Suddī.^[1] Therefore, Ibrāhīm caught four birds, slaughtered them, removed the feathers, tore the birds to pieces and mixed the pieces together. He then placed parts of these mixed pieces on four or seven hills. Ibn ‘Abbās said, “Ibrāhīm kept the heads of these birds in his hand. Next, Allāh commanded Ibrāhīm to call the birds to him, and he did as Allāh commanded him. Ibrāhīm witnessed the feathers, blood and flesh of these birds fly to each other, and the parts flew each to their bodies, until every bird came back to life and came walking at a fast pace towards Ibrāhīm, so that the example that Ibrāhīm was witnessing would become more impressive. Each bird came to collect its head from Ibrāhīm’s hand, and if he gave the bird another head the bird refused to accept it. When Ibrāhīm gave each bird its own head, the head was placed on its body by Allāh’s leave and power.”^[2] This is why Allāh said,

﴿وَاعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿And know that Allāh is All-Mighty, All-Wise﴾

and no one can overwhelm or resist Him. Whatever Allāh wills, occurs without hindrance, because He is the All-Mighty, Supreme above all things, and He is Wise in His statements, actions, legislation and decrees.

‘Abdur-Razzāq recorded that Ma’mar said that Ayyub said that Ibn ‘Abbās commented on what Ibrāhīm said,

﴿وَلِكُنْ لِتَكْبِئَ ثَقِيلًا﴾

﴿but to be stronger in Faith﴾, “To me, there is no Āyah in the Qur’ān that brings more hope than this Āyah.”^[3] Ibn Abi Hātim recorded that Muḥammad bin Al-Munkadir said that ‘Abdullāh bin ‘Abbās met ‘Abdullāh bin ‘Amr bin Al-‘Āṣ and

[1] Ibn Abi Hātim 3:1039, 1040.

[2] Al-Qurṭubī 3:300.

[3] At-Ṭabarī 5:489.

said to him, "Which Āyah in the Qur'ān carries more hope for you?" Ibn 'Amr said,

﴿فَلْ يَعْبُدُوا إِلَيْنَ أَنْتَرُوا عَلَى أَنْفُسِهِمْ لَا شَنَّطُوا﴾

﴿Say: "O 'Ibâdî (My servants) who have transgressed against themselves (by committing evil deeds and sins)! Despair not.﴾ [39:53].

Ibn 'Abbâs said, "But I say that it is Allâh's statement,

﴿وَإِذْ قَالَ إِبْرَاهِيمَ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْأَرْضَ قَالَ أَرْسِنِ تَوْمَنَ قَالَ بَلِّ﴾

﴿And (remember) when Ibrâhîm said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He (Ibrâhîm) said: "Yes (I believe)...﴾

Allâh accepted Ibrâhîm's affirmation when he merely said, 'Yes.' This Āyah refers to the doubts that attack the heart and the thoughts that Shaytân inspires."^[1] Al-Hâkim also recorded this in *Al-Mustadrak* and said; "Its chain is *Sâhih* but they did not record it."^[2]

﴿مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَثِيرٌ حَسْنَةٌ أَبْتَلَتْ سَبْعَ سَابِيلًا فِي كُلِّ سَبِيلٍ
يَا أَيُّهُمْ حَسْنَةٌ وَاللَّهُ يُسْكِنُ مَا يَشَاءُ وَاللَّهُ وَاسِعٌ عَلَىٰ مَا يَعْمَلُ﴾

﴿261. The parable of those who spend their wealth in the way of Allâh, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.﴾

Rewards of Spending in Allâh's Cause

This is a parable that Allâh made of the multiplication of rewards for those who spend in His cause, seeking His pleasure. Allâh multiplies the good deed ten to seven hundred times. Allâh said,

﴿كَثِيرٌ حَسْنَةٌ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ﴾

﴿The parable of those who spend their wealth in the way of Allâh...﴾

^[1] Ibn Abi Hâtim 3:1032.

^[2] Al-Hâkim 4:260.

Saīd bin Jubayr commented, "Meaning spending in Allāh's obedience."^[1] Makhūl said that the Āyah means, "Spending on Jihād, on horse stalls, weapons and so forth."^[2] The parable in the Āyah is more impressive on the heart than merely mentioning the number seven hundred. This Āyah indicates that Allāh 'grows' the good deeds for its doers, just as He grows the plant for whoever sows it in fertile land. The Sunnah also mentions that the deeds are multiplied up to seven hundred folds. For instance, Imām Aḥmad recorded that Abu Mas'ūd said that a man once gave away a camel, with its bridle on, in the cause of Allāh and the Messenger of Allāh ﷺ said,

«لَتَأْتِيَنَّ يَوْمَ الْقِيَامَةِ سَبْعَمِائَةٍ نَاقَةٍ مَخْطُومَةٌ»

"On the Day of Resurrection, you will have seven hundred camels with their bridles."^[3]

Muslim and An-Nasā'i also recorded this Ḥadīth, and Muslim's narration reads, "A man brought a camel with its bridle on and said, 'O Messenger of Allāh! This is in the sake of Allāh.' The Messenger said,

«كُلَّ يَوْمٍ يَهَا يَوْمَ الْقِيَامَةِ سَبْعَمِائَةٍ نَاقَةٍ»

"You will earn seven hundred camels as reward for it on the Day of Resurrection."^[4]

Another Ḥadīth: Ahmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ عَمَلٍ ابْنِ آدَمَ يُصَاغَفُ، الْحَسَنَةُ بَعْشَرِ أَمْتَالِهَا، إِلَى سَبْعَمِائَةِ ضَعْفٍ، إِلَى مَا شَاءَ اللَّهُ، يَقُولُ اللَّهُ: إِلَّا الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، يَدْعُ طَعَامَهُ وَشَهْرَتَهُ مِنْ أَجْلِي، وَلِلصَّائِمِ فَرْحَانٌ: فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلَخَلُوفٌ فِيمِ الصَّائِمِ أَطْبَعٌ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، الصَّوْمُ جُنَاحٌ، الصَّوْمُ جُنَاحٌ»

"Every good deed that the son of Ādam performs will be multiplied ten folds, to seven hundred folds, to many other

[1] Ibn Abi Ḥātim 3:1047.

[2] Ibn Abi Ḥātim 3:1047.

[3] Aḥmad 4:121.

[4] Muslim 3:1505, An-Nasā'i 6:49.

folds, to as much as Allāh wills. Allāh said, "Except the fast, for it is for Me and I will reward for it. One abandons his food and desire in My sake." The fasting person has two times of happiness: when he breaks his fast and when he meets his Lord. Verily, the odor that comes from the mouth of whoever fasts is more pure to Allāh than the scent of musk. Fasting is a shield (against sinning), fasting is a shield.^[1] Muslim recorded this Ḥadīth.^[2]

Allāh's statement,

﴿وَاللَّهُ يُنْعِثُ لِمَنِ يَشَاءُ﴾

﴿Allāh gives manifold increase to whom He wills﴾
is according to the person's sincerity in his deeds.

﴿وَاللَّهُ وَحْدَهُ عَلِيهِ﴾

﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower﴾

meaning, His Favor is so wide that it encompasses much more than His creation, and He has full knowledge in whoever deserves it, or does not deserve it. All the praise and thanks are due to Allāh.

﴿الَّذِينَ يُنْفِثُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُنْتَهُونَ مَا أَنْفَقُوا مُنْتَهٍ وَلَا أَذَى لَهُمْ أَنْجُومٌ عِنْدَ رَبِّهِمْ وَلَا حَرُوفٌ عَلَيْهِمْ وَلَا هُمْ بِخَرْنَوْنَ ﴾ ﴿قُولٌ مَقْرُوفٌ وَمَغْفِرَةٌ حَيْثُ مِنْ مَكَانٍ قَرِيبٍ يَنْعِمُهَا أَذَى وَاللَّهُ عَلَيْهِ كَلِيسَةٌ ﴾ ﴿يَأْتِيهَا الَّذِينَ مَا شَوَّا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمِنْيَةِ وَلَا ذَرَى كَلِيدَى يُنْفِقُ مَالَهُ يَقْاهُ أَنَّاسٌ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ الْآخِرِ مُمْسَلُهُ كَمْلَلٌ مَسْوَابٌ عَلَيْهِ زَرَاعٌ فَلَسَابَهُ وَإِلَى فَزَكَّهُ مَسْلَدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ وَمَا كَسَبُوا وَاللَّهُ لَا يَبْعُدُ الْفَقْرَ ﴾ ﴿الْكُفَّارُ﴾

﴿262. Those who spend their wealth in the cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.﴾

﴿263. Kind words and forgiving of faults are better than Ṣadaqah (charity) followed by injury. And Allāh is Rich (free of

^[1] Ahmad 2:443.

^[2] Muslim 2:807.

all needs) and He is Most Forbearing.»

﴿264. O you who believe! Do not render in vain your Ṣadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.﴾

To Remind About Charity Given is Forbidden

Allāh praises those who spend from their money in His cause, and then refrain from reminding those who received the charity of that fact, whether these hints take the form of words or actions.

Allāh's statement,

﴿وَلَا أُذِنٌ﴾

«or with injury», indicates that they do not cause harm to those whom they gave the charity to, for this harm will only annul the charity. Allāh next promised them the best rewards for this good deed,

﴿لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ﴾

«their reward is with their Lord», indicating that Allāh Himself will reward them for these righteous actions. Further,

﴿وَلَا خُوفٌ عَلَيْهِمْ﴾

«On them shall be no fear» regarding the horrors of the Day of Resurrection,

﴿وَلَا هُمْ بَخْرُونَ﴾

«nor shall they grieve» regarding the offspring that they leave behind and the adornment and delights of this world. They will not feel sorry for this, because they will acquire what is far better for them.

Allāh then said,

﴿فَوْلُ مَقْرُوتٍ﴾

«Kind words» meaning, compassionate words and a

supplication for Muslims,

﴿وَمُنْتَهٰ﴾

﴿and forgiving﴾ meaning, forgiving an injustice that took the form of actions or words,

﴿خَيْرٌ مِّنْ صَدَقَةٍ يَبْعَدُهَا أَذْنِي﴾

﴿are better than Sadaqah (charity) followed by injury.﴾

﴿وَاللَّهُ غَفُورٌ﴾

﴿And Allâh is Rich﴾ not needing His creation,

﴿كَلِمٌ﴾

﴿Most Forbearing﴾ forgives, releases and pardons them.

There are several *Hadîths* that prohibit reminding people of acts of charity. For instance, Muslim recorded that Abu Dharr said that the Messenger of Allâh ﷺ said,

﴿ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْتَظِرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَتَّأْنِ بِمَا أَعْطَى، وَالْمُسْنِلُ إِذْارَةً، وَالْمُتَقْنِ سَلْعَةً بِالْحَلِيفِ الْكَاذِبِ﴾

«Three persons whom Allâh shall neither speak to on the Day of Resurrection nor look at nor purify, and they shall receive a painful torment: he who reminds (the people) of what he gives away, he who lengthens his clothes below the ankles and he who swears an oath while lying, to sell his merchandise.»^[11]

This is why Allâh said,

﴿يَنِيدُهَا الَّذِينَ هَمُوا لَا يُبَطِّلُوا صَدَقَاتِكُمْ بِالْمَيْنَ وَالْأَذَى﴾

﴿O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury﴾

stating that the charity will be rendered in vain if it is followed by harm or reminders. In this case, the reward of giving away charity is not sufficient enough to nullify the harm and reminders. Allâh then said,

﴿كَلَّذِي يُنِيقُ مَالَمْ رِنَاهُ أَنَّايسِ﴾

^[11] Muslim 1:102.

﴿like him who spends his wealth to be seen of men﴾

meaning, “Do not nullify your acts of charity by following them with reminders and harm, just like the charity of those who give it to show off to people.” The boasting person pretends to give away charity for Allāh’s sake, but in reality seeks to gain people’s praise and the reputation of being kind or generous, or other material gains of this life. All the while, he does not think about Allāh or gaining His pleasure and generous rewards, and this is why Allāh said,

﴿وَلَا يُنْهِنُ بِأَنَّهُ وَآتَيْهُ أُخْرَى﴾

﴿and he does not believe in Allāh, nor in the Last Day.﴾

Allāh next set the example of whoever gives charity to show off. Ad-Dahhāk commented that the example fits one who follows his acts of charity with reminders or harm.^[11] Allāh said,

﴿فَمِثْلُ كُنْكُلٍ صَفْوَانٍ﴾

﴿His likeness is the likeness of Ṣafwān﴾ where Ṣafwān, from is Ṣafwānah, meaning ‘the smooth rocks,’

﴿عَلَيْهِ رَبَّ رَبَّ فَأَسَابِيلُ وَالْبَلْلَ﴾

﴿on which is little dust; on it falls a Wābil﴾ meaning, heavy rain,

﴿فَرَكَمُ صَلَدَ﴾

﴿which leaves it bare.﴾ This Āyah means that heavy rain left the Ṣafwān completely barren of dust. Such is the case with Allāh’s action regarding the work of those who show off, as their deeds are bound to vanish and disappear, even though people think that these deeds are as plentiful as specks of dust. So Allāh said,

﴿لَا يَقْدِرُونَ عَلَى شَيْءٍ وَمَا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْفَلَقَ الْكُفَّارِ﴾

﴿They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.﴾

﴿وَمِثْلُ الَّذِينَ يُنْهِقُونَ أَمْوَالَهُمْ أَبْيَكَةً مَرْكَاتٍ أَقْرَبُ وَتَشَبَّهُ مِنْ أَقْبِلِهِمْ كُنْكُلٌ جَنَاحٌ بِرَبِيعٍ﴾

^[11] At-Tabari 5:527.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَمَثْلُ الَّذِينَ يُنفِقُونَ أَفْوَاهُهُمْ أَتْبِعَاهُ مَرْضَاتُ اللَّهِ
وَتَنْثِيَاتُهُمْ أَنفُسُهُمْ كَمَثْلِ حَجَّةَ بِرْ تَوْهُ أَصَابَهَا وَأَبْلَى
فَكَانَتْ أَكْلُهَا ضَعْقَيْنِ فَإِنَّمَا تُبَيِّنُهَا وَأَبْلَى قَطْلُ
وَاللَّهُ يَعْلَمُ قَمَلُونَ بَصِيرٌ ﴿١﴾ أَيُّوْدَ أَحَدُكُمْ أَنْ تَكُونَ
لَهُ جَنَّةٌ مِّنْ تَنْجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا أَلَانَهُ لَهُ
فِيهَا مِنْ كُلِّ الشَّرَبَاتِ وَأَصَابَهُ الْكِبْرُ وَلَهُ دِرْيَةٌ ضَعْفَاهُ
فَأَصَابَهَا إِغْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ بُيُّثُ اللَّهِ
لَكُمْ أَلَيْتَ لِمَلَكِكُمْ تَفَكَّرُونَ ﴿٢﴾ يَا أَيُّهَا الَّذِينَ
أَمْنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِنَّا أَخْرَجْنَا
لَكُمْ مِّنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْحَيْثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
يُحَاذِيَهُ إِلَّا أَنْ تُنْقِضُوا فِيهِ وَأَعْلَمُوا أَنَّ اللَّهَ عَنِ حِسْبِ
الْشَّيْطَانِ يَعْدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ﴿٣﴾
وَاللَّهُ يَعْدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلَيْهِ
يُؤْتِي الْحُكْمَ مِنْ يَسَّأَهُ وَمَنْ يُؤْتَ الْحُكْمَ فَقَدْ
أُوتَ خَيْرًا كَثِيرًا وَمَا يَدْكُرُ إِلَّا أُولُو الْأَيْمَنِ ﴿٤﴾

give away charity seeking only Allāh's pleasure,

﴿وَتَنْثِيَاتُهُمْ أَنفُسُهُمْ﴾

«while they in their own selves are sure and certain»

meaning, they are certain that Allāh shall reward them for these righteous acts with the best rewards. Similarly, in a *Hadīth* collected by Al-Bukhāri and Muslim, the Messenger of Allāh ﷺ said,

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَإِخْتِسَابًا»

«Whoever fasts Ramadān with faith and expectation...»

meaning, believing that Allāh commanded the fast, all the while awaiting His reward for fasting it.^[1]

^[1] *Fath Al-Bārī* 4:300.

أَصَابَهَا وَأَبْلَى فَكَانَتْ أَكْلُهَا
ضَعْقَيْنِ فَإِنَّمَا تُبَيِّنُهَا وَأَبْلَى
فَطَلْ وَلَهُ أَنَّهُ بِمَا مَسَّلَهُ
بَصِيرٌ ﴿١﴾

4265. And the parable of those who spend their wealth seeking Allāh's pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His cause), is that of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer (knows well) of what you do.»

This is the example of the believers who

Allāh's statement,

﴿كَمْلُكٌ جَنَّتُمْ بِرَبِّوْز﴾

«is that of a garden on a Rabwah» means, the example of a garden on 'a height above the ground', as the majority of scholars have stated. Ibn 'Abbās and Ad-Daḥḥāk added that it also has flowing rivers.^[1]

Allāh's statement,

﴿أَسَابِيْبَا وَابِل﴾

«Wābil falls on it» means, heavy rain as we stated, So it produces its,

﴿أَكْنَهَا﴾

«yield of harvest» meaning, fruits or produce,

﴿ضَعْفَتْ﴾

«doubles», as compared to other gardens.

﴿فَإِنْ لَمْ يُصْبِيْهَا وَابِلْ فَطَلْ﴾

«And if it does not receive Wābil, a Ṭall suffices it.»

Ad-Daḥḥāk said that the 'Ṭall' is light rain.^[2] The Āyah indicates that the garden on the Rabwah is always fertile, for if heavy rain does not fall on it, light rain will suffice for it. Such is the case regarding the believer's good deeds, for they never become barren. Rather, Allāh accepts the believer's righteous deeds and increases them, each according to his deeds. This is why Allāh said next,

﴿وَاللَّهُ يَعْلَمُ مَا تَصْلُوْنَ بَعْدُ﴾

«And Allāh is All-Seer of what you do» meaning, none of His servants' deeds ever escapes His perfect watch.

﴿أَيُّوْمٌ أَحَدُكُمْ أَنْ تَكُوْنَ لَمْ جَنَّةً مِنْ تَحْسِيلٍ وَأَعْتَابٍ تَجْرِي مِنْ تَعْتِيْهَا الْأَنْهَارُ لَهُ نِهَا
مِنْ كُلِّ الشَّرَبٍ وَأَسَابِيْبَ الْكَبِيرِ وَلَمْ ذُرِّيْةً ضَعْفَاهُ فَأَسَابِيْبَا إِنْصَارٌ فِيهِ نَارٌ فَاحْرَقَتْ
كَذَلِكَ بَيْنَ أَنَّ اللَّهَ لَكُمْ الْأَيْمَنَ لَمَّا كُنْتُمْ تَنْتَزَرُونَ﴾

[1] At-Tabari 5:539.

[2] At-Tabari 5:539.

﴿266. Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His Āyāt to you that you may give thought.﴾

The Example of Evil Deeds Nullifying Good Deeds

Al-Bukhārī recorded that Ibn ‘Abbās and ‘Ubayd bin ‘Umayr said that ‘Umar bin Al-Khaṭṭāb asked the Companions of the Messenger of Allāh, “According to your opinion, about whom was this Āyah revealed,

﴿أَيُّوبَ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَجِيلٍ وَأَنْتَابٍ﴾

﴿Would any of you wish to have a garden with date palms and vines...?﴾.”

They said, “Allāh knows best.” ‘Umar became angry and said, “Say we know or we do not know.” Ibn ‘Abbās said, “O Leader of the Faithful! I have an opinion about it.” ‘Umar said, “O my nephew! Say your opinion and do not belittle yourself.” Ibn ‘Abbās said, “This is an example set for a deed.” ‘Umar said, “What type of deed?” Ibn ‘Abbās said, “For a wealthy man who works in Allāh’s pleasure and then Allāh sends Shaytān to him, and he works in disobedience, until he annuls his good works.”^[1]

This *Hadīth* suffices as an explanation for the Āyah, for it explains the example it sets by a person who does good first and then follows it with evil, may Allāh save us from this end. So, this man annulled his previous good works with his latter evil works. When he desperately needed the deeds of the former type, there were none. This is why Allāh said,

﴿وَإِذَا بَلَغَ الْكِبَرُ وَلَمْ ذُرِّيَّةٌ مُسْقَاهُ فَأَسَابِيهَا إِغْصَارًا﴾

﴿while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a whirlwind﴾

with heavy wind,

^[1] Fath Al-Bārī 8:49.

﴿فِيهِ نَارٌ فَأَخْرَقْتُهُ﴾

﴿that is fiery, so that it is burnt﴾ meaning, its fruits were burnt and its trees were destroyed. Therefore, what will his condition be like?

Ibn Abi Hātim recorded that Al-'Awfi said that Ibn 'Abbās said, "Allāh has set a good parable, and all His parables are good. He said,

﴿أَيُّوْدٌ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ يَنْجِيلُ وَأَعْنَابٌ تَبَرُّ مِنْ تَعْنِيمَهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الشَّمْرَتِ﴾

﴿Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein.﴾

But he lost all this in his old age,

﴿وَأَسَابِيبُ الْكِبْرِ﴾

﴿while he is striken with old age﴾ while his offspring and children are weak just before the end of his life. Then a lightning storm came and destroyed his garden. Then he did not have the strength to grow another garden, nor did his offspring offer enough help. This is the condition of the disbeliever on the Day of Resurrection when he returns to Allāh, for he will not have any good deeds to provide an excuse - or refuge - for him, just as the man in the parable had no strength to replant the garden. The disbeliever will not find anything to resort to for help, just as the offspring of the man in the parable did not provide him with help. So he will be deprived of his reward when he most needs it, just as the man in the parable was deprived of Allāh's garden when he most needed it, when he became old and his offspring weak.^[1]

In his *Mustadrak*, Al-Hākim recorded that the Messenger of Allāh ﷺ used to say in his supplication,

«اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقَكَ عَلَيَّ عِنْدَ كَبَرِ سَنِي وَانْقِضَاءِ عُمُرِي»

«O Allāh! Make Your biggest provision for me when I am old in age and at the time my life ends.»^[2]

^[1] Ibn Abi Hātim 3:1074.

^[2] Al-Hākim 1:542.

This is why Allāh said,

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَتِ لِتَكُونُوا مُفْتَكِرُونَ﴾

﴿Thus Allāh makes clear to you His Laws in order that you may give thought﴾

meaning, comprehend and understand the parables and their intended implications. Similarly, Allāh said,

﴿وَنَذَاقُ الْأَنْتَلُّ تَضَرِّعُهَا لِلنَّاسِ وَمَا يَقْرَئُهَا إِلَّا أَمْكَلُوْنَ﴾

﴿And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allāh and His signs)﴾ [29:43].

﴿يَأَيُّهَا الَّذِينَ آمَنُوا أَنْفَعُوا بِنِ طَيْبَتِ مَا حَكَبْتُ مَا كَبَشْتُ وَمِمَّا أَنْزَبْتُ لَكُمْ مِّنَ الْأَرْضِ وَلَا
تَيَسَّرَ لَكُمْ إِلَّا أَنْ تُنْفَقُونَ وَلَمْ يُمْكِنْ فَاجْدِيْرُ إِلَّا أَنْ تُشْجِعُوا فِيهِ وَأَغْلَمُوا أَنَّ اللَّهَ عَنِ
كَبِيْرٍ﴾ [٢٩] أَشْجَنَ بِعِدْكُمُ الْفَتْرَ وَأَمْرَكُمُ بِالنَّعْشَةِ وَاللَّهُ يَعْدُكُمْ مَفْتَرِةً وَمِنْهُ وَفَضْلًا
وَاللَّهُ وَسِعٌ عَلَيْهِ﴾ [٣٠] يُؤْتِي الْعِحْكَمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَنَذِلُّ أُوْقَ خَيْرًا كَثِيرًا
وَمَنْ يَدْعُكُرُ إِلَّا أُولُو الْأَيْمَانِ﴾

﴿267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allāh is Rich (free of all needs), and worthy of all praise.﴾

﴿268. Shaytān threatens you with poverty and orders you to commit Fahshā' (evil deeds) whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾

﴿269. He grants Hikmah to whom He wills, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.﴾

The Encouragement to Spend Honest Money for Allāh's Sake

Allāh commands His believing servants to spend in charity, as Ibn 'Abbās stated, from the pure, honest money that they

earned and from the fruits and vegetables that He has grown for them in the land. Ibn 'Abbās said, "Allāh commanded them to spend from the purest, finest and best types of their money and prohibited spending from evil and dishonest money, because Allāh is pure and good and only accepts that which is pure and good." This is why Allāh said,

﴿وَلَا تَبْعِدُوا أَلْحَىٰ﴾

(and do not aim at that which is bad), meaning, filthy (impure) money,

﴿مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِغَازِيِّيْرِ﴾

(to spend from it, (though) you would not accept it)

meaning, "If you were given this type, you would not take it, except if you tolerate the deficiency in it. Verily, Allāh is far Richer than you, He is in no need of this money, so do not give, for His sake, what you would dislike for yourselves." It was reported that,

﴿وَلَا تَبْعِدُوا أَلْحَىٰ مِنْهُ تُنْفِقُونَ﴾

(and do not aim at that which is bad to spend from it)

means, "Do not spend from the dishonest, impure money instead of the honest, pure money."

Ibn Jarīr recorded that Al-Barā' bin 'Āzib commented on Allāh's statement,

﴿يَأَيُّهَا الَّذِينَ آتَيْنَا أَنْفُقُوا مِنْ كُلِّ بَيْتٍ مَا كَسَبُوكُمْ وَمِمَّا أَنْجَبَتَ لَكُمُ الْأَرْضُ وَلَا تَبْعِدُوا أَلْحَىٰ مِنْهُ تُنْفِقُونَ﴾

(O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it,)

that it was revealed about the Anṣār. When the season for harvesting date-trees would start, the Anṣār would collect ripe-date branches from their gardens and hang them on a rope erected between two pillars in the *Masjid* of the Messenger of Allāh. The poor emigrant Companions would eat from these dates. However, some of them (Anṣār) would also add lesser type of dates in between ripe-date branches, thinking they are

allowed to do so. Allâh revealed this Āyah about those who did this,

﴿وَلَا تَنِيمُوا الْقِبَطَ وَمَا تُفِيقُونَ﴾

«and do not aim at that which is bad to spend from it.»^[1]

'Ali bin Abi Ṭalhah said that Ibn 'Abbâs commented on the Āyah,

﴿وَلَنْ تُنْتَمُ بِمَا تَعْذِيْبِهِ إِلَّا أَنْ تَحْسِنُوا فِيهِ﴾

«you would not accept it save if you close your eyes and tolerate therein»

means, “If you had a right on someone who would pay you less than what you gave them, you would not agree until you require more from them to make up the difference. This is why Allâh said,

﴿إِلَّا أَنْ تَحْسِنُوا فِيهِ﴾

«save if you close your eyes and tolerate therein»

meaning, ‘How do you agree for Me what you do not agree for yourselves, while I have a right to the best and most precious of your possessions?’ Ibn Abi Ḥâtim and Ibn Jarîr recorded this *Hadîth* and Ibn Jarîr added, “And this is the meaning of Allâh’s statement,

﴿فَلَنْ تَأْتُوا الْبَرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

«By no means shall you attain Al-Bîrr, unless you spend of that which you love» [4:92]^[2]

Allâh said next,

﴿وَأَعْلَمُوا أَنَّ اللَّهَ عَنِّيْ حَسِيبٌ﴾

«And know that Allâh is Rich (free of all needs), and worthy of all praise»

meaning, “Although Allâh commanded you to give away the purest of your money in charity, He is far Richer from needing your charity, but the purpose is that the distance between the rich and the poor becomes less.” Similarly, Allâh said,

^[1] At-Tabâri 5:559.

^[2] Ibn Abi Ḥâtim 3:1088, At-Tabâri 5:565.

فَلَنْ يَكُنَ اللَّهُ لِحُومُهَا وَلَا دِمَاؤُهَا وَلَذِكْرُ بَيَانِهِ الْتَّقْوَىٰ وَسَكِّنٌ۝

﴿It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him﴾ [22:37].

Allāh is Rich and free of needing anything from any of His creatures, while all of His creatures stand in need of Him. Allāh's bounty encompassing, and what He has never ends. Therefore, whoever gives away good and pure things in charity, let him know that Allāh is the Most Rich, His favor is enormous and He is Most Generous, Most Compassionate; and He shall reward him for his charity and multiply it many times. So who would lend to He Who is neither poor nor unjust, Who is worthy of all praise in all His actions, statements, and decisions, of Whom there is neither a deity worthy of worship except Him, nor a Lord other than Him?

Shaytānic Doubts Concerning Spending in Charity

Allāh said,

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْتَّحْكِيرِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً يَنْهَا وَقَضَلًا وَاللَّهُ وَاسِعٌ﴾

عليه السلام

﴿Shaytān threatens you with poverty and orders you to commit Fahshā'; whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ لِلشَّيْطَانِ لَهُ بَيْنَ آدَمَ، وَلِلْمَلَكِ لَهُ، فَأَمَّا لَهُ الشَّيْطَانُ فَإِبْعَادٌ بِالشَّرِّ، وَنَكْدِيبٌ بِالْخَيْرِ، وَأَمَّا لَهُ الْمَلَكُ فَإِبْعَادٌ بِالْخَيْرِ، وَتَضْدِيقٌ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلَيَعْلَمْ أَنَّهُ مِنَ اللَّهِ، فَلَيَخْمِدَ اللَّهُ، وَمَنْ وَجَدَ الْأُخْرَى فَلَيَسْعُدَ مِنَ الشَّيْطَانِ»

«Shaytān has an effect on the son of Ādām, and the angel also has an effect. As for the effect of Shaytān, it is by his threatening with evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds the latter, let him know that it is coming from Allāh and let him thank Allāh for it. Whoever finds the former, let him seek refuge - with Allāh -

from Shaytân.»

The Prophet ﷺ then recited,

﴿الشّيطان يَدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللّٰهُ يَعْدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا﴾

«Shaytân threatens you with poverty and orders you to commit Fahshâ'; whereas Allâh promises you forgiveness from Himself and bounty»^[1]

This is the narration that At-Tirmidhi and An-Nasâ'i collected in the book of Tafsîr in their Sunan collections.^[2]

Allâh said,

﴿الشّيطان يَدُكُمُ الْفَقْرَ﴾

«Shaytân threatens you with poverty», so that you hold on to whatever you have and refrain from spending it in Allâh's pleasure.

﴿وَيَأْمُرُكُمْ بِالْفَحْشَاءِ﴾

«And orders you to commit Fahshâ'», meaning, "Shaytân forbids you from spending in charity because of the false fear of becoming poor, and he encourages evil deeds, sins, indulging in what is prohibited, and immoral conduct." Allâh said,

﴿وَاللّٰهُ يَعْدُكُم مَّغْفِرَةً مِّنْهُ﴾

«Whereas Allâh promises you forgiveness from Himself» instead of the evil that Shaytân enjoins on you,

﴿وَفَضْلًا﴾

«And Bounty» as opposed to the poverty that Shaytân frightens you with,

﴿وَاللّٰهُ ذٰلِي عَلٰيْهِ﴾

«And Allâh is All-Sufficient for His creatures' needs, All-Knower.»

The Meaning of Al-Hikmah

Allâh said,

﴿بِئْرٌ الْعِلْمُ مَنْ يَتَّقَدِّمُ﴾

^[1] Ibn Abi Hâtim 3:1090.

^[2] Tuhfat Al-Ahwadhi 8:332, An-Nasâ'i in Al-Kubrâ 6:305.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَمَا أَنفَقُتُ مِنْ نَفْقَةٍ أَوْ نَذْرٍ تُمَكَّنَتْ لِي بِاللَّهِ
يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٧﴾ إِنْ يَشْدُوا
أَصْدَقَتْ فِي عِمَّاهِ وَإِنْ تُخْفُوهَا وَتُؤْثِرُهَا الْفَقَرَاءُ
فَهُوَ خَيْرٌ لَكُمْ وَكَفَرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ حَيْرٌ ﴿١٨﴾ لَيْسَ عَيْنَكُمْ هُدُّنَتْ
وَلَا يَكُنَّ اللَّهُ يَهْدِي مَنْ يَشَاءُ وَمَا شَفَقُوا مِنْ خَيْرٍ
فَلَا يُفْسِدُونَ وَمَا ثَنَفُوتُ إِلَّا بِتِغْيَابٍ وَجَهَ اللَّهُ
وَمَا تُفْقِدُونَ مِنْ حَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ
﴿١٩﴾ لِلْفَقَرَاءِ الَّذِيْكَ أَخْصَرَ رَأْفَ سَيِّلَ اللَّهُ
لَا يَسْتَطِيْعُونَ ضَرَّ رَأْفَ الْأَرْضِ يَخْسِيْهُمْ
الْجَاهِلُونَ أَغْزَيَاهُمْ التَّعْفُّ تَعْرُفُهُمْ بِيَمِنَهُمْ
لَا يَسْتَغْلُونَ النَّاسَ إِلَّا حَافِلُونَ مَا شَفَقُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ يُوَهِّ عَلِيهِمْ ﴿٢٠﴾ الَّذِيْنَ يُنْهِيْنَ أَوْلَاهُمْ
بِأَيْنِيلِ وَالنَّهَارِ سِرَّاً وَعَلَانِيْكَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَيْنَهُمْ وَلَا هُمْ يَحْرُبُونَ ﴿٢١﴾

“There is no envy except in two instances: a person whom Allāh has endowed with wealth and he spends it righteously, and a person whom Allāh has given Hikmah and he judges by it and teaches it to others.”^[2]

This was also collected by Al-Bukhāri, Muslim, An-Nasā’i, Ibn Mājah.^[3]

Allāh’s statement,

وَمَا يَدْكُرُ إِلَّا أُذْنُوا الْأَبْيَبِ

﴿But none remember (will receive admonition) except men of

[1] At-Tabari 5:576.

[2] Ahmad 1:432.

[3] Fath Al-Bārī 1:199, Muslim 1:559, An-Nasā’i in Al-Kubrā 3:426, Ibn Mājah 2:1407.

﴿He grants Hikmah to whom He wills.﴾

‘Ali bin Abi Talhah reported that Ibn ‘Abbās said, “That is knowledge of the Qur’ān. For instance, the abrogating and the abrogated, what is plain and clear and what is not as plain and clear, what it allows, and what it does not allow, and its parables.”^[1] Imām Ahmad recorded that Ibn Mas’ud said that he heard the Messenger of Allāh ﷺ saying,

«لَا حَسْدَ إِلَّا فِي اثْتَنِينَ: رَجُلٌ أَتَاهُ اللَّهُ مَا لَا نَسْلَطَةَ عَلَىٰ فَلَكَبِيَّ
فِي الْحَقِّ، وَرَجُلٌ أَتَاهُ اللَّهُ حُكْمَةً فَهُوَ يَقْضِي بِهَا وَيَعْلَمُهَا»

understanding.♦

means, "Those who will benefit from the advice are those who have sound minds and good comprehension with which they understand the words (of advice and reminder) and their implications."

﴿وَمَا أَنفَقُتْ مِنْ نَفْعَةٍ أَوْ نَدَرَتْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُ مَا يَعْلَمُ وَمَا يَنْهَا لِلَّهِ عِلْمٌ
أَنْكَارٌ بِهِ إِنْ تُبْدِلُ الصَّدَقَاتِ فَيُنَسِّيَ مِنْهُ وَإِنْ تُخْفِيَ الْمُؤْمِنَةَ فَهُوَ خَيْرٌ
لَّهُمْ وَلَا كُفَّارٌ عَنْكُمْ مِنْ كَيْنَانِكُمْ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ حَيْثُ مَا
كُنْتُمْ﴾

¶270. And whatever you spend for spendings (e.g., in Ḫadaqah) or whatever vow you make, be sure Allāh knows it all. And for the wrongdoers there are no helpers.♦

¶271. If you disclose your Ḫadaqāt (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do.♦

Allāh states that He has perfect knowledge of the good deeds performed by all of His creation, such as charity and various vows, and He rewards tremendously for these deeds, provided they are performed seeking His Face and His promise. Allāh also warns those who do not work in his obedience, but instead disobey His command, reject His revelation and worship others besides Him:

﴿وَمَا لِلَّهِ عِلْمٌ بِمِنْ أَنْكَارٍ﴾

¶And for the wrongdoers there are no helpers.♦

meaning, who will save them from Allāh's anger and torment on the Day of Resurrection.

The Virtue of Disclosing or Concealing Charity

Allāh said,

﴿إِنْ تُبْدِلُ الصَّدَقَاتِ فَيُنَسِّيَ مِنْهُ﴾

¶If you disclose your Ḫadaqāt, it is well♦ meaning, "It is well if you make known the charity that you give away."

Allāh's statement,

﴿وَإِنْ تُخْفِيَ الْمُؤْمِنَةَ فَهُوَ خَيْرٌ لَّهُمْ﴾

¶But if you conceal them and give them to the poor, that is

better for you.»

this indicates that concealing charity is better than disclosing it, because it protects one from showing off and boasting. However, if there is an apparent wisdom behind disclosing the charity, such as the people imitating this righteous act, then disclosing it becomes better than concealing it. The Messenger of Allāh ﷺ said,

«الْجَاهِرُ بِالْقُرْآنِ كَأَلْجَاهِرٍ بِالصَّدَقَةِ، وَالْمُسِرُ بِالْقُرْآنِ كَأَلْمُسِرٍ بِالصَّدَقَةِ»

«He who utters aloud Qur'ānic recitation is just like he who discloses charity acts. He who conceals Qur'ānic recitation is just like he who conceals charity acts.»^[1]

The Āyah indicates that it is better that acts of charity be concealed, as reiterated by the Ḥadīth that the Two Sāhihs recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«تَبَيَّنَتْ يُفْلِتُهُمْ إِلَهٌ فِي ظَلَمٍ يَوْمَ لَا ظَلَمٌ إِلَّا ظِلْلَهُ: إِمَامٌ عَادِلٌ، وَشَابٌ شَافِعٌ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ لَانِ تَحَبَّبَا فِي إِيمَانِهِ، اجْتَمَعَا عَلَيْنِي وَفَرَّقَا عَلَيْنِي، وَرَجُلٌ قَلْبُهُ مَعْلَقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّى يَرْجِعَ إِلَيْهِ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيَّا فَقَاضَتْ عِبَاتَاهُ، وَرَجُلٌ ذَعَنَتْ امْرَأَةٌ ذَاتٌ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ رَبِّ الْعَالَمِينَ، وَرَجُلٌ تَصَدَّقُ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَنْلَمْ شَيْءًا مَا تُثِيقُ بِيَبْيَنَهُ»

«Allāh will give shade to seven on the Day when there will be no shade but His. (They are:) a just ruler, a youth who has been brought up in the worship of Allāh, two persons who love each other only for Allāh's sake who meet and part in Allāh's cause only, a man whose heart is attached to the Masjids from the time he departs the Masjid until he returns to it, a person who remembers Allāh in seclusion and his eyes are then flooded with tears, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says, 'I fear Allāh, Lord of the worlds', and a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given.»^[2]

^[1] Abu Dāwud 2:83.

^[2] Fath Al-Bāri 3:344, Muslim 2:715.

Allāh's statement,

﴿وَنِكْرٌ عَنْكُم مِّنْ كُلِّ شَيْءٍ﴾

«(Allāh) will expiate you some of your sins» means, in return for giving away charity, especially if it was concealed. Therefore, you will gain goodness by your rank being raised, and your sins being forgiven.

Allāh's statement,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ حَسِيرٌ﴾

«And Allāh is Well-Acquainted with what you do» means, "No good deed that you perform escapes His knowledge, and He shall reward for it."

﴿لَنْ يَنْسَأِنَكُمْ هَذِهِنَّهُ وَلَنَعْلَمَنَّ اللَّهُ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ لَّنَعْلَمَنَّهُ وَمَا تُنْفِقُوا إِلَّا آتِيَاهُمْ وَجْهَ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوفَ إِلَيْكُمْ وَأَنَّمَا لَا تُنْفِقُونَ ﴿١٧﴾ لِلْفَقَرَاءِ الَّذِينَ أَخْسِرُوا فِي كِبِيلِ اللَّهِ لَا يَتَنَاهِرُكُمْ ضَرَبَةٌ فِي الْأَرْضِ بِخَسْبَهُمُ الْجَاهِلُونَ أَغْيَاهُمْ مِّنَ التَّعَقُّبِ تَعِيشُهُمْ يَسِيْرُهُمْ لَا يَتَنَاهِرُونَ إِلَيْكُمْ إِنَّكُمْ أَعْلَمُ أَنَّمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ يَوْمَ عَلِيهِمْ الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِأَيْدِي وَالْهَمَارِ سِرًا وَعَلَانِيَةً فَلَهُمْ أَجْرٌ هُمْ عَنْ رِزْقِهِمْ وَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٨﴾

¶272. Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.»

¶273. (Charity is) for Fuqarā' (the poor), who in Allāh's cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allāh knows it well.»

¶274. Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.»

Giving Charity to Polytheists

Abu 'Abdur-Rahmān An-Nasā'i recorded that Ibn 'Abbās said that they, "Disliked giving charity to their polytheist relatives, but were later on allowed to give it to them when they inquired about this matter, and this Ayah was revealed.

* لَيْسَ عَلَيْكَ حُدُثٌ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ لِأَشْكُمْ وَمَا تُنْفِقُتْ إِلَّا أَبْتَكَاهُ وَجْهُ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

¶Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.¶¹¹¹

Allāh's statement.

وَمَا شَنِفُوا مِنْ خَيْرٍ فَلَأُنْشِكُمْ ﴿٢﴾

(And whatever you spend in good, it is for yourselves)
is similar to His other statement.

﴿مَنْ عَمِلَ صَالِحًا فَلَنْفِيَهُ﴾

«Whosoever does righteous good deed, it is for (the benefit of) his ownself.»

There are many other similar *Āyāt* in the Qur'ān. Allāh said next,

﴿وَمَا تُنْفِقُونَ إِلَّا أَبْيَقَاهُ وَجْهُ اللَّهِ﴾

﴿When you spend not except seeking Allāh's Face.﴾

Al-Hasan Al-Baṣri commented, "Whenever the believer spends, including what he spends on himself, he seeks Allāh's Face with it."^[2] 'Aṭā' Al-Khurāṣānī said that the Āyah means, "You give away charity for the sake of Allāh. Therefore, you will not be asked about the deeds [or wickedness] of those who receive it."^[3] This is a sound meaning indicating that when one spends in charity for Allāh's sake, then his reward will be

^[11] An-Nasā'ī in *Al-Kubrā* 6:305.

^{2} Ibn Abi Hâtim 3:1115

^[3] Ibn Abi Hātim 3:1115.

with Allāh. He will not be asked if the charity unintentionally reached righteous, evil, deserving or undeserving persons, for he will be rewarded for his good intention. The proof to this statement is the Āyah,

﴿وَمَا تُنفِقُوا مِنْ خَيْرٍ يُؤْكَدُ لَكُمْ وَمَا تَنْهَا مُنْظَمُونَ﴾

«And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.»

The Two Ṣāḥīhs recorded a *Hadīth* by Abu Hurayrah that the Messenger of Allāh ﷺ said,

«قالَ رَجُلٌ: لَا تَصْدِقُنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَضْبَغَ النَّاسُ بِتَحْدِثُونَ: نُصْدِقُ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَا تَصْدِقُنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَضْبَغُوا بِتَحْدِثُونَ: نُصْدِقُ اللَّيْلَةَ عَلَى غَنِيٍّ، قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى غَنِيٍّ، لَا تَصْدِقُنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَضْبَغُوا بِتَحْدِثُونَ: نُصْدِقُ اللَّيْلَةَ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ، وَعَلَى سَارِقٍ. فَأَتَيْنَاهُ فَقِيلَ لَهُ: أَمَّا صَدَقْتُكَ فَقَدْ فُلِيتَ، وَأَمَّا الرَّازِيَةُ فَلَمَلَّهَا أَنْ تَشْعِفَ بِهَا عَنْ زِنَاهَا، وَلَعَلَّ الْغَنِيَّ يَغْتَرِرُ فَيَنْقُضُ مِمَّا أَعْطَاهُ اللَّهُ، وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعِفَ بِهَا عَنْ سُرْقَيْهِ»

«A man said, "Tonight, I shall give charity." He went out with his charity and (unknowingly) gave it to an adulteress. The next morning the people said that alms were given to an adulteress. The man said, "O Allāh! All the praises are for You. (I gave my alms) to an adulteress. Tonight, I shall give alms again." He went out with his charity and (unknowingly) gave it to a rich person. The next morning (the people) said, "Last night, a wealthy person was given alms." He said, "O Allāh! All the praises are for You. (I gave alms) to a wealthy man. Tonight, I shall again give charity." So he went out with his charity and (unknowingly) gave it to a thief. The next morning (the people) said, "Last night, a thief was given alms." He said, "O Allāh! All the praises are for You. (I have given alms) to an adulteress, a wealthy man and a thief." Then, someone came to him and said, "The alms that you gave away were accepted. As for the adulteress, the alms might make her abstain from adultery. As for the wealthy man, it might

make him take a lesson and spend his wealth that Allāh has given him. As for the thief, it might make him abstain from stealing.”¹¹

Who Deserves Charity

Allāh said,

﴿لِفَقَرَاءَ الَّذِينَ أُخْسِرُوا فِي سَبِيلِ اللَّهِ﴾

﴿(Charity is) for the poor, who in Allāh's cause are restricted (from travel)﴾

meaning, the migrants who migrated to Allāh and His Messenger, resided in Al-Madinah and did not have resources that sufficiently provided them with their needs,

﴿لَا يَسْتَطِعُونَ حَسْنَى فِي الْأَرْضِ﴾

﴿And cannot Darbān (move about) in the land﴾

meaning, “They cannot travel in the land to seek means of livelihood.” Allāh said in other instances [using a variation of the word *Darbān*]

﴿وَلَا مَرْتَبْتُمْ فِي الْأَرْضِ فَلَئِنْ عَلِمْتُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ﴾

﴿And when you (Muslims) travel in the land, there is no sin on you if you shorten the Ṣalāh (the prayer)﴾ [4:101], and,

﴿عَلَمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْجِعٌ وَآخَرُونَ يَتَّهِنُونَ فِي الْأَرْضِ يَتَّهِنُونَ إِنْ قَضَى اللَّهُ وَمَا لَهُوَ بِقَطْنَاهُ وَمَا لَهُوَ بِقَطْنَاهُ فِي سَبِيلِ اللَّهِ﴾

﴿He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause﴾ [73:20].

Allāh then said,

﴿يَعْلَمُ الْجَاهِلُ أَنْفَجِيَةَ مِنَ التَّغْفِيفِ﴾

﴿The one who knows them not, thinks that they are rich because of their modesty﴾

meaning, those who do not know their situation think that they are well-off, because they are modest in their clothes and

¹¹ *Fath Al-Bāri* 3:340, *Muslim* 2:709.

speech. There is a *Hadīth* with this meaning that the Two *Sahīhs* recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

﴿لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَافُ الَّذِي تَرُدُّهُ الشَّمْرَةُ وَالثَّمْرَاتُ، وَاللُّقْمَةُ وَاللُّقْمَاتُ، وَالنُّكَّةُ وَالنُّكَّاتُ، وَلِكِنَ الْمِسْكِينُ الَّذِي لَا يَجِدُ عِنْيَهُ، وَلَا يُفْطَنُ لَهُ فَيَتَصَدَّقُ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا﴾

«The Miskīn (needy) is not he who wanders about and whose need is sufficed by a date or two, a bite or two or a meal or two. Rather, the Miskīn is he who neither has enough resources to sustain him, all the while people are unaware of his need so they do not give to him, nor does he ask people for anything.»^[1]

Imām Ahmad also recorded this *Hadīth* from Ibn Mas'ūd.^[2] Allāh's statement,

﴿تَرَوْهُمْ بِسَبِيلِهِمْ﴾

﴿You may know them by their mark﴾ means, "Those who have good minds discover their situation," just as Allāh said in other instances,

﴿بِسَبِيلِهِمْ فِي دُجُونِهِمْ﴾

﴿The mark of them (i.e. of their faith) is on their faces﴾ [48:29], and,

﴿وَتَتَرَى نَعْنَاءَهُمْ فِي لَهُنَّ الْفَوْلَ﴾

﴿But surely, you will know them by the tone of their speech!﴾ [47:30].

Allāh's statement,

﴿لَا يَسْأَلُوكُمُ الْأَنْسَارُ إِلَّا كَانُوا﴾

﴿they do not beg of people at all﴾ means, they do not beg and, thus, do not require people to provide them with more than what they actually need. Indeed, those who ask people for help, while having what suffices for their needs, have begged.

^[1] *Fath Al-Bārī* 3:399.

^[2] Ahmad 1:384.

Imām Ahmad recorded that Abu Saīd said, "My mother sent me to the Messenger of Allāh ﷺ to ask him for help, but when I came by him I sat down. The Prophet ﷺ faced me and said to me,

﴿مَنْ اشْتَفَى أَغْنَاهُ اللَّهُ، وَمَنْ اشْتَفَى أَعْنَاهُ اللَّهُ، وَمَنْ سَأَلَ اللَّهَ بِقِيمَةِ أُوْقِيَّةٍ فَقَدْ أَلْحَفَهُ﴾

"Whoever felt satisfied, then Allāh will enrich him. Whoever is modest, Allāh will make him decent. Whoever is content, then Allāh will suffice for him. Whoever asks people, while having a small amount, he will have begged the people."

Abu Saīd said, "I said to myself, 'I have a camel, Al-Yāqūtah, and indeed, it is worth more than a small amount.' And I went back without asking the Prophet ﷺ for anything."^[1] This is the same wording for this *Hadīth* collected by Abu Dāwud and An-Nasā'i.^[2]

Allāh's statement,

﴿وَرَبَّا شَفِقُوا مِنْ خَبْرٍ فَإِذَا كَانَ اللَّهُ يُوْمَ عَلِيهِ﴾

«And whatever you spend in good, surely Allāh knows it well» indicates that no charity escapes Him, and He will reward it fully and perfectly on the Day of Resurrection, when it is most desperately needed.

Praise for those who Spend in Charity

Allāh said,

﴿الَّذِينَ يُنْفِثُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًا وَعَلَانِيَّةً فَلَهُمْ أَجْرٌ هُنَّ عَنِ النَّوْمِ وَلَا خُوفٌ عَلَيْهِنَّ وَلَا مُمْنَعٌ لَهُمْ﴾

«Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.»

This Āyah praises those who spend in charity for Allāh's sake, seeking His pleasure, day and night, publicly and in secret, including what one spends on his family. The Two

^[1] Ahmad 3:9.

^[2] Abu Dāwud 2:279, An-Nasā'i 5:95.

المرفأ
٤٧
سورة العنكبوت

**الذين يأكلون أربوا لا يعومون إلا كما يقمعون الذي يتسبّبُ الشيطانُ منَ المَسِّ ذلِكَ إِنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الْإِرْبَادِ وَأَحَلَ اللَّهُ الْبَيْعَ وَحْرَمَ الْإِرْبَادَ فَمَنْ جَاءَهُ مَوْعِدَةً مِنْ رَبِّهِ فَاقْتَلْهُ اللَّهُ مَا سَلَفَ وَأَمْرَهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَبُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٦﴾ يَتَحَمَّلُ
اللهُ أَرْبَادًا وَيُرِي الصَّدَقَاتَ وَاللهُ لَا يُجِبُ كُلُّ كَفَارٍ أَيْمَنَ
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَعَاهُوا الرَّحْمَةُ لَهُمْ أَجْرٌ هُمْ عِنْدَ رَبِّهِمْ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَرْتَنُونَ ﴿١٧﴾ يَتَابُ إِلَيْهَا الَّذِينَ آمَنُوا أَتَقُولُ اللَّهُ وَذَرُوا أَمَانَيْنِ مِنَ الْأَرْبَادِ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٨﴾ فَإِنَّمَا تَنْقَلُوا فَإِذْ نُؤْمِنُ بِعَرَبِيْنَ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُؤْسُكُمْ وَمَا شِئْتُمْ أَمْوَالِكُمْ لَا تَقْطِيلُونَ وَلَا تُظْلِمُونَ ﴿١٩﴾ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرْهُ إِلَى مِسْرَةٍ وَأَنْ تَصْدَقُوا خَيْرَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٠﴾ وَأَتَقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَقَّنُ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلِمُونَ ﴿٢١﴾**

Sahīhs recorded that the Messenger of Allāh ﷺ said to Sa'd bin Abi Waqqās:

«إِنَّكَ لَنْ تُنْفِقْ نَفْقَةً تُنْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا ازْدَدَتْ بِهَا دَرْجَةً وَرَفْعَةً، حَتَّىٰ مَا تَجْعَلُ فِي فِي أَمْرِ أَنْكَ»

«You will not spend charity with which you seek Allah's Face, but you will ascend a higher degree and status because of it, including what you put in your wife's mouth.»^[1]

I m ā m A h m a d recorded that Abu Mas'ud said that the Prophet ﷺ said,

«إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَىٰ أَخْلِيَّ نَفْقَةً يَشْتَبِيهَا، كَانَتْ لَهُ صَدَقَةٌ»

«When the Muslim spends on his family while awaiting the reward for it from Allāh, it will be written as charity for him.»^[2]

Al-Bukhāri and Muslim also recorded this ḥadīth.^[3] Allāh said,

﴿فَأُولَئِكُمْ أَبْرَاهِيمُ عِنْدَ رَبِّهِمْ﴾

«shall have their reward with their Lord», on the Day of Resurrection, as reward for what they spent in acts of

[1] *Fath Al-Bārī* 3:196, *Muslim* 4:1250.

[2] *Ahmad* 4:122.

[3] *Fath Al-Bārī* 1:55, *Muslim* 2:695.

obedience. We previously explained the Āyah,

﴿لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿there shall be no fear on them nor shall they grieve.﴾

﴿الَّذِينَ يَأْكُلُونَ أَرْبَوْا لَا يُؤْمِنُونَ إِلَّا كَمَا يَعْمَلُ الَّذِي يَتَخَبَّطُ الْشَّيْطَانُ مِنَ النَّاسِ ذَلِكَ
يَا تَمَّ يَأْكُلُوا إِنَّمَا أَبْيَضُ مِثْلَ أَرْبَوْا وَأَحَدَ اللَّهُ أَبْيَضُ وَحْسَنَ أَرْبَوْا فَمَنْ جَاءَهُمْ مَوْعِظَةٌ فَنَّمْ يَرْجِعُوهُ
فَانْهَى اللَّهُ مَا سَلَفَ وَأَمْرَرَهُ إِلَى اللَّهِ وَمَنْ عَادَ قَاتُلَتِكَ أَمْحَقَتْ أَنْتَرَاهُ مَمْ فِيهَا
خَلَقْتُكَ وَمِنْهُ﴾

¶275. Those who eat Ribā will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytān leading him to insanity. That is because they say: "Trading is only like Ribā," whereas Allāh has permitted trading and forbidden Ribā. So whosoever receives an admonition from his Lord and stops eating Ribā, shall not be punished for the past; his case is for Allāh (to judge); but whoever returns (to Ribā), such are the dwellers of the Fire – they will Abide therein.¶

The Punishment for Dealing with Ribā (Interest and Usury)

After Allāh mentioned the righteous believers who give charity, pay Zakāh and spend on their relatives and families at various times and conditions, He then mentioned those who deal in usury and illegally acquire people's money, using various evil methods and wicked ways. Allāh describes the condition of these people when they are resurrected from their graves and brought back to life on the Day of Resurrection:

﴿الَّذِينَ يَأْكُلُونَ أَرْبَوْا لَا يُؤْمِنُونَ إِلَّا كَمَا يَعْمَلُ الَّذِي يَتَخَبَّطُ الْشَّيْطَانُ مِنَ النَّاسِ﴾

﴿Those who eat Ribā will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytān leading him to insanity.﴾

This Āyah means, on the Day of Resurrection, these people will get up from their graves just as the person afflicted by insanity or possessed by a demon would. Ibn 'Abbās said, "On the Day of Resurrection, those who consume Ribā will be

resurrected while insane and suffering from seizures.”^[1] Ibn Abi Hâtim also recorded this and then commented, “This *Tafsîr* was reported from ‘Awf bin Mâlik, Sa‘îd bin Jubayr, As-Suddî, Ar-Râbi‘ bin Anas, Qatâdah and Muqâtil bin Hayyân.”^[2] Al-Bukhâri recorded that Samurah bin Jundub said in the long *Hadîth* about the dream that the Prophet ﷺ had,

﴿فَأَتَيْنَا عَلَى نَهْرٍ - حَبَّبْتُ أَنَّهُ كَانَ يَقُولُ - أَخْمَرَ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِعُ بَنْسَحْ - وَإِذَا عَلَى شَطِ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ جِهَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِعُ بَنْسَحْ مَا يَنْسَحُ، ثُمَّ يَأْتِي ذَلِكَ الْوَيْدَى قَدْ جَمَعَ الْجِهَارَةَ عِنْدَهُ، فَيَقْعُرُ لَهُ فَاهُ فَيُنْقَمِدُ حَجَرًا﴾

«We reached a river -the narrator said, “I thought he said that the river was as red as blood”- and found that a man was swimming in the river, and on its bank there was another man standing with a large collection of stones next to him. The man in the river would swim, then come to the man who had collected the stones and open his mouth, and the other man would throw a stone in his mouth.»

The explanation of this dream was that the person in the river was one who consumed *Ribâ*.^[3]

Allâh’s statement,

﴿ذَلِكَ يَأْتُهُمْ قَالُوا إِنَّا أَنْسَحْ مِثْلَ أَرِبَّاً وَأَمْلَ أَنَّهُ أَنْسَحْ وَحْكَمَ أَرِبَّاً﴾

﴿That is because they say : “Trading is only like *Ribâ*,” whereas Allâh has permitted trading and forbidden *Ribâ*﴾

indicates that the disbelievers claimed that *Ribâ* was allowed due to the fact that they rejected Allâh’s commandments, not that they equated *Ribâ* with regular trade. The disbelievers did not recognize that Allâh allowed trade in the Qur’ân, for if they did, they would have said, “*Ribâ* is trade.” Rather, they said,

﴿إِنَّا أَنْسَحْ مِثْلَ أَرِبَّاً﴾

﴿Trading is only like *Ribâ*﴾ meaning, they are similar, so why did

^[1] At-Tabâri 6:9.

^[2] Ibn Abi Hâtim 3:1130,1131.

^[3] Fath Al-Bâri 3:295.

Allāh allow this, but did not allow that, they asked in defiance of Allāh's commandments.

Allāh's statement,

﴿وَأَمْلَأَ اللَّهُ الْبَيْعَ وَحَرَمَ الْرِّبَا﴾

«Whereas Allāh has permitted trading and forbidden Ribā»

might be a continuation of the answer to the disbelievers' claim, who uttered it, although they knew that Allāh decided that ruling on trade is different from that of Ribā. Indeed, Allāh is the Most Knowledgeable, Most Wise, Whose decision is never resisted. Allāh is never asked about what He does, while they will be asked. He is knowledgeable of the true reality of all things and the benefits they carry. He knows what benefits His servants, so He allows it for them, and what harms them, so He forbids them from it. He is more merciful with them than the mother with her own infant.

Thereafter, Allāh said,

﴿فَمَنْ جَاءَهُ مَوْعِدَةً فَنِّي رَبِّي. فَأَنْهَنَّ فَلَمَّا مَا سَلَّطَ وَأَنْزَلَ، إِلَى اللَّهِ﴾

«So whosoever receives an admonition from his Lord and stops eating Ribā, shall not be punished for the past; his case is for Allāh (to judge).»

meaning, those who have knowledge that Allāh made usury unlawful, and refrain from indulging in it as soon as they acquire this knowledge, then Allāh will forgive their previous dealings in Ribā,

﴿عَنَّا اللَّهُ عَنِّي سَلَّطَ﴾

«Allāh has forgiven what is past.»

On the day Makkah was conquered the Prophet ﷺ said,

«وَكُلُّ رِبَا فِي الْجَاهِلِيَّةِ مُزْكُوٰعٌ تَحْتَ قَدَمَيِّ هَاتَيْنِ، وَأَوَّلُ رِبَا أَضَعُّ، رِبَا الْبَيْسِ»

«All cases of Ribā during the time of Jāhiliyyah (pre-Islamic period of ignorance) is annulled and under my feet, and the first Ribā I annul is the Ribā of Al-'Abbās (the Prophet's uncle).»^[1]

We should mention that the Prophet ﷺ did not require the

^[1] Abu Dāwud 3:628.

return of the interest that they gained on their *Ribâ* during the time of *Jâhilîyyah*. Rather, he pardoned the cases of *Ribâ* that occurred in the past, just as Allâh said,

﴿فَلَا مَا سَلَفَ وَمُرِرْهُ، إِلَّا لِلّٰهِ﴾

«shall not be punished for the past; his case is for Allâh (to judge).»

Saîd bin Jubayr and As-Suddî said that,

﴿فَلَا مَا سَلَفَ﴾

«shall not be punished for the past» refers to the *Ribâ* one consumed before it was prohibited.^[1] Allâh then said,

﴿وَمَنْ عَادَ﴾

«But whoever returns» meaning, deals in *Ribâ* after gaining knowledge that Allâh prohibited it, then that warrants punishment, and in this case, the proof will have been established against such person. This is why Allâh said,

﴿فَأُولَئِكَ أَضَحَّكُ أَنَّكُارٍ هُنَّ فِيهَا خَلِيلُونَ﴾

«such are the dwellers of the Fire – they will abide therein forever.»

Abu Dâwud recorded that Jâbir said, “When

﴿الَّذِينَ يَأْكُلُونَ أَرْبَزًا لَا يَعْوُمُنَّ إِلَّا كَمَا يَعْوُمُ الْلَّوْيَ يَتَجَهَّلُهُ الشَّيْطَانُ مِنَ النِّسَاءِ﴾

«Those who eat *Ribâ* will not stand (on the Day of Resurrection) except like a person beaten by Shaytân leading him to insanity.»

was revealed, the Messenger of Allâh ﷺ said,

«مَنْ لَمْ يَذْرِ الْمُخَابَرَةَ فَلَيَزِدْنَ بِخَرْبٍ مِنَ اللّٰهِ وَرَسُولِهِ»

«Whoever does not refrain from *Mukhabarah*, then let him receive a notice of war from Allâh and His Messenger.»^[2]

Al-Hâkim also recorded this in his *Mustadrak*,^[3] and he said, “It is *Sahîh* according to the criteria of Muslim, and he did not record it.” *Mukhâbarah* (sharecropping), farming land in return

^[1] Ibn Abi Hâtîm 3:1135.

^[2] Abu Dâwud 3:695.

^[3] Al-Hâkim 2:285.

for some of its produce, was prohibited. *Muzābanah*, trading fresh dates still on trees with dried dates already on the ground, was prohibited. *Muḥāqalah*, which refers to trading produce not yet harvested, with crops already harvested, was also prohibited. These were prohibited to eradicate the possibility that *Ribā* might be involved, for the quality and equity of such items are only known after they become dry.

The subject of *Ribā* is a difficult subject for many scholars. We should mention that the Leader of the Faithful, 'Umar bin Al-Khaṭṭāb, said, "I wished that the Messenger of Allāh ﷺ had made three matters clearer for us, so that we could refer to his decision: the grandfather (regarding inheriting from his grandchildren), the *Kalālah* (those who leave neither descendants nor ascendants as heirs) and some types of *Ribā*."^[1] 'Umar was referring to the types of transactions where it is not clear whether they involve *Ribā* or not. The *Shari'ah* supports the rule that for any matter that is unlawful, then the means to it are also unlawful, because whatever results in the unlawful is unlawful, in the same way that whenever an obligation will not be complete except with something, then that something is itself an obligation.

The Two *Sahīhs* recorded that An-Nu'mān bin Bāshīr said that he heard the Messenger of Allāh ﷺ say,

«إِنَّ الْحَلَالَ بَيْنَ وَإِنَّ الْحَرَامَ بَيْنَ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشَبِّهَاتٌ، فَمَنِ اتَّهَىَ الشَّبَهَاتَ اسْتَرْأَى لِدِينِهِ وَعِزِّهِ، وَمَنِ وَقَعَ فِي الشَّبَهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْجُعُ حَوْلَ الْحَمَى يُوْشِكُ أَنْ يَرْتَعَ فِيهِ»

«Both lawful and unlawful things are evident, but in between them there are matters that are not clear. So whoever saves himself from these unclear matters, he saves his religion and his honor. And whoever indulges in these unclear matters, he will have fallen into the prohibitions, just like a shepherd who grazes (his animals) near a private pasture, at any moment he is liable to enter it.»^[2]

The *Sunan* records that Al-Ḥasan bin 'Ali said that he heard the Messenger of Allāh ﷺ say,

^[1] *Fath Al-Bāri* 10:48, *Muslim* 4:2322.

^[2] *Fath Al-Bāri* 1:153, *Muslim* 3:1219.

«ذَرْ مَا لَا يَرِيكُ إِلَيْ مَا لَا يَرِيكُ»

«Leave that which makes you doubt for that which does not make you doubt.»^[1]

Ahmad recorded that Sa‘id bin Al-Musayyib said that ‘Umar said, “The Āyah about Ribā was one of the last Āyāt to be revealed, and the Messenger of Allāh ﷺ died before he explained it to us. So leave that which makes you doubt for that which does not make you doubt.”^[2]

Ibn Mājah recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«الرِّبَا سَبْعُونَ حُوَيْتاً، أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّةً»

«Ribā is seventy types, the least of which is equal to one having sexual intercourse with his mother.»^[3]

Continuing on the subject of prohibiting the means that lead to the unlawful, there is a Ḥadīth that Ahmad recorded in which ‘Āishah said, “When the Āyāt in Sūrat Al-Baqarah about Ribā were revealed, the Messenger of Allāh ﷺ went out to the Masjid and recited them and also prohibited trading in alcohol.”^[4] The Six collections recorded this Ḥadīth, with the exception of At-Tirmidhi.^[5] The Two Ṣaḥīḥs recorded that the Messenger of Allāh ﷺ said,

«لَعْنَ اللَّهِ الْيُهُودَ، حَرَّمْتُ عَلَيْهِمُ الشُّحُورَمُ فَجَمَلُوهُمَا فَبَاعُوهُمَا، وَأَكَلُوا أَنْثَائَهُمَا»

«May Allāh curse the Jews! Allāh forbade them to eat animal fat, but they melted it and sold it, eating its price.»^[6]

‘Ali and Ibn Mas‘ūd narrated that the Messenger of Allāh ﷺ said,

«لَعْنَ اللَّهِ أَكَلَ الرِّبَا وَمُوْكَلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ»

^[1] *Tuhfat Al-Āhwadhi* 7:221, *An-Nasā’i* 8:328.

^[2] Ahmad 1:36, Ibn Mājah no. 2276.

^[3] Ibn Majah 2:764, similar was recorded by Al-Hākim 2:37, and he said “It is Ṣaḥīḥ according to the criteria of the Two Shaykhs, but they did not record it.”

^[4] Ahmad 6:46.

^[5] *Fath Al-Bāri* 8:51, Muslim 3:1206, Abu Dāwud 3:759, *An-Nasā’i* in *Al-Kubrā* 6:306, Ibn Mājah 2:1122.

^[6] *Fath Al-Bāri* 6:572, Muslim 1207.

«May Allāh curse whoever consumes Ribā, whoever pays Ribā, the two who are witnesses to it, and the scribe who records it.»^[1]

They say they only have witnesses and a scribe to write the Ribā contract when they want it to appear to be a legitimate agreement, but it is still invalid because the ruling is applied to the agreement itself, not the form that it appears in. Verily, deeds are judged by their intentions.

﴿يَنْهَا اللَّهُ أَرْبَدًا وَيَنْهَا الصَّدَقَةَ وَاللَّهُ لَا يُحِبُّ كُلَّ كُفَّارٍ أَكْثَرٍ إِنَّ الظَّرَبَ هَامِشًا وَعَيْنُوا الصَّلَوةَ وَأَقَمُوا الصَّلَاةَ وَمَاتُوا أَرْبَدًا لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا حَوْلَ عَلَيْهِمْ وَلَا مُّهْمَّ يَعْزِزُونَ﴾

﴿276. Allāh will destroy Ribā and will give increase for Ṣadaqāt. And Allāh likes not the disbelievers, sinners.﴾

﴿277. Truly, those who believe, and do deeds of righteousness, and perform the Salāh and give Zakāh, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.﴾

Allāh Does Not Bless Ribā

Allāh states that He destroys Ribā, either by removing this money from those who eat it, or by depriving them of the blessing, and thus the benefit of their money. Because of their Ribā, Allāh will torment them in this life and punish them for it on the Day of Resurrection. Allāh said,

﴿فَلَمَّا يَسْتَوِي الْعَيْثُ وَالْطَّيْبُ وَلَا أَغْبَبَكَ كُثْرَةُ الْمُنْبَتِ﴾

﴿Say: "Not equal are Al-Khabith (evil things) and At-Tayyib (good things), even though the abundance of Al-Khabith may please you"﴾ [5:100]

﴿وَيَعْمَلُ الْغَيْبَ بَقْسَمَ عَلَى بَقْسَمٍ فَنَجْعَلُهُمْ جَمِيعًا فِي جَهَنَّمَ﴾

﴿And put the wicked (disbelievers and doers of evil deeds) one over another, heap them together and cast them into Hell﴾ [8:37], and,

^[1] Muslim 3:1219.

﴿وَمَا عَطَيْتُم مِّنْ زِيَادٍ فِي أَمْوَالِ النَّاسِ فَلَا يَرُونَا عِنْدَ أَنْفُسِهِمْ﴾

«And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh» [30:39].

Ibn Jarîr said that Allâh's statement,

﴿يَنْهَا اللَّهُ أَنْزَلَهُ﴾

«Allâh will destroy Ribâ» is similar to the statement reported of 'Abdullâh bin Mas'ûd, "Ribâ will end up with less, even if it was substantial."^[1] Imâm Ahmad recorded a similar statement in *Al-Musnad*.^[2]

Allâh Increases Charity, Just as One Raises His Animal

Allâh's statement,

﴿وَيُرِيَ الْمُكَدَّفَةَ﴾

«And will give increase for Sadaqât»

means, Allâh makes charity grow, or He increases it. Al-Bukhâri recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«مَنْ تَصَدَّقَ بِعَذْلٍ ثَمَرَةً مِّنْ كُنْبِ طَيْبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيْبَ، فَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرِيَهَا لِصَاحِبِهِ، كَمَا يُرِيَنِي أَحَدُكُمْ فَلَوْلَا خَتَّى تَكُونُ مِثْلَ الْجَبَلِ»

«Whoever gives in charity what equals a date from honest resources, and Allâh only accepts that which is good and pure, then Allâh accepts it with His right (Hand) and raises it for its giver, just as one of you raises his animal, until it becomes as big as a mountain.»^[3]

This was recorded in the book of *Zakâh*.^[4]

Allâh Does not Like the Disbelieving Sinners

Allâh's statement,

[1] At-Tabâri 6:15.

[2] Ahmâd 1:395.

[3] *Fath Al-Bâri* 3:326, 13:426.

[4] Muslim 2:702.

﴿وَاللَّهُ لَا يُحِبُّ كُلَّ كُفَّارٍ أُنْجِعُ﴾

«And Allāh likes not the disbelievers, sinners»

indicates that Allāh does not like he who has a disbelieving heart, who is a sinner in tongue and action. There is a connection between the beginning of the Āyah on Ribā and what Allāh ended it with. Those who consume Ribā are not satisfied with the permissible and pure resources that Allāh provided them. Instead, they try to illegally acquire people's money by relying on evil methods. This demonstrates their lack of appreciation for the bounty that Allāh provides.

Praising Those Who Thank Allāh

Allāh praised those who believe in His Lordship, obey His commands, thank Him and appreciate Him. They are those who are kind to His creation, establish prayer and give charity due on their money. Allāh informed them of the honor that He has prepared for them and that they will be safe from the repercussions of the Day of Resurrection. Allāh said,

﴿إِنَّ الَّذِينَ مَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَمَأْتُوا الزَّكَوةَ لَهُمْ أَيْمَانُهُمْ عِنْدَ رَبِّهِمْ وَلَا خُوفُ عَلَيْهِمْ وَلَا هُمْ يَغْرُبُونَ﴾

«Truly, those who believe, and do deeds of righteousness, and perform the Salāh and give Zakāh, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.»

﴿وَيَأْمَنُهَا الَّذِينَ مَأْمَنُوا أَنَّهُمْ وَذَرُوا مَا بَيْنَ أَرْبَطَاهُ إِنْ كُشِّرَ مُؤْمِنُونَ فَإِنْ لَمْ تَقْسُمُوا ثُمَّ لَا يَعْرِيبُ بَنِ اللَّهِ وَرَسُولِهِ وَلَا تُبْثِنُهُمْ فَلَكُمْ دُورُكُمْ أَمْوَالُكُمْ لَا تُظْلِمُونَ وَلَا تُظْلَمُونَ فَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِيرُهُ إِلَى مِسْرَارٍ وَلَا تَصْنَعُوا خَيْرًا لَكُشِّرَ إِنْ كُشِّرَ تَكْمِلُوكُمْ وَلَا تَأْكُلُوْمَا تُرْجِمُوكُمْ فِيمَا إِلَيْهِ اللَّهُ ثُمَّ تُؤْتُ كُلُّ فَقِيرٍ مَا كَسَبَ وَمَمْ لَا يُظْلِمُونَ﴾

«278. O you who believe! Have Taqwā of Allāh and give up what remains from Ribā, if you are (really) believers.»

«279. And if you do not do it, then take a notice of war from Allāh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt

with unjustly.

¶280. And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.»

﴿281. And have Taqwā the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴾

The Necessity of *Taqwā* and Avoiding *Ribā*

Allāh commands His believing servants to fear Him and warns them against what would bring them closer to His anger and drive them away from His pleasure. Allāh said,

يَأَيُّهَا الَّذِينَ مَامَنُوا أَتَقْعُدُوا أَنْفُلَةً

﴿O you who believe! Have Taqwā of Allāh﴾

meaning, fear Him and remember that He is watching all that you do.

﴿وَذَرُوا مَا يَقْنَعُ مِنَ الْأَنْوَافِ﴾

﴿And give up what remains of Ribā﴾ meaning, abandon the *Ribā* that people still owe you upon hearing this warning,

﴿اُن کُشْ مُؤْمِنِیت﴾

(if you indeed have been believers)

believing in the trade that He allowed you and the prohibition of *Ribā*. Zayd bin Aslam, Ibn Jurayj, Muqātil bin Hayyān and As-Suddi said that this Āyah was revealed about Bani 'Amr bin 'Umayr, a sub-tribe of Thaqīf, and Bani Al-Mughirah, from the tribe of Bani Makhzum, between whom were outstanding transactions of *Ribā* leftover from time of *Jāhiliyyah*. When Islām came and both tribes became Muslims, Thaqif required Bani Al-Mughirah to pay the *Ribā* of that transaction, but Bani Al-Mughirah said, "We do not pay *Ribā* in Islām." 'Attāb bin Usayd, the Prophet's deputy on Makkah, wrote to the Messenger of Allāh ﷺ about this matter. This Āyah was then revealed and the Messenger of Allāh ﷺ conveyed it to 'Attāb,

وَيَأْتِيهَا الَّذِينَ مَأْمُونُوا أَتَقْرَبُوا إِلَهًا وَذَرُوا مَا يَقْرَبُ إِلَيْهِمْ فَإِنَّمَا يَنْهَا إِنْ كُنْشَرَ مُؤْمِنِينَ

فَإِذْنُوا بِعَرَبٍ مِّنَ الْلَّهِ وَرَسُولِهِ ۝

﴿O you who believe! Be afraid of Allāh and give up what remains (due to you) from Ribā (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allāh and His Messenger.﴾

They said, "We repent to Allāh and abandon whatever is left of our Ribā", and they all abandoned it^[1] This Āyah serves as a stern threat to those who continue to deal in Ribā after Allāh revealed this warning.

Ribā Constitutes War Against Allāh and His Messenger

Ibn Jurayj said that Ibn 'Abbās said that,

﴿فَإِذَا رَأَيْتُمْ﴾

﴿then take a notice of war﴾ means, "Be sure of a war from Allāh and His Messenger."^[2] He also said, "On the Day of Resurrection, those who eat Ribā will be told, 'take up arms for war.'" He then recited,

﴿فَإِنْ لَمْ تَقْعُدُوا فَأَذْنُوا بِحَرْبٍ مِّنْ أَنْشَأْتُمْ﴾

﴿And if you do not do it, then take a notice of war from Allāh and His Messenger.﴾^[3]

'Ali bin Abi Ṭalhah said that Ibn 'Abbās said about,

﴿فَإِنْ لَمْ تَقْعُدُوا فَأَذْنُوا بِحَرْبٍ مِّنْ أَنْشَأْتُمْ﴾

﴿And if you do not do it, then take a notice of war from Allāh and His Messenger.﴾

"Whoever kept dealing with Ribā and did not refrain from it, then the Muslim Leader should require him to repent. If he still did not refrain from Ribā, the Muslim Leader should cut off his head."^[4]

Allāh then said,

﴿فَإِنْ تَبْتَغُ نَكْثَةً فَلَا يُؤْتَكُمْ لَا ظَلَمُونَ﴾

﴿But if you repent, you shall have your capital sums. Deal not unjustly﴾

^[1] Ibn Abi Ḥātim 3:1140,1141. This story is not authentic.

^[2] At-Tabari 6:26.

^[3] At-Tabari 6:25.

^[4] At-Tabari 6:25.

by taking the *Ribâ*,

﴿وَلَا ظُلْمُونَ﴾

¶And you shall not be dealt with unjustly¶

meaning, your original capital will not diminish. Rather, you will receive only what you lent without increase or decrease. Ibn Abi Hâtîm recorded that 'Amr bin Al-Âhwaş said, "The Messenger of Allâh ﷺ gave a speech during the Farewell *Hajj* saying:

﴿أَلَا إِنَّ كُلَّ رِبَاٍ كَانَ فِي الْجَاهِلِيَّةِ، مَرْضُوعٌ عَنْكُمْ كُلُّهُ، لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا
ظَلَمُونَ وَلَا ظُلْمُونَ، وَأَوْلُ رِبَاٍ مَرْضُوعٍ، رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ مَرْضُوعٌ كُلُّهُ﴾

¶Verily, every case of *Ribâ* from the *Jâhiliyyah* is completely annulled. You will only take back your capital, without increase or decrease. The first *Ribâ* that I annul is the *Ribâ* of Al-'Abbâs bin 'Abdul-Mu'talib, all of it is annulled.¶^[1]

Being Kind to Debtors Who Face Financial Difficulties

Allâh said,

﴿وَإِنْ كَاتَ ذُو عَسْرَةٍ فَنَظِيرٌ إِنْ مُسْرِرٌ وَإِنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُشِّفَتْ
ظَلَمُونَ﴾

¶And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.¶

Allâh commands creditors to be patient with debtors who are having a hard time financially,

﴿وَإِنْ كَاتَ ذُو عَسْرَةٍ فَنَظِيرٌ إِنْ مُسْرِرٌ﴾

¶And if the debtor is having a hard time (has no money), then grant him time till it is easy for him to repay.¶

During the time of *Jâhiliyyah*, when the debt came to term, the creditor would say to the debtor, "Either pay now or interest will be added to the debt."

Allâh encouraged creditors to give debtors respite regarding their debts and promised all that is good, and a great reward

^[1] Ibn Abi Hâtîm 3:1147.

from Him for this righteous deed,

﴿وَإِن تَسْأَلُوا خَيْرَ لِكُلِّ شَيْءٍ إِن كُلُّ شَيْءٍ تَعْلَمُونَ﴾

«But if you remit it by way of charity, that is better for you if you did but know»

meaning, if you forfeit your debts and cancel them completely.

Imām Ahmad recorded that Sulayman bin Buraydah said that his father said, “I heard the Messenger of Allāh ﷺ say,

«مَنْ أَنْظَرَ مُغْبِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلَهُ صَدَقَةٌ»

“Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.”

I also heard the Prophet ﷺ say,

«مَنْ أَنْظَرَ مُغْبِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلَهُ صَدَقَةٌ»

“Whoever gives time to a debtor facing hard times, will earn charity multiplied two times for each day he gives.”

I said, ‘O Messenger of Allāh! I heard you say, ‘Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.’ I also heard you say, ‘Whoever gives time to a debtor facing hard times, will earn charity multiplied by two times for each day he gives.’ He ﷺ said,

«لَهُ بِكُلِّ يَوْمٍ مِثْلَهُ صَدَقَةٌ قَبْلَ أَنْ يَجْلِي الدَّيْنُ، فَإِذَا حَلَّ الدَّيْنُ فَأَنْتَرَهُ، فَلَهُ بِكُلِّ يَوْمٍ مِثْلَهُ صَدَقَةٌ»

“He will earn charity of equal proportions for each day (he gives time) before the term of the debt comes to an end, and when the term comes to an end, he will again acquire charity multiplied by two times for each day if he gives more time.”^[1]

Aḥmad recorded that Muḥammad bin Ka'b Al-Quražī said that Abu Qatādah had a debt on a man, who used to hide from Abu Qatādah when he looked for him to pay what he owed him. One day, Abu Qatādah came looking for the debtor and a young boy came out, and he asked him about the debtor and found out that he was in the house eating. Abu

^[1] Ahmad 5:360.

Qatâdah said in a loud voice, "O Fellow! Come out, for I was told that you are in the house." The man came out and Abu Qatâdah asked him, "Why are you hiding from me?" The man said, "I am having a hard time financially, and I do not have any money." Abu Qatâdah said, "By Allâh, are you truly facing a hard time?" He said, "Yes." Abu Qatâdah cried and said, "I heard the Messenger of Allâh ﷺ say,

«مَنْ نَفَسَّ عَنْ غَرِيبِهِ أَوْ مَحَا عَنْهُ، كَانَ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ»

«Whoever gives time to his debtor, or forgives the debt, will be in the shade of the Throne (of Allâh) on the Day of Resurrection.»^[1]

Muslim also recorded this *Hadîth* in his *Sahîh*.^[2]

Al-Hâfiẓ Abu Ya’lâ Al-Mawṣili recorded that Hudhayfah said that the Messenger of Allâh ﷺ said,

«أَتَيْتَ اللَّهَ بِعِنْدِكَ مِنْ عَبِيدِهِ يَوْمَ الْقِيَامَةِ قَالَ: مَا ذَادَ عَمِيلَتْ لِي فِي الدُّنْيَا؟ قَالَ: مَا
عَمِيلَتْ لَكَ يَا رَبَّ مِيقَاتِ دُرَّةٍ فِي الدُّنْيَا أَزْجُوكَ بِهَا - قَالَهَا تَلَاقَتْ مَرَأَتَ - قَالَ
الْمُبَدِّدُ عَنِّي أَخِيرُهَا: يَا رَبَّ إِنَّكَ كُنْتَ أَغْطِيشِنِي فَضْلًا مَالِي، وَكُنْتَ رَجُلًا أَبْيَاعَ النَّاسِ،
وَكَانَ مِنْ خُلُقِ الْجَوَارِ، فَكُنْتَ أَيْسَرُ عَلَى الْمُؤْسِرِ وَأَنْظَرُ الْمُغْسِرِ، قَالَ: فَيَقُولُ اللَّهُ
عَزَّ وَجَلَّ: أَنَا أَحَثُّ مِنْ يَسِّرٍ، اذْخُلِ الْجَنَّةَ»

«On the Day of Resurrection, one of Allâh’s servants will be summoned before Him and He will ask him, ‘What deeds did you perform for Me in your life?’ He will say, ‘O Lord! In my life, I have not performed a deed for Your sake that equals an atom,’ three times. The third time, the servant will add, ‘O Lord! You granted me wealth and I used to be a merchant. I used to be lenient, giving easy terms to those well-off and giving time to the debtors who faced hard times.’ Allâh will say, ‘I Am the Most Worthy of giving easy terms. Therefore, enter Paradise.’»

Al-Bukhâri, Muslim and Ibn Mâjah also recorded this *Hadîth* from Hudhayfah, and Muslim recorded a similar wording from ‘Uqbah bin ‘Amir and Abu Mas’ûd Al-Badri.^[3]

^[1] Ahmad 5:308.

^[2] Muslim 4:2084.

^[3] Fath Al-Bâri 6:570, Muslim 3:1195, Ibn Mâjah 2:808.

الْمَلَائِكَةُ
٤٨

يَقَايِيهَا الَّذِينَ مَأْتُوا إِذَا نَدِينَ إِنَّ أَجْكِلُ مُسْكَنًا
فَأَسْتَبُوهُ وَيُنَكِّبُ بَيْنَكُمْ كَحَابٌ يَالْمَكْنَلِ وَلَا يَأْبَ
كَاهِبٌ أَنْ يَنْكُبَ كَمَا عَالَمَهُ اللَّهُ فَلَيَكُثُبَ وَيُنَمِّلَ
الَّذِي عَلَيْهِ الْحَقُّ وَلَيُسْتَعِنَ اللَّهُ رَبُّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا
إِنْ كَانَ الَّذِي عَنْهُ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِعُ
أَنْ يُعْلَمَ هُوَ فَلَيُنَمِّلَ وَلَيُهُبَ بِالْمَدْلِ وَأَسْتَهِدُوا شَهِيدَيْنِ
مِنْ رَجَالِ الْكُوكُمْ إِنْ تَكُونَا جُلُونِ فَرَجُلٌ وَأَمْرَاتُكَانِ
مِنْ رَجَالِ الْكُوكُمْ فَإِنْ تَمْ كَوْنَادِجُلُونِ فَرَجُلٌ وَأَمْرَاتُكَانِ
إِنْ تَكُونُو مِنَ الشَّهِيدَاءَ أَنْ تَضَلَّ إِنْ حَدَّنَهُمَا فَنَذَّكِرَ
إِنْ حَدَّنَهُمَا الْأُخْرَى وَلَا يَأْبَ الشَّهِيدَاءَ إِذَا مَدْعُوا وَلَا تَسْمُوا
أَنْ تَكُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجْلِهِ ذَلِكُمْ أَقْسَطُ
عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهِيدَاءِ وَأَدْنَى الْأَسْرَارَ بِوَالِآلاَّ أَنْ تَكُونَ
تَجَزِّرَةً حَاضِرَةً تُدْرِرُونَهَا بَيْنَكُمْ فَلَيَسْ عَلَيْكُمْ جُنَاحٌ
الَّذِي تَكُبُوهَا وَأَشْهِدُو إِذَا تَبَاعِثُ وَلَا يَصْرَأَ كَاهِبٌ
وَلَا شَهِيدٌ وَلَمْ تَفْعَلُوا فَإِنَّهُ مُفْسُوْقٌ بِكُمْ وَأَنَّهُمْ
الَّهُ وَيَعْلَمُ كُمُّ اللَّهُ وَاللَّهُ يَحْكُلُ سَقْ وَعَلِيهِ
(TAT)

Allāh further advised His servants, by reminding them that this life will soon end and all the wealth in it will vanish. He also reminded them that the Hereafter will surely come, when the Return to Him will occur, and that He will hold His creation accountable for what they did, rewarding them or punishing them accordingly. Allāh also warned them against His torment,

﴿وَأَنَّهُمْ يَوْمًا رُّجُوعُكُمْ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّ كُلُّ نَفْسٍ مَا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿And have Taqwā for the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴾

It was reported that this was the last Āyah revealed from the Glorious Qur’ān. An-Nasā’ī recorded that Ibn ‘Abbās said, “The last Āyah to be revealed from the Qur’ān was,

﴿وَأَنَّهُمْ يَوْمًا رُّجُوعُكُمْ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿And have Taqwā for the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴾^[1]

^[1] An-Nasā’ī in Al-Kubrā 6:307.

This is the same narration reported by Ad-Dâhhâk and Al-Awfi from Ibn ‘Abbâs.^[11]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَافِعُونَ إِنَّ أَجْلِيلَكُمْ فَإِنَّكُمْ تَأْتِيُونَهُ وَلَا يَكُنْ لَّكُمْ بَيْنَكُمْ
كَانِيْتُمْ بِالْمَسْدَلِ وَلَا يَأْتُكُمْ أَنْ يَكُنْ كَمَا عَلِمَهُ اللَّهُ فَلَمْ يَكُنْ لَّكُمْ وَلَيَكُنْ لَّهُ عَلَيْهِ
الْحُقُوقُ وَلَيَكُنْ لَّهُ الرِّبُّ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحُقُوقُ سَفِيهًّا أَوْ
لَا يَسْتَطِعُ أَنْ يُبَيِّنَ هُوَ فَلَيَنْهِلَ وَلَيَكُنْ بِالْمَسْدَلِ وَاسْتَهِدُوا شَهِيدَيْنِ مِنْ يَعْلَمُكُمْ فَإِنْ لَمْ يَكُونَا
تَعْلَمُونَ فَرَجِعُهُمْ وَأَمْرُكُمْ بِمَنْ تَرَقَّبُونَ مِنَ الشَّهَادَةِ أَنْ تَعْلِمَ إِمَامَهُمَا فَلَمْ يَكُنْهُمَا
الْأُخْرَى وَلَا يَأْتُكُمُ الشَّهَادَةُ إِذَا نَمَّا دُعَوْا وَلَا تَنْفُوَا أَنْ تَكْبُرُوهُمْ سَفِيهًّا أَوْ كَمِيلًا أَمْ لَمْ يَأْتِهِمْ
وَلَكُمْ أَنْكُلُ عِنْدَ الْحُقُوقِ وَلَا قُوْمٌ يَلْتَهِدُهُ وَأَذْنَنَ الْأَنْزَابَ إِلَيْهِ أَنْ تَكُونَ تَيَّارَةً حَافِظَةً
ثُدُورُونَهَا بَيْنَكُمْ فَلَيَسْ عَلَيْكُمْ جُنَاحٌ أَنْ تَكْبُرُوهُمْ وَأَشْهِدُوا إِذَا تَبَيَّنَتْهُمْ وَلَا يُضَارُ كَاتِبَ
وَلَا شَهِيدٌ وَإِنْ قَسَّلُوا فَإِنَّمَا فُسُوقٌ بِكُمْ وَأَشَفُوا اللَّهَ رَبِّكُلَّ كُلِّ شَفَقٍ
عَلَيْهِمْ ﴾

¶282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write, as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must have Taqwâ of Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if

[11] At-Tabari 6:40.

you do (such harm), it would be wickedness in you. So have Taqwā of Allāh; and Allāh teaches you. And Allāh is the All-Knower of everything.»

The Necessity of Writing Transactions That Take Effect Later on

This Āyah is the longest in the Glorious Qur’ān. Imām Abu Ja’far bin Jarīr recorded that Sa’id bin Al-Musayyib said that he was told that the Āyah most recently revealed from above the Throne – the last Āyah to be revealed in the Qur’ān – was the Āyah about debts.^[1]

Allāh’s statement,

﴿إِنَّمَا الْبَيْعَ مَا تَدَارِكُتْ إِذَا تَدَارِكْتُمْ بِهِنْ إِنَّ أَبْكَلَ مُشَكِّرٍ فَاتَّخِذُوهُنَّاً﴾

«O you who believe! When you contract a debt for a fixed period, write it down»

directs Allāh’s believing servants to record their business transactions when their term is delayed, to preserve the terms and timing of these transactions, and the memory of witnesses, as mentioned at the end of the Āyah,

﴿فَذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِ الشَّهَادَةِ وَأَرْبَعَ أَلَا تَرَبَّوْنَ﴾

«that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves.»

The Two Ṣāḥīḥs recorded that Ibn ‘Abbās said, “Allāh’s Messenger ﷺ came to Al-Madīnah, while the people were in the habit of paying in advance for fruits to be delivered within one or two years. The Messenger of Allāh ﷺ said,

«مَنْ أَشَدَّ، فَلْيُنْلِفْ فِي كَبِيلٍ مَغْلُومٍ، وَزَوْنٍ مَغْلُومٍ، إِلَى أَجْلٍ مَغْلُومٍ»

«Whoever pays money in advance (for dates to be delivered later) should pay it for known specified measure and weight (of the dates) for a specified date.»^[2]

Allāh’s statement,

﴿فَاتَّخِذُوهُنَّاً﴾

^[1] At-Tabārī 6:41.

^[2] Fath Al-Bārī 4:105, Muslim 3:1226.

«write it down» is a command from Him to record such transactions to endorse and preserve their terms. Ibn Jurayj said, “Whoever borrowed should write the terms, and whoever bought should have witnesses.”^[1] Abu Sa‘id, Ash-Sha‘bi, Ar-Rabi‘ bin Anas, Al-Hasan, Ibn Jurayj and Ibn Zayd said that recording such transactions was necessary before, but was then abrogated by Allāh’s statement,

﴿فَإِنْ أَئْتَ بَشْكُمْ بَعْضًا تَلْيُوكَ الَّذِي أَفْشَنَ أَسْتَهْ﴾

«Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).»^[2]

Allāh’s statement,

﴿وَلَا يَخْبُثْ بَيْنَكُمْ كَاتِبًا يَأْكُلُنَّ﴾

«Let a scribe write it down in justice between you»

and in truth. Therefore, the scribe is not allowed to cheat any party of the contract and is to only record what the parties of the contract agreed to, without addition or deletion. Allāh’s statement,

﴿وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَمَ اللَّهُ فَلَا يَخْتَبِ﴾

«Let not the scribe refuse to write, as Allāh has taught him, so let him write»

means, “Those who know how to write should not refrain from writing transaction contracts when asked to do so.” Further, let writing such contracts be a type of charity from the scribe for those who are not lettered, just as Allāh taught him what he knew not. Therefore, let him write, just as the *Hadīth* stated,

﴿إِنَّ مِنَ الصَّدَقَةِ أَنْ تُعِينَ صَانِعًا، أَوْ تَصْنَعَ لِأَخْرَقَ﴾

«It is a type of charity to help a worker and to do something for a feeble person.»^[3]

In another *Hadīth*, the Prophet ﷺ said,

﴿مَنْ كَتَمَ عِلْمًا يَقْلِمُهُ، أَنْجَمَ يَوْمَ الْقِيَامَةِ بِلِجَامِ مِنْ نَارٍ﴾

^[1] At-Tabari 6:47.

^[2] At-Tabari 6:47, 49, 50.

^[3] Fath Al-Bāri 5:176.

«Whoever kept knowledge to himself will be restrained by a bridle made of fire on the Day of Resurrection.»^[1]

Mujāhid and ‘Atā’ said that if asked to do so, “The scribe is required to record.”

Allāh’s statement,

﴿وَلَا يُنْهِيَ الَّذِي عَلَيْهِ الْحُقْقُ وَلَا يَنْهَى اللَّهُ عَنِّهِ﴾

«Let him (the debtor) who incurs the liability dictate, and he must have Taqwā of Allāh, his Lord»

indicates that the debtor should dictate to the scribe what he owes, so let him fear Allāh,

﴿وَلَا يَبْخَنَ مِنْهُ شَيْئًا﴾

«And diminish not anything of what he owes,» meaning, not hide any portion of what he owes.

﴿فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحُقْقُ سَفِينَةً﴾

«But if the debtor is of poor understanding»

and is not allowed to decide on such matters, because he used to waste money, for instance,

﴿أَوْ ضَيْعَنَا﴾

«Or weak», such as being too young or insane,

﴿أَوْ لَا يَسْتَطِعُ أَنْ يُؤْلِمْ هُوَ﴾

«Or is unable to dictate for himself» because of a disease, or ignorance about such matters,

﴿فَتَبَيَّنْدِلْ رَبِيعَ بِالثَّنَلِ﴾

«then let his guardian dictate in justice.»

Witnesses Should Attend the Dictation of Contracts

Allāh said,

﴿وَأَنْتَبِدُوا شَهِيدَيْنِ مِنْ زَوْجَكُمْ﴾

«And get two witnesses out of your own men»

requiring witnesses to attend the dictation of contracts to

^[1] At-Tabarāni 5:11.

further preserve the contents,

﴿فَإِنْ لَمْ يَكُونَا رَجُلٌ فَرَجُلٌ وَّامْرَاتٌ كَانُوا﴾

«And if there are not two men (available), then a man and two women»

this requirement is only for contracts that directly or indirectly involve money. Allāh requires that two women take the place of one man as witness, because of the woman's shortcomings, as the Prophet ﷺ described. Muslim recorded in his Ṣaḥīḥ that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَا مُغَشِّرَ السَّاءِ تَصْدِقُنَّ وَأَنْتُرَنَ الْأَسْتِغْنَارَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلَ النَّارِ»

«O women! Give away charity and ask for forgiveness, for I saw that you comprise the majority of the people of the Fire.»

One eloquent woman said, “O Messenger of Allāh! Why do we comprise the majority of the people of the Fire?” He said,

«كُثُرُنَ اللَّغْنُ، وَكُثُرُنَ الْغَيْبَرُ، وَمَا رَأَيْتُ مِنْ نَافِضَاتِ عَقْلٍ وَّدِينٍ، أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ»

«You curse a lot and you do not appreciate your mate. I have never seen those who have shortcoming in mind and religion controlling those who have sound minds, other than you.»

She said, “O Messenger of Allāh! What is this shortcoming in mind and religion?” He ﷺ said,

«أَمَّا نُفَضَّانُ عَقْلِهَا، فَشَهَادَةُ امْرَأَتَيْنِ تَعْدُلُ شَهَادَةَ رَجُلٍ، فَهَذَا نُفَضَّانُ الْعِقْلِ، وَنُفَضَّلُ الْلَّيْلَى لَا نُضَلُّ وَنَطْهَرُ فِي رَمَضَانَ، فَهَذَا نُفَضَّانُ الدِّينِ»

«As for the shortcoming in her mind, the testimony of two women equals the testimony of one man, and this is the shortcoming in the mind. As for the shortcoming in the religion, woman remains for nights at a time when she does not pray and breaks the fast in Ramadān»^[11]

Allāh's statement,

﴿وَسَنَ رَضَوْنَ مِنَ الشَّهَادَةِ﴾

«such as you agree for witnesses» requires competency in the

^[11] Muslim 1:87.

witnesses. Further, Allāh's statement,

﴿أَن تَبْلُغَ إِعْدَادَهُ كُلَّهُ﴾

﴿so that if one of them errs﴾ refers to the two women witnesses; whenever one of them forgets a part of the testimony,

﴿فَتَذَكَّرَ بِمَا نَسِيَ الْأُخْرَى﴾

﴿the other can remind her﴾ meaning, the other woman's testimony mends the shortcoming of forgetfulness in the first woman.

Allāh's statement,

﴿وَلَا يَأْبَ أَن يَشْهُدَ إِذَا مَا دُعُوا﴾

﴿And the witnesses should not refuse when they are called﴾

means, when people are called to be witnesses, they should agree, as Qatādah and Ar-Rabi' bin Anas stated. Similarly, Allāh said,

﴿وَلَا يَأْبَ كُلُّ أَن يَكْتُبَ كُلُّهُ اللَّهُ أَعْلَمُ بِظِيَاحَتِهِ﴾

﴿Let not the scribe refuse to write as Allāh has taught him, so let him write.﴾

Some say that this Āyah indicates that agreeing to become a witness is *Fard Kifāyah* (required on at least a part of the Muslim *Ummah*). However, the majority of the scholars say that the Āyah,

﴿وَلَا يَأْبَ أَن يَشْهُدَ إِذَا مَا دُعُوا﴾

﴿And the witnesses should not refuse when they are called﴾

is referring to testifying to what the witnesses actually witnessed,^[1] thus befitting their description of being 'witnesses'. Therefore, when the witness is called to testify to what he witnessed, he is required to give testimony, unless this obligation was already fulfilled, in which case such testimony becomes *Fard Kifāyah*. Mujāhid and Abu Mijlaz said, "If you are called to be a witness, then you have the choice to agree. If you witnessed and were called to testify, then come forward."^[2] It was reported that Ibn 'Abbās and Al-

[1] At-Tabari 6:68.

[2] Ibn Abi Ḥātim 3:1181, At-Tabari 6:71.

Hasan Al-Baṣri said that the obligation includes both cases, agreeing to be a witness and testifying to what one witnessed.

Allāh's statement,

﴿وَلَا تُنفِرُوا أَنْ تَكْتُبُوهُ مَسِيرًا أَوْ كَيْدًا إِلَّا أَجْلًا﴾

¶*You should not become weary to write it (your contract), whether it be small or large, for its fixed term*¶

perfects this direction from Allāh by commanding that the debt be written, whether the amount is large or small. Allāh said,

﴿وَلَا تُنفِرُوا﴾

¶*You should not become weary*¶ meaning, do not be discouraged against writing transactions and their terms, whether the amount involved is large or small. Allāh's statement,

﴿ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِشَهَدَةٍ وَأَذْنَقُ أَلَا تَرَابِطُ﴾

¶*that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves*¶

means, writing transactions that will be fulfilled at a later date is more just with Allāh meaning better and more convenient in order to preserve the terms of the contract. Therefore, recording such agreements helps the witnesses, when they see their handwriting - or signatures - later on and thus remember what they witnessed, for it is possible that the witnesses might forget what they witnessed.

﴿وَأَذْنَقُ أَلَا تَرَابِطُ﴾

¶*And more convenient to prevent doubts among yourselves*¶

meaning, this helps repel any doubt. Since if you need to refer to the contract that you wrote and the doubt will end.

Allāh's statement,

﴿إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدْبِرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَا تَكْتُبُوهُمْ﴾

¶*save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down*¶

indicates that if the transaction will be fulfilled immediately, then there is no harm if it is not recorded.

As for requiring witnesses to be present in trading transactions, Allāh said,

﴿وَإِنْهُدُرَا إِذَا تَبَأْسَمُ﴾

«But take witnesses whenever you make a commercial contract.»

However, this command was abrogated by,

﴿فَإِنْ أَنْ يَعْتَصِمْ بِعِصْمَكُمْ بَعْضًا فَلْيَوْزُدْ الَّذِي أُوتُّمْ أَنْتَمْ﴾

«Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).»

Or, it could be that having witnesses in such cases is only recommended and not obligatory, as evident from the *Hadīth* that Khuzaymah bin Thābit Al-Anṣārī narrated which Imām Ahmad collected. ‘Umārah bin Khuzaymah Al-Anṣārī said that his uncle, who was among the Prophet’s Companions, told him that the Prophet ﷺ was making a deal for a horse with a bedouin man. The Prophet ﷺ asked the bedouin to follow him so that he could pay him the price of the horse. The Prophet ﷺ went ahead of the bedouin. The bedouin met several men who tried to buy his horse, not knowing if the Prophet ﷺ was actually determined to buy it. Some people offered more money for the horse than the Prophet ﷺ had. The bedouin man said to the Prophet ﷺ, “If you want to buy this horse, then buy it or I will sell it to someone else.” When he heard the bedouin man’s words, the Prophet ﷺ stood up and said, “Have I not bought that horse from you?” The bedouin said, “By Allāh! I have not sold it to you.” The Prophet ﷺ said, “Rather, I did buy it from you.” The people gathered around the Prophet ﷺ and the Bedouin while they were disputing, and the bedouin said, “Bring forth a witness who testifies that I sold you the horse.” Meanwhile, the Muslims who came said to the bedouin, “Woe to you! The Prophet only says the truth.” When Khuzaymah bin Thābit came and heard the dispute between the Prophet ﷺ and the bedouin who was saying, “Bring forth a witness who testifies that I sold you the horse,” Khuzaymah said, “I bear witness that you sold him the horse.” The Prophet ﷺ said to Khuzaymah, “What is the basis of your testimony?” Khuzaymah said, “That I entrusted you, O Messenger of Allāh!” Therefore, the Messenger ﷺ made Khuzaymah’s testimony

equal to the testimony of two men.^[1] This was also recorded by Abu Dâwud and An-Nasâ'i.^[2]

Allâh's statement,

﴿وَلَا يُصَكِّرْ كَاتِبٌ وَلَا شَهِيدٌ﴾

«Let neither scribe nor witness suffer (or cause) any harm» also indicates that the scribe and the witness must not cause any harm, such as, when the scribe writes other than what he is being dictated, or the witness testifies to other than what he heard or conceals his testimony. This is the explanation of Al-Hasan and Qatâdah.^[3]

Allâh's statement,

﴿وَإِن تَسْمَلُوا فَلَأَنَّمَا سُوقٌ بِعَيْنِكُمْ﴾

«But if you do (such harm), it would be wickedness in you» means, "If you defy what you were commanded and commit what you were prohibited, then it is because of the sin that resides and remains with you; sin that you never release or rid yourselves from."

Allâh's statement,

﴿وَأَتَّقُوا اللَّهَ﴾

«So have Taqwâ of Allâh» means, fear Him, remember His watch over you, implement His command and avoid what He prohibited,

﴿وَلَا تَكُونُوا كُفَّارًا﴾

«And Allâh teaches you.» Similarly, Allâh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَعْلَمُ لَكُمْ فِي كُلِّ شَيْءٍ﴾

«O you who believe! If you have Taqwâ of Allâh, He will grant you Furqân [(a criterion to judge between right and wrong)]» [8:29], and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آتُوكُمْ نُورًا وَمَا يُؤْمِنُوا بِرَسُولِهِ يُوتَّكُمْ كُفَّارِيْنَ مِنْ رَحْمَةِ اللَّهِ وَمَعْلَمَ لَكُمْ نُورًا تَنْشُونَ بِهِ﴾

«O you who believe! Have Taqwâ of Allâh, and believe in His

^[1] Ahmad 5:215.

^[2] Abu Dâwud 4:31, An-Nasâ'i 7:301.

^[3] At-Tabari 6:85,86.

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﴿ وَإِن كُنتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَايِنًا فِي هَذِهِ مَقْبُوْسَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلَيَوْدُ الَّذِي أَوْتَنَّ أَمْتَنَّهُ وَلَتَسْتَقِعَ اللَّهُ رَبُّهُ وَلَا تَكْتُمُوا أَشْهَادَهُ وَمَنْ يَكْنِي ثِيمَهَا فَإِنَّهُ أَشَمٌ قُلْبُهُ وَاللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ عَلَيْهِ ﴾ [٥٧:٢٨]

وَمَا فِي الْأَرْضِ وَإِنْ تُبْدِوْ مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِّبُكُمْ بِهِ اللَّهُ قَيْعَنْرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَقَدِيرٌ ﴾ [٦٣:١] إِنَّمَا الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّهُمْ آمَنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكِتَابِهِ وَرُسُلِهِ لَا تُنْزِفُ بَيْنَ أَحَدِينَ رُسُلِهِ وَقَالُوا أَسْمَعْنَا وَأَطْعَنْا غَفَرَانَكَ رَسَّا وَإِنَّكَ الْمَصِيرُ ﴾ [١٦٠:١]

اللَّهُ نَقْسِمُ إِلَيْهِ وَنَسْعَهَا لَهَا مَا كَسْبَتْ وَعَلَيْهَا مَا أَكْتَبَتْ رِيشَةً لَا تُؤْخِذْنَا إِنْ سَيِّئَتْ أَوْ أَخْطَلَنَا رَبُّنَا وَلَا تَعْنِمْ عَلَيْسَنَا إِصْرًا كَمَا حَمَلْنَاهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَكِّمْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْنَا وَارْجِعْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

﴿ وَإِنْ كُنتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَايِنًا فِي هَذِهِ مَقْبُوْسَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلَيَوْدُ الَّذِي أَوْتَنَّ أَمْتَنَّهُ وَلَتَسْتَقِعَ اللَّهُ رَبُّهُ وَلَا تَكْتُمُوا أَشْهَادَهُ وَمَنْ يَكْنِي ثِيمَهَا فَإِنَّهُ أَشَمٌ قُلْبُهُ وَاللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ عَلَيْهِ ﴾ [٥٧:٢٨]

Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight)» [57:28].

Allāh said;

﴿ وَاللَّهُ يَعْلَمُ بِكُلِّ شَيْءٍ عَلَيْهِ ﴾

«And Allāh is the All-Knower of everything» stating that Allāh has perfect knowledge in all matters and in their benefits or repercussions, and nothing escapes His perfect watch, for His knowledge encompasses everything in existence.

﴿ وَإِنْ كُنتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَايِنًا فِي هَذِهِ مَقْبُوْسَةً فَإِنْ

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust, and let him have Taqwā of Allāh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do.»

What is the ‘Mortgaging’ Mentioned in the Āyah?

Allāh said,

﴿ وَإِنْ كُنتُمْ عَلَى سَفَرٍ ﴾

﴿And if you are on a journey﴾ meaning, traveling and some of you borrowed some money to be paid at a later date,

﴿وَلَمْ تَجِدُوا كَايْبًا﴾

﴿and cannot find a scribe﴾ who would record the debt for you. Ibn 'Abbâs said, "And even if they find a scribe, but did not find paper, ink or pen." Then,

﴿فَرَفِّنْ مَقْبُوكَةً﴾

﴿let there be a pledge taken (mortgaging)﴾

given to the creditor in lieu of writing the transaction. The Two *Sahîhs* recorded that Anas said that the Messenger of Allâh ﷺ died while his shield was mortgaged with a Jew in return for thirty Wasq (approximately 180 kg) of barley, which the Prophet ﷺ bought on credit as provisions for his household. In another narration, the *Hadîth* stated that this Jew was among the Jews of Al-Madinah.^[1]

Allâh said,

﴿إِنَّ أَيَّنْ يَعْتَكُمْ بِعْضًا فَلْيَوْزِدْ أَلَّذِي أَوْتُنَّ أَمْسَكَهُ﴾

﴿then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).﴾

Ibn Abi Hâtim recorded, with a sound chain of narration, that Abu Sa'îd Al-Khudri said, "This Ayah abrogated what came before it (i.e. that which required recording the transaction and having witnesses present)."^[2] Ash-Shâ'bi said, "If you trust each other, then there is no harm if you do not write the loan or have witnesses present."^[3] Allâh's statement,

﴿وَلَيَئِنْ أَنَّهُ رَبِيعٌ﴾

﴿And let him have Taqwâ of Allâh﴾ means, the debtor.

Imâm Ahmad and the *Sunan* recorded that Qatâdah said that Al-Hasan said that Samurah said that the Messenger of Allâh ﷺ said,

^[1] *Fath Al-Bâri* 4:354, Muslim 3:1226.

^[2] Ibn Abi Hâtim 3:1202.

^[3] Ibn Abi Hâtim 3:1203.

«عَلَى الْيَدِ مَا أَخْذَتْ، حَتَّىٰ تُؤْدِيَهُ»

«The hand (of the debtor) will carry the burden of what it took until it gives it back.»^[1]

Allāh's statement,

﴿وَلَا تَكْتُمُوا الشَّهادَةُ﴾

«And conceal not the evidence» means, do not hide it or refuse to announce it. Ibn 'Abbās and other scholars said, "False testimony is one of the worst of the major sins, and such is the case with hiding the true testimony. This is why Allāh said,

﴿وَمَن يَكْتُمْ فَإِنَّمَا يَكْتُمُ نَفْسَهُ﴾

«For he who hides it, surely, his heart is sinful».

As-Suddi commented, "Meaning he is a sinner in his heart."^[2]

This is similar to Allāh's statement,

﴿وَلَا تَكْتُمُ شَهادَةَ اللَّهِ إِنَّمَا يَأْتِي لِئَنَّ الظَّالِمِينَ﴾

«We shall not hide testimony of Allāh, for then indeed we should be of the sinful» [5:106].

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ مَسَّنَا كُوْنُوكَيْنَ بِالْقُضْطِ شَهَادَةَ يَلْهُ وَلَوْ عَلَى أَنْتُمْ كُمْ أَوْ الْوَلَدِيْنَ وَالْأَقْرَبِيْنَ إِنْ يَكُنْ غَيْرِيْاً أَوْ فَقِيرِيْاً أَوْ لَهُ يَهْتَمْ مَلَأَ شَيْعُومَا الْمَوْيَهُ أَنْ تَسْدِلُوا وَإِنْ تَلُوْهُ أَوْ تُعْرِضُوهُ لِئَنَّ اللَّهَ كَانَ بِمَا تَسْمَلُونَ خَيْرًا﴾

«O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do» [4:135]

and in this Āyah [2:283] He said,

^[1] Ahmad 5:13, Abu Dāwud 3:822, Tuhfah Al-Āhwadhi 4:482, An-Nasā'i in Al-Kubrā 3:411, Ibn Mājah 2:802.

^[2] At-Tabari 6:100.

﴿وَلَا تَكْتُمُوا الشَّهَدَةَ وَمَن يَكْتُمْهَا فَإِنَّهُ مُّا ثِمَ قَلْبُهُ وَاللَّهُ يَعْلَمُ مَا تَمْلَأُونَ عَلَيْهِ﴾

﴿And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do.﴾

﴿فِيمَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَنْ يَبْدُوا مَا فِي أَنفُسِهِمْ أَوْ تَخْفُوا مَا يَكْتُبُكُمْ بِوَاللهِ فَيَنْعِزُ لَمَن يَشَاءُ وَيَغْنِي بِمَنْ يَشَاءُ اللَّهُ عَلَى كُلِّ شَيْءٍ وَقَدِيرٌ بِهِ﴾

﴿284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is able to do all things.﴾

Would the Servants be Accountable for What They Conceal in Their Hearts?

Allāh states that His is the kingship of the heavens and earth and of what and whoever is on or between them, that He has perfect watch over them. No apparent matter or secret that the heart conceals is ever a secret to Him, however minor it is. Allāh also states that He will hold His servants accountable for what they do and what they conceal in their hearts. In similar statements, Allāh said,

﴿فَقُلْ إِن تَخْفُوا مَا فِي شُدُورِكُمْ أَوْ شُبُورَةِ بَنْتَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Say (O Muḥammad ﷺ): “Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is able to do all things” [3:29], and,

﴿يَعْلَمُ الْأَنْزَلَ وَالْأَخْفَى﴾

﴿He knows the secret and that which is yet more hidden.﴾

There are many other Āyāt on this subject. In this Āyah [2:284], Allāh states that He has knowledge of what the hearts conceal, and consequently, He will hold the creation accountable for whatever is in their hearts. This is why when this Āyah was revealed, it was hard on the Companions, since out of their strong faith and conviction, they were afraid that

such reckoning would diminish their good deeds.

Imām Ahmād recorded that Abu Hurayrah said, "When

﴿وَلِلّٰهِ مَا فِي السَّمَاوٰتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدِّلُوا مَا فِي أَنْشِئْكُمْ أَوْ تُخْفِيُوهُ يُحَايِسْكُمْ بِهِ اللّٰهُ فَيُعَذِّبُ لَمَنْ يَشَاءُ وَيَمْغُلُ مَنْ يَشَاءُ وَاللّٰهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (TM)

«To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is able to do all things»

was revealed to the Messenger of Allāh ﷺ, it was very hard for the Companions of the Messenger ﷺ. The Companions came to the Messenger and fell to their knees saying, 'O Messenger of Allāh! We were asked to perform what we can bear of deeds: the prayer, the fast, Jihād and charity. However, this Āyah was revealed to you, and we cannot bear it.' The Messenger of Allāh ﷺ said,

﴿أَتَرِيدُونَ أَنْ تُثُولُوا كَمَا قَالَ أَخْلُفُ الْكَتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سِمعْنَا وَأَطْعَنْنَا غُفرانَكَ رَبَّنَا وَإِلَيْكَ الْمُصِيرُ﴾

«Do you want to repeat what the People of the Two Scriptures before you said, that is, 'We hear and we disobey?' Rather, say, 'We hear and we obey, and we seek Your forgiveness, O our Lord, and the Return is to You.»

When the people accepted this statement and their tongues recited it, Allāh sent down afterwards,

﴿إِنَّ الرَّسُولَ إِيمَانُهُ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّهُمْ يَأْمَنُ بِاللّٰهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَرُسُلُهُمْ لَا يُنَزِّلُنَا بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَاتَلُوا سِيمِنَةَ وَأَطْعَنَتَهُ غُفرانَكَ رَبَّنَا وَإِلَيْكَ الْمُصِيرُ﴾

«The Messenger believes in what has been sent down to him from his Lord, and (so do)the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' – and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).»

When they did that, Allāh abrogated the Āyah [2:284] and sent down the Āyah,

﴿لَا يَكْفُتَ اللَّهُ نَفْسًا إِلَّا وُسْمَهَا لَهَا مَا كَبَّثَ وَعَلَيْهَا مَا أَكْتَبَتْ رَبِّنَا لَا تُوَاجِدُنَا إِنْ شَاءَ أُزْلَخْنَا﴾

«Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error."»^[1] until the end.

Muslim recorded it with the wording; "When they did that, Allâh abrogated it [2:284] and sent down,

﴿لَا يَكْفُتَ اللَّهُ نَفْسًا إِلَّا وُسْمَهَا لَهَا مَا كَبَّثَ وَعَلَيْهَا مَا أَكْتَبَتْ رَبِّنَا لَا تُوَاجِدُنَا إِنْ شَاءَ أُزْلَخْنَا﴾

«Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error".»

Allâh said, 'I shall (accept your supplication),'

﴿وَرَبَّنَا وَلَا تَعْذِيزْ عَلَيْنَا إِاصْرًا كَمَا حَمَلْنَا عَلَى الْأَذْرِكِ مِنْ قِيلَانٍ﴾

«"Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)"»

Allâh said, 'I shall (accept your supplication),'

﴿وَرَبَّنَا وَلَا تَعْصِينَا مَا لَا طَاقَةَ لَنَا بِهِ﴾

«"Our Lord! Put not on us a burden greater than we have strength to bear."»

Allâh said, 'I shall (accept your supplication),'

﴿وَاغْفِنَا وَاغْفِرْ لَنَا وَأَرْحَنْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الظَّالِمِينَ﴾

«"Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlâ (Supporter and Protector) and give us victory over the disbelieving people."»

Allâh said, 'I shall.'^[2]

Imâm Ahmad recorded that Mujâhid said, "I saw Ibn 'Abbâs and said to him, 'O Abu Abbas! I was with Ibn 'Umar, and he

[1] Ahmad 2:412.

[2] Muslim 1:115.

read this Āyah and cried.' He asked, 'Which Āyah?' I said,

﴿وَإِنْ تُبَدِّلُوا مَا فِي أَنفُسِكُمْ أَزْ تُخْفِتُوهُ﴾

'And whether you disclose what is in yourselves or conceal it.'

Ibn 'Abbās said, 'When this Āyah was revealed, it was very hard on the Companions of the Messenger of Allāh ﷺ and worried them tremendously. They said: O Messenger of Allāh! We know that we would be punished according to our statements and our actions, but as for what occurs in our hearts, we do not control what is in them.' The Messenger of Allāh ﷺ said,

﴿قُولُوا: سَمِعْنَا وَأَطَّلَنَا﴾

'Say, 'We hear and we obey.'

They said, 'We hear and we obey.' Thereafter, this Āyah abrogated the previous Āyah,

﴿مَنْ أَنْهَى الرَّسُولَ بِإِيمَانِهِ مِنْ رَّبِّهِ فَأَلْمَقْنُونُ كُلُّ مَانِئٍ بِالْأَنْوَارِ﴾

'The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh.'

﴿لَا يَكْفُفُ اللَّهُ عَنِ الْمُتَّقِنِ إِلَّا مُسْهَبَةً لَهَا مَا كَبَثَ وَعَلَيْهَا مَا اكْبَثَ﴾

'Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.'

Therefore, they were pardoned what happens in their hearts, and were held accountable only for their actions.'^[1]

The Group recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنفُسَهَا مَا لَمْ تَكُلُّ أَزْ تَمْلِي»

'Allāh has pardoned my Ummah for what they say to themselves, as long as they do not utter it or act on it.'^[2]

^[1] Ahmad 1:332.

^[2] Fath Al-Bārī 9:300, Muslim 1:117, Abu Dāwud 2:657, Tuhfat Al-Ahwadhi 4:361, An-Nasā'ī 6:156, Ibn Mājah 1:658.

The Two Ṣâhihs recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«قَالَ اللّٰهُ: إِذَا هُمْ عَبْدِي بِسَيِّئَةٍ فَلَا تُكْتَبُوهَا عَلَيْهِ، فَإِنْ عَمِلُوهَا فَأُكْتَبُوهَا سَيِّئَةً، وَإِذَا هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلُوهَا فَأُكْتَبُوهَا حَسَنَةً، فَإِنْ عَمِلُوهَا فَأُكْتَبُوهَا عَشْرًا»

«Allâh said (to His angels), “If My servant intends to commit an evil deed, do not record it as such for him, and if he commits it, write it for him as one evil deed. If he intends to perform a good deed, but did not perform it, then write it for him as one good deed, and if he performs it, write it for him as ten good deeds.”»^[1]

﴿وَامْنَأْ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ مَانِئٍ بِاللّٰهِ وَمَنْتَكِبِيْهِ وَكُلُّهُمْ لَا يَنْزَقُ بَيْنَ أَحَدٍ مِنْ رَسُولِهِ وَكُلُّاً سَيِّئَةً وَأَطْهَنَاهُ غُرْنَانَكَ رَبَّنَا وَإِنَّكَ الْمَصِيرُ﴾^{فَمَنْ لَا يَكْثُرُ اللّٰهُ نَفَسَتْ إِلَّا دُسْمَهَا لَهَا مَا كَسْبَتْ وَعَلَيْهَا مَا أَكْتَبْتَ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ تَعْلَمْنَا أَوْ أَخْطَلْنَا رَبَّنَا وَلَا تُغْيِّلْ عَلَيْنَا إِنْسَانًا كَمَا حَكَمْنَا عَلَى النَّبِيِّنَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُعْكِرْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَأَغْفِرْ عَنَّا وَأَغْفِرْ لَنَا وَأَرْجِعْنَا أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْغُورِ﴾}

الْكَلِيلُ

¶285. The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) ‘We make no distinction between one another of His Messengers’ – and they say, ‘We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).’»

¶286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. ‘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 Mawlâ (Patron, Supporter and Protector) and give us victory over the disbelieving people.’»

^[1] Fath Al-Bâri 13:473, Muslim 1:117.

The Ḥadīths on the Virtue of These Two Āyāt, May Allāh Benefit Us by Them

Al-Bukhārī recorded that Abu Mas'ūd said that the Messenger of Allāh ﷺ said,

«مَنْ قَرَأَ بِاللَّيْلَتَيْنِ مِنْ أَخْرُ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ، كَفَاهُ»

«Whoever recites the last two Āyāt in Sūrat Al-Baqarah at night, they will suffice for him.»^[1]

The rest of the six also recorded similar wording for this Ḥadīth.^[2] The Two Ṣaḥīḥs recorded this Ḥadīth using various chains of narration,^[3] and Imām Ahmad also recorded it.^[4]

Muslim recorded that 'Abdullāh said, "When the Messenger of Allāh ﷺ went on the Isrā journey, he ascended to the Sidrat Al-Muntahā^[5] in the sixth heaven, where whatever ascends from the earth ends at, and whatever descends from above it ends at.

﴿إِذْ يَسْعَى الْيَنْدَرَةُ مَا يَشْعَى﴾

﴿When that covered the lote tree which did cover it!﴾ [53:16] meaning, a mat made of gold.

The Messenger of Allāh ﷺ was then given three things: the five prayers, the last Āyāt in Sūrat Al-Baqarah and forgiveness for whoever did not associate anything or anyone with Allāh from his Ummah.^[6]

Earlier we mentioned the Ḥadīth regarding the virtues of Sūrat Al-Fatiḥah from Ibn 'Abbās which stated, "While the Messenger of Allāh ﷺ was with Jibrīl, he heard a noise from above. Jibrīl lifted his sight to the sky and said, 'This is a door that was opened just now in heaven, and it was never opened before.' An angel came down through the door to the Prophet ﷺ and said, 'Receive the good news of two lights that you have

^[1] *Fath Al-Bāri* 8:672.

^[2] Muslim 1:555, Abu Dāwud 2:118, *Tuhfat Al-Ahwadhi* 8:188, An-Nasā'i in *Al-Kubrā* 5:14, Ibn Mājah 1:435.

^[3] *Fath Al-Bāri* 8:712, 7:369, Muslim 1:554.

^[4] Ahmad 4:118.

^[5] Lote-tree of the utmost boundary, beyond which none can pass.

^[6] Muslim 1:157.

been given and which no Prophet before you was given: the Opener of the Book (*Al-Fatiha*) and the last *Âyât* in *Sûrat Al-Baqarah*. You will not read a letter of them, but you will be granted its benefit.''' This *Hadîth* was collected by Muslim and An-Nasâ'i,^[1] and this is the wording collected by An-Nasâ'i.

The Tafsîr of the Last Two *Âyât* of *Sûrat Al-Baqarah*

Allâh said,

﴿كُلُّ مُنْسَنٍ يَأْتِي وَمُكَبَّرٌ، وَكُلُّ دُرْسُلٍ، لَا تَفْرَقُ بَيْنَ أَخْرَىٰ مِنْ دُرْسِلِهِ﴾

«Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers."»

Therefore, each of the believers believes that Allâh is the One and Only and the Sustainer, there is no deity worthy of worship except Him and there is no Lord except Him. The believers also believe in all Allâh's Prophets and Messengers, in the Books that were revealed from heaven to the Messengers and Prophets, who are indeed the servants of Allâh. Further, the believers do not differentiate between any of the Prophets, such as, believing in some of them and rejecting others. Rather, all of Allâh's Prophets and Messengers are, to the believers, truthful, righteous, and they were each guided to the path of righteousness, even when some of them bring what abrogates the Law of some others by Allâh's leave. Later on, the Law of Muhammâd, the Final Prophet and Messenger from Allâh, abrogated all the laws of the Prophets before him. So the Last Hour will commence while Muhammâd's Law remains the only valid Law, and all the while a group of his *Ummah* will always be on the path of truth, apparent and dominant. Allâh's statement,

﴿وَكَلَّا لَوْا سَمِعْنَا وَأَطَّافَنَا﴾

«And they say, "We hear, and we obey"» means, we heard Your statement, O our Lord, comprehended and implemented it, and adhered to its implications.

﴿غُفرانَكَ رَبِّكَ﴾

«(We seek) Your forgiveness, our Lord» contains a plea and

^[1] Muslim 1:554, An-Nasâ'i in *Al-Kubrâ* 5:12.

supplication for Allāh's forgiveness, mercy and kindness.

Allāh's statement,

﴿لَا يَكْفُرُ اللَّهُ تَعَالَى إِلَّا مَنْ هَمَّ﴾

«Allāh burdens not a person beyond his scope» means, Allāh does not ask a soul what is beyond its ability. This only demonstrates Allāh's kindness, compassion and generosity towards His creation. This Āyah is the Āyah that abrogated the Āyah that worried the Companions, that is, Allāh's statement,

﴿وَإِنْ شَدُّوا مَا فِي أَنْفُسِهِمْ أَوْ تُخْفُوهُ يُعَذِّبُنَّمِنْ بِهِ اللَّهُ أَعْلَم﴾

«And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.»

This indicates that although Allāh will question His servants and judge them, He will only punish for what one is able to protect himself from. As for what one cannot protect himself from, such as what one says to himself - or passing thoughts - they will not be punished for that. We should state here that to dislike the evil thoughts that cross one's mind is a part of faith. Allāh said next,

﴿كَيْفَ نَأْكُلُنَا﴾

«He gets reward for that which he has earned» of good,

﴿وَعَلَيْهِ نَا أَكْتَبْنَا﴾

«And he is punished for that which he has earned» of evil, that is, concerning the acts that one is responsible for.

Allāh then said, [mentioning what the believers said] while directing His servants to supplicate to Him, all the while promising them that He will answer their supplication:

﴿رَبَّنَا لَا تُؤَجِّنْنَا إِنْ تَبِينَنَا أَوْ أَخْطُلْنَا﴾

«Our Lord! Push us not if we forget or fall into error,»

meaning, "If we forgot an obligation or fell into a prohibition, or made an error while ignorant of its ruling." We mentioned the Ḥadīth by Abu Hurayrah, that Muslim collected, wherein Allāh said, "I shall (accept your supplication)."^[11] There is also the Ḥadīth by Ibn 'Abbās that Allāh said, "I did (accept your

^[11] Muslim 1:115.

supplication).^[1]

﴿وَلَا تُحِيلْ عَلَيْنَا إِبْرَهِيمَ كَمَا حَمَلْنَاهُ عَلَى الْأَوَّلِينَ مِنْ قَبْلِنَا﴾

﴿Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians).﴾

means, "Even if we were able to perform them, do not require us to perform the difficult deeds as You required the previous nations before us, such as the burdens that were placed on them. You sent Your Prophet Muhammad ﷺ, the Prophet of mercy, to abrogate these burdens through the Law that You revealed to him, the *Hanifi* (Islamic Monotheism), easy religion." Muslim recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said that Allâh said, "I shall (accept your supplication)."^[2] Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ said that Allâh said, "I did (accept your supplication)."^[3] There is the *Hadîth* recorded through various chains of narration that the Messenger of Allâh ﷺ said,

«بُعْثُتُ بِالْحَنِيفِيَّةِ السَّمْعَةِ»

«I was sent with the easy Hanîfiyyah way.»^[4]

﴿وَلَا تُحِيلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾

﴿Our Lord! Put not on us a burden greater than we have strength to bear.﴾

of obligations, hardships and afflictions, do not make us bear what we cannot bear of this.

﴿وَلَا تُحِيلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾

﴿Our Lord! Put not on us a burden greater than we have strength to bear.﴾

We mentioned that Allâh said, "I shall (accept your supplication)"^[5] in one narration, and, "I did (accept your supplication)," in another narration.

[1] Muslim 1:116.

[2] Muslim 1:115.

[3] Muslim 1:116.

[4] Ahmad 5:266, 6:116,233. These are references for similar wordings. The first is also recorded by Al-Humaydi, see *As-Sâhihah* 1829, 2924.

[5] Ibn Abi Hâtim 3:1235.

﴿وَاغْفِرْنَا﴾

﴿Pardon us﴾ meaning, between us and You regarding what You know of our shortcomings and errors.

﴿وَأَغْفِرْ لَنَا﴾

﴿And grant us forgiveness﴾ concerning what is between us and Your servants. So do not expose our errors and evil deeds to them.

﴿وَارْجُنَا﴾

﴿Have mercy on us﴾ in what will come thereafter. Therefore, do not allow us to fall into another error. They say that those who commit error need three things: Allāh's forgiveness for what is between Him and them, that He conceals these errors from His other servants, and thus does not expose them before the servants, and that He grants them immunity from further error." We mentioned before that Allāh answered these pleas, "I shall," in one narration and, "I did," in another narration.

﴿أَنْتَ مَوْلَانَا﴾

﴿You are our Mawlā﴾ meaning, You are our supporter and helper, our trust is in You, You are sought for each and every type of help and our total reliance is on You. There is no power or strength except from You.

﴿فَانصُرْنَا عَلَى الْقَوْمِ الظَّاهِرِينَ﴾

﴿And give us victory over the disbelieving people﴾

those who rejected Your religion, denied Your Oneness, refused the Message of Your Prophet ﷺ, worshipped other than You and associated others in Your worship. Give us victory and make us prevail above them in this and the Hereafter. Allāh said, "I shall," in one narration, and, "I did," in the *Hadīth* that Muslim collected from Ibn 'Abbās.

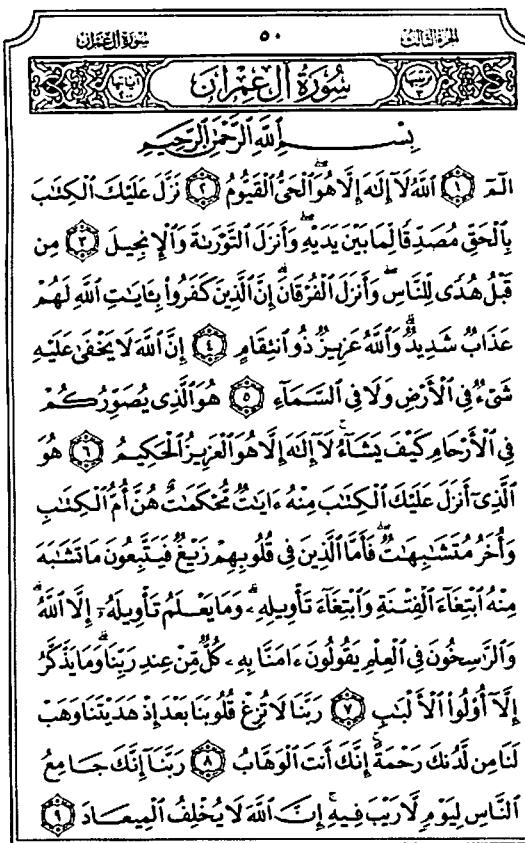
Further, Ibn Jarīr recorded that Abu Ishāq said that whenever Mu'ādh would finish reciting this Sūrah,

﴿فَانصُرْنَا عَلَى الْقَوْمِ الظَّاهِرِينَ﴾

﴿And give us victory over the disbelieving people﴾, he would say "Āmīn."^[1]

^[1] At-Tabari 6:146.

The Tafsīr of Sūrah Āl 'Imrān (Chapter 3)



Sūrah Al 'Imrān was revealed in Al-Madīnah, as evident by the fact that the first eighty-three Āyah in it relate to the delegation from Najrān that arrived in Al-Madīnah on the ninth year of Hijrah (632 CE). We will elaborate on this subject when we explain the Āyah about the *Mubāhalah* [3:61] in this Sūrah, Allāh willing. We should also state that we mentioned the virtues of Sūrah Al 'Imrān along with the virtues of Sūrat Al-Baqarah in the beginning of the Tafsīr of Sūrat Al-Baqarah.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿إِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْقَيُومُ ۝ رَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَرْزَلَ النَّوْرَةَ وَالْإِنْجِيلَ ۝ مِنْ قَبْلِ هُدَىٰ لِلنَّاسِ وَأَرْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِيَوْمٍ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو أَنْقَافٍ ۝ إِنَّ اللَّهَ لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ ۝ هُوَ الَّذِي يَصُورُ كُلَّ شَيْءٍ فِي الْأَرْضِ كَيْفَ يَسْتَأْنِي إِلَّا هُوَ الْأَكْبَرُ الْحَكِيمُ ۝ هُوَ الَّذِي أَرْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ مَا يَنْتَظِرُ مُحْكَمٌ فِيهِنَّ أَمَّا الْكِتَابُ وَأَخْرُ مُشَدِّهِنَّ فَلَمَّا دَرَأْنَا مِنَ الْأَذْنِ فَلَوْلَاهُمْ زَيَّعَ فَسَيَّعُونَ مَا تَشَبَّهَ مِنْهُ أَبْيَاعَ الْفَشَنَةِ وَأَبْيَاعَ تَأْوِيلِهِ وَمَا سَلَّمَ تَأْوِيلَهُ إِلَّا اللَّهُ وَأَرْسَحُونَ فِي الْعُلُوِّ يَقُولُونَ مَأْمَنَاهُ ۝ كُلُّ مَنْ عَنِيرَنَا وَمَا يَذَكُرُ إِلَّا أَنْلَوْا الْأَنْبِيَاءَ ۝ رَبِّنَا لَا تُغْرِي قُلُوبَنَا بَعْدَ هَذَا تَوَهَّبَتْ لَنَا مِنْ دُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَابُ ۝ رَبِّنَا إِنَّكَ جَامِعُ النَّاسِ لَتُوَرِّي لَرِبَّ فِيهِ ۝ إِنَّ اللَّهَ لَا يُخْلِفُ أَيْمَانَهُ ۝﴾

﴿In the Name of Allāh, the Most Gracious, the Most Merciful﴾
﴿1. Alif-Lām-Mīm.﴾

﴿2. Allāh! None has the right to be worshipped but He, the

Ever Living, the One Who sustains and protects all that exists.♦

﴿3. It is He Who has sent down the Book to you with truth, confirming what came before it. And He sent down the Tawrāh and the Injil,﴾

﴿4. Aforetime, as a guidance to mankind. And He sent down the criterion. Truly, those who disbelieve in the Āyāt of Allāh, for them there is a severe torment; and Allāh is All-Mighty, All-Able of Retribution.﴾

We mentioned the *Hadith* in the *Tafsir* of *Āyat Al-Kursi* [2:255] that mentions that Allāh's Greatest Name is contained in these two Āyāt,

﴿فَإِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْأَنْعَمُ الْقَيُومُ﴾

﴿Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.﴾ and,

﴿فَاللَّهُ لَا إِلَهَ إِلَّا هُوَ الْأَنْعَمُ الْقَيُومُ﴾

﴿Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.﴾

We also explained the *Tafsir* of,

﴿الْأَنْعَمُ﴾

﴿Alif-Lām-Mīm﴾ in the beginning of *Sūrat Al-Baqarah*, and the meaning of,

﴿فَإِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْأَنْعَمُ الْقَيُومُ﴾

﴿Allāh! Lā ilahā illa Huwa, Al-Ḥayyul-Qayyūm﴾
in the *Tafsir* of *Āyat Al-Kursi*. Allāh's statement,

﴿زَوَّجَ عَلَيْكَ الْكِتَابَ بِالْحَقِيقَةِ﴾

﴿It is He Who has sent down the Book to you with truth,﴾ means, revealed the Qur'ān to you, O Muḥammad, in truth, meaning there is no doubt or suspicion that it is revealed from Allāh. Verily, Allāh revealed the Qur'ān with His knowledge, and the angels testify to this fact, Allāh is sufficient as a Witness. Allāh's statement,

﴿مَصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

«Confirming what came before it» means, from the previous divinely revealed Books, sent to the servants and Prophets of Allāh. These Books testify to the truth of the Qur'ān, and the Qur'ān also testifies to the truth these Books contained, including the news and glad tidings of Muḥammad's prophethood and the revelation of the Glorious Qur'ān.

Allāh said,

﴿وَأَرْزَكَ الْتَّوْرَةَ﴾

«And He sent down the Tawrāh» to Musa (Mūsā) son of 'Imrān,
 ﴿وَالْإِنجِيلَ﴾

«And the Injil», to 'Isā, son of Mary,

﴿فِينَ قَبْلُ﴾

«Aforetime» meaning, before the Qur'ān was revealed,
 ﴿فَمَدْئَى لِّلْكَافِرِ﴾

«As a guidance to mankind» in their time.

﴿وَأَرْزَكَ الْقُرْآنَ﴾

«And He sent down the criterion»

which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. This is because of the indications, signs, plain evidences and clear proofs that it contains, and because of its explanations, clarifications, etc.

Allāh's statement,

﴿إِنَّ الَّذِينَ كَفَرُوا بِيَقِنِتِ اللَّهِ﴾

«Truly, those who disbelieve in the Āyāt of Allāh» means they denied, refused and unjustly rejected them,

﴿لَهُمْ عَذَابٌ شَدِيدٌ﴾

«For them there is a severe torment» on the Day of Resurrection,

﴿وَاللّٰهُ عَزِيزٌ﴾

﴿And Allâh is All-Mighty﴾ meaning, His grandeur is invincible and His sovereignty is infinite,

﴿وَدُوْلٌ أَنْتَمْ﴾

﴿All-Able of Retribution﴾ from those who reject His Âyât and defy His honorable Messengers and great Prophets.

﴿إِنَّ اللّٰهَ لَا يَخْفِي عَنْهُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاوٰتِ إِنَّهُ مَنْ يَعْصِي رَبَّهُ فَإِنَّ رَبَّهُ كَيْفَ يَعْلَمُ لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.﴾

﴿6. He it is Who shapes you in the wombs as He wills. None has the right to be worshipped but He, the Almighty, the All-Wise.﴾

Allâh states that He has perfect knowledge in the heavens and earth and that nothing in them is hidden from His watch.

﴿مَنْ يَعْصِي رَبَّهُ فَإِنَّ رَبَّهُ كَيْفَ يَعْلَمُ﴾

﴿He it is Who shapes you in the wombs as He wills.﴾ meaning, He creates you in the wombs as He wills, whether male or female, handsome or otherwise, happy or miserable.

﴿لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Almighty, the All-Wise.﴾

meaning, He is the Creator and thus is the only deity worthy of worship, without partners, and His is the perfect might, wisdom and decision. This Âyah refers to the fact that ‘Isâ, son of Mary, is a created servant, just as Allâh created the rest of mankind. Allâh created ‘Isâ in the womb (of his mother) and shaped him as He willed. Therefore, how could ‘Isâ be divine, as the Christians, may Allâh’s curses descend on them, claim? ‘Isâ was created in the womb and his creation changed from stage to stage, just as Allâh said,

﴿بَخْلَقْنَاكُمْ فِي بُطُونِ أُمَّهَتِكُمْ خَلَقْنَا مِنْ بَعْدِ خَلْقِكُمْ فِي ظُلْمَنَتِ تَلَقُّبِكُمْ﴾

﴿He creates you in the wombs of your mothers, creation after

creation in three veils of darkness.» [39:6].

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ مَا يُحِكِّمُ مِنْ أُمُّ الْكِتَابِ وَأُخْرَى مُتَكَبِّمَاتٍ فَإِنَّ الَّذِينَ فِي قُلُوبِهِنَّ رَجُعٌ فَيَنْسُؤُونَ مَا تَقْبَلَهُ مِنْهُ إِنَّهُمْ لَا يُفْلِحُونَ وَإِنَّهُمْ لَا يُفْلِحُونَ وَمَا يَقْسِمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالَّذِينَ حِسُّونَ فِي الْأَيْمَانِ يَقُولُونَ مَا مَنَّا بِهِ ۖ إِنَّمَا يَقُولُونَ مَا يَدْرِكُ إِلَّا أُذُنُوا الْأَكْبَارِ ۗ وَرَبِّنَا لَا يُغَنِّي ثُلُوثًا بَعْدَ إِذْ هَدَيْنَا وَهَبَ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَابُ ۗ وَرَبِّنَا إِنَّكَ جَنَاحُ الْأَقْرَبِ ۗ لَيَرْبُّ لَا يَرْبُّ فِيهِ إِنَّكَ اللَّهُ لَا يُشَدِّدُ الْعِصَمَادِ﴾

¶7. It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking Al-Fitnah, and seeking its Ta'wil, but none knows its Ta'wil except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; all of it is from our Lord." And none receive admonition except men of understanding.»

¶8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."»

¶9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise."»

The Mutashābihāt and Muhkamāt Āyāt

Allāh states that in the Qur'aan, there are Āyāt that are Muhkamāt, entirely clear and plain, and these are the foundations of the Book which are plain for everyone. And there are Āyāt in the Qur'aan that are Mutashābihāt not entirely clear for many, or some people. So those who refer to the Muhkam Āyāt to understand the Mutashābih Āyāt, will have acquired the correct guidance, and vice versa. This is why Allāh said,

﴿هُنَّ أُمُّ الْكِتَابِ﴾

«They are the foundations of the Book», meaning, they are the basis of the Qur'aan, and should be referred to for clarification, when warranted,

﴿وَأُخْرُجُ مُشْكِنَتَهُ﴾

﴿And others not entirely clear﴾ as they have several meanings, some that agree with the *Muhkam* and some that carry other literal indications, although these meaning might not be desired.

The *Muhkamât* are the *Āyât* that explain the abrogating rulings, the allowed, prohibited, laws, limits, obligations and rulings that should be believed in and implemented. As for the *Mutashâbihât* *Āyât*, they include the abrogated *Āyât*, parables, oaths, and what should be believed in, but not implemented.

Muhammad bin Ishâq bin Yasâr commented on,

﴿وَنِسْتَ بَيْتَ مُشْكِنَتٍ﴾

﴿In it are verses that are entirely clear﴾ as “Containing proof of the Lord, immunity for the servants and a refutation of opponents and of falsehood. They cannot be changed or altered from what they were meant for.” He also said, “As for the unclear *Āyât*, they can (but must not) be altered and changed, and this is a test from Allâh to the servants, just as He tested them with the allowed and prohibited things. So these *Āyât* must not be altered to imply a false meaning or be distorted from the truth.”

Therefore, Allâh said,

﴿فَأَلَّا أَذِنَ فِي قُلُوبِهِمْ رَبِيعٌ﴾

﴿So as for those in whose hearts there is a deviation﴾ meaning, those who are misguided and deviate from truth to falsehood,

﴿فَيَتَّبِعُونَ مَا تَشَاءُ وَمَا يَنْهِي﴾

﴿they follow that which is not entirely clear thereof﴾ meaning, they refer to the *Mutashâbih*, because they are able to alter its meanings to conform with their false interpretation since the wordings of the *Mutashâbihât* encompass such a wide area of meanings. As for the *Muhkam* *Āyât*, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people. This is why Allâh said,

﴿أَتَتَّهَا أَنْشَأْتَهُ﴾

﴿seeking Al-Fitnah﴾ meaning, they seek to misguide their following by pretending to prove their innovation by relying on

the Qur'ān – the *Mutashābih* of it – but, this is proof against and not for them. For instance, Christians might claim that [‘Isā is divine because] the Qur'ān states that he is *Rūhullāh* and His Word, which He gave to Mary, all the while ignoring Allāh's statements,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

«*He [‘Isā] was not more than a servant. We granted Our favor to him.*» [43:59], and,

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلٍِٗ مَادِمٍ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

«*Verily, the likeness of ‘Isā before Allāh is the likeness of Ādam. He created him from dust, then (He) said to him: “Be!” and he was.*» [3:59].

There are other Āyāt that clearly assert that ‘Isā is but one of Allāh's creatures and that he is the servant and Messenger of Allāh, among other Messengers.

Allāh's statement,

﴿وَأَنْتَمْ نَارِيُّونَ﴾

«*And seeking for its Ta’wil,» to alter them as they desire. Imām Ahmad recorded that ‘Aishah said, “The Messenger of Allāh ﷺ recited,*

﴿هُوَ الَّذِي أَرْزَكَكُمْ مِنْهُ مَا يَتَكَبَّرُونَ مِنْ أُمُّ الْكِتَابِ وَأُخْرَ مُنْتَهِيَّاتِ﴾

«*It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear,» until,*

﴿أَنْذِلُوا الْآتِينِ﴾

«*Men of understanding» and he said,*

﴿فَإِذَا رَأَيْتُمُ الظَّاهِرَاتِ مُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنِ اللَّهِ فَاجْتَنَبُوهُمْ﴾

«*When you see those who argue in it (using the Mutashābihāt), then they are those whom Allāh meant. Therefore, beware of them.*»^[1]

Al-Bukhāri recorded a similar *Hadīth* in the *Tafsīr* of this

^[1] Ahmad 6:48.

Âyah [3:7], as did Muslim in the book of *Qadar* (the Divine Will) in his *Sahîh*, and Abu Dâwud in the *Sunnah* section of his *Sunan*, from ‘A’ishah; “The Messenger of Allâh ﷺ recited this Âyah,

﴿هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ يَنْهَا مَا تَنْكِحُونَ﴾

﴿It is He Who has sent down to you the Book. In it are verses that are entirely clear,﴾ until,

﴿وَمَا يَدْكُرُ إِلَّا أُولُوا الْأَلْبَابُ﴾

﴿And none receive admonition except men of understanding.﴾

He then said,

﴿فَإِذَا رَأَيْتَ الَّذِينَ يَتَسَاءَلُونَ مَا تَنْهَاةَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمِّيَ اللَّهُ، فَاخْدُرُوهُمْ﴾

“When you see those who follow what is not so clear of the Qur’ân, then they are those whom Allâh described, so beware of them.”^[1]

This is the wording recorded by Al-Bukhâri.

Only Allâh Knows the True Ta’wîl (Interpretation) of the Mutashâbihât

Allâh said,

﴿وَمَا يَعْلَمُ تَعْلِيمَهُ، إِلَّا اللَّهُ﴾

﴿But none knows its Ta’wil except Allâh.﴾

Similarly, as preceded in what has been reported from Ibn ‘Abbâs, “*Tafsîr* is of four types: *Tafsîr* that the Arabs know in their language; *Tafsîr* that no one is excused of being ignorant of; *Tafsîr* that the scholars know; and *Tafsîr* that only Allâh knows.”^[2] Scholars of Qur’ân recitation have different opinions about pausing at Allâh’s Name in this Âyah. This stop was reported from ‘A’ishah, ‘Urwah, Abu Ash-Shâ’thâ’ and Abu Nahîk.

Some pause after reciting,

﴿وَالرَّبُّوْنَىٰ فِي الْمِنْزَلِ﴾

^[1] *Fath Al-Bâri* 8:57, Muslim 4:2053, Abu Dâwud 5:6.

^[2] At-Tabari 1:75. This report is from a disconnected chain of narrators.

﴿And those who are firmly grounded in knowledge﴾

saying that the Qur'ān does not address the people with what they cannot understand. Ibn Abi Naijīh said that Mujāhid said that Ibn 'Abbās said, "I am among those who are firmly grounded in its *Ta'wil* interpretation."^[1] The Messenger of Allāh ﷺ supplicated for the benefit of Ibn 'Abbās,

«اللَّهُمَّ فَقِهْنَا فِي الدِّينِ وَعَلِمْنَا النَّاوِيلَ»

«O Allāh! Bestow on him knowledge in the religion and teach him the *Ta'wil* (interpretation).»^[2]

Ta'wil has two meanings in the Qur'ān, the true reality of things, and what they will turn out to be. For instance, Allāh said,

﴿وَقَالَ يَكْبَتْ هَذَا تَأْوِيلُ رَبِّنِي مِنْ قَبْلِهِ﴾

«And he said: "O my father! This is the *Ta'wil* of my dream aforesight!"» [12:100], and,

﴿فَمَنْ يَظْرُفُ إِلَّا تَأْوِيلُمْ يَوْمَ يَأْنَى تَأْوِيلُهُ﴾

«Await they just for it's *Ta'wil*? On the Day (Day of Resurrection) it's *Ta'wil* is finally fulfilled.» (7:53)

refers to the true reality of Resurrection that they were told about. If this is the meaning desired in the Āyah above [3:7], then pausing after reciting Allāh's Name is warranted, because only Allāh knows the true reality of things. In this case, Allāh's statement,

﴿وَالَّذِي سُوْرَةُ فِي الْمِنْزِلِ﴾

﴿And those who are firmly grounded in knowledge﴾ is connected to His statement,

﴿يَمْلُؤُنَّ مَا شَاءُوا﴾

«say: 'We believe in it'» If the word *Ta'wil* means the second

^[1] At-Tabari 6:203. Editor's note; This report is not authentic, and its meaning contradicts the authentic narration from him that he recited the Āyah; "None knows its interpretation except Allāh, and the firmly grounded [Yaqūl] say." This is recorded by At-Tabari 6:203, and its chain of narrators meets the criteria of Al-Bukhari.

^[2] Fath Al-Bāri 1:205.

meaning, that is, explaining and describing, such as what Allâh said,

﴿يَتَأَوِّلُونَ﴾

﴿(They said) : "Inform us of the Ta'wil of this"﴾

meaning its explanation, then pausing after reciting,

﴿وَالرَّبُّوْنَ فِي الْمَرْءَةِ﴾

﴿And those who are firmly grounded in knowledge﴾

is warranted. This is because the scholars have general knowledge in, and understand what they were addressed with, even though they do not have knowledge of the true reality of things. Therefore, Allâh's statement,

﴿يَقُولُونَ مَا شَاءُوا﴾

﴿say: "We believe in it"﴾ describes the conduct of the scholars. Similarly, Allâh said,

﴿وَرَبُّكَ رَبُّكَ وَاللَّهُ صَنَعَ مَا شَاءَ﴾

﴿And your Lord comes, and the angels, in rows.﴾ [89:22]

means, your Lord will come, and the angels will come in rows.

Allâh's statement that the knowledgeable people proclaim,

﴿يَقُولُونَ مَا شَاءُوا﴾

﴿We believe in it﴾ means, they believe in the *Mutashâbih*.

﴿كُلُّّمَنْ عَدَدَ رَبِّنَّا﴾

﴿all of it is from our Lord﴾ meaning, both the *Muĥkam* and the *Mutashâbih* are true and authentic, and each one of them testifies to the truth of the other. This is because they both are from Allâh and nothing that comes from Allâh is ever met by contradiction or discrepancy. Allâh said,

﴿أَفَلَا يَتَبَرَّوْنَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عَدُوٍّ لَّوْجَدُوا نِفَرَ أَخْيَالَنَا كَثِيرًا﴾

﴿Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.﴾ [4:82].

Allâh said in his Âyah [3:7],

﴿وَمَا يَدْعُونَ إِلَّا أَزْلُوا الْآنْبَابِ﴾

﴿And none receive admonition except men of understanding.﴾

meaning, those who have good minds and sound comprehension, understand, contemplate and comprehend the meaning in the correct manner. Further, Ibn Al-Mundhir recorded in his *Tafsīr* that Nafī' bin Yazīd said, "Those firmly grounded in knowledge are those who are modest for Allāh's sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them."

Allāh said that they supplicate to their Lord,

﴿رَبَّنَا لَا تُخْرِجْنَا بَعْدَ إِذْ هَدَيْنَا﴾

﴿Our Lord! Let not our hearts deviate (from the truth) after You have guided us.﴾

meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do not make us like those who have wickedness in their hearts, those who follow the *Mutashābih* in the Qur'ān. Rather, make us remain firmly on Your straight path and true religion."

﴿وَرَبَّنَا يَنْهَا عَنِ الْكُفَّارِ﴾

﴿And grant us from Ladunka﴾ meaning, from You,

﴿رَحْمَةً﴾

﴿Mercy﴾ with which You make our hearts firm, and increase in our Faith and certainty,

﴿إِنَّكَ أَنْتَ الْوَقَابُ﴾

﴿Truly, You are the Bestower﴾

Ibn Abi Ḥātim and Ibn Jarīr recorded that Umm Salamah said that the Prophet ﷺ used to supplicate,

﴿يَا مُقْلِبَ الْقُلُوبِ تَثْبِتْ قُلُوبِي عَلَى دِينِكَ﴾

﴿O You Who changes the hearts, make my heart firm on Your religion.﴾

He then recited,

﴿رَبَّنَا لَا تُخْرِجْنَا بَعْدَ إِذْ هَدَيْنَا وَهَبْ لَنَا يَنْهَا عَنِ الْكُفَّارِ رَحْمَةً إِنَّكَ أَنْتَ الْوَقَابُ﴾

﴿“Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly,

الْمُرْسَلُونَ
بِنْ دَعْوَةِ الْمُكَلَّفِينَ

٥١

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُنْفَى عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
مِّنَ اللَّهِ شَيْئًا وَأَوْلَاهُمْ هُمْ وَقُوَّةُ النَّارِ ۝ كَذَابٌ مَا
فِي عَرْوَةٍ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا يَا يَتَّبِعُهُمْ اللَّهُ يُدْعُوُهُمْ
وَاللَّهُ شَدِيدُ الْعِقَابِ ۝ قُلْ لِلَّذِينَ كَفَرُوا سَاطِلُوْنَ
وَتُخْشَوْنَ إِلَى جَهَنَّمْ وَيُنَسِّيْنَ أَهْمَادَ ۝ فَذَكَرَ
لَكُمْ آيَةً فِي فِتْنَتِنَ الْقَاتِلَةِ تُقْتَلُ فِي سَبِيلِ اللَّهِ
وَأُخْرَى كَعَافَةٍ يَرَوْنَهُمْ مُشَيْهِدَ رَأْيِ الْعَيْنِ وَاللَّهُ
يُؤْمِنُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَيْزِرَةً لِأُولَى
الْأَبْصَرِ ۝ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ السَّكَأَ
وَالْبَيْنَ وَالْقَنْطَرِيْرِ الْمُقْنَظَرَةِ مِنَ الْأَذْهَبِ وَالْفَضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْشَمِ وَالْحَرْثَ ذَلِكَ مَنْكُعُ
الْحَيَاةُ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَعَابِ ۝ قُلْ
أَوْلَيْنِكُمْ بِخَيْرٍ مِّنْ ذَلِكُمْ لِلَّذِينَ أَنْفَقُوا عِنْ دِرَبِهِمْ جَنَّتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ حَلِيلِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ
وَرِضْوَاتٌ مِّنْ أَنَّ اللَّهَ بِعِسْرٍ يَأْلِمُ بِالْعَبَادِ ۝

You are the Bestower." ^[11]

The Ayah continues,

﴿رَبَّنَا إِنَّكَ جَمِيعُ أَنَّابِنِ يَتَوَرَّ
لَا رَبَّ فِيْهِ﴾

“Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt”

meaning, they say in their supplication: O our Lord! You will gather Your creation on the Day of Return, judge between them and decide over what they disputed about. Thereafter, You will reward or punish each according to the deeds they did in this life.

﴿إِنَّ الَّذِينَ كَفَرُوا لَنْ تُنْفَى عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِّنَ اللَّهِ شَيْئًا وَأَوْلَاهُمْ هُمْ وَقُوَّةُ
النَّارِ ۝ كَذَابٌ مَا لِفَتْرَةٍ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا يَا يَتَّبِعُهُمْ اللَّهُ يُدْعُوُهُمْ وَاللَّهُ شَدِيدُ
الْعِقَابِ ۝﴾

¶ 10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire. ´

¶ 11. Like the behavior of the people of Fir'awn and those before them; they belied Our Ayāt. So Allāh punished them for their sins. And Allāh is severe in punishment. ´

^[11] Ibn Abi Hātim 2:84, At-Tabari 6:213.

On the Day of Resurrection, No Wealth or Offspring Shall Avail

Allāh states that the disbelievers shall be fuel for the Fire,

﴿يَوْمَ لَا يَنْعَنُ الظَّالِمِينَ مَغْرِبُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارٍ﴾

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

Further, what they were granted in this life of wealth and offspring shall not avail them with Allāh, or save them from His punishment and severe torment. Similarly, Allāh said,

﴿فَلَا تُحِبِّنَكُمْ أَمْوَالُهُمْ وَلَا أُولَئِنَّهُمْ إِلَّا بِإِيمَانِهِمْ يَأْتِي فِي الْحَيَاةِ الدُّنْيَا وَرَفِقٌ أَنْفُسُهُمْ وَهُمْ كَفِيرُونَ﴾

﴿So let not their wealth nor their children amaze you; in reality Allāh'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.﴾ [9:55], and,

﴿لَا يَعْرِنَكُمْ تَقْلِبُ الَّذِينَ كَفَرُوا فِي الْأَرْضِ مَسْعٌ قَلِيلٌ ثُمَّ مَا وَهُنَّ مِنْ جَهَنَّمَ وَمِنْ لِهَادٍ﴾

﴿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 said in this Āyah [3:10],

﴿إِنَّ الظَّالِمِينَ كَفَرُوا﴾

﴿Verily, those who disbelieve﴾ meaning, disbelieved in Allāh's Āyāt, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

﴿فَلَنْ تُفْلِقَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أُولَئِكَ مَنْ شَيْءَ وَأُولَئِكَ مَنْ هُمْ وَقُدُّوسُ الدَّارِ﴾

﴿Neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.﴾

meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allāh said,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُوْبَ أَلَّهُ حَصْبُ جَهَنَّمَ﴾

﴿Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell!﴾ [21:98].

Allâh said next,

﴿كَذَّابٌ مَالِ فِرْعَوْنَ﴾

﴿Like the Da'b of the people of Fira'wn.﴾ Ad-Dâhhâk said that Ibn 'Abbâs said that the Âyah means, "Like the behavior of the people of Fir'awn."^[1] This is the same Tafsîr of 'Ikrimah, Mujâhid, Abu Mâlik, Ad-Dâhhâk, and others. Other scholars said that the Âyah means, "Like the practice, conduct, likeness of the people of Fir'awn."^[2] These meanings are all plausible, for the Da'b means practice, behavior, tradition and habit. The Âyah indicates that the disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir'awn and the previous nations met, those who rejected the Messengers, the Âyât, and proofs of Allâh that they were sent with.

﴿وَأَنَّهُ شَدِيدُ الْوَقَابِ﴾

﴿And Allâh is severe in punishment.﴾ meaning, His punishment is severe and His torment is painful. None can escape Allâh's grasp, nor does anything escape His knowledge. Allâh does what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

﴿فُلِّيَّتِ كُفَّارًا سَمْلَوْتُ وَتَشْرُوْتُ إِلَّا جَهَنَّمَ وَيَنْسُ الْمَهَادِ﴾
 مَاهِيَّةٌ فِي فَتَّيَّقِ الْمَقْتَنَى دِيَّةٌ شَتَّيْلُ فِي كَبِيرِ أَلَّهِ وَأَنْسَى حَكَافَةٌ يَرَوْنَهُمْ شَتَّيْلَهُ
 رَأَى أَنْسَيْنَ وَاللهُ يُؤْمِنُ بِتَفْسِيرِهِ مَنْ يَشَاءُ إِنَّهُ فِي ذَلِكَ لَمَذَّبَةٌ لَأَذْلِيلِ الْأَبْسَرِ﴾

﴿12. Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."﴾

^[1] At-Tabâri 6:224.

^[2] Ibn Abi Hâtim 2:92.

﴿13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allāh, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allāh supports with His aid whom He wills. Verily, in this is a lesson for those who understand.﴾

Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr

Allāh commanded the Prophet Muḥammad ﷺ to proclaim to the disbelievers,

﴿كُلُّ مُنْكَرٍ﴾

﴿You will be defeated﴾ in this life,

﴿وَنَذْلِكُ﴾

﴿And gathered together﴾ on the Day of Resurrection,

﴿إِلَى جَهَنَّمَ وَيُنَسِّ أَلْيَهَا﴾

﴿to Hell, and worst indeed is that place of rest﴾

Muhammad bin Ishāq bin Yasār recorded that 'Āsim bin 'Umar bin Qatādah said that when the Messenger of Allāh ﷺ gained victory in the battle of Badr and went back to Al-Madīnah, he gathered the Jews in the marketplace of Bani Qaynuqā'.

Therefore, Allāh said,

﴿فَقَدْ كَانَ لَكُمْ يَوْمًا﴾

﴿There has already been a sign for you﴾ meaning, O Jews, who said what you said! You have an Āyah, meaning proof, that Allāh will make His religion prevail, award victory to His Messenger, make His Word apparent and His religion the highest.

﴿فِي فَتَيْرِ﴾

﴿In the two armies﴾ meaning, two camps,

﴿أَلْمَتَ﴾

﴿that met﴾ in combat (in Badr),

﴿فَعَلَّمَ نَعْلَمَ فِي سَبِيلِ اللَّهِ﴾

﴿One was fighting in the Cause of Allâh﴾ the Muslims,

﴿وَأُخْریٌ كَافِرُهُمْ﴾

﴿And as for the other, in disbelief﴾ meaning, the idolators of Quraysh at Badr. Allâh's statement,

﴿بِرَؤْتُهُمْ يُفْلِتُهُنَّ رَأَيْكُمْ﴾

﴿They saw them with their own eyes twice their number﴾

means, the idolators thought that the Muslims were twice as many as they were, for Allâh made this illusion a factor in the victory that Islâm had over them.

It was said that the meaning of Allâh's statement,

﴿بِرَؤْتُهُمْ يُفْلِتُهُنَّ رَأَيْكُمْ﴾

﴿They saw them with their own eyes twice their number﴾

is that the Muslims saw twice as many idolators as they were, yet Allâh gave them victory over the disbelievers. 'Abdullâh bin Mas'ûd said, "When we looked at the disbelievers' forces, we found that they were twice as many as we were. When we looked at them again, we thought they did not have one man more than we had. So Allâh's statement,

﴿وَلَا يُرِيكُمْ بِإِعْنَانِهِمْ فَلَمَّا تَرَكُوكُمْ فِي أَغْنِيَّةِهِمْ﴾

﴿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.﴾ [8:44]^[1]

When the two camps saw each other, the Muslims thought that the idolators were twice as many as they were, so that they would trust in Allâh and seek His help. The idolators thought that the believers were twice as many as they were, so that they would feel fear, horror, fright and despair. When the two camps stood in lines and met in battle, Allâh made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

﴿لِيَقْضِي اللّٰهُ أَمْرًا كَانَ مَنْهُولاً﴾

﴿so that Allâh might accomplish a matter already ordained.﴾ [8:42]

^[1] At-Tabari 6:234.

meaning, so that the truth and falsehood are distinguishable, and thus the word of faith prevails over disbelief and deviation, so that the believers prevail and the disbelievers are humiliated. In a similar statement, Allāh said;

﴿وَلَقَدْ فَصَرَكُمُ اللَّهُ بِنَارٍ وَأَنْتُمْ أَذَلُّهُ﴾

«And Allāh has already made you victorious at Badr, when you were a weak little force» [3:123]. In this Āyah [3:13] Allāh said,

﴿وَاللَّهُ يُوَيْدِعُ بِتَصْرِيفِهِ مَنْ يَشَاءُ هَذِهِ فِي ذَلِكَ تِسْزِهُ لَا ذُلِّ الْأَبْصَرِ﴾

«And Allāh supports with His victory whom He wills. Verily, in this is a lesson for those who understand.»

meaning, this should be an example for those who have intelligence and sound comprehension. They should contemplate about Allāh's wisdom, decisions and decree, that He gives victory to His believing servants in this life and on the Day the witnesses stand up to testify.

﴿إِنَّ لِلنَّاسِ حُبُّ الْأَنْهَىٰ بَيْنَ النِّسَاءِ وَالْأَنْتِيَنَ وَالْمُقْتَسِبِ الْمُقْتَضَىٰ مِنْ أَنَّهُمْ
وَالْفَنَّشَةُ وَالغَنِيَّةُ وَالسُّوَمَّةُ وَالْأَنْتَيَهُ وَالْحَرَثُ ذَلِكَ مَنْكِعُ الْحَبَّوْزُ الْدُّنْيَا وَاللَّهُ عِنْدَهُمْ
خُسْنُ الْعَيْابِ﴾ ﴿فَلَمَّا تَبَرَّكَ مَنْ قَاتَلَكُمْ لِلَّهِ أَنْعَمْنَا عِنْدَ رَبِّهِمْ جَنَّتْ تَغْرِي
مِنْ خَيْرِهَا أَلْأَنْتَهُ خَلِيلِنَّ فِيهَا وَأَرْجُونَ مُطْهَرَةً وَرِضْوَانَ رِبِّهَا وَاللَّهُ يَعْلَمُ
بِالْمُسْكَافِ﴾

¶14. *Beautified for men is the love of things they covet; women, children, Qanātīr Al-Muqantarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land. This is the pleasure of the present world's life; but Allāh has the excellent return with Him.»*

¶15. *Say: "Shall I inform you of things far better than those? For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwājūn Muṭahharatūn (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the servants."»*

The True Value of This Earthly Life

Allâh mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting. For instance, the *Sâhih* recorded that the Messenger ﷺ said,

«مَا ترَكْتُ بِنَدِي فِتْنَةً أَصَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ»

«I did not leave behind me a test more tempting to men than women.»^[1]

When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so. There are many *Hadîths* that encourage getting married, such as,

«وَإِنْ خَيْرُ هَذِهِ الْأُمَّةِ مَنْ كَانَ أَثْنَاهُ مَا نِسَاءً»

«Verily, the best members of this Ummah are those who have the most wives»^[2] He ﷺ also said,

«الَّذِينَ مَنَعُوا، وَخَيْرُ مَنَعَهُمُ الْمُرْسَلَةُ»

«This life is a delight, and the best of its delight is a righteous wife»^[3]

The Prophet ﷺ said in another *Hadîth*,

«حُبِّبَ إِلَيَّ النِّسَاءُ وَالظُّبُّ، وَجَعَلْتُ قُرْبَةَ عَبْنِي فِي الصَّلَاةِ»

«I was made to like women and perfume, and the comfort of my eye is the prayer.»^[4]

Â’ishah, may Allâh be pleased with her, said, “Nothing was more beloved to the Messenger of Allâh ﷺ than women, except horses,” and in another narration, “...than horses except women.”^[5]

The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the

^[1] *Fath Al-Bâri* 9:41.

^[2] *Fath Al-Bâri* 9:15. That is, a maximum of four at the same time.

^[3] *Muslim* 2:1090.

^[4] An-Nasâ’î in *Al-Kubrâ* 5:280.

^[5] An-Nasâ’î 6:217, 7:61.

Ummah of Muḥammad ﷺ with those who worship Allāh alone without partners, then it is encouraged and praised. A *Hadīth* states,

﴿تَزَوَّجُوا الْوَدُودَ الْوَدُودَ، فَإِنِّي مُكَافِرٌ بِكُمُ الْأَسْمَاءِ يَوْمَ الْقِيَامَةِ﴾

«Marry the Wadūd (kind) and Walūd (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.»^[1]

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion.

Scholars of *Tafsīr* have conflicting opinions about the amount of the *Qintār*, all of which indicate that the *Qintār* is a large amount of money, as Ad-Dahhāk and other scholars said.^[2] Abu Hurayrah said “The *Qintār* is twelve thousand *Uwqiyah*, each *Uwqiyah* is better than what is between the heavens and earth.” [This was recorded by Ibn Jarīr^[3]].

The desire to have horses can be one of three types. Sometimes, owners of horses collect them to be used in the cause of Allāh, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action. Another type collects horses to boast, and out of enmity to the people of Islām, and this type earns a burden for his behavior. Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allāh’s right due on their horses. This is why in this case, these horses provide a shield of sufficiency for their owner, as evident by a *Hadīth* that we will mention, Allāh willing, when we explain Allāh’s statement,

﴿وَاعِذُوا لَهُمْ تَأْسِيْلَتَهُمْ بِنْ قُوَّةِ دِينِ رِبَّاطِ الْخَيْلِ﴾

«And make ready against them all you can of power, including steeds of war.» [8:60].

^[1] Abu Dāwud, An-Nasā'i, and Ibn Ḥibbān 6:134.

^[2] At-Tabārī 6:250.

^[3] At-Tabārī 6:244.

As for the *Musawwamah* horses, Ibn 'Abbās said that they are the branded, beautiful horses.^[1] This is the same explanation of Mujāhid, Ikrīmah, Sa'īd bin Jubayr, 'Abdur-Rahmān bin 'Abdullāh bin Abzā, As-Suddī, Ar-Rabi' bin Anas and Abu Sinān and others.^[2] Makhūl said the *Musawwamah* refers to the horse with a white spotted faced, and the horse with white feet.^[3] Imām Aḥmad recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«لَيْسَ مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤْذَنُ لَهُ مَعَ كُلِّ فَجَرٍ يَذْغُو بِذَغْوَتَيْنِ يَقُولُ: اللَّهُمَّ إِنِّي
خَوْلَتْنِي مِنْ بَنْيِ آدَمَ، فَاجْعَلْنِي مِنْ أَحَبِّ مَالِهِ وَأَهْلِهِ إِلَيْهِ - أَوْ أَحَبِّ أَهْلِهِ وَمَالِهِ
إِلَيْهِ»

«Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, 'O Allāh! You made me subservient to the son of Adam. Therefore, make me among the dearest of his wealth and household to him, or, ...make me the dearest of his household and wealth to him.»^[4]

Allāh's statement,

﴿وَرَازِقَةٌ﴾

﴿Cattle﴾ means, camels, cows and sheep.

﴿وَالْعَزِيزُ﴾

﴿And fertile land﴾ meaning, the land that is used to farm and grow plants.

Allāh then said,

﴿وَذَلِكَ مَنَّكِعُ الْحَيَاةِ الدُّنْيَا﴾

﴿This is the pleasure of the present world's life﴾

meaning, these are the delights of this life and its short lived joys,

﴿وَأَنَّهُ عِنْدَمُ حُسْنُ الْمَعَابِ﴾

^[1] At-Tabārī 6:252.

^[2] Ibn Abi Ḥātim 2:123-125.

^[3] Ibn Abi Ḥātim 2:127.

^[4] Aḥmad 5:170.

﴿But Allāh has the excellent return with Him﴾ meaning, the best destination and reward.

The Reward of the Those Who Have Taqwā is Better Than All Joys of This World

This is why Allāh said,

﴿فَلَمَّا آتَيْنَاكُمْ بَخْرَىٰ مِنْ ذَلِكُمْ﴾

﴿Say: "Shall I inform you of things far better than those?"﴾

This Ayah means, "Say, O Muḥammad, to the people, 'Should I tell you about what is better than the delights and joys of this life that will soon perish?' " Allāh informed them of what is better when He said,

﴿لِلَّذِينَ آتَقْنَا مِنْ رَبِّهِنَّ جَنَّاتٍ تَغْرِي مِنْ تَغْنِيمَةِ الْأَنْتَرَ﴾

﴿For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow﴾

meaning, rivers run throughout it. These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined,

﴿خَلِيلِينَ فِيهَا﴾

﴿Therein (is their) eternal (home)﴾ meaning, they shall remain in it forever and ever and will not want to be removed from it.

﴿وَأَزْوَاجٌ مُطَهَّرَةٌ﴾

﴿And Azwājūn Muṭahharatūn (purified mates or wives)﴾

meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.

﴿وَرَضُوتُ بِنِسَكَ اللَّهِ﴾

﴿And Allāh will be pleased with them﴾ meaning, Allāh's pleasure will descend on them and He shall never be angry with them after that. This is why Allāh said in in Sūrah Barā'ah,

﴿وَرِضْوَانٌ مِنْ أَنْكَرِهِ﴾

﴿But the pleasure of Allāh is greater﴾ [9:72], meaning, greater than the eternal delight that He has granted them. Allāh then said,

اللّٰهُمَّ يَقُولُونَ رَبِّ إِنَّا مُؤْمِنُونَ فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا
 عَذَابَ النَّارِ ﴿١﴾ الْمُسَيْرُونَ وَالْمَسِيرُونَ وَالْقَنْبَتُونَ
 وَالْمُنْفَقِرُونَ وَالْمُسْتَغْرِفُونَ بِالْأَسْحَارِ ﴿٢﴾ شَهَدَ
 اللّٰهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمُ قَائِمًا بِالْقِسْطِ
 لَا إِلٰهَ إِلَّا هُوَ الْعَلِيُّ الْعَكِيْسِ ﴿٣﴾ إِنَّ الَّذِينَ عَنْهُ
 اللّٰهُ إِلَّا سُلْطَنٌ وَمَا اخْتَلَفَ الَّذِينَ أَتَوْا الْكِتَابَ إِلَّا مِنْ
 بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَقِيَّاً بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ
 اللّٰهِ فَإِنَّ اللّٰهَ سَرِيعُ الْحِسَابِ ﴿٤﴾ إِنَّ حَاجَوْلَفْلَ أَسْلَمَ
 وَتَجْهَى لَلّٰهِ وَمَنِ اتَّبَعَهُنَّ وَقُلْ لِلَّذِينَ أَتَوْا الْكِتَابَ وَالْأَمِينَ
 أَسْلَمُوا فَإِنَّ أَسْلَمُوا فَقَدِ اهْتَدَ وَأَوْلَانَ تَوْلَوْ فَإِنَّمَا
 عَلَيْكُمُ الْبَلَغُ وَاللّٰهُ بَصِيرٌ بِالْعِيَادِ ﴿٥﴾ إِنَّ الَّذِينَ يَكْفُرُونَ
 يَكْفُرُونَ اللّٰهُ وَيَقْتُلُونَ الْأَنْبِيَّنَ يَعْزِيزُهُ وَيَقْتُلُونَ
 الَّذِينَ يَأْسِرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَيَشَرُّهُمْ
 بِعَدَّ أَبْلَيْمِ ﴿٦﴾ أَوْلَئِكَ الَّذِينَ حَطَّتْ أَعْمَالُهُمْ
 فِي الْأَذْنِيْسِ وَالْأَخْرَةِ وَمَا لَهُمْ مِنْ نَصِيرٍ ﴿٧﴾

ship to Allâh. Those who spend [in good] and those who pray and beg Allâh's pardon in the last hours of the night.»

The Supplication and Description of Al-Muttaqîn

Allâh describes the *Muttaqîn*, His pious servants, whom He promised tremendous rewards,

﴿الَّذِينَ يَقُولُونَ رَبِّنَا إِنَّا مُؤْمِنُونَ﴾

«Those who say : "Our Lord! We have indeed believed"» in You, Your Book and Your Messenger.

﴿فَاغْفِرْ لَنَا ذُنُوبَنَا﴾

«so forgive us our sins» because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and

﴿وَإِنَّهُ بِعِزِيزٍ بِالْمُسَيْدِ﴾

«And Allâh is All-Seer of the (His) servants »

and, He gives each provisions according to what they deserve.

﴿الَّذِينَ يَقُولُونَ رَبِّنَا إِنَّا مُؤْمِنُونَ فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١﴾ الْمُسَيْرُونَ وَالْمَسِيرُونَ وَالْقَنْبَتُونَ وَالْمُنْفَقِرُونَ وَالْمُسْتَغْرِفُونَ بِالْأَسْحَارِ ﴿٢﴾ شَهَدَ اللّٰهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمُ قَائِمًا بِالْقِسْطِ لَا إِلٰهَ إِلَّا هُوَ الْعَلِيُّ الْعَكِيْسِ ﴿٣﴾ إِنَّ الَّذِينَ عَنْهُ اللّٰهُ إِلَّا سُلْطَنٌ وَمَا اخْتَلَفَ الَّذِينَ أَتَوْا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَقِيَّاً بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللّٰهِ فَإِنَّ اللّٰهَ سَرِيعُ الْحِسَابِ ﴿٤﴾ إِنَّ حَاجَوْلَفْلَ أَسْلَمَ وَتَجْهَى لَلّٰهِ وَمَنِ اتَّبَعَهُنَّ وَقُلْ لِلَّذِينَ أَتَوْا الْكِتَابَ وَالْأَمِينَ أَسْلَمُوا فَإِنَّ أَسْلَمُوا فَقَدِ اهْتَدَ وَأَوْلَانَ تَوْلَوْ فَإِنَّمَا عَلَيْكُمُ الْبَلَغُ وَاللّٰهُ بَصِيرٌ بِالْعِيَادِ ﴿٥﴾ إِنَّ الَّذِينَ يَكْفُرُونَ يَكْفُرُونَ اللّٰهُ وَيَقْتُلُونَ الْأَنْبِيَّنَ يَعْزِيزُهُ وَيَقْتُلُونَ الَّذِينَ يَأْسِرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَيَشَرُّهُمْ بِعَدَّ أَبْلَيْمِ ﴿٦﴾ أَوْلَئِكَ الَّذِينَ حَطَّتْ أَعْمَالُهُمْ فِي الْأَذْنِيْسِ وَالْأَخْرَةِ وَمَا لَهُمْ مِنْ نَصِيرٍ ﴿٧﴾﴾

«16. Those who say : "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."»

«17. (They are) the patient, the true believers, and obedient with sincere devotion in worship to Allâh. Those who spend [in good] and those who pray and beg Allâh's pardon in the last hours of the night.»

shortcomings, with Your bounty and mercy,

﴿وَقُنَا عَذَابَ الْأَنَارِ﴾

﴿and save us from the punishment of the Fire.﴾

Allāh then said,

﴿أَلَّا تَرَبَّى﴾

﴿(They are) those who are patient﴾

while performing acts of obedience and abandoning the prohibitions.

﴿وَالْمُكْفِرُونَ﴾

﴿those who are true﴾ concerning their proclamation of faith, by performing the difficult deeds.

﴿وَالْمُتَّقِينَ﴾

﴿and obedient﴾ meaning, they submit and obey Allāh,

﴿وَالْمُسْتَقِرُونَ﴾

﴿those who spend﴾ from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

﴿وَالْمُنْتَهِيُونَ بِالْأَسْعَادِ﴾

﴿and those who pray and beg Allāh's pardon in the last hours of the night﴾

and this testifies to the virtue of seeking Allāh's forgiveness in the latter part of the night. It was reported that when Ya'qūb said to his children,

﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّنَا﴾

﴿I will ask my Lord for forgiveness for you﴾ [12:98] he waited until the latter part of the night to say his supplication.

Furthermore, the Two Ṣaḥīḥs, the *Musnad* and *Sunan* collections recorded through several Companions that the Messenger of Allāh ﷺ said,

«يَنْزِلُ اللَّهُ تَبَارَكُ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءِ الدُّجَى جِئَنَ يَقْنَى ثُلُثَ الْأَنْجَرِ،

فَيَقُولُ: مَنْ مِنْ سَائِلٍ فَأَغْطِيهِ؟ مَنْ مِنْ دَاعٍ فَأَشْجِيبَ لَهُ؟ مَنْ مُشْفَقٌ فَأَغْفِرْ لَهُ؟»

Every night, when the last third of it remains, our Lord, the Blessed, the Superior, descends to the lowest heaven saying, "Is there anyone to ask Me, so that I may grant him his request? Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone seeking My forgiveness, so that I may forgive him?"

The Two Sahabis recorded that A'ishah said, "The Messenger of Allah performed *Witr* during the first part, the middle and latter parts of the night. Then, later (in his life), he would perform it (only) during the latter part."^[12] Abdullaah bin Umar used to pray during the night and would ask, "O Naf'i! Is it the latter part of the night yet?" and if Naf'i said, "Yes," Ibn Umar would start supplicating to Allah and seeking His forgiveness until dawn. This Hadith was collected by Ibn Abi Hatim.^[13]

478. Allah bears witness that none has the right to be worshipped but He, the Almighty, the All-Wise.^[4]
 479. Truly, the religion with Allah is Islam. Those who were given the Scripture (Jesus and Christians) did not differ except out of rivalry, after knowledge had come to them. And whoever disbelieves in the Ayat of Allah, then surely, Allah is Swift in reckoning.^[5]
 480. So if they dispute with you say: "I have submitted myself to Allah." Fath Al-Bari 11:133, Muslim 1:521, Abu Dawud 2:77, Tuhfat Al-Ahwadhi 9:471, An-Nasat in Al-Kubra 6:123, Ibn Majah 1:435.

(12) *Fath Al-Bari* 2:564, Muslim 1:512.
 (13) Ibn Abi Hatim 2:145.

to Allāh, and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh sees the servants.»

The Testimony of Tawhīd

Allāh bears witness, and verily, Allāh is sufficient as a Witness, and He is the Most Truthful and Just Witness there is; His statement is the absolute truth,

﴿لَا إِلَهَ إِلَّا هُوَ﴾

«that Lā ilāha illa Huwa» meaning, He Alone is the Lord and God of all creation; everyone and everything are His servants, creation and in need of Him. Allāh is the Most Rich, Free from needing anyone or anything. Allāh said in another Āyah,

﴿لَمْ يَكُنْ لِّلَّهِ شَهِيدٌ بِمَا أَنزَلَ إِلَيْكُمْ﴾

«But Allāh bears witness to that which He has sent down (the Qur'ān) unto you (O Muhammad ﷺ)» [4:166].

Allāh then mentioned the testimony of His angels and those who have knowledge after he mentioned His own testimony,

﴿شَهِيدٌ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمُ﴾

«Allāh bears witness that none has the right to be worshipped but He), and the angels, and those having knowledge (also bear witness to this).»

This Āyah emphasizes the great virtue of those who have knowledge.

﴿قَاتِلٌ بِالْفَسْدِ﴾

«(He) maintains His creation in justice» in all that He does,

﴿لَا إِلَهَ إِلَّا هُوَ﴾

«None has the right to be worshipped but He» thus emphasizing this fact,

﴿الْحَمْدُ لِلَّهِ﴾

﴿the Almighty, the All-Wise.﴾ the Mighty that does not submit to weakness due to His might and greatness, the Wise in all His statements, actions, legislation and decrees.

The Religion with Allâh is Islâm

Allâh said,

﴿إِنَّ الَّذِينَ حِنْدَ اللَّهِ أَلِسْلَمُوا﴾

﴿Truly, the religion with Allâh is Islâm.﴾ Allâh states that there is no religion accepted with Him from any person, except Islâm. Islâm includes obeying all of the Messengers until Muhammâd ﷺ who finalized their commission, thus closing all paths to Allâh except through Muhammâd ﷺ. Therefore, after Allâh sent Muhammâd ﷺ, whoever meets Allâh following a path other than Muhammâd's, it will not be accepted of him. In another Âyah, Allâh said,

﴿وَمَنْ يَتَّبِعْ عَدَدَ الْأَسْلَمِ فَإِنَّمَا يُقْبَلُ مِنْهُ﴾

﴿And whoever seeks a religion other than Islâm, it will never be accepted of him﴾ [3:85].

In this Âyah [3:19], Allâh said, asserting that the only religion accepted with Him is Islâm,

﴿إِنَّ الَّذِينَ حِنْدَ اللَّهِ أَلِسْلَمُوا﴾

﴿Truly, the religion with Allâh is Islâm.﴾

Allâh then states that those who were given the Scripture beforehand divided in the religion after Allâh sent the Messengers and revealed the Books to them providing them the necessary proofs to not do so. Allâh said,

﴿وَمَا أَخْتَلَتِ الَّذِينَ أَرْوَاهُ الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْأَيْمَانُ بِمَا يَتَّهِمُونَ﴾

﴿Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.﴾

meaning, some of them wronged others. Therefore, they differed over the truth, out of envy, hatred and enmity for each other. This hatred made some of them defy those whom they hated even if they were correct. Allâh then said,

﴿وَمَنْ يَكْفُرْ بِنِائِبَتِ اللَّهِ﴾

﴿And whoever disbelieves in the Āyāt of Allāh﴾
 meaning, whoever rejects what Allāh sent down in His Book,

﴿فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿then surely, Allāh is Swift in reckoning.﴾

Allāh will punish him for his rejection, reckon him for his denial, and torment him for defying His Book. Thereafter, Allāh said.

﴿فَإِنْ حَلَبُوكُمْ﴾

﴿So if they dispute with you (Muhammad ﷺ)﴾
 so if they argue with you about Tawhīd,

﴿فَقُلْ أَنَا نَسِيْتُ وَبِهِمْ لَلَّهُ وَمَنْ أَتَّبَعَنِي﴾

﴿Say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me"﴾

meaning, Say, I have made my worship sincere for Allāh Alone without partners, rivals, offspring or companion,

﴿وَمَنْ أَتَّبَعَنِي﴾

﴿and those who follow me﴾ who followed my religion and embraced my creed.' In another Āyah, Allāh said,

﴿فَلْ هَذِهِ دِرِيْجَاتِيْنِ أَدْعُوكُمْ إِلَى أَنْتَهَى عَلَى بَعْسِيْرَةِ أَنَا وَمَنْ أَتَّبَعَنِي﴾

﴿Say (O Muhammad ﷺ): "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me..."﴾ [12:108].

Islām is the Religion of Mankind and the Prophet ﷺ Was Sent to all Mankind

Allāh commanded His servant and Messenger, Muḥammad ﷺ, to call the People of the Two Scriptures and the unlettered idolators to his religion, way, Law and all that Allāh sent him with. Allāh said,

﴿وَقُلْ لِلَّهِيْنِ أُرْثُوا الْكِتَابَ وَالْأَيْنِيْنِ مَا نَسِيْتُمْ فَإِنْ أَنْتُمْ فَقِيْدٌ أَنْكَدُوكُمْ وَإِنْ تُؤْلَمُوا فَإِنَّمَا

عَلَيْكُمُ الْبَلَاءُ﴾

﴿And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do

you (also) submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message. »

meaning, their reckoning is with Allāh and their return and final destination is to Him. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this. This is why Allāh said,

﴿وَاللَّهُ يَعْلَمُ بِالْمُكَبِّدِ﴾

﴿And Allāh sees the servants.﴾

for He has perfect knowledge of who deserves to be guided and who does not deserve to be guided. Verily,

﴿لَا يَنْزَهُ عَنِ الْفَعْلِ وَمَنْ يُشَرِّكُ﴾

«He cannot be questioned for what He does, while they will be questioned.» [21:23]

because of His perfect wisdom and mercy. This and similar Āyāt are clear proofs that the Message of Muḥammad ﷺ is universal to all creation, as it is well established in the religion, according to the various texts of the Book and Sunnah. For instance, Allāh said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِئْنَاهُ﴾

«Say (O Muḥammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh."» [7:158], and,

﴿بَلَّغَ رَبِّي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلنَّاسِ بَشِيرًا﴾

«Blessed be He Who sent down the criterion to His servant that he may be a warner to the 'Ālamīn (mankind and Jinn).» [25:1].

The Two Ṣaḥīḥs and other collections of *Hadīth* recorded that the Prophet ﷺ sent letters to the kings of the earth during his time and to different peoples, Arabs and non-Arabs, People of the Book and the unlettered, just as Allāh had commanded him.^[11] 'Abdur-Razzāq recorded that Ma'mar said, that

^[11] *Fath Al-Bārī* 1:42, Muslim 4:1993.

Hammām said that Abu Hurayrah said that the Prophet ﷺ said,

وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْتَمِعُ إِلَيْ أَحَدٍ مِنْ هَذِهِ الْأُمَّةِ: يَهُودِيٌّ وَلَا نَصَارَىٰ، وَمَاتَ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسَلْتُ بِهِ، إِلَّا كَانَ مِنْ أَهْلِ النَّارِ۔

«By He in Whose Hand is my soul! No member of this Ummah, no Jew or Christian, hears of me but dies without believing in what I was sent with, but will be among the people of the Fire.» Muslim recorded this Ḥadīth.^[1]

The Prophet ﷺ said,

بُعْثُتُ إِلَى الْآخِرَةِ وَإِلَى الْأَنْشَادِ

«I was sent to the red and black.»^[2] and,

كَانَ النَّبِيُّ يُعْتَدُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعْثُتُ إِلَى النَّاسِ عَامَّةً۔

«A Prophet used to be sent to his people, but I was sent to all mankind.»^[3]

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِقَوْنَتِ اللَّهِ وَيَقْتُلُونَ الْأَئِمَّةَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الْمُرْسَلَاتِ بِأَنَّهُنْ كُفَّارٌ فَإِنَّمَا يَعْصِمُ مِنْ أَذْنِقَتِهِنَّ مَنْ يَكْفُرُ بِاللَّهِ وَالْأَئِمَّةَ وَالْمُرْسَلَاتِ أَعْنَمْهُنَّ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُنَّ بِتُغْرِيرٍ﴾

﴿21. Verily, those who disbelieve in the Āyāt of Allāh and kill the Prophets without right, and kill those men who order just dealings, then announce to them a painful torment.﴾

﴿22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.﴾

Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People

This Āyah chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allāh's Āyāt and the Messengers. They did this due to their defiance and rejection of the Messengers, denial of the truth and refusal to follow it.

[1] Muslim 1:134.

[2] Muslim no. 371.

[3] Al-Bukhāri no. 335.

السُّلْطَانُ
بِنْتَ الْمُؤْمِنِ
٥٣

أَلَّا تَرَى أَنَّ الَّذِينَ كَفَرُوا لَا يُنذَّهُونَ إِلَّا كَثَرُوا
 اللَّهُ يَعْلَمُ بِإِيمَانِهِمْ ثُمَّ يَوْمَئِذٍ فَرِيقٌ مِّنْهُمْ وَهُمْ مُعْرِضُونَ
 ذَلِكَ بِأَنَّهُمْ قَاتُلُوا إِنَّا نَعْلَمُ أَيَّامًا مَمْدُودَةٍ وَعَرَمَ
 فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ فَكَيْفَ إِذَا جَعَلْنَاهُمْ
 لَيَوْمٍ لَّارِبَّ فِيهِ وَوَقَتَ كُلِّ شَيْءٍ مَا كَيْفَ هُمْ
 لَا يَظْلَمُونَ قُلْ إِنَّ اللَّهَمَّ مَلِكَ الْمُلْكِ تُؤْمِنُ الْمُلْكَ
 مِنْ شَاءَ وَتَنْزَعُ الْمُلْكَ مِنْ شَاءَ وَتُعْرِمُ مِنْ شَاءَ وَتُذَلِّلُ
 مِنْ شَاءَ بِإِيمَانِكَ الْخَيْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ وَقَدِيرٌ تُولِّي الْأَيْلَ
 فِي الْأَهَمَارِ وَتُولِّي الْأَهَمَارِ فِي الْأَنْبَلِ وَتُخْرِجُ الْحَمَّ مِنَ الْمَيْتِ
 وَتُخْرِجُ الْمَيْتَ مِنَ الْحَمَّ وَتَرْزُقُ مِنْ شَاءَ بِعَيْرِ حَسَابٍ
 لَا يَسْخُذُ الْمُؤْمِنُونَ الْكَفَرِينَ أَوْ لِيَأْتِي مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ
 يَفْعَلْ ذَلِكَ فَلَيَسْ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَشْعُرُهُمْ
 تَقْنَةً وَيَعْدِرُهُمُ اللَّهُ نَفْسُهُ وَإِلَى اللَّهِ الْمَصِيرُ قُلْ
 إِنَّمَا تَعْخُلُونَ مَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَقَدِيرٌ
 أَسْكَنَوْتُمْ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَقَدِيرٌ

They also killed many Prophets when they conveyed to them what Allâh legislated for them, without cause or criminal behavior committed by these Prophets, for they only called them to the truth,

﴿وَرَفَثُوكُمُ الَّذِينَ يَأْشِرُونَ
 بِالْقُنْطَلِ مِنْ أَنْفَاسِ﴾

«And kill those men who order just dealings» thus, demonstrating the worst type of arrogance. Indeed, the Prophet ﷺ said,
 «الْكِبْرُ بَطْرُ الْحَقِّ وَغَنْطُ
 النَّاسِ»

«Kibr (arrogance) is refusing the truth and degrading people»^[1]

This is why when they rejected the truth and acted arrogantly towards the creation, Allâh punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter. Allâh said,

﴿تَبَرَّزُهُمْ بِعَذَابِ أَلِيمٍ﴾

«then announce to them a painful torment» meaning, painful and humiliating,

﴿أُولَئِكَ الَّذِينَ حَيَطَتْ أَعْنَانُهُمْ فِي الْأَذْيَاكِ وَالْأَخْرَقَ وَمَا لَهُمْ بِنَتْ شَعِيرَتِكَ﴾

«They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.»

^[1] Muslim 1:93.

﴿أَلَّا تَرَ إِنَّ الَّذِينَ أُوتُواْ تِبْيَانًا مِّنَ السُّكِّينَ يَتَوَعَّدُونَ إِنْ كَتَبَ اللَّهُ يَعْلَمُ بِتَبَّاعِهِ لَمْ يَتَوَلَّ فَوْزِنَ مِنْهُ وَمُمْتَنَنَ عَرِيزِهِنَّ ﴾ۚ ذَلِكَ بِأَنَّهُمْ قَالُواْ لَنْ نَسْكُنَ الْأَثْرَارَ إِلَّا إِنَّا مَنْدُودُونَ وَقَرْنَمْ فِي دِينِهِمْ مَا كَانُواْ يَفْتَرُونَ ﴾ۖ إِنَّمَا تَكْتُبُ إِذَا جَعَلْتُمْ لَيْلَةَ الْحِجَّةِ فَيُبَرَّ وَرَفِيقَتْ كُلُّ شَرِّ مَا كَتَبْتَ وَمُمْلَمْ لَا يَظْلَمُونَ ﴾ۖ﴾

﴿23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.﴾

﴿24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent in their religion has deceived them.﴾

﴿25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.﴾

Chastising the People of the Book for Not Referring to the Book of Allāh for Judgment

Allāh criticizes the Jews and Christians who claim to follow their Books, the Tawrāh and the Injīl, because when they are called to refer to these Books where Allāh commanded them to follow Muḥammad ﷺ, they turn away with aversion. This censure and criticism from Allāh was all because of their defiance and rejection. Allāh said next,

﴿هَذِهِكَ بِأَنَّهُمْ قَالُواْ لَنْ نَسْكُنَ الْأَثْرَارَ إِلَّا إِنَّا مَنْدُودُونَ﴾

﴿This is because they say: "The Fire shall not touch us but for a number of days."﴾

meaning, what made them dare to challenge and defy the truth is their false claim that Allāh will only punish them for seven days in the Fire, a day for every one thousand years in this life. We mentioned this subject in the *Tafsīr* of *Sūrat Al-Baqarah*.

Allāh then said,

﴿وَقَرْنَمْ فِي دِينِهِمْ مَا كَانُواْ يَفْتَرُونَ﴾

﴿And that which they used to invent regarding their religion has deceived them.﴾

meaning, what caused them to remain on their false creed is that they deceived themselves, believing that the Fire will only touch them for a few days for their errors. However, it is they who have invented this notion, and Allāh did not grant them authority to support this claim. Allāh said, while threatening and warning them,

﴿لَكُنْتُ إِذَا جَسَّنْتُهُمْ لَيَوْمٍ لَا رَبَّ فِيهِ﴾

﴿How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection).﴾

meaning, what will their condition be like after they have uttered this lie about Allāh, rejected His Messengers and killed His Prophets and their scholars who enjoined righteousness and forbade evil? Allāh will ask them about all this and punish them for what they have done. This is why Allāh said,

﴿لَكُنْتُ إِذَا جَسَّنْتُهُمْ لَيَوْمٍ لَا رَبَّ فِيهِ﴾

﴿How (will it be) when We gather them together on the Day about which there is no doubt.﴾

meaning, there is no doubt that this Day will come,

﴿وَوُقِيتَ كُلُّ نَاسٍ مَا كَسَبَتْ وَمُنْ لَمْلُوْكٌ﴾

﴿And each person will be paid in full what he has earned? And they will not be dealt with unjustly.﴾

﴿إِنَّ اللَّهَ مِنْ أَنْدَلِيكَ تُؤْفَى النُّفُكَ مِنْ شَكَاهُ وَتُغَزَّلُ مِنْ شَكَاهُ
وَشَذَّلُ مِنْ شَكَاهَ بِيَدِكَ الْعَجِيزَ إِنَّكَ عَلَى كُلِّ شَقْرٍ فَهَيْرَ﴾ ١٦
﴿وَلَيَالٍ الْأَيَّلَدَ فِي الْهَارِ وَلَوْلَيْلَ الْهَارَ فِي الْأَيَّلَدَ
أَيَّلَدَ وَلَوْلَيْلَ الْهَارَ مِنْ الْمَيَّتِ وَلَعْرَجَ الْمَيَّتَ مِنْ الْعَيَّ وَتَرَدَّدَ مِنْ شَكَاهَ بِيَدِكَ حِسَابَ﴾ ١٧

﴿26. Say: "O Allāh! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.﴾

﴿27. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give

wealth and sustenance to whom You will, without limit.♦

Encouraging Gratitude

Allāh said,

﴿كُلُّ﴾

﴿Say﴾ O Muḥammad ﷺ, while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

﴿اللَّهُمَّ مَلِكَ الْأَنْوَارِ﴾

﴿O Allāh! Possessor of the power﴾ meaning, all sovereignty is Yours,

﴿تُقْرِنُ النَّاسَ مِنْ شَاءَ وَتُنَزِّهُ مِنْ شَاءَ وَتُعِزُّ مِنْ شَاءَ وَتُذَلِّلُ مِنْ شَاءَ﴾

﴿You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.﴾

meaning, You are the Giver, You are the Taker, it is Your will that occurs and whatever You do not will, does not occur. This Ayah encourages thanking Allāh for the favors He granted His Messenger ﷺ and his Ummah. Allāh transferred the prophethood from the Children of Israel to the Arab, Qurashi, Makkān, unlettered Prophet, the Final and Last of all Prophets and the Messenger of Allāh ﷺ to all mankind and Jinn. Allāh endowed the Prophet ﷺ with the best of qualities from the prophets before him. Allāh also granted him extra qualities that no other Prophet or Messenger before him was endowed with, such as granting him (more) knowledge of Allāh and His Law, knowledge of more of the matters of the past and the future, such as what will occur in the Hereafter. Allāh allowed Muḥammad's Ummah to reach the eastern and western parts of the world and gave dominance to his religion and Law over all other religions and laws. May Allāh's peace and blessings be on the Prophet ﷺ until the Day of Judgment, and as long as the day and night succeed each other. This is why Allāh said,

﴿قُلِ اللَّهُمَّ مَلِكَ الْأَنْوَارِ﴾

﴿Say: "O Allāh! Possessor of the power,"﴾ meaning, You decide what You will concerning Your creation and You do what you will. Allāh refutes those who thought that they could decide for Allāh,

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرِيبَيْنَ عَظِيمٍ﴾

﴿And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?"﴾ [43:31].

Allâh refuted them by saying,

﴿أَمْ يَقْسِمُونَ رَحْمَتَ رَبِّكُلَّ﴾

﴿Is it they who would portion out the Mercy of your Lord?﴾ [43:32],

meaning, "We decide for Our creation what We will, without resistance or hindrance by anyone. We have the perfect wisdom and the unequivocal proof in all of this, and We give the prophethood to whom We will." Similarly, Allâh said,

﴿أَلَّا أَعْلَمُ حَيثُ بَمَلُّ دِرْكَنَّهُ﴾

﴿Allâh knows best with whom to place His Message﴾ and,

﴿أَنْظُرْ كُفَّافَنَا بِقُضَائِهِمْ عَلَىٰ بَعْضِهِمْ﴾

﴿See how We prefer one above another (in this world)﴾ [17:21]

Allâh said,

﴿وَتُولِّيْ النَّيْلَ فِي الْأَهَارَ وَتُؤْلِّيْ أَهَارَ فِي الْأَنْدَ﴾

﴿You make the night enter into the day, and You make the day enter into the night﴾

meaning, You take from the length of one of them and add it to the shortness of the other, so that they become equal, and take from the length of one of them and add it to the other so that they are not equal. This occurs throughout the seasons of the year: spring, summer, fall and winter. Allâh's statement,

﴿وَتُخْرِجُ النَّيْلَ مِنَ الْبَيْتِ وَتُشْرِجُ الْأَنْدَ مِنَ الْعَيْنِ﴾

﴿You bring the living out of the dead, and You bring the dead out of the living.﴾

means, You bring out the seed from the plant and the plant from the seed; the date from its seed and the date's seed from the date; the faithful from the disbeliever and the disbeliever from the faithful; the chicken from the egg and the egg from the chicken, etc.

﴿وَتَرْزُقُ مَنْ تَشَاءُ بِمَا يَرِيدُ جِبَاب﴾

﴿And You give wealth and sustenance to whom You will, without limit.﴾

meaning, You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

﴿لَا يَسْجُدُ الظَّاهِرُونَ الْكَفَّارُ إِنْ دُونَ الْمُؤْمِنِينَ وَمَنْ يَعْمَلْ ذَلِكَ فَلَيْسَ مِنْ أَنَّهُ فِي
خَلْقِهِ إِلَّا أَنْ تَسْعَوا مِنْهُمْ نَعْذِيْرُكُمْ أَللَّهُ تَعَالَى أَنَّهُ الْمُصِيرُ﴾ [٢٨]

﴿28. Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, unless you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.﴾

The Prohibition of Supporting the Disbelievers

Allāh prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allāh warned against such behavior when He said,

﴿وَمَنْ يَعْمَلْ ذَلِكَ فَلَيْسَ مِنْ أَنَّهُ فِي خَلْقِهِ﴾

﴿And whoever does that, will never be helped by Allāh in any way﴾

meaning, whoever commits this act that Allāh has prohibited, then Allāh will discard him. Similarly, Allāh said,

﴿يَا أَيُّهَا الَّذِينَ مَأْمُنُوا لَا تَتَحَدُّوْا عَذْوَى وَعَذْوَتُمْ أُولَئِكَهُنَّ تَلُوْنُكُمْ بِالْمُؤْدَةِ﴾

﴿O you who believe! Take not My enemies and your enemies as friends, showing affection towards them﴾, until,

﴿وَمَنْ يَعْمَلْ مِثْكُمْ فَنَدِيْرُ سَوَادَ الشَّيْلِ﴾

﴿And whosoever of you does that, then indeed he has gone astray from the straight path.﴾ [60:1]. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ مَأْمُنُوا لَا تَتَحَدُّوْا الْكَفَّارُ إِنْ أَزْلَيْتُمْ أَنْ تَخْسِلُوْا إِلَيْهِمْ
عَيْتَكُمْ سُلْطَانًا ثَيْنَا﴾

﴿O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?﴾ [4:144], and,

﴿يَا أَيُّهَا الَّذِينَ مَسَّنَا لَا تَشْيَدُوا إِلَيْهِمْ وَالْأَنْصَارَى أُولَئِكَ بَعْضُهُمْ أَوْلَاءُهُ بَعْضٌ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُمْ بِهِمْ بَرِيقُونَ﴾

﴿O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them.﴾ [5:51].

Allâh said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the Muhajirîn, Anshâr and Bedouins,

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلَاءُهُ بَعْضٌ إِلَّا نَفَرُوا مِنْهُمْ فَشَّانَةٌ فِي الْأَرْضِ وَفَسَادٌ﴾

﴿كُفَّارٌ﴾

﴿And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be Fitnah and oppression on the earth, and a great mischief and corruption.﴾ [8:73].

Allâh said next,

﴿إِلَّا أَنْ يَكُنُوا مِنْهُمْ شَكُورٌ﴾

﴿unless you indeed fear a danger from them﴾

meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhâri recorded that Abu Ad-Dardâ' said, "We smile in the face of some people although our hearts curse them."^[1] Al-Bukhâri said that Al-Hasan said, "The *Tuqyah*"^[2] is allowed until the Day of Resurrection." Allâh said,

﴿وَرَبِّكُوكُمْ أَنَّهُ تَكُونُونَ﴾

﴿And Allâh warns you against Himself.﴾ meaning, He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends,

^[1] *Fath Al-Bâri* 10:544.

^[2] To shield what is in one's heart.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤

يَوْمَ تَجْدُدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ تُعْصِرُ أَوْ مَا عَمِلَتْ
مِنْ شُرٍ وَلَوْ أَنَّ يَنْهَا وَيَبْيَنَهَا أَمْدَأْ بَعِيدًا وَيُحَذِّرُكُمْ
اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢١﴾ قُلْ إِنَّكُمْ تَرْجُونَ اللَّهَ
فَإِنَّمَا يَعْلَمُكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ ذُنُوبُكُمْ وَاللَّهُ عَلَىٰ رِحْمَةٍ
﴿٢٢﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تُولُوا فَإِنَّ اللَّهَ لَا يُحِبُّ
الْكُفَّارِ ﴿٢٣﴾ إِنَّ اللَّهَ أَضْطَقَنَّ مَاءً دَمًا وَهُوَ حَوْمَاءٌ إِنَّ رَاهِيَهُ
وَهُوَ الْعَمْرَانَ عَلَى الْمُلْكِيَّةِ ﴿٢٤﴾ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ
سَيِّئُ عَلِيهِمْ ﴿٢٥﴾ إِذَا قَاتَ أَمْرَاتُ عَمْرَانَ رَبِّي إِنِّي نَذَرْتُ لَكَ
مَا فِي بَطْنِي مُحَرَّرًا فَقَبَلَ وَمِنْ إِنِّي أَنْتَ أَسَيِّئُ الْعِلْمَ ﴿٢٦﴾ فَلَمَّا
وَصَعَّبَتْهَا قَاتَ رَبِّي إِنِّي وَضَعَّفْتُهَا أَنْتَ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ
وَلَنْسَ اللَّهُ كَالْأَنْثَى وَلِنِي سَعَيْتُهَا مَرْدِعًا وَلِنِي أَعْيَدْتُهَا يَوْمَ
وَذَرْتُهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٢٧﴾ فَنَقْبَلَهَا رَبِّهَا يَقْبُولُهُ
حَسْنٌ وَأَبْتَهَا نَبَاتًا حَسَنًا وَكَلَّهَا رَكِيَّا كَمَا دَخَلَ عَلَيْهَا
رَكِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنْرَمِمُ أَنَّ لَكِ هَذَا
قَاتَتْهُو مِنْ عِنْدَ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾

﴿وَإِلَى اللَّهِ الْمُسْبِرُ﴾

«And to Allāh is the final return» meaning, the return is to Him and He will reward or punish each person according to their deeds.

﴿قُلْ إِنْ تَنْفَعُوا مَا فِي سُنُورِكُمْ أَوْ
تُنْهَرُهُ بِمَا تَنْهَى اللَّهُ وَعَلَمَ مَا فِي
الْأَسْكَنِ وَنَاهَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ
كُلِّ شَيْءٍ وَّلَوْبِرِ﴾ يَوْمَ تَجْدُدُ
كُلُّ شَيْءٍ ثَا عَيْلَتْ مِنْ خَيْرٍ
تُعْصِرُهُ وَنَاهَا عَيْلَتْ مِنْ شُرٍ وَّ
لَوْ أَنَّ يَنْهَا وَيَبْيَنَهَا أَمْدَأْ بَعِيدًا
وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ ﴿٢٩﴾

﴿29. Say: "Whether you hide what is in your

breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is able to do all things."﴾

﴿30. On the Day when every person will be confronted with the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself and Allāh is full of kindness with the servants.﴾

Allāh Knows What the Hearts Conceal

Allāh tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not

even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation. Indeed,

﴿وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allâh is able to do all things.﴾

and His ability encompasses everything. This *Âyah* alerts Allâh's servants that they should fear Him enough to not commit what He prohibits and dislikes, for He has perfect knowledge in all they do and is able to punish them promptly. And He gives respite to some of them, then He punishes them, and He is Swift and Mighty in taking account.

This is why Allâh said afterwards,

﴿لِيَوْمٍ تَجْعَلُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ تَبْرٰئَةٍ وَمَنْ حَسَرَ﴾

﴿On the Day when every person will be confronted with all the good he has done.﴾

meaning, on the Day of Resurrection, Allâh brings the good and evil deeds before the servant, just as He said,

﴿إِنَّمَا الْأَنْوَارُ يُنَذِّرُ بِمَا فَعَلَ وَالنَّارُ تُنَذِّرُ بِمَا كَانُوا يَعْمَلُونَ﴾

﴿On that Day man will be informed of what he sent forward, and what he left behind.﴾ [75:13].

When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance separated it from him. He will also say to the devil who used to accompany him in this life, and who used to encourage him to do evil;

﴿وَيَسْأَلُكَ بَيْنَكَ وَبَيْنَكَ بَيْنَ الْمَسْرِقَيْنَ وَيَشْكُرُ الظَّالِمِينَ﴾

﴿“Would that between me and you were the distance of the two easts” – a horrible companion (indeed)!﴾ [43:38].

Allâh then said, while threatening and warning,

﴿وَنَذِيرٌ لَّهُمْ أَنَّمَا تَعْمَلُونَ﴾

﴿And Allâh warns you against Himself﴾ meaning, He warns you against His punishment. Allâh then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness,

﴿وَاللَّهُ رَءُوفٌ بِإِيمَانِكُو﴾

﴿And Allāh is full of kindness with the servants﴾

Al-Hasan Al-Baṣri said, "Allāh is so kind with them that He warns them against Himself." Others commented,^[1] "He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honorable Messenger."

﴿قُلْ إِنْ كُنْتَ تَشْجُونَ اللَّهَ فَأَتَيْمُونَنِي يَتَبَعِّنُكُمْ أَنَّهُ دُونِيَّكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾
 ﴿أَلْبِغُوا اللَّهَ وَالرَّسُولَ فَإِنَّ اللَّهَ لَا يُحِبُّ الظَّاهِرِ﴾

﴿31. Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me (i.e. Muḥammad), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful."﴾

﴿32. Say: "Obey Allāh and the Messenger." But if they turn away, then Allāh does not like the disbelievers.﴾

Allāh's Love is Attained by Following the Messenger ﷺ

This honorable Āyah judges against those who claim to love Allāh, yet do not follow the way of Muḥammad ﷺ. Such people are not true in their claim until they follow the *Shari'ah* (Law) of Muḥammad ﷺ and his religion in all his statements, actions and conditions. It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«مَنْ عَمِلَ عَمَلاً لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.»^[2]

This is why Allāh said here,

﴿قُلْ إِنْ كُنْتَ تَشْجُونَ اللَّهَ فَأَتَيْمُونَنِي يَتَبَعِّنُكُمْ أَنَّهُ﴾

«Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me, Allāh will love you..."»

meaning, what you will earn is much more than what you

^[1] At-Ṭabarī 6:202.

^[2] *Fath Al-Bārī* 5:355.

sought in loving Him, for Allāh will love you. Al-Ḥasan Al-Baṣrī and several scholars among the Salaf commented, "Some people claimed that they love Allāh. So Allāh tested them with this Āyah;

﴿قُلْ إِنْ كُنْتُ شَيْءًا إِلَّا أَنَاٰ عَبْدُكُمْ يَعْبُدُكُمْ أَنَّهُمْ﴾

﴿Say (O Muhammad ﷺ to mankind): "If you (really) love Allāh, then follow me, Allāh will love you..."﴾^[1]

Allāh then said,

﴿وَإِنِّي لَغُرْبَةٌ مِّنْ أَنْفُسِكُمْ وَأَنَّهُ عَفُورٌ رَّحِيمٌ﴾

﴿"And forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful."﴾

meaning, by your following the Messenger ﷺ, you will earn all this with the blessing of his mission. Allāh next commands everyone,

﴿قُلْ أَطِيعُمَا اللَّهَ رَبِّيْكُمْ فَإِنْ تَوَلُّوْهُمْ﴾

﴿Say: "Obey Allāh and the Messenger." But if they turn away﴾

by defying the Prophet ﷺ,

﴿فَإِنَّ اللَّهَ لَا يُحِبُّ الظَّاهِرِينَ﴾

﴿then Allāh does not like the disbelievers.﴾ thus, testifying that defiance of the Messenger's way constitutes *Kufr*. Indeed, Allāh does not like whoever does this, even if he claims that he loves Allāh and seeks a means of approach to Him, unless, and until, he follows the unlettered Prophet, the Final Messenger ﷺ from Allāh to the two creations: mankind and the *Jinn*. This is the Prophet ﷺ who, if the previous Prophets and mighty Messengers were to have been alive during his time, they would have no choice but to follow, obey him, and to abide by his Law. We will mention this fact when we explain the Āyah,

﴿وَإِذَا أَخْذَ اللَّهَ مِنْهُنَّ مِنْهُنَّ﴾

﴿And (remember) when Allāh took the Covenant of the Prophets﴾ [3:81], Allāh willing.

^[1] Ibn Abi Ḥātim 2:205.

إِنَّ اللَّهَ اصْلَحَ مَاءِمْ وَوُسَّاً وَمَالَ إِنْرَهِسَةَ وَمَالَ عَنْزَةَ عَلَى الْمُتَلَبِّينَ ۝ ذُرَيْتَ بَعْثَاهَا وَرِبْ
بَغْرِفْ وَاللَّهُ سَمِيعٌ عَلَيْهِ ۝

﴿33. Allāh chose Ādām, Nūh (Noah), the family of Ibrāhīm and the family of 'Imrān above the nations.﴾

﴿34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.﴾

The Chosen Ones Among the People of the Earth

Allāh states that He has chosen these households over the people of the earth. For instance, Allāh chose Ādām, created him with His Hand and blew life into him. Allāh commanded the angels to prostrate before Ādām, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom. Allāh chose Nūh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allāh in worship. Allāh avenged the way Nūh was treated, for he kept calling his people day and night, in public and in secret, for a very long time. However, his calling them only made them shun him more, and this is when Nūh supplicated against them. So Allāh caused them to drown, and none among them was saved, except those who followed the religion that Allāh sent to Nūh. Allāh also chose the household of Ibrāhīm, including the master of all mankind, and the Final Prophet, Muḥammad, peace be upon him. Allāh also chose the household of 'Imrān, the father of Marym bint 'Imrān, the mother of Isā, peace be upon them. So Isā is from the offspring of Ibrāhīm, as we will mention in the *Tafsīr* of Sūrat Al-An'ām, Allāh willing, and our trust is in Him.

فَإِذْ قَاتَ أَمْرَأَتُ عِنْزَةَ زَبَتْ إِنِي تَدَرَّثْ لَكَ مَا فِي بَطْنِي مُعَرِّضاً قَبْلَتْ مِنْكَ إِنَّكَ أَنْتَ الشَّيْعَ
الْمُلِيسُ ۝ فَلَمَّا وَسَّعْتَهَا قَاتَ زَبَتْ إِنِي وَسَّعْتَهَا أُنْشَأَتْ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الدُّجُورُ كَالْأَنْشَأَتْ
قَرْأَنِي سَعْيَهَا مَرِيزَةَ دَلَانِي أُعِيدُهَا يَلْكَ وَذَرْتَهَا مِنَ الشَّيْطَنِ الْأَبْيَسِ ۝

﴿35. (Remember) when the wife of 'Imrān said: "O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing."﴾

﴿36. Then when she gave birth to her, she said : "O my Lord! I have given birth to a female child," – and Allāh knew better what she bore, – "And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from Shaytān, the outcast."﴾

The Story of Maryam's Birth

The wife of Imrān mentioned here is the mother of Maryam, and her name is Ḥannah bint Fāqūdh. Muḥammad bin Ishāq mentioned that Ḥannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allāh to grant her offspring. Allāh accepted her supplication, and when her husband slept with her, she became pregnant. She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the Masjid in Jerusalem), when she became aware that she was pregnant. She said,

﴿وَرَبِّي أَنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّمًا فَقَبَلَ رِبْيَةً إِنَّكَ أَنْتَ أَنْعَجُ الْعِلَمَةِ﴾

﴿O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.﴾

meaning, You hear my supplication and You know my intention. She did not know then what she would give birth to, a male or a female.

﴿فَلَمَّا وَضَعَتْهَا قَاتَ رَبِّي إِنِّي وَصَمَدْتُمْ أُنْقَ وَاللهُ أَعْلَمُ بِمَا وَصَمَدْتُ﴾

﴿Then when she gave birth to her, she said : "O my Lord! I have given birth to a female child," – and Allāh knew better what she bore.﴾

﴿وَلَئِسَ اللَّهُ كَأَلْفَنِ﴾

﴿And the male is not like the female,﴾ in strength and the commitment to worship Allāh and serve the Masjid in Jerusalem.

﴿وَلَيْسَ سَبِيلُهَا مُرِيزَةٌ﴾

﴿And I have named her Maryam,﴾

thus, testifying to the fact that it is allowed to give a name to

the newly born the day it is born, as is apparent from the Ayah, which is also a part of the law of those who were before us. Further, the Sunnah of the Messenger of Allāh ﷺ mentioned that the Prophet ﷺ said,

وَلِدَ لِي اللَّهُ وَلَدٌ، سَمِّنْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ

«This night, a son was born for me and I called him by my father's name, Ibrāhīm.» Al-Bukhāri and Muslim^[1] collected this Hadīth.

They also recorded that Anas bin Mālik brought his newborn brother to the Messenger of Allāh ﷺ who chewed a piece of date and put it in the child's mouth and called him 'Abdullāh.^[2] Other new born infants were also given names on the day they were born.

Qatādah narrated that Al-Hasan Al-Baṣrī said, that Samurah bin Jundub said that the Messenger of Allāh ﷺ said,

كُلُّ غُلَامٍ رَهِينٌ بِعَقِيقَتِهِ، يُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ، وَيُسَمَّى وَيُخْلَقُ رَأْسُهُ

«Every new born boy held in security by his 'Aqīqah, until his seventh day, a sacrifice is offered on his behalf, he is given a name, and the hair on his head is shaved.»

This Hadīth was collected by Ahmad and the collectors of the Sunan,^[3] and was graded Ṣaḥīḥ by At-Tirmidhi. We should mention that another narration for this Hadīth contained the wording, "and blood is offered on his behalf," which is more famous and established than the former narration, and Allāh knows best.

Allāh's statement that Maryam's mother said,

فَرَأَتِي أَبِيدُهَا يَلْكَ وَدَرِيَتْهَا مِنَ الشَّيْطَانِ الْجَيْرِ

«...And I seek refuge with You for her and for her offspring from Shayṭān, the outcast.»

means, that she sought refuge with Allāh from the evil of Shayṭān, for her and her offspring, i.e., Isā, peace be upon him. Allāh accepted her supplication, for 'Abdur-Razzāq

^[1] *Fath Al-Bārī* 3:306, Muslim 4:1807.

^[2] *Fath Al-Bārī* 9:501.

^[3] Ahmad 5:7, Abu Dāwud 3:259, *Tuhfah Al-Ahwadhi* 5:115, An-Nasā'ī 7:166, Ibn Mājah 2:1057.

recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

هَمَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِينَ يُولَدُ، فَيَتَهَلَّ صَارِخًا مِنْ مَسَّهُ إِيَّاهُ، إِلَّا مَرْيَمَ وَابْنَهَا[ۖ]

«Every newly born baby is touched by Shaytân when it is born, and the baby starts crying because of this touch, except Maryam and her son.»

Abu Hurayrah then said, “Read if you will,

﴿فَلَمَّا أُصْبِغَهَا بِكَ وَذَرْتَهَا مِنَ الشَّيْطَانِ الرَّئِيمِ﴾

«And I seek refuge with You for her and for her offspring from Shaytân, the outcast».»^[1] The Two Sahîhs recorded this Hâdîth.^[2]

﴿فَتَبَّعَهَا رَبُّهَا يَقْبُلُ حَسَنَ وَأَبْشِرَهَا بِنَاءً حَسَنًا وَكَلَّهَا زَكَرِيَاً كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَاً الْمِحْرَابَ وَجَدَ عِنْدَهَا يَزْدِقًا قَالَ يَتَبَرَّزُمْ أَنَّ لَدُّهُ هَذَا فَلَمَّا قَاتَ هُوَ مِنْ عِنْدِ اللَّهِ رَبِّنَا اللَّهُ يَرْزُقُ مَنْ يَشَاءُ يُنْتَهِي
﴿سَكَابٌ﴾

¶37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyâ. Every time he entered the Mihrâb to (visit) her, he found her supplied with sustenance. He said: “O Maryam! From where have you gotten this?” She said, “This is from Allâh.” Verily, Allâh provides sustenance to whom He wills, without limit.»

Maryam Grows Up; Her Honor is with Allâh

Allâh states that He has accepted Maryam as a result of her mother's vow and that He,

﴿وَأَبْشِرَهَا بِنَاءً حَسَنًا﴾

«made her grow in a good manner» meaning, made her conduct becoming, her mannerism delightful and He made her well liked among people. He also made her accompany the righteous people, so that she learned righteousness, knowledge and religion.

^[1] Abdur-Razzâq 1:119.

^[2] Fath Al-Bâri 8:60, Muslim 4:1838.

﴿وَنَفِّهَا زَكَرِيَّا﴾

﴿And put her under the care of Zakariyyā﴾

meaning, Allāh made Zakariyyā her sponsor. Allāh made Zakariyyā Maryam's guardian for her benefit, so that she would learn from his tremendous knowledge and righteous conduct. He was the husband of her maternal aunt, as Ibn Ishāq and Ibn Jarīr stated, or her brother-in-law, as mentioned in the *Sahīh*,

﴿فَإِذَا يَنْخِنُ وَعِيسَى، وَهُنَّا ابْنَاءُ الْخَالِتَةِ﴾

«I saw John and 'Isā, who are maternal cousins.»^[1]

We should state that in general terms, what Ibn Ishāq said is plausible, and in this case, Maryam was under the care of her maternal aunt. The Two *Sahīhs* recorded that the Messenger of Allāh ﷺ decided that 'Amārah, the daughter of Hamzah, be raised by her maternal aunt, the wife of Ja'far bin Abi Ṭalib, saying,

﴿الْخَالَةُ بِسَمْرَةُ الْأُمِّ﴾

«The maternal aunt is just like the mother.»^[2]

Allāh then emphasizes Maryam's honor and virtue at the place of worship she attended,

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا﴾

﴿Every time he entered the Mihrāb to (visit) her, he found her supplied with sustenance.﴾

Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Ash-Sha'thā, Ibrāhīm An-Nakha'i, Ad-Dahhāk, Qatādah, Ar-Rabī' bin Anas, 'Atiyah Al-'Awfi and As-Suddi said, "He would find with her the fruits of the summer during winter, and the fruits of the winter during summer."^[3] When Zakariyyā would see this;

﴿فَأَلْيَتَهُمْ أَنَّ لَكَ هَذَا﴾

«He said : "O Maryam! From where have you gotten this?"»

^[1] *Fath Al-Bāri* 6:539.

^[2] *Fath Al-Bāri* 7:571.

^[3] *Ibn Abi Ḥātim* 2:227-229.

الزكريا
بن زكريا العقاب

هَنَالِكَ دَعَازَكَ رِبَّارِيَهُ، قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِيَّةً
طَيِّبَةً إِنَّكَ سَيِّعُ الدُّعَاءَ ﴿٢٧﴾ فَنَادَهُ اللَّهُجَّةُ وَهُوَ قَابِمٌ
يُصْكَلِي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِسَعْيِ مُصَدِّقٍ فَإِلَكَمْتُو مِنَ
اللَّهِ وَسِيدِهِ أَوْحَصْمُورَا وَنَبِيَّا مِنَ الصَّلِيْحِينَ ﴿٢٨﴾ قَالَ رَبِّ
أَنَّ يَكُونُ لِي عِلْمٌ وَقَدْ يَغْنِي الْحَكْمَ وَأَمْرَأَنِي عَاقِرًا قَالَ
كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٢٩﴾ قَالَ رَبِّ أَجْعَلْ لِي مَا يَهْوِي
قَالَ مَا يَشَاءُ أَلَا تَكُلُّ أَنَاسًا ثَلَثَةَ أَيَّامٍ إِلَّا دَرْمَأْ وَأَذْكُرْ
رَبِّكَ كَثِيرًا وَسَبِّحْ بِاللَّهِ وَإِلَاهَكَرْ ﴿٣٠﴾ وَذَلِكَ
الْمَلَكَّةُ يَمْرِيمُ إِنَّ اللَّهَ أَضْطَفَنِكَ وَظَهَرَكَ وَأَصْطَفَكَ
عَلَى نَسَاءِ الْمُكْلِمِينَ ﴿٣١﴾ يَمْرِيمُ أَفْتَنِي لِرَبِّكَ وَأَسْجُدُ
وَأَرْكُعُ مَعَ الرَّكِبِينَ ﴿٣٢﴾ ذَلِكَ مِنْ أَبْدَأَ الْفَتِيْبِ نُوحِي
إِلَيْكَ وَمَا كُنْتَ لَدَنِيْهِ إِذْ يَلْقَوْنَ أَقْدَمَهُمْ يَكْفُلُ
مَرِيمَ وَمَا كُنْتَ لَدَنِيْهِ إِذْ يَخْصُمُونَ ﴿٣٣﴾ إِذَا قَاتَ
الْمَلَكَّةُ يَمْرِيمُ إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلْمَةٍ مِنْهُ أَسْمُهُ السَّرِيعُ
عِيسَى ابْنُ مُرِيمٍ وَجِهْمَاهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقْرَبِينَ ﴿٣٤﴾

قَالَ رَبِّ أَجْعَلْ لِي مَا يَهْوِي قَالَ مَا يَشَاءُ أَلَا تُكَلِّمُ أَنَاسًا ثَلَثَةَ أَيَّامٍ إِلَّا دَرْمَأْ وَأَذْكُرْ رَبِّكَ كَثِيرًا
وَسَبِّحْ بِاللَّهِ وَإِلَاهَكَرْ ﴿٣٥﴾

438. At that time Zakariyyā invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." ﴿٣٦﴾

439. Then the angels called him, while he was standing in prayer in the Mihrāb, (saying): "Allāh gives you glad tidings of Yahyā, believing in the Word from Allāh, and Sayyidah, and Hāshūra, a Prophet, from among the righteous." ﴿٣٧﴾

440. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allāh) said: "Thus Allāh does what He wills." ﴿٣٨﴾

meaning, where did you get these fruits from?

﴿قَاتَ هُوَ مِنْ عِنْدِ اللَّهِ أَنَّهُ يَرْزُقُ مَنْ يَشَاءُ حَسَابًا﴾

﴿She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit.﴾

﴿هَنَالِكَ دَعَازَكَ رِبَّارِيَهُ، قَالَ
رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِيَّةً
طَيِّبَةً إِنَّكَ سَيِّعُ الدُّعَاءَ ﴿٢٧﴾
فَنَادَهُ اللَّهُجَّةُ وَهُوَ قَابِمٌ
يُصْكَلِي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِسَعْيِ مُصَدِّقٍ فَإِلَكَمْتُو مِنَ
اللَّهِ وَسِيدِهِ أَوْحَصْمُورَا وَنَبِيَّا مِنَ الصَّلِيْحِينَ ﴿٢٨﴾
قَالَ رَبِّ أَنَّ يَكُونُ لِي عِلْمٌ وَقَدْ يَغْنِي الْحَكْمَ وَأَمْرَأَنِي عَاقِرًا قَالَ
كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٢٩﴾ قَالَ رَبِّ أَجْعَلْ لِي مَا يَهْوِي
قَالَ مَا يَشَاءُ أَلَا تَكُلُّ أَنَاسًا ثَلَثَةَ أَيَّامٍ إِلَّا دَرْمَأْ وَأَذْكُرْ رَبِّكَ كَثِيرًا
وَسَبِّحْ بِاللَّهِ وَإِلَاهَكَرْ ﴿٣٥﴾

﴿41. He said : "O my Lord! Make a sign for me." (Allāh) said : "Your sign is that you shall not speak to the people for three days except by signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning."﴾

The Supplication of Zakariyyā, and the Good News of Yahyā's Birth

When Zakariyyā saw that Allāh provided sustenance for Maryam by giving her the fruits of winter in summer and the fruits of summer in winter, he was eager to have a child of his own. By then, Zakariyyā had become an old man, his bones feeble and his head full of gray hair. His wife was an old women who was barren. Yet, he still supplicated to Allāh and called Him in secret,

﴿رَبِّ هَبْ لِي مِنْ لَدُنْكَ﴾

﴿O my Lord! Grant me from Ladunka,﴾ from You,

﴿وَرَبِّيَّةِ طَيْبَةٍ﴾

﴿A good offspring﴾ meaning, a righteous offspring,

﴿إِنَّكَ سَمِيعُ الْأَعْوَادِ﴾

﴿You are indeed the All-Hearer of invocation.﴾ Allāh said,

﴿فَقَاتَدَةُ الْمُتَبَكَّةُ وَهُوَ فَلَيْمٌ يُسْكَلُ فِي الْبَحْرَابِ﴾

﴿Then the angels called him, while he was standing in prayer in the Mihrāb,﴾

meaning, the angels spoke to him directly while he was secluded, standing in prayer at his place of worship. Allāh told us about the good news that the angels delivered to Zakariyyā,

﴿أَنَّ اللَّهَ يُنِيرُكَ بِيَحْيَى﴾

﴿Allāh gives you glad tidings of Yahyā,﴾

of a child from your offspring, his name is Yahyā. Qatādah and other scholars said that he was called Yahyā (literally, 'he lives') because Allāh filled his life with faith.^[1]

^[1] Ibn Abi Hātim 2:235.

Allāh said next,

﴿مُصَدِّقاً بِكُلِّكُوْنِ مِنْ أَنَّهُ﴾

﴿believing in the Word from Allāh﴾ Al-'Awfi reported that Ibn 'Abbās said, and also Al-Ḥasan, Qatādah, 'Ikrimah, Mujāhid, Abu Ash-Sha'ṭhā, As-Suddi, Ar-Rabi' bin Anas, Ad-Dahhāk, and several others said that the Āyah,

﴿مُصَدِّقاً بِكُلِّكُوْنِ مِنْ أَنَّهُ﴾

﴿believing in the Word from Allāh﴾ means, "Believing in Ḥisā, son of Maryam."^[1]

Abu Al-Āliyah, Ar-Rabi' bin Anas, Qatādah and Sa'īd bin Jubayr said that Allāh's statement,

﴿وَسَيِّدا﴾

﴿And Sayyidan﴾ means, a wise man.^[2] Ibn 'Abbās, Ath-Thawri and Ad-Dahhāk said that Sayyidan means, "The noble, wise and pious man."^[3] Sa'īd bin Al-Musayyib said that Sayyid is the scholar and Faqīh. 'Atiyah said that Sayyid is the man noble in behavior and piety. 'Ikrimah said that it refers to a person who is not overcome by anger, while Ibn Zayd said that it refers to the noble man. Mujāhid said that Sayyidan means, honored by Allāh.

Allāh's statement,

﴿وَحَمْرَنًا﴾

﴿And Haṣīran﴾ does not mean he refrains from sexual relations with women, but that he is immune from illegal sexual relations. This does not mean that he does not marry women and have legal sexual relations with them, for Zakariyyā said in his supplication for the benefit of Yaḥyā,

﴿مَنْ لِي مِنْ لَذْنَكَ ذُرْبَةً طَيْبَةً﴾

﴿Grant me from You, a good offspring﴾, meaning, grant me a son who will have offspring, and Allāh knows best.

Allāh's statement,

[1] Ibn Abi Ḥātim 2:235-237.

[2] Ibn Abi Ḥātim 2:238.

[3] At-Tabari 6:375,376.

﴿وَنَبِيًّا مِّنَ النَّبِيِّينَ﴾

﴿A Prophet, from among the righteous﴾ delivers more good news of sending Yahyā as Prophet after the good news that he will be born. This good news was even better than the news of Yahyā's birth. In a similar statement, Allāh said to the mother of Mūsā,

﴿إِنَّ رَبَّهُ إِلَيْكَ وَجَاءَكُمْ مِّنَ الرَّسُولِ﴾

﴿Verily, We shall bring him back to you, and shall make him one of the Messengers.﴾ [28:7]

When Zakariyyā heard the good news, he started contemplating about having children at his age. He said,

﴿فَقَالَ رَبِّي أَنَّ يَكُوْنُ لِي غُلَمٌ وَقَدْ بَلَّغَنِي الْحِكْمَةُ وَأَنْزَلَنِي عَاقِرًا فَانْهَى﴾

﴿“O my Lord! How can I have a son when I am very old, and my wife is barren?” (He) said...﴾ meaning the angel said,

﴿كَذَلِكَ اللَّهُ يَعْلَمُ مَا يَشَاءُ﴾

﴿“Thus Allāh does what He wills.”﴾ meaning, this is Allāh's matter, He is so Mighty that nothing escapes His power, nor is anything beyond His ability.

﴿فَقَالَ رَبِّي أَنْجُلْنِي إِلَيْكُمْ﴾

﴿He said: “O my Lord! Make a sign for me”﴾ meaning make a sign that alerts me that the child will come,

﴿فَقَالَ مَا يَشَاءُكَ أَلَا نُكَلِّمُ النَّاسَ ثُمَّ نَتَّهِي أَتَابِ إِلَّا رَمَزًا﴾

﴿(Allāh) said: “Your sign is that you shall not speak to the people for three days except by signals.”﴾

meaning, you will not be able to speak except with signals, although you are not mute. In another Āyah, Allāh said,

﴿نَلَّثَ لِيَالِي سَوْيَيْنِ﴾

﴿For three nights, though having no bodily defect.﴾ [19:10]

Allāh then commanded Zakariyyā to supplicate, thank and praise Him often in that condition,

﴿وَادْعُ رَبَّكَ كَثِيرًا وَسُبْحَانَ رَبِّكَنِي وَالْإِنْسَانَ﴾

﴿And remember your Lord much and glorify (Him) in the

afternoon and in the morning.♦

We will elaborate more on this subject in the beginning of *Sūrah Maryam* (chapter 19), Allāh willing.

﴿فَإِذَا قَاتَ الْمُبَيِّنَاتُ يَتَعَرَّفُ إِنَّ اللَّهَ أَطْعَلَنَاكَ وَطَهَرَكَ وَأَنْظَفَكَ عَلَىٰ نِسَاءِ الْمُنَاهِيَاتِ ﴾
يَتَعَرَّفُ إِنَّكَ لِرَبِّكَ وَأَنْجُوَيْدَى وَأَنْجُوَيْدَى مَعَ الْأَنْجِيَاتِ ﴿٤٢﴾ ذَلِكَ مِنْ أَنْبَاءِ النَّبِيِّ تُوحِيدُ إِلَيْكَ وَمَا
كُنْتَ لَدَيْهِ إِذْ يَقُولُونَ أَنَّهُمْ أَيُّهُمْ يَكْفُلُ مَرِيمَةَ وَمَا كَثُنْتَ لَدَنِيهِمْ إِذْ يَخْصِمُونَ ﴿٤٣﴾

¶42. And (remember) when the angels said: "O Maryam! Verily, Allāh has chosen you, purified you, and chosen you above the women of the nations."♦

¶43. "O Maryām! Submit yourself with obedience (Aqnuti) to your Lord and prostrate yourself, and bow down along with Ar-Rākī'in."♦

¶44. This is a part of the news of the Ghayb (Unseen) which We reveal to you. You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.♦

The Virtue of Maryam Over the Women of Her Time

Allāh states that the angels spoke to Maryam by His command and told her that He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction. Allāh also chose her because of her virtue over the women of the world. At-Tirmidhi recorded that 'Ali bin Abi Tālib said, "I heard the Messenger of Allāh ﷺ say,

«خَيْرُ نِسَائِهَا مَرِيمٌ بْنُتُّ عُمَرَانَ، وَخَيْرُ نِسَائِهِ خَادِيجَةُ بْنُتُّ خُوَيْلِدٍ»

«The best woman (in her time) was Maryam, daughter of 'Imrān, and the best woman (of the Prophet's time) is Khadijah (his wife), daughter of Khuwaylid.»^[11]

The Two *Sahīhs* recorded this *Hadīth*.^[12] Ibn Jarīr recorded that Abu Musa Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«كَمْلَ مِنَ الرِّجَالِ كَبِيرٌ، وَلَمْ يَكُنْ مِنَ النِّسَاءِ إِلَّا مَرِيمٌ بْنُتُّ عُمَرَانَ وَآتِيَةُ امْرَأَةٍ»

^[11] *Tuhfat Al-Ahwadhi* 10:388.

^[12] *Fath Al-Bāri* 6:542, *Muslim* 4:1886.

فِرْعَوْنَ

“Many men achieved perfection, but among women, only Maryam the daughter of 'Imrān and Āsīah, the wife of Fir'awn, achieved perfection.”^[1]

The Six – with the exception of Abu Dāwud - recorded it. ^[2]
Al-Bukhārī's wording for it reads,

«كُلُّ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكُنْ مُّكْتَمِلٌ مِنَ النِّسَاءِ إِلَّا أَسْيَاهُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ بْنُتُ عُمَرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفْضُلِ الثَّرِيدِ عَلَى سَايِرِ الطَّعَامِ»

“Many men reached the level of perfection, but no woman reached such a level except Āsīah, the wife of Fir'awn, and Maryam, the daughter of 'Imrān. The superiority of 'Ā'ishah (his wife) to other women, is like the superiority of Tharīd (meat and bread dish) to other meals.”^[3]

We mentioned the various chains of narration and wordings for this *Hadīth* in the story of Īsā, son of Maryam, in our book, *Al-Bidayah wan-Nihayah*, all the thanks are due to Allāh.

Allāh states that the angels commanded Maryam to increase acts of worship, humbleness, submission, prostration, bowing, and so forth, so that she would acquire what Allāh had decreed for her, as a test for her. Yet, this test also earned her a higher grade in this life and the Hereafter, for Allāh demonstrated His might by creating a son inside her without male intervention. Allāh said,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَقْنُتُ لَرِبِّكَ وَأَسْمُدُهُ وَأَرْكُعُ مَعَ الْزَّكِيرِ﴾

«O Maryam! Submit yourself with obedience (Aqnuti) and prostrate yourself, and bow down along with Ar-Rāki'in.”[¶]

As for *Qunūt* (*Aqnuti* in the *Āyah*), it means to submit with humbleness. In another *Āyah*, Allāh said,

﴿بَلْ لَمْ تَفِ السَّكِينَةَ وَلَا رُقْبَشَ كُلُّ لَمْ تَتَبَيَّنَ﴾

^[1] At-Tabārī 6:397.

^[2] *Fath Al-Bārī* 6:543, *Muslim* 4:1886, *Tuhfah Al-Ahwadhi* 5:563, *An-Nasā'i* in *Al-Kubrā* 5:93, *Ibn Majah* 2:1091.

^[3] *Fath Al-Bārī* 7:133.

﴿Nay, to Him belongs all that is in the heavens and on earth,
and all surrender with obedience (Qânitûn) to Him.﴾ [2:116]

Allâh next said to His Messenger ﷺ after He mentioned Maryam's story,

هَذِهِ مِنْ أَنْبَاءِ الْغَيْبِ تُوحِيدُ إِلَّاهَكُمْ

﴿This is a part of the news of the Ghayb which We reveal.﴾
“and narrate to you (O Muhammad ﷺ),”

هَوَّا كُنْتَ لَدَيْهِمْ إِذْ يَلْقَوْكُمْ أَفْلَمُهُمْ يَكْتُلُ مَرِيمَةَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
يَتَنَصِّرُونَ﴾

﴿You were not with them, when they cast lots with their pens
as to which of them should be charged with the care of
Maryam; nor were you with them when they disputed.﴾

meaning, “You were not present, O Muhammad, when this occurred, so you cannot narrate what happened to the people as an eye witness. Rather, Allâh disclosed these facts to you as if you were a witness, when they conducted a lottery to choose the custodian of Maryam, seeking the reward of this good deed.”

Ibn Jarîr recorded that Ikrimah said, “Maryam's mother left with Maryam, carrying her in her infant cloth, and took her to the rabbis from the offspring of Aaron, the brother of Mûsâ. They were responsible for taking care of Bayt Al-Maqdis (the *Masjid*) at that time, just as there were those who took care of the *Ka'bah*. Maryam's mother said to them, ‘Take this child whom I vowed [to serve the *Masjid*], I have set her free, since she is my daughter, for no menstruating woman should enter the *Masjid*, and I shall not take her back home.’ They said, ‘She is the daughter of our Imâm,’ as Imrân used to lead them in prayer, ‘who took care of our sacrificial rituals.’ Zakariyyâ said, ‘Give her to me, for her maternal aunt is my wife.’ They said, ‘Our hearts cannot bear that you take her, for she is the daughter of our Imâm.’ So they conducted a lottery with the pens with which they wrote the Tawrâh, and Zakariyyâ won the lottery and took Maryam into his care.”^[1] ·
Ikrimah,^[2] As-Suddi, Qatâdah, Ar-Rabî' bin Anas, and several

^[1] At-Tabâri 6:351.

^[2] Ibn Abi Hâtîm 2:266.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّابِرِينَ

قَالَتْ رَبِّي أَنِّي يَكُونُ لِي وَلَدٌ وَلَغَيْرِي سَنِي بَشَرٌ قَالَ كَذَلِكَ
اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا فَعَلَ أَفْعَنَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

وَيَعْلَمُهُمُ الْكِتَابُ وَالْحِكْمَةُ وَالثَّوْرَةُ وَالْأَنْجِيلُ
وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جَسَّنْتُكُمْ بِعَيْنِي مِنْ زَيْنَكُمْ
أَنِّي أَخْلُقُ لَكُمْ مِنَ الطَّينِ كَهْنَةً لِلَّطَّيْرِ فَأَنْفَعُ فِيهِ
فَيَكُونُ طَيْرًا يَأْذِنُ اللَّهُ وَأَبْرَى أَكْسِمَهُ وَالْأَنْجِيلُ
وَأَخْنَى الْمَوْقِعَ يَأْذِنُ اللَّهُ وَأَتْبَثُكُمْ بِسَاتَانَ كُلُونَ وَمَا تَأْخِرُونَ

فِي يَوْمِكُمْ إِنَّ فِي ذَلِكَ لَذِيَّةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

وَمُصْدِقًا لِمَا بَيْنَ يَدَيِّ مِنَ الثَّوْرَةِ وَلَا حِلَّ لَكُمْ
بعْضُ الَّذِي حُرِمَ عَلَيْكُمْ وَجَسَّنْتُكُمْ بِعَيْنِي مِنْ زَيْنَكُمْ
فَأَنْقُوا اللَّهَ وَأَطِيعُونَ ﴿٦﴾ إِنَّ اللَّهَ رَبُّكُمْ وَرَبُّكُمْ فَاعْبُدُوهُ
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٧﴾ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ
الْكُفَّارَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّوْنَ تَحْنَ
أَنْصَارَ اللَّهِ عَامِنَا بِاللَّهِ وَأَشْهَدُ إِنَّا مُسْلِمُوْنَ

others^[11] said that the rabbis went into the Jordan river and conducted a lottery there, deciding to throw their pens into the river. The pen that remained afloat and idle would indicate that its owner would take care of Maryam. When they threw their pens into the river, the water took all the pens under, except Zakariyyā's pen, which remained afloat in its place. Zakariyyā was also their master, chief, scholar, Imām and Prophet, may Allah's peace and blessings be on him and the rest of the Prophets.

﴿إِذَا قَالَ الْمَتَّهِكُهُ بَشِّرَهُ إِنَّ اللَّهَ يُبَشِّرُكُ بِكُلِّهِ مِنْهُ أَنْسَهُ الْمُسِيَّبُ عِيسَى ابْنُ مَرْيَمَ وَجِهْهَا فِي
الْأَذْنَيْنِ وَالْأَكْرَبَيْنِ فِي وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّابِرِينَ إِنِّي
رَبِّي أَنِّي يَكُونُ لِي وَلَدٌ وَلَمْ يَكُنْتُ بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا فَعَلَ أَمْرًا فَإِنَّمَا
يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

﴿45. (Remember) when the angels said: "O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him, his name will be Al-Masīḥ, 'Isā, the son of Maryam, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allāh."﴾

^[11] Ibn Abi Ḥātim 2:267,268.

﴿46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous."﴾

﴿47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: 'Be!' – and it is."﴾

Delivering the Good News to Maryam of ‘Isā’s Birth

This Āyah contains the glad tidings the angels brought to Maryam that she would give birth to a mighty son who will have a great future. Allāh said,

﴿إِذْ قَالَتِ النَّبِيَّةُ يَكْرِيمَةُ إِنَّ اللَّهَ يُعْلِمُ بِكُلِّ شَيْءٍ﴾

﴿(Remember) when the angels said: "O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him,﴾

a son who will come into existence with a word from Allāh, 'Be', and he was. This is the meaning of Allāh's statement (about Yahyā)

﴿مُصَدِّقاً بِكُلِّ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Believing in the Word from Allāh.﴾ [3:39], according to the majority of the scholars.

﴿أَنْسَهُ الْمُسِيحُ عِيسَى ابْنُ مَرْيَمَ﴾

﴿His name will be Al-Masīḥ, ‘Isā, the son of Maryam.﴾

and he will be known by this name in this life, especially by the believers. ‘Isā was called “Al-Masīḥ” (the Messiah) because when he touched (*Mash*) those afflicted with an illness, they would be healed by Allāh's leave. Allāh's statement,

﴿عِيسَى ابْنُ مَرْيَمَ﴾

﴿‘Isā, the son of Maryam.﴾ relates ‘Isā to his mother, because he did not have a father.

﴿وَجِئَ بِهِ أَنْذِنَتْ وَأَنْجِزَتْ وَمِنَ الْمُنْذَرِينَ﴾

﴿Held in honor in this world and in the Hereafter, and will be one of those who are near to Allāh.﴾

meaning, he will be a leader and honored by Allāh in this life,

because of the Law that Allāh will reveal to him, sending down the Scripture to him, along with the other bounties that Allāh will grant him with. 'Isā will be honored in the Hereafter and will intercede with Allāh, by His leave, on behalf of some people, just as is the case with his brethren the mighty Messengers of Allāh, peace be upon them all.

'Isā Spoke When He was Still in the Cradle

Allāh said,

﴿وَيُكَلِّمُ النَّاسَ فِي الْتَّهْذِيدِ وَكَهْدَابِ﴾

«He will speak to the people, in the cradle and in manhood,»

calling to the worship of Allāh Alone without partners, while still in the cradle, as a miracle from Allāh, and when he is a man, by Allāh's revelation to him.

Muhammad bin Ishāq recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا تَكَلَّمَ مَوْلُودٌ فِي صَبَرِهِ إِلَّا عَبْسَىٰ وَصَاحِبُ جُرَنْبَىٰ»

«No infant spoke in the cradle except 'Isā and the companion of Jurayj.»^[1]

Ibn Abi Hātim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَمْ يَتَكَلَّمْ فِي الْتَّهْذِيدِ إِلَّا ثَلَاثَةٌ: عَبْسَىٰ، وَصَبِيٌّ كَانَ فِي زَمْنِ جُرَنْبَىٰ، وَصَبِيٌّ أَخْرَىٰ»

«No infant spoke in the cradle except three, 'Isā, the boy during the time of Jurayj, and another boy.»^[2]

﴿وَمِنَ الْمُكَلِّمِينَ﴾

«And he will be one of the righteous.» in his statements and actions, for he will possess, pure knowledge and righteous works.

'Isā was Created Without a Father

When Maryam heard the good news that the angels conveyed from Allāh, she said;

^[1] Ibn Abi Hātim 2:272,273.

^[2] Ibn Abi Hātim 2:272, Fath Al-Bāri no. 3436, Muslim 2550.

﴿رَبَّ أَنَّ يَكُونُ لِي وَلَدٌ وَلَمْ يَسْكُنْنِي بَشَّرٌ﴾

﴿“O my Lord! How shall I have a son when no man has touched me.”﴾

Mary said, “How can I have a son while I did not marry, nor intend to marry, nor am I an indecent woman, may Allâh forbid?” The angel conveyed to Maryam, Allâh’s answer,

﴿كَذَّلِكَ أَنَّهُ يَقْعُدُ مَا يَشَاءُ﴾

﴿So (it will be) for Allâh creates what He wills.﴾

He is Mighty in power and nothing escapes His ability. Allâh used the word ‘create’ here instead of the word ‘does’ as in the tale about Zakariyyâ [3:40], to eradicate any evil thought concerning ‘Isâ. Allâh next emphasized this fact when He said,

﴿إِنَّمَا قَدْقَنَ أَمْرًا إِنَّمَا يَقُولُ لَهُ كَيْفَ يَنْكُرُونَ﴾

﴿When He has decreed something, He says to it only: “Be!” – and it is.﴾

meaning, what Allâh wills, comes into existence instantly and without delay. In another Âyah, Allâh said,

﴿وَمَا أَمْرَأْنَا إِلَّا وَجَدَهُ كَنْجِيجًا يَالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ [54:50],

meaning, “We only issue the command once, and it comes into existence instantly, as fast as, and faster than, a blink of the eye.”

﴿وَيَعْلَمُهُ الْكِتَابُ وَالْحِكْمَةُ وَالْقُرْآنُ وَالْإِنجِيلُ بِهِمْ وَرَسُولًا إِنَّمَا يَنْهَا بِأَنَّهُ إِنْ شَاءَ بِهِلَّ أَنْ قَدْ چَنْتُكُمْ
إِيمَانَكُمْ مِنْ رَبِّكُمْ أَنِّي أَنْهَى لَكُمْ مِنْ أَطْيَابِنِي كَهْوَةَ الطَّيْرِ فَأَنْتُمْ فِيهِ فَيَكُونُ طَيْرًا يَأْذَنُ
اللَّهُ وَأَنْزَهَ الْأَكْثَمَهُ وَالْأَبْرَمَهُ وَأَنِّي الْعَوْزُ يَأْذَنُ اللَّهُ وَأَنْتُكُمْ بِمَا تَأْكُلُونَ وَمَا تَنْجِزُونَ فِي
يَوْمِكُمْ إِنَّ فِي ذَلِكَ لَذَّةً لَكُمْ إِنْ كُنْتُمْ تُؤْمِنُونَ﴾ **وَمَكَنِّنَا لَنَا يَكْ يَدِي مِنْ أَنْوَارِنَا
وَلَأَجْلِ لَكُمْ بَعْضَ الْأَيْمَ حَيْمَ عَيْنَكُمْ وَجْهَكُمْ إِيمَانَكُمْ مِنْ رَبِّكُمْ فَأَنَّهُوا اللَّهُ وَأَطْبَعُونَ
إِنَّ اللَّهَ رَبُّ وَرَبِّكُمْ فَأَنْهِدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾**

﴿48. And He will teach him the Book and Al-Hikmah, and the Tawrah and the Injil.﴾

﴿49. And will make him a Messenger to the Children of Israel

(saying) : "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave; and I heal the blind, and the leper, and I bring the dead to life by Allāh's leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe."♦

﴿50. "(And I have come) confirming that which was before me of the Tawrāh, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So have Taqwā of Allāh and obey me."﴾

﴿51. "Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is the straight path."﴾

The Description of 'Isā and the Miracles He Performed

Allāh states that the good news brought to Maryam about 'Isā was even better because Allāh would teach him,

﴿أَنِّي كَتَبْتَ لَكُمْ كِتَابًا﴾

﴿the Book and Al-Hikmah﴾. It appears that the 'Book' the Āyah mentioned here refers to writing. We explained the meaning of Al-Hikmah in the *Tafsīr* of *Sūrat Al-Baqarah*.

﴿أَنَّرَزْنَاكُمْ وَالْأَخْيَرَ﴾

﴿the Tawrāh and the Injil﴾. The Tawrāh is the Book that Allāh sent down to Mūsā, son of 'Imrān, while the Injil is what Allāh sent down to 'Isā, son of Maryam, peace be upon them, and 'Isā memorized both Books. Allāh's statement,

﴿وَرَسُولًا إِلَيْكُمْ مِّنْ أَنفُسِكُمْ﴾

﴿And will make him a Messenger to the Children of Israel﴾ means, that Allāh will send 'Isā as a Messenger to the Children of Israel, proclaiming to them,

﴿أَنَّمَا جِئْنَاهُ بِقِيمَةٍ فَمَنْ زَيَّنَهُمْ بِأَنَّهُمْ كَوَافِرُ الظَّنِّ فَأَنْجَعْنَا فِيهِمْ
فَلَا يَكُونُ طَيِّبًا يَلِذُنَّ اللَّهُ﴾

﴿I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave.﴾

These are the miracles that 'Isâ performed; he used to make the shape of a bird from clay and blow into it, and it became a bird by Allâh's leave. Allâh made this a miracle for 'Isâ to testify that He had sent him.

﴿وَأَنْزَلْتُ لَهُ أَنْكَنَةً﴾

﴿And I heal him who is Akmah﴾ meaning, 'a person who was born blind,' which perfects this miracle and makes the challenge more daring.

﴿وَأَنْزَلْتُ لَهُ أَنْكَنَةً﴾

﴿And the leper﴾ which is a known disease,

﴿وَأَنْزَلْتُ لَهُ أَنْوَفَ يَابِنَ آشَوَّ﴾

﴿And I bring the dead to life by Allâh's leave﴾.

Many scholars stated that Allâh sent every Prophet with a miracle suitable to his time. For instance, in the time of Mûsâ, magic was the trade of the time, and magicians held a high position. So Allâh sent Mûsâ with a miracle that captured the eyes and bewildered every magician. When the magicians realized that Mûsâ's miracle came from the Almighty, Most Great, they embraced Islâm and became pious believers. As for 'Isâ, he was sent during a time when medicine and knowledge in physics were advancing. 'Isâ brought them the types of miracles that could not be performed, except by one sent by Allâh. How can any physician bring life to clay, cure blindness and leprosy and bring back to life those entrapped in the grave? Muhammâd ﷺ was sent during the time of eloquent people and proficient poets. He brought them a Book from Allâh; if mankind and the Jinn tried to imitate ten chapters, or even one chapter of it, they will utterly fail in this task, even if they tried to do it by collective cooperation. This is because the Qur'ân is the Word of Allâh and is nothing like that of the creatures.

'Isâ's statement,

﴿وَأَنْتُمْ كُمْ بِمَا تَأْكُلُونَ وَمَا تَنْذَرُونَ فِي يَوْمٍ حِكْمَةٍ﴾

﴿And I inform you of what you eat, and what you store in your houses﴾

means, I tell you about what one of you has just eaten and

what he is keeping in his house for tomorrow.

﴿إِنَّ فِي ذَلِكَ﴾

﴿Surely, therein﴾, all these miracles,

﴿لَا يَرَى لَكُم﴾

﴿is a sign for you﴾ testifying to the truth of what I was sent to you with,

﴿إِنْ كُثُرَ مُتَوَبِّدِكُمْ وَمَسْكُونًا لَمَا بَيْتَ يَدِيَ مِنَ الْقَوْمَ﴾

﴿If you believe. And I have come confirming that which was before me of the Tawrāh,﴾

affirming the Tawrāh and upholding it,

﴿وَلَا جُنَاحَ لَكُمْ يَقْضَى أَلَّا يُحِرِّمَ عَلَيْكُمْ﴾

﴿and to make lawful to you part of what was forbidden to you.﴾

This part of the Āyah indicates that Isā abrogated some of the Laws of the Tawrāh and informed the Jews of the truth regarding some issues that they used to dispute about. In another Āyah;

﴿كُلُّ أُنْجَنٍ لَكُمْ يَقْضَى أَلَّا يُحِرِّمَ فِيهِ﴾

﴿And in order to make clear to you some of the (points) in which you differ﴾ [43:63].

Isā said next,

﴿وَجِئْتُكُمْ بِآيَاتٍ مِنْ رَبِّكُمْ﴾

﴿And I have come to you with a proof from your Lord.﴾

“Containing affirmation and evidence to the truth of what I am conveying to you.”

﴿فَأَتَقْرَأُ أَنَّهُ وَالْبَطَّافُونَ إِنَّ اللَّهَ رَبُّكُمْ وَرَبُّ الْعَالَمِينَ﴾

﴿So have Taqwā of Allāh and obey me. Truly, Allāh is my Lord and your Lord, so worship Him (Alone).﴾

for I and you are equal in our servitude, submission and humbleness to Him,

﴿هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿This is the straight path.﴾

سورة العنكبوت

٥٧

رَبَّاً مَا كَيْمَأْتُ وَاتَّبَعْنَا الرَّسُولَ فَأَكَيْتُ بِنَسَاعَةِ
الشَّهِيدِينَ وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ
الْمُكَرِّبِينَ إِذْ قَالَ اللَّهُ يَعْلَمُ عِنْدِي مَتَوْفِيكَ وَرَافِعَكَ
إِلَى وَمَطْهَرِكَ مِنَ الْدِينِ كَفَرُوا وَجَاءُلَّدِينَ أَبْغَوْكَ
فَوْقَ الْدِينِ كَفَرُوا إِنَّ يَوْمَ الْقِيَمَةِ شَمَاءِ مَرْجِعُكُمْ
فَأَخْرُجُوكُمْ بِمَا كُنْتُمْ فِيهِ تَعْلَمُونَ فَلَمَّا دَرَأَنَا
كَفَرُوا فَأَعْذَبْنَاهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالآخِرَةِ وَمَا
لَهُمْ مِنْ نَصِيرٍ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَبِئْرَقُهُمْ أَجْوَرُهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ وَ
ذَلِكَ نَذْوَهُ عَلَيْكَ مِنَ الْأَيَّدِيْتِ وَاللَّذِيْكُ الْحَكِيمُ إِنَّ
مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلُ هَادِمَ خَلْقِهِ مِنْ تَرَابٍ ثُمَّ قَالَ
لَهُ كُنْ فَيَكُونُ الْحَقُّ مِنْ رَبِّكَ فَلَمَّا كُنْ مِنَ الْمُمْرِنِ
فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْوَلِيْمِ فَقُلْ تَعَالَوْنَادْعُ
أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَسَاءَنَا وَسَاءَكُمْ وَأَنْفَسَنَا وَأَنْفَسُكُمْ
ثُمَّ نَبْتَهُ فَنَجْعَلُ لَغْنَتَ اللَّهِ عَلَى الْكَذِيْبِينَ وَ

﴿فَلَمَّا أَحَدَ عِسَوْنَ يَعْسَوْ مِنْهُمْ
الْكُفَّارُ قَالَ مَنْ أَنْسَارَيْتَ إِلَى اللَّهِ
فَالَّذِي الْعَوَارِيُّونَ نَحْنُ أَنْسَارُ اللَّهِ
مَا نَأْتَا بِاللَّهِ وَأَنْهَيْنَا بِمَا
مُنْلِبُوكَ وَرَسَّا مَا نَأْتَا بِمَا
أَرْزَقْنَا وَاتَّبَعْنَا الرَّسُولَ فَأَكَبَّتْنَا
مَعَ الشَّهِيدِينَ وَمَكَرُوا
وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ
الْمُكَرِّبِينَ ﴾

﴿52. Then when 'Isâ came to know of their disbelief, he said: "Who will be my helpers in Allâh's cause?" Al-Hawâriyyûn said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims."﴾

﴿53. "Our Lord! We believe in what You have sent down, and we follow the Messenger ['Isâ]; so write us down among those who bear witness."﴾

﴿54. And they (disbelievers) plotted and Allâh planned too. And Allâh is the Best of those who plot.﴾

The Disciples Give Their Support to 'Isâ

Allâh said,

﴿فَلَمَّا أَحَدَ عِسَوْنَ

﴿Then when 'Isâ came to know﴾, meaning, 'Isâ felt that they were adamant in disbelief and continuing in misguidance. He said to them,

﴿مَنْ أَنْسَارَتِي إِلَى اللَّهِ﴾

﴿Who will be my helper in Allâh's cause?﴾ Mujâhid commented,

"Meaning, who would follow me to Allāh?"^[1] However, it appears that 'Isā was asking, "Who would help me convey the Message of Allāh?"

The Prophet ﷺ said during the *Hajj* season, before the Hijrah,

«مَنْ رَجُلٌ يُؤْوِيَنِي حَتَّى أُبَلِّغَ كَلَامَ رَبِّي؟، فَإِنَّ قُرَيْشًا فَدَمْتَوْنِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي»

«Who will give me asylum so that I can convey the Speech of my Lord, for the Quraysh have prevented me from conveying the Speech of my Lord.»^[2]

until he found the Anṣār.^[3] The Anṣār helped the Prophet ﷺ and gave him refuge. He later migrated to them, they comforted the Prophet ﷺ and protected him from all his enemies, may Allāh be pleased with them all. This is similar to what happened with 'Isā, for some of the Children of Israel believed in him, gave him their aid and support and followed the light that was sent with him. This is why Allāh said about them;

﴿قَالَ الْحَوَارِيُّونَ مَنْ أَنْكَرَ اللَّهَ مَائِنًا يَأْتُو وَأَنْهَمَذْ يَأْتَى مُنْكِرُكُمْ إِنَّكُمْ بِهِ مُنْكَرٌ بِمَا أَنْزَلْتَ وَأَنْبَعْتَ الرَّسُولَ فَأَكْتَبْتُمَا مَعَ النَّاهِيِّينَ﴾

«Al-Hawāriyyūn said: 'We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims. Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness.'»

Hawāri in Arabic - means 'support'. The Two *Sahīhs* recorded that when the Prophet ﷺ encouraged the people to fight during the battle of Al-Ahzāb, Az-Zubayr came forward, and again, when the Prophet ﷺ asked for fighters a second time. The Prophet ﷺ said,

«إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّيِّ الرَّبِّيِّ»

«Every Prophet has a *Hawāri*, and Az-Zubayr is my *Hawāri*.»^[4]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said about,

[1] Ibn Abi Ḥātim 3:290.

[2] Ahmad 3:322.

[3] *Al-Bidāyah wan-Nihāyah* 5:140.

[4] *Fath Al-Bārī* 6:63, Muslim 4:1879.

﴿وَأَنْكِتُمْ بَعْضَ النَّهَرِ﴾

﴿so write us down among those who bear witness﴾

“Meaning among the *Ummah* of Muhammad.”^[1] This *Hadīth* has a good chain of narration.

The Jews Plot to Kill ‘Isā

Allāh states that the Children of Israel tried to kill ‘Isā by conspiring to defame him and crucify him. They complained about him to the king who was a disbeliever. They claimed that ‘Isā was a man who misguided people, discouraged them from obeying the king, caused division, and separated between man and his own son. They also said other lies about ‘Isā, which they will carry on their necks, including accusing him of being an illegitimate son. The king became furious and sent his men to capture ‘Isā to torture and crucify him. When they surrounded ‘Isā’s home and he thought that they would surely capture him, Allāh saved him from them, raising him up from the house to heaven. Allāh put the image of ‘Isā on a man who was in the house; when the unjust people went in the house while it was still dark, they thought that he was ‘Isā. They captured that man, humiliated and crucified him. They also placed thorns on his head.^[2] However, Allāh deceived these people. He saved and raised His Prophet from them, leaving them in disarray in the darkness of their transgression, thinking that they had successfully achieved their goal. Allāh made their hearts hard, and defiant of the truth, disgracing them in such disgrace that it will remain with them until the Day of Resurrection. This is why Allāh said,

﴿وَنَكَرُوا وَنَكَرَ اللَّهُ عَزَّزَ الْمَكَرِ﴾

﴿And they plotted, and Allāh planned too. And Allāh is the Best of those who plot.﴾

﴿إِذَا قَالَ اللَّهُ يَعْلَمُ مَا بَيْنَ أَيْدِيهِكُمْ وَرَاءِكُمْ إِنَّ اللَّهَ كَفُورٌ وَبَاعِلُ الْأَيْمَنِ
أَئْمَانُكُمْ تَوَقَّعُ الْأَيْمَنَ كَفَرُوا إِنَّ يَوْمَ الْقِيَامَةِ ثُمَّ إِنَّ مَرِيمَتُمْ لَأَخْطَمُتُمْ بِيَنْكُمْ فِيمَا كُنْتُمْ

^[1] Some of this story is based on a report from Ibn ‘Abbās which appears in the explanation of *Sūrat An-Nisā’* no. 156.

^[2] Ibn Abi Ḥātim 2:294.

فِيهِ تَنْذِيلُونَ ﴿٤﴾ قَلَّا الَّذِينَ كَفَرُوا لَأَعْدَيْهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ بِنَسْبَةٍ إِلَيْنَا وَأَمَّا الَّذِينَ مَاءَكُنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفَّهُنَّ أُجُورُهُمْ وَاللَّهُ لَا يُؤْثِرُ أَطْلَالَ النَّاسِ ذَلِكَ تَنْذِيلُهُ عَلَيْكَ مِنَ الْآيَاتِ وَالظَّرِيرَ الْمُكَبِّرَ ﴿٥﴾

﴿55. And (remember) when Allāh said : "O 'Isā! I will take you and raise you to Myself and purify [save] you from those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."﴾

﴿56. "As to those who disbelieve, I will punish them with severe torment in this world and in the Hereafter, and they will have no helpers."﴾

﴿57. And as for those who believe and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the wrongdoers.﴾

﴿58. This is what We recite to you of the verses and the Wise Reminder.﴾

Meaning of 'Take You'

Allāh said,

﴿إِنِّي مُتَقِبِّلٌ وَرَافِعٌ إِلَيْكَ﴾

﴿I will take you and raise you to Myself﴾ while you are asleep. Allāh said in a similar Āyat,

﴿وَهُوَ الَّذِي يَنْتَهِكُمْ يَوْمَ الْيَمِيلِ﴾

﴿It is He Who takes your souls by night (when you are asleep).﴾ [6:60], and,

﴿اللَّهُ يَتَوَفَّ الْأَنْفُسَ حِينَ مَوْتِهِمْ وَالَّذِي لَمْ تَمْتُ فِي مَنَامِهِمْ﴾

﴿It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep.﴾ [39:42].

The Messenger of Allāh ﷺ used to recite the following words when he would awaken;

﴿الْحَمْدُ لِلَّهِ الَّذِي أَخْيَانَا بَعْدَ مَا أَمَّاَنَا، وَإِلَيْهِ الشُّوْرُ﴾

«All the thanks are due to Allâh Who brought us back to life after He had caused us to die (sleep), and the Return is to Him». ^[1]

Allâh said,

﴿وَيَكْفِرُهُمْ وَقُولُهُمْ عَلَىٰ مَرِيدٍ بَهْتَنَّ عَظِيمًا ۝ وَقُولُهُمْ إِنَّا قَاتَلْنَا الْمُسِيحَ عِيسَىَ أَبْنَىٰ مَرِيدٍ
رَسُولُ اللَّهِ وَمَا قاتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شَيْءًا لَمْ يَرْأُوا ۝﴾

«And because of their disbelief and allegations against Maryam and because of their saying "We killed Al-Masîh 'Isâ, son of Maryam, the Messenger of Allâh," – but they killed him not, nor crucified him, but it appeared that way to them» until,

﴿وَمَا قاتَلُوهُ يَقِيْنًا ۝ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا
لَيَنْهَىٰ يَدَهُ قَبْلَ مَوْلِهِ ۝ وَتَوَمَ الْأَقْتَلَةَ يَكُونُ عَلَيْهِمْ شَهِيدًا ۝﴾

«For surely; they killed him not But Allâh raised him up unto Himself. And Allâh is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death. And on the Day of Resurrection, he [Isâ] will be a witness against them.» [4:156-159]

'His death' refers to Isâ, and the Ayah means that the People of the Book will believe in Isâ, before Isâ dies. This will occur when Isâ comes back to this world before the Day of Resurrection, as we will explain. By that time, all the People of the Book will believe in Isâ, for he will annul the Jizyah^[2] and he will only accept Islâm from people. Ibn Abi Hâtim recorded that Al-Hasan said that Allâh's statement,

﴿إِنْ شَوَفْتَكَ﴾

«I will take you» is in reference to sleep, for Allâh raised Isâ while he was asleep.^[3]

Altering the Religion of Isâ

Allâh said,

^[1] Fath Al-Bâri 11:134.

^[2] A tax levied on non-Muslims living under Muslim control.

^[3] Ibn Abi Hâtim 2:296.

﴿وَمُطْهِرًا مِّنَ الظُّنُنِ كَفِرُوا﴾

«And purify [save] you from those who disbelieve»
by raising you to heaven,

﴿وَيَعْلَمُ الَّذِينَ آتَيْنَاكُمْ فَوْقَ الَّذِينَ كَفَرُوا إِنَّ رَبَّكَ أَعْلَمُ بِالْحَسَنَاتِ﴾

«And I will make those who follow you superior to those who disbelieve, till the Day of Resurrection»

This is what happened. When Allāh raised 'Isā to heaven, his followers divided into sects and groups. Some of them believed in what Allāh sent 'Isā as, a servant of Allāh, His Messenger, and the son of His female-servant.

However, some of them went to the extreme over 'Isā, believing that he was the son of Allāh. Some of them said that 'Isā was Allāh Himself, while others said that he was one of a Trinity. Allāh mentioned these false creeds in the Qur'ān and refuted them. The Christians remained like this until the third century CE, when a Greek king called, Constantine, became a Christian for the purpose of destroying Christianity. Constantine was either a philosopher, or he was just plain ignorant. Constantine changed the religion of 'Isā by adding to it and deleting from it. He established the rituals of Christianity and the so-called Great Trust, which is in fact the Great Treachery. He also allowed them to eat the meat of swine, changed the direction of the prayer that 'Isā established to the east, built churches for 'Isā, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of 'Isā became the religion of Constantine, who built more than twelve thousand churches, temples and monasteries for the Christians as well as the city that bears his name, Constantinople (Istanbul). Throughout this time, the Christians had the upper hand and dominated the Jews. Allāh aided them against the Jews because they used to be closer to the truth than the Jews, even though both groups were and still are disbelievers, may Allāh's curse descend on them.

When Allāh sent Muḥammad ﷺ, those who believed in him also believed in Allāh, His Angels, Books and Messengers in the correct manner. So they were the true followers of every Prophet who came to earth. They believed in the unlettered Prophet ﷺ, the Final Messenger and the master of all mankind,

who called them to believe in the truth in its entirety. This is why they had more right to every Prophet than his own nation, especially those who claim to follow their Prophet's way and religion, yet change and alter his religion. Furthermore, Allâh abrogated all the laws that were sent down to the Prophets with the Law He sent Muhammâd ﷺ with, which consists of the true religion that shall never change or be altered until the commencement of the Last Hour. Muhammâd's religion shall always be dominant and victorious over all other religions. This is why Allâh allowed Muslims to conquer the eastern and western parts of the world and the kingdoms of the earth. Furthermore, all countries submitted to them; they demolished Kisra (king of Persia) and destroyed the Czar, ridding them of their treasures and spending these treasures for Allâh's sake. All this occurred just as their Prophet ﷺ told them it would, when he conveyed Allah's statement,

هُوَ عَزَّ أَنْ يَرَى الَّذِينَ مَا نَعْلَمُ بِمِنْكُمْ وَعَيْلُوا أَنْصَابَهُنَّا لَتَسْتَأْنِفَنَّهُنَّا فِي الْأَرْضِ كَمَا أَنْتَخَلَتْ
الْأَيْمَنَ مِنْ قَبْلِهِمْ وَأَبْلَقَتْ كُلُّ نَعْمَةٍ دَيْنَهُمُ الَّذِي أَرَضَنَّ لَهُمْ وَلَسَدَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَنَّا
يَسْبِدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they worship Me and do not associate anything with Me.» [24:55].

Therefore, Muslims are the true believers in 'Isâ. The Muslims then acquired Ash-Shâm from the Christians, causing them to evacuate to Asia Minor, to their fortified city in Constantinople. The Muslims will be above them until the Day of Resurrection. Indeed, he, Muhammâd ﷺ, who is truthful and who received the true news, has conveyed to Muslims that they will conquer Constantinople in the future,^[11] and seize its treasures.

^[11] This occurred after Ibn Kathîr's time.

Threatening the Disbelievers with Torment in This Life and the Hereafter

Allāh said,

﴿وَجَاءُكُمْ أَنَّبُوْكَ فَوْقَ الْيَرِبَتِ كَفَرُوا إِنْ يَوْمَ الْقِيَامَةِ شَدَّ إِنْ تَرْجِعُنُّمْ نَأْخُوكُمْ بَيْنَكُمْ فِي سَاكِنَتِ فِيهِ تَحْلِيمُونَ ﴾فَإِنَّمَا الَّذِينَ كَفَرُوا فَأَعْذِبُهُمْ عَذَابًا سَكِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّصِيرٍ﴾

﴿And I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute. As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.﴾

This is what Allāh did to the Jews who disbelieved in 'Isā and the Christians who went to the extreme over him. Allāh tormented them in this life; they were killed, captured, and lost their wealth and kingdoms. Their torment in the Hereafter is even worse and more severe,

﴿بِمَا لَمْ يُمْلِمْ بِهِ اللَّهُ وَلَا وَاقِفٌ﴾

﴿And they have no Wāq (defender or protector) against Allāh﴾ [13:34].

﴿وَإِنَّمَا الَّذِينَ إِيمَانُهُمْ وَعَمَلُهُمْ أَكْبَلُهُمْ﴾

﴿And as for those who believe and do righteous good deeds, Allāh will pay them their reward in full﴾

in this life, with victory and domination, and in the Hereafter, with Paradise and high grades,

﴿وَأَنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

﴿And Allāh does not like the wrongdoers.﴾

Allāh then said,

﴿ذَلِكَ تَنْذِيلُكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ﴾

﴿This is what We recite to you of the verses and the Wise Reminder.﴾

meaning, "What We narrated to you, O Muhammd, regarding 'Isā, his birth and his life, is what Allāh conveyed and revealed

الْمَوْلَانَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّ هَذَا الْهُوَ الْفَصْصُ الْحَقُّ وَمَا مِن إِلَهٌ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ
الْعَزِيزُ الْحَكِيمُ ۝ فَإِن تُولُوا فَإِنَّ اللَّهَ عَلَيْهِ مَا يَمْرِدُ
قُلْ يَا أَهْلَ الْكِتَبِ تَعَالَوْ إِلَى كَلِمَةٍ سَوَامِينَ وَبَيْنَكُمْ
الْأَنْفَدُ إِلَّا اللَّهُ وَلَا تُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذُ بَعْضُهُ
بَعْضًا أَنْبَابَ أَبْقِنْ دُونَ أَنْلَوْ فَإِنْ تُولُوا فَقُولُوا أَشْهَدُوا بِأَنَّا
مُسْلِمُوْنَ ۝ يَا أَهْلَ الْكِتَبِ لَمْ تُحَاجِجُوهُ فِي
إِبْرَاهِيمَ وَمَا أَنْزَلَتِ التَّوْرِيدَ وَإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا
تَعْقِلُوكُ ۝ هَاتَنْ هُنُولَاءَ حَنْجَحْمُ فِيمَا لَكُمْ يَوْمَ
عِلْمٌ فَلِمْ تُحَاجِجُونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ ۝ مَا كَانَ إِبْرَاهِيمُ يُهُودِيًّا وَلَا نَصْرَانِيًّا وَلِكِنْ كَانَ
حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝ إِنَّ أَفْوَى النَّاسِ
يُلَبِّيَهُمْ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا الَّتِي وَالَّذِي رَأَيْتُمْ أَنْتُمْ وَاللَّهُ وَلِي
الْمُؤْمِنِينَ ۝ وَدَتَ طَائِفَةٌ مِنْ أَهْلِ الْكِتَبِ لَوْيَضُلُونَكُمْ
وَمَا يُضُلُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ ۝ يَا أَهْلَ
الْكِتَبِ لَمْ تَكُنُوا فِي آيَاتِ اللَّهِ وَأَنْتُمْ تَشَهُدُونَ ۝

to you, sent down from the *Al-Lawh Al-Mâhfûz* (The Preserved Tablet). So there is no doubt in it. Similarly, Allâh said in *Sûrah Maryam*:

﴿إِنَّكَ عَيْنَ أَنْ مَرِيمَ فَرِلَكَ
الْعَقَى الَّذِي فِيهِ يَتَرَوَّدُ ۝ مَا
كَانَ يَقُولُ أَنْ يَتَّخِذَ مِنْ وَلِيٍّ
شَبَّهَتْهُ إِذَا قَوَّقَ أَنْرَ فَإِنَّا يَقُولُ
لَهُ كُنْ فَكُونُ ۝﴾

Such is 'Isâ, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not Allâh that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" and it is. ﴿

﴿وَإِنَّكَ مَثَلٌ عَيْنَ أَنَّ اللَّهَ كَمْلَ مَادَمَ خَلَقَكَ مِنْ تُوبَ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۝ إِنَّ الْعَقَى
مِنْ رَبِّكَ فَلَا كُنْ مِنَ الْمُشْرِكِينَ ۝ فَمَنْ كَانَ جَاءَكَ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ شَالَوْ نَعْنَعَ
أَبْنَاهَا وَأَبْنَاهَهُ وَنِسَاءَهَا وَنِسَاءَهَهُ وَأَنْتَمْ شَهَدُ تَبَيَّنَ فَتَجْعَلَ لَعْنَتَ اللَّهِ عَلَى
الْمُكَفِّرِينَ ۝ إِنَّ هَذَا لَهُ الْفَصْصُ الْحَقُّ وَمَا مِنْ إِلَهٌ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَزِيزُ
الْحَكِيمُ ۝ فَإِنْ تُولُوا فَإِنَّ اللَّهَ عَلَيْهِ مَا يَمْرِدُ
﴾

¶ 59. Verily, the likeness of 'Isâ before Allâh is the likeness of Âdam. He created him from dust, then said to him: "Be!" and he was. ﴿

¶ 60. (This is) the truth from your Lord, so be not of those who doubt. ﴿

¶ 61. Then whoever disputes with you concerning him after the

knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then we pray and we invoke Allāh's curse upon the liars."»

﴿62. Verily, this is the true narrative, and there is no god except Allāh. And indeed, Allāh is the Almighty, the All-Wise.﴾

﴿63. And if they turn away, then surely, Allāh is All-Aware of those who do mischief.﴾

The Similarities Between the Creation of Ādam and the Creation of 'Isā

Allāh said,

﴿إِنَّ مُثْلَ عِيسَىٰ عِنْدَ اللَّهِ﴾

﴿Verily, the likeness of 'Isā before Allāh﴾

regarding Allāh's ability, since He created him without a father,

﴿كَمُثْلُ مَا ذَرَّ﴾

﴿is the likeness of Ādam﴾, for Allāh created Ādam without a father or a mother. Rather,

﴿خَلَقْتَهُ مِنْ تُرْابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

﴿He created him from dust, then (He) said to him: "Be!" and he was.﴾

Therefore, He Who created Ādam without a father or a mother is able to create 'Isā, as well, without a father. If the claim is made that 'Isā is Allāh's son because he was created without a father, then the same claim befits Ādam even more. However, since such a claim regarding Ādam is obviously false, then making the same claim about 'Isā is even more false.

Furthermore, by mentioning these facts, Allāh emphasizes His ability, by creating Ādam without a male or female, Hawā' from a male without a female, and 'Isā from a mother without a father, compared to His creating the rest of creation from male and female. This is why Allāh said in Sūrah Maryam,

﴿رَأَنَّهُ كَلِيلٌ لِّلْتَائِبِ﴾

﴿And We made him a sign for mankind﴾ [19:21].

Allāh said in this Āyah,

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا كُفَّارٌ مِّنَ الْمُشْرِكِينَ﴾

﴿(This is) the truth from your Lord, so be not of those who doubt.﴾

meaning, this is the only true story about Ḥasan, and what is beyond truth save falsehood? Allāh next commands His Messenger ﷺ to call those who defy the truth, regarding Ḥasan, to the *Mubāhalah* (the curse).

The Challenge to the *Mubāhalah*

﴿فَإِنْ خَاطَكَ فِيهِ مِنْ بَنِي إِنْدَنَةَ مَا جَاءَكَ فَقُلْ مَا تَعْلَمْ أَبْتَهَنَا وَابْنَاهَنَّ وَبَنَاتَنَا وَبَنَاتَهَنَّ وَأَقْسَنَا وَأَقْسَنَكُمْ﴾

﴿Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves"﴾ for the *Mubāhalah*,

﴿ثُمَّ نَبْتَهِلُ﴾

﴿then we pray, supplicate,

﴿فَنَجْعَلُ لَفَتَّةَ اللَّهِ عَلَى الْمُكَذِّبِينَ﴾

﴿and we invoke Allāh's curse upon the liars﴾ among the two of us.

The reason for the call to *Mubāhalah* and the revelation of the Āyāt from the beginning of this Sūrah until here, is that a delegation from the Christians of Najrān (in Yemen) came to Al-Madīnah to argue about Ḥasan, claiming that he was divine and the son of Allāh. Allāh sent down the beginning of this Sūrah until here, to refute their claims, as Imām Muḥammad bin Ishāq bin Yasār and other scholars stated.

Muhammad bin Ishāq bin Yasār said in his famous *Sīrah*, "The delegation of Christians from Najrān came to the Messenger of Allāh ﷺ. The delegation consisted of sixty horsemen, including fourteen of their chiefs who make

decisions. These men were Al-'Āqib, also known as 'Abdul-Masīḥ, As-Sayyid, also known as Al-Ayham, Abu Ḥārithah bin 'Alqamah, of [the family of] Bakr bin Wā'il and Uways bin Al-Ḥārith. They also included, Zayd, Qays, Yazīd, Nabīh, Khuwaylid, 'Amr, Khālid, 'Abdullāh and Yuhannas. Three of these men were chiefs of this delegation, Al-'Āqib, their leader and to whom they referred for advice and decision; As-Sayyid, their scholar and leader in journeys and social gatherings; and Abu Ḥārithah bin 'Alqamah, their patriarch, priest and religious leader. Abu Ḥārithah was an Arab man from [the family of] Bakr bin Wā'il, but when he embraced Christianity, the Romans and their kings honored him and built churches for him (or in his honor). They also supported him financially and gave him servants, because they knew how firm his faith in their religion was.^[11] Abu Ḥārithah knew the description of the Messenger of Allāh ﷺ from what he read in earlier divine Books. However, his otherwise ignorance led him to insist on remaining a Christian, because he was honored and had a high position with the Christians.

Ibn Ishāq said, "Muhammad bin Ja'far bin Az-Zubayr said that, 'The (Najrān) delegation came to the Messenger of Allāh ﷺ in Al-Madīnah, entered his Masjid wearing robes and garments, after the Prophet ﷺ had prayed the 'Aṣr prayer. They accompanied a caravan of camels led by Bani Al-Ḥārith bin Ka'b. The Companions of the Messenger of Allāh ﷺ who saw them said that they never saw a delegation like them after that... Then Abu Ḥārithah bin 'Alqamah and Al-'Āqib 'Abdul-Masīḥ or As-Sayyid Al-Ayham spoke to the Messenger of Allāh ﷺ, and they were Christians like the king (Roman King). However, they disagreed about ʻIsā; some of them said, 'He is Allāh,' while some said, 'He is the son of Allāh,' and some others said, 'He is one of a trinity.' Allāh is far from what they attribute to Him."

Indeed, these are the creeds of the Christians. They claim that ʻIsā is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life. However, all these miracles occurred by

^[11] Ibn Hishām 2:222.

Allāh's leave, so that Ḥisā would be a sign from Allāh for people.

They also claim that Ḥisā is the son of Allāh, since he did not have a father and he spoke when he was in the cradle, a miracle which had not occurred by any among the Children of Ādam before him, so they claim. They also claim that Ḥisā is one of a trinity, because Allāh would say, 'We did, command, create and demand.' They said, 'If Allāh were one, he would have said, 'I did, command, create and decide.' This is why they claim that Ḥisā and Allāh are one (Trinity). Allāh is far from what they attribute to Him, and we should mention that the Qur'ān refuted all these false Christian claims.

Ibn Ishāq continued, "When these Āyāt came to the Messenger from Allāh ﷺ, thus judging between him and the People of the Book, Allāh also commanded the Prophet ﷺ to call them to the *Mubāhalah* if they still refused the truth. The Prophet ﷺ called them to the *Mubāhalah*. They said, 'O Abu Al-Qāsim! Let us think about this matter and get back to you with our decision to what we want to do.' They left the Prophet ﷺ and conferred with Al-Āqib, to whom they referred to for advice. They said to him, 'O 'Abdul-Masīḥ! What is your advice?' He said, 'By Allāh, O Christian fellows! You know that Muḥammad is a Messenger and that he brought you the final word regarding your fellow (Ḥisā). You also know that no Prophet conducted *Mubāhalah* with any people, and the old persons among them remained safe and the young people grew up. Indeed, it will be the end of you if you do it. If you have already decided that you will remain in your religion and your creed regarding your fellow (Ḥisā), then conduct a treaty with the man (Muḥammad) and go back to your land.' They came to the Prophet ﷺ and said, 'O Abu Al-Qāsim! We decided that we cannot do *Mubāhalah* with you and that you remain on your religion, while we remain on our religion. However, send with us a man from your Companions whom you are pleased with to judge between us regarding our monetary disputes, for you are acceptable to us in this regard.'^[1]

Al-Bukhāri recorded that Hudhayfah said, "Al-Āqib and As-Sayyid, two leaders from Najrān, came to the Messenger of

^[1] Ibn Hishām 2:233.

Allāh ﷺ seeking to invoke Allāh for curses (against whoever is unjust among them), and one of them said to the other, 'Let us not do that. By Allāh, if he were truly a Prophet and we invoke Allāh for curses, we and our offspring shall never succeed afterwards.' So they said, 'We will give you what you asked and send a trusted man with us, just a trusted man.' The Messenger of Allāh ﷺ said;

اللَّا يَعْنَى مَعَكُمْ رَجُلٌ أَمِينٌ فَاسْتَرْفْ لَهَا أَصْحَابُ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ،
 فقال: «فَئُمْ يَا أَبَا عَبْيَدَةَ بْنَ الْجَرَاحِ» فَلَمَّا قَامَ، قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَذَا أَمِينٌ هُنُوَ
الْأُمَّةُ».

«Verily, I will send a trusted man with you, a truly trustworthy man.' The Companions of the Messenger of Allāh ﷺ all felt eager to be that man. The Messenger ﷺ said, "O Abu 'Ubaydah bin Al-Jarrāḥ! Stand up." When Abu 'Ubaydah stood up, the Messenger of Allāh ﷺ said, "This is the trustee of this Ummah."»^[1]

Al-Bukhāri recorded that Anas said that the Messenger of Allāh ﷺ said on another occasion,

لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينٌ هُنُوَ الأُمَّةُ أَبُو عَبْيَدَةَ بْنَ الْجَرَاحِ

«Every Ummah has a trustee, and the trustee of this Ummah is Abu 'Ubaydah bin Al-Jarrāḥ.»^[2]

Imām Aḥmad recorded that Ibn 'Abbās said, "Abu Jahl, may Allāh curse him, said, 'If I see Muḥammad praying next to the Ka'bah, I will step on his neck.' The Prophet later said,

لَوْ فَعَلَ لَأَخْذَنَاهُ الْمَلَائِكَةُ عَيْنَاهَا، وَلَوْ أَنَّ الْيَهُودَ تَمَنَّوا الْمَوْتَ لَمَاتُوهَا، وَرَأَوْا
 مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يَاهْلُونَ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجْعِهِمْ لَا يَجِدُونَ
 مَالًا وَلَا أَهْلًا.

«Had he tried to do it, the angels would have taken him publicly. Had the Jews wished for death, they would have perished and would have seen their seats in the Fire. Had those who sought Mubāhalah with the Messenger of Allāh, ﷺ went ahead with it, they would not have found estates or families

^[1] *Fath Al-Bāri* 7:695.

^[2] *Fath Al-Bāri* 7:696.

when they returned home».^[1]

Al-Bukhâri, At-Tirmidhi and An-Nasâ'i^[2] also recorded this *Hadîth*, which At-Tirmidhi graded *Hasan Sahîh*.

Allâh then said,

﴿إِنَّمَا تَهْوِي النَّفَرُ إِلَيْنَا﴾

﴿Verily, this is the true narrative﴾ meaning, what we narrated to you, O Muhammâd, about Isâ is the plain truth that cannot be avoided,

﴿وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّكَ اللَّهُ أَكْبَرُ الْحَكِيمُ﴾

﴿and none has the right to be worshipped but Allâh. And indeed, Allâh is the All-Mighty, the All-Wise. And if they turn away,﴾ by abandoning this truth,

﴿فَإِنَّ اللَّهَ عَلَيْهِ مِنَ الْمُفْتَدِينَ﴾

﴿then surely, Allâh is All-Aware of those who do mischief.﴾

for those who abandon the truth for falsehood commit mischief, and Allâh has full knowledge of them and will subject them to the worst punishment. Verily, Allâh is able to control everything, all praise and thanks are due to Him, and we seek refuge with Him from His revenge.

﴿فَقُلْ يَا أَيُّهُ الْكَافِرُونَ إِنَّمَا كُلُّ طَائِرٍ سَوْمٌ بَيْنَنَا وَبَيْنَكُمْ أَلَا تَنْبَهُ إِلَى اللَّهِ وَلَا تُنْتَكِ بِهِ﴾
 ﴿كُنُّنَا وَلَا يَنْجُدُ بِعُصْنَانِ أَئِنَّا مِنْ دُونِ اللَّهِ فَإِنْ تَوْلُوا فَقُولُوا أَشْهَدُرَا بِأَنَّا
 مُسْلِمُونَ﴾

﴿64. Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allâh the same, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh." Then, if they turn away, say: "Bear witness that we are Muslims."﴾

Every Person Knows about *Tawhîd*

This Ayah includes the People of the Book, the Jews and Christians, and those who follow their ways.

^[1] Ahmad 1:248.

^[2] *Fath Al-Bâri* 8:595, *Tuhfat Al-Ahwadhi* 9:77, An-Nasâ'i in *Al-Kubrâ* 6:518.

﴿فَقُلْ يَأْمُلُ الْكِتَبُ نَسَأْلُنَا إِنْ كَيْفَيْتُمْ﴾

﴿Say: "O people of the Scripture! Come to a word"﴾

'Word' - in Arabic - also means a complete sentence, as evident from this Āyah. Allāh described this word as being one,

﴿سَوْمَمْ بَيْنَنَا وَبَيْنَكُمْ﴾

﴿that is the same between us and you﴾, an honest and righteous word that is fair to both parties. Allāh then explained this word,

﴿إِلَّا تَقْبَدُ إِلَّا اللَّهُ وَلَا شَرِيكَ لَهُ شَيْئًا﴾

﴿that we worship none but Allāh (Alone), and that we associate no partners with Him,﴾

we worship neither a statue, cross, idol, Tāghūt (false gods), fire or anything else. Rather, we worship Allāh Alone without partners, and this is the message of all of Allāh's Messengers. Allāh said,

﴿وَرَبَّا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِنَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I [Allāh], so worship Me (Alone and none else)."﴾ [21:25] and,

﴿وَلَقَدْ بَثَنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنَبُوا أَنْطِلْقَوْتَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities)."﴾ [16:36]. Allāh said next,

﴿وَلَا يَتَّخِذُ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُوَيْنَ اللَّهِ﴾

﴿"and that none of us shall take others as lords besides Allāh."﴾

Ibn Jurayj commented, "We do not obey each other in disobedience to Allāh."

﴿فَإِنْ تَوَلُّوْنَا فَقُولُوا أَشْهَدُوا إِنَّا مُسْلِمُونَ﴾

﴿Then, if they turn away, say: "Bear witness that we are Muslims."﴾

if they abandon this fair call, then let them know that you will remain in Islām as Allāh has legislated for you.

We should mention that the letter that the Prophet ﷺ sent to Heraclius reads, "In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, the Messenger of Allāh, to Heraclius, Leader of the Romans: peace be upon those who follow the true guidance. Embrace Islām and you will acquire safety, embrace Islām and Allāh will grant you a double reward. However, if you turn away from it, then you will carry the burden of the peasants, and,

﴿يَا أَيُّهُ الْكَفِيرُونَ إِنَّا كُلَّمَا سَأَلْنَا وَيَسْتَأْلِمُونَ لَا تَسْبِدُ إِلَّا اللَّهُ وَلَا شَرِيكَ لَهُ
شَبَّهُنَا وَلَا يَسْتَحِدُ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تُوَلُوا فَقُولُوا أَشْهَدُوا إِنَّا مُسْلِمُونَ﴾

«“O people of the Scripture: Come to a word that is the same between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh.” Then, if they turn away, say: “Bear witness that we are Muslims.”»

Muhammad bin Ishāq and other scholars said that the beginning of Sūrah Āl 'Imrān, and more than eighty verses thereafter; were revealed about the delegation of Najrān. Az-Zuhri stated that the people of Najrān were the first people to pay the *Jizyah* (tax money paid to the Muslim State). However, there is no disagreement that the Āyah that ordained the *Jizyah* [9:29] was revealed after the *Fath* (conquering Makkah, and therefore, after the delegation of Najrān came to Al-Madīnah). So, how can this Āyah [3:64] be contained in the Prophet's letter to Heraclius before the victory of Makkah, and how can we harmonize between the statements of Muhammad bin Ishāq and Az-Zuhri? The answer is that the delegation of Najrān came before Al-Hudaybiyyah (before the victory of Makkah), and what they paid was in lieu of the *Mubāhalah*; not as *Jizyah*. The Āyah about the *Jizyah* was later revealed, and its ruling supported what occurred with the Najrān people. In support of this opinion, we should mention that in another instance, the ruling on dividing the booty into one - fifth (for the Prophet ﷺ) and four-fifths (for the fighters) agreed with the practice of 'Abdullāh bin Jaḥsh during the raid that he led before Badr. An Āyah later on upheld the way 'Abdullāh

divided the booty. Therefore, it is possible that the Prophet ﷺ wrote this statement (Say, "O People of the Scripture...") in his letter to Heraclius before the Āyah was revealed. Later on, the Qur'ān agreed with the Prophet's statement, word by word. It is also a fact that the Qur'ān was revealed in agreement with what 'Umar said regarding the captured disbelievers at Badr, the *Hijāb* (Muslim woman code of dress), refraining from performing prayer for the hypocrites, and regarding his statements:

﴿وَأَنْجِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ نَعْلَمُ﴾

﴿And take you the Maqām (place) of Ibrāhīm as a place of prayer.﴾ [2:125], and,

﴿عَنِّي رَبُّهُ إِنْ طَلَقْتُكُنْ أَنْ يُنْدَلِّهُ أَزْوَاجًا تَبَرَّأُ مِنْكُنَّ﴾

﴿It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you.﴾ [66:5].

﴿إِنَّ أَهْلَ الْمُسْكِنَاتِ لَمَّا تُحَاجَوْنَ فِي إِبْرَاهِيمَ وَمَا أُرْزَكَتِ الْتَّورَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَنْعَلُوتُونَ قَدْ كَانَتْ هَؤُلَاءِ حَاجِتُمْ فِيهَا لَكُمْ يَا عَلَمْ فَلَمْ تُحَاجَوْنَ فِيهَا لَمْ لَكُمْ يَوْمٌ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [١] مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصَارَائِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٢﴾ إِنَّ أَفْلَى النَّاسَ بِإِيمَانِهِمْ لِلَّذِينَ أَنْبَمُوهُ وَهُدَى اللَّئِنُ وَالَّذِينَ هَادُوا وَاللَّهُ وَلِنَّ الْمُنْتَهِيَنَ﴾ [٣]

﴿65. O people of the Scripture! Why do you dispute about Ibrāhīm, while the Tawrāh and the Injil were not revealed till after him? Have you then no sense?﴾

﴿66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not.﴾

﴿67. Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa and he was not of the Mushrikīn.﴾

﴿68. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the Wālī (Protector and Helper) of the believers.﴾

Disputing with the Jews and Christians About the Religion of Ibrāhīm

Allāh censures the Jews and Christians for their dispute with Muslims over Ibrāhīm Al-Khalil and the claim each group made that he was one of them. Muḥamrnad bin Ishāq bin Yasār reported that Ibn ‘Abbās said, “The Christians of Najrān and Jewish rabbis gathered before the Messenger of Allāh ﷺ and disputed in front of him. The rabbis said, ‘Ibrāhīm was certainly Jewish.’ The Christians said, ‘Certainly, Ibrāhīm was Christian.’ So Allāh sent down,

﴿يَأَفَلَّ الْكِتَابَ لَمْ تُعَاجِلُوكُنَّ فِي إِبْرَاهِيمَ﴾

«O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm?»

meaning, ‘How is it that you, Jews, claim that Ibrāhīm was Jew, although he lived before Allāh sent down the Tawrāh to Mūsā? How is it that you, Christians, claim that Ibrāhīm was Christian, although Christianity came after his time?’^[1] This is why Allāh said,

﴿أَنَّا لَا مُقْنِطُونَ﴾

«Have you then no sense?»

Allāh then said,

﴿كَانُتُمْ مُّؤْلَدَةً حَتَّىٰ يَسْتَشْهِدُنَّ فِيمَا لَكُمْ بِهِ عِلْمٌ﴾

«Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge?»

This Āyah criticizes those who argue and dispute without knowledge, just as the Jews and Christians did concerning Ibrāhīm. Had they disputed about their religions, which they had knowledge of, and about the Law that was legislated for them until Muḥammad ﷺ was sent, it would have been better for them. Rather, they disputed about what they had no knowledge of, so Allāh criticized them for this behavior. Allāh commanded them to refer what they have no knowledge of to He Who knows the seen and unseen matters and Who knows

^[1] At-Tabari 6:490.

the true reality of all things. This is why Allāh said,

﴿وَإِنَّ اللَّهَ يَعْلَمُ وَأَنْتَ لَا تَعْلَمُ﴾

﴿It is Allāh Who knows, and you know not.﴾

Allāh said,

﴿فَمَا كَانَ إِيمَانُهُ يُهُودِيًّا وَلَا مُسْرِكِيًّا وَلَكِنْ كَانَ حَسِيبًا مُسْلِمًا﴾

﴿Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīf, shunning Shirk and living in Imān,

﴿وَنَّا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿and he was not of the Mushrikīn.﴾

This Āyah is similar to the Āyah in Sūrat Al-Baqarah,

﴿وَقَالُوا كُوْثَرًا هُوَ أَنْ نَسْكُنَى تَهْنِدُوا﴾

﴿And they say, "Be Jews or Christians, then you will be guided..."﴾ [2:135].

Allāh said next,

﴿إِنَّ أَنْفَلَ النَّاسِ بِإِيمَانِهِمْ لِلَّذِينَ أَنْجُومُهُ وَهُنَّا الظَّالِمُونَ وَالَّذِينَ مَانُوا وَاللَّهُ وَلِنَّ الْمُؤْمِنِينَ أَنَّهُمْ أَنْفَلُونَ﴾

﴿Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the Wali (Protector and Helper) of the believers.﴾

This Āyah means, "The people who have the most right to be followers of Ibrāhīm are those who followed his religion and this Prophet, Muḥammad ﷺ, and his Companions from the Muḥājirīn, Anṣār and those who followed their lead." Sa‘d bin Maṇṣūr recorded that Ibn Mas‘ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ يُكَلِّ نَبِيًّا وُلَاهٌ مِنَ الظَّيْنَ، وَإِنَّ وَلِيَّ مِنْهُمْ أَبِي وَخَلِيلٍ رَبِّي عَزَّ وَجَلَّ»

«Every Prophet had a Wali (supporter, best friend) from among the Prophets. My Wali among them is my father Ibrāhīm, the Khalil (intimate friend) of my Lord, the Exalted and Most Honored.»

The Prophet ﷺ then recited,

﴿إِنَّ أَنْفَلَ النَّاسِ بِإِيمَانِهِمْ لِلَّذِينَ أَنْجُومُهُ﴾

﴿71. "O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know?" ﴾

﴿72. And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back." ﴾

﴿73. And believe no one except the one who follows your religion." Say (O Prophet): "Verily, right guidance is the guidance of Allāh." (And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say: "All the bounty is in the Hand of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower." ﴾

﴿74. He selects for His Mercy whom He wills and Allāh is the Owner of great bounty. ﴾

The Envy the Jews Feel Towards Muslims; Their Wicked Plots Against Muslims

Allāh states that the Jews envy the faithful and wish they could misguide them. Allāh states that the punishment of this behavior will fall back upon them, while they are unaware. Allāh criticizes them,

﴿يَأْمُلُ الظَّاهِرَ لِمَ تَكْرُونَ بِمَا يَنْتَهِي إِلَيْهِ وَأَنْتُمْ تَنْهَدُونَ﴾

﴿O People of the Scripture!: Why do you disbelieve in the Āyāt of Allāh, while you bear witness. ﴾

You know for certain that Allāh's Āyāt are true and authentic,

﴿يَأْمُلُ الظَّاهِرَ لِمَ تَلْبُسُونَ الْحَقَّ بِأَبْنَيْلٍ وَتَكْمِلُونَ الْمُقْرَنَ وَأَنْتُمْ تَسْلُمُونَ﴾

﴿O People of the Scripture: Why do you mix truth with falsehood and conceal the truth while you know? ﴾

by hiding what is in your Books about the description of Muḥammad ﷺ, while you know what you do.

﴿وَقَاتَ لَطَّافَةٌ مِنْ أَهْلِ الْكِتَابِ مَا مِنْهُ يَأْذِنُ لِمَنِ اتَّهَا مَآتَهَا وَجْهَ الْتَّهَارَ وَأَكْرَرَهُ مَا فَرَّهُ﴾

﴿And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it

at the end of the day.»

This is a wicked plan from the People of the Book to deceive Muslims who are weak in the religion. They decided that they would pretend to be believers in the beginning of the day, by attending the dawn prayer with the Muslims. However, when the day ended, they would revert to their old religion so that the ignorant people would say, "They reverted to their old religion because they uncovered some shortcomings in the Islāmic religion." This is why they said next.

﴿لَمْ يَعْمَلُوهُنَّ بِإِيمَانٍ﴾

«so that they may turn back.» Ibn Abi Najīḥ said that Mujaħid commented about this Āyah, which refers to the Jews, "They attended the dawn prayer with the Prophet ﷺ and disbelieved in the end of the day in order to misguide the people. This way, people would think that they have uncovered shortcomings in the religion that they briefly followed.”¹¹

﴿وَلَا تُؤْتُوا إِلَّا لِنَتَبَعَ دِينَكُمْ﴾

“And believe no one except the one who follows your religion.”

They said, do not trust anyone with your secret knowledge, except those who follow your religion. Therefore, they say, do not expose your knowledge to Muslims in order to prevent them from believing in it and, thus, use it as proof against you. Allāh replied,

﴿قُلْ إِنَّ اللَّهَ هُدَى النَّاسِ﴾

«Say: (O Prophet) “Verily, right guidance is the guidance of Allah.”

Allāh guides the hearts of the faithful to the perfect faith through the clear Āyāt, plain proofs and unequivocal evidence that He has sent down to His servant and Messenger Muhammađ ﷺ. This occurs, O you Jews, even though you hide the description of Muhammađ ﷺ, the unlettered Prophet whom you find in your Books that you received from the earlier Prophets. Allāh's statement;

﴿هُنَّ أَنفَقُوكُمْ أَسْكَنْتَ مَا أُرْتَبْتُمْ أَزْهَقْتُمْ عَنْهُ دُرْجَاتٍ﴾

^[11] At-Tabari 6:508.

﴿(And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord."﴾

They say, "Do not disclose the knowledge that you have to the Muslims, to prevent them from learning it and thus becoming your equals. They will be even better because they will believe in it or will use it against you as evidence with your Lord, and thus establish Allāh's proof against you in this life and the Hereafter." Allāh said,

﴿فَلَمَّا أَنَّ الْفَضْلَ يُدْعَ إِلَيْهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾

﴿Say: "All the bounty is in the Hand of Allāh; He grants to whom He wills.﴾

meaning, all affairs are under His control, and He gives and takes. Verily, Allāh gives faith, knowledge and sound comprehension to whomever He wills. He also misguides whomever He wills by blinding his sight, mind, sealing his heart, hearing and stamping his eyes closed. Allāh has the perfect wisdom and the unequivocal proofs.

﴿وَاللهُ وَسِعَ عَلَيْهِ مَا يَخْصُّ بِرَحْمَتِهِ، مَنْ يَشَاءُ وَاللهُ ذُو الْفَضْلِ الْمُظْلِمِ﴾

﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower." He selects for His mercy whom He wills and Allāh is the Owner of great bounty.﴾

meaning, He has endowed you, O believers, with tremendous virtue, in that He honored your Prophet Muḥammad ﷺ over all other prophets, and by directing you to the best *Shari'ah* there is.

﴿وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمِنَهُ يُقْتَلُوا بِيُوذْهَهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمِنَهُ يُدْبَسُوا لَا يُؤْذَهُونَ إِلَيْكَ إِلَّا مَا دَمْتَ عَنْهُ فَإِنَّمَا ذَلِكَ بِأَنَّهُمْ قَاتُلُوا لَئِنْ عَلِمْتَنَا فِي الْأُفْلِقِينَ سَكِينَ وَيَقُولُونَ عَلَى اللَّهِ الْكَوْبَ وَقُمْ يَعْلَمُونَ﴾

﴿بَلْ مَنْ أَنْوَهَ يَعْمَلُونَ وَأَنَّهُمْ فَانَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿75. Among the People of the Scripture is he who, if entrusted with a *Qintār* (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But

they tell a lie against Allâh while they know it.»

﴿76. Yes, whoever fulfills his pledge and fears Allâh much; verily, then Allâh loves the Muttaqîn (the pious).﴾

How Trustworthy Are the Jews?

Allâh states that there are deceitful people among the Jews. He also warns the faithful against being deceived by them, because some of them,

﴿مَنْ إِنْ تَأْمُنَّهُ يَنْظَرُ﴾

«if entrusted with a Qintâr (a great amount)» of money,

﴿بُرُزُورٌ إِلَيْكُ﴾

«will readily pay it back;» This Âyah indicates that this type would likewise give what is less than a Qintâr, as is obvious. However,

﴿وَمِنْهُمْ مَنْ إِنْ تَأْمُنَّهُ يُدْسِرُ لَا يُؤْزُورُ، إِلَيْكُ إِلَّا مَا دُنْتَ عَلَيْهِ فَإِنَّمَا﴾

«and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding,»

and insisting on acquiring your rightful property. If this is what he would do with one Dinâr, then what about what is more than a Dinâr? We mentioned the meaning of Qintâr in the beginning of this Sûrah, while the value of Dinâr is well known. Allâh's statement,

﴿ذَلِكَ بِأَنَّهُمْ قَاتُلُوا أَنْفُسَهُمْ فِي الْأَرْضِ سَيِّئٌ﴾

«because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)."»

means, what made them reject the truth (or what they owed) is that they said, "There is no harm in our religion if we eat up the property of the unlettered ones, the Arabs, for Allâh has allowed it for us." Allâh replied,

﴿وَقُولُوكَ عَلَى اللَّهِ الْكَذَبُ وَهُمْ بَشَّارُ﴾

«But they tell a lie against Allâh while they know it.»

for they invented this lie and word of misguidance. Rather, Allâh would not allow this money for them unless they had a right to it.

'Abdur-Razzāq recorded that Ṣa'ṣa'ah bin Yazid said that a man asked Ibn 'Abbās, "During battle, we capture some property belonging to Ahl Adh-Dhimmah,^[1] such as chickens and sheep." Ibn 'Abbās said, "What do you do in this case?" The man said, "We say that there is no sin (if we confiscate them) in this case." He said, "That is what the People of the Book said,

﴿لَئِنْ عَلِمْنَا فِي الْأُبَيْنَ سَرِيلٌ﴾

﴿There is no blame on us to betray and take the properties of the illiterates (Arabs).﴾

Verily, if they pay the *Jizyah*, then you are not allowed their property, except when they willingly give it up.^[2]

Allāh then said,

﴿بَلْ مَنْ أَوْفَ بِعَهْدِهِ وَآتَقَنَ﴾

﴿Yes, whoever fulfills his pledge and fears Allāh much,﴾

fulfills his promise and fears Allāh among you, O People of the Book, regarding the covenant Allāh took from you to believe in Muḥammad ﷺ when he is sent, just as He took the same covenant from all Prophets and their nations. Whoever avoids Allāh's prohibitions, obeys Him and adheres to the *Shari'ah* that He sent with His Final Messenger ﷺ and the master of all mankind.

﴿فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿verily, then Allāh loves the Muttaqīn.﴾

﴿إِنَّ الَّذِينَ يَنْتَرُونَ يَمْهِدُ اللَّهُ وَأَيْمَنُهُمْ ثَمَنًا قِيلَادًا أُولَئِكَ لَا خَلَقَ لَهُمْ فِي الْأَخْرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْتَظِرُ إِلَيْهِمْ يَوْمَ الْقِسْمَةِ وَلَا يُرْجِعُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿77. Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.﴾

[1] Jews and Christians living under Muslim control.

[2] *Tafsīr 'Abdur-Razzāq* 1:123.

There is No Share in the Hereafter for Those Who Break Allāh's Covenant

Allāh states that whoever prefers the small things of this short, soon to end life, instead of fulfilling what they have promised Allāh by following Muḥammad ﷺ, announcing his description [from their books] to people and affirming his truth, then,

﴿لَا يُؤْتِبُكُمْ لَا يَعْلَمُنَّ فِي الْآخِرَةِ﴾

﴿they shall have no portion in the Hereafter.﴾

They will not have a share or part in the Hereafter's rewards,

﴿وَلَا يُعْكِلُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ﴾

﴿Neither will Allāh speak to them nor look at them on the Day of Resurrection﴾

with His mercy. This Āyah indicates that Allāh will not speak words of kindness nor look at them with any mercy,

﴿وَلَا يُرْشِحُهُمْ﴾

﴿nor will He purify them﴾ from sins and impurities. Rather, He will order them to the Fire,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿and they shall have a painful torment.﴾

There are several *Hadīths* on the subject of this Āyah, some of which follow.

The First Ḥadīth

Imām Aḥmad recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said,

﴿لَا يَأْتِيهِمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُرْشِحُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

Qatīl: Ya Rūsul Allāh, mā hū? Ḫābiṭa ḫisṣra qāl: wā'ādah Rūsul Allāh ﷺ ṭalāt

مرات، qāl: ﴿الْمُسْبِلُ، وَالْمُسْقُطُ سَلْعَةٌ بِالْخَلِيفِ الْكَاذِبِ، وَالْمَنَّا﴾

«There are three persons whom Allāh will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment. I said, 'O Messenger of Allāh! Who are they, may they gain failure and loss?' He said, repeating this

statement thrice, 'The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it).' »^[1]

This was also recorded by Muslim, and the collectors of the Sunan.^[2]

Another Ḥadīth

Imām Aḥmad recorded that 'Adi bin 'Amīrah Al-Kindi said, 'Imru' Al-Qays bin 'Ābis, a man from Kindah, disputed with a man from Ḥadramūt in front of the Messenger of Allāh ﷺ concerning a piece of land. The Prophet ﷺ required the man from Ḥadramūt to present his evidence, but he did not have any. The Prophet ﷺ required Imru' Al-Qays to swear to his truthfulness, but the man from Ḥadramūt said, 'O Messenger of Allāh! If you only require him to swear, then by the Lord of the Ka'bah (Allāh), my land is lost.' The Messenger of Allāh ﷺ said,

«مَنْ حَلَّفَ عَلَىٰ يَبْيَنِ كَذِبَةٍ لِيُشْطِعَ بِهَا مَالَ أَحَدٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبٌ»

«Whoever swears while lying to acquire the property of others, will meet Allāh while He is angry with him.»

Rajā' one of the narrators of the Ḥadīth, said that the Messenger of Allāh ﷺ then recited,

﴿إِنَّ الَّذِينَ يَشْرُكُونَ بِهِدَى اللَّهِ وَأَيْمَانِهِمْ نَمَّا قَيْلَابٌ﴾

«Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths...»

Imru' Al-Qays said, 'What if one forfeits this dispute, what will he gain, O Messenger of Allāh?' The Prophet ﷺ answered, 'Paradise.' Imru' Al-Qays said, 'Bear witness that I forfeit all the land for him.'^[3] An-Nasā'i also recorded this Ḥadīth.^[4]

^[1] Ahmad 5:148.

^[2] Muslim 1:102, Abu Dāwud 4:346, Tuhfat Al-Ahwadhi 4:401, An-Nasā'i 7:245, Ibn Mājah 2:744.

^[3] Ahmad 4:191.

^[4] An-Nasā'i in Al-Kubrā 3:486.

Another Ḥadîth

Imâm Aḥmad recorded that ‘Abdullâh said that the Messenger of Allâh ﷺ said,

«مَنْ حَلَّ عَلَىٰ بَيْبَنِ هُوَ فِيهَا فَاجْرٌ، لِيَقْتَطِعَ بِهَا نَالَ افْرَادُ مُسْلِمٍ، لِقَيْ إِلَهٌ عَزٌّ وَجَلٌ وَهُوَ عَلَيْهِ غَضْبٌ»

«Whoever takes a false oath to deprive a Muslim of his property will meet Allâh while He is angry with him.»

Al-Ash'ath said, "By Allâh! This verse was revealed concerning me. I owned some land with a Jewish man who denied my right, and I complained against him to the Messenger of Allâh. The Prophet ﷺ asked me, 'Do you have evidence?' I said, 'I don't have evidence.' He said to the Jew, 'Take an oath then.' I said, 'O Allâh's Messenger! He will take a (false) oath immediately, and I will lose my property.' Allâh revealed the verse,

﴿إِنَّ الَّذِينَ يَنْتَدِرُونَ بِمَقْدِ أَلَوْ وَأَيْمَنِهِمْ شَمَاءَ قِيلَاد﴾

«Verily, those who purchase a small gain at the cost of Allâh's covenant and their oaths...»^[1]

The Two Ṣâḥîhs recorded this Ḥadîth.^[2]

Another Ḥadîth

Imâm Aḥmad recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«ثَلَاثَةٌ لَا يَكُلُّهُمُ اللَّهُ يَوْمُ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُرْجِعُهُمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ مَنْعَ إِنْ السَّيْلِ فَصَلَ مَاءَ عَنْهُ، وَرَجُلٌ حَلَّفَ عَلَىٰ بَيْلَغَةَ بَعْدَ الْعَضْرِ - يَعْنِي كَاذِبًا - وَرَجُلٌ بَاتَّعَ إِيمَانًا، فَإِنْ أَغْطَاهُ وَفَنَّ لَهُ، وَإِنْ لَمْ يُنْطِلِهِ لَمْ يَنْفِ لَهُ»

«Three persons whom Allâh shall not speak to on the Day of Resurrection, or look at, or purify them, and they shall taste a painful torment. (They are) a man who does not give the wayfarer some of the water that he has; a man who swears, while lying, in order to complete a sales transaction after the 'Aṣr prayer; and a man who gives his pledge of allegiance to an

^[1] Ahmad 1:379.

^[2] Fath Al-Bâri 5:336, Muslim 1:122.

الرَّبُّ الْعَظِيمُ
٦٠
الرَّبُّ الْعَظِيمُ

وَإِنْ مِنْهُمْ لَفَرِيقًا يَلْتَهُونَ أَلْيَسْتُهُمْ بِالْكِتَابِ لَتَحْسِبُوهُ
مِنَ الْكَيْتَبِ وَمَا هُوَ مِنَ الْكَيْتَبِ وَيَقُولُونَ هُوَ
مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبُ
وَهُمْ يَعْلَمُونَ ﴿٧﴾ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيهِ اللَّهُ الْكَيْتَبَ
وَالْحُكْمُ وَالْكَبُوْرَةُ ثُمَّ يَقُولُ لِلنَّاسِ كُوْنُوا عِبَادَاتِي مِنْ
دُونِ اللَّهِ وَلَكُمْ كُوْنُوا رَبِّيَّتِي إِنْ بِمَا كَسْتُمْ شَعْلَمُونَ الْكَيْتَبَ
وَبِمَا كَثُرْتُمْ تَدْرُسُونَ ﴿٨﴾ وَلَا يَأْمُرُكُمْ أَنْ تَعْجِدُوْنَ الْمُتَكَبَّةَ
وَالَّتِيْنَ أَرْبَابًا أَيْمَارُكُمْ بِالْكُفْرِ بَعْدَ أَنْتُمْ مُسْلِمُونَ ﴿٩﴾
وَإِذَا حَدَّ اللَّهُ مُبَشِّلَ الْيَتَمَ لَمَّا عَاتَتْكُمْ مِنْ كَيْتَبِ
وَحِكْمَتِهِ فَرَجَاهُ كُمْ رَسُولُ مُصَدِّقٍ لِمَا عَمِلْتُمْ لَتَوْمَسُ
بِهِ وَلَتَنْصُرْنَهُ قَالَ عَاقِرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ أَصْرِي
قَالُوا أَفَرِزَنَا قَالَ فَأَشَهِدُوا وَأَنَّا مُعَمَّكُمْ مِنَ الشَّهِيدِينَ ﴿١٠﴾
فَمَنْ تَوَلَّ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَدِيْقُوْنَ
أَفَغَيَرَ دِيْنَ اللَّهِ يَبْغُونَ وَلَهُ دَأْسَلَمٌ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَمُونَ ﴿١١﴾

Imām (Muslim Ruler), and if the Imām gives him (something), he fulfills the pledge, but if the Imām does not give him, he does not fulfill the pledge.^[11]

Abu Dāwud and At-Tirmidhi^[21] also recorded this Ḥadīth, and At-Tirmidhi graded it *Hasan Sahīh*.

وَإِنْ مِنْهُمْ لَفَرِيقًا يَلْتَهُونَ
أَلْيَسْتُهُمْ بِالْكِتَابِ لَتَحْسِبُوهُ مِنَ
الْكَيْتَبِ وَمَا هُوَ مِنَ
الْكَيْتَبِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ
اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ
عَلَى اللَّهِ الْكَذِبُ وَهُمْ
يَعْلَمُونَ ﴿٧﴾

78. And verily, among them is a party who

distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it. ﴿١٢﴾

The Jews Alter Allāh's Words

Allāh states that some Jews, may Allāh's curses descend on them, distort Allāh's Words with their tongues, change them from their appropriate places, and alter their intended meanings. They do this to deceive the ignorant people by making it appear that their words are in the Book of Allāh.

[11] Ahmad 2:480.

[21] Abu Dāwud 3:749, Tuhfat Al-Ahwadhi 5:218.

They attribute their own lies to Allâh, even though they know that they have lied and invented falsehood. Therefore, Allâh said,

﴿وَيَقُولُونَ عَنْ أَنْهَا الْكِتَابَ وَهُمْ يَتَلَوُّنُ﴾

«and they speak a lie against Allâh while they know it.»

Mujâhid, Ash-Shâ'bi, Al-Hasan, Qatâdah and Ar-Rabî' bin Anas said that,

﴿يَتَوَلَّنَ أَلْيَسْتُهُ بِالْكِتَبِ﴾

«who distort the Book with their tongues,»

means, "They alter them (Allâh's Words)."^[1]

Al-Bukhâri reported that Ibn 'Abbâs said that the Âyah means they alter and add although none among Allâh's creation can remove the Words of Allâh from His Books, they alter and distort their apparent meanings. Wahb bin Munabbih said, "The Tawrâh and the Injil remain as Allâh revealed them, and no letter in them was removed. However, the people misguide others by addition and false interpretation, relying on books that they wrote themselves. Then,

﴿وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ﴾

«they say : "This is from Allâh," but it is not from Allâh;»

As for Allâh's Books, they are still preserved and cannot be changed." Ibn Abi Hâtîm recorded this statement. However, if Wahb meant the books that are currently in the hands of the People of the Book, then we should state that there is no doubt that they altered, distorted, added to and deleted from them. For instance, the Arabic versions of these books contain tremendous error, many additions and deletions and enormous misinterpretation. Those who rendered these translations have incorrect comprehension in most, rather, all of these translations. If Wahb meant the Books of Allâh that He has with Him, then indeed, these Books are preserved and were never changed.

﴿هَنَا كَانَ لِي شَيْءٌ أَنْ يُؤْتِيَهُ أَلْهَ الْكِتَابَ وَالْعُمُّ وَالثُّبُّوّةَ ثُمَّ يَقُولُ لِلْكَافِرِ كُوْنُوا عَبَادًا لِي﴾

^[1] Ibn Abi Hâtîm 2:361.

وَمِنْ دُونِ اللَّهِ وَلَكِنْ كُوْنُوا رَبِّيْتِينَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمِنْمَا كُنْتُمْ تَدْرِسُونَ ﴿٤٧﴾
يَأْمُرُكُمْ أَنْ تَعْجِذُوا لِلْكِتَابِ وَالَّتِيْنَ أَرْبَابًا لِيَأْمُرُوكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ شُعْرَوْنَ ﴿٤٨﴾

﴿79. It is not (possible) for any human being to whom Allāh has given the Book and Al-Hukm and prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you Rabbāniyyūn, because you are teaching the Book, and you are studying it."﴾

﴿80. Nor would he order you to take angels and Prophets for lords. Would he order you to disbelieve after you have submitted to Allāh's will?﴾

No Prophet Ever Called People to Worship him or to Worship Other Than Allāh

This Āyah [3:79] means, it is not for a person whom Allāh has given the Book, knowledge in the Law and prophethood to proclaim to the people, "Worship me instead of Allāh," meaning, along with Allāh. If this is not the right of a Prophet or a Messenger, then indeed, it is not the right of anyone else to issue such a claim.

This criticism refers to the ignorant rabbis, priests and teachers of misguidance, unlike the Messengers and their sincere knowledgeable followers who implement their knowledge; for they only command what Allāh commands them, as their honorable Messengers conveyed to them. They also forbid what Allāh forbade for them, by the words of His honorable Messengers. The Messengers, may Allāh's peace and blessings be on all of them, are the emissaries between Allāh and His creation, conveying Allāh's Message and Trust. The messengers indeed fulfilled their mission, gave sincere advice to creation and conveyed the truth to them. Allāh's statement,

﴿وَلَكِنْ كُوْنُوا رَبِّيْتِينَ بِمَا كُنْتُمْ شَعْرَوْنَ الْكِتَابَ وَمِنْمَا كُنْتُمْ تَدْرِسُونَ﴾

﴿On the contrary (he would say), "Be you Rabbāniyyūn, because you are teaching the Book, and you are studying it."﴾

means, the Messenger recommends the people to be *Rabbāniyyūn*. Ibn 'Abbās, Abu Razīn and several others said that *Rabbāniyyūn* means, "Wise, learned, and forbearing."^[1]

^[1] Ibn Abi Ḥātim 2:365.

Ad-Daḥḥāk commented concerning Allāh's statement,

﴿وَيَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَيَا كُنْتُمْ تَدْرُسُونَ﴾

“Whoever learns the Qur'aan deserves to become a Faqīh (learned).”

﴿وَيَا كُنْتُمْ تَدْرُسُونَ﴾

“and you are studying it”, preserving its words.

Allāh then said,

﴿وَلَا يَأْمُرُكُمْ أَنْ تَنْبِهُوا إِلَيْنَا كُلَّكُلَّةٍ وَالَّذِينَ أَذْبَأْنَا﴾

“Nor would he order you to take angels and Prophets for lords.”

The Prophet does not command worshipping other than Allāh, whether a sent Messenger or an angel.

﴿أَيَأَمْرُكُمْ بِإِنْكَفَرَتْ مَنْ إِذَا آتُمُ مُسْلِمُونَ﴾

“Would he order you to disbelieve after you have submitted to Allāh's will?”

meaning, he would not do that, for whoever calls to worshipping other than Allāh, will have called to *Kufr*. The Prophets only call to *Imān* which commands worshipping Allāh Alone without partners. Allāh said in other Āyāt,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحَقَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): “None has the right to be worshipped but I, so worship Me”.» [21:25],

﴿وَلَقَدْ بَثَنَا فِي كُلِّ أُمَّةٍ رَسُولاً أَنْبَأْنَا أَنَّهُمْ أَنْجَسْتُمُوا إِلَيْنَا الظَّمُورَتْ﴾

“And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allāh (Alone), and avoid *Tāghūt* (all false deities).”» [16:36], and,

﴿وَنَسَلَ مِنْ أَرْسَلَنَا مِنْ قَبْلِكَ مِنْ رُشْلَنَا أَجَمِنَا مِنْ دُونِ الرَّحْمَنِ إِلَهَهُ يَعْبُدُونِ﴾

“And ask those of Our Messengers whom We sent before you: “Did We ever appoint gods to be worshipped besides the Most Gracious (Allāh)?”» [43:45]

Allāh said concerning the angels,

﴿ وَمَن يُقْدِلْ مِنْهُمْ إِنْتَ إِلَّا مِنْ دُونِهِ فَذَلِكَ تَجْزِيَةٌ جَهَنَّمُ كَذَلِكَ نَجْزِيُ الظَّالِمِينَ ﴾

﴿ And if any of them should say: "Verily, I am a god besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the wrongdoers. ﴾ [21:29].

﴿ وَلَوْلَا أَنَّ اللَّهَ يَسْتَغْفِرُ لَنَا بِاتِّبَاعِكُمْ مِنْ حَكْمِنَا وَيَسْكُنُ شَرَّ هَمَّكُمْ رَسُولُنَا مُصَدِّقُنَا لَنَا مَعْكُمْ لَتُؤْمِنُوا بِهِ وَلَتُخْرُجُنَا مِنْ أَهْلَكُمْ وَأَنْذَنَا عَلَى ذَلِكُمْ إِمْرَانِي قَالُوا أَنْزَنَاكَ فَأَنْزَلْنَا فَأَشْهَدُوا وَإِنَّا مَعْكُمْ مِنَ الشَّاهِدِينَ ﴾ [٤١] فَمَنْ تَوَلَّ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾

﴿ 81. And (remember) when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree (to it) and will you take up Isri?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses." ﴾

﴿ 82. Then whoever turns away after this, they are the rebellious. ﴾

Taking a Pledge From the Prophets to Believe in Our Prophet, Muhammad ﷺ

Allāh states that He took a pledge from every Prophet whom He sent from Ādam until ʻIsā, that when Allāh gives them the Book and the *Hikmah*, thus acquiring whatever high grades they deserve, then a Messenger came afterwards, they would believe in and support him. Even though Allāh has given the Prophets the knowledge and the prophethood, this fact should not make them refrain from following and supporting the Prophet who comes after them. This is why Allāh, the Most High, Most Honored, said

﴿ وَلَوْلَا أَنَّ اللَّهَ يَسْتَغْفِرُ لَنَا بِاتِّبَاعِكُمْ مِنْ حَكْمِنَا وَيَسْكُنُ شَرَّ هَمَّكُمْ ﴾

﴿ And (remember) when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah." ﴾

meaning, if I give you the Book and the *Hikmah*,

﴿فَتَمَّ جَاهَ كُنْتُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَكَنْتُمْ تَوْهِيدِي، وَتَنْصُرُهُ فَالْمُافْرِضَةُ دَاخِلَتْ عَلَى ذَلِكُمْ إِصْرِي﴾

﴿“and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.” Allāh said, “Do you agree (to it) and will you take up Isrī?”﴾

Ibn ‘Abbās, Mujāhid, Ar-Rabī‘, Qatādah and As-Suddi said that ‘Isrī’ means, “My covenant.”^[1] Muḥammad bin Ishāq said that,

﴿إِصْرِي﴾

﴿Isrī﴾ means, “The responsibility of My covenant that you took,”^[2] meaning, the ratified pledge that you gave Me.

﴿فَأَلَوْا أَئْرَنَا فَالْفَانِهِدُوا وَأَنَا مَعْكُمْ مِّنَ الشَّهِيدِينَ فَمَنْ تَوَلَّ بَعْدَ ذَلِكَ﴾

﴿They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses.” then whoever turns away after this,”﴾

from fulfilling this pledge and covenant,

﴿فَازْتَبَكَ مِمْنَ النَّذِيرَاتِ﴾

﴿they are the rebellious.﴾ ‘Ali bin Abi Ṭālib and his cousin ‘Abdullāh bin ‘Abbās said, “Allāh never sent a Prophet but after taking his pledge that if Muḥammad ﷺ were sent in his lifetime, he would believe in and support him.”^[3] Allāh commanded each Prophet to take a pledge from his nation that if Muḥammad were sent in their time, they would believe in and support him. Tāwus, Al-Hasan Al-Baṣri and Qatādah said, “Allāh took the pledge from the Prophets that they would believe in each other”, and this statement does not contradict what ‘Ali and Ibn ‘Abbās stated.

Therefore, Muḥammad is the Final Prophet ﷺ until the Day of Resurrection. He is the greatest Imām, who if he existed in

^[1] Ibn Abi Ḥātim 2:373,374.

^[2] Ibn Abi Ḥātim 2:273.

^[3] At-Ṭabarī 6:555.

الْمَدْحُودُ
تَبَّاعَةُ الْعَلَيْلِ
٦١

قُلْ هَامَّا إِلَّهٌ وَمَا أَنْزَلَ عَلَيْنَا وَمَا أَنْزَلَ عَلَى إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ
مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا تُفْرِقُ بَيْنَ أَهْلِ
مِنْهُمْ وَنَحْنُ نَعْنَنُ لَهُ مُسْلِمُونَ ﴿٤١﴾ وَمَنْ يَتَبَعْ غَيْرَ الْإِسْلَامَ
وَيَنْبَغِي إِلَيْهِ الْجَنَاحُ فَلَمَّا قَرَأَهُمْ أَنَّهُمْ مِنَ الْخَسِيرِينَ ﴿٤٢﴾
كَيْفَ يَهْدِي إِلَيْهِ اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهَدُوا
أَنَّ رَسُولَ اللَّهِ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي النَّقْوَمَ
الظَّالِمِينَ ﴿٤٣﴾ أُولَئِكَ جَرَأُوهُمْ أَنَّهُمْ عَلَيْهِمْ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٤٤﴾ خَلِيلِنَّ فِيهَا لَا يَخْفَفُ
عَنْهُمُ الْمَذَابِ وَلَا هُمْ يُنَظَّرُونَ ﴿٤٥﴾ إِلَّا الَّذِينَ تَابُوا مِنْ
بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٤٦﴾ إِنَّ الَّذِينَ
كَفَرُوا بَعْدَ إِيمَانِهِمْ شَرًّا أَزَادُوا كُفُرًا نَّعْبُدْ تَوْبَتُهُمْ
وَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَا لَوْهُمْ
كُفَّارٌ فَلَمَّا قَرَأَهُمْ مِنْ أَحَدٍ هُمْ مُلْءُ الْأَرْضِ ذَهَبَا وَلَوْ
أَنْدَى بِهِمْ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّصِيرٍ ﴿٤٨﴾

of intercession, may Allāh's peace and blessings be on him.

﴿أَنَّهُمْ دِينُ اللَّهِ يَبْتَلُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِنْ
يُرْجِعُونَ ﴾ قُلْ هَامَّا إِلَّهٌ وَمَا أَنْزَلَ عَلَيْنَا وَمَا أَنْزَلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا تُفْرِقُ بَيْنَ أَهْلِ
مِنْهُمْ وَنَحْنُ نَعْنَنُ لَهُ مُسْلِمُونَ ﴿٤١﴾ وَمَنْ يَتَبَعْ غَيْرَ الْإِسْلَامَ فَلَمَّا
وَنَعْنَنُ لَهُ مُسْلِمُونَ ﴿٤٢﴾ وَمَنْ يَتَبَعْ غَيْرَ الْإِسْلَامَ وَيَنْبَغِي إِلَيْهِ
الْجَنَاحُ فَلَمَّا قَرَأَهُمْ أَنَّهُمْ مِنَ الْخَسِيرِينَ ﴿٤٣﴾

﴿83. Do they seek other than the religion of Allāh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴾

﴿84. Say: "We believe in Allāh and in what has been sent

any time period, deserves to be obeyed, rather than all other Prophets. This is why Muḥammad ﷺ led the Prophets in prayer during the night of Isrā' when they gathered in Bayt Al-Maqdis (Jerusalem). He is the intercessor on the Day of Gathering, when the Lord comes to judge between His servants. This is *Al-Maqām Al-Mahmūd* (the praised station) [refer to 17:79] that only Muḥammad deserves, a responsibility which the mighty Prophets and Messengers will decline to assume. However, Muḥammad ﷺ will carry the task

down to us, and what was sent down to Ibrâhîm, Ismâ'îl, Ishâq, Ya'qûb and Al-Asbât, and what was given to Mûsâ, 'Isâ and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted.'»

﴿85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾

The Only Valid Religion To Allâh is Islâm

Allâh rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allâh Alone without partners, to Whom,

﴿وَلَهُ أَنْشَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

«submitted all creatures in the heavens and the earth,»

Willingly, or not. Allâh said in other Âyât,

﴿وَلَهُ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

«And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly.» [13:15], and,

﴿أَفَلَمْ يَرَوْا إِنَّ مَا خَلَقَ اللَّهُ بِنِعْمَةٍ يَنْفَعُونَ ظَلَالَهُ عَنِ الْبَيْنِ وَالسَّمَاءِ سُجَّدَ لَهُ وَهُنَّ ذَرَرُونَ ﴾ۚ وَلَهُ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ كَايْنَةٍ وَالنَّاجِيَةُ وَقُمَّةُ لَا يَسْتَكْبِرُونَ ﴾ۚ بِمَا لَهُمْ بِهِمْ مِنْ قُوَّةٍ وَلَا يَنْفَعُونَ لِلَّهِ بِنِعْمَةٍ يَنْفَعُونَ ﴾ۚ﴾

«Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly? And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving creatures and the angels, and they are not proud. They fear their Lord above them, and they do what they are commanded» [16:48-50].

Therefore, the faithful believer submits to Allâh in heart and body, while the disbeliever unwillingly submits to Him in body only, since he is under Allâh's power, irresistible control and mighty kingship that cannot be repelled or resisted. Wâki' reported that Mujâhid said that the Âyah,

﴿وَلَهُ أَنْشَمَ مَنِ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوعًا وَكَرْهًا﴾

«While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly», is similar to the Āyah,

﴿وَإِنَّ سَائِنَمَهُ مَنِ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ يَقُولُ إِنَّمَا﴾

«And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh"»^[1] [39:38].

He also reported that Ibn 'Abbās said about,

﴿وَلَهُ أَنْشَمَ مَنِ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوعًا وَكَرْهًا﴾

«while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.»

“When He took the covenant from them.”^[2]

﴿وَإِذْ يَوْجِدُونَ﴾

«And to Him shall they all be returned»

on the Day of Return, when He will reward or punish each person according to his or her deeds.

Allāh then said,

﴿قُلْ مَا أَنَا بِأَلْهَوْ وَمَا أَنْزَلَ عَلَيْنَا﴾

«Say: "We believe in Allāh and in what has been sent down to us» the Qur'ān,

﴿وَمَا أَنْزَلَ عَلَنِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ﴾

«and what was sent down to Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb» the scriptures and revelation,

﴿وَالْأَنْبَاط﴾

«and the Asbāt,» the Asbāt are the twelve tribes who originated from the twelve children of Israel (Ya'qūb).

﴿وَنَّا أُولَئِنِي مُؤْمِنٍ وَّعَسِينِ﴾

«and what was given to Mūsā, 'Isā» the Tawrāh and the Injīl,

^[1] At-Tabari 6:565.

^[2] At-Tabari 6:565. Refer to 7:172-173.

﴿وَالنَّبِيُّونَ مِنْ زَيْنَمْ﴾

«and the Prophets from their Lord.»

and this encompasses all of Allāh's Prophets.

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ﴾

«We make no distinction between one another among them»
we believe in all of them,

﴿وَنَحْنُ لَهُ مُسْلِمُونَ﴾

«And to Him (Allāh) we have submitted (in Islām)»

Therefore, faithful Muslims believe in every Prophet whom Allāh has sent and in every Book He revealed, and never disbelieve in any of them. Rather, they believe in what was revealed by Allāh, and in every Prophet sent by Allāh. Allāh said next,

﴿وَمَنْ يَتَّبِعْ عَدَّ الْإِنْسَانِ فَإِنَّمَا مَنْ يُقْبَلُ مِنْهُ﴾

«And whoever seeks a religion other than Islām, it will never be accepted of him,»

whoever seeks other than what Allāh has legislated, it will not be accepted from him,

﴿وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

«and in the Hereafter he will be one of the losers.»

As the Prophet ﷺ said in an authentic Ḥadīth,

«مَنْ عَمِلَ عَمَلاً لَّيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدَّهُ»

«Whoever commits an action that does not conform to our matter (religion) then it is rejected.»⁽¹⁾

﴿كَيْنَتْ يَهُدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهَدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَأَنَّهُ لَا يَهُدِي الْقَوْمَ النَّاطِقِينَ﴾ أُولَئِكَ جَرَأُوهُمْ أَنَّ عَلَيْهِمْ لِئِنَّهُمْ أَنَّهُ وَالْمُتَكَبِّرُونَ وَالثَّانِيُّونَ أَجْمَعُونَ ﴿ۚ﴾ خَلِيلَنَّ فِيهَا لَا يُخْفَى عَنْهُمُ الْمَذَابُ وَلَا مُمْنَعٌ يُنْظَرُونَ ﴿ۖ﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَنْلَحُوا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

⁽¹⁾ Fath Al-Bārī 5:355.

﴿86. How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them? And Allāh guides not the people who are wrongdoers.﴾

﴿87. They are those whose recompense is that on them (rests) the curse of Allāh, of the angels and of all mankind.﴾

﴿88. They will abide therein. Neither will their torment be lightened nor will it be delayed or postponed.﴾

﴿89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

Allāh Does Not Guide People Who Disbelieve After they Believed, Unless They Repent

Ibn Jarīr recorded that Ibn 'Abbās said, "A man from the Anṣār embraced Islām, but later reverted and joined the polytheists. He later on became sorry and sent his people to, 'Ask the Messenger of Allāh ﷺ for me, if I can repent.' Then,

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ﴾

﴿How shall Allāh guide a people who disbelieved after their belief﴾ until,

﴿إِنَّ اللَّهَ عَفُورٌ تَّعِيمٌ﴾

﴿Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

was revealed and his people sent word to him and he re-embraced Islām.^[1]

This is the wording recorded by An-Nasā'i, Al-Hākim and Ibn Ḥibbān.^[2] Al-Hākim said, "Its chain is Ṣaḥīḥ and they did not record it."

Allāh's statement,

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهَدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءُهُمُ الْبَيِّنَاتُ﴾

﴿How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them?﴾

^[1] At-Tabārī 6:572.

^[2] An-Nasā'i in Al-Kubrā 6:311, Al Hākim 4:366, Ibn Ḥibbān 6:323.

means, the proofs and evidences were established, testifying to the truth of what the Messenger was sent with. The truth was thus explained to them, but they reverted to the darkness of polytheism. Therefore, how can such people deserve guidance after they willingly leapt into utter blindness? This is why Allāh said,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

«And Allāh guides not the people who are wrongdoers.»

He then said,

﴿أَرَتَكُمْ جَزَاءَهُمْ أَنَّ عَلَيْهِمْ نَعْكَسَةَ اللَّهِ وَالْمَلَائِكَةِ وَالْأَنْسَابِ أَجْمَعِينَ﴾

«They are those whose recompense is that on them (rests) the curse of Allāh, of the angels and of all mankind.»

Allāh curses them and His creation also curses them.

﴿خَلِيلِنَّ فِيهَا﴾

«They will abide therein» in the curse,

﴿لَا يُنْفَعُ عَنْهُمُ الدَّبَابُ وَلَا هُمْ يُنْظَرُونَ﴾

«Neither will their torment be lightened nor will it be delayed or postponed.»

for, the torment will not be lessened, not even for an hour. After that, Allāh said,

﴿إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

«Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.»

This Āyah indicates Allāh's kindness, graciousness, compassion, mercy and favor on His creatures when they repent to Him, for He forgives them in this case.

﴿إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفَّارًا لَّنْ تُفَعَّلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَا تُرَاوِهِمْ كُفَّارًا فَلَنْ يُفَعَّلَ مِنْ أَعْدَاهُمْ مِّلْءُ الْأَرْضِ ذَهَابًا وَلَوْ أَفْتَنَنَّهُمْ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا هُمْ بِنَصِيرٍ﴾

«90. Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted. And they are those who are astray.»

﴿91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom. For them is a painful torment and they will have no helpers.﴾

Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted

Allāh threatens and warns those who revert to disbelief after they believed and who thereafter insist on disbelief until death. He states that in this case, no repentance shall be accepted from them upon their death. Similarly, Allāh said,

﴿وَلَيَسْتَ أَنَّوْبَةَ لِلَّذِينَ يَعْمَلُونَ أَكْثَرَهُنَّ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتَ﴾

﴿And of no effect is the repentance of those who continue to do evil deeds until death faces one of them﴾ [4:18].

This is why Allāh said,

﴿أَنْ تُنْهَلَ تَوْبَتُهُمْ وَأُذْنِبُكُمْ مِّمَّا أَشَأْلُوْنَ﴾

﴿never will their repentance be accepted. And they are those who went astray.﴾

to those who abandon the path of truth for the path of wickedness. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said that some people embraced Islām, reverted to disbelief, became Muslims again, then reverted from Islām. They sent their people inquiring about this matter and they asked the Messenger of Allāh ﷺ. On that, this Āyah was revealed,

﴿إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ شَرٌّ أَزْدَادُهُمْ كُفَّارًا كُفَّارًا لَّمْ تُقْبَلْ تَوْبَتُهُمْ﴾

﴿Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted.﴾ The chain of narration is satisfactory.^[11]

Thereafter, Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَا لَوْا وَهُمْ كُفَّارٌ فَلَمَّا يُقْبَلُ مِنْ أَحَدِهِمْ مِّلْءُ الْأَرْضِ ذَهَبَا وَلَوْ

^[11] Ad-Durr Al-Manthūr 2:258.

أَنْتَدَى بِيَوْمٍ

﴿Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.﴾

Those who die while disbelievers, shall have no good deed ever accepted from them, even if they spent the earth's fill of gold in what was perceived to be an act of obedience. The Prophet ﷺ was asked about 'Abdullâh bin Jud'ân, who used to be generous to guests, helpful to the indebted and who gave food (to the poor); will all that benefit him? The Prophet ﷺ said,

«لَا، إِنَّهُ لَمْ يَقْلِ بِيَوْمًا مِنَ الدَّهْرِ: رَبُّ أَغْفِرْ لِي خَطِيئَتِي بِيَوْمِ الدِّينِ»

«No, for not even one day during his life did he pronounce, 'O my Lord! Forgive my sins on the Day of Judgment.'⁽¹⁾

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him. Allâh said,

﴿لَا يَقْبَلُ مِنْهَا حَذَّلٌ دَلَّا شَنَعَهَا شَنَعَةٌ﴾

﴿...nor shall compensation be accepted from him, nor shall intercession be of use to him,﴾ [2:123], and

﴿لَا يَبْعَثُ فِيهِ وَلَا خَلَّلٌ﴾

﴿...on which there will be neither mutual bargaining nor befriending.﴾ [14:31], and,

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْلَا أَنَّ لَهُمْ مَا فِي الْأَرْضِ جِيمًا وَمِثْلَهُ مَكْثُورٌ لِيَقْتَدِوا بِهِ وَمَنْ عَذَابُ بَوْرِ الْقِبَّةِ مَا قَبْلَهُ مِنْهُ وَلَمْ يَعْذَبْ أَيْمَانُهُ﴾

﴿Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.﴾ [5:36].

This is why Allâh said here,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَا تُرِكُوا وَهُمْ كَذَّارٌ فَلَمْ يُقْبَلْ مِنْ أَحَدِهِمْ يَلِهُ الْأَرْضُ ذَهَبًا وَلَوْلَا أَنْتَدَى بِيَوْمٍ﴾

⁽¹⁾ Muslim 1:196.

﴿Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom﴾.

The implication of this Āyah is that the disbeliever shall never avoid the torment of Allāh, even if he spent the earth's fill of gold, or if he ransoms himself with the earth's fill of gold, - all of its mountains, hills, sand, dust, valleys, forests, land and sea.

Imām Ahmād recorded that Anas said that the Messenger of Allāh ﷺ said,

«يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَثِيلَكَ؟ فَيَقُولُ: أَنِي رَبُّ خَيْرٍ مَثِيلٍ، فَيَقُولُ: سَلْ وَتَمَّنْ، فَيَقُولُ: مَا أَسْأَلُ وَلَا أَتَمَّنُ إِلَّا أَنْ تَرْدَنِي إِلَى الدُّنْيَا فَأُغْلَى فِي سَبِيلِكَ عَشْرَ مِرَارٍ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، وَيُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَثِيلَكَ؟ فَيَقُولُ: يَا رَبَّ شَرِّ مَثِيلٍ، فَيَقُولُ لَهُ: تَعْتَدِي مِنِي بِطَلَاعِ الْأَرْضِ ذَهَبًا؟ فَيَقُولُ: أَنِي رَبُّ نَعْمَ، فَيَقُولُ: كَذَبْتَ، فَذَسَّأْتَكَ أَقْلَى مِنْ ذَلِكَ وَأَبْسَرْ قَلْمَنْ تَغْفَلْ، فَيَرْدُ إِلَى النَّارِ»

«A man from among the people of Paradise will be brought and Allāh will ask him, "O son of Adam! How did you find your dwelling?" He will say, "O Lord, it is the best dwelling." Allāh will say, "Ask and wish." The man will say, "I only ask and wish that You send me back to the world so that I am killed ten times in Your cause," because of the honor of martyrdom he would experience. A man from among the people of the Fire will be brought, and Allāh will say to him, "O son of Ādām! How do you find your dwelling?" He will say, "It is the worst dwelling, O Lord." Allāh will ask him, "Would you ransom yourself from Me with the earth's fill of gold?" He will say, "Yes, O Lord." Allāh will say, "You have lied. I asked you to do what is less and easier than that, but you did not do it," and he will be sent back to the Fire.»^[11]

This is why Allāh said,

﴿أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ شَفِيرٍ﴾

^[11] Ahmad 3:207.

الْمَرَاجِعُ

٦٢

لَنْ تَنَالُوا الْبَرَحَىٰ تُنْفِقُوا مَا هُبُونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
 فَإِنَّ اللَّهَ يُوَسْلِيهِ ﴿١﴾ كُلُّ الطَّعَامِ كَانَ جَلَالَتِي
 إِسْرَئِيلَ إِلَّا مَاحْرَمَ إِسْرَئِيلَ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تَنْزَلَ
 الْوَرَةُ إِلَيْهِ قُلْ فَأَتُوا بِالْوَرَةِ فَأَتَلُوهَا إِنْ كُنْتُمْ صَدِيقِنَ
 فَمَنْ أَفْرَدَ إِلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ دِلَكَ فَأَوْلَاهُكَ
 هُمُ الظَّالِمُونَ ﴿٢﴾ قُلْ صَدَقَ اللَّهُ فَاتِّعُوا مَلَةً إِبْرَاهِيمَ حَنِيفًا
 وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٣﴾ إِنَّ أَوَّلَ بَيْرَتَ وُضُعَ لِلنَّاسِ لِلَّذِي
 يَكْهَهُ مَبَارِكًا وَهُدًى لِلْعَالَمِينَ ﴿٤﴾ فِيهِ مَا يَنْتَهِي مَقَامُ
 إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ مَأْمُونًا وَلَهُ عَلَى أَنَّا نَسْجُحُ أَبْسِرَتَ
 مِنْ أَسْطَاعَ إِلَيْهِ سَيِّلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّي عَنِ الْعَالَمِينَ
 قُلْ يَتَأْهِلُ الْكَتَبُ لِمَ تَكْفُرُونَ بِعَائِنَتِ اللَّهِ وَاللَّهُ شَهِيدٌ
 عَلَى مَا قَسَمْتُونَ ﴿٥﴾ قُلْ يَتَأْهِلُ الْكَتَبُ لِمَ تَصْدُدُونَ كَعَنْ
 سَيِّلِ اللَّهِ مَنْ مَاءَنَ تَبَعُونَهَا عِوْجًا وَأَتَمْ شَهْدَاءَ وَمَا أَلَّهُ
 يَنْفِلُ عَمَّا تَمْلَوْنَ ﴿٦﴾ يَتَأْهِلُ الَّذِينَ مَأْمُونُوا إِنْ تُطْبِعُوا
 فِيهِمَا إِنَّ الَّذِينَ أَوْتُوا الْكَتَبَ يَرْدُوكُمْ بَعْدَ إِعْنَمِكُفَّرِنَ ﴿٧﴾

«For them is a painful torment and they will have no helpers.»

for they shall not have anyone who will save them from the torment of Allāh or rescue them from His painful punishment.

«لَنْ تَنَالُوا الْبَرَحَىٰ حَتَّىٰ تُنْفِقُوا مِنْ
 هُبُونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ
 اللَّهَ يُوَسْلِيهِ ﴿١﴾

¶ 92. By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allāh knows it well.»

Al-Birr is Spending from the Best of One's Wealth

In his *Tafsīr*, Waki' reported, that 'Amr bin Maymūn said that

﴿لَنْ تَنَالُوا الْبَرَحَىٰ﴾

«By no means shall you attain Al-Birr» is in reference to attaining Paradise.^[1]

Imām Ahmad reported that Anas bin Mālik said, "Abu Talhah had more property than any other among the Anṣār in Al-Madīnah, and the most beloved of his property to him was Bayruhā' garden, which was in front of the (Messenger's) *Masjid*. Sometimes, Allāh's Messenger ﷺ used to go to the garden and drink its fresh water." Anas added, "When these verses were revealed,

^[1] At-Tabārī : 6:587.

﴿لَن تَأْتُوا الْبَرَّ حَتَّىٰ تُنْفِعُوا مِمَّا تَحْبُّونَ﴾

«By no means shall you attain Al-Birr unless You spend of that which you love,»

Abu Talhah said, 'O Allāh's Messenger! Allāh says,

﴿لَن تَأْتُوا الْبَرَّ حَتَّىٰ تُنْفِعُوا مِمَّا تَحْبُّونَ﴾

«By no means shall you attain Al-Birr, unless you spend of that which you love;»

No doubt, Bayruhā' garden is the most beloved of all my property to me. So I want to give it in charity in Allāh's cause, and I expect its reward and compensation from Allāh. O Allāh's Messenger! Spend it where Allāh makes you think is feasible.' On that, Allāh's Messenger ﷺ said,

«يَخْيَأُ بَعْدَهُ، ذَاكَ مَالٌ رَّابِعٌ، ذَاكَ مَالٌ رَّابِعٌ، وَقَدْ سَمِعْتُ، وَأَنَا أَرَى أَنْ تَجْعَلُهَا فِي الْأَقْرَبَيْنَ»

«Well-done! It is profitable property, it is profitable property. I have heard what you have said, and I think it would be proper if you gave it to your kith and kin.»

Abu Talhah said, 'I will do so, O Allāh's Messenger.' Then Abu Talhah distributed that garden among his relatives and cousins." [1]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[2] They also recorded that 'Umar said, "O Messenger of Allāh! I never gained possession of a piece of property more precious to me than my share in Khaybar. Therefore, what do you command me to do with it?" The Prophet ﷺ said,

«خُبِّيِ الأَضَلُّ وَسَبِّلِ النَّثْرَةَ»

«Retain the land to give its fruits in Allāh's cause.»^[3]

[1] Ahmad 3:141.

[2] Fath Al-Bārī 8:71 and Muslim 2:663.

[3] Its meaning is with Muslim 3:1256 and An-Nasā'i 6:232, who mentioned it. This is Ibn Mājah's narration.

﴿ كُلُّ الْطَّعَامِ كَانَ جَلَّ لِنَفْسِي إِسْرَائِيلَ إِلَّا مَا حَرَمَ إِسْرَائِيلُ عَلَى نَفْسِهِ . وَنَبِّئْ أَتَوْزِعَهُ قُلْ فَأَقُولُ يَا تَوْزِعْنِي فَأَتَلُوهَا إِنْ كُنْتُ مُكْبِرْكَ ﴾ ۚ قُلْ أَنْتَمْ عَلَى اللَّهِ الظَّالِمُونَ ۖ قُلْ صَدَقَ اللَّهُ فَأَتَعْمَوْ مِلَةً إِنَّهُمْ حَسِيقُونَ ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۚ ﴾ ۖ

¶93. All food was lawful to the Children of Israel, except what Isrâ'il made unlawful for himself before the Tawrâh was revealed. Say: "Bring here the Tawrâh and recite it, if you are truthful." ¶

¶94. Then after that, whosoever shall invent a lie against Allâh, then it is these that are the wrongdoers. ¶

¶95. Say: "Allâh has spoken the truth; follow the religion of Ibrâhîm the Hanîf (monotheist), and he was not of the Mushrikîn (idolators)." ¶

The Questions that the Jews Asked Our Prophet ﷺ

Imâm Ahmâd recorded that Ibn 'Abbâs said, "A group of Jews came to Allâh's Prophet ﷺ and said, 'Talk to us about some things we will ask you and which only a Prophet would know.' He said, 'Ask me about whatever you wish. However, give your pledge to Allâh, similar to the pledge that Ya'qûb took from his children, that if I tell you something and you recognize its truth, you will follow me in Islâm.' They said, 'Agreed.' The Prophet ﷺ said, 'Ask me about whatever you wish.' They said, 'Tell us about four matters:

1. What kinds of food did Isrâ'il prohibit for himself?
2. What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring?
3. Tell us about the condition of the unlettered Prophet during sleep,
4. And who is his *Wali* (supporter) among the angels? The Prophet took their covenant that they will follow him if he answers these questions, and they agreed. He said, 'I ask you by He Who sent down the Tawrâh to Mûsâ, do you not know that Isrâ'il once became very ill? When his illness was prolonged, he vowed to Allâh that if He cures His illness, he would prohibit the best types of drink and food for himself.

Was not the best food to him camel meat and the best drink camel milk?' They said, 'Yes, by Allāh.' The Messenger ﷺ said, 'O Allāh, be Witness against them.' The Prophet ﷺ then said, 'I ask you by Allāh, other than Whom there is no deity (worthy of worship), Who sent down the Tawrāh to Mūsā, do you not know that man's discharge is thick and white and woman's is yellow and thin? If any of these fluids becomes dominant, the offspring will take its sex and resemblance by Allāh's leave. Hence, if the man's is more than the woman's, the child will be male, by Allāh's leave. If the woman's discharge is more than the man's, then the child will be female, by Allāh's leave.' They said, 'Yes.' He said, 'O Allāh, be Witness against them.' He then said, 'I ask you by He Who sent down the Tawrāh to Mūsā, do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?' They said, 'Yes, by Allāh!' He said, 'O Allāh, be Witness.' They said, 'Tell us now about your Wali among the angels, for this is when we either follow or shun you.' He said, 'My Wali (who brings down the revelation from Allāh) is Jibril, and Allāh never sent a Prophet, but Jibril is his Wali.' They said, 'We then shun you. Had you a Wali other than Jibril, we would have followed you.' On that, Allāh, the Exalted revealed,

﴿فَلَمْ يَكُنْ عَدُوًّا لِجِبْرِيلَ﴾

﴿Say : "Whoever is an enemy to Jibril..."﴾ [2:97].”^[11]

Allāh's statement,

﴿فَبِينَ قَلْبِكَ أَنْ تُنَزَّلَ الْتُورَةُ﴾

before the Tawrāh was revealed [3:93], means, Isrā'īl forbade that for himself before the Tawrāh was revealed. There are two objectives behind revealing this segment of the Āyah. First, he forbade himself the most delightful things for Allāh's sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allāh's statement,

﴿إِنْ تَأْتِيُ الْبَرَّ حَتَّىٰ تُنْفِقُوا وَمَا تُنْفِقُونَ﴾

﴿By no means shall you attain Al-Birr, unless you spend of

^[11] Ahmad 1:287.

that which you love» [3:92].

What we are allowed in our Law is to spend in Allāh's obedience from what we like and covet [but not to prohibit what Allāh has allowed]. Allāh said in other Āyāt;

﴿وَمَنْ أَنْتَ عَلَىٰ حِلْيَةٍ﴾

«And gives his wealth, in spite of love for it,» [2:177], and;

﴿وَرَبِطُوهُنَّ الظَّمَامَ عَلَىٰ حِلْيَةٍ﴾

«And they give food, in spite of their love for it,» [76:8].

The second reason is that after Allāh refuted the false Christian beliefs and allegations about Isā and his mother. Allāh started refuting the Jews here, may Allāh curse them, by stating that the abrogation of the Law, that they denied occurs, already occurred in their Law. For instance, Allāh has stated in their Book, the Tawrāh, that when Nūh departed from the ark, Allāh allowed him to eat the meat of all types of animals. Afterwards, Isrā'il forbade the meat and milk of camels for himself, and his children imitated this practice after him. The Tawrāh later on prohibited this type of food, and added several more types of prohibitions. Allāh allowed Ādam to marry his daughters to his sons, and this practice was later forbidden. The Law of Ibrāhīm allowed the man to take female servants as companions along with his wife, as Ibrāhīm did when he took Hājar, while he was married to Sārah. Later on, the Tawrāh prohibited this practice. It was previously allowed to take two sisters as wives at the same time, as Ya'qūb married two sisters at the same time. Later on, this practice was prohibited in the Tawrāh. All these examples are in the Tawrāh and constitute a *Naskh* (abrogation) of the Law. Therefore, let the Jews consider what Allāh legislated for Isā and if such legislation falls under the category of abrogation or not. Why do they not then follow Isā in this regard? Rather, the Jews defied and rebelled against Isā and against the correct religion that Allah sent Muḥammad ﷺ with.

This is why Allāh said,

﴿كُلُّ الظَّمَامِ كَانَ جَلَّ لِيَهُ إِنْتَوْلَ إِلَّا مَا حَرَمَ إِسْرَائِيلَ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تَرْكَلْ أَنْتَرَنَّ﴾

﴿All food was lawful to the Children of Israel, except what Isrā'il made unlawful for himself before the Tawrāh was revealed﴾ [3:93]

meaning, before the Tawrāh was revealed, all types of foods were allowed, except what Isrā'il prohibited for himself. Allāh then said,

﴿فَلْ نَأْتُرَا بِالشَّرِيفَةِ فَانْتَهَى إِنْ كُنْتُمْ مُّسْتَقِبِينَ﴾

﴿Say: "Bring here the Tawrāh and recite it, if you are truthful."﴾,

for the Tawrāh affirms what we are stating here. Allāh said next,

﴿فَمَنْ أَنْهَى عَلَى اللَّهِ الْكَذَبَ إِنْ يَعْدُ ذَلِكَ فَأُولَئِكَ مُّنْظَلِّبُونَ﴾

﴿Then after that, whosoever shall invent a lie against Allāh, then these it is that are the wrongdoers.﴾ [3:94],

in reference to those who lie about Allāh and claim that He made the Sabbath and the Tawrāh eternal. They are those who claim that Allāh did not send another Prophet calling to Allāh with the proofs and evidences, although evidence indicates that abrogation, as we have described, occurred before in the Tawrāh,

﴿فَأُولَئِكَ مُّنْظَلِّبُونَ﴾

﴿then these it is that are the wrongdoers.﴾

Allāh then said,

﴿فَلْ مَسْأَلَ اللَّهُ﴾

﴿Say, "Allāh has spoken the truth;"﴾ [3:95]

meaning, O Muḥammad, say that Allāh has said the truth in what He conveyed and legislated in the Qur'ān,

﴿فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿follow the religion of Ibrāhīm the Hanīf, and he was not of the idolators.﴾ [3:95].

Therefore, follow the religion of Ibrāhīm that Allāh legislated in the Qur'ān. Indeed, this is the truth, there is no doubt in it, and the perfect way, and no Prophet has brought a more complete, clear, plain and perfect way than he did. Allāh said in other Āyāt,

﴿قُلْ إِنَّمَا هَدَى رَبُّكَ إِلَّا صِرَاطٌ مُّسْتَقِيمٌ وَيَا فِينَما يَعْلَمُ اللَّهُ حَيْثُما وَمَا كَانَ مِنَ الظَّالِمِينَ﴾

﴿Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrâhîm, the Hanif, and he was not of the idolators."﴾ [6:161]

and,

﴿فَلَمَّا أَرْجَبْنَا إِلَيْكَ أَنْ أَتَيْنَاهُ مِلَّةً إِنْزَلْنَا حَيْثُمَا وَمَا كَانَ مِنَ الظَّالِمِينَ﴾

﴿Then, We have sent the revelation to you (saying): "Follow the religion of Ibrâhîm, the Hanif, and he was not of the idolaters."﴾ [16:123].

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي يَنْكُدُ مِبَارَكًا وَهُدًى لِلْمُتَّسَمِّينَ ﴿١﴾ فِيهِ مَا يَنْتَهُ يَنْتَهُ مَنَامُ إِنْزَهِيَّةٌ وَمَنْ دَخَلَهُمْ كَانَ مَا يُنْتَهِي وَلَمَّا عَلَى النَّاسِ جُمُعٌ الْبَيْتُ نَبِعُ اسْتَطَاعَ إِلَيْهِ سَيْلًا وَمَنْ كَفَرَ فَأَنَّ اللَّهَ عَنِّيٌّ عَنِ الْمُتَّسَمِّينَ﴾

﴿96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Âlamîn (mankind and Jinn).

﴿97. In it are manifest signs (for example), the Maqâm (station) of Ibrâhîm; whosoever enters it, he attains security. And Hajj to the House is a duty that mankind owes to Allâh, for those who are able to undertake the journey; and whoever disbelieves, then Allâh stands not in need of any of the 'Âlamîn.﴾

The Ka'bah is the First House of Worship

Allâh said,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ﴾

﴿Verily, the first House appointed for mankind﴾

for all people, for their acts of worship and religious rituals. They go around the House [in Tawâf], pray in its vicinity and remain in its area in I'tikaf.

﴿لِلَّهِ يَنْكُدُ﴾

﴿was that at Bakkah,﴾ meaning, the Ka'bah that was built by Ibrâhîm Al-Khalîl, whose religion the Jews and Christians claim

they follow. However, they do not perform *Hajj* to the house that Ibrāhīm built by Allāh's command, and to which he invited the people to perform *Hajj*. Allāh said next,

﴿بَارِكَ﴾

﴿full of blessing﴾, sanctified,

﴿وَهُدًى لِلنَّاسِ﴾

﴿and a guidance for Al-'Ālamīn.﴾

Imām Aḥmad recorded that Abu Dharr said; "I said, 'O Allāh's Messenger! Which *Masjid* was the first to be built on the surface of the earth?' He said, 'Al-Masjid Al-Ḥarām (in Makkah).' I said, 'Which was built next?' He replied 'Al-Masjid Al-Aqsā (in Jerusalem).' I said, 'What was the period of time between building the two?' He said, 'Forty years.' He added,

﴿ثُمَّ حَيْثُ أَذْرَكْتَ الصَّلَاةَ فَصُلُّ، فَكُلُّهَا مَسْجِدٌ﴾

«Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a *Masjid*.»^[1]
Al-Bukhāri and Muslim^[2] also collected this *Hadīth*.

The Names of Makkah, Such As 'Bakkah'

Allāh said,

﴿لِلَّذِي يَكْنَئُ﴾

«was that at Bakkah», where Bakkah is one of the names of Makkah. Bakkah means, 'it brings *Buka*' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity. It was also said that Makkah was called Bakkah because people do *Buka* next to it, meaning they gather around it. There are many names for Makkah, such as Bakkah, Al-Bayt Al-'Atīq (the Ancient House), Al-Bayt Al-Ḥarām (the Sacred House), Al-Balad Al-Amīn (the City of Safety) and Al-Ma'mūn (Security). Makkah's names include Umm Rahm (Mother of Mercy), Umm Al-Qurā (Mother of the Towns), Ṣalāḥ, [as well as others].

^[1] Ahmad 5:150.

^[2] Fath Al-Bāri 6:469. Muslim 1:370.

The Station of Ibrāhīm

Allāh's statement,

﴿فِيهِ مَاكِنَّتْ بَيْتَهُ﴾

«In it are manifest signs» [3:97], means, clear signs that Ibrāhīm built the *Ka'bah* and that Allāh has honored and blessed it. Allāh then said,

﴿مَقَامُ إِبْرَاهِيمَ﴾

«the Maqām (station) of Ibrāhīm» When the building [the *Ka'bah*] was raised, Ibrāhīm stood on; the *Maqām* so that he could raise the walls higher, while his son Ismā'īl was handing the stones to him. We should mention that the *Maqām* used to be situated right next to the House. Later, and during his reign, 'Umar bin Al-Khaṭṭab moved the *Maqām* farther to the east, so that those who go around the House in *Tawāf* are able to perform it easily, without disturbing those who pray next to the *Maqām* after finishing their *Tawāf*. Allāh commanded us to pray next to the *Maqām*;

﴿وَأَمْجِدُوا مِنْ تَمَاثِيلِ إِبْرَاهِيمَ مُكَلَّبٍ﴾

«And take you (people) the Maqām (station) of Ibrāhīm as a place of prayer» [2:125].

We mentioned the *Hadīths* about this subject before, and all the thanks are due to Allāh. Al-'Awfi said that, Ibn 'Abbās commented on Allāh's statement,

﴿فِيهِ مَاكِنَّتْ بَيْتَهُ مَقَامُ إِبْرَاهِيمَ﴾

«In it are manifest signs, the Maqām of Ibrāhīm;»

“Such as the *Maqām* and *Al-Mash'ar* [*Al-Harām*].” ^[1] Mujāhid said, “The impression of Ibrāhīm’s feet remains on the *Maqām* as a clear sign.” ^[2] It was reported that 'Umar bin 'Abdul-'Azīz, Al-Ḥasan, Qatādah, As-Suddi, Muqātil bin Hayyān and others said similarly. ^[3]

^[1] At-Tabārī 7:26.

^[2] At-Tabārī 7:27.

^[3] Ibn Abī Ḥātim 2:412,413.

Al-Haram, the Sacred Area, is a Safe Area

Allāh said,

﴿وَمَنْ دَخَلَهُ كَانَ مَائِنًا﴾

«whosoever enters it, he attains security,» [3:97]

meaning, the *Haram* of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of *Jāhiliyyah*. Al-Hasan Al-Baṣrī said, "(During the time of *Jāhiliyyah*) a man would commit murder, then wear a piece of wool around his neck and enter the *Harām*. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary." Allāh said,

﴿أَرَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمَةً مَاءِنًا وَيُنْخَفَطُ النَّاسُ مِنْ حَوْلِهِمْ﴾

«Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them?» [29:67], and,

﴿فَلَيَقْبَدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْسَهَمُهُمْ بَنْ جُوعٍ وَمَاءِنُهُمْ بَنْ خَوْفٍ﴾

«So let them worship (Allāh) the Lord of this House (the *Ka'bah*). (He) Who has fed them against hunger, and has made them safe from fear» [106:3-4].

It is not allowed for anyone to hunt in the *Haram* or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the *Hadīths* of the Prophet ﷺ and the statements of the Companions testify. The Two *Sahīhs* recorded (this being the wording of Muslim) that Ibn 'Abbās said, "On the day of the conquest of Makkah, the Messenger of Allāh ﷺ said,

«لَا هِجْرَةُ، وَلَا تِكْنُ جِهَادٌ وَبَيْتٌ، وَإِذَا اشْتَفَرْتُمْ فَاقْرُبُوا»

«There is no more *Hijrah* (migration to Makkah), only *Jihād* and good intention. If you were mobilized, then march forth.»

He also said on the day of the conquest of Makkah,

«إِنَّ هَذَا الْبَلَدَ حَرَمَةُ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحَرَمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَجُلِّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَجُلِّ لِي إِلَّا فِي سَاعَةٍ مِنْ

نَهَارٍ، فَهُوَ حِرَامٌ يُحْرَمُهُ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ، لَا يَنْفَدِدُ شَوْكُهُ، وَلَا
يَلْتَفِطُ لَقْطَنَهَا إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلِي خَلَاهَا

«Beware! Allâh made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allâh's decree until the Day of Resurrection. Fighting in Makkah was not permitted for anyone before me, and it was made legal for me for only a few hours or so on that day. No doubt it is at this moment a sanctuary by Allâh's decree until the Day of Resurrection. It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost objects, except by announcing it, or to uproot its trees.»

Al-'Abbâs said, 'Except the lemon grass, O Allâh's Messenger, as they use it in their houses and graves.' The Prophet ﷺ said:

إِلَّا الْأَذْجَرَ

«Except lemongrass». ^[1]

The Two *Sahîhs* also recorded that Abu Shurayh Al-'Adawi said that he said to 'Amr bin Sa'îd while he was sending the troops to Makkah (to fight 'Abdullâh bin Az-Zubayr), "O Commander! Allow me to tell you what Allâh's Messenger said on the day following the conquest of Makkah. My ears heard it and my heart memorized it thoroughly, and I saw the Prophet ﷺ with my own eyes when he, after glorifying and praising Allâh, said,

إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَجُلُّ لِأَمْرِيَةِ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أَنْ يَسْبِكَ بِهَا دَمًا، وَلَا يَنْفِدِدُ بِهَا شَجَرَةً، فَإِنَّ أَحَدَ تَرَّحَصَ بِقِتَالِ رَسُولِ اللَّهِ
فِيهَا قَوْلُوا لَهُ: إِنَّ اللَّهَ أَذْنَ لِرَسُولِهِ وَلَمْ يَأْذِنْ لَكُمْ، وَإِنَّمَا أَذْنَ لِي فِيهَا سَاعَةً مِنْ
نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتِنَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلَيْلَتُنَا ثَابِدُ النَّاَبِبَ.

«Allâh, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allâh and the Last Day, should neither shed blood in it nor cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allâh's Messenger fought in Makkah, say to him, 'Allâh allowed His

^[1] *Fath Al-Bâri* 4:56, *Muslim* 2:986.

Messenger and did not allow you.' Allāh allowed me only for a few hours on that day (of the conquest), and today its sanctity is as valid as it was before. So, those who are present, should inform those who are absent of this fact.».

Abu Shurayḥ was asked, "What did 'Amr reply?" He said that 'Amr said, "O Abu Shurayḥ! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief."^[1]

Jābir bin 'Abdullāh said, "I heard the Messenger of Allāh ﷺ saying,

«لَا يَجُلُّ لِأَخْدُوكُمْ أَنْ يَخْيُلَ بِمَكَّةَ السَّلَامَ»

"None of you is allowed to carry a weapon in Makkah." Muslim^[2] recorded this Ḥadīth.

'Abdullāh bin 'Adi bin Al-Ḥamrā' Az-Zuhri said that he heard the Messenger of Allāh ﷺ say while standing at Al-Hazwarah in the marketplace of Makkah,

«وَاللَّهِ إِنَّكُمْ لَخَيْرُ أَرْضِ اللَّهِ، وَأَخْبُتُ أَرْضَ اللَّهِ إِلَى اللَّهِ، وَنَوْزِلَ أَنِّي أَخْرَجْتُ مِنْكُمْ مَا
أَخْرَجْتُ»

"By Allāh! You are the best of Allāh's land and the most beloved land to Allāh. Had it not been for the fact that I was driven out of you, I would not have left you."^[3]

Imām Ahmād collected this Ḥadīth and this is his wording. At-Tirmidhi, An-Nasā'i and Ibn Mājah^[4] also collected it. At-Tirmidhi said, "Hasan Ṣaḥīḥ."

The Necessity of Performing Hajj

Allāh said,

«وَلَيَهُ عَلَى النَّاسِ جُنُحُ الْبَيْتِ مِنْ أَسْلَانِهِ إِلَيْهِ سَبِيلُهُ»

"And Hajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey" [3:97].

^[1] Muslim 2:987.

^[2] Muslim 2:989.

^[3] Ahmad 4:305.

^[4] Tuhfat Al-Āhwadhi 10:426, An-Nasā'i in Al-Kubrā 2:479, Ibn Mājah 2:1038.

This Ayah established the obligation of performing Hajj. There are many Hadîths that mention it as one of the pillars and fundamentals of Islâm, and this is agreed upon by the Muslims. According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime. Imâm Ahmad recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ once gave a speech in which he said,

«أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا»

«O people! Hajj has been enjoined on you, therefore, perform Hajj.»

A man asked, “Is it every year, O Allâh’s Messenger?” The Prophet ﷺ remained silent until the man repeated the question three times and he then said,

«لَوْ قُلْتُ: نَعَمْ لَوْ جَبَتْ وَلَمَا اشْتَطَعْتُمْ»

«Had I said yes, it would have become an obligation and you would not have been able to fulfill it.» He said next,

«ذُرُونِي مَا تَرَكُكُمْ فَإِنَّمَا مَلَكَ مِنْ كَانَ فِيْكُمْ بِخَرَّةَ سُرُّالِهِمْ وَأَخْيَالِهِمْ عَلَى أَيْمَانِهِمْ، وَإِذَا أَمْرَتُكُمْ بِشَيْءٍ فَأَثْوَرُ مِنْهُ مَا أَشْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَلَذْعُوهُ»

«Leave me as I leave you, those before you were destroyed because of their many questions and disputing with their Prophets. If I command you with something, perform it as much as you can. If I forbid something for you, then refrain from it.»^[1] Muslim recorded similarly.

Meaning of ‘Afford’ in the Ayah

There are several categories of “the ability to undertake the journey”. There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence. Abu ’Isa At-Tirmidhi recorded that Ibn ’Umar said, “A man stood up and asked the Messenger of Allâh ﷺ, ‘O Messenger of Allâh! Who is the pilgrim?’ He said, ‘He who has untidy hair and clothes.’ Another man asked, ‘Which Hajj is better, O Messenger of Allâh?’ He said, ‘The noisy

^[1] Ahmad 2:508, Muslim 2: 975.

(with supplication to Allāh) and bloody (with sacrifice).' Another man asked, 'What is the ability to undertake the journey, O Messenger of Allāh?' He said, 'Having provision and a means of transportation.'" ^[1] This is the narration that Ibn Mājah collected.^[2] Al-Hākim narrated that Anas said that the Messenger of Allāh was asked about Allāh's statement,

﴿مِنْ أَسْلَطْنَا إِلَيْهِ سَبِيلًا﴾

«for those who are able to undertake the journey;» [3:97]

"What does 'able to undertake the journey' mean?" The Prophet ﷺ answered, "Having sufficient provision and a means of transportation." Al-Hākim stated that this *Hadīth*'s chain of narration is authentic, following the guidelines of Muslim in his *Ṣaḥīḥ*, but the Two *Ṣaḥīḥs* did not collect it.^[3] Ahmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

﴿مَنْ أَرَادَ الْحَجَّ فَلْيَتَجَّلِّ﴾

«Whoever intends to perform *Hajj*, let him rush to perform it.»^[4] Abu Dāwud also collected this *Hadīth*.^[5]

The One who Denies the Necessity of *Hajj* Becomes a Disbeliever

Allāh said,

﴿وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِ الْكُفَّارِ عَنِ الْحَالِمِينَ﴾

«...and whoever disbelieves, then Allāh stands not in need of any of the 'Alamīn」 [3:97].

Ibn 'Abbās, Mujāhid and several others commented on this Āyah, "Whoever denies the necessity of *Hajj* becomes disbeliever, and Allāh is far Richer than to need him." Al-Hāfiẓ

^[1] *Tuhfat Al-Ahwadhi* 8:348.

^[2] Ibn Mājah 2:96.

^[3] Al-Hākim 1:442. The *Hadīths* about provision and means that are mentioned here are all weak narrations. Al-Bayhaqi graded the *Hadīth Hasan*, but Al-Albāni and Muqbil bin Hādi graded it weak. See *Al-Irwā'* no. 988.

^[4] Ahmad 1:225.

^[5] Abu Dāwud 2:350.

Abu Bakr Al-Ismā'īlī recorded that 'Umar bin Al-Khaṭṭab said, "Whoever can afford *Hajj* but did not perform it, there is no difference in his case if he dies while Jew or Christian." This has an authentic chain of narration leading to 'Umar.^[1]

﴿قُلْ يَأْمَلُ الْكِتَبُ لَمْ تَكْفُرُوْنَ بِعِيَّاتِنَا وَاللَّهُ شَهِيدٌ عَلَى مَا تَصْنَعُوْنَ ﴾
 الْكِتَبُ لَمْ تَصْدُوْكُ عَنْ سَبِيلِ اللَّهِ مَنْ مَاءَنَ تَبْعُوْتَهَا عَوْجًا وَأَنْتُمْ شَهِيدُوْهُ وَمَا اللَّهُ بِغَنِيٍّ عَنْهُمْ ﴾

¶98. Say : "O People of the Scripture (Jews and Christians)! Why do you reject the Āyāt of Allāh, while Allāh is Witness to what you do?"

¶99. Say : "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses? And Allāh is not unaware of what you do."

Chastising the People of the Book for Their Disbelief and Blocking the Path of Allāh

In this Āyah Allāh criticizes the disbelieving People of the Book for refusing the truth, rejecting Allāh's Āyāt and hindering those who seek to believe from His path, although they know that what the Messenger ﷺ was sent with is the truth from Allāh. They learned this from the previous Prophets and honorable Messengers, may Allāh's peace and blessings be on them all. They all brought the glad tidings and the good news of the coming of the unlettered, Arab, Hāshimi Prophet ﷺ from Makkah, the master of the Children of Ādām, the Final Prophet and the Messenger of the Lord of heavens and earth. Allāh has warned the People of the Book against this behavior, stating that He is Witness over what they do, indicating their defiance of the knowledge conveyed to them by the Prophets. They rejected, denied and refused the very Messenger whom they were ordered to convey the glad tidings about his coming. Allāh states that He is never unaware of what they do, and He will hold them responsible for their actions,

^[1] *Al-Hilyah* 9:252.

الْمُرْسَلُونَ
سُورَةُ الْإِنْجِيلِ
٦٣

وَكَيْفَ تَكُفُّونَ وَأَتْمَمْتُ شَلَّى عَلَيْكُمْ مَا يَنْهَا اللَّهُ وَفِيهِنَّ
رَسُولُهُ وَمَنْ يَعْنِصُ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطِ مُسْتَقِيمٍ
يَأْتِيَهَا الَّذِينَ مَأْمَنُوا أَنَّهُمْ أَنَّهَا اللَّهُ حَقُّ ثَقَالِهِ وَلَا مُؤْمِنُ لِأَوَانِسْمَ
مُسْلِمُوْنَ وَأَغْنَمُوهُمْ أَبْحَلَ اللَّهُ جَمِيعًا وَلَا تَنْزَفُوْا
وَأَذْكُرُوا إِنْسَمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَالْفَيْبَنَ قُلُوبُكُمْ
فَأَضَبَّتُهُمْ بِنَعْمَتِهِ إِخْرَانًا وَكُنْتُمْ عَلَى شَفَاعَ حُرْفَرَةِ مِنَ النَّارِ
فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ مَا يَنْهَا لِمَلَكُوكُمْ نَهَذُونَ
وَلَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَا عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
كَوْنُوا كَالَّذِينَ نَهَرُقُوا وَأَخْتَلُلُوا مِنْ بَعْدِ مَا جَاءَهُمْ أَلَيْتَنِتَ
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ
وَجُوهَةُ فَامَّا الَّذِينَ اسْوَدَتْ وُجُوهُهُمْ أَكْرَمُ بَعْدَ إِيمَانِكُمْ
فَذَوَّقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكُفُّرُونَ
وَامَّا الَّذِينَ ايَضَّتْ
وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَلِدُونَ
اللَّهُ تَنْهُوا هُنَّ عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ بِرِيدٍ ظَلَمًا لِلْعَالَمِينَ

﴿يَوْمٌ لَا يَنْفَعُ مَالٌ وَلَا بْنُونَ يَوْمٌ﴾

﴿The Day whereon neither wealth nor sons will avail﴾ [26:88].

﴿يَأْتِيَهَا الَّذِينَ مَأْمَنُوا إِنْ شُوَّبُعُوا
فِيهَا يَنْهَا الَّذِينَ أَرْوَاهُ الْكِتَابَ
يَرْدُونَكُمْ بَعْدَ إِيمَانِكُمْ كُفَّارٌ
وَكَيْفَ تَكُفُّونَ وَأَتْمَمْتُ شَلَّى عَلَيْكُمْ
مَا يَنْهَا اللَّهُ وَفِيهِنَّ رَسُولُهُ وَمَنْ
يَعْنِصُ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطِ
مُسْتَقِيمٍ﴾

﴿100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!﴾

﴿101. And how would you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger? And whoever depends upon Allāh, then he is indeed guided to the right path.﴾

Warning Muslims Against Imitating People of the Scriptures

Allāh warns His believing servants against obeying the People of the Book, who envy the believers for the favor that Allāh gave them by sending His Messenger ﷺ. Similarly, Allāh said,

﴿وَزَادَ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرْدُونَكُمْ بِمَا يَنْهَا حَسَّاً مِنْ عَنْدِ
أَنْشِهِمْ﴾

﴿Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you

have believed, out of their own envy» [2:109].

In this Āyah [3:100], Allāh said,

﴿إِن تُطِيعُوا فِيهَا بَنِي إِلَيْنَا أُولَئِنَّا الظَّانِنُونَ بِرِدْوَمْ بَعْدَ إِيمَانِكُمْ كُفَّارٌ﴾

«If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!», then said,

﴿وَكَيْفَ تَكُونُونَ وَأَنْتُمْ تَتَلَقَّ عَلَيْكُمْ بِأَنَّهُ دَفَعْتُمْ رَسُولَنَا﴾

«And how would you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger?»,

meaning, disbelief is far from touching you, since the Āyāt of Allāh are being sent down on His Messenger ﷺ day and night, and he recites and conveys them to you. Similarly, Allāh said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ بَدْعَوْكُمُ الْقُرْمَنَا بِرِبِّكُمْ وَقَدْ أَنْذَى مِنْتَهَكُمْ إِنْ كُنْتُمْ مُّنْذَنِينَ﴾

«And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers» [57:8].

A Ḥadīth states that one day, the Prophet ﷺ said to his Companions,

«أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيمَانًا؟» قالوا: الملائكة. قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟ وَذَكَرُوا الْأَنْيَاءَ، قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَالْأَنْجَنِيَّ يَشَّرُّ عَلَيْهِمْ؟» قالوا: فتحن. قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَأَنَا بَيْنَ أَنْظَهِرْكُمْ؟» قالوا: فَأَيُّ النَّاسِ أَعْجَبُ إِيمَانًا؟ قال: «فَزُمْ يَجِيئُونَ مِنْ بَنِي دُكُّمْ يَجِدُونَ صَحْفًا يُؤْمِنُونَ بِمَا فِيهَا»

«Who among the faithful believers do you consider has the most amazing faith?» They said, "The angels." He said, "Why would they not believe, since they are with their Lord?" They mentioned the Prophets, and the Prophet ﷺ said, "Why would they not believe while the revelation is sent down to them?" They said, "Then, we are." He said, "Why would not you believe when I am among you?" They asked, "Who has the most amazing faith?" The Prophet ﷺ said, "A people who will

come after you and who will find only books that they will believe in.”^[1]

Allāh said next,

﴿وَمَن يَتَّقِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿And whoever depends upon Allāh, then he is indeed guided to the right path.﴾ [3:101]

for trusting and relying on Allāh are the basis of achieving the right guidance and staying away from the path of wickedness. They also represent the tool to acquiring guidance and truth and achieving the righteous aims.

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمْ آتَاهُمْ حَقًّا نَّعَابِدُهُمْ وَلَا نُؤْمِنُ إِلَّا وَأَنْسَمْ شَفِيلُونَ ﴾ۚ ﴿ۖ وَأَغْنَيْنَاكُمْ بِحَلْلِ اللَّهِ جَبِيعًا وَلَا تَنْزَهُنَا وَإِذْ كُرِّبُوكُمْ إِذْ كُنْتُمْ أَعْدَاءَنَا فَأَنْتُمْ بَيْنَ ثَلَوِينَا فَأَنْسَبْحُمْ بِيَقْبِلِهِنَا وَكُنْتُمْ عَلَىٰ شَفَاعَةٍ حَفِرْتُمْ فِي الْأَرْضِ فَأَقْدَمْنَاكُمْ بِمِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ بِإِيمَانِكُمْ لَكُمْ تَهْدِيُونَ ﴾ۚ ﴿ۖ﴾

﴿102. O you who believe! Have Taqwā of Allāh as is His due, and die not except as (true) Muslims.﴾

﴿103. And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves, and remember Allāh's favor on you, for you were enemies of one another but He joined your hearts together, 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 Allāh makes His Āyāt clear to you, that you may be guided.﴾

Meaning of ‘Taqwā of Allāh’

Ibn Abi Hātim recorded that 'Abdullāh bin Mas'ūd commented on the Āyah,

﴿أَتَقْرَبُوا إِلَهًا حَقًّا نَّعَابِدُهُ﴾

﴿Have Taqwā of Allāh as is His due,﴾

“That He is obeyed and not defied, remembered and not forgotten and appreciated and not unappreciated.”^[2] This has

[1] At-Tabarāni 4:22,23.

[2] Ibn Abi Hātim 2:446.

an authentic chain of narration to 'Abdullâh bin Mas'ûd. Al-Hâkim collected this *Hadîth* in his *Mustadrak*, from Ibn Mas'ûd, who related it to the Prophet ﷺ. Al-Hâkim said, "It is authentic according to the criteria of the Two Shaykhs [Al-Bukhâri and Muslim], and they did not record it."^[1] This is what he said, but it appears that it is only a statement of 'Abdullâh bin Mas'ûd, and Allâh knows best. It was also reported that Anas said, "The servant will not have *Taqwâ* of Allâh as is His due until he keeps his tongue idle."^[2] Allâh's statement,

﴿وَلَا تُمْوِنُ إِلَّا وَأَنْتَ شَهِيدٌ﴾

«and die not except as (true) Muslims» [3:102], means, preserve your Islâm while you are well and safe, so that you die as a Muslim. The Most Generous Allâh has made it His decision that whatever state one lives in, that is what he dies upon and is resurrected upon. We seek refuge from dying on other than Islâm.

Imâm Ahmad recorded that Mujâhid said, "The people were circling around the Sacred House when Ibn 'Abbâs was sitting, holding a bent-handled walking stick. Ibn 'Abbâs said, The Messenger of Allâh [recited],

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمُ الْحُكْمَ شَهِيدٌ لَّا تُمْوِنُ إِلَّا وَأَنْتَ شَهِيدٌ﴾

«Have *Taqwâ* of Allâh as is His due, die not except as (true) Muslims.» [3:102], [then he said;]

﴿وَرَأَزْ أَنَّ نَفْرَةً مِّنَ الرَّقْبَوْمِ فُطِرَتْ لَأَمْرَتْ عَلَى أَفْلِ الْأَرْضِ عِيشَتْهُمْ فَكَيْفَ يَمْنَعُونَ لَهُ طَعَامٌ إِلَّا الرَّقْبَوْمُ؟﴾

«Verily, if a drop of Zaqqûm (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from Zaqqûm?»^[3] [3]

This was recorded by At-Tirmidhi, An-Nasâ'i, Ibn Mâjah, Ibn Hibbân in his *Sahîh* and Al-Hâkim his *Mustadrak*. At-Tirmidhi said, "*Hasan Sahîh*"^[4] while Al-Hâkim said; "It meets the

^[1] Al-Hâkim 2:294.

^[2] Ibn Abi Hâtim 2:448.

^[3] Ahmad 1:300.

^[4] *Tuhfat Al-Ahwadhi* 7:307, An-Nasâ'i in *Al-Kubrâ* 6:313, Ibn Mâjah 2:1446, Ibn Hibbân 9:278, Al-Hâkim 2:294.

conditions of the Two Ṣahīhs and they did not record it."

Imām Aḥmad recorded that Jābir said that three nights before the Messenger of Allāh ﷺ died he heard him saying;

لَا يَمُوتُنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُخْسِنُ الظُّرُفَ بِإِشْرَاعِ غَرَّ وَجَلَّ

«None of you should die except while having sincere trust in Allāh, the Exalted and Most Honorable.»^[1] Muslim also recorded it.^[2]

The Two Ṣahīhs record that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

يَقُولُ اللَّهُ: أَنَا عَنْدَ طَنْ عَبْدِي بِي

«Allāh said, "I am as My servant thinks of Me."»^[3]

The Necessity of Holding to the Path of Allāh and the Community of the Believers

Allāh said next,

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَنْرَوْا

«And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.» It was said that,

بِحَبْلِ اللَّهِ

«to the Rope of Allāh» refers to Allāh's covenant, just as Allāh said in the following Āyah,

مُؤْمِنَاتٍ عَلَيْهِمُ اللَّهُ أَئِنْ مَا تُفْعِلُوا إِلَّا يُحْبَلُونَ إِنَّ اللَّهَ وَرَبَّنَّ النَّاسِ

«Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and from men;» [3:112],

in reference to pledges and peace treaties.

Allāh's statement

وَلَا تَنْرَوْا

«and be not divided among yourselves», orders sticking to the

^[1] Ahmad 3:315.

^[2] Muslim 4:2205.

^[3] Fath Al-Bāri 13:395, Muslim 4:2061.

community of the believers and forbids division. There are several *Hadîths* that require adhering to the *Jamâ'ah* (congregation of believers) and prohibit division. Muslim recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«إِنَّ اللَّهَ يَرْضِي لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا: يَرْضِي لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَتَصَوَّرُوا بِخَلْقِ اللَّهِ جَمِيعًا وَلَا تَفْرَغُوا، وَأَنْ تَنَاصِحُوا مَنْ وَلَاهُ اللَّهُ أَمْرُكُمْ. وَيَسْخَطُ لَكُمْ ثَلَاثًا: قَيْلٌ وَقَالٌ، وَكَثْرَةُ الشَّوَّالِ، وَإِضَاعَةُ الْمَالِ»

«It pleases Allâh for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases Him that you worship Him Alone and not associate anything or anyone with Him in worship, that you hold on to the Rope of Allâh altogether and do not divide, and that you advise whoever Allâh appoints as your Leader. The three that displease Him are that you say, 'It was said,' and, 'So-and-so said,' asking many unnecessary questions and wasting money. »^[1]

Allâh said,

﴿وَآذُكُرُوا يَنْفَعَ اللَّهُ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّا يَكُنْ بَيْنَ قُلُوبِكُمْ فَانْسَبَحُمْ بِيُنْفِيَهُ إِخْرَاجُهُمْ﴾

«And remember Allâh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren» [3:103].

This was revealed about the Aws and Khazraj. During the time of *Jâhiliyyah*, the Aws and Khazraj were at war and had great hatred, enmity and ill feelings towards each other, causing long conflicts and battles to occur between them. When Allâh brought Islâm, those among them who embraced it became brothers who loved each other by Allâh's grace, having good ties for Allâh's sake and helping each other in righteousness and piety. Allâh said,

﴿فَوَمَّا أَيْدَكُمْ بِتَنْصِيرِهِ وَبِالْمُؤْمِنِينَ إِنَّمَا يَكُونُ قُلُوبُهُمْ لَذِكْرَهُمْ لَوْلَا أَنْ أَنْفَقَتْ نَافِعًا فِي الْأَرْضِ جَوَبًا مَا أَنْفَقَتْ يَكُونُ قُلُوبُهُمْ وَلَكِنَّ اللَّهَ أَلَّا يَنْهَا مَا أَنْفَقُوا﴾

^[1] Muslim 3:1340.

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الآلية

وَلَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَيْهِ تُرْجَعُ أَمْوَارُ
 ۖ كُلُّكُمْ خَيْرٌ مُتَّهِمٌ أَخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِمَا يَعْرُوفُ
 وَنَهْنُوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْلَا مَا مَنَّ
 أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ
 وَأَكْثَرُهُمُ الظَّافِرُونَ ۝ لَنْ يَضُرُّوكُمُ الْأَذَى
 وَإِنْ يُقْنِطُوكُمْ بِمَا لَوْلَكُمُ الْأَذْيَارُ لَمْ لَا يُنْصُرُوكُمْ ۝ صَرِيبَتْ
 عَلَيْهِمُ الدَّلْلَةُ أَئِنْ مَا تَفْقُدُوا إِلَّا يَحْبِلُّ مِنَ اللَّهِ وَحْبَلَ مِنَ النَّاسِ
 وَبِإِيمَانِهِمْ وَيُنَقَصُّ مِنَ اللَّهِ وَصَرِيبَتْ عَلَيْهِمُ الْمُسْكَنَةُ ذَلِكَ
 يَا أَهْلَهُمْ كَانُوا إِكْفَارُونَ رَبَّا يَسَّرَ اللَّهُ وَيَقْتُلُونَ الْأَيُّوبَ بَغْرِيْبَ
 حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ۝ لَتَسْوَأَهُمْ
 مِنْ أَهْلِ الْكِتَابِ أَمْمَةٌ قَائِمَةٌ يَتَلَوَّنُونَ مَا يَأْتِيَنَّ اللَّهُمَّ إِنَّهُ أَنْتَ
 وَهُمْ يَسْجُدُونَ ۝ يُؤْمِنُونَ بِاللَّهِ وَأَنْتُمُ الْأُخْرَى
 وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهْنُوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ
 فِي الْحَيَّاتِ وَأُولَئِكَ مِنَ الصَّابِرِينَ ۝ وَمَا يَفْعَلُوا
 مِنْ خَيْرٍ فَلَنْ يُكَفَّرُوهُ وَاللَّهُ عَلَيْهِ مَا يَمْتَقِنُ

«He it is Who has supported you with His Help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them» [8:62,63],

until the end of the Ayah. Before Islām, their disbelief had them standing at the edge of a pit of the Fire, but Allāh saved them from it and delivered them to faith. The Messenger of Allāh ﷺ reminded the Anṣār [from both Aws and Khazraj] of this bounty when he was dividing the war booty of Ḫunayn.

During that time, some Anṣār did not like the way the booty was divided, since they did not get what the others did, although that was what Allāh directed His Prophet ﷺ to do. The Messenger of Allāh gave them a speech, in which he said,

دِيَا مَفْسَرُ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَذَا كُمُّ اللَّهِ بِي، وَكُلُّكُمْ مُنْتَرِقُينَ فَأَنْكُمُ اللَّهُ
 بِي، وَعَالَةٌ فَأَغْنَاكُمُ اللَّهُ بِي؟

«O Anṣār! Did I not find you misguided and Allāh directed you to guidance because of me? Were you not divided beforehand and Allāh united you around me? Were you not poor and Allāh enriched you because of me?»

Whenever the Prophet ﷺ asked them a question, they would answer, “Indeed, Allāh and His Messenger have granted us

bounty.”⁽¹⁾

﴿وَلَئِنْ كُنْتُمْ أَنْتُمْ يَدْعُونَ إِلَى الْمُفْتَرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ وَأُذْنِيْكُمْ هُمُ الظَّالِمُوْنَ ﴾ وَلَا تَكُونُوْا كَالَّذِيْنَ فَرَقُوا وَأَخْلَقُوا بَيْنَ مَا جَاءُوكُمُ الْبَيْنَ وَأُذْنِيْكُمْ لَمْ يَعْدُوْكُمْ عَظِيْمٌ ﴾ يَوْمَ تَبَيَّنُ وُجُوهُ وَسُودُ وَجْهَةُ فَلَمَّا آتَيْنَا الَّذِيْنَ أَنْسُوْتُ وَجْهَهُمْ أَكْفَرُمُ بَعْدَ إِيمَانِكُمْ فَذَوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴾ وَلَمَّا آتَيْنَا الَّذِيْنَ أَيْضَطَ وَجْهَهُمْ فَيَنِيْ رَحْمَةُ اللَّهِ هُمْ فِيْهَا خَلِدُوْنَ ﴾ يَلْقَ مَا يَتَشَاءَوْهَا عَلَيْكُمْ بِالْحَقِّ وَمَا اللَّهُ بِرُّؤْسَى طُلْكَا لِلْمُتَكَبِّرِيْنَ ﴾ وَلَوْمَاتِ مَا فِيْ الْمُنْكَرِ وَمَا فِيْ الْأَرْضِ وَإِلَى اللَّهِ تُرْسِعُ الْأُمُورُ ﴾

¶ 104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Mâ’rûf (all that Islâm orders) and forbidding Al-Munkar (all that Islâm has forbidden). And it is they who are the successful. ¶

¶ 105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. ¶

¶ 106. On the Day (i.e. 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.” ¶

¶ 107. And for those whose faces will become white, they will be in Allâh’s mercy (Paradise), therein they shall dwell forever. ¶

¶ 108. These are the Âyât of Allâh. We recite them to you in truth, and Allâh wills no injustice to the ‘Âlamîn. ¶

¶ 109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh. ¶

The Command to Establish the Invitation to Allâh

Allâh said,

﴿وَلَئِنْ كُنْتُمْ أَنْتُمْ﴾

¶ *Let there arise out of you a group of people*

⁽¹⁾ An-Nasâ’l in Al-Kubrâ 5:91.

that calls to righteousness, enjoins all that is good and forbids evil in the manner Allāh commanded,

﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

«And it is they who are the successful.»

Ad-Daḥḥāk said, “They are a special group of the Companions and a special group of those after them, that is those who perform *Jihād* and the scholars.”^[1]

The objective of this Ayah is that there should be a segment of this Muslim *Ummah* fulfilling this task, even though it is also an obligation on every member of this *Ummah*, each according to his ability. Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا فَلْيَعْتِرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَلِلْمَاءِ، فَإِنْ لَمْ يَسْتَطِعْ فَلِقَلْبِهِ، وَذَلِكَ أَضَفُّ إِلَيْمَانِ»

«Whoever among you witnesses an evil, let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith.» In another narration, The Prophet ﷺ said,

«وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةً خَرَدِلٍ»

«There is no faith beyond that, not even the weight of a mustard seed.»^[2]

Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَأَمْرُنَّ بِالْمَعْرُوفِ، وَلَنَهَا عَنِ الْمُنْكَرِ، أَزْلَوْشَكَنَّ اللَّهَ أَنْ يَنْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَنْذَعَنَّ فَلَا يَسْتَجِبُ لَكُمْ»

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.»^[3]

^[1] At-Tabari 7:92.

^[2] Muslim 1:69,70.

^[3] Aḥmad 5:38.

At-Tirmidhi also collected this *Hadîth* and said, "Hasan".^[1] There are many other *Hadîths* and *Âyât* on this subject, which will be explained later.

The Prohibition of Division

Allâh said,

﴿وَلَا تَكُونُوا كَالَّذِينَ نَفَرُوا وَأَخْتَلُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾

«And be not as those who divided and differed among themselves after the clear proofs had come to them» [3:105].

In this *Âyah*, Allâh forbids this *Ummah* from imitating the division and discord of the nations that came before them. These nations also abandoned enjoining righteousness and forbidding evil, although they had proof of its necessity.

Imâm Ahmad recorded that Abu 'Amir 'Abdullâh bin Luhay said, "We performed *Hajj* with Mu'âwiyyah bin Abi Sufyân. When we arrived at Makkah, he stood up after praying *Zuhr* and said, 'The Messenger of Allâh ﷺ said,

«إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرُوا فِي دِينِهِمْ عَلَى ثَنَتِينِ وَسَبْعِينَ مِائَةً، وَإِنَّ مِنْهُمُ الْأَمَةُ سَتَشْرِقُ عَلَى ثَلَاثَ وَسَبْعِينَ مِائَةً - يَعْنِي الْأَمَرَاءَ - كُلُّهُمْ فِي النَّارِ إِلَّا وَاحِدَةٌ - وَهِيَ الْجَمَاعَةُ - وَإِنَّهُ سَيَخْرُجُ فِي أَمْنِي أَفْوَامَ تَجَارَىٰ بِهِمْ بِلَكَ الْأَمَرَاءُ كَمَا يَتَجَازَى الْكَبُّ بِصَاحِبِهِ، لَا يَنْقُنُ مِنْهُ عِزْقٌ وَلَا مَنْصِلٌ إِلَّا دَخَلَهُ»

«The People of the Two Scriptures divided into seventy-two sects. This Ummah will divide into seventy-three sects, all in the Fire except one, that is, the Jama'âh.^[2] Some of my Ummah will be guided by desire, like one who is infected by rabies; no vein or joint will be saved from these desires.»

[Mu'âwiyyah said next:] By Allâh, O Arabs! If you do not adhere to what came to you from your Prophet ﷺ then other people are even more prone not to adhere to it."^[3] Similar was recorded by Abu Dâwud^[4] from Ahmad bin Hanbal and Muhammad bin Yahyâ.

[1] *Tuhfât Al- Ahwâdhî* 6 :390

[2] That is, the group that adheres to the teachings of the Prophet ﷺ and his Companions.

[3] Ahmad 4:102.

[4] Abu Dâwud 5:5.

The Benefits of Brotherly Ties and Unity and the Consequence of Division on the Day of the Gathering

Allāh said next,

﴿يَوْمَ تَبَيَّنُ مُؤْمِنُونَ وَكُفَّارٌ وَجُهُودٌ﴾

«On the Day when some faces will become white and some faces will become black;» [3:106]

on the Day of Resurrection. This is when the faces of followers of the *Sunnah* and the *Jama'ah* will radiate with whiteness, and the faces of followers of *Bid'ah* (innovation) and division will be darkened, as has been reported from Ibn 'Abbās.^[1]

Allāh said,

﴿فَأَمَّا الَّذِينَ أَنْسَدْتُ وُجُوهُهُمْ أَكْرَمُمْ بَعْدَ إِيمَانِكُمْ﴾

«As for those whose faces will become black (to them will be said): "Did you reject faith after accepting it?"»

Al-Hasan Al-Baṣri said, "They are the hypocrites."^[2]

﴿فَذَوْقُوا النَّارَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾

«Then taste the torment (in Hell) for rejecting faith,»

and this description befits every disbeliever.

﴿وَأَمَّا الَّذِينَ أَيْضَطَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَلِيلُونَ﴾

«And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.»

in Paradise, where they will reside for eternity and shall never desire to be removed.

Abu 'Isā At-Tirmidhi recorded that Abu Ghālib said, "Abu Umāmah saw heads (of the Khawarij sect) hanging on the streets of Damascus. He commented, 'The Dogs of the Fire and the worst dead people under the cover of the sky. The best dead men are those whom these have killed.' He then recited,

^[1] Ibn Abi Ḥātim 2:464. Editor's note: Although this statement is very popular, if it is not fabricated, it is among the weakest kinds of narrations, all of its chains resting upon a narrator are well-known for fabrication.

^[2] Ibn Abi Ḥātim 2:465.

﴿يَوْمَ تَبَيَّنُونَ مُجْهُودٌ وَّمُسْرُدٌ وَّمُجْهُودٌ﴾

﴿On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black;﴾

until the end of the Āyah. I said to Abu Umamâh, ‘Did you hear this from the Messenger of Allâh?’ He said, ‘If I only heard it from the Messenger of Allâh once, twice, thrice, four times, or seven times, I would not have narrated it to you.’” At-Tirmidhi said, “This Ḥadîth is *Hasan*.^[1] Ibn Mâjah^[2] and Ahmâd^[3] recorded similarly.

Allâh said,

﴿فَإِنَّ مَا يَنْهَا أَلَّا تَنْلُوْهَا عَلَيْكُ﴾

﴿These are the Āyât of Allâh. We recite them to you,﴾

meaning, ‘These are the verses of Allâh, His proofs and signs that We reveal to you, O Muhammâd,’

﴿إِنَّهُمْ بِالْحَقِيقَةِ﴾

﴿in truth﴾ making known the true reality of this world and the Hereafter.

﴿وَمَا أَنْهَا بِرُبْدَةٍ ظَلَّتِ الْمُكَبِّرَاتِ﴾

﴿and Allâh wills no injustice to the ‘Âlamîn.﴾

for He never treats them with injustice. Rather, He is the Just Ruler Who is able to do everything and has knowledge of everything. Therefore, He does not need to treat any of His creatures with injustice, and this is why He said next,

﴿وَرَبُّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿and to Allâh belongs all that is in the heavens and all that is in the Earth.﴾,

they are all His servants and His property,

﴿وَإِنَّ اللَّهَ لِرَبِّ الْأَمْوَالِ﴾

﴿And all matters go back to Allâh,﴾

^[1] *Tuhfat Al-Ahwâdhi* 8:351.

^[2] Ibn Mâjah 1:62.

^[3] Ahmâd 5:256.

for His is the decision concerning the affairs of this life and the Hereafter, and His is the Supreme Authority in this life and the Hereafter.

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلَّاتِينَ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ وَتَوَمُّرُونَ إِلَيْهِ وَلَوْ مَا كُنْتُ أَهْلَ الْحِكْمَةَ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الظَّاهِرُوكَ وَأَكْثَرُهُمُ الظَّاهِرُونَ لَنْ يَضْرُبُكُمْ إِلَّا أَذْعَى فَإِنْ يَقْتُلُوكُمْ يُؤْلَمُ الْأَذْبَارُ ثُمَّ لَا يُصْرُوْكُمْ صُرُّيْتُ عَلَيْهِمُ الْأَذْلَامُ أَئِنْ مَا تُفِيقُوا إِلَّا يَعْلَمُ بِنَّ أَنَّهُ وَجْهِنَّمُ وَيَأْمُدُ بِعَذَابٍ مِنْ أَنَّهُ وَصَرِّيْتُ عَلَيْهِمُ الشَّكَرَ ذَلِّيْكَ يَا أَهْلَهُمْ كَانُوا يَكْفُرُونَ بِعِيْشَتِ اللَّهِ وَيَتَّسُّونَ الْأَنْبِيَاءَ يَغْتَرِرُ حَتَّىٰ ذَلِّيْكَ يَا عَصَوْا وَكَانُوا يَسْتَدِّنُونَ﴾

﴿110. You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh. And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Fāsiqūn (rebellious).﴾

﴿111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.﴾

﴿112. They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the wrath of Allāh, and destitution is put over them. This is because they disbelieved in the Ayāt of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress (the limits set by Allāh).﴾

Virtues of the Ummah of Muhammed ﷺ, the Best Nation Ever

Allāh states that the Ummah of Muhammed ﷺ is the best nation ever,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلَّاتِينَ﴾

﴿You are the best of peoples ever raised up for mankind﴾ [3:110]. Al-Bukhāri recorded that Abu Hurayrah commented on this

Âyah, “(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islâm.”^[1] Similar was said by Ibn ‘Abbâs, Mujaâhid, ‘Atiyah Al-‘Awfi, Ikrimah, ‘Atâ’ and Ar-Rabi’ bin Anas that,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُنْزَلْتُمْ لِلنَّاسِ﴾

«You are the best of peoples ever raised up for mankind;» means, the best of peoples for the people.^[2]

The meaning of the Âyah is that the *Ummah* of Muhammâd is the most righteous and beneficial nation for mankind. Hence Allâh’s description of them,

﴿أَنْذِرْ دَنَ بِالْمَعْرُوفِ وَنَهِّرْ عَنِ الْمُنْكَرِ وَتَوْمَنْ بِإِلَهٰكُمْ﴾

«you enjoin Al-Ma’rûf and forbid Al-Munkar and believe in Allâh» [3:110].

Ahmad,^[3] At-Tirmidhi,^[4] Ibn Mâjah,^[5] and Al-Hâkim recorded that Hâkim bin Mu’âwiya bin Haydah narrated that his father said that the Messenger of Allâh ﷺ said,

«أَنْتُمْ تُوْفَّونَ سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهُنَّا، وَأَنْتُمْ أَكْرَمُ عَلَى اللَّهِ عَزَّ وَجَلَّ»

«You are the final of seventy nations, you are the best and most honored among them to Allâh.»

This is a well-known *Hadîth* about which At-Tirmidhi said, “*Hasan*”, and which is also narrated from Mu’âdh bin Jabal and Abu Sa’îd. The *Ummah* of Muhammâd achieved this virtue because of its Prophet, Muhammâd, peace be upon him, the most regarded of Allâh’s creation and the most honored Messenger with Allâh. Allâh sent Muhammâd ﷺ with the perfect and complete Law that was never given to any Prophet or Messenger before him. In Muhammâd’s Law, few deeds take the place of the many deeds that other nations performed. For instance, Imâm Ahmad recorded that ‘Ali bin Abi Tâlib said,

[1] *Fath Al-Bâri* 8:72.

[2] Ibn Abi Hâtim 2:472,473.

[3] Ahmad 5:3.

[4] *Tuhfat Al-Ahwadhi* 8:352.

[5] Ibn Mâjah 2:1433.

"The Messenger of Allāh ﷺ said,

«أَغْيِطُ مَا لَمْ يُنْطِ أَحَدٌ مِّنَ الْأَنْبِيَاءِ»

«I was given what no other Prophet before me was given.¹¹

We said, 'O Messenger of Allāh! What is it?' He said,

«فُزِّعْتُ بِالرُّغْبِ، وَأَغْيِطُ مَقَايِّعَ الْأَرْضِ، وَشَيَّثُ أَخْمَدَ، وَجُعِلَ التَّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأَمَمِ»

«I was given victory by fear, I was given the keys of the earth, I was called Ahmād, the earth was made a clean place for me (to pray and perform Tayammum with it) and my Ummah was made the best Ummah.»¹¹

The chain of narration for this *Hadīth* is *Hasan*. There are several *Hadīths* that we should mention here.

The Two *Ṣaḥīḥs* recorded that Az-Zuhri said that, Saīd bin Al-Musayyib said that Abu Hurayrah narrated to him, "I heard the Messenger of Allāh ﷺ saying,

«يَذْخُلُ الْجَنَّةَ مِنْ أَمْيَّ زُمْرَةٍ وَهُمْ سَبْعُونَ أَلْفًا، تُضَيِّعُهُمْ إِصَاعَةُ الْقَمَرِ لَيْلَةَ النُّدُرِ» فَقَالَ أَبُو هُرَيْرَةَ: فَقَامَ عَكَاشَةُ بْنُ مَحْصَنَ الْأَسْدِيَّ يَرْفَعُ نُورَةً عَلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ مِّنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «سَبِّلْكَ بِهَا عُكَاشَةً»

«A group of seventy thousand from my Ummah will enter Paradise, while their faces are radiating, just like the moon when it is full.» Ukkashah bin Mihsan Al-Asadi stood up, saying, 'O Messenger of Allāh! Supplicate to Allāh that I am one of them.' The Messenger of Allāh ﷺ said, 'O Allāh! Make him one of them.' A man from the Anṣār also stood and said, 'O Messenger of Allāh! Supplicate to Allāh that I am one of them.' The Messenger said, 'Ukkashah has beaten you to it.'¹²

^[11] Ahmad 1:98.

^[2] Fath Al-Bārī 11:413 , Muslim 1:197.

Another Ḥadīth that Establishes the Virtues of the Ummah of Muḥammad ﷺ in this Life and the Hereafter.

Imām Ahmād recorded that Jābir said, “I heard the Messenger of Allāh ﷺ saying,

إِنِّي لَأَرْجُو أَنْ يَكُونُ مَنْ يَتَبَعُنِي مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ رُبُعُ الْجَنَّةِ، قَالَ: فَكَبَرْنَا، ثُمَّ قَالَ: أَرْجُو أَنْ يَكُونُوا ثُلُثُ النَّاسِ، قَالَ: فَكَبَرْنَا، ثُمَّ قَالَ: أَرْجُو أَنْ يَكُونُوا الشَّطَرُ،

«‘I hope that those who follow me will be one-fourth of the residents of Paradise on the Day of Resurrection.’ We said, ‘Allāhu Akbar’. He then said, ‘I hope that they will be one-third of the people.’ We said, ‘Allāhu Akbar’. He then said, ‘I hope that you will be one-half.’»^[1]

Imām Ahmād recorded the same Ḥadīth with another chain of narration,^[2] and this Ḥadīth meets the criteria of Muslim in his Ṣaḥīḥ. In the Two Ṣaḥīḥs, it is recorded that ‘Abdullāh bin Mas’ūd said, “The Messenger of Allāh ﷺ said to us,

«أَمَا تَرْضُونَ أَنْ يَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟»

«Does it please you that you will be one-fourth of the people of Paradise?»

We said, ‘Allāhu Akbar!’ He added,

«أَمَا تَرْضُونَ أَنْ يَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟»

«Does it please you that you will be one-third of the people of Paradise?» We said, ‘Allāhu Akbar!’ He said,

«إِنِّي لَأَرْجُو أَنْ يَكُونُوا شَطَرُ أَهْلِ الْجَنَّةِ،»

«I hope that you will be half of the people of Paradise.»^[3]

Another Ḥadīth

Imām Ahmād recorded that Buraydah said that the Prophet ﷺ said,

«أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةً صَفَّ، هُذِهِ الْأُمَّةُ مِنْ ذَلِكَ ثَمَانُونَ صَفَّا،»

^[1] Ahmād 3:346.

^[2] Ahmād 3:383.

^[3] Fath Al-Bāri 11:385, Muslim 1:200.

«The people of Paradise are one hundred and twenty rows, this Ummah takes up eighty of them.»^[1]

Imām Aḥmad also collected this Ḥadīth through another chain of narration.^[2] At-Tirmidhi and Ibn Mājah^[3] also collected this Ḥadīth, and At-Tirmidhi said, This Ḥadīth is Ḥasan.^[4]

'Abdur-Razzāq recorded that Abu Hurayrah said that, the Prophet ﷺ said,

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوْلُ النَّاسِ دُخُولًا الْجَنَّةِ، يَتَدَبَّرُهُمْ أُولُوا الْكِتَابِ مِنْ قَبْلِنَا وَأُولَئِنَاءُ مِنْ بَعْدِنَا، فَهَذَا إِنَّا أَنَا لَمَّا اخْتَلَفُوا فِيهِ مِنَ الْخَتْرَ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ، النَّاسُ لَنَا فِيهِ تَبَعٌ، غَدَّا لِيَهُودُ، وَلِلْكُسَارَى بَعْدَ غَدَّهُ»

«We (Muslims) are the last to come, but the foremost on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allāh gave us the guidance of truth that they have been disputing about. This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: the Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday).»^[5]

Al-Bukhārī^[6] and Muslim^[7] collected this Ḥadīth. Muslim recorded Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوْلُ مَنْ يَدْخُلُ الْجَنَّةَ»

«We (Muslims) are the last (to come), but (will be) the foremost on the Day of Resurrection, and will be the first people to enter Paradise...» until the end of the Ḥadīth.^[7]

[1] Aḥmad 5:355.

[2] Aḥmad 5:347.

[3] Tuhfat Al-Aḥwadhi 7:256.

[4] Ibn Mājah 2:134.

[5] Al-Bukhārī no. 896, 3486 and 3487.

[6] Muslim no. 855.

[7] Muslim no. 855.

These and other *Hadīths* conform to the meaning of the Āyah,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُنْزِلْتُمْ بِالْعِرْوَفِ وَنَهَيْتُمْ عَنِ الْمُنْكَرِ وَنَهَيْتُمُونَ يَأْتِيُوكُمْ﴾

﴿You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh﴾.

Therefore, whoever among this *Ummah* acquires these qualities, will have a share in this praise. Qatādah said, "We were told that Umar bin Al-Khaṭṭab recited this Āyah [3:110] during a *Hajj* that he performed, when he saw that the people were rushing. He then said, 'Whoever likes to be among this [praised] *Ummah*, let him fulfill the condition that Allāh set in this Āyah.'" Ibn Jarīr⁽¹⁾ recorded this. Those from this *Ummah* who do not acquire these qualities will be just like the People of the Scriptures whom Allāh criticized, when He said,

﴿كَانُوا لَا يَنْهَانَنَّ عَنْ مُنْكَرٍ فَلَمَّا نَهَىٰهُمْ﴾

﴿They did not forbid one another from the Munkar which they committed...﴾ [5:79].

This is the reason why, after Allāh praised the Muslim *Ummah* with the qualities that He mentioned, He criticized the People of the Scriptures and chastised them, saying,

﴿وَلَئِنْ مَا كَانَ أَفْلَى الْكَتَبَ﴾

﴿And had the People of the Scripture (Jews and Christians) believed﴾ [3:110],

in what was sent down to Muḥammad ﷺ,

﴿لَكُنْ خَيْرًا لَهُمْ مِنْهُمُ الْمُتُّسَّرُ وَأَكْثَرُهُمُ الظَّاهِرُونَ﴾

﴿it would have been better for them; among them are some who have faith, but most of them are Fāsiqūn (rebellious).﴾

Therefore only a few of them believe in Allāh and in what was sent down to you and to them. The majority of them follow deviation, disbelief, sin and rebellion.

⁽¹⁾ At-Tabari 7:102.

The Good News that Muslims will Dominate the People of the Book

While delivering the good news to His believing servants that victory and dominance will be theirs against the disbelieving, atheistic People of the Scriptures, Allāh then said,

﴿لَنْ يُصْرُكُوكُمْ إِلَّا أَذْفَتْ رَبَّانِيْنِ يُقْرِئُوكُمْ آذْبَارَهُمْ لَا يُنَصِّرُوكُمْ﴾

¶They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.» [3:111]

This is what occurred, for at the battle of Khaybar, Allāh brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madīnah, the tribes of Qaynuqā', Nādīr and Qurayzah, were also humiliated by Allāh. Such was the case with the Christians in the area of Ash-Shām later on, when the Companions defeated them in many battles and took over the leadership of Ash-Shām forever. There shall always be a group of Muslims in Ash-Shām area until Isā, son of Maryam, descends while they are like this [on the truth, apparent and victorious]. Isā will at that time rule according to the Law of Muhammād ﷺ, break the cross, kill the swine, banish the Jizyah and only accept Islām from the people.

Allāh said next,

﴿وَضُرِبَتْ عَلَيْهِمُ الْأَذْنَافُ إِنَّ مَا تُفْعَلُوا إِلَّا بِعِلْمٍ بَنَّ اللَّهُ وَحْدَهُ بَنَّ النَّاسِ﴾

¶Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men;»

meaning, Allāh has placed humiliation and disgrace on them wherever they may be, and they will never be safe,

﴿إِلَّا بِعِلْمٍ بَنَّ اللَّهُ﴾

¶except when under a covenant from Allāh;»

under the *Dhimmah* (covenant of protection) from Allāh that requires them to pay the *Jizyah* (tax, to Muslims,) and makes them subservient to Islāmic Law.

﴿وَجَبَلَ بَنَّ النَّاسِ﴾

¶and a covenant from men;» meaning, covenant from men,

such as pledges of protection and safety offered to them by Muslim men and women, and even a slave, according to one of the sayings of the scholars. Ibn ‘Abbās said that,

﴿إِلَّا يُحْتَلِّ مِنْ أَنْفُسِهِ وَيُحْتَلِّ مِنْ أَنْفُسِهِ﴾

﴿except when under a covenant from Allāh, and a covenant from men;﴾

refers to a covenant of protection from Allāh and a pledge of safety from people.^[1] Similar was said by Mujāhid, Ikrimah, ‘Atā’, Ad-Dahhāk, Al-Ḥasan, Qatādah, As-Suddi and Ar-Rabī’ bin Anas.^[2] Allāh’s statement,

﴿وَإِذَا هُوَ بِغَنَمٍ لِّلَّهِ﴾

﴿they have drawn on themselves the wrath of Allāh;﴾

means, they earned Allāh’s anger, which they deserved,

﴿وَضَرَبَتْ عَلَيْهِمُ الْكَسْكَسَةَ﴾

﴿and destitution is put over them﴾, meaning they deserve it by decree and legislatively.

Allāh said next,

﴿فَذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِيَقْرَئُونَ الْآيَاتِ بِغَيْرِ حَقٍّ﴾

﴿This is because they disbelieved in the Āyāt of Allāh and killed the Prophets without right.﴾

meaning, what drove them to this was their arrogance, transgression and envy, earning them humiliation, degradation and disgrace throughout this life and the Hereafter. Allāh said,

﴿فَذَلِكَ بِمَا عَصَوْا وَكَانُوا يَمْنَدُونَ﴾

﴿This is because they disobeyed and used to transgress (the limits set by Allāh).﴾

meaning, what lured them to disbelieve in Allāh’s Āyāt and kill His Messengers, is the fact that they often disobeyed Allāh’s commands, committed His prohibitions and transgressed His set limits. We seek refuge from this behavior, and Allāh Alone is sought for each and every type of help.

^[1] At-Tabārī 7:112.

^[2] Ibn Abī Ḥātim 2:480,481.

٦٥

الْمَرْأَةِ
بِنْدَلَةِ الْعَفَانِ

إِنَّ الَّذِينَ كَفَرُوا إِنْ تُفْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أُولَئُكُمْ
مِّنَ اللَّهِ شَيْءًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

مَثْلُ مَا يُنَفِّعُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثْلِ رِيحٍ فِيهَا
صُرُّ أَصَابَتْ حَرَثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَهُمْ وَمَا
ظَلَمُهُمُ اللَّهُ وَلَكِنَّ أَنفُسَهُمْ يَظْلِمُونَ ﴿١٢﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَنْجُذُو أَيْطَانَهُ مِنْ دُورِكُمْ لَا يَأْلُوْكُمْ حَبَالًا
وَدُوْلًا مَا عَنْهُمْ نَدَدَتْ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ يَبْنَى الْكُمُّ الْأَيْمَنَ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١٣﴾

هَاتَّسُمْ أَوْلَاءَ الْجُنُوبَةِ وَلَا يُجِيئُوكُمْ وَلَا تُؤْمِنُونَ بِالْكَتْبِ كُلِّهِ
وَإِذَا الْقَوْكَمْ قَالُوا إِنَّا مُتَّأْمِنُوْنَا إِذَا خَلَوْا عَصَمُوا عَلَيْكُمُ الْأَنْعَامِ ﴿١٤﴾

مِنَ الْقَنْيَنِ قُلْ مُؤْمِنُوا يَعْبَطُوكُمْ إِنَّ اللَّهَ عِلْمُ بِذَاتِ الْشَّدُورِ ﴿١٥﴾

إِنْ تَمْسِكُمْ حَسَنَةً سُوءُهُمْ وَإِنْ تُصْبِكُمْ سَيِّئَةً يَفْرَحُوا
بِهَا وَإِنْ تَصْبِرُوْا وَتَسْقُوا لَا يَضْرُكُمْ كِيدُهُمْ شَيْئًا
إِنَّ اللَّهَ يَعْلَمُ مَا يَعْمَلُونَ مُحِيطٌ ﴿١٦﴾ وَإِذَا عَذَّتْ مِنْ أَهْلِكَ
ثَبَوْيَ الْمُؤْمِنِينَ مَقْدُعَدَ لِلْقِتَالِ وَاللَّهُ سَيِّعُ عَلَيْمٌ ﴿١٧﴾

﴿١٨﴾ لَبَسُوا سَوَّاهُ بَنَزِ أَمْلَى
الْكَتَبِ أَمْلَى قَائِمَةً يَتَلَوَّ مَا يَنْتَهِ
اللَّهُ مَالَهُ الْأَيْلُ وَهُمْ يَسْجُدُونَ ﴿١٩﴾

بِرَبِّمُوتِ يَالَّهُ وَالْأَيْمَوْهُ الْأَخْسَرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا عَنِ
الْمُنْكَرِ وَيَسْرِعُونَ فِي الْعَيْرَاتِ
وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿٢٠﴾ وَمَا
يَنْكُلُوا مِنْ خَيْرٍ فَلَنْ يُكْرَهُوهُ
وَاللَّهُ عَلَيْهِ إِلَيْنَا يَتَبَيَّنُ ﴿٢١﴾ إِنَّ
الَّذِينَ كَفَرُوا لَنْ تُفْنِي عَنْهُمْ
أَمْوَالُهُمْ وَلَا أُولَئِكُمْ مِنَ اللَّهِ
شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٢٢﴾ مَثْلُ مَا يُنَفِّعُونَ
فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثْلِ
رِيحٍ فِيهَا صُرُّ أَصَابَتْ حَرَثَ قَوْمٍ
ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَهُمْ وَمَا
ظَلَمُهُمُ اللَّهُ وَلَكِنَّ أَنفُسَهُمْ
يَظْلِمُونَ ﴿٢٣﴾

﴿113. Not all of them are alike; 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.﴾

﴿114. They believe in Allāh and the Last Day; they enjoin Al-Ma'ruf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.﴾

﴿115. And whatever good they do, nothing will be rejected of them; for Allāh knows well the Muttaqīn (the pious).﴾

﴿116. Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allāh. They are the dwellers of the Fire, therein they will abide.﴾

﴿117. The parable of what they spend in this world is that of a wind of Ḫir; it struck the harvest of a people who did wrong against themselves and destroyed it. Allâh wronged them not, but they wronged themselves.﴾

Virtues of the People of the Scriptures Who Embrace Islâm

Muhammad bin Ishâq and others, including Al-'Awfi who reported it from Ibn 'Abbâs, said; "These Ayât were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is 'Abdullâh bin Salâm, Asad bin 'Ubayd, Thâlabah bin Sa'iyah, Usayd bin Sa'iyah, and so forth. This Âyah means that those among the People of the Book whom Allâh rebuked earlier are not at all the same as those among them who embraced Islâm. Hence Allâh's statement,

﴿لَيْسُوا مِثْمَةً﴾

﴿Not all of them are alike﴾ [3:113].^[1]

Therefore, these two types of people are not equal, and indeed, there are believers and also criminals among the People of the Book, just as Allâh said,

﴿بَيْنَ أُمَّلٍ أَنْكَتَهُ اللَّهُ فَآتَهُ أَيْلَلٍ وَهُمْ يَنْجُدُونَ﴾

﴿a party of the People of the Scripture stand for the right﴾

for they implement the Book of Allâh, adhere to His Law and follow His Prophet Muhammad ﷺ. Therefore, this type is on the straight path,

﴿يَتَّلَعُونَ مَا يَنْهَا اللَّهُ وَاللَّهُ أَعْلَمُ وَهُمْ يَنْجُدُونَ﴾

﴿they recite the verses of Allâh during the hours of the night, prostrating themselves in prayer.﴾

They often stand in prayer at night for *Tahajjud*, and recite the Qur'an in their prayer,

﴿يُبَرِّئُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَرَيْثَمُونَ عَنِ الْمُنْكَرِ وَيُنَذِّرُونَ فِي الْحَيَاةِ وَأُولَئِكَ مِنَ الْمُصَلِّيُّونَ﴾

^[1] Al-Muharrar Al-Wajîz 1 :492

﴿They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous﴾ [3:114].

This is the same type of people mentioned at the end of the Sūrah;

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمْ يُؤْمِنْ بِاللَّهِ وَمَا أُنزَلَ إِلَيْكُمْ وَمَا أُنزَلَ إِلَيْهِمْ خَشِبُونَ بِلَدَهُ﴾

﴿And there are, certainly, among the People of the Scripture (Jews and Christians), 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.﴾ [3:199].

Allāh said here,

﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا﴾

﴿And whatever good they do, nothing will be rejected of them;﴾ [3:115]

meaning, their good deeds will not be lost with Allāh. Rather, He will award them the best rewards,

﴿وَأَنَّ اللَّهَ عَلَيْهِ بِالسَّمِيعِ﴾

﴿for Allāh knows well the Muttaqin (the pious).﴾

for no deed performed by any person ever escapes His knowledge, nor is any reward for those who do good deeds ever lost with Him. Allāh mentions the disbelieving polytheists:

﴿لَئِنْ شَرِكُوكُمْ هُنَّ مُؤْمِنُونَ وَلَا أَنْكِدُمْ فِيمَ أَنْتُمْ شَرِيكُوكُمْ﴾

﴿neither their properties nor their offspring will avail them against Allāh.﴾ [3:116].

meaning, nothing can avert Allāh's torment and punishment from striking them,

﴿وَأُولَئِكَ أَصْنَاعُكُمُ الظَّالِمُونَ مِنْ فِيهِمَا حَنِيلُوكُمْ﴾

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

The Parable of What the Disbelievers Spend in This Life

Allāh gave a parable for what the disbelievers spend in this life, as Mujāhid, Al-Ḥasan and As-Suddi said.^[1]

^[1] Ibn Abi Ḥātim 2:493.

﴿مِثْلُ مَا يُنفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَّلَ يَوْمَ بَعْدِهَا صِرٌ﴾

﴿The likeness of what they spend in this world is the likeness of a wind of Sir;﴾

a frigid wind, as Ibn ‘Abbâs, Ikrimah, Sa‘îd bin Jubayr, Al-Hasan, Qatâdah, Ad-Dâhhâk, Ar-Rabî‘ bin Anas and others have said.^[1] ‘Atâ’ said that *Sir*, means, ‘cold and snow’.^[2] Ibn ‘Abbâs and Mujâhid are also reported to have said that *Sir* means, ‘fire’.^[3] This latter meaning does not contradict the meanings we mentioned above, because extreme cold weather, especially when accompanied by snow, burns plants and produce, and has the same effect fire has on such growth.

﴿أَصَابَتْ حَرَثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَآمَلُكُوكُنَّ﴾

﴿It struck the harvest of a people who did wrong against themselves and destroyed it﴾ [3:117],

by burning. This Âyah mentions a calamity that strikes produce that is ready to harvest, destroying it by burning and depriving its owner of it when he needs it the most. Such is the case with the disbelievers, for Allâh destroys the rewards for their good deeds in this life, just as He destroyed the produce of the sinner because of his sins. Both types did not build their work on firm foundations,

﴿وَمَا ظَلَمُهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ﴾

﴿And Allâh wronged them not, but they wronged themselves.﴾

﴿يَأَيُّهَا الَّذِينَ مَاءَلُوا لَا تَنْجِذُوا بِطَائِهَةَ يَنِ دُوِيْكُمْ لَا يَأْرُتُكُمْ خَبَارًا وَدُوا مَا عَيْشُمْ قَدْ بَدَتْ
الْبَضَّةَ مِنْ أَنْزِيهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَ لَكُمُ الْأَيْنَتِ إِنْ كُنْتُمْ تَقْلُوْنَ﴾^[1]
هَانَتْ أُولَاهُمْ جُمُوشُهُمْ وَلَا يُبَرِّئُكُمْ وَتَوْمُؤُنُوْ بالِكَشْبُ غَلُوْبُهُ وَإِذَا لَعُوكُمْ قَالُوا مَاءَلَهُ وَإِذَا حَلُوْلُهُ
عَصَمُوا عَنِّكُمْ الْأَيْلَلَ مِنَ الْبَيْلِ قُلْ مُؤْمِنُوْ يَقْبِلُكُمْ إِنَّ اللَّهَ عَلَيْهِ يَنْهَا الصُّدُورُ﴾^[2] إِنْ تَسْكُنُمْ
حَسَنَةً شَوْفُهُمْ وَإِنْ تُسْكِنُمْ سَيِّئَةً يَقْرَحُوْهُمْ وَإِنْ تَسْبِيْرُوْهُمْ وَتَسْقُيْرُوْهُمْ لَا يَسْتَرُكُمْ كَيْدُهُمْ
شَبَّيْهًا إِنَّ اللَّهَ يَعْلَمُ بِمَا يَعْمَلُوْنَ تَجْمِيْطُ﴾^[3]

[1] Ibn Abi Hâtim 2:494,495.

[2] Ibn Abi Hâtim 2:496.

[3] Ibn Abi Hâtim 2:495.

﴿118. O you who believe! Take not as (your) Biṭānah (advisors, helpers) those other than your own, since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Āyāt if you understand.﴾

﴿119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures. And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmil at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets).")﴾

﴿120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and have Taqwā, not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.﴾

The Prohibition of Taking Advisors From Among the Disbelievers

Allāh forbids His believing servants from taking the hypocrites as advisors, so that the hypocrites do not have the opportunity to expose the secrets of the believers and their plans against their enemies. The hypocrites try their very best to confuse, oppose and harm the believers any way they can, and by using any wicked, evil means at their disposal. They wish the very worst and difficult conditions for the believers. Allāh said,

﴿لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ﴾

﴿Take not as (your) Biṭānah those other than your own﴾ [3:118],

in reference to taking followers of other religions as consultants and advisors, for advisors of a certain person have access to his most secret affairs. Al-Bukhāri and An-Nasā'ī recorded that, Abu Saīd said that the Messenger of Allāh ﷺ said,

«مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ وَلَا اسْتَحْلَفَ مِنْ خَلِيقَةٍ إِلَّا كَانَتْ لَهُ بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَنْهَى عَنِ الْمُنْكَرِ، وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَنْهَى عَنِ الْمُنْكَرِ، وَالْمَغْضُومُ مِنْ عَصْمَ اللَّهِ»

«Allāh has not sent any Prophet nor was there any Khalīfah but they have two types of advisors, one that commands him with righteousness and advises it, and another that commands him with evil and advises him with it. Only those whom Allāh gives immunity are immune.»^[1]

Ibn Abi Ḥātim reported that Ibn Abi Ad-Dahqānah said, “Umar bin Al-Khaṭṭab was told, ‘There is young man here from the people of Ḥīrah (in Iraq, who were Christians) who is a proficient scribe. Why do you not appoint him as a scribe?’ Umar said, ‘I would then be taking advisors from among the disbelievers.’”^[2] This Āyah and the story about Umar testify to the fact that Muslims are not allowed to use *Ahl Adh-Dhimmah* to be scribes in matters that affect the affairs of Muslims and expose their secrets, for they might convey these secrets to combatant disbelievers. This is why Allāh said,

﴿لَا يَأْلُونَكُمْ خَيْرًا وَدُوا مَا عَيْمَ﴾

«since they will not fail to do their best to corrupt you. They desire to harm you severely.»

Allāh then said,

﴿فَقَدْ بَدَتِ الْبَغْشَةُ مِنْ أَفْوَاهِهِمْ وَمَا تَخْفِي صُدُورُهُمْ أَكْبَرُ﴾

«Hatred has already appeared from their mouths, but what their breasts conceal is far worse.»

meaning, enmity appears on their faces and in what they sometimes utter, as well as, the enmity they have against Islām and its people in their hearts. Since this fact is apparent to every person who has sound comprehension, therefore,

﴿فَقَدْ بَيَّنَ لَكُمُ الْأَكْبَرُ إِنْ كُنْتُمْ شَوِّهُنَّ﴾

«Indeed We have made plain to you the Āyāt if you understand.»

Allāh said next,

﴿هَانِئُمْ أُولَئِمْ جِبُوْتِهِمْ دَلَّا يُجِيْعُوكُمْ﴾

«O! You are the ones who love them but they love you not.»

^[1] *Fath Al-Bārī* 13:201, *An-Nasā'ī* 7:158.

^[2] *Ibn Abi Ḥātim* 2:500.

meaning, O believers! You like the hypocrites because you think they are believers, for they pretend to be so, but they do not like you publicly or secretly.

﴿وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ﴾

﴿And you believe in all the Scriptures﴾

meaning, you have no doubt in any part of Allāh's Book, while the hypocrites have deep doubts, confusion and reservations about it.

Muhammad bin Ishāq reported that Ibn 'Abbās said that,

﴿وَرَجُلُونَ بِالْكِتَابِ كُلِّهِ﴾

﴿and you believe in all the Scriptures,﴾

means, you believe in your Book, their Book, and the previous Books, while the hypocrites disbelieve in your Book, and this is why they deserve that you dislike them instead of them disliking you. Ibn Jarīr collected this statement.^[1]

﴿إِذَا لَقُواٰكُمْ قَاتُواٰكُمْ وَإِذَا خَلَوْاٰعَصُواٰعَصُواٰأَنَامِيلَ مِنَ النَّفِيْطِ﴾

﴿And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmil at you in rage.﴾

The word *Anāmil*, means the tips of the fingers, as Qatādah stated.^[2] This is the behavior of the hypocrites who pretend to be believers and kind when they are with the believers, all the while concealing the opposite in their hearts in every respect. This is the exact situation that Allāh describes,

﴿وَإِذَا خَلَوْاٰعَصُواٰعَصُواٰأَنَامِيلَ مِنَ النَّفِيْطِ﴾

﴿But when they are alone, they bite their Anāmil at you in rage.﴾

and rage is extreme anger and fury. Allāh said to them,

﴿فَلَمَّا مُرُّواٰبَتَنِيْظُكُمْ إِنَّ اللَّهَ عَلَيْمٌ بِذَنَبِكُمْ﴾

﴿Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)."\hspace{0.1cm}﴾

for no matter how much you envy the believers and feel rage

^[1] At-Tabari 7:149.

^[2] At-Tabari 7:153.

towards them, know that Allâh shall perfect His favor on His believing servants, complete His religion, raise high His Word and give dominance to His religion. Therefore, O hypocrites, die in rage,

﴿لِوَانَ اللَّهُ عَلِيمٌ بِذَنَبِ الْمُسُدُورِ﴾

﴿Allâh knows what is in the breasts.﴾

Allâh has perfect knowledge of what you conceal in your hearts and chests and in the rage, envy and hatred you have against the believers. Allâh will punish you for all this in this life, and they will have the good that you dislike for them. In the Hereafter, you will suffer severe torment in the Fire where you will remain for eternity.

Thereafter, Allâh said,

﴿إِن تُكْسِكُمْ حَسَنَةً شَرُّهُمْ وَإِن تُشْكِنُمْ سُوءَهُمْ يَتَرَحَّلُوا بِهَا﴾

﴿If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it.﴾ [3:120].

This only emphasizes the severity of the enmity that the hypocrites feel against the believers. If the believers enjoy fertile years, victories, support and their numbers and following increase, the hypocrites become displeased. When the Muslims suffer a drought or their enemies gain the upper hand against them, by Allâh's decree, just as occurred during the battle of Uhud, the hypocrites become pleased. Allâh said to His believing servants,

﴿وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كُيْنَاتُهُمْ﴾

﴿But if you remain patient and have Taqwâ, not the least harm will their cunning do to you.﴾

Allâh directs the believers to safety from the wickedness of evil people and the plots of the sinners, by recommending them to revert to patience and by having fear of Allâh and trusting Him. Allâh encompasses the enemies of the believers, all the while the believers have no power or strength except from Him. Whatever Allâh wills, occurs, and whatever He does not will, does not occur. Nothing happens in His Kingdom except with His decision and according to His decrees. Verily, whoever relies on Allâh, Allâh shall suffice for him.

سورة العنكبوت
٦٦

إِذْ هَمَتْ طَآيِقَاتٍ مِنْكُمْ أَنْ تَفْشِلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى
اللَّهِ فَلِيَسْوَ كُلُّ الْمُؤْمِنُونَ ١٢١ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِسَدْرٍ وَأَنْتُمْ
أَذْلَهُ فَاتَّقُوا اللَّهَ لَعْلَكُمْ تَشَكُّرُونَ ١٢٢ إِذْ تَقُولُ لِلْمُؤْمِنِينَ
أَنْ يَكْفِيْكُمْ أَنْ يُعِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ
مُنْزَلِينَ ١٢٣ بَلَى إِنْ تَصِيرُوا وَتَتَقَوَّا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ
هَذَا يُعِدُّكُمْ رَبُّكُمْ بِخَمْسَةِ الْأَلْفِ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ
وَمَا جَعَلَ اللَّهُ إِلَّا بَشَرَى لَكُمْ وَلَيَطَمِّنَ قُلُوبَكُمْ بِهِ وَمَا
النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ١٢٤ لِيَقْطَعَ طَرَفًا
مِنَ الَّذِينَ كَفَرُوا أَوْ يُكَتَّبُهُمْ فَيُنَقْبَلُوا حَابِينَ ١٢٥ لَيْسَ لَكُمْ
مِنَ الْأَمْرِ شَيْءٌ وَأَوْيَتُوبُ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَلَمُونَ
وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَفُورٌ رَحِيمٌ ١٢٦ يَتَأَيَّهَا الَّذِينَ
عَاهَمُوا لَا تَأْكُلُوا لَيْلًا يَوْمًا صَعْدَافًا مُضَعَّفَةٌ وَاتَّقُوا اللَّهَ
لَعْلَكُمْ تُفْلِحُونَ ١٢٧ وَاتَّقُوا النَّارَ الَّتِي أَعِدَّتْ لِلْكُفَّارِينَ
وَاطِّبِعُوا اللَّهُ وَالرَّسُولَ لَعْلَكُمْ تُرْحَمُونَ ١٢٨

Allāh then mentions the story of Uhud, the defeat that He tested the believers with, His distinguishing the believers from the hypocrites and their patience.

﴿وَإِذْ عَدَوْتُ مِنْ أَهْلِكَ ثُبُوتٍ
الْمُؤْمِنِينَ مَقْعِدَ لِيَقْتَالُهُ وَاللَّهُ
سَمِيعٌ عَلَيْهِمْ ١٢٩ إِذْ هَمَتْ طَآيِقَاتٍ
مِنْكُمْ أَنْ تَفْشِلَا وَاللَّهُ وَلِيَهُمَا
وَعَلَى اللَّهِ فَلِيَسْوَ كُلُّ الْمُؤْمِنُونَ ١٣٠
وَلَقَدْ نَصَرَكُمُ اللَّهُ بِسَدْرٍ وَأَنْتُمْ أَذْلَهُ
فَاتَّقُوا اللَّهَ لَعْلَكُمْ تَشَكُّرُونَ ١٣١﴾

﴿121. And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uhud). And

Allāh is All-Hearer, All-Knower.﴾

﴿122. When two parties from among you were about to lose heart, but Allāh was their Wali (Supporter and Protector). And in Allāh should the believers put their trust.﴾

﴿123. And Allāh has already made you victorious at Badr, when you were a weak little force. So have Taqwā of Allāh that you may be grateful.﴾

The Battle of Uhud

According to the majority of scholars, these Āyāt are describing the battle of Uhud, as Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddī and others said.^[1] The battle of Uhud

^[1] Ibn Abi Ḥātim 2:510.

occurred on a Saturday, in the month of Shawwāl on the third year of Hijrah. 'Ikrimah said that Uhud occurred in the middle of the month of Shawwāl, and Allāh knows best.

The Reason Behind the Battle of Uhud

The idolators suffered many casualties among their noble men at the battle of Badr. The caravan that Abu Sufyān led (before Badr) returned safely to Makkah, prompting the remaining Makkān leaders and the children of those who were killed at Badr to demand from Abu Sufyān to, "Spend this money on fighting Muḥammad!" Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the Ahābīsh tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near Uhud facing Al-Madīnah. The Messenger of Allāh ﷺ led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjār called Mālik bin 'Amr. The Prophet ﷺ then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madīnah. 'Abdullāh bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madīnah, saying that if the disbelievers lay siege to Al-Madīnah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madīnah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure. However, some companions who did not attend the battle of Badr advised that the Muslims should go out to Uhud to meet the disbelievers.

The Messenger of Allāh ﷺ went to his home, put on his shield and came out. The companions were weary then and said to each other, "Did we compel the Messenger of Allāh to go out?" They said, "O Messenger of Allāh! If you wish, we will remain in Al-Madīnah." The Messenger of Allāh ﷺ said,

»مَا يُنْهَىٰ نَبِيٌّ إِذَا لَمْ يَسْتَأْذِنْ لَمْ أَنْ يَرْجِعْ حَتَّىٰ يَخْكُمْ اللَّهُ لَهُ«

"It is not for a Prophet to wear his shield for war then lay down his arms before Allāh decides in his favor."⁽¹¹⁾

⁽¹¹⁾ Recorded by Al-Bukhāri in abridged form, and At-Ṭabarāni and others recorded the story with authentic connected chains.

The Messenger of Allāh ﷺ marched with a thousand of his Companions. When they reached the Shawṭ area, 'Abdullāh bin Ubayy went back to Al-Madīnah with a third of the army, claiming he was angry the Prophet ﷺ did not listen to his advice. He and his supporters said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today." The Messenger of Allāh ﷺ marched until he reached the hillside in the area of Uhud, where they camped in the valley with Mount Uhud behind them. The Messenger of Allāh ﷺ said,

«لَا يُقَاتِلُ أَحَدٌ حَتَّى نَأْمِرَهُ بِالْقِتَالِ»

«No one starts fighting until I issue the command to fight.»

The Messenger ﷺ prepared his forces for battle, and his army was seven hundred men. He appointed 'Abdullāh bin Jubayr, from Bani 'Amr bin 'Awf, to lead the archers who were fifty men. The Prophet ﷺ said to them,

«إِنْضُحُوا الْخَيْلَ عَنَّا، وَلَا تُؤْتِيَنَّ مِنْ قِبِلَكُمْ، وَالْأَذْمُوْمَا مَكَانَكُمْ، إِنْ كَانَتِ التَّوْبَةُ لَكُمْ أَوْ عَلَيْنَا، وَإِنْ رَأَيْمُونَا تَخْطُفُنَا الطَّيْرُ فَلَا تَبْرُحُوا مَكَانَكُمْ»

«Keep the horsemen away from us, and be aware that we might be attacked from your direction. If victory was for or against us, remain in your positions. And even if you see us being picked up by birds, do not abandon your positions.»

The Prophet ﷺ wore two protective shields and gave the flag to Mus'ab bin 'Umayr of Bani 'Abd Ad-Dār. The Prophet ﷺ also allowed some young men to participate in fighting, but not others, whom he allowed to participate in the battle of Al-Khandaq two years later. The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khālid bin Al-Walid to lead the right side of the horsemen and 'Ikrimah Ibn Abi Jahl on the left side. They also gave their grand flag to the tribe of Bani 'Abd Ad-Dār. Allāh willing, we will mention the details of this battle later on, if Allāh wills. Allāh said here,

«وَإِذْ عَدَتْ مِنْ أَهْلَكَ شُوَّهَ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ»

«And (remember) when you left your household in the morning to post the believers at their stations for the battle» [3:121],

designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

﴿وَإِنَّهُ سَمِيعٌ عَلَيْهِمْ﴾

«And Allâh is All-Hearer, All-Knower», He hears what you say and knows what you conceal in your hearts. Allâh said next,

﴿إِذْ هَمَتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَقْتَلَا﴾

«When two parties from among you were about to lose heart», [3:122].

Al-Bukhâri recorded that Jâbir bin ‘Abdullâh said, “The Ayah,

﴿إِذْ هَمَتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَقْتَلَا﴾

«When two parties from among you were about to lose heart»

was revealed about us, [the two Muslim tribes of] Bani Hâarithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allâh said in it,

﴿وَرَأَسَةٌ وَلِيَهُمَا﴾

«but Allâh was their Wâli (Supporter and Protector)», [3:122].^[1]

Muslim recorded this *Hadîth* from Sufyân bin ‘Uyaynah.^[2]

Reminding the Believers of Their Victory at Badr

Allâh said,

﴿وَلَقَدْ نَصَرْتُمُ اللَّهَ بِتَرْبِيعِ﴾

«And Allâh has already made you victorious at Badr», [3:123]

meaning, during the battle of Badr, which occurred on a Friday, the seventeenth of Ramadân, in the second year of Hijrah.

The day of Badr is known as *Yawm Al-Furqân* [the Day of the Clarification], by which Allâh gave victory and dominance to Islâm and its people and disgraced and destroyed Shirk, even though the Muslims were few. The Muslims numbered

^[1] *Fath Al-Bâri* 8:63

^[2] Muslim 4:1948.

three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments.

However, Allāh gave victory to His Messenger ﷺ, supported His revelation, and illuminated success on the faces of the Prophet ﷺ and his following. Allāh also brought disgrace to Shayaṭān and his army. This is why Allāh reminded His believing servants and pious party of this favor,

﴿وَلَقَدْ نَصَرْتُكُمْ أَنَّهُ يُبْدِي وَأَنْتُمْ أَذْلَلُونَ﴾

«And Allāh has already made you victorious at Badr, when you were a weak little force»,

when you were few then. This Āyah reminds them that victory is only from Allāh, not because of a large army and adequate supplies. This is why Allāh said in another Āyah,

﴿وَوَيْمَ حُنَيْنٍ إِذَا أَغْيَنْتُمْ كُلَّمَا تَفَنَّى عَنْكُمْ شَيْئًا﴾

«..and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught» [9:25], until,

﴿وَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

«And Allāh is Oft-Forgiving, Most Merciful» [9:27].

Badr is an area between Makkah and Al-Madinah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well.

﴿فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُنْكِرُونَ﴾

«So have Taqwā of Allāh that you may be grateful.» [3:123], means, fulfill the obligations of His obedience.

﴿إِذَا تَقُولُ لِلنَّاسِ إِنَّ يَكْفِيكُمْ أَنْ يُبَدِّلُوكُمْ رَبُّكُمْ بِشَانَةٍ مَّا إِنَّمَا يَنْهَا إِنْ تَسْبِرُوا وَتَنْثُرُونَ مِنْ فَوْرِهِمْ هَذَا يَسِدُّكُمْ رَبُّكُمْ بِعَيْنَةٍ مَّا لَكُوْنُوْنَ مِنْ الْمُتَّكَبِّرِوْنَ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشَرَى لَكُمْ وَلِلظَّمَنِيْنَ مُلْوِيْكُمْ بِهِ وَمَا الْقُوْنُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِيَقْطَعَ طَرْفَنَا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَبُهُمْ فَيَنْهَا خَلَقِيْنَ لَيْسَ لَكُمْ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يَعْدِيْهُمْ فَإِنَّهُمْ ظَلَمُوْنَ وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي

﴿الْأَرْضَ يَغْزِلُ لِنَّ يَكَادُ وَيُمْكِنُ مِنْ يَكَادُ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

¶124. (Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down?" ﴿

¶125. "But, if you hold on to patience and have Taqwâ, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." ﴿

¶126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise. ﴿

¶127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. ﴿

¶128. Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers. ﴿

¶129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful. ﴿

The Support of the Angels

The scholars of *Tafsîr* differ over whether the promise contained in these Āyât referred to the battle of Badr or Uhûd.

The First View

There are two opinions about this, one of them saying that Allâh's statement,

﴿إِذْ نَقُولُ لِلنَّبِيِّنَ﴾

¶(Remember) when you said to the believers [3:124], is related to His statement,

﴿وَلَقَدْ نَصَرْتُمُ اللَّهَ بِيَدِكُمْ﴾

¶And Allâh has already made you victorious at Badr [3:123].

This was reported from Al-Hasan Al-Bâṣrî, 'Âmr Ash-Shâ'bî, Ar-Râbi' bin Anas and several others,^[1] Ibn Jarîr also agreed

^[1] Ibn Abi Hâtim no. 519-521.

with this opinion. 'Abbad bin Mansūr said that Al-Hasan said that Allāh's statement,

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَنْ يَكْفِيْكُمْ أَنْ يُعِدُّكُمْ رَبُّكُمْ بِثَلَاثَةَ مَالَفِ مِنَ الْمَلَائِكَةِ﴾

«(Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels?"» [3:124],

is about the battle of Badr.^[1] Ibn Abi Ḥātim also recorded this statement.

Ibn Abi Ḥātim then reported that 'Āmr Ash-Sha'bi said, "On the day of Badr, the Muslims received information that Kurz bin Jābir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allāh revealed;

﴿أَنْ يَكْفِيْكُمْ أَنْ يُعِدُّكُمْ رَبُّكُمْ بِثَلَاثَةَ مَالَفِ مِنَ الْمَلَائِكَةِ مُزَوِّدِينَ﴾

«Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?», until,

﴿مُزَوِّدِينَ﴾

«having marks (of distinction)» [3:124,125].

The news of the defeat of the idolators [at Badr] reached Kurz and he did not reinforce them, and thus, Allāh did not reinforce the Muslims with the five (thousands of angels).”^[2]

As for Ar-Rabi' bin Anas, he said, "Allāh supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand.”^[3] If one asks, according to this opinion, how can we combine between this Āyah and Allāh's statement about Badr,

﴿إِذْ تَسْأَلُونَ رَبَّكُمْ فَاسْتَجِابَ لَكُمْ أَنِّي مُعِذِّبٌ بِأَنِّي مُعِذِّبٌ مِنْ أَنَّكُمْ مُرْدِفُونَ﴾

«(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession.”» [8:9], until,

﴿إِنَّ اللَّهَ عَزَّ ذِيْحِيلَةَ﴾

[1] At-Tabari 7:174.

[2] Ibn Abi Ḥātim 2:520.

[3] At-Tabari 7:178.

﴿Verily! Allāh is All-Mighty, All-Wise﴾? We say that the one thousand mentioned here does not contradict the three thousand mentioned in the above Āyah [3:124]. The word “in succession” means they follow each other and thus indicates that thousands more will follow them. The two Āyāt above [8:9 and 3:124] are similar in meaning and it appears that they both were about the battle of Badr, because the angels did fight in the battle of Badr, as the evidence indicates. Allāh knows best. Allāh’s statement,

﴿بَلْ إِن تَسْتَرُوا وَتَتَقْرَأُونَ﴾

﴿But if you hold on to patience and have Taqwā﴾ [3:125] means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command. Al-Hasan, Qatādah, Ar-Rabi’ and As-Suddi said that Allāh’s statement,

﴿وَإِذَا كُمْ مِنْ فَوْهِمْ هَذَا﴾

﴿and they will come rushing﴾ means, they (angels) will rush to you instantaneously.^[1] Al-‘Awfi said that Ibn ‘Abbās said that the Āyah means, “All at once”. It is also said that it means, before their anger subsides (against the disbelievers).^[2]

The Second View

The second opinion stipulates that the promise mentioned here [concerning the angels participating in battle] is related to Allāh’s statement,

﴿وَإِذْ عَذَّتِ الْأَنْعَمَاتُ مُقْتَدِيَ لِلْقَاتِلِ﴾

﴿And (remember) when you left your household in the morning to post the believers at their stations for the battle﴾

of Uhud. However, we should add, the angels did not come to the aid of Muslims at Uhud, because Allāh made it conditional,

﴿بَلْ إِن تَسْتَرُوا وَتَتَقْرَأُونَ﴾

﴿But if you hold on to patience and have Taqwā﴾ [3:125].

^[1] Ibn Abi Ḥātim 2:523,524.

^[2] At-Tabari 7:182.

The Muslims were not patient at Uhud. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allāh's statement,

﴿يَنذِكُرُكُمْ رَبُّكُمْ بِخَيْرٍ مَا تَنْهَا إِنَّ اللَّهَ يَعْلَمُ مُؤْمِنِينَ﴾

«your Lord will help you with five thousand angels having marks», of distinction.

Abu Ishāq As-Subay'i said; from Ḥārithah bin Muḍarrib said that 'Alī bin Abī Ṭālib said, "The angels were distinguished by wearing white wool at Badr." [1] The angels also had special markings distinguishing their horses.

Allāh said,

﴿وَرَأَتِ الْجَمَلَةُ أَنَّهُ إِلَّا يُشْرِئُ لَكُمْ وَلِلنَّاسِ قُوَّتِكُمْ بِهِ﴾

«Allāh made it not but as a message of good news for you and as an assurance to your hearts» [3:126].

This Āyah means, "Allāh sent down angels and told you about their descent to encourage you and to comfort and reassure your hearts. You should know that victory only comes from Allāh and that if He willed, He would have defeated your enemy without you having to fight them." For instance, Allāh said after commanding the believers to fight,

﴿إِنَّكُمْ وَلَزِكُمْ إِنَّمَا لَأَنْتُمْ مُهْتَمِمُونَ وَلَكُنْ يُنْتَلِوا بِعَصْكُمْ بِعِيشٍ وَالَّذِينَ فَلَوْلَا فِي سَبِيلِ اللَّهِ قُلْنَ قُلْنَ فَيُضَلَّلُونَ أَعْنَانَكُمْ ① سَبِيلِكُمْ وَيُصْلِلُونَ بَالَّمَ ② وَيُنَظِّلُونَ لِلَّهَ عِزْمَهَا لَمَّا ③﴾

«But if it had been Allāh's will, He Himself could certainly have punished 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» [47:4-6].

This is why Allāh said here,

﴿وَرَأَتِ الْجَمَلَةُ أَنَّهُ إِلَّا يُشْرِئُ لَكُمْ وَلِلنَّاسِ قُوَّتِكُمْ بِهِ وَكَانَ الْفَتَرَ إِلَّا مِنْ عِنْدِ اللَّهِ الْمَهِيزُ ④ الْكَبِيرُ ⑤﴾

[1] Ibn Abi Ḥātim 2:525.

﴿Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise﴾ [3:126].

This Āyah means, “Allāh is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions.” Allāh said,

﴿لَيُنْقِطَ طَرْفًا مِّنَ الَّذِينَ كَفَرُوا﴾

﴿That He might cut off a part of those who disbelieve,﴾ [3:127] meaning, out of His wisdom, He commands you to perform *Jihād* and to fight.

Allāh then mentions the various consequences of performing *Jihād* against the disbelievers. For instance, Allāh said,

﴿لَيُنْقِطَ طَرْفًا﴾

﴿That He might cut off a part...﴾ meaning, to cause a part of a nation to perish,

﴿مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْفِرُونَ﴾

﴿of those who disbelieve, or expose them to infamy,﴾ by disgracing them and forcing them to return with only their rage, having failed in their aim to harm you. This is why Allāh said next,

﴿أَزْبَعُهُمْ بِغَيْرِ لِمَدِيْرِهِمْ﴾

﴿or expose them to infamy, so that they retire, to go back to their land,

﴿غَارِبِهِمْ﴾

﴿frustrated﴾ without achieving their aims.

Allāh then mentions a statement that testifies that the decision in this life and the Hereafter is for Him Alone without partners,

﴿لَيْسَ لَكُمْ أَمْرٌ شَيْئٌ﴾

﴿Not for you is the decision﴾ [3:128]

meaning, “The matter is all in My Hand.” Allāh also said,

﴿إِنَّا عَلَيْكَ أَنزَلْنَا الْكِتَابَ وَعَلَيْكَ أَنْتَ بِهِمْ﴾

﴿your duty is only to convey (the Message) and on Us is the reckoning.﴾ [13:40], and,

﴿فَلَيْسَ عَلَيْكُمْ مُّهَاجِرَةٌ وَّلَكُمْ أَنْهَاقُ أَنَّهُ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills.﴾ [2:272], and,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَخْبَيْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Verily, you guide not whom you like, but Allāh guides whom He wills.﴾ [28:56].

Muhammad bin Ishāq said that Allāh's statement,

﴿فَلَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision;﴾, means, "No part of the decision regarding My servants is yours, except what I command you."^[1] Allāh then mentions the rest of the consequences of Jihād,

﴿أَوْ يَتُوبَ عَلَيْهِمْ﴾

﴿whether He pardons them﴾ concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.

﴿أَوْ يَعْذِبُهُمْ﴾

﴿or punishes them;﴾ in this life and the Hereafter because of their disbelief and errors,

﴿فَإِنَّهُمْ ظَالِمُونَ﴾

﴿verily, they are the wrongdoers﴾, and thus, they deserve such a fate.

Al-Bukhāri recorded that, Sālim bin 'Abdullāh said that his father said that he heard the Messenger of Allāh ﷺ saying – when he raised his head from bowing in the second unit of the Fajr prayer – "O Allāh! Curse so-and-so," after saying; *Sami' Allāhu Liman Ḥamidah, Rabbāna wa lakal-Ḥamad*. Thereafter, Allāh revealed this Āyah,

﴿فَلَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

^[1] At-Tabari 7:195.

«Not for you is the decision;»^[1] This was also recorded by An-Nasâ'i.^[2] Imâm Ahmad recorded that Sâlim bin 'Abdullâh said that his father said that he heard the Messenger of Allâh ﷺ saying,

اللَّهُمَّ اغْنِنَا فَلَاتَنَا، اللَّهُمَّ اغْنِنَ الْحَارِثَ بْنَ هِشَامَ، اللَّهُمَّ اغْنِ سَهْلَ بْنَ عَنْدَرَ،
اللَّهُمَّ اغْنِنَ صَفْوَانَ بْنَ أُمَيَّةَ»

«O Allâh! Curse so-and-so. O Allâh! Curse Al-Harith bin Hishâm. O Allâh! Curse Suhayl bin 'Amr. O Allâh! Curse Sâfwan bin Umayyah.»

Thereafter, this Âyah was revealed;

﴿لَيْسَ لَكُمْ أَمْرٌ مَّا شَاءُتُمْ إِذْ يَتُوبُ عَنْهُمْ إِذْ يَسْأَلُهُمْ فَإِنَّهُمْ طَاغُوتُونَ﴾

«Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers» [3:128].

All these persons were pardoned (after they embraced Islâm later on).^[3]

Al-Bukhâri recorded that Abu Hurayrah said that when Allâh's Messenger ﷺ would supplicate against or for someone, he would do so when he was finished bowing and saying; *Sami' Allâhu Liman Hamidah, Rabbâna wa lakal-Hamad*. He would then say, (the Qunût)

«اللَّهُمَّ أَنْجِبِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَّمَةَ بْنَ هِشَامَ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ،
وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَائِكَ عَلَىٰ مُضَرِّ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ
كَيْفَيَ يُوسُفَ»

«O Allâh! Save Al-Walîd bin Al-Walîd, Salâmah bin Hishâm, 'Ayyâsh bin Abi Rabî'ah and the weak and the helpless people among the faithful believers. O Allâh! Be hard on the tribe of Mudâr and let them suffer from years of famine like that of the time of Yûsuf.»

He would say this supplication aloud. He sometimes would supplicate during the Dawn prayer, "O Allâh! Curse so-and-so

^[1] *Fath Al-Bâri* 8:73.

^[2] An-Nasâ'i in *Al-Kubrâ* 6:314.

^[3] Ahmad 2:93.

(persons)," mentioning some Arab tribes. Thereafter, Allāh revealed,

﴿لَيْسَ لَكُمْ أَلْأَمْرُ شَيْئًا﴾

«Not for you is the decision.»^[1]

Al-Bukhāri recorded that Ḥamīd and Thābit said that, Anas bin Mālik said that the Prophet ﷺ was injured during the battle of Uhud and said,

«كَيْفَ يُفْلِحُ قَوْمٌ شَجَرُوا نَبِيًّا؟»

«How can a people achieve success after having injured their Prophet?»

Thereafter,

﴿لَيْسَ لَكُمْ أَلْأَمْرُ شَيْئًا﴾

«Not for you is the decision,» was revealed.^[2]

Imām Ahmad recorded that Anas said that, the Prophet's front tooth was broken during the battle of Uhud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet ﷺ said,

«كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هَذَا نَبِيًّا، وَهُوَ يَدْعُوكُمْ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ؟»

«How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored?» Allāh revealed,

﴿لَيْسَ لَكُمْ أَلْأَمْرُ شَيْئًا، أَوْ يَتُوبَ عَنْكُمْ أَوْ يُعَذِّبُهُمْ فَإِنَّمَا تَنْهَاكُمْ طَلَبُوكُمْ﴾

«Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers.»^[3] Muslim also collected this Hadīth.^[4]

Allāh then said,

﴿وَلَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

^[1] Al-Bukhāri no. 4560.

^[2] Fath Al-Bārī 7:365.

^[3] Ahmad 3:99.

^[4] Muslim no. 1791.

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وَسَارُوا إِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضَهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَتْ لِلنَّاسِ الَّذِينَ يُفْقِدُونَ
فِي السَّرَّاءِ وَالصَّرَاءِ وَالْكَاظِمِينَ الْفَيْضَ وَالْمَافِينَ
عِنَّ النَّاسِ وَاللَّهُ يُحِبُّ الْمُخْبِتِينَ وَالَّذِينَ إِذَا
فَعَلُوا فَجَسَّهُ أَوْظَلُمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصْرُوْعَ
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ أُولَئِكَ جَرَأُوهُمْ مَغْفِرَةً
مِنْ رَّبِّيهِمْ وَجَنَّتْ تَجْزِيَّهُ مِنْ تَعْتِيَّهَا الْأَنْهَرُ خَلِيلِهِنَّ
فِيهَا وَيَقْعُمْ أَجْرُ الْمُعْلَمِينَ قَدْخَلَتْ مِنْ قَبْلِكُمْ شَنَّ
فَسِرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْدِينَ
هَذَا يَبَانُ لِلنَّاسِ وَهُدَى وَمَوْعِظَةٌ لِلنَّاسِ
وَلَا تَئْمُنُوا لَا تَخْرُوْوا وَأَنْتُمُ الْأَعْنَوْنُ إِنْ كُنْتُمْ مُّؤْمِنِينَ
إِنْ يَمْسِكُكُمْ فَرْجٌ فَقَدْ مَسَ الْقَوْمُ فَرْجٌ مِّثْلُهُ
وَقِلَّكَ الْأَيَّامُ نُذَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ
مَأْمُوا وَلَا يَخْدُنَكُمْ شَهَادَةُ اللَّهِ لَا يُحِبُّ الظَّالِمِينَ

﴿And to Allâh belongs all that is in the heavens and all that is in the Earth.﴾ [3:129],

everything is indeed the property of Allâh and all are servants in His Hand.

﴿مَنْ يَرِدْ لِمَنْ يَشَاءُ وَمَنْ يُمْسِكْ مَنْ يَشَاءُ﴾

﴿He forgives whom He wills, and punishes whom He wills.﴾

for His is the decision and none can resist His decision. Allâh is never asked about what He does, while they will be asked,

﴿وَاللَّهُ عَلَّمَ رَجُلَيْهِ﴾

﴿and Allâh is Oft-Forgiving, Most Merciful.﴾

﴿يَا أَيُّهَا الَّذِينَ مَأْمُوا لَا تَأْكُلُوا الرِّبَâ أَضَعَفْنَا مُضَعَّفَهُ وَأَنْقَلَوْا اللَّهَ لَمْكُنْمُ تَنْلِعُونَ
وَأَنْقَلَوْا النَّارَ إِلَيْيَ أُعِدَّ لِلْكُفَّارِ وَلَطَبِيعُوا اللَّهُ وَالرَّسُولَ لَمْكُنْمُ تُرْجِعُونَ
وَسَارُوا إِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضَهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَتْ لِلنَّاسِ
الَّذِينَ يُفْقِدُونَ فِي السَّرَّاءِ وَالصَّرَاءِ وَالْكَاظِمِينَ الْفَيْضَ وَالْمَافِينَ عِنَّ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُخْبِتِينَ وَالَّذِينَ إِذَا فَعَلُوا فَجَسَّهُ أَوْظَلُمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصْرُوْعَ عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ أُولَئِكَ جَرَأُوهُمْ
مَغْفِرَةً مِّنْ رَّبِّيهِمْ وَجَنَّتْ تَجْزِيَّهُ مِنْ تَعْتِيَّهَا الْأَنْهَرُ خَلِيلِهِنَّ

﴿130. O you who believe! Do not consume Ribâ doubled and multiplied, but fear Allâh that you may be successful.﴾

﴿131. And fear the Fire, which is prepared for the

disbelievers.»

﴿132. And obey Allāh and the Messenger that you may obtain mercy.﴾

﴿133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious).﴾

﴿134. Those who spend (in Allāh's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves the Muhsinīm (the good-doers).﴾

﴿135. And those who, when they have committed Fāhishah (immoral sin) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; and none can forgive sins but Allāh, and do not persist in what (wrong) they have done, while they know.﴾

﴿136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).﴾

Interest (Ribā) is Prohibited

Allāh prohibits His believing servants from dealing in Ribā and from requiring interest on their capital, just as they used to do during the time of Jāhilīyyah. For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest." If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times. Allāh also commands His servants to have Taqwā of Him so that they may achieve success in this life and the Hereafter. Allāh also threatens them with the Fire and warns them against it, saying,

﴿وَأَنذِرُوا النَّارَ أُنْذِنَ أَعْذَنَ لِكُفَّارِنَ ۝ وَلَيَمِّعُوا اللَّهُ وَالْمَسْئُولُ لَمَنْ كُثِّرَ تُرْحُوكُ ۝﴾

﴿And fear the Fire, which is prepared for the disbelievers. And obey Allāh and the Messenger that you may obtain mercy.﴾ [3:131,132].

The Encouragement to Do Good for which Paradise is the Result

Allāh encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience. Allāh said,

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَهَنَّمْ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أَعْدَتْ لِلشَّاجِرَاتِ﴾

«And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious)» [3:133].

Just as the Fire was prepared for the disbelievers. It was reported that the meaning of Allāh's statement,

﴿عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ﴾

«as wide as the heavens and the earth»

draws the attention to the spaciousness of Paradise. For instance, Allāh said in another Āyah, while describing the couches of Paradise,

﴿سَلَيْنَاهُ مِنْ إِسْتَدْرَاقٍ﴾

«lined with silk brocade» [55:54], so what about their outer covering? It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance. This is supported by what is found in the Ṣahīh;

﴿إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ، وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَمْجِزُ أَنْهَارُ الْجَنَّةِ، وَسَقَفُهَا عَرْشُ الرَّحْمَنِ﴾

«When you ask Allāh for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allāh).»^[1]

This Āyah [3:133 above] is similar to Allāh's statement in Sūrat Al-Hadīd,

﴿سَابِقُوا إِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَهَنَّمْ عَرْضُهَا كَمْرَضُ السَّمَاءِ وَالْأَرْضِ﴾

^[1] Fath Al-Bāri 6:14.

﴿Race with one another in hastening towards forgiveness from your Lord (Allāh), and Paradise the width whereof is as the width of the heaven and the Earth﴾ [57:21].

Al-Bazzār recorded that Abu Hurayrah said that a man came to the Messenger of Allāh ﷺ and asked him, about Allāh's statement,

﴿وَجَاءَهُمْ مِنْ كُلِّ أَنْ�َارٍ﴾

﴿Paradise as wide as the heavens and the Earth﴾ [3:133];
“Where is the Fire then?” The Prophet ﷺ said,

﴿أَرَأَيْتَ اللَّيلَ إِذَا جَاءَ لَيْسَ كُلُّ شَيْءٍ، فَأَينَ النَّهَارُ؟﴾

﴿When the night comes, it overtakes everything, so where is the day?﴾

The man said, “Where Allāh wants it to be.” The Prophet ﷺ said,

﴿وَكَذِيلَكَ النَّارُ تَكُونُ خِبْثُ شَاءَ اللَّهُ عَزَّ وَجَلَّ﴾

«Similarly, the Fire is where Allāh wants it to be.»^[11]

This *Hadīth* has two possible meanings. First, when we do not see the night during the day, this does not mean that the day is not somewhere else, even though we cannot see it. Such is the case with Hell-fire, for it is where Allāh wants it to be. The second meaning is that when the day overcomes this part of the world, the night overtakes the other part. Such is the case with Paradise, for it is in the utmost heights above the heavens and under the Throne. The width of Paradise is, as Allāh stated,

﴿كَمْرِضُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿whereof is as the width of the heaven and the Earth﴾ [57:21].

The Fire, on the other hand, is in the lowest of lows. Therefore, Paradise being as wide as the heavens and Earth does not contradict the fact that the Fire exists wherever Allāh wills it to be.

Allāh said, while describing the people of Paradise,

﴿الَّذِينَ يُفْعَلُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ﴾

^[11] Kashf Al-Astār 3:43.

﴿Those who spend (in Allāh's cause) in prosperity and in adversity﴾ [3:134],

in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allāh said in another Āyah,

﴿الَّذِي يُنفِقُ أَمْوَالَهُ إِلَيْنَا وَالَّذِي يُنْهَا سِرًا وَعَلَانِيَةً﴾

﴿Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public﴾ [2:274]

These believers are never distracted from obeying Allāh, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness. Allāh said,

﴿وَالْكَاظِمِينَ الْغَنَمَ وَالْمَسَافِرَ عَنِ النَّاسِ﴾

﴿who repress anger, and who pardon men;﴾ [3:134]

for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imām Ahmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَتَلَكُّ نَفْسَهُ عِنْدَ الغَضَبِ»

«The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.»^[1]

This Hadīth is also recorded in the Two Sahīhs.^[2] Imām Ahmad recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، وَفَاءَ اللَّهُ مِنْ فَتْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزَنٌ بِرَبْنَوَةِ - ثَلَاثَةِ - أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْرَةِ . وَالسَّعِيدُ مَنْ وُقِيَ الْفَتْنَةِ، وَمَا مِنْ جَرْعَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ جَرْعَةٍ غَيْظٌ يَكْثِيمُهَا عَنْهُ، مَا كَظَمَهَا عَنْهُ شَوٌ إِلَّا مَلَأَ جَوْهَرَهُ إِيمَانًا»

«He who gives time to a debtor or forgives him, then Allāh will save him from the heat of Jahannam (Hell-fire). Behold! The deeds of Paradise are difficult to reach, for they are on top of a

^[1] Ahmad 2:236.

^[2] Fath Al-Bāri 10:535, Muslim 4:2014.

hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests. Verily, there is no dose of anything better to Allāh than a dose of rage that the servant controls, and whenever the servant of Allāh controls it, he will be internally filled with faith.^[1]

This Ḥadīth was recorded by Imām Ahmād, its chain of narration is good, it does not contain any disparaged narrators, and the meaning is good.

Imām Ahmad recorded that Sahl bin Mu'ādh bin Anas said that his father said that the Messenger of Allāh ﷺ said,

«مَنْ كَطَمَ غِيَظًا وَهُوَ قَابِرٌ عَلَى أَنْ يُنْهِيَ دَغَاهُ اللَّهُ عَلَى رُؤُوسِ الْخَلَاقِ حَتَّى يُخْبِرَهُ مِنْ أَبْيَ الْحُورِ شَاءَ»

«Whoever controlled rage while able to act upon it, then Allāh will call him while all creation is a witness, until He gives him the choice of any of the Hūris (fair females with wide, lovely eyes - as mates for the pious) he wishes.[»]

Abu Dāwud, At-Tirmidhi and Ibn Mājah collected this Ḥadīth,^[2] which At-Tirmidhi said was "Hasan Gharīb".

Ibn Marduwyah recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«مَا تَجَرَّعَ عَنْدَ مِنْ جَزْعَةٍ أَفْضَلَ أَجْرًا مِنْ جَزْعَةٍ غَيْظٍ كَطَمَهَا ابْتِغَاءً وَجْوَاهِرَةً»

«There is not a dose of anything that the servant takes which is better than a dose of control of rage that he feels, when he does it seeking Allāh's Face.[»]^[3]

Ibn Jarīr and Ibn Mājah^[4] also collected this Ḥadīth.

Allāh said,

﴿وَالْكَافِرُونَ الظَّالِمُونَ﴾

«who repress anger» meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allāh, the Exalted and Most Honored. Allāh then said,

^[1] Ahmad 1:327.

^[2] Ahmad 3:438, 440, Abu Dāwud 5:137, Tuhfat Al-Ahwadhi 6:139, Ibn Mājah 2:1400.

^[3] Ahmad 2:128.

^[4] Ibn Mājah 2:1401.

﴿وَالْعَافِينَ عَنِ النَّاسِ﴾

¶*and who pardon men;* ¶ They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard. This is why Allāh said,

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

¶*verily, Allāh loves the Muhsinīn (the good-doers)*¶

This good conduct is a type of *Iḥsān* [excellence in the religion]. There is a *Hadīth* that reads,

¶*ثَلَاثُ أَفْسِمُ عَلَيْهِنَّ: مَا نَقْصَنَ مَالٌ مِّنْ صَدَقَةٍ، وَمَا زَادَ اللَّهُ عَنْدَنَا بِعَنْوَى إِلَّا عِزَّاً،*
وَمِنْ تَوَاضُّعِهِ رَفَعَهُ اللَّهُ رَفَعَهُ اللَّهُ

¶*I swear regarding three matters: no charity shall ever decrease the wealth; whenever one forgives people, then Allāh will magnify his honor; and he who is humble for Allāh, then Allāh will raise his rank.*¶^[1]

Allāh said,

¶*وَالَّذِينَ إِذَا فَعَلُوا مُنْجَنَّةً أَوْ ظَلَمُوا أَنْتَهُمْ ذَكَرُوا اللَّهَ فَأَنْتَغْفِرُ لَهُ لِذُنُوبِهِمْ*¶

¶*And those who, when they have committed Fāhishah or wronged themselves with evil, remember Allāh and ask forgiveness for their sins*¶ [3:135].

Therefore, if they commit an error they follow it with repentance and ask forgiveness. Imām Ahmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

¶*إِنَّ رَجُلًا أَذَّبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَذَّبَتْ ذَنْبًا فَاغْفِرْهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: عَنِي
 عِيمَلَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبِّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، فَذَرْ عَغْرِضَ لِعَنِي، ثُمَّ عِيمَلَ ذَنْبًا
 آخَرَ فَقَالَ: رَبِّ إِنِّي عِيمَلَ ذَنْبًا فَاغْفِرْهُ، قَالَ تَبَارَكَ وَتَعَالَى: عِلمَ عَنِي أَنَّ لَهُ رَبِّا
 يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، فَذَرْ عَغْرِضَ لِعَنِي، ثُمَّ عِيمَلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عِيمَلَ
 ذَنْبًا فَاغْفِرْهُ لِي، قَالَ اللَّهُ عَزَّ وَجَلَّ: عِلمَ عَنِي أَنَّ لَهُ رَبِّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ،
 فَذَرْ عَغْرِضَ لِعَنِي، ثُمَّ عِيمَلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عِيمَلَ ذَنْبًا فَاغْفِرْهُ لِي، قَالَ
 اللَّهُ عَزَّ وَجَلَّ: عِلمَ عَنِي أَنَّ لَهُ رَبِّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أَشْهِدُكُمْ أَنِّي فَذَرْ عَغْرِضَ*

^[1] Ahmad 4:231.

لِغَنِيٍ فَلَيَحْمِلْ نَا شَاءَ

«A man once committed an error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.' He then committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that I have forgiven My servant, so let him do whatever he likes.'»^[1] A similar narration was collected in the *Sahīh*.^[2]

'Abdur-Razzāq recorded that Anas bin Mālik said, "I was told that when the Āyah,

﴿وَآتَيْكُ إِذَا قَسَّلُوا فَجِئْتُهُمْ أَنْظَمُهُمْ ذَكَرُوا لَهُ مَا سَنَفَرُوا لِذُنُوبِهِمْ﴾

«And those who, when they have committed Fāhishah or wronged themselves with evil, remember Allāh and ask forgiveness for their sins,»

was revealed, Iblis (Shayaṭān) cried.”^[3] Allāh’s statement,

﴿وَمَنْ يَعْمَلْ الْأَنْوَكْ إِلَّا لَهُ﴾

«and none can forgive sins but Allāh», means that none except Allāh forgives sins.

Allāh said,

﴿وَلَمْ يُصِرُوا عَلَى مَا فَعَلُوا وَهُمْ يَتَّمَّوْكْ﴾

«And do not persist in what (wrong) they have done, while they know,»

^[1] Ahmad 2:296.

^[2] *Fath Al-Bāri* 13:474.

^[3] 'Abdul-Razzāq 1:133.

الرَّبِيعُ الْأَوَّلُ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَيَسْخَصَ اللَّهُ الَّذِينَ أَمْنَوْا وَيَمْحَقَ الْكُفَّارِ بِ۝ أَفَمَنْ كُمْ وَيَعْلَمُ الصَّابِرِينَ ۝ وَلَقَدْ كُنْتُ تَمْنَوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَظَرُونَ ۝ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَّتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنَّ مَاتَ أَوْ قُتِلَ أَنْقَلَبْتُمْ عَلَىٰ أَعْقِدِكُمْ وَمَنْ يَنْقِلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝ وَمَا كَانَ لِنَفِيتِ أَنْ تَمُوتَ إِلَّا يَادِنَ اللَّهُ كَيْبَامُ جَلَّ وَمَنْ يُرِدُ ثُوابَ الدُّنْيَا فَنُوِّيهِ مِنْهَا وَمَنْ يُرِدُ ثُوابَ الْآخِرَةِ فَنُوِّيهِ مِنْهَا وَسَبَّجَرِي الشَّاكِرِينَ ۝ وَمَاهُنَّ مِنْ تَيْمَىٰ قَتْلَ مَهِمَّهُ رَبِّيُّونَ كَيْدُ فَهَا وَهُنُوا لِمَا أَصَابُهُمْ فِي سَبِيلِ الْحَوْمَ وَمَا ضَعُفُوا وَمَا أَسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ۝ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا أَغْفِرْنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبَّتْ أَنَّ دَامَنَا وَأَنْصَرَنَا عَلَىٰ الْقَوْمِ الْكُفَّارِينَ ۝ فَاقْنَطُهُمُ اللَّهُ ثُوابَ الدُّنْيَا وَحْسَنَ ثُوابَ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُتَّحِسِّرِينَ ۝

for they repent from their error, return to Allâh before death, do not insist on error, and if they err again, they repent from it. Allâh said here,

﴿وَمَنْ يَتَوَرَّتْ﴾

«while they know»

M u j â h i d a n d 'Abdullâh bin 'Ubayd b i n 'U m a y r commented, "Whoever repents, then Allâh will forgive him." Similarly, Allâh said,

﴿إِنَّمَا يَعْلَمُ أَنَّ اللَّهَ هُوَ يَقْبِلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

«Know they not that Allâh accepts repentance from His servants» [9:104], and,

﴿وَمَنْ يَسْمَلْ سُوءًا أَذْبَلِهِمْ نَسْمَمْ ثُمَّ يَسْقِفُرُ اللَّهُ يَعْجِدُ اللَّهُ عَفْوُرًا رَحِيمًا﴾

«And whoever does evil or wrongs himself but afterwards seeks Allâh's forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.» [4:110]

and there are several examples similar to this Ayâh.

Next, Allâh said after this description,

﴿أُولَئِكَ جَرَأْتُمْ تَمْفِرَةً مِنْ رَبِّيُّمْ﴾

«For such, the reward is forgiveness from their Lord» [3:136], as a reward for these qualities,

﴿تَمْفِرَةً مِنْ رَبِّيُّمْ وَجَنَّتْ تَجْنِي مِنْ حَنِيْنَهَا الْأَنْزَرِ﴾

«forgiveness from their Lord, and Gardens with rivers flowing

underneath (Paradise)» carrying all kinds of drinks,

﴿خَلِيلِينَ فِيهَا﴾

«wherein they shall abide forever» and ever,

﴿وَيَقْنَمَ أَبْرَزُ الْمُكَبِّلِينَ﴾

¶ How excellent is this reward for the doers » Allāh praises Paradise in this part of the Āyah.

﴿فَذَلِكَ مِنْ قَبْلِكُمْ سُنَّةُ قَبْرِيْرَا فَانظُرُوا كَيْفَ كَانَ عَيْنَةُ الظَّاهِرِيْنَ ﴾ هَذَا
يَكُونُ لِلْتَّائِبِ وَمُهَدِّيَ وَمَوْعِظَةُ الْمُشْتَقِيْكَ ﴿إِنَّمَا لَا تَهْمُّ وَلَا تَخْرُجُوَا وَأَنْتُمُ الْأَعْلَوْنُ إِنْ كُنْتُمْ
مُؤْمِنِيْنَ ﴾ إِنْ يَسْتَكِنُمْ فِيْ قِرْبَ مَسْكُونَ الْقَوْمَ فَتَرْجِعُ يَنْشُلَّهُ وَإِنَّكُمُ الْأَيَّامَ تُذَوِّلُهَا بَيْنَ
الثَّائِبِ وَالْمُعْلَمِ اللَّهُ الَّذِيْكَ مَأْمَنُوا وَيَتَحَدَّدُ مِنْكُمْ شَهَادَةُ وَاللَّهُ لَا يُحِبُّ الظَّالِمِيْنَ ﴾ وَلَيَسْتَحْسَنَ
اللَّهُ أَنَّ الَّذِيْنَ مَأْمَنُوا وَيَسْعَى الْكَافِرُونَ إِلَيْهِ أَنْ تَدْخُلُوَا الْجَنَّةَ وَلَمَّا يَمْلِئَ اللَّهُ الَّذِيْنَ
جَهَنَّمُوا مِنْكُمْ وَيَلْمِمُ الْأَصْدِرِيْنَ ﴾ وَلَقَدْ كُنْتُمْ شَتَّانَ الْمَوْتِ مِنْ قَبْلِ أَنْ تَقْرَأُوهُ فَقَدْ رَأَيْتُمُوهُ
وَأَنْتُمْ تَنْطَرُونَ ﴾

¶ 137. Many similar ways (and mishaps of life) were faced [by nations (believers and disbelievers) that have passed away] before you, so travel through the earth, and see what was the end of those who denied. »

¶ 138. This is a plain statement for mankind, a guidance and instruction for the Muttaqin. »

¶ 139. So do not become weak, nor be sad, and you will be triumphant if you are indeed believers. »

¶ 140. If a wound has touched you, be sure a similar wound has touched the others. And so are the days, that We give to men by turns, that Allāh may know (test) those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers. »

¶ 141. And that Allāh may test those who believe and destroy the disbelievers. »

¶ 142. Do you think that you will enter Paradise before Allāh knows (tests) those of you who performed Jihād and knows (tests) those who are patient? »

¶ 143. You did indeed wish for death before you met it. Now

you have seen it openly with your own eyes.»

The Wisdom Behind the Losses Muslims Suffered During Uhud

Allâh states to His believing servants who suffered losses in the battle of Uhud, including seventy dead,

﴿فَقَدْ حَلَّتْ مِنْ قَبْلِكُمْ سُوءٌ﴾

«Many similar ways (and mishaps of life) were faced before you»,

for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers. This is why Allâh said,

﴿فَسَيِّرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَيْنَةُ الْكَافِرِينَ﴾

«so travel through the earth, and see what was the end of those who denied». Allâh said next,

﴿هَذَا بَيَانٌ لِلنَّاسِ﴾

«This is a plain statement for mankind»,

meaning, the Qur'ân explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

﴿وَهُدًى وَنُورٌ﴾

«And a guidance and instruction» for the Qur'ân contains the news of the past, and,

﴿هُدًى﴾

«guidance» for your hearts,

﴿وَنُورٌ لِلشَّاكِرِينَ﴾

«and instruction for the Muttaqîn» to discourage committing the prohibited and forbidden matters.

Allâh comforts the believers by saying,

﴿وَلَا تَهُنُوا﴾

«So do not become weak», because of what you suffered,

﴿وَلَا تَحْزُنُوا وَإِنَّ الْأَعْلَمَ بِإِنْ كُشِّدَتْ مُؤْمِنِينَ﴾

﴿nor be sad, and you will be triumphant if you are indeed believers﴾,

for surely, the ultimate victory and triumph will be yours, O believers.

﴿إِنْ يَمْكُنْكُمْ فَتْحَ قَبْرَةَ مَسَّ الْقَوْمَ فَنَحْ مُشْلُهُ﴾

﴿If a wound has touched you, be sure a similar wound has touched the others﴾ [3:140].

Therefore, the Āyah says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

﴿وَنِلَاقُ الْأَيَامِ نَدَاوُهَا بَيْنَ أَنَّاسٍ﴾

﴿And so are the days, that We give to men by turns﴾ ,

and at times – out of wisdom – We allow the enemy to overcome you, although the final good end will be yours.

﴿وَلِعِلَامُ اللَّهِ الَّذِينَ مَأْمُونُوا﴾

﴿and that Allāh may know (test) those who believe﴾

meaning, “So that We find out who would be patient while fighting the enemies,” according to Ibn 'Abbās.

﴿وَتَسْتَخِذُ مِنْكُمْ شَهَادَةً﴾

﴿and that He may take martyrs from among you﴾

those who would be killed in Allāh's cause and gladly offer their lives seeking His pleasure.

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ وَلِيَسْتَحْسَنَ اللَّهُ أَلَّذِينَ مَأْمُونُوا﴾

﴿And Allāh likes not the wrongdoers. And that Allāh may test those who believe﴾ [3:140,141],

by forgiving them their sins if they have any. Otherwise, Allāh will raise their grades according to the losses they suffered. Allāh's statement,

﴿وَتَسْتَعِنُ أَنَّكَفِيرَ﴾

﴿and destroy the disbelievers﴾, for it is their conduct that if they gain the upper hand, they transgress and commit aggression.

However, this conduct only leads to ultimate destruction, extermination, perishing and dying out.

Allâh then said,

﴿أَرَدْ حَيْبِتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمَ اللَّهُ أَلَّذِينَ جَاهَكُرُوا مِنْكُمْ وَيَعْلَمُ الظَّاهِرِينَ﴾

«Do you think that you will enter Paradise before Allâh knows (tests) those of you who will perform Jihâd and (also) knows (tests) those who are the patient?» [3:142].

The Âyah asks, do you think that you will enter Paradise without being tested with warfare and hardships? Allâh said in Sûrat Al-Baqarah,

﴿أَرَمْ حَيْثِنَتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ شَتْلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهِمُ الْأَسْكَنَةَ وَالضَّرَّاءَ وَذُرُّوا هُنَّ﴾

«Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken...» [2:214]. Allâh said,

﴿فَالَّذِي أَحَبَّ إِنْشَأَ أَن يُؤْكِلُوا مَمْكَا وَهُمْ لَا يَقْسِطُونَ﴾

«Alif Lâm Mîm. Do people think that they will be left alone because they say: "We believe," and will not be tested?» [29:1,2],

This is why He said here,

﴿أَرَدْ حَيْبِتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمَ اللَّهُ أَلَّذِينَ جَاهَكُرُوا مِنْكُمْ وَيَعْلَمُ الظَّاهِرِينَ﴾

«Do you think that you will enter Paradise before Allâh knows (tests) those of you who will perform Jihâd and (also) knows (tests) those who are the patient?» [3:142]

meaning, you will not earn Paradise until you are tested and thus Allâh knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allâh said,

﴿وَلَقَدْ كُنْتُمْ تَسْتَوْنَ الْأَرْضَ مِنْ قَبْلِ أَن تَنْفَعُوهُ فَلَمَّا رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ﴾

«You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes» [3:143].

The Âyah proclaims, O believers! Before today, you wished

that you could meet the enemy and were eager to fight them. What you wished has occurred, so fight them and be patient.

In the Two Ṣaḥīḥs it is recorded that the Messenger of Allāh ﷺ said,

لَا تَمْتَنِعُ لِيَقَاءَ الْعَدُوِّ، وَسُلُّوا اللَّهُ الْغَافِقَةَ، فَإِذَا لَقِيْتُمُوهُمْ فَاصْبِرُوا، وَاغْلُمُوا أَنَّ الْجَنَّةَ تَحْتَ طِلَالِ الشَّيْفِ

«Do not wish to encounter the enemy, and ask Allāh for your well-being. However, if you do encounter them, then observe patience and know that Paradise is under the shade of swords.»¹¹¹

This is why Allāh said here,

﴿فَقَدْ رَأَيْتُمُوهُ﴾

﴿Now you have seen it﴾: death, you saw it when the swords appeared, the blades were sharpened, the spears crisscrossed and men stood in lines for battle. This part of the Āyah contains a figure of speech that mentions imagining what can be felt but not seen.

هُوَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَقْتَ مِنْ قَبْلِهِ أَرْسَلْتَ أَمَّاَنَ كَاتَ أَوْ فُقِيلَ أَنْقَلْتَمْ عَلَىْ أَقْدِيمِكُمْ
وَمَنْ يَشَاءُتْ عَلَىْ عَيْقَبِيْهِ فَلَنْ يَصْرَرَ اللَّهُ شَبَّيْهَا وَسَبَّيْرِيْهِ أَلَّهُ الْكَثِيرِيْنَ ﴿١٩﴾ وَمَا كَانَ لِنَفْسٍ
أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبَ لَهُ مُؤْمِلاً وَمَنْ يُرِيدُ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِيدُ ثَوَابَ
الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَبَّيْرِيْهِ الْكَثِيرِيْنَ ﴿٢٠﴾ وَكَلِّيْنَ مِنْ لَيْلَةِ قَنْتَلَ مَعَهُ يُرِتُّونَ كَيْدَ فَمَا
وَهَنَوْا لِمَا أَسَاهُمْ فِي سَبِيلِ اللَّهِ وَمَا شَفَعُوا وَمَا أَنْتَكُلُوا وَاللَّهُ يُحِبُّ الصَّابِرِيْنَ ﴿٢١﴾ وَمَا كَانَ
قَوْلَهُمْ إِلَّا أَنْ قَالُوا وَيْسَرْنَا أَغْزِفْ لَنَا ذُوبَنَا وَلَيْسَرْنَا فِي أَمْرِنَا وَتَبَيَّنَتْ أَنْدَانَنَا وَأَنْصَرْنَا عَلَىْ الْقَوْمِ
الْكَثِيرِيْنَ ﴿٢٢﴾ فَقَاتَلُوكُمْ أَلَّهُ ثَوَابَ الدُّنْيَا وَحَسْنَ ثَوَابَ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿٢٣﴾

﴿144. Muḥammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will reward the grateful.﴾

﴿145. And no person can ever die except by Allāh's leave and at an appointed term. And whoever desires a reward in the

¹¹¹ *Fath Al-Bāri* 6:181, *Muslim* 3:1362.

world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.♦

¶146. *And many a Prophet fought and along with him many Ribbiyyūn. But they never lost heart for that which befall them in Allāh's way, nor did nor they weaken nor degrade themselves. And Allāh loves the patient.♦*

¶147. *And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk."♦*

¶148. *So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves the good-doers.♦*

The Rumor that the Prophet ﷺ was Killed at Uhud

When Muslims suffered defeat in battle at Uhud and some of them were killed, Shaytān shouted, "Muhammad has been killed." Ibn Qamī'ah went back to the idolators and claimed, "I have killed Muḥammad." Some Muslims believed this rumor and thought that the Messenger of Allāh ﷺ had been killed, claiming that this could happen, for Allāh narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was weakened and they did not actively participate in battle. This is why Allāh sent down to His Messenger His statement,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ فَإِنْ كُلَّتْ بِنْ قَبْلِهِ أَرْشُلٌ﴾

«Muhammad is no more than a Messenger, and indeed Messengers have passed away before him.»

he is to deliver Allāh's Message and may be killed in the process, just as what happened to many Prophets before. Ibn Abi Najīḥ said that his father said that a man from the Muhājirīn passed by an Anṣāri man who was bleeding (during Uhud) and said to him, "O fellow! Did you know that Muḥammad was killed?" The Anṣāri man said, "Even if Muḥammad was killed, he has indeed conveyed the Message. Therefore, defend your religion." The Āyah,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ فَإِنْ كُلَّتْ بِنْ قَبْلِهِ أَرْشُلٌ﴾

«Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him»,

was revealed. This story was collected by Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi in *Dalā'il An-Nubuwah*.^[1]

Allāh said next, while chastising those who became weak,

﴿أَفَإِنْ مَاتَ أَوْ قُتِلَ أَنْقَبْتُمْ عَلَىٰ أَعْقَبِكُمْ﴾

«If he dies or is killed, will you then turn back on your heels?», become disbelievers,

﴿وَمَنْ يَنْقِلِبْ عَلَىٰ عَيْبِيهِ فَلَنْ يَصْرَهُ اللَّهُ شَيْئًا وَسَيَغْزِيَ اللَّهُ الشَّكِيرِينَ﴾

«And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful»,

those who obeyed Allāh, defended His religion and followed His Messenger ﷺ whether he was alive or dead. The Ṣaḥīḥ, *Musnad* and *Sunan* collections gathered various chains of narration stating that Abu Bakr recited this Āyah when the Messenger of Allāh ﷺ died. Al-Bukhāri recorded that 'Ā'ishah said that Abu Bakr came riding his horse from his dwelling in As-Sunh. He dismounted, entered the *Masjid* and did not speak to anyone until he came to her [in her room] and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed, “My father and my mother be sacrificed for you! Allāh will not combine two deaths on you. You have died the death, which was written for you.”

Ibn 'Abbās narrated that Abu Bakr then came out, while 'Umar was addressing the people, and Abu Bakr told him to sit down but 'Umar refused, and the people attended to Abu Bakr and left 'Umar. Abu Bakr said, “To proceed; whoever among you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allāh, Allāh is alive and will never die. Allāh said,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَقْتَ مِنْ قَبْلِهِ أَرْبَعُّ أَفْلَانِ مَاتَ أَوْ قُتِلَ أَنْقَبْتُمْ عَلَىٰ أَعْقَبِكُمْ﴾

﴿وَمَنْ يَنْقِلِبْ عَلَىٰ عَيْبِيهِ فَلَنْ يَصْرَهُ اللَّهُ شَيْئًا وَسَيَغْزِيَ اللَّهُ الشَّكِيرِينَ﴾

^[1] *Dalā'il An-Nubuwah* 3:248. This is a *Mursal* narration.

«Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will reward the grateful.»

The narrator added, “By Allâh, it was as if the people never knew that Allâh had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it.” Saîd bin Al-Musayyib said that ‘Umar said, “By Allâh! When I heard Abu Bakr recite this Ayah, my feet could not hold me, and I fell to the ground.”^[1]

Allâh said,

﴿وَمَا كَانَ لِنَفِيتْ أَن تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مَوْجَلاً﴾

«And no person can ever die except by Allâh's leave and at an appointed term.» [3:145]

meaning, no one dies except by Allâh's decision, after he has finished the term that Allâh has destined for him. This is why Allâh said,

﴿كِتَابًا مَوْجَلاً﴾

«at an appointed term» which is similar to His statements,

﴿وَمَا يَعْمَرُ مِنْ شَعْرَرٍ وَلَا يُنْقَصُ مِنْ عُشْرِيَّةِ إِلَّا فِي كِتَابٍ﴾

«And no aged man is granted a length of life nor is a part cut off from his life, but it is in a Book» [35:11], and,

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ أَنْجَلَّ أَجَلًا وَأَبْلَى مُسْتَقِنًا عَنْهُمْ﴾

«He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected)» [6:2].

This Ayah [3:145] encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term. Ibn Abi Hâtim narrated that, Habîb bin Suhbân said that a Muslim man, Hujr bin ‘Adî, said in a battle, “What prevents you from crossing this river (the Euphrates) to the enemy?

^[1] Fath Al-Bâri 7:751.

﴿وَمَا كَانَ إِنْقِسَانٌ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا﴾

﴿And no person can ever die except by Allāh's leave and at an appointed term?﴾

He then crossed the river riding his horse, and when he did, the Muslims followed him. When the enemy saw them, they started shouting, "Diuwān (Persian; crazy)," and they ran away.^[1]

Allāh said next,

﴿وَمَنْ يُرِيدُ ثَوَابَ الدُّنْيَا نُؤْتِهِ، وَمَنْ يُرِيدُ ثَوَابَ الْآخِرَةِ نُؤْتِهِ، يَنْهَا﴾

﴿And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof.﴾

Therefore, the Āyah proclaims, whoever works for the sake of this life, will only earn what Allāh decides he will earn. However, he will not have a share in the Hereafter. Whoever works for the sake of the Hereafter, Allāh will give him a share in the Hereafter, along with what He decides for him in this life. In similar statements, Allāh said,

﴿مَنْ كَانَ يُرِيدُ حَرَثَ الْآخِرَةِ نَزَدَ لَهُ فِي حَرَفَةِ، وَمَنْ كَانَ يُرِيدُ حَرَثَ الدُّنْيَا نُؤْتِهِ، مِنْهَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ شَيْءٍ﴾

﴿Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.﴾ [42:20], and,

﴿مَنْ كَانَ يُرِيدُ الْمَايِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءَ لِمَنْ يُرِيدُ تُمَّ جَعَلْنَا لَهُ جَهَنَّمَ بَصَلَّنَا مَذْمُونًا
مَنْدُحُورًا، وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأَلْزَمْنَاكَ كَيْنَانَ سَعْيَهُ
شَكُورًا﴾

﴿Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will

^[1] Ibn Abi Hātim 2:584.

burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated» [17:18-19].

In this Āyah [3:145], Allāh said,

﴿وَسَنَجِزُ الْمُشْكِرِينَ﴾

﴿And We shall reward the grateful.﴾

meaning, We shall award them with Our favor and mercy in this life and the Hereafter, according to the degree of their appreciation [of Allāh] and their good deeds.

Allāh then comforts the believers because of what they suffered in Uhūd,

﴿وَكَانُوا يُقْتَلُونَ كَثِيرًا﴾

﴿And many a Prophet fought and along with him many Ribbiyyūn.﴾

It was said that this Āyah means that many Prophets and their companions were killed in earlier times, as is the view chosen by Ibn Jarīr. It was also said that the Āyah means that many Prophets witnessed their companions' death before their eyes. However, Ibn Ishāq mentioned another explanation in his *Sīrah*, saying that this Āyah means, "Many a Prophet was killed, and he had many companions whose resolve did not weaken after their Prophet died, and they did not become feeble in the face of the enemy. What they suffered in *Jihād* in Allāh's cause and for the sake of their religion did not make them lose heart. This is patience,

﴿وَاللّٰهُ يُحِبُّ الصَّابِرِينَ﴾

﴿and Allāh loves the patient.﴾"

As-Suhayli agreed with this explanation and defended it vigorously. This view is supported by Allāh saying;

﴿كَثِيرًا﴾

﴿And along with him many Ribbiyyūn﴾.

In his book about the battles, Al-Amawi mentioned only this explanation for the Āyah.

Sufyān Ath-Thawri reported that, Ibn Mas'ūd said that,

﴿رِبَيْعُونَ كَثِيرٌ﴾

﴿many Ribbiyyūn﴾ means, thousands.^[1] Ibn 'Abbās, Mujāhid, Saīd bin Jubayr, Ikrimah, Al-Hasan, Qatādah, As-Suddi, Ar-Rabī' and 'Atā' Al-Khurāsāni said that the word *Ribbiyyūn* means, 'large bands'.^[2] 'Abdur-Razzāq narrated that Ma'mmar said that Al-Hasan said that,

﴿رِبَيْعُونَ كَثِيرٌ﴾

﴿many Ribbiyyūn﴾ means, many scholars. He also said that it means patient and pious scholars.

﴿فَمَا وَهَنُوا لِمَا أَصَابُهُمْ فِي سَبِيلِ اللَّهِ وَمَا شَدَّدُوا وَمَا أَسْكَانُوا﴾

﴿But they never lost heart for that which befall them in Allāh's way, nor did they weaken nor degrade themselves.﴾

Qatādah and Ar-Rabi' bin Anas said that,

﴿وَمَا ضَعَلُوا﴾

﴿nor did they weaken﴾, means, after their Prophet was killed.^[3]

﴿وَمَا أَسْكَانُوا﴾

﴿nor degrade themselves﴾, by reverting from the true guidance and religion. Rather, they fought on the path that Allāh's Prophet fought on until they met Allāh. Ibn 'Abbās said that,

﴿وَمَا أَسْكَانُوا﴾

﴿nor degrade themselves﴾ means, nor became humiliated, while As-Suddi and Ibn Zayd said that it means, they did not give in to the enemy.

﴿وَاللَّهُ يُحِبُّ الظَّاهِرِينَ ﴿١١﴾ وَمَا كَانَ قَوْلَهُ إِلَّا أَنْ قَاتِلُوا رَبِّنَا أَغْيَرَ لَنَا دُؤُوبًا وَإِنْسَانًا فِي أَمْرِنَا وَتَبَيَّنَتْ أَنْذَانُنَا وَأَضَرَّنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٢﴾﴾

﴿And Allāh loves the patient. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk."﴾

[1] At-Tabari 7:266.

[2] Ibn Abi Ḥātim 2:587-588.

[3] Ibn Abi Ḥātim 2:591.

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سورة العنكبوت
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يَأَيُّهَا الَّذِينَ أَمْسَوْا إِنْ تُطْبِعُوا الَّذِينَ كَفَرُوا
يَرْدُو كُمْ عَلَى أَغْنَتِكُمْ فَتَنْقِلُوا أَخْرِيْرِينَ
بَلِ اللَّهِ مَوْلَدُكُمْ وَهُوَ خَيْرُ النَّصَارَىٰ سَنْقُلَى
فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّغْبَ بِمَا أَشَرَكُوا إِلَّا اللَّهُ
مَالَمْ يُنَزِّلْ لِهِ سُلْطَانًا وَمَا وَنَاهُمُ الْكَارِهُونَ
مَثْوَى الظَّالِمِينَ وَلَقَدْ صَدَقَكُمُ اللَّهُ
وَعْدَهُ إِذَا تَحْسُونُهُمْ بِإِذْنِهِ حَتَّىٰ إِذَا فَشَلْتُمْ
وَتَنْزَعَتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مَنْ بَعْدَ مَا أَرَنَکُمْ
مَا شَجَبُوكُمْ مِنْكُمْ مَنْ يُرِيدُ الدِّيَنَ وَمِنْكُمْ
مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمُ اللَّهُ عَنْهُمْ لِيَتَبَيَّنُوكُمْ
وَلَقَدْ عَفَّ عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ
إِذَا تَصْعِدُونَ وَلَا تَكُونُونَ عَلَىٰ أَحَدٍ
وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرِكُمْ فَأَئْتُكُمْ
عَمَّا يَعْمَلُونَ لِكَيْلًا تَحْزُنُو عَلَىٰ مَا فَاتَكُمْ
وَلَا مَا أَصْبَحَكُمْ وَاللَّهُ خَيْرٌ بِمَا يَعْمَلُونَ
﴿149﴾

[3:146-147],
and this was the
statement that they
kept repeating.
Therefore,

﴿فَقَاتَلُوكُمُ اللَّهُ نَوَابُ الدِّيَنِ﴾

«So Allāh gave them the
reward of this world»
victory, triumph and
the good end,

﴿وَمَنْ نَوَابَ إِلَيْنَا﴾

«and the excellent
reward of the Hereafter»
added to the gains in
this life,

﴿وَاللَّهُ يُحِبُّ التَّنْبِيهِ﴾

«And Allāh loves the
good-doers».

﴿يَأَيُّهَا الَّذِينَ أَمْسَوْا
إِنْ تُطْبِعُوا الَّذِينَ
كَفَرُوا يَرْدُو كُمْ عَلَىٰ

أَغْنَتِكُمْ فَتَنْقِلُوا أَخْرِيْرِينَ بَلِ اللَّهِ مَوْلَدُكُمْ وَهُوَ خَيْرُ النَّصَارَىٰ سَنْقُلَى فِي
قُلُوبِ الَّذِينَ كَفَرُوا الرُّغْبَ بِمَا أَشَرَكُوا بِالْأَنْوَارِ مَا لَمْ يُنَزِّلْ لِهِ سُلْطَانًا وَمَا وَنَاهُمُ
الْكَارِهُونَ وَيُنَزِّلُ مَثْوَى الظَّالِمِينَ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذَا تَحْسُونُهُمْ بِإِذْنِهِ
حَتَّىٰ إِذَا فَشَلْتُمْ وَتَنْزَعَتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مَنْ بَعْدَ مَا أَرَنَکُمْ مَا شَجَبُوكُمْ
مِنْكُمْ مَنْ يُرِيدُ الدِّيَنَ وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمُ اللَّهُ عَنْهُمْ لِيَتَبَيَّنُوكُمْ
وَلَقَدْ عَفَّ عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ إِذَا تَصْعِدُونَ وَلَا تَكُونُونَ
عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرِكُمْ فَأَئْتُكُمْ عَمَّا يَعْمَلُونَ لِكَيْلًا تَحْزُنُو
عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصْبَحَكُمْ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ﴾

﴿149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.﴾

﴿150. Nay, Allāh is your protector, and He is the best of helpers.﴾

﴿151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.﴾

﴿152. And Allāh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltüm and fell to disputing about the order, and disobeyed after He showed you what you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them, that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.﴾

﴿153. (And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back. There did Allāh give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you. And Allāh is Well-Aware of all that you do.﴾

The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uhud

Allāh warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter. This is why Allāh said,

﴿إِن تُطِيعُوا الظَّالِمِينَ كَفَرُوا بِرَبِّكُمْ عَلَىٰ أَغْنَيَّكُمْ فَسَنَلِمُو خَسِيرِينَ﴾

﴿If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers﴾ [3:149].

Allāh also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him. Allāh said,

﴿بِئْلَهُ مَوْلَانَا وَهُوَ خَيْرُ النَّصِيرِينَ﴾

﴿Nay, Allāh is your protector, and He is the best of helpers.﴾

Allāh next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the

hearts of their disbelieving enemies, because of their *Kufr* and *Shirk*. And Allāh has prepared torment and punishment for them in the Hereafter. Allāh said,

﴿كُنْتُمْ فِي قُلُوبِ الظَّالِمِينَ كُفَّارًا إِذْ أَرْتُكُمْ بِمَا لَمْ يُرِثُوكُمْ بِهِ
شَرَطَنَا وَمَا أَوْتُهُمُ أَكَارًا وَبِئْسَ مَأْوَى الظَّالِمِينَ﴾

﴿We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.﴾

In addition, the Two *Sahīhs* recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«أُغْيِطُ خَمْتَانِي لَمْ يَعْطِهِنِي أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّغْبِ مَسِيرَةً شَهْرًا،
وَجَعَلْتُ لِي الْأَرْضَ مَسْجِدًا وَطَهُورًا، وَأَجْلَتُ لِي الْمَنَائِمَ، وَأَغْيَطُ الشَّفَاعَةَ،
وَكَانَ النَّبِيُّ يَتَّبَعُ إِلَيَّ فَزِيْرَهُ خَاصَّةً وَبَيْتُهُ إِلَيَّ النَّاسُ عَامَّةً»

«I was given five things that no other Prophet before me was given. I was aided with fear the distance of one month, the earth was made a Masjid and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.»^[1]

Allāh said,

﴿وَلَكُنْدَكُنْدَكُنْمُ اللَّهُ وَغَدَهُ﴾

﴿And Allāh did indeed fulfill His promise to you﴾ [3:152],
in the beginning of the day of Uhud,

﴿إِذْ تَخْوِنُهُمْ﴾

﴿when you were killing them﴾, slaying your enemies,

﴿يَا ذَرِيهِ﴾

﴿with His permission﴾, for He allowed you to do that against them,

﴿حَقَّ إِذَا فَشَلْتُمْ﴾

^[1] *Fath Al-Bāri* 1:519, *Muslim* 1:370.

﴿until when you Fashiltūm﴾. Ibn Jurayj said that Ibn 'Abbās said that *Fashiltūm* means, 'lost courage'.^[1]

﴿وَتَنَزَّلْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ﴾

﴿and fell to disputing about the order, and disobeyed﴾ such as the mistake made by the archers,

﴿فَيْنَ بَعْدَ مَا أَرْتُكُمْ مَا شَجَّوْتُ﴾

﴿after He showed you what you love﴾, that is, victory over the disbelievers,

﴿وَمِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا﴾

﴿Among you are some that desire this world﴾

referring to those who sought to collect the booty when they saw the enemy being defeated,

﴿وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ مَرَّكُمْ عَنْهُمْ لِبَتَّلِيكُمْ﴾

﴿and some that desire the Hereafter. Then He made you flee from them, that He might test you﴾.

This Āyah means, Allāh gave them the upper hand to try and test you, O believers,

﴿وَلَئِنْ كُنْتُمْ عَنْهُمْ مُّنْتَهٰى﴾

﴿but surely, He forgave you﴾,

He forgave the error you committed, because, and Allāh knows best, the idolators were many and well supplied, while Muslims had few men and few supplies.

Al-Bukhāri recorded that Al-Barā' said, "We met the idolators on that day (Uhud) and the Prophet ﷺ appointed 'Abdullāh bin Jubayr as the commander of the archers. He instructed them, 'Retain your position, and if you see that we have defeated them, do not abandon your positions. If you see that they defeated us, do not rush to help us.' The disbelievers gave flight when we met them, and we saw their women fleeing up the mountain while lifting up their clothes revealing their anklets and their legs. So, the companions (of 'Abdullāh bin Jubayr) said, 'The booty, the booty!' 'Abdullāh bin Jubayr said, 'Allāh's

[1] At-Tabari 7:291.

Messenger ﷺ commanded me not to allow you to abandon your position.' They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed. Abu Sufyân shouted, 'Is Muhammād present among these people?' The Prophet ﷺ said, 'Do not answer him.' Then he asked, 'Is the son of Abu Quâfah (Abu Bakr) present among these people?' The Prophet ﷺ said, 'Do not answer him.' He asked again, 'Is the son of Al-Khaṭṭab ('Umar) present among these people? As for these (men), they have been killed, for had they been alive, they would have answered me.' 'Umar could not control himself and said (to Abu Sufyân), 'You lie, O enemy of Allāh! The cause of your misery is still present.' Abu Sufyân said, 'O Hubal, be high!' On that the Prophet ﷺ said (to his Companions), 'Answer him back.' They said, 'What shall we say?' He said, 'Say, Allāh is Higher and more Sublime.' Abu Sufyân said, 'We have the (idol) Al-'Uzza, and you have no 'Uzza.' The Prophet ﷺ said, 'Answer him back.' They asked, 'What shall we say?' He said, 'Say, Allāh is our protector and you have no protector.' Abu Sufyân said, 'Our victory today is vengeance for yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.'" Only Al-Bukhâri collected this *Hadîth* using this chain of narration.^[1]

Muhammād bin Ishāq said that, 'Abdullâh bin Az-Zubayr narrated that Az-Zubayr bin Al-'Awwâm said, "By Allāh! I saw the female servants and female companions of Hind (Abu Sufyân's wife) when they uncovered their legs and gave flight. At that time, there was no big or small effort separating us from capturing them. However, the archers went down the mount when the enemy gave flight from the battlefield, seeking to collect the booty. They uncovered our back lines to the horsemen of the disbelievers, who took the chance and attacked us from behind. Then a person shouted, 'Muhammād has been killed.' So we pulled back, and the disbelievers followed us, after we had killed those who carried their flag, and none of them dared to come close the flag, until then.'"

^[1] *Fath Al-Bâri* 7:405.

Muhammad bin Ishāq said next, "The flag of the disbelievers was left on the ground until 'Amrah bint 'Alqamah Al-Hārithiyah picked it up and gave it to the Quraysh who held it."

Allāh said,

﴿لَمْ يَرْكِنُوكُمْ عَنْهُمْ لِيَتَلَقَّبُوكُمْ﴾

«Then He made you flee from them, that He might test you» [3:152].

Al-Bukhāri recorded that Anas bin Mālik said, "My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, I was absent from the first battle the Prophet ﷺ fought (against the pagans). (By Allāh) if Allāh gives me a chance to fight along with the Messenger of Allāh, then Allāh will see how (bravely) I will fight.' On the day of Uhud when the Muslims turned their backs and fled, he said, 'O Allāh! I apologize to You for what these (meaning the Muslims) have done, and I denounce what these pagans have done.' Then he advanced lifting his sword, and when Sa'd bin Mu'ādh met him, he said to him, 'O Sa'd bin Mu'ādh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) Uhud,' and he went forth, fought and was killed. We found more than eighty stab wounds, sword blows or arrow holes on his body, which was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole." This is the narration reported by Al-Bukhāri,^[1] Muslim also collected a similar narration from Thābit from Anas.^[2]

The Defeat that the Muslims Suffered During the Battle of Uhud

Allāh said,

﴿إِذْ تُشَدِّدُونَ وَلَا تُنْظِرُكُمْ عَنْ أَحَدٍ﴾

«(And remember) when you (Tuṣ'idūna) ran away dreadfully without casting even a side glance at anyone»,

and Allāh made the disbelievers leave you after you went up the mount, escaping your enemy. Al-Hasan and Qatādah said

^[1] *Fath Al-Bāri* 7:411.

^[2] Muslim 3:1512.

that, *Tuṣ'idūna*, means, 'go up the mountain'.^[1]

﴿وَلَا تَكُونُتْ عَلَىٰ أَحَدٍ﴾

﴿without even casting a side glance at anyone﴾

meaning, you did not glance at anyone else due to shock, fear and fright.

﴿وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَىٰ كُنْتُمْ﴾

﴿and the Messenger was in your rear calling you back﴾

for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said, "When the disbelievers attacked Muslim lines during the battle of Uhud and defeated them, some Muslims ran away to Al-Madīnah, while some of them went up Mount Uhud, to a rock and stood on it. On that, the Messenger of Allāh ﷺ kept heralding, 'Come to me, O servants of Allāh! Come to me, O servants of Allāh!' Allāh mentioned that the Muslims went up the Mount and that the Prophet ﷺ called them to come back, and said,

﴿إِذْ تُسْبِدُونَ وَلَا تَكُونُتْ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَىٰ كُنْتُمْ﴾

﴿(And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back.﴾^[2]

Similar was said by Ibn 'Abbās, Qatādah, Ar-Rabī' and Ibn Zayd.^[3]

The Anṣār and Muḥājirīn Defended the Messenger ﷺ

Al-Bukhārī recorded that Qays bin Abi Ḥāzim said, "I saw Talhah's hand, it was paralyzed, because he shielded the Prophet ﷺ with it." meaning on the day of Uhud.^[4] It is recorded in the Two *Sahīhs* that Abu 'Uthmān An-Nahdi said, "On that day (Uhud) during which the Prophet ﷺ fought, only Talhah bin 'Ubaydullāh and Sa'd remained with the

^[1] Ibn Abi Ḥātim 2:609.

^[2] At-Tabārī 7:301.

^[3] At-Tabārī 7:303.

^[4] *Fath Al-Bārī* 7:416.

Prophet.^[1]

Sa'īd bin Al-Musayyib said, "I heard Sa'd bin Abi Waqqāṣ saying, The Messenger of Allāh ﷺ gave me arrows from his quiver on the day of Uhud and said, 'Shoot, may I sacrifice my father and mother for you.'" Al-Bukhārī also collected this *Hadīth*.^[2] The Two *Sahīhs* recorded that Sa'd bin Abi Waqqāṣ said, "On the day of Uhud, I saw two men wearing white clothes, one to the right of the Prophet ﷺ and one to his left, who were defending the Prophet fiercely. I have never seen these men before or after that day." Meaning angels Jibrīl and Mīkā'il, peace be upon them.^[3]

Abu Al-Aswad said that, 'Urwah bin Az-Zubayr said, "Ubayy bin Khalaf of Bani Jumāh swore in Makkah that he would kill the Messenger of Allāh ﷺ. When the Messenger ﷺ was told of his vow, he said, 'Rather, I shall kill him, Allāh willing.' On the day of Uhud, Ubayy came while wearing iron shields and proclaiming, 'May I not be saved, if Muḥammad is saved.' He then headed to the direction of the Messenger of Allāh ﷺ intending to kill him, but Muṣ'ab bin 'Umāyr, from Bani Abd Ad-Dār, intercepted him and shielded the Prophet ﷺ with his body, and Muṣ'ab bin 'Umāyr was killed. The Messenger of Allāh ﷺ saw Ubayy's neck exposed between the shields and helmet, stabbed him with his spear, and Ubayy fell from his horse to the ground. However, no blood spilled from his wound. His people came and carried him away while he was moaning like an ox. They said to him, 'Why are you so anxious, it is only a flesh wound?' Ubayy mentioned to them the Prophet's vow, 'Rather, I shall kill Ubayy', then commented, 'By He in Whose Hand is my soul! If what hit me hits the people of Dhul-Majāz (a popular pre-Islāmic marketplace), they would all have perished.' He then died and went to the Fire,

﴿فَنُسْخَنَا لِنَصْكَبَ أَلَّا تَبْرُرُ﴾

«So, away with the dwellers of the blazing Fire!» [67:11].»

This was collected by Musā bin 'Uqbah from Az-Zuhri from Sa'īd bin Al-Musayyib.^[4]

^[1] Al-Bukhārī no. 4060 and Muslim no. 2414.

^[2] Al-Bukhārī no. 4055.

^[3] Al-Bukhārī no. 4054, Muslim no. 2306.

^[4] The narrations from 'Urwah and Sa'īd are *Mursal*.

It is recorded in the Two *Sahīh* that when he was asked about the injuries the Messenger ﷺ sustained [in Uhud], Sahl bin Sa'd said, "The face of Allāh's Messenger ﷺ was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fātimah, the daughter of Allāh's Messenger ﷺ washed off the blood while 'Ali was pouring water on her hand. When Fātimah saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes in the wound of the Prophet ﷺ and the blood stopped oozing out." Allāh said next,

﴿فَاتَّسَعَ عَلَيْنَا بُرْزٌ﴾

﴿There did Allāh give you one distress after another﴾ [3:153],

He gave you grief over your grief. Ibn 'Abbās said, 'The first grief was because of the defeat, especially when it was rumored that Muḥammad ﷺ was killed. The second grief was when the idolators went up the mount and The Messenger of Allāh ﷺ said, 'O Allāh! It is not for them to rise above us.'''^[1]

'Abdur-Rahmān bin 'Awf said, "The first distress was because of the defeat and the second when a rumor started that Muḥammad ﷺ was killed, which to them, was worse than defeat." Ibn Marduwiyah recorded both of these. Mujāhid and Qatādah said, "The first distress was when they heard that Muḥammad ﷺ was killed and the second when they suffered casualties and injury." It has also been reported that Qatādah and Ar-Rabī' bin Anas said that it was the opposite [order]. As-Suddi said that the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount). Allāh said,

﴿إِنَّكُلَّا تَخْرُبُوا عَلَى مَا فَاتَكُمْ﴾

﴿by way of requital to teach you not to grieve for that which had escaped you﴾,

for that you missed the booty and triumph over your enemy.

﴿وَلَا يَأْكُلُونَ﴾

﴿nor for what struck you﴾, of injury and fatalities, as Ibn 'Abbās, 'Abdur-Rahmān bin 'Awf, Al-Hasan, Qatādah and As-Suddi

^[1] This narration is not authentic.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ثُمَّ أَنْزَلْنَا عَلَيْكُم مِّنْ بَعْدِ الْفَتْرَةِ أَمْنَةً تَعْسَى يَعْشَنِ طَائِفَةً
مِّنْكُمْ وَطَائِفَةً فَدَأْهَمَتْهُمْ أَنْفُسُهُمْ يَطْبُونُ بِاللَّهِ عَيْرَ
الْحَقِّ طَنَ الْمُنْهَلِيَّةَ يَقُولُونَ كَهْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ
قُلْ إِنَّ الْأَمْرَ كُلُّهُ يَلِهِ يَخْفُونَ فِي أَنفُسِهِمْ مَا لَا يَبْدُونَ لَكُمْ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلَنَا هَذَا قَاتَلَ لَوْ كُنْتُمْ
فِي يُوْتِكُمْ لَبِرَّ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِنْ مَضَاجُومُهُمْ
وَلَبَتَّلِي اللَّهُ مَا فِي صُدُورِكُمْ وَلَمَحَصَ مَا فِي قُلُوبِكُمْ
وَاللَّهُ عَلَيْمٌ بِذَاتِ الصُّدُورِ ﴿٦١﴾ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ
يَوْمَ الْقِيَامَةِ إِنَّمَا أَنْتَرَهُمُ الشَّيْطَانُ بِمَغْصَنِهِ
كَسْبُوا وَلَقَدْ عَفَ اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٦٢﴾ يَتَأَبَّهُ
الَّذِينَ مَأْمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَاتَلُوا إِلَهَوَنِهِمْ إِذَا
صَرَبُوْا فِي الْأَرْضِ أَوْ كَأُوْا غَزِيًّا لَّوْ كَانُوا عَنْ دِنَارٍ مَّا وَمَا
فَتَلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسَرَةً فِي قُلُوبِهِمْ وَاللَّهُ يَعْلَمُ وَمُبِيتٌ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٣﴾ وَلَئِنْ فَتَأْتُمْ فِي سَبِيلِ اللَّهِ
أَوْ مِنْ لَعْنَةً مِّنَ اللَّهِ وَرَحْمَةً خَيْرٌ مَا يَحْمَلُونَ ﴿٦٤﴾

stated.^[11] Allāh said next,

«وَاللَّهُ خَيْرٌ بِمَا تَمَلَّوْنَ»

﴿And Allāh is Well-Aware of all that you do.﴾

all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.

﴿ثُمَّ أَنْزَلْنَا عَلَيْكُم مِّنْ بَعْدِ الْفَتْرَةِ أَمْنَةً تَعْسَى يَعْشَنِ طَائِفَةً
مِّنْكُمْ وَطَائِفَةً فَدَأْهَمَتْهُمْ أَنْفُسُهُمْ يَطْبُونُ بِاللَّهِ عَيْرَ
الْحَقِّ طَنَ الْمُنْهَلِيَّةَ يَقُولُونَ كَهْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ
قُلْ إِنَّ الْأَمْرَ كُلُّهُ يَلِهِ يَخْفُونَ فِي أَنفُسِهِمْ مَا لَا يَبْدُونَ لَكُمْ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلَنَا هَذَا قَاتَلَ لَوْ كُنْتُمْ
فِي يُوْتِكُمْ لَبِرَّ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِنْ مَضَاجُومُهُمْ
وَلَبَتَّلِي اللَّهُ مَا فِي صُدُورِكُمْ وَلَمَحَصَ مَا فِي قُلُوبِكُمْ
وَاللَّهُ عَلَيْمٌ بِذَاتِ الصُّدُورِ ﴿٦١﴾ إِنَّ الَّذِينَ تَوَلَّوْا لَكُمْ
يَتَأَبَّهُ لَهُ يَخْفُونَ فِي أَنفُسِهِمْ نَأْ لَا
يَبْدُونَ لَكُمْ يَقُولُونَ لَوْ كَانَ لَنَا
مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلَنَا هَذَا قَاتَلَ لَوْ

لَوْ كُنْتُمْ فِي يُوْتِكُمْ لَبِرَّ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِنْ مَضَاجُومُهُمْ وَلَبَتَّلِي اللَّهُ مَا فِي صُدُورِكُمْ
وَلَمَحَصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِمُ بِذَاتِ الصُّدُورِ ﴿٦٢﴾ إِنَّ الَّذِينَ تَوَلَّوْا لَكُمْ يَوْمَ مِنْ كُمْ يَوْمَ الْجَمِيعَ
إِنَّمَا أَنْتَرَهُمُ الشَّيْطَانُ بِمَغْصَنِهِ
كَسْبُوا وَلَقَدْ عَفَ اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٦٣﴾

﴿154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves and thought wrongly of Allāh – the thought of ignorance. They said, "Have we any part in the affair?" Say: "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us

[11] Ibn Abi Hātim 2:613.

would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allâh is All-Knower of what is in the breasts.¶

﴿155. Those of you who turned back on the day the two hosts met, Shaytân only caused them to err because of some of what they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.﴾

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allâh reminds His servants of His favor when He sent down on them tranquillity and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allâh said in *Sûrat Al-Anfâl* about the battle of Badr,

﴿إِذَا يُغَيِّبُكُمُ اللَّهُ أَنْتُمْ مُنْتَهٰ﴾

﴿(Remember) when He covered you with a slumber as a security from Him﴾ [8:11].

Al-Bukhâri recorded that Anas said that, Abu Talhah said, "I was among those who were overcome by slumber during the battle of Uhud. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again." ^[1] Al-Bukhâri collected this *Hadîth* in the stories of the battles without a chain of narration, and in the book of *Tafsîr* with a chain of narrators.^[2] At-Tirmidhi, An-Nasâ'i and Al-Hâkim recorded from Anas that Abu Talhah said, "On the day of Uhud, I raised my head and looked around and found that everyone's head was nodding from slumber." This is the wording of At-Tirmidhi, who said, "*Hasan Sahîh*".^[3] An-Nasâ'i also recorded this *Hadîth* from Anas who said that Abu Talhah

^[1] *Fath Al-Bâri* 7:22.

^[2] *Fath Al-Bâri* 8:76, *Tuhfat Al-Ahwadhi* 8:358.

^[3] *Tuhfat Al-Ahwadhi* 8:358, An-Nasâ'i in *Al-Kubrâ* 6:349, Al-Hâkim 2:297.

said, "I was among those who were overcome by slumber." ^[11]

The second group mentioned in the Ayah were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth,

﴿يَطْغُونَ بِأَلْهَمَهُمْ عَنِ الْحَقِّ فَلَمْ يَنْتَهُوا﴾

«and thought wrongly of Allāh - the thought of ignorance»
[3:154],

for they are liars and people who have doubts and evil thoughts about Allāh, the Exalted and Most Honored. Allāh said,

﴿إِنَّمَا أَنْزَلَ عَلَيْكُم مِّنْ بَعْدِ الْقِرْبَةِ أَمْنَةً شَامِسًا يَقْشِنَ طَلَابِكَةَ يَنْكِمَنَ﴾

«Then after the distress, He sent down security for you.
Slumber overtook a party of you»,

the people of faith, certainty, firmness and reliance (on Allāh) who are certain that Allāh shall give victory to His Messenger ﷺ and fulfill his objective.

﴿وَطَابِكَةَ قَدْ أَهَمَّتُمْ أَنْفُسَهُمْ﴾

«While another party was thinking about themselves»,
and they were not overcome by slumber because of their worry, fright and fear,

﴿يَطْغُونَ بِأَلْهَمَهُمْ عَنِ الْحَقِّ فَلَمْ يَنْتَهُوا﴾

«and thought wrongly of Allāh - the thought of ignorance».

Similarly, Allāh said in another statement,

﴿إِنَّمَا ظَنَنتُمْ أَنَّمَا يَقْبِلُ الرَّسُولُ وَالثُّرُمُونَ إِلَى أَهْلِهِمْ أَبْدَأُوا﴾

«Nay, but you thought that the Messenger and the believers would never return to their families» [48:12].

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islām and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts. Allāh then described them that,

^[11] An-Nasā'ī in Al-Kubrā 6:349.

﴿يَقُولُونَ﴾

﴿they said﴾ in this situation,

﴿فَلَمَّا كَانَ الْأَنْتَرِ مِنْ نَهْرٍ﴾

﴿“Have we any part in the affair?”﴾ Allâh replied,

﴿فَقُلْ إِنَّ الْأَمْرَ كُلُّهُ لِلّٰهِ يُخْفَى فِي أَنْفُسِهِمْ مَا لَا يَعْلَمُونَ لَكُمْ﴾

﴿Say : “Indeed the affair belongs wholly to Allâh.” They hide within themselves what they dare not reveal to you.﴾

Allâh exposed their secrets, that is,

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُلْنَا كَهْنَةً﴾

﴿saying : “If we had anything to do with the affair, none of us would have been killed here.”﴾

although they tried to conceal this thought from the Messenger of Allâh ﷺ.

Ibn Ishâq recorded that ‘Abdullâh bin Az-Zubayr said that Az-Zubayr said, “I was with the Messenger of Allâh ﷺ when fear intensified and Allâh sent sleep to us (during the battle of Uhud). At that time, every man among us (except the hypocrites) was nodding off. By Allâh! As if in a dream, I heard the words of Mu’attib bin Qushayr, ‘If we had anything to do with the affair, none of us would have been killed here.’ I memorized these words of his, which Allâh mentioned later on,

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُلْنَا كَهْنَةً﴾

﴿saying : “If we had anything to do with the affair, none of us would have been killed here.”﴾

Ibn Abi Hâtîm collected this Ḥadîth.^[1]

Allâh the Exalted said,

﴿فُلَّا كُنْتُمْ فِي يَوْمِكُمْ لَبَرَّ الَّذِينَ كُتِبَ عَلَيْهِمُ الْمُتَّلِّ إِنْ مَنَاجِيْهُمْ﴾

﴿Say : “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,”﴾

meaning, this is Allâh’s appointed destiny and a decision that

^[1] Ibn Abi Hâtîm 2:620.

will certainly come to pass, and there is no escaping it. Allāh's statement,

﴿وَلِتَبْتَلِ اللَّهُ مَا فِي مُدُورِكُمْ وَلِتُمْجِحَ مَا فِي قُلُوبِكُمْ﴾

﴿that Allāh might test what is in your breasts; and to purify that which was in your hearts,﴾

means, so that He tests you with whatever befall you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites,

﴿وَأَنَّ اللَّهَ عَلَيْهِ بِذَاتِ الْأَصْدُورِ﴾

﴿and Allāh is All-Knower of what is in the breasts, and what the hearts conceal.

Some of the Believers Give Flight on the Day of Uhud

Allāh then said,

﴿إِنَّ الَّذِينَ تَوَلُوا مِنْكُمْ يَوْمَ التَّقْتِ الْجَمِيعَانَ إِنَّمَا أَنْتَرَهُمُ الشَّيْطَانُ بِئْعَنْ مَا كَسَبُوا﴾

﴿Those of you who turned back on the day the two hosts met, Shayṭān only caused them to err because of some of what they had earned﴾ [3:155],

because of some of their previous errors. Indeed, some of the Salaf said, "The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it." Allāh then said,

﴿وَلَمَّا دَعَ اللَّهَ عَنْهُمْ﴾

﴿but Allāh, indeed, has forgiven them﴾, their giving flight,

﴿إِنَّ اللَّهَ عَفُورٌ حَلِيمٌ﴾

﴿surely, Allāh is Of-Forgiving, Most Forbearing﴾

He forgives sins, pardons and exonerates His creatures. Imām Aḥmad recorded that Shaqīq said, " 'Abdur-Rahmān bin 'Awf met Al-Walid bin 'Uqbah, who said to him, 'Why did you desert 'Uthmān, the Leader of the Faithful?' 'Abdur-Rahmān said, 'Tell him that I did not run away during Uhud, remain behind during Badr, nor abandon the Sunnah of 'Umar.' Al-Walid told 'Uthmān what 'Abdur-Rahmān said. 'Uthman

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧١

الْعِزَّةُ

وَلَئِنْ مُشْأَمٌ أَوْ قُتُلُوكُمْ لَا إِلَهَ مُخْسِرُوكُمْ فِي مَارِسَةِ حُكْمِهِ مِنْ
 اللَّهِ لِنَتْ لَهُمْ وَلَوْ كُنْتَ فَطَأَ عَلَيْهِ الْقَلْبُ لَا تَنْصُونَنِي حَوْلَكُ
 فَأَعْفُ عَنْهُمْ وَأَسْتَغْفِرُهُمْ وَشَارِذُهُمْ فِي الْأَمْرِ فَإِذَا عَرَثْتَ
 فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ إِنْ يَنْصُرُكُمْ اللَّهُ
 فَلَا يَغْلِبُكُمْ وَإِنْ يَحْذِلْكُمْ فَمَنْ ذَلَّلَكُمْ يَنْصُرُكُمْ وَنِـا
 بَعِيدُهُ وَعَلَى اللَّهِ فَلَيَتَوَكَّلِ الْمُؤْمِنُونَ وَمَا كَانَ لِنِـي أَنْ
 يَعْلَمَ وَمَنْ يَعْلَمْ يَأْتِ بِمَا يَعْلَمُ لِيَوْمَ الْقِيَامَةِ ثُمَّ تَوَكَّلْ كُلُّ
 نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ أَفَمَنْ أَتَعْجَبُ رَضْوَنَ
 اللَّهُ كَمْ بَاهِرٌ بِسَخَطِهِ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيُشَارِدُهُ
 هُمْ دَرَجَتُ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ
 لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنفُسِهِمْ
 يَتَلَوَّ عَلَيْهِمْ مَا يَتَنَزَّهُ وَرِزَقَهُمْ وَعَلَمَهُمُ الْكِتَابَ
 وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَنِـي ضَلَالٌ مُـيَنٌ
 أَوْ لَمَّا أَصْبَحْتُمُ مُصَيْبَةً قَدْ أَصْبَحْتُمْ مُشَنِّيَّا قَلْمَنْ أَنَّ هَذَا
 قُلْ هُوَ مِنْ عِنْدَ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ وَهِيَرٌ

replied, 'As for his statement, 'I did not run away during Uhud,' how can he blame me for an error that Allâh has already forgiven. Allâh said,

﴿إِنَّ الَّذِينَ تَوَلُّوا مِنْكُمْ يَوْمَ النَّقْ
 الْجِمْعَانَ إِنَّمَا أَنْتَهُمُ الشَّيْطَانُ
 يَتَعَصَّبُونَ مَا كَسَبُوا وَلَقَدْ عَفَ اللَّهُ
 عَنْهُمْ﴾

«Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allâh, indeed, has forgiven them».

As for his statement that I remained behind from participating in Badr, I was nursing Ruqayyah, the daughter of the Messenger of Allâh ﷺ, until she passed away. The Messenger of Allâh ﷺ gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allâh ﷺ will have participated in battle. As for his statement that I abandoned the Sunnah of 'Umar, neither I nor he are able to endure it. Go and convey this answer to him.”¹¹

﴿يَا أَيُّهَا الَّذِينَ مَأْمُنُوا لَا تَتَكَبُّرُوا كَمَّلَيْنَ كَفَرُوا وَقَالُوا لِيَخْوِنُوهُمْ إِذَا صَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا
 غُرَبَى لَوْ كَانُوا عِنْدَنَا مَا مَأْتُوا وَمَا قُلُّوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يَعْلَمُ وَرَبِّكُمْ
 وَاللَّهُ يُـسَـا تَسَـلُـو بَصِيرٌ إِنَّمَا وَلَئِنْ قُلْنَـسَـتِ فِي سَـكِـيلِ اللَّهِ أَوْ مَـسَـنَـدِ الْمَـقْـفَـةِ إِنَّ اللَّهَ وَرَبَّكُمْ
 خَـيـرٌ وَمَا يَجْمَـعـونَ وَلَئِنْ مُـشـمـشـأـمـاً أَوْ قُـلـلـشـمـشـأـمـاً لَا إِلَهَ مُـخـسـرـوكـمـونَ﴾

¹¹ Ahmad 1:68.

﴿156. O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.﴾

﴿157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass.﴾

﴿158. And whether you die or are killed, verily, unto Allāh you shall be gathered.﴾

Prohibiting the Ideas of the Disbelievers about Death and Predestination

Allāh forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise." Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَاتَلُوا لِأَخْوَتِهِمْ﴾

﴿O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren, about their dead brethren,

﴿إِنَّمَا شَرِيكَةُ فِي الْأَزْنِفِ﴾

﴿when they travel through the earth﴾

for the purpose of trading and otherwise,

﴿أَوْ كَانُوا عُزَّى﴾

﴿or go out to fight﴾, participating in battles,

﴿أَوْ كَانُوا عِنْدَنَا﴾

﴿"If they had stayed with us,"﴾ in our area,

﴿فَمَا ماتُوا وَمَا قُتِلُوا﴾

﴿"they would not have died or been killed,"﴾

they would not have died while traveling or been killed in battle. Allāh's statement,

﴿لِيَحْمِلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ﴾

«so that Allâh may make it a cause of regret in their hearts.»

means, Allâh creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase. Allâh refuted them by saying,

﴿وَإِنَّ اللَّهَ يَعْلَمُ وَيَعْلَمُ بِهِمْ﴾

«It is Allâh that gives life and causes death.»

for the creation is under Allâh's power, and the decision is His Alone. No one lives or dies except by Allâh's leave, and no one's life is increased or decreased except by His decree.

﴿وَإِنَّ اللَّهَ بِمَا تَصْنَعُونَ بَصِيرٌ﴾

«And Allâh is All-Seer of what you do,»

for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him. Allâh's statement,

﴿وَلَئِنْ قُتِلْتُمْ أَوْ مُمْتُلَأْتُمْ لَمْ يَفِرُّنْتُمْ مِّنَ اللَّهِ وَرَحْمَةً خَيْرٍ مِّمَّا يَجْمِعُونَ﴾

«And if you are killed or die in the way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass.» [3:157],

indicating that death and martyrdom in Allâh's cause are a means of earning Allâh's mercy, forgiveness and pleasure. This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allâh, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds. Allâh said,

﴿وَلَئِنْ شِئْتُمْ أَوْ قُلْتُمْ لِإِلَّا اللَّهُ شَهِيدُونَ﴾

«And whether you die or are killed, verily, unto Allâh you shall be gathered.» [3:158].

﴿فَإِنَّ رَحْمَةَ اللَّهِ لِيَنْتَ لَهُمْ وَلَوْ كُنْتَ فَطَّالِبَ الْقُلُوبِ لَا نَنْضُرُوا بِنَ حَوْلِكَ نَاعِذُ عَنْهُمْ وَإِنْ سَقَرُوكُمْ فِي الْأَكْرَمِ فَلَا يَدَا عَزَّزَتْ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ إِنَّمَا يَنْصُرُكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَمْهُلَكُمْ مَنْ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ بَعْدِهِ وَإِنَّ اللَّهَ فَلَيَتَوَكَّلَ الْمُؤْمِنُونَ وَمَا كَانَ يَبْيَغِي أَنْ يَقْتَلُ وَمَنْ يَقْتَلُ يَأْتِ يَمْلَأْ غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوقَعُ كُلُّ نَفِيْنِ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ أَفَمَنْ أَتَيْعَ يَضْوَئَ اللَّهُ كَمَنْ يَهْ بَسْعَلِيْلَ بِنَ اللَّهِ

وَمَا أَرْدَاهُ جَهَنَّمُ وَيَقْتَلُ الْمُسِيءِ هُمْ دَرِيجُتُ عِنْدَ اللَّهِ وَإِنَّ اللَّهَ بِعِصْرٍ يَمْسِكُ لَهُمْ لَقَدْ مَنَّ
اللَّهُ عَلَى الْمُؤْمِنِينَ إِذَا بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتَلَوَّ عَنْهُمْ مَا يَنْهَا وَلَا يُكَبِّرُهُمْ وَلَا يَمْلِمُهُمْ
الْكِتَابُ وَالْعِصْمَةُ وَلَا نَحْنُ كَانُوا مِنْ قَبْلِنَا مُنَبِّئُ مُبِينٍ ﴿٤﴾

¶159. And by the mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).»

¶160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.»

¶161. It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.»

¶162. Is then one who follows (seeks) the pleasure of Allāh like the one who draws on himself the wrath of Allāh? His abode is Hell, and worse indeed is that destination!»

¶163. They are in varying grades with Allāh, and Allāh is All-Seer of what they do.»

¶164. Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them, and instructing them (in) the Book (the Qur'ān) and Al-Hikmah [the wisdom and the Sunnah], while before that they had been in manifest error.»

Among the Qualities of Our Prophet Muhammad ﷺ are Mercy and Kindness

Allāh addresses His Messenger ﷺ and reminds him and the believers of the favor that He has made his heart and words soft for his Ummah, those who follow his command and refrain from what he prohibits.

﴿فَيَسَا رَحْمَةً مِّنْ أَنَّهُ يَنْهَا لَهُمْ﴾

﴿And by the mercy of Allāh, you dealt with them gently﴾ [3:159].

meaning, who would have made you this kind, if it was not Allāh's mercy for you and them. Qatādah said that,

﴿فِي مَا رَحْمَتُ بِهِنَّ أَنَّ اللَّهَ يَنْتَهِ لَهُمْ﴾

﴿And by the mercy of Allāh, you dealt with them gently﴾

means, "With Allāh's mercy you became this kind." Al-Hasan Al-Baṣri said that this, indeed, is the description of the behavior that Allāh sent Muḥammad ﷺ with. This Āyah is similar to Allāh's statement,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أُنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْأَمْرِ مِمَّا يَرِيدُونَ رَءُوفٌ رَءُوفٌ تَبَيَّنَتْ﴾

﴿Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allāh); for the believers (he is) full of pity, kind, and merciful﴾ [9:128]. Allāh said next,

﴿وَإِنْ كُنْتَ فَلَطَّا غَلِطَ الْقَلْبَ لَا تَنْفَعُوا مِنْ حَوْلِكَ﴾

﴿And had you been severe and harsh-hearted, they would have broken away from about you;﴾

The severe person is he who utters harsh words, and,

﴿غَلِطَ الْقَلْبَ﴾

﴿harsh-hearted﴾ is the person whose heart is hard. Had this been the Prophet's behavior, "They would have scattered from around you. However, Allāh gathered them and made you kind and soft with them, so that their hearts congregate around you." 'Abdullāh bin 'Amr said that he read the description of the Messenger of Allāh ﷺ in previous Books, "He is not severe, harsh, obscene in the marketplace or dealing evil for evil. Rather, he forgives and pardons."^[1]

The Order for Consultation and to Abide by it

Allāh said,

^[1] *Fath Al-Bāri* 8:449.

﴿فَاغْفِرْ لَهُمْ وَلَا تُنْقِبْ لَهُمْ وَلَا يُؤْذِنْ فِي الْأَنْجَارِ﴾

«So pardon them, and ask (Allāh's) forgiveness for them; and consult them in the affairs.»

The Messenger of Allāh used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach. For instance, before the battle of Badr, the Prophet ﷺ asked his Companions for if Muslims should intercept the caravan (led by Abu Sufyān). They said, "O Messenger of Allāh! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimād we would march with you. We would never say what the Children of Israel said to Mūsā, 'So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight." The Prophet ﷺ also asked them for their opinion about where they should set up camp at Badr. Al-Mundhir bin 'Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of Uhud, the Messenger ﷺ asked the Companions if they should fortify themselves in Al-Madīnah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did. He also took their advice on the day of Khandaq (the Trench) about conducting a peace treaty with some of the tribes of Al-Ahzab (the Confederates), in return for giving them one-third of the fruits of Al-Madīnah. However, Sa'd bin 'Ubādah and Sa'd bin Mu'ādh rejected this offer and the Prophet ﷺ went ahead with their advice. The Prophet ﷺ also asked them if they should attack the idolators on the Day of Hudaybiyyah, and Abu Bakr disagreed, saying, "We did not come here to fight anyone. Rather, we came to perform 'Umrah." The Prophet ﷺ agreed.

On the day of Ifk, (i.e. the false accusation), the Messenger of Allāh ﷺ said to them, "O Muslims! Give me your advice about some men who falsely accused my wife ('Ā'ishah). By Allāh! I never knew of any evil to come from my wife. And they accused whom? They accused her from whom I only knew righteous conduct, by Allāh!" The Prophet ﷺ asked 'Ali and Usāmah about divorcing 'Ā'ishah. In summary, the Prophet ﷺ used to take his Companions' advice for battles and other important events.

Ibn Mâjah recorded that Abu Hurayrah said that the Prophet ﷺ said;

«الْمُشَتَّأْرُ مُؤْتَمِنٌ»

«The one whom advice is sought from is to be entrusted»

This was recorded by Abu Dâwud, At-Tirmidhi, and An-Nasâ'i who graded it *Hasan*.^[1]

Trust in Allâh After Taking the Decision

Allâh's statement,

﴿فَإِذَا عَزَّزْتَ نَتَوَكَّلْ عَلَى اللَّهِ﴾

«Then when you have taken a decision, put your trust in Allâh,» means, if you conduct the required consultation and you then make a decision, trust in Allâh over your decision,

﴿وَإِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

«certainly, Allâh loves those who put their trust (in Him).»

Allâh's statement,

﴿إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنْصُرُكُمْ مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلَيَسْتَوْكُلُ الْمُؤْمِنُونَ﴾ [11]

«If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust,»

is similar to His statement that we mentioned earlier,

﴿وَمَا أَنْفَرْ إِلَّا مِنْ عِنْدِ اللَّهِ الْأَكْبَرِ الْمُتَكَبِّرِ﴾

«And there is no victory except from Allâh the Almighty, the All-Wise» [3:126].

Allâh next commands the believers to trust in Him,

﴿وَعَلَى اللَّهِ فَلَيَسْتَوْكُلُ الْمُؤْمِنُونَ﴾

«And in Allâh (Alone) let believers put their trust.»

Treachery with the Spoils of War was not a Trait of the Prophet ﷺ

Allâh said,

^[1] Abu Dâwud 5:345, *Tuhfat Al-Ahwadhi* 8:109.

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُبُ﴾

﴿It is not for any Prophet to illegally take a part of the booty,﴾

Ibn 'Abbās, Mujaħid and Al-Hasan said that the Āyah means, "It is not for a Prophet to breach the trust."^[1] Ibn Jarīr recorded that, Ibn 'Abbās said that, this Āyah,

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُبُ﴾

﴿It is not for any Prophet to illegally take a part of the booty,﴾

was revealed in connection with a red robe that was missing from the spoils of war of Badr. Some people said that the Messenger of Allāh ﷺ might have taken it. When this rumor circulated, Allāh sent down,

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُبُ وَمَنْ يَغْلُبْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمةِ﴾

﴿It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took.﴾^[2]

This was also recorded by Abu Dāwud and At-Tirmidhi, who said "Hasan Gharīb".^[3] This Āyah exonerates the Messenger of Allāh ﷺ of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allāh then said,

﴿وَمَنْ يَغْلُبْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمةِ مُّؤْمِنًا كُلُّ ثَقِيفٍ مَا كَسَبَتْ وَمَنْ لَا يُظْلَمُونَ﴾

﴿and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴾

This Āyah contains a stern warning and threat against Ghulūl [stealing from the booty], and there are also Ḥadīths, that prohibit such practice. Imām Aḥmad recorded that Abu Mālik Al-Ashja'i said that the Prophet ﷺ said,

- «أَعْظَمُ النُّفُولِ عِنْدَ اللَّهِ ذِرَاعُ مِنَ الْأَرْضِ، تَجِدُونَ الرَّجُلَيْنِ جَاهِزَيْنِ فِي الْأَرْضِ»

[1] Ibn Abi Ḥātim 2:37.

[2] At-Tabarī 7:348.

[3] Abu Dāwud 4:280, Tuhfat Al-Āhwadhi 8:359.

أو في الدّار - فَقُطِّعَ أَحْدُمَا مِنْ حَظْ صَاحِبِهِ ذَرَاغًا، فَإِذَا افْتَطَعَهُ، طُوقَةٌ مِنْ سَبِيعِ
أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ»

«The worst Ghulûl (i.e. stealing) with Allâh is a yard of land, that is, when you find two neighbors in a land or home and one of them illegally acquires a yard of his neighbor's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.»^[1]

Imâm Ahmad recorded that Abu Hûmayd As-Sâ'îdi said, "The Prophet ﷺ appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the Zakâh. When he returned he said, 'This (portion) is for you and this has been given to me as a gift.' The Prophet ﷺ stood on the Minbar and said,

«مَا بَالُ الْغَامِلِ بَعْدَهُ فَيَجِيُّ فَيَقُولُ: هَذَا لَكُمْ، وَهَذَا أَهْدَيَ لِي، أَفَلَا جَلَسَ فِي
بَيْتِ أَبِيهِ وَأَمِهِ فَبَنَطَرَ أَيْهَدَى إِلَيْهِ أُمُّ لَا؟ وَالَّذِي نَشَرَ مُحَمَّدٌ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِنْكُمْ
مِنْهَا إِسْقِيًّا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَى رَقْبَتِهِ، إِنْ كَانَ بِعِيرًا لَهُ رُغَاءٌ، أَزْبَرَةٌ لَهَا
خُوازٌ، أَزْشَاءٌ تَبَغُّرُوا ثُمَّ رُفِعَ يَدِهِ حَتَّى رَأَيْنَا غُرَّةً إِبْطِيهِ، ثُمَّ قَالَ: «اللَّهُمَّ مَلَّ
بَلَّغْتُ» ثَلَاثَةً.

«What is the matter with a man whom we appoint to collect Zakâh, when he returns he said, 'This is for you and this has been given to me as a gift.' Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hand my life is, whoever takes anything from the resources of the Zakâh (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating. The Prophet ﷺ then raised his hands till we saw the whiteness of his armpits, and he said thrice, 'O Allâh! Haven't I conveyed Your Message.'»

Hishâm bin 'Urwah added that Abu Hûmayd said, "I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit." This is recorded in the Two *Sahîhs*.^[2]

In the book of *Ahkâm* of his *Sunan*, Abu 'Isâ At-Tirmidhi

^[1] Ahmad 4:140.

^[2] Ahmad 5:423, Al Bukhâri no. 2597, 7174, Muslim no. 1832.

recorded that Mu'ādh bin Jabal said, "The Messenger of Allāh ﷺ sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

«أَتَنْدِرِي لِمَ بَعَثْتَ إِلَيْكَ؟ لَا تُصِيرَ شَيْئاً بِغَيْرِ إِذْنِي، فَإِنَّهُ غُلُولٌ»

«Do you know why I summoned you back? Do not take anything without my permission, for if you do, it will be Ghulūl.»

﴿وَمَنْ يَتَّلَّ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ﴾

«and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took.»

«لِهَذَا دَعَوْنَاكَ فَامْضِ لِنَمِيلَكَ»

«This is why I summoned you, so now go and fulfill your mission.»^[11] At-Tirmidhi said, "This Ḥadīth is Hasan Gharīb."

In addition, Imām Aḥmad recorded that Abu Hurayrah said, "The Prophet ﷺ got up among us and mentioned Ghulūl and emphasized its magnitude. He then said,

«لَا أَفَيْنَ أَحَدُكُمْ يَجِيءُ بِيَوْمِ الْقِيَامَةِ عَلَى رَقْبِيهِ بَيْسِرٌ لَهُ رُغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئاً، قَدْ أَبْلَغْتُكَ، لَا أَفَيْنَ أَحَدُكُمْ يَجِيءُ بِيَوْمِ الْقِيَامَةِ عَلَى رَقْبِيهِ فَرَسْ لَهَا حَمْخَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئاً، قَدْ أَبْلَغْتُكَ، لَا أَفَيْنَ أَحَدُكُمْ يَجِيءُ بِيَوْمِ الْقِيَامَةِ عَلَى رَقْبِيهِ رَقَاعٌ تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئاً، قَدْ أَبْلَغْتُكَ، لَا أَفَيْنَ أَحَدُكُمْ يَجِيءُ بِيَوْمِ الْقِيَامَةِ عَلَى رَقْبِيهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئاً، قَدْ أَبْلَغْتُكَ»

"I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allāh's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of

^[11] Tuhfat Al-Aḥwadhi 4:564.

you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, 'O Allāh's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying clothes that will be fluttering, and the man will say, 'O Allāh's Messenger! Intercede (with Allāh) for me,' and I will say, 'I can't help you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allāh's Messenger! Intercede (with Allāh) for me.' And I will say, 'I can't help you with Allāh, for I have conveyed (Allāh's Message) to you.'^[1] *This Ḥadīth was recorded in the Two Ṣahīhs.*^[2]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭab said, "During the day (battle) of Khaybar, several Companions of the Messenger of Allāh ﷺ came to him and said, 'So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain man that died as a martyr, the Messenger of Allāh ﷺ said,

«لَمْ يَرُدْنِي زَانِيٌّ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا - أَزْ غَبَّاءَةً -»

"No. I have seen him in the Fire because of a robe that he stole (from the booty)."

The Messenger of Allāh ﷺ then said,

«بِنْ ابْنِ الْخَطَّابِ، اذْهَبْ فَتَادِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ»

"O Ibn Al-Khaṭṭab! Go and announce to the people that only the faithful shall enter Paradise."

So I went out and proclaimed that none except the faithful shall enter Paradise." This was recorded by Muslim and At-Tirmidhi, who said "Ḥasan Ṣahīh".^[3]

The Honest and Dishonest are Not Similar

Allāh said,

^[1] Ahmad 2:426.

^[2] Fath Al-Bārī 6:214, Muslim 3: 1416.

^[3] Ahmad 1:30, Muslim no.114, At-Tirmidhi no. 1574.

﴿أَفَنِ اتَّبَعَ يَهُونَ أَنَّهُ كَمْ بَاءَ بَسْطَرَتِيْنَ أَلَّهُ وَمَا وَلَهُ جَهَنَّمُ وَلَوْلَهُ الْقَيْسِرُ﴾

«Is then one who follows (seeks) the pleasure of Allāh like the one who draws on himself the wrath of Allāh? His abode is Hell, and worse indeed is that destination!» [3:162],

This refers to those seeking what pleases Allāh by obeying His legislation, thus earning His pleasure and tremendous rewards, while being saved from His severe torment. This type of person is not similar to one who earns Allāh's anger, has no means of escaping it and who will reside in *Jahannam* on the Day of Resurrection, and what an evil destination it is.

There are many similar statements in the Qur'ān, such as,

﴿أَفَنِ يَدْرِي أَنَّا أُولَئِكَ بِنِ رَبِّكَ لَمْ يَقُلُّ كُنْ فَمُ أَعْمَلُ﴾

«Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the truth be like him who is blind?» [13:19], and,

﴿أَفَنِ وَعَدْنَا وَعْدَنَا حَسَنًا فَهُوَ لَنَفِيْهِ كَمْ مَنْعَنَّهُ مَنْعَ الْحَيَاةِ الدُّنْيَا﴾

«Is he whom We have promised an excellent promise (Paradise) which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world?» [28:61].

Allāh then said,

﴿هُنَّ دَرَجَاتٌ عِنْدَ اللَّهِ﴾

«They are in varying grades with Allāh,» [3:163]

meaning, the people of righteousness and the people of evil are in grades, as Al-Hasan Al-Baṣri and Muḥammad bin Ishāq said.^[11] Abu Ubaydah and Al-Kisā'i said that this Āyah refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire. In another Āyah, Allāh said,

﴿وَلِكُلِّ دَرَجَاتٍ يَمَّا كَيْلَوْنَ﴾

«For all there will be degrees (or ranks) according to what they did» [6:132]. Next, Allāh said,

^[11] Ibn Abi Ḥātim 2:646, At-Tabari 7:367.

﴿وَاللّٰهُ بِحِسْبٍٖ مَا يَصْنَعُ﴾

«and Allâh is All-Seer of what they do», and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

The Magnificent Blessing in the Advent of Our Prophet Muhammad ﷺ

Allah the Most High said:

﴿لَقَدْ مَنَّ اللّٰهُ عَلٰى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أُنفُسِهِمْ﴾

«Indeed Allâh conferred a great favor on the believers when He sent among them a Messenger from among themselves,»

Meaning, from their own kind, so that it is possible for them to speak with him, ask him questions, associate with him, and benefit from him. Just as Allâh said:

﴿وَمِنْ مَا يَنْتَهِي إِلَى حَلَقَ لَكُرَّ مِنْ أَشْكَنْمُ أَزْوَاجًا لَتَسْكُنُوا إِلَيْهَا﴾

«And among His signs is that he created for them mates, that they may find rest in.»

Meaning; of their own kind. And Allâh said;

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ يَنْذَلُكُمْ بُشْرٌ إِنَّمَا إِلَهُكُمْ إِلَّا إِلَهٌ وَحْدَهُ﴾

«Say: "I am only a man like you. It has been revealed to me that your God is One God"» [18:110].

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ بِأَكْلُوكَ الطَّعَامِ وَبَشَّرُوكَ فِي الْأَسْرَارِ﴾

«And We never sent before you any of the Messengers but verily, they ate food and walked in the markets» [25:20].

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَنفُلِ الْقَرْيَةِ﴾

«And We sent not before you any but men unto whom We revealed, from among the people of townships» [12:109], and,

﴿بَيْتَقْتَلُرَ لِيَنَ وَالَّذِينَ أَنَّهُ يَأْتِكُمْ رَسُولٌ مِّنْكُمْ﴾

«O you assembly of Jinn and mankind! "Did not there come to you Messengers from among you...?"» [6:130].

Allâh's favor is perfected when His Messenger to the people

سورةآل عمران
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وَمَا أَصَبْتُكُمْ يَوْمَ النَّقْيَادِ الْجَمْعَانَ فَإِذَا ذَهَبَ اللَّهُ وَلَيَعْلَمُ الْمُؤْمِنِينَ
وَلَيَعْلَمُ الَّذِينَ نَأْفَقُوا وَقِيلَ لَهُمْ تَمَالُوا فَيَتَلَوَّ فِي سَبِيلِ اللَّهِ
أَوْ أَدْفَعُوهُمْ قَاتِلُوْنَ لَنَعْلَمُ قَاتِلًا لَا تَبْعَثُنَّكُمْ هُمُ الْكُفَّارُ
يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ يَا أَفْوَاهُمْ مَا لَيْسَ
فِي قُلُوبِهِمْ وَأَنَّهُمْ لَا يَعْلَمُونَ الَّذِينَ قَاتَلُوا لَا يَخْوِفُهُمْ
وَقَدْعُوا لِلْوَاطَّاعَةِ عَوْنَامَاقِتُلُوا قُلْ فَادْرِهِ وَاعْنَ أَنْفُسِكُمْ
الْمَوْتَ إِنْ كُنْتُمْ صَدِيقِنَ ﴿١٦﴾ وَلَا تَحْسَنُ الدَّيْنَ فَلُوْلَانِي
سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاهُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٧﴾ فَرِحْنَ
يَسَّأَةَ أَنْتَهُمُ اللَّهُ مِنْ قَضْلِهِ وَلَيَسْتَبِّشُونَ بِالَّذِينَ لَمْ يَلْحِقُوْا
يَوْمَ مِنْ خَلْفِهِمْ لَا يَخُوفُ عَلَيْهِمْ وَلَا هُمْ يَحْرُثُونَ
﴿١٨﴾ يَسْتَبِّشُونَ بِيَنْعَمَةِ مِنَ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَنْتَ
الْمُؤْمِنِينَ ﴿١٩﴾ الَّذِينَ أَسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا
أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَأَنْفَقُوا أَجْرًا عَظِيمًا
الَّذِينَ قَاتَلُوكُمُ الْأَنْتَسِينَ أَنَّ النَّاسَ قَدْ جَمَعُوكُمْ فَأَخْشُوْهُمْ
فَزَادُهُمْ إِيمَانًا وَقَاتُلُوا حَسَبَنَا اللَّهُ وَنَعْمَ الْوَكِيلُ
﴿٢٠﴾

is from their own kind, so that they are able to talk to him and inquire about the meanings of Allāh's Word. This is why Allāh said,

﴿يَتَلَوُّ عَلَيْهِمْ مَا يَنْهِيُهُ﴾

«reciting unto them His verses» [3:164], the Qur'ān,

﴿وَرِيزْكَهُمْ﴾

«and purifying them», commanding them to do righteous works and forbidding them from committing evil. This is how their hearts will be purified and cleansed of the sin and evil that used to fill them when they were disbelievers and ignorant.

﴿وَتَعَلَّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

«and instructing them (in) the Book and the Ḥikmah,» the Qur'ān and the Sunnah,

﴿وَإِنْ كَانُوا مِنْ قَلْبٍ﴾

«while before that they had been», before sending this Prophet, Muhammad ﷺ,

﴿لَئِنْ ضَلَّلُ شَيْئِنَ﴾

«in manifest error.»

indulging in plain and unequivocal error and ignorance that are clear to everyone.

﴿أَوْ لَئِنْ أَصَبْتُمْ شَيْئِيْنَ فَلَمْ أَصِبْ مِنْهُمَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ

عَلَى كُلِّ شَيْءٍ وَ فَيَبْرُرُونَ^{۱۶۵} وَمَا أَسْبَبْتُمْ يَوْمَ الْقِتَالِ الْجَمِيعَ إِلَيْهِنَّ^{۱۶۶}
وَلِيَعْلَمَ الَّذِينَ تَفَقَّهُوا وَقَدْ لَمْ تَفَقَّهُوا فَإِنَّمَا أَنْذَرْتَنَا لَكُمْ^{۱۶۷} لَئِنْ تَسْأَلُنَا
لَأَنَّبَعْثَنَّنَا مِنْ لِلْحَكْمِ^{۱۶۸} يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْأَيْمَنِ^{۱۶۹} يَقُولُونَ^{۱۷۰} إِنَّا لَيْسَ فِي قُلُوبِهِمْ^{۱۷۱}
وَاللَّهُ أَعْلَمُ بِمَا يَكْنِيُونَ^{۱۷۲} الَّذِينَ قَاتَلُوا لِيُخْرِجُوهُمْ وَقَعْدُوا لَوْزَ أَطَاعُنَا مَا فَيْلُوا^{۱۷۳} قُلْ فَادْرُوا^{۱۷۴} وَإِنَّ
أَنْشِئْتُمُ الْمَوْتَ إِنْ كُنْتُمْ مُكْرِبِيْنَ^{۱۷۵}

﴿165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say, "It is from yourselves." And Allāh has power over all things.﴾

﴿166. And what you suffered on the day the two armies met, was by the leave of Allāh, in order that He might test the believers.﴾

﴿167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.﴾

﴿168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."﴾

The Reason and Wisdom Behind the Defeat at Uhud

Allāh said,

﴿أَوْ لَئَنَّ أَسْبَبْتُمْ شَيْئِيْنَ^{۱۷۶}

﴿When a single disaster smites you, in reference to when the Muslims suffered seventy fatalities during the battle of Uhud,

﴿فَذَ أَسْبَبْتُمْ بَشَارَيْهِمْ^{۱۷۷}

﴿although you smote (your enemies) with one twice as great, during Badr, when the Muslims killed seventy Mushriks and captured seventy others,

﴿فَلَمَّا أَتَى مَهْدَنَا﴾

﴿you say : "From where does this come to us?"﴾
why did this defeat happen to us?

﴿فَقُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ﴾

﴿Say, "It is from yourselves."﴾ Ibn Abi Ḥātim recorded that 'Umar bin Al-Khaṭṭab said, "When Uhud occurred, a year after Badr, Muslims were punished for taking ransom from the disbelievers at Badr [in return for releasing the Mushriks whom they captured in that battle]. Thus, they suffered the loss of seventy fatalities and the Companions of the Messenger of Allāh ﷺ gave flight and abandoned him. The Messenger ﷺ suffered a broken tooth, the helmet was smashed on his head and blood flowed onto his face. Allāh then revealed,

﴿أَوْ لَئِنْ أَصْبَحْتُمْ مُّبِيْسَةً مَّا أَصْبَحْتُمْ فَلَمَّا أَتَى مَهْدَنَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ﴾

﴿When a single disaster smites you, although you smote (your enemies) with one twice as great, you say : "From where does this come to us?" Say, "It is from yourselves".﴾

because you took the ransom." Furthermore, Muḥammad bin Ishāq, Ibn Jurayj, Ar-Rabi' bin Anas and As-Suddi said that the Āyah,

﴿فَقُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ﴾

﴿Say, "It is from yourselves."﴾ means, because you, the archers, disobeyed the Messenger's ﷺ command to not abandon your positions.

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allāh has power over all things.﴾ and He does what He wills and decides what He wills, and there is none who can resist His decision.

Allāh then said,

﴿وَمَا أَصْبَحْتُمْ يَوْمَ الْقِتَالِ لِجُنُودَنِ اللَّهِ﴾

﴿And what you suffered on the day the two armies met, was by the leave of Allāh﴾,

for when you ran away from your enemy, who killed many of you and injured many others, all this occurred by Allāh's will

and decree out of His perfect wisdom,

﴿وَلِتَعْلَمُ الْمُؤْمِنِينَ﴾

«in order that He might test the believers.»

who were patient, firm and were not shaken,

﴿وَلِتَعْلَمُ الَّذِينَ نَافَعُوا وَقَدِيلَ لَهُمْ تَمَّاً وَقَتَّلُوا فِي سَبِيلِ اللَّهِ أَوْ أَذْفَعُوا قَالُوا لَنْ نَعْلَمْ فَتَأْلِمْ لَنْ يَعْلَمْنَا﴾

«And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you."» [3:167],

This refers to the Companions of 'Abdullāh bin Ubayy bin Salūl who went back (to Al-Madīnah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying,

﴿أَوْ أَذْفَعُوا﴾

«or defend», so that the number of Muslims increases, as Ibn 'Abbās, Ikrimah, Sa'īd bin Jubayr, Ad-Dahhāk, Abu Shālih, Al-Hasan and As-Suddī stated. Al-Hasan bin Shālih said that this part of the Āyah means, help by supplicating for us, while others said it means, man the posts. However, they refused, saying,

﴿لَنْ نَعْلَمْ فَتَأْلِمْ لَنْ يَعْلَمْنَا﴾

«"Had we known that fighting will take place, we would certainly have followed you."»

meaning, according to Mujaħid, if we knew that you would fight today, we would join you, but we think you will not fight. Allāh said,

﴿مِنْ الْكُفَّارِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْكُفَّارِ﴾

«They were that day, nearer to disbelief than to faith,»

This Āyah indicates that a person passes through various stages, sometimes being closer to *Kufr* and sometimes closer to faith, as evident by,

﴿مِنْ الْكُفَّارِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْكُفَّارِ﴾

﴿They were that day, nearer to disbelief than to faith,﴾
Allāh then said,

﴿يَقُولُونَ يَا أَفْوَاهُمْ مَا لَيْسَ فِي قُلُوبِهِمْ﴾

﴿saying with their mouths what was not in their hearts.﴾
for they utter what they do not truly believe in, such as,

﴿لَوْ نَعْلَمُ قَاتِلًا لَّا نَبْغِنُكُمْ﴾

﴿“Had we known that fighting will take place, we would certainly have followed you.”﴾

They knew that there was an army of idolators that came from a far land raging against the Muslims, to avenge their noble men whom the Muslims killed in Badr. These idolators came in larger numbers than the Muslims, so it was clear that a battle will certainly occur. Allāh said;

﴿وَاللَّهُ أَعْلَمُ بِمَا يَكْشُفُونَ﴾

﴿And Allāh has full knowledge of what they conceal.﴾

﴿الَّذِينَ قَاتَلُوا لِإِخْرَاجِهِمْ وَقَدْ عَذَّلُوا لَزَ أَطَاعُوهُمْ مَا فَتَلُوا﴾

﴿(They are) the ones who said about their killed brethren while they themselves sat (at home): “If only they had listened to us, they would not have been killed.”﴾

had they listened to our advice and not gone out, they would not have met their demise. Allāh said,

﴿فَلْ فَادِرُوا عَنْ أَنْفُسِهِمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Say: “Avert death from your own selves, if you speak the truth.”﴾ meaning, if staying at home saves one from being killed or from death, then you should not die. However death will come to you even if you were hiding in fortified castles. Therefore, fend death off of yourselves, if you are right.

Mujahid said that Jābir bin 'Abdullāh said, “This Āyah [3:168] was revealed about 'Abdullāh bin Ubayy bin Salūl (the chief hypocrite).” [1]

﴿وَلَا خَسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْدَفُونَ﴾ [1] ﴿وَرَبِّنَّ يَمَّا مَا تَنْهَمُ اللَّهُ﴾

[1] At-Tabari 7:383.

سورة العنكبوت

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فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلِ لَمْ يَمْسِسْهُمْ سُوءٌ وَاتَّبَعُوا
رِصْوَانَ اللَّهِ وَاللَّهُ دُوْ فَضْلٌ عَظِيمٌ ﴿١٦٩﴾ إِنَّمَا ذَكَرُكُمُ الشَّيْطَانُ
يُجَوِّفُ أَوْلَيَاءَكُمْ فَلَا تَحَاوُلُوهُمْ وَخَافُونَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٧٠﴾
وَلَا يَحْزُنْكَ أَلَّا يَدْعُوكُمُ الْكُفَّارُ إِنَّهُمْ لَنْ يَضْرُرُوكُمْ
شَيْئًا إِنَّمَا يُرِيدُ اللَّهُ أَلَا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ ﴿١٧١﴾ إِنَّ الَّذِينَ أَشْرَكُوا إِلَهًا بِالْأَيْمَنِ لَنْ يَصْرُرُوا
اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٢﴾ وَلَا يَحْسَنُ الَّذِينَ كَفَرُوا
أَنْتَنَتِي لَهُمْ خَيْرٌ لَا يَنْفِسُهُمْ إِنْتَنَتِي لَهُمْ لِرَزَادٍ دُوْ إِنْمَاءٌ
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٣﴾ مَا كَانَ اللَّهُ لِيَذَرُ الْمُؤْمِنِينَ عَلَىٰ مَا
أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيرَ الْحَيَّتَ مِنَ الطَّيْبِ وَمَا كَانَ اللَّهُ يُطْلَعُكُمْ
عَلَىٰ الْغَيْبِ وَلَكُنَّ اللَّهُ بَحْتَنِي مِنْ رُسُلِهِ مِنْ دَشَّةٍ فَإِنَّمَا يُبَالِ اللَّهُ
وَرَسُولُهُ وَإِنْ تُؤْمِنُوا وَتَسْقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٤﴾ وَلَا
يَحْسَنُ الَّذِينَ يَخْلُونَ بِمَا أَتَاهُمُ اللَّهُ وَمِنْ فَضْلِهِ هُوَ خَيْرٌ
لَهُمْ بَلْ هُوَ سُرٌّ لَهُمْ سَيِّطُرُونَ مَا يَخْلُونَ بِهِ يَوْمَ الْقِيَامَةِ
وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ حَيْرٌ ﴿١٧٥﴾

مِنْ فَضْلِهِ وَسَتَبِعُونَ بِالَّذِينَ لَمْ
يَلْعَبُوا بِهِمْ فَنَّ خَلْفَهُمْ أَلَا حَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْرُبُونَ ﴿١٧٦﴾
سَتَبِعُونَ بِنِعْمَتِنَّ اللَّهِ وَفَضْلِ
وَأَنَّ اللَّهَ لَا يَعْصِي أَبْرَزَ
الْمُؤْمِنِينَ ﴿١٧٧﴾ الَّذِينَ أَسْتَجَابُوا لِهِ
وَالرَّسُولُ مَنْ يَقْدِمْ نَّا أَصْبَاهُمْ
النَّقْرَةَ لِلَّذِينَ أَخْسَسُوا بَيْنَهُمْ وَأَتَقْنَعُوا
أَبْرَزَ عَظِيمٌ ﴿١٧٨﴾ الَّذِينَ قَاتَلُوا لَهُمْ
النَّاسُ إِذَا نَّاسَتْهُمْ نَّدَ جَمِيعُوا لَهُمْ
فَلَا يَخْتَوِّمُ فَرَادُهُمْ إِبْكَانًا وَقَالُوا
حَسَبَنَا اللَّهُ وَرَبُّنَا وَرَبُّ الْوَكِيلِ
فَلَقَلَّبُوا بِنِعْمَتِنَّ اللَّهِ وَفَضْلِهِ لَمْ
يَسْتَهِنُمْ سُوءٌ وَأَسْبَعُوا يَسْنَدُونَ
اللَّهُ وَاللَّهُ دُوْ فَضْلٌ عَظِيمٌ
إِنَّمَا ذَكَرُكُمُ الشَّيْطَانُ يُجَوِّفُ أَوْلَيَاءَكُمْ
فَلَا تَحَاوُلُوهُمْ وَخَافُونَ إِنْ كُنْتُمْ
مُّؤْمِنِينَ ﴿١٧٩﴾

¶ 169. Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision. »

¶ 170. They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. »

¶ 171. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers. »

¶ 172. Those who answered (the Call of) Allāh and the Messenger after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward. »

﴿173. Those to whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith, and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."﴾

﴿174. So they returned with grace and bounty from Allāh. No harm touched them; and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.﴾

﴿175. It is only Shaytān that suggests to you the fear of his friends; so fear them not, but fear Me, if you are indeed believers.﴾

Virtues of the Martyrs

Allāh states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his Ṣaḥīḥ, Muslim recorded that Masrūq said, "We asked 'Abdullāh about this Āyah,

﴿وَلَا تَحْسِنَ الَّذِينَ قُتُلُوا فِي سَبِيلِ اللَّهِ أَمْوَالًا بَلْ أَحْيَاهُمْ عِنْدَ رَبِّهِمْ يَرْزُقُونَ﴾

«Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision.»

He said, "We asked the Messenger of Allāh ﷺ the same question and he said,

﴿أَرَوَاهُمْ فِي جَوْفِ طَيْرٍ خُضِرٍ، لَهَا تَنَادِيلٌ مُعْلَقَةٌ بِالْعَرْشِ، تَسْرُخُ مِنَ الْجِنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْفَنَادِيلِ، فَاطْلَعَ إِلَيْهِمْ رَبُّهُمْ إِطْلَاعَةً قَالَ: هَلْ شَتَّهُونَ شَيْئاً؟ قَالُوا: أَيْ شَيْءٍ وَلَا شَيْئَيْ وَلَا نَحْنُ تَسْرُخُ مِنَ الْجِنَّةِ حَيْثُ شَيْئاً؟ قَقَعَ ذَلِكَ بِهِمْ تَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُرَكُّوْا مِنْ أَنْ يَنْتَلِوْا، قَالُوا: يَا رَبَّنَا إِنْ تُرِيدُ أَنْ تَرْدِدَ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى تُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنَّ لَبَسَهُمْ حَاجَةً، ثُرَكُواهُ﴾

«Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allāh), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allāh looks at them and says, 'Do you wish for anything?' They say, 'What more could we wish for, while we go wherever we wish in Paradise?' Allāh asked them this question thrice, and when they realize that He will keep asking them until they

give an answer, they say, 'O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.' Allâh knew that they did not have any other wish, so they were left.»^[1] There are several other similar narrations from Anas and Abu Saîd.

Imâm Ahmâd recorded that Anas said that the Messenger of Allâh ﷺ said,

«مَا مِنْ نَفْسٍ تُمْوِثُ، تَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسْرُّهَا أَنْ يَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسْرُّهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيَقْتَلُ مَرَةً أُخْرَى، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ»

«No soul that has a good standing with Allâh and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.» Muslim collected this Hadîth^[2]

In addition, Imâm Ahmâd recorded that, Ibn 'Abbâs said that the Messenger of Allâh ﷺ said,

«لَئَلَّا أُصِيبَ إِخْرَانَكُمْ بِأَخْدُو، جَعَلَ اللَّهُ أَزْوَاجَهُمْ فِي أَجْوَافِ طَيْرٍ خُضْرٍ، تَرِدُّهُ أَنْهَارُ
الْجَنَّةِ، وَتَأْكُلُ مِنْ ثَمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلٍ مِنْ ذَقْبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا
وَجَدُوا طَيْبًا مُشَرِّبَهُمْ وَمَأْكُولَهُمْ، وَحُسْنَ مُنْتَلَبِيهِمْ قَالُوا: يَا رَبُّ إِخْرَانَنَا يَعْلَمُونَ مَا
صَنَعَ اللَّهُ لَنَا، لَتَلَأْ يَرْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكُلُوا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ
وَجَلَّ: أَنَا أُبَلِّغُهُمْ عَنْكُمْ»

«When your brothers were killed in Uhud, Allâh placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, 'We wish that our brothers knew what Allâh gave us so that they will not abandon Jihâd or warfare.' Allâh said, 'I will convey the news for you.' Allâh revealed these and the following Ayat,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتُلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَمْيَاتًا عِنْدَ رَبِّهِمْ يَرْزَقُونَ﴾

«Think not of those as dead who are killed in the way of Allâh.

^[1] Muslim 3: 1502.

^[2] Ahmad 3:126, Muslim 1877.

Nay, they are alive, with their Lord, and they have provision. ﴿^[1]

Qatādah, Ar-Rabī' and Ad-Daḥḥāk said that these Āyāt were revealed about the martyrs of Uhud. ^[2]

Abu Bakr Ibn Marduwah recorded that Jābir bin 'Abdullāh said, "The Messenger of Allāh ﷺ looked at me one day and said, 'O Jābir! Why do I see you sad?' I said, 'O Messenger of Allāh! My father was martyred and left behind debts and children.' He said,

«أَلَا أَخْبِرُكَ؟ مَا كَلَمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَمَ أَبَاكَ كِفَا حَاجَةً»،
قال عليٌّ: الكفاح: المواجهة «قَالَ: سَلَّمَيْتُكَ أَغْطُوكَ». قَالَ: أَسْأَلُكَ أَنْ أَرَدَ إِلَى
الدُّنْيَا فَأُقْتَلَ فِيهَا ثَانِيَةً، فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ: إِنَّهُمْ إِلَيْهَا
لَا يَرْجِعُونَ». قَالَ: أَيْ رَبَّ فَأَبْلِغْ مَنْ وَرَاهِيَ»

«Should I tell you that Allāh never spoke to anyone except from behind a veil? However, He spoke to your father directly. He said, 'Ask Me and I will give you.' He said, 'I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, 'I have spoken the word that they shall not be returned back to it (this life).' He said, 'O Lord! Then convey the news to those I left behind.'» Allāh revealed,

﴿وَلَا تَخْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَالَنَا﴾

«Think not of those as dead who are killed in the way of Allāh...» ^[3]

Imām Ahmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الشَّهِيدَاءُ عَلَى بَارِقِ نَهْرِ بَيْبَابِ الْجَنَّةِ، فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنْ
الْجَنَّةِ بُكْرَةً وَعَشِيًّا»

«The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.»

^[1] Ahmad 1:265.

^[2] At-Tabari 7:389-390.

^[3] Dalā'il An-Nubuwwah by Al-Bayhaqi 3:299.

Aḥmad^[1] and Ibn Jarīr^[2] collected this *Hadîth*, which has a good chain of narration. It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allâh knows best.

Imâm Aḥmad narrated a *Hadîth* that contains good news for every believer that his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allâh has prepared in it for him. This *Hadîth* has a unique, authentic chain of narration that includes three of the Four Imâms. Imâm Aḥmad narrated this *Hadîth* from Muḥammad bin Idrîs Ash-Shâfi'i who narrated it from Mâlik bin Anas Al-Asbuhi, from Az-Zuhri, from 'Abdur-Rahmân bin Ka'b bin Mâlik that his father said that the Messenger of Allâh ﷺ said,

«نَسْمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّىٰ تَرْجِعَهُ اللَّهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُهُ»

«The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allâh sends him back to his body when He resurrects him.»^[3]

This *Hadîth* states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls. We ask Allâh the Most Generous that He makes us firm on the faith.

Allâh's statement,

﴿فَرَحِينَ يَسَا عَاتِئُهُمُ اللَّهُ﴾

«They rejoice in what Allâh has bestowed upon them»

indicates that the martyrs who were killed in Allâh's cause are alive with Allâh, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allâh's cause after them, for they will be meeting them soon. These martyrs do not have fear about

^[1] Aḥmad 1:266

^[2] At-Tabari 7:387

^[3] Aḥmad 3:455.

the future or sorrow for what they left behind. We ask Allāh to grant us Paradise. The Two *Sahīhs* record from Anas, the story of the seventy Anṣār Companions who were murdered at Bir Ma'ūnah in one night. In this *Hadīth*, Anas reported that the Prophet ﷺ used to supplicate to Allāh in *Qunūt* in prayer against those who killed them. Anas said, "A part of the Qur'ān was revealed about them, but was later abrogated, 'Convey to our people that we met Allāh and He was pleased with us and made us pleased.'" [1]

Allāh said next,

﴿ يَسْتَبِّرُونَ بِنِعْمَةِ مِنْ أَنَّ اللَّهَ وَضَعَلَ وَأَنَّ اللَّهَ لَا يُؤْخِذُ أَجْرَ الْمُتَوَّمِينَ ﴾

«They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers» [3:171].

Muhammad bin Ishāq commented, "They were delighted and pleased because of Allāh's promise that was fulfilled for them, and for the tremendous rewards they earned." 'Abdur-Rahmān bin Zayd bin Aslam said, "This Ayah encompasses all the believers, martyrs and otherwise. Rarely does Allāh mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them."

The Battle of Ḥamrā' Al-Asad

Allāh said,

﴿ الَّذِينَ أَسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمْ أَفْرَجٌ ﴾

«Those who answered (the Call of) Allāh and the Messenger after being wounded» [3:172].

This occurred on the day of Ḥamrā' Al-Asad. After the idolators defeated the Muslims (at Uhud), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madīnah, so they set out to make that battle the final one. When the Messenger of Allāh ﷺ got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight. The

[1] *Fath Al-Bāri* 7:445, *Muslim* 1:468.

Prophet ﷺ only allowed those who were present during Uhud to accompany him, except for Jâbir bin 'Abdullâh Al-Anṣâri, as we will mention. The Muslims mobilized, even though they were still suffering from their injuries, in obedience to Allâh and His Messenger ﷺ.

Ibn Abi Hâtim recorded that 'Ikrimah said, "When the idolators returned [towards Makkah] after Uhud, they said, 'You neither killed Muhammad nor collected female captives. Woe to you for what you did. Let us go back.' When the Messenger of Allâh ﷺ heard this news, he mobilized the Muslim forces, and they marched until they reached Ḥamrâ Al-Asad. The idolators said, 'Rather, we will meet next year', and the Messenger of Allâh ﷺ went back [to Al-Madinah], and this was considered a *Ghazwah* (battle). Allâh sent down,

﴿الَّذِينَ أَسْتَجَابُوا لِلّهِ وَآلِرَسُولِ مِنْهُ بَعْدَ مَا أَصَابَهُمْ أَفَلَمْ يَرَوْا إِنَّمَا يَأْتِيُهُمْ مِنْنَا مِنْهُمْ وَإِنَّمَا أَنْجَبُوا أَجْرًا﴾

عَظِيمٌ

﴿Those who answered (the Call of) Allâh and the Messenger after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.﴾^[1]

Al-Bukhâri recorded that 'Â'ishah said to 'Urwah about the Âyah;

﴿الَّذِينَ أَسْتَجَابُوا لِلّهِ وَآلِرَسُولِ﴾

﴿Those who answered (the Call of) Allâh and the Messenger﴾

"My nephew! Your fathers Az-Zubayr and Abu Bakr were among them. After the Prophet ﷺ suffered the calamity at Uhud and the idolators went back, he feared that the idolators might try to come back and he said, 'Who would follow them?' Seventy men, including Az-Zubayr and Abu Bakr, volunteered." This was recorded by Al-Bukhari alone. ^[2]

As for Allâh's statement,

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ تَدْعُونَ لَكُمْ فَأَخْتَرُوهُمْ فَرَادُهُمْ إِيمَانًا﴾

﴿Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only)

^[1] An-Nasâ'i in Al-Kubrâ no. 11083.

^[2] Al-Bukhâri no. 4077.

increased them in faith» [3:173],

it means, those who threatened the people, saying that the disbelievers have amassed against them, in order to instill fear in them, but this did not worry them, rather, they trusted in Allāh and sought His help,

﴿وَقَالُوا حَسِبْنَا اللَّهَ وَيَقْنَمُ أَكْبَرُ﴾

«and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."»

Al-Bukhāri recorded that Ibn 'Abbās said,

﴿حَسِبْنَا اللَّهَ وَيَقْنَمُ أَكْبَرُ﴾

«"Allāh Alone is Sufficient for us and He is the Best Disposer of affairs for us."»

"Ibrāhīm said it when he was thrown in fire. Muḥammad said it when the people said, 'Verily, the people have gathered against you, therefore, fear them.' But it only increased them in faith, and they said, 'Allāh is Sufficient for us and He is the Best Disposer of affairs for us.'"^[1] Abu Bakr Ibn Marduwah recorded that Anas bin Mālik said that the Prophet ﷺ was told on the day of Uhud, "Verily, the people have gathered against you, therefore, fear them." Thereafter, Allāh sent down this Āyah [3:173].

This is why Allāh said,

﴿فَأَنْتُمْ بِيَقْنَمٍ مِّنَ اللَّهِ وَلَا يَضْلِلُ لَمْ يَسْتَهِنْ مَوْعِدًا﴾

«So they returned with grace and bounty from Allāh. No harm touched them;»

for when they relied on Allāh, Allāh took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land,

﴿بِيَقْنَمٍ مِّنَ اللَّهِ وَلَا يَضْلِلُ لَمْ يَسْتَهِنْ مَوْعِدًا﴾

«with grace and bounty from Allāh. No harm touched them;»

safe from the wicked plots of their enemies,

﴿وَأَكْبَرُوا يَرْشَوْنَ اللَّهَ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

^[1] *Fath Al-Bāri* 8:77.

﴿and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.﴾

Al-Bayhaqi recorded that Ibn ‘Abbās said about Allāh’s statement,

﴿فَأَتَلَّبُو بِنِعْمَةِ مِنْ اللَّهِ وَقُضِيلٍ﴾

﴿So they returned with grace and bounty from Allāh.﴾

“The ‘Grace’ was that they were saved. The ‘Bounty’ was that a caravan passed by, and those days were [Hajj] season days. Thus the Messenger of Allāh ﷺ bought and sold and made a profit, which he divided between his Companions.”^[1]

Allāh then said,

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُحَوِّلُ أَوْلَاهُمْ﴾

﴿It is only Shaytān that suggests to you the fear of his friends.﴾ [3:175]

meaning, Shaytān threatens you with his friends and tries to pretend they are powerful and fearsome. Allāh said next,

﴿فَلَا تَخَافُوهُمْ وَلَا يَأْخُذُوكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ﴾

﴿so fear them not, but fear Me, if you are indeed believers.﴾

meaning, “If Shaytān brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them.” Similarly, Allāh said,

﴿أَلَيْسَ اللَّهُ بِكَافِي عَنْهُمْ وَمَغْرِبُكُمْ بِالَّذِينَ مِنْ دُونِهِ﴾

﴿Is not Allāh Sufficient for His servant? Yet they try to frighten you with those besides Him!﴾ [39:36], until,

﴿فَلَمَّا حَسِنَ اللَّهُ عَلَيْهِ يَنْوَحُ كُلُّ الْمُرْجَلُونَ﴾

﴿Say: “Sufficient for me is Allāh; in Him those who trust must put their trust.”﴾ [39:38]. Allāh said,

﴿فَتَسْبِلُوا أَوْلَاهُ الشَّيْطَانِ إِنْ كَيْدُ الشَّيْطَانِ كَانَ ضَيْعَنَا﴾

﴿So fight you against the friends of Shaytān; ever feeble indeed is the plot of Shaytān.﴾ [4:76] and

^[1] *Dalā'il An-Nubuwah* 3:318.

﴿أُولئك حزبُ الْكَافِرِ إِنَّ حزبَ الْكَافِرِ مُلْتَقِيُّهُنَّ﴾

﴿They are the party of Shaytān. Verily, it is the party of Shaytān that will be the losers!﴾ [58:19],

﴿كَتَبَ اللَّهُ لِأَغْلِبَكُمْ أَنَا وَرُسُلِّي إِنَّ اللَّهَ قَوِيٌ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.﴾ [58:21] and

﴿وَإِنَّمَا يُنَصِّرُ اللَّهُ مَنْ يَصْرُفُهُ﴾

﴿Verily, Allāh will help those who help His (cause).﴾ [22:40] and

﴿إِنَّمَا يُنَصِّرُ الْأَوَّلِينَ مَا نَصَرَ إِنْ نَصَرُوا إِنَّمَا يُنَصِّرُهُمْ﴾

﴿O you who believe! If you help (in the cause of) Allāh, He will help you!﴾ [47:7], and,

﴿إِنَّا لَنَصْرُ رُسُلَّنَا وَالَّذِينَ مَاتُوا فِي الْجِدَارِ أَذْلِيَّا وَيَوْمَ يَقُولُونَ الْأَشْهَدُ ﴿٥١﴾ يَوْمَ لَا يَنْعَشُ
الظَّالِمِينَ مَغْوِرَتُهُمْ وَلَهُمُ الْأَنْتَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾﴾

﴿Verily, 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. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾ [40:51,52]

﴿وَلَا يُخْرِجُنَّ الَّذِينَ يُشْرِعُونَ فِي الْكُفَّارِ إِنَّهُمْ لَنْ يَصْرُوا إِنَّمَا يُرِيدُ اللَّهُ أَلَا يَعْمَلُ لَهُمْ
حَظًا فِي الْآخِرَةِ وَلَمْ يَعْلَمُوا إِنَّ الَّذِينَ أَشْرَرُوا الْكُفَّارَ بِالْأَيْمَنِ لَنْ يَصْرُوا إِنَّمَا يُرِيدُ
وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ وَلَا يُخْبِئُنَّ الَّذِينَ كَفَرُوا إِنَّمَا تُلَقِّي لَهُمْ حِيَّزٌ لِأَنْفُسِهِمْ إِنَّمَا تُلَقِّي لَهُمْ
لِيَرْدَادُوا إِلَيْهَا وَلَمْ يَعْلَمُوا ثُمَّ هُمْ يُهْبَطُونَ إِنَّمَا كَانَ اللَّهُ لِيَذَّرَ الْمُؤْمِنِينَ عَلَى مَا أَشْرَمُ عَلَيْهِ حَتَّى
يَبْيَأَ لِلْكُفَّارِ مِنَ الظَّيْبٍ وَمَا كَانَ اللَّهُ بِلِكْلِمَتِهِ لَذِكْرُ الْمُؤْمِنِينَ عَلَى مَا أَشْرَمُ عَلَيْهِ حَتَّى
تَكُمُوا بِاللَّهِ وَرُسُلِّهِ وَإِنْ تُؤْمِنُوا وَتَسْتَعْفُوا فَلَكُمْ أَجُورٌ عَظِيمٌ﴾ وَلَا يُخْبِئُنَّ الَّذِينَ يَبْخَلُونَ وَسَا
مَانَهُمُ اللَّهُ وَنَفْلُو. هُوَ حَيْثَا لَمْ يَكُنْ بَلْ هُوَ شَرٌ لَمْ يَكُنْ سَيِّطُونَ مَا يَجْلُوُنَا يَوْمَ الْقِيَامَةِ
وَإِنَّ اللَّهَ يَرَى السَّمَوَاتِ وَالْأَرْضَ وَكَلَّمَ مَا تَعْلَمُونَ حَيْثُ﴾

﴿176. And let not those grieve you who rush with haste to

disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's will to give them no portion in the Hereafter. For them there is a great torment.»

¶177. *Verily, those who purchase disbelief at the price of faith, not the least harm will they do to Allâh. For them, there is a painful torment.»*

¶178. *And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.»*

¶179. *Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Unseen, but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and have Taqwâ of Allâh, then for you there is a great reward.»*

¶180. *And let not those who are stingy with that which Allâh has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them; the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection. And Allâh's is the inheritance of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.»*

Comforting the Messenger of Allâh ﷺ

Allâh said to His Prophet,

﴿وَلَا يَحْزُنْكَ أَلِيَّنَ يُسْرِعُونَ فِي الْكُفَّارِ﴾

«And let not those grieve you who rush with haste to disbelief» [3:176].

Because the Prophet ﷺ was eager for people's benefit, he would become sad when the disbelievers would resort to defiance, rebellion and stubbornness. Allâh said, 'Do not be saddened by this behavior,'

﴿إِنَّمَا لَن يَأْخُذُ اللَّهُ شَيْئاً إِلَّا يَجْعَلَ لَهُمْ حَلْلاً فِي الْآتِيَةِ﴾

«verily, not the least harm will they do to Allâh. It is Allâh's will to give them no portion in the Hereafter.»

for He decided with His power and wisdom that they shall not

acquire any share in the Hereafter,

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴿For them there is a great torment.﴾

Allāh said about the disbelievers,

﴿إِنَّ الَّذِينَ أَشْرَكُوا إِلَيْا يَأْتِيُنَّ﴾

﴿Verily, those who purchase disbelief at the price of faith, by exchanging disbelief for faith,

﴿كُنْ يَصْرُّوْا إِنَّهُ تَبَّأْنَ﴾

﴿not the least harm will they do to Allāh.﴾

Rather, they will only harm themselves,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿For them, there is a painful torment.﴾

Allāh said next,

﴿وَلَا يَخْسِنَ الَّذِينَ كَفَرُوا أَنَّا نَلِمْهُمْ حَتَّىٰ لَا يَتَبَّعُوهُمْ إِنَّا نَلِمْ لَمَنْ يَرْدَدُهُمْ إِنْسَانًا وَلَمَنْ عَذَابٌ شَهِيدٌ﴾

﴿And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment﴾ [3:178].

This statement is similar to Allāh's other statements,

﴿أَيَّقْبَرُونَ أَنَّا نُثَمُّرُ بِهِ مِنْ ثَالِثٍ وَسِتِّينَ ۝ نَسْأَلُ لَمَنْ فِي الْجَنَّةِ إِنَّ لَا يَشْرُونَ ۝﴾

﴿Do they think that because We have given them abundant wealth and children, [that] We hasten unto them with good things. Nay, but they perceive not.﴾ [23:55,56] and

﴿نَذْرٌ وَمَنْ يَكْذِبُ بِهِنَا لَنْ يُؤْتَيَ سَنَنَهُمْ مِنْ حَيْثُ لَا يَتَّمَّنُ ۝﴾

﴿Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not.﴾ [68:44], and,

﴿وَلَا تُحْجِنَكَ أَنْوَافَكُمْ وَلَا وَلَدُكُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُؤْمِنُهُمْ بِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسَهُمْ وَهُنْ كَثِيرُونَ ۝﴾

﴿And let not their wealth or their children amaze you. Allāh's plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers﴾ [9:85].

Allāh then said,

﴿فَإِنَّمَا كَانَ اللَّهُ يَذَرُ الْمُؤْمِنِينَ عَلَى مَا أَشْتَمْ عَلَيْهِ حَتَّىٰ يَبْيَرَ الْقَوْمَ مِنَ الظَّالِمِينَ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.﴾ [3:179],

meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed. This Āyah refers to Uhud, since Allāh tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allāh and His Messenger ﷺ that the believers had. Allāh exposed the hypocrites in their defiance, reverting from Jihād, and the treachery they committed against Allāh and His Messenger ﷺ. This is why Allāh said,

﴿فَإِنَّمَا كَانَ اللَّهُ يَذَرُ الْمُؤْمِنِينَ عَلَى مَا أَشْتَمْ عَلَيْهِ حَتَّىٰ يَبْيَرَ الْقَوْمَ مِنَ الظَّالِمِينَ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.﴾

Mujāhid commented, "He distinguished between them during the day of Uhud." ^[1] Qatādah said, "He distinguished between them in Jihād and Hijrah." ^[2] Allāh said next,

﴿فَوَمَا كَانَ اللَّهُ يُطَلِّكُمْ عَنِ الْأَنْبَيْتِ﴾

﴿Nor will Allāh disclose to you the secrets of the Unseen.﴾

meaning, you do not have access to Allāh's knowledge of His creation so that you can distinguish between the believer and the hypocrite, except by the signs of each type that Allāh uncovers. Allāh's statement,

﴿وَلِكُنَّ اللَّهُ بَيْتَنِي مِنْ رُسُلِهِ مَنْ يَشَاءُ﴾

﴿but Allāh chooses of His Messengers whom He wills.﴾ is similar to another Āyah,

^[1] At-Tabari 7:424.

^[2] At-Tabari 7:424.

﴿عَلَيْهِ الْحَسْبُ فَلَا يُظْهِرُ عَلَىٰ غَيْرِهِ أَكْدَارًا إِلَّا مَنْ أَرَأَنَا مِنْ رَّسُولِنَا فَإِنَّمَا يَنْكِلُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا﴾ [٧٢:٢٦، ٢٧]

﴿(He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.﴾ [72:26,27]. Allāh then said,

﴿فَقَاتَلُوكُمْ بِاللَّهِ وَرَسُولِهِ﴾

﴿So believe in Allāh and His Messengers.﴾

Obey Allāh and His Messenger ﷺ and adhere to the law that he legislated for you,

﴿وَإِنْ تُؤْمِنُوا وَتَنْكِحُوكُمْ أَجْرٌ عَظِيمٌ﴾

﴿and if you believe and fear Allāh, then for you there is a great reward.﴾

The Censure of Selfishness, and Warning Against it

Allāh said,

﴿وَلَا يَخْسِئَ اللَّهُنَّ الَّذِينَ يَتَكَبَّرُونَ بِسَاءَ مَا تَنْهَمُهُمُ اللَّهُ يَنْقُضُهُمْ هُوَ خَيْرُ لَهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ﴾

﴿And let not those who are stingy with that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.﴾ [3:180]

Therefore, the Āyah says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs. Allāh mentions the money that the miser collected on the Day of Resurrection,

﴿سَيِّطِنُوْنَ مَا جَمِلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾

﴿the things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection.﴾

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤْدِ زَكَاتَهُ، مُثْلَّ لَهُ شَجَاعَةُ أَفْرَعَ، لَهُ زَيْبَانٌ، يُطْرَقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلَهْزِرِ مَتَّهِ - يَعْنِي بِشَذْقَيْهِ - يَتَوَلُّ: أَنَا مَالُكُ، أَنَا كَنْزُكُ»

«Whoever Allâh makes wealthy and he does not pay the Zakâh due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, 'I am your wealth, I am your treasure.'»

The Prophet ﷺ then recited the Âyah,

﴿وَلَا يَحْسَنُ الَّذِينَ يَعْلَمُونَ بِئْسَاءِ مَا تَنْهَمُ أَهْلُمَ بِهِ حَيْثُ لَمْ يَرُوهُ سَرَّهُ فَهُنَّ هُنَّ﴾

«And let not those who are stingy with that which Allâh has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them»,

until the end.^[1] Al-Bukhâri, but not Muslim, collected this Hadîth using this chain of narration, Ibn Hibbân also collected it in his *Sahîh*.^[2]

Imâm Ahmâd recorded that 'Abdullâh said that the Prophet ﷺ said,

«مَنْ مِنْ عَبْدٍ لَا يُؤْذِي زَكَةَ مَالِهِ إِلَّا جُعِلَ لَهُ شَجَاعَ أَفْرُغُ يَتَّبِعُهُ، يَقْرُبُ مِنْهُ وَهُوَ يَتَّبِعُهُ، فَيَقُولُ: أَنَا كَنْزُكَ»

«Every person who does not pay the Zakâh due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, 'I am your treasure.'»

'Abdullâh then recited the Âyah in Allâh's Book that testifies to this fact,

﴿سَبُطُوا ثُمَّ مَا يَعْلَمُوا يُدْرِكُهُمْ يَوْمَ الْقِيَامَةِ﴾

«the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection.»^[3]

This was recorded by At-Tirmidhi,^[4] An-Nasâ'i,^[5] and Ibn

[1] *Fath Al-Bâri* 8:78.

[2] Ibn Hibbân 5:107.

[3] Ahmâd 1:377.

[4] *Tuhfât Al-Ahwâdhi* 8:393.

[5] An-Nasâ'i in *Al-Kubrâ* 6:317.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧٤

لَئِنْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَلَمْ يَأْتِهِ أَغْنِيَةٌ
 سَكَنَكُثُّبَ مَا قَالُوا وَقَتَلَهُمُ الْأَنْيَكَةَ بِعَنْهُ حَقٍّ وَنَقُولُ
 دُوْلُو عَذَابَ الْحَرِيقِ ﴿٦﴾ ذَلِكَ بِمَا فَدَمْتَ أَنْدِيكُمْ
 وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَيْدِ ﴿٧﴾ الَّذِينَ قَالُوا إِنَّ
 اللَّهَ عَاهَدَ إِلَيْنَا أَلَا تُؤْمِنُ رَسُولُهُنَّ يَأْتِنَا بِقَرْبَانٍ
 تَأْكُلُهُ الْأَنْجَارُ قُلْ فَدَ جَاءَكُمْ رُسُلٌ مِّنْ قَبْلِ إِلَيْنَا
 وَبِالَّذِي قَلْتُمْ فَلَمَّا فَتَلَّمُوهُمْ إِنْ كُنْتُمْ صَدِيقُونَ ﴿٨﴾
 فَإِنْ كَذَّبُوكُمْ فَقَدْ كُذَّبَ رُسُلٌ مِّنْ قَبْلِكُمْ جَاءُهُمْ وَبِالْبَيْنَاتِ
 وَالزُّبُرُ وَالْكِتَابُ الْمُبِينُ ﴿٩﴾ كُلُّ نَفْسٍ ذَآيِقَةُ الْمَوْتِ
 وَإِنَّمَا تُوقَنُ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ رُحْنَخَ
 عَنِ الْأَنْجَارِ وَأَذْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحِيَوَةُ الدُّنْيَا
 إِلَّا مَنْعُ الْمُرُورِ ﴿١٠﴾ لَتُبْلُوُكُمْ فِي أَنْوَارِكُمْ
 وَأَنْفَسِكُمْ وَلَتَسْعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
 مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذْكَرِيَّا كَثِيرًا
 وَإِنْ تَصْرِفُوا وَتَسْقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١١﴾

Mājah,⁽¹¹⁾ and At-Tirmidhi said, "Hasan Sahīh."

Allāh's statement,

﴿وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ﴾

And to Allāh belongs the inheritance of the heavens and the Earth, means,

﴿وَأَنْفَقُوا مِنَ حِلْكَهُ شَتَّى لَيْنَهُ فِيهِ﴾

and spend of that whereof He has made you trustees [57:7].

Therefore, since all affairs are under Allāh's control, then spend from your money so it will benefit you on the Day of Return,

﴿وَاللَّهُ يَعْلَمُ بِمَا تَفْعَلُونَ حَيْثُمْ﴾

﴿and Allāh is Well-Acquainted with all that you do.﴾

with your intentions and what your hearts conceal.

لَئِنْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَلَمْ يَأْتِهِ أَغْنِيَةٌ سَكَنَكُثُّبَ مَا قَالُوا وَقَتَلَهُمُ
 الْأَنْيَكَةَ بِعَنْهُ حَقٍّ وَنَقُولُ دُوْلُو عَذَابَ الْحَرِيقِ ﴿٦﴾ ذَلِكَ بِمَا فَدَمْتَ أَنْدِيكُمْ وَأَنَّ اللَّهَ
 لَيْسَ بِظَلَامٍ لِلْعَيْدِ ﴿٧﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا أَلَا تُؤْمِنُ رَسُولُهُنَّ يَأْتِنَا
 بِقَرْبَانٍ تَأْكُلُهُ الْأَنْجَارُ قُلْ فَدَ جَاءَكُمْ رُسُلٌ مِّنْ قَبْلِ إِلَيْنَا
 وَبِالَّذِي قَلْتُمْ إِنْ كُنْتُمْ صَدِيقُونَ ﴿٨﴾ فَإِنْ كَذَّبُوكُمْ فَقَدْ كُذَّبَ رُسُلٌ مِّنْ قَبْلِكُمْ جَاءُهُمْ وَبِالْبَيْنَاتِ
 وَالزُّبُرُ وَالْكِتَابُ الْمُبِينُ ﴿٩﴾

⁽¹¹⁾ Ibn Mājah 2:568.

﴿181. Indeed, Allâh has heard the statement of those who say : “Truly, Allâh is poor and we are rich!” We shall record what they have said and their killing of the Prophets unjustly, and We shall say : “Taste you the torment of the burning (Fire).”﴾

﴿182. This is because of that which your hands have sent before you. And certainly, Allâh is never unjust to (His) servants.﴾

﴿183. Those who said : “Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour.” Say : “Verily, there came to you Messengers before me, with Al-Bayinât and even with what you speak of; why then did you kill them, if you are truthful?”﴾

﴿184. Then if they reject you, so were Messengers rejected before you, who came with Al-Bayinât and the Scriptures and the Book of Enlightenment.﴾

Allâh Warns the Idolators

Sa‘îd bin Jubayr said that Ibn ‘Abbâs said, “When Allâh’s statement,

﴿مَنْ ذَا الَّذِي يُفْرِضُ اللَّهَ فَرِضاً حَتَّىٰ فَيَشْعُفَهُ لَهُ أَنْسَانًا كَثِيرًا﴾

﴿Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times?﴾ [2:245]

was revealed, the Jews said, ‘O Muhammadi! Has your Lord become poor so that He asks His servants to give Him a loan?’ Allâh sent down,

﴿لَقَدْ سَيِّئَ لِلَّهِ قَوْلُ الظَّالِمِ كَلَّا إِنَّ اللَّهَ فَقِيرٌ وَمَنْعِنَ أَفْكَارَهُ﴾

﴿Indeed, Allâh has heard the statement of those (Jews) who say : “Truly, Allâh is poor and we are rich!”﴾ [3:181].

This *Hadîth* was collected by Ibn Marduwah and Ibn Abî Hâtim.

Allâh’s statement,

﴿سَنَكْتُبُ مَا قَاتَوا﴾

﴿We shall record what they have said﴾

contains a threat and a warning that Allâh followed with His statement,

﴿وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍ﴾

﴿and their killing of the Prophets unjustly,﴾

This is what they say about Allāh and this is how they treat His Messengers. Allāh will punish them for these deeds in the worst manner,

﴿وَنَعْلُمُ دُرُّهُمَا عَذَابُ النَّارِ إِنَّ ذَلِكَ بِمَا فَعَلْتُمُ أَنْتُمْ وَإِنَّ اللَّهَ لَيَسَّرُ بِظَلَامِهِ﴾

﴿لِتَعْلَمُونَ﴾

﴿and We shall say: "Taste you the torment of the burning (Fire)." This is because of that which your hands have sent before you. And certainly, Allāh is never unjust to (His) servants.﴾

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allāh said,

﴿أَنَّ الَّذِينَ قَاتَلُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْهِمْ أَنَّ لَا نُؤْمِنُ بِرَسُولِنَا حَتَّى يَأْتِيَنَا بِفِرْقَانٍ مُّكَلَّمٍ أَنَّا نَأْنِيَنَا﴾

﴿Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour."﴾

Allāh refuted their claim that in their Books, Allāh took a covenant from them to only believe in the Messenger whose miracles include fire coming down from the sky that consumes the charity offered by a member of the Messenger's nation, as Ibn 'Abbās and Al-Hasan stated. Allāh replied,

﴿فَقُلْ فَذَهَبُوكُمْ رُسُلٌ مِّنْ قَبْلِي يَأْتِيَنَّتِي﴾

﴿Say: "Verily, there came to you Messengers before me, with Al-Bayināt..."﴾

with proofs and evidence,

﴿وَبِالَّذِي قَاتَلُتُمْ﴾

﴿and even with what you speak of﴾

a fire that consumes the accepted charity, as you asked,

﴿فَقَدْ فَلَّتُمُونَمْ﴾

﴿why then did you kill them?﴾ Why did you meet these Prophets with denial, defiance, stubbornness and even murder,

﴿إِن كُلُّكُمْ مَنْدِقَنَ﴾

﴿if you are truthful﴾, if you follow the truth and obey the Messengers?.

Allâh then comforts His Prophet Muhammad ﷺ,

﴿فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولَنَا مِنْ قَبْلِكُمْ هَامُوا بِالْيَقِينِ وَالرُّجُورُ وَالْكِتَابُ الْمُبِينُ﴾

﴿Then if they reject you, so were Messengers rejected before you, who came with Al-Baiyyinât and the Scripture, and the Book of Enlightenment.﴾

meaning, do not be sad because they deny you, for you have an example in the Messengers who came before you. These Messengers were rejected although they brought clear proofs, plain evidence and unequivocal signs,

﴿وَالرُّجُورُ﴾

﴿and the Zubûr﴾, the divinely revealed Books that were sent down to the Messengers,

﴿وَالْكِتَابُ الْمُبِينُ﴾

﴿and the Book of Enlightenment﴾ meaning the clarification and best explanation.

﴿هُنَّا لَكُمْ دَلِيلٌ مِّنْ أَنْفُسِكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رَحِيمٌ عَنِ الْأَكَارِ وَأَدْخِلْ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْجِنَّةُ إِلَّا سَعَى الشَّرُورُ﴾ * لَتَلُوكَ فِي أَمْرِكُمْ وَأَشْيَكُمْ وَلَتَشْعُكَ مِنْ أَنْوَافِكُمْ أُرْثُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنْ الْيَوْمِ أَشْرَكُوكُمْ أَذْمَرَ كَثِيرًا وَإِنْ تَصْبِرُو وَتَسْتَعْفُو فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأَمُورِ﴾

﴿185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.﴾

﴿186. You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe

partners to Allāh; but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs.♦

Every Soul Shall Taste Death

Allāh issues a general and encompassing statement that every living soul shall taste death. In another statement, Allāh said,

﴿كُلُّ مَنْ عَلَيْهَا قَاتَلٌ وَسَقَرٌ وَمِنْهُ دُرُّ الْمَقْتَلِ وَالْأَكْرَبُونَ﴾

«Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever» [55:26,27].

Therefore, Allāh Alone is the Ever-Living Who never dies, while the Jinn, mankind and angels, including those who carry Allāh's Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First. This Ayah comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Ādām no longer have any new generations, and thus this world ends, Allāh will command that the Day of Resurrection commence. Allāh will then recompense the creation for their deeds, whether minor or major, many or few, big or small. Surely, Allāh will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

﴿وَإِنَّا لَنُوفَّرُ أَجْوَرَكُمْ يَوْمَ الْقِيَامَةِ﴾

«And only on the Day of Resurrection shall you be paid your wages in full» [3:185].

Who Shall Gain Ultimate Victory?

Allāh said,

﴿فَمَنْ رَحِيمٌ عَنِ الْأَكْوَافِ وَأَذْلَلُ الْجَنَّةَ فَلَذِ فَلَذُ﴾

«And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.♦

meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿مَوْضِعٌ سُرُوطٌ فِي الْجَنَّةِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا، افْرَأَوْا إِنْ شَاءُوا﴾

«A place in Paradise as small as that which is occupied by a whip is better than the world and whatever is on its surface. Read if you will».

﴿فَمَنْ رَحِيمٌ عَنِ الْكَارِ وَأَذْلَلُ الْجَنَّةَ لَئِنْ قَاتَهُ﴾

«And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful».

This was collected in the Two *Sahīhs*, but using another chain of narration and without the addition (the *Āyah*).^[1] Abu Ḥātim Ibn Ḥibbān recorded it in his *Sahīh* without the addition^[2] as did Al-Ḥākim in his *Mustadrak*.^[3]

Allāh said,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعُ الشَّرُورِ﴾

«The life of this world is only the enjoyment of deception.» belittling the value of this life and degrading its importance. This life is short, little and finite, just as Allāh said,

﴿إِنَّ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالآخِرَةُ خَيْرٌ وَأَبَقٌ﴾^[4]

«Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.» [87:16,17], and,

﴿وَمَا أُوفِيَ شَيْءٌ بِمِنْ شَيْءٍ وَمَا فَسَطَ اللَّهُ خَيْرٌ وَأَبَقٌ﴾

«And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allāh is better and will remain forever» [28:60]. A *Hadīth* states,

﴿وَأَفَمَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ أَصْبَعُهُ فِي الْيَمِّ، فَلَيَنْظُرْ يَمْ تَرْجِعُ إِلَيْهِ﴾

«By Allāh! This life, compared to the Hereafter, is just as

^[1] *Fath Al-Bārī* 6:100.

^[2] Ibn Ḥibbān 9:252.

^[3] Al-Ḥākim 2:299

insignificant as when one of you dips his finger in the sea; let him contemplate what his finger will come back with.»^[1]

Qatādah commented on Allāh's statement,

﴿وَتَنَاهُ الْحِيَاةُ الدُّنْيَا إِلَّا مَتَّعَ النَّفَّارُ﴾

«The life of this world is only the enjoyment of deception.»

“Life is a delight. By Allāh, other than Whom there is no deity, it will soon fade away from its people. Therefore, take obedience to Allāh from this delight, if you can. Verily, there is no power except from Allāh.”

The Believer is Tested and Hears Grieving Statements from the Enemy

Allāh said,

﴿وَتَنَاهُوكُ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ﴾

«You shall certainly be tried and tested in your wealth and properties and in yourselves»,

just as He said in another Āyah,

﴿وَتَنَاهُوكُ بِئْنَ الْخَوْفِ وَالْجُمُوعِ وَتَنَاهُوكُ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّرَّبِ﴾

«And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits» [2:155].

Therefore, the believer shall be tested, in his wealth, himself, his offspring and family. The believer shall be tested according to the degree of his faith, and when his faith is stronger, the test is larger.

﴿وَرَأَيْتُمْ مِنَ الَّذِينَ أَفْوَى الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذْنِي
كُثُرًا﴾

«and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh» [3:186].

Allāh said to the believers upon their arrival at Al-Madīnah, before Badr, while comforting them against the harm they

^[1] Muslim no. 2858, At-Tirmidhi no. 2324.

suffered from the People of the Scriptures and the polytheists;

﴿فَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزِيزِ الْأَمْوَارِ﴾

«but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs. »

Therefore, Allāh commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhārī recorded that Usāmah bin Zayd said that Allāh's Messenger ﷺ rode a donkey with a saddle covered by a velvet sheet and let Usāmah ride behind him (on the donkey). The Prophet ﷺ wanted to visit Sa'd bin 'Ubādah in Bani Al-Hārith bin Al-Khazraj, and this occurred before the battle of Badr. The Prophet ﷺ passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was sitting, before 'Abdullāh bin Ubayy became Muslim. That gathering was made up of various Muslims as well as *Mushriks*, who worshipped the idols, and some Jews. 'Abdullāh bin Rawāḥah was sitting in that gathering. When the Prophet ﷺ reached 'Abdullāh bin Ubayy, the donkey caused some sand to fall on the group. Then, 'Abdullāh bin Ubayy covered his nose with his robe and said, 'Do not fill us with sand.' The Messenger of Allāh ﷺ greeted the gathering with *Salām*, called them to Allāh and recited some of the Qur'ān to them. 'Abdullāh bin Ubayy said, 'O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.' 'Abdullāh bin Rawāḥah said, 'Rather, O Messenger of Allāh! Attend our gatherings for we like that.' The Muslims, *Mushriks* and Jews then cursed each other, and they almost fought with each other. The Prophet ﷺ tried to calm them down, until they finally settled. The Prophet ﷺ rode his donkey and went to Sa'd bin 'Ubādah, saying, 'O Sa'd! Have you heard what Abu Ḥubbāb said (meaning 'Abdullāh bin Ubayy)? He said such and such things.' Sa'd said, 'O Messenger of Allāh! Forgive and pardon him. By Allāh, Who sent down the Book to you, Allāh brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allāh changed all that with the truth that He gave you, he choked on it, and this is the reason behind the behavior you saw from him.' The Messenger of Allāh ﷺ forgave him. Indeed, the

Messenger of Allāh ﷺ and his Companions used to forgive the *Mushriks* and the People of the Scriptures, just as Allāh commanded them, and they used to tolerate the harm that they suffered. Allāh said,

﴿وَلَتَسْمَعُ مِنَ الظَّاهِرَاتِ أُولُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الظَّاهِرَاتِ أُذْكُرَ كَثِيرًا﴾

«and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh;» [3:186], and,

﴿وَهُوَ أَكْبَرُ مِنْ أَنْ يُلْهِ الْكِتَابَ لَوْ يَرَوْكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَكَمَ بِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَأَغْفُرُوا وَاضْفَحُوا هُنَّ يَأْنِي اللَّهُ بِأَنْوَافِهِ﴾

«Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest unto them. But forgive and overlook, till Allāh brings His command» [2:109].

The Prophet ﷺ used to implement the pardon that Allāh commanded him until He gave His command (to fight the disbelievers). When the Messenger ﷺ fought at Badr, and Allāh killed, by his hand, the leaders of the disbelievers from Quraysh, 'Abdullāh bin Ubayy bin Salūl and the *Mushriks* and idol worshippers who were with him said, 'This matter has prevailed,' and they gave their pledge to the Prophet ﷺ and became Muslims.^[1]

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allāh's cause, trusting in Him and returning to Him.

﴿وَإِذَا أَخْذَ اللَّهُ مِنْقَنِي الظَّاهِرَاتِ أُولُوا الْكِتَابَ لَتَبَيَّنَ لَهُمْ لَئِنْ أَنْ شَاءَ لَمْ يَرَوْهُمْ وَرَأَهُ طَهُورُهُمْ وَأَشْرَقُوا بِهِ مَنْ شَاءَ قَبْلًا فَإِنَّمَا يَشْرُكُونَ لَهُمْ لَا يَحْسَنُ الظَّاهِرَاتُ يَرْجُونَ إِنَّمَا أُولُوا وَجْهَيْنِ أَنْ يُحَمِّدُوا مِمَّا لَمْ يَفْعَلُوا فَلَا تَحْسَنُهُمْ بِسَفَافِرِ مِنَ الْمَدَابِي وَلَهُمْ عَذَابٌ أَلِيمٌ وَلَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

^[1] Al-Bukhāri no. 4566, Muslim no. 1798.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَإِذْ أَخَذَ اللّٰهُ مِنْ أُولَٰئِنَّا مِنْهُمْ مِنْ كُلِّ أُنْوَافِ الْأَنْوَافِ
 وَلَا تَكُنُّ مُؤْمِنَةً فَنَبَذُوهُ وَرَأَهُ ظَهُورُهُمْ وَأَشَدَّ وَلَيْهِ ثُمَّ
 قَلِيلًا فَيَسَّرَ لَهُمْ مَا يَشْتَرُونَ ﴿٧٥﴾ لَا تَحْسِبُنَّ الَّذِينَ يَقْرَءُونَ
 بِمَا آتَوْا وَيَسْجُبُونَ أَنْ يُحَمِّدُوا مِمَّا لَمْ يَفْعَلُوا فَلَا تَحْسِبُنَّهُمْ
 بِمِنْفَاقَةِ مِنَ الْمَذَادِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾ وَلَكُوْلُ مُلْكُ
 السَّمَوَاتِ وَالْأَرْضِ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ وَقَدِيرٌ ﴿٧٧﴾ إِنَّكَ فِي
 خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَفَ أَيْلَمْ وَأَنَّهَا رَلَيْتَ
 لِأَوْلَى الْأَلْئَبِ ﴿٧٨﴾ الَّذِينَ يَذَرُونَ اللّٰهَ فِيَّمَا قَدْ عُوْدُوا
 وَعَلَى جُنُوبِهِمْ وَيَتَقَاءُّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
 رَبَّنَا مَا حَقَّتْ هَذَا بَطَلًا سُبْحَانَكَ فَقَنَاعَدَابَ النَّارِ ﴿٧٩﴾
 رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَنَدَأْخِزِيهِ وَمَا لِلظَّالِمِينَ مِنْ
 أَنْصَارٍ ﴿٨٠﴾ رَبَّنَا إِنَّا سَمِعْنَا مَنْ نَادَيَا يَنْدَادِي لِلإِيمَنِ أَنَّ
 مَاءِمُؤْمِنَةِكُمْ فَعَامَنَّا رَبَّنَا فَعَغَرَ لَنَا ذُنُوبُنَا وَكَفَرَ عَنَّا
 سَيْفَاتِنَا وَتَوَفَّنَا مَعَ الْأَتْرَارِ ﴿٨١﴾ رَبَّنَا وَإِنَّا مَا وَعَدْنَا
 عَلَى رَسُولِكَ وَلَا خَيَّنَا يَوْمَ الْحِسْنَةِ إِنَّكَ لَا تَخْلُفُ الْمِيعَادَ

﴿187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) 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.﴾

﴿188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, and for them is a painful torment.﴾

﴿189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.﴾

Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth

In this Âyah, Allâh chastises the People of the Scriptures, from whom Allâh took the covenant by the words of their Prophets, that they would believe in Muhammâd ﷺ and describe him to the people, so that they would recognize and follow him when Allâh sent him. However, they hid this truth and preferred the small amounts and the material gains instead of the rewards of this life and the Hereafter that they were promised. This is a losing deal and a failing trade, indeed.

These Âyât also contain a warning for the scholars not to

imitate their behavior, so that they do not suffer the same fate and become like them. Therefore, the scholars are required to spread the beneficial knowledge that they have, encouraging the various righteous good deeds. They are also warned against hiding any part of their knowledge. A *Hadīth* states that the Prophet ﷺ said,

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكُتِّبَهُ، الْجِيمَ يَوْمَ الْقِيَامَةِ بِلِحَاجَمِ مِنْ نَارٍ»

«Whoever was asked about knowledge that he knew but did not disclose it, will be tied with a bridle made of fire on the Day of Resurrection.»^[1]

Chastising Those Who Love to be Praised for What They Have not Done

Allāh's statement,

﴿لَا حَسَبَنَ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَلَا يَحْبِبُونَ أَنْ يَخْمَدُوا إِمَّا لَمْ يَفْعَلُوا﴾

«Think not that those who rejoice in what they have done, and love to be praised for what they have not done»,

refers to those who show off, rejoice in what they do and claim to do what they have not done. The Two *Sahīhs* recorded that the Prophet ﷺ said,

«مَنْ ادْعَى ذَهْوَةً كَادِيَةً لِيَسْكُنَّ بِهَا، لَمْ يَرِدْهُ اللَّهُ إِلَّا قِلَّةً»

«Whoever issues a false claim to acquire some type of gain, then Allāh will only grant him decrease.»^[2]

The *Sahīh* also recorded;

«الْمُتَشَبِّهُ بِمَا لَمْ يَنْطَلِقْ، كَلَّا بِسِنْ ثَوْبَيْنِ زُورٍ»

«He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.»^[3]

Imām Aḥmad recorded that Marwān told his guard Rāfi' to go to Ibn 'Abbās and proclaim to him, "If every person among us who rejoices with what he has done and loves to be praised for what he has not done will be tormented, we all will be

[1] At-Ṭabarānī 8:401.

[2] Al-Bukhārī no. 6105, 6652 Muslim 1:104.

[3] Muslim no. 2129.

tormented.” Ibn ‘Abbâs said, “This Āyah was revealed about the People of the Scriptures.” He then recited the Āyah,

﴿وَإِذَا أَخَذَ اللَّهُ مِنْ أَلْيَانِ أُولَئِكُمُ الْكِتَابَ لَتَبَيَّنَ لِلنَّاسِ وَلَا شَكَّمُونَهُ فَنَبَذُوهُ وَرَأَهُ طَهُورِينَ وَأَشْفَقُوا بِهِ ثُمَّ أَتَيْلَهُمْ فَلَمْ يَتَذَرَّوْهُ﴾

﴿(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) 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.﴾ then the Āyah,

﴿لَا تَحْسِنَ الَّذِينَ يَفْرُخُونَ بِمَا آتَوْا وَيَجْبِلُونَ أَنْ يَخْمَدُوا إِمَّا لَمْ يَفْعَلُوا﴾

﴿Think not that those who rejoice in what they have done, and love to be praised for what they have not done﴾

Ibn ‘Abbâs said, “The Prophet ﷺ asked them about something, and they hid its knowledge, giving him an incorrect answer. They parted after showing off and rejoicing in front of him because they answered him, so they pretended, and they were delighted that they hid the correct news about what he had asked them.”^[1] This was recorded by Al-Bukhâri,^[2] Muslim,^[3] At-Tirmidhi^[4] and An-Nasâ’i.^[5]

Al-Bukhâri recorded that Abu Sa‘îd Al-Khudri said, “During the time of the Messenger of Allâh ﷺ, when the Messenger ﷺ would go to battle, some hypocrite men would remain behind and rejoice because they did not accompany the Prophet ﷺ in battle. When the Messenger ﷺ would come back, they would ask him to excuse them swearing to having some excuse, and wanting to be praised for that which they did not do. So Allâh revealed,

﴿لَا تَحْسِنَ الَّذِينَ يَفْرُخُونَ بِمَا آتَوْا وَيَجْبِلُونَ أَنْ يَخْمَدُوا إِمَّا لَمْ يَفْعَلُوا﴾

^[1] Ahmad 1:298.

^[2] Fath Al-Bâri 8:81.

^[3] Muslim 4:2143.

^[4] Tuhfat Al-Ahwadhi 8:66.

^[5] An-Nasâ’i in Al-Kubrâ 6:318.

﴿Think not that those who rejoice in what they have done, and love to be praised for what they have not done﴾,”

to the end of the Āyah.” And Muslim recorded similarly. ^[11] Allāh said;

﴿فَلَا تُحْسِنُهُمْ يُمْكِنُهُمْ بِمُقْرَنٍ بَيْنَ الْعَذَابِ﴾

﴿think not that they are rescued from the torment,﴾

Do not think that they will be saved from punishment, rather it will certainly strike them. So Allāh said;

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿and for them is a painful torment.﴾ Allāh then said,

﴿وَوَلَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.﴾

He is the Owner of everything, able to do all things and nothing escapes His might. Therefore, fear Him, never defy Him and beware of His anger and revenge. He is the Most Great, none is greater than Him, and the Most Able, none is more able than He is.

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَخَلْقِ الظَّلَالِ وَالنَّهَارِ لَآتِينَ لِأُولَئِكَ الْأَيْنَ ۖ إِنَّ رَبَّكُمْ اللَّهُ ۗ قَيَّمٌ ۗ وَقُوَّدًا ۗ وَعَلَى جُنُوبِهِمْ وَنَصَارَرَةً ۗ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَرَبَّنَا مَا خَلَقَتْ ۖ هَذَا بِطِيلًا ۗ سَبِّحْنَاهُ فَقِنَا عَذَابَ النَّارِ ۖ رَبَّنَا إِنَّكَ مَنْ تُنْهِلُ أَنَّا فَنَدِيْلُ أَنْزِيلَتْ ۖ وَمَا ۖ لِلظَّالِمِينَ مِنْ أَنصَارٍ ۖ رَبَّنَا إِنَّا سَمِعْنَا مُكَوِّبًا يَسْأَدِي لِلْإِيْكَنِ ۗ أَنْ مَا مِشْوَأْنَا بِرِبِّنَا ۖ فَقَانِعْنَا ۖ لَنَا ذُؤْنَانَا ۖ وَكَفِرْنَا عَنْ سَمِعْنَا ۖ وَرَوْنَا مَعَ الْأَبْرَارِ ۖ رَبَّنَا وَبَانِنَا مَا وَعَدْنَا ۖ عَلَى رُسُلِّنَا ۖ وَلَا تُغْرِنَا يَوْمَ الْقِيَمَةَ ۖ إِنَّكَ لَا تُحِلُّ لِلْيَمَادَ ۖ﴾

﴿190. 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.﴾

﴿191. Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not

^[11] Al-Bukhāri 4567 and Muslim 2777.

created this without purpose, glory to You! Give us salvation from the torment of the Fire.»

﴿192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.»

﴿193. "Our Lord! Verily, we have heard the call of one calling to faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with Al-Abraar (the most righteous).»

﴿194. "Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."»

The Proofs of *Tawhīd* for People of Understanding, their Characteristics, Speech, and Supplications

Allāh said,

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Verily, in the creation of the heavens and the Earth,» [3:190], referring to the sky in its height and spaciousness, the earth in its expanse and density, the tremendous features they have of rotating planets, seas, mountains, deserts, trees, plants, fruits, animals, metals and various beneficial colors, scents, tastes and elements.

﴿وَآخِذُنَّ أَبْيَلَ وَأَنْهَارَ﴾

﴿And in the alternation of night and day,»

as one follows and takes from the length of the other. For instance, at times one of them becomes longer than the other, shorter than the other at times and equal to the other at other times, and the same is repeated again and again, and all this occurs by the decision of the Almighty, Most Wise. This is why Allāh said,

﴿لَا يَنْتَهُ لَأَوْلَى الْأَنْبَابِ﴾

﴿there are indeed signs for men of understanding,»

referring to the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who

do not have sound comprehension. Allāh said about the latter type,

﴿وَكَانُوا إِنْ مِنْ مَا يَرَوْنَ فِي السَّمَاوَاتِ وَالْأَرْضِ يَتَرَوَّذُ عَلَيْهَا وَهُمْ عَنْهَا مُغَرَّبُونَ ۚ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ شَرِيكُونَ ۚ﴾ [11]

«And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allāh except that they attribute partners unto Him» [12:105,106].

Allāh then describes those who have good minds,

﴿الَّذِينَ يَذَكُّرُونَ اللَّهَ فِي سَبَّابَةٍ وَقَعْدَةٍ وَعَلَى جُنُوبِهِمْ﴾

«Those who remember Allāh standing, sitting, and lying down on their sides» [3:191].

Al-Bukhāri recorded that 'Imrān bin Ḥuṣayn said that, the Messenger of Allāh ﷺ said,

«صلُّ فَإِنَّمَا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَمْكِنْ جَنِيبًا»

«Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray lying on your side.»^[1]

These people remember Allāh in all situations, in their heart and speech,

﴿وَتَكَبَّرُوا فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾

«and think deeply about the creation of the heavens and the Earth»,

contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator. Allāh criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, Shari'ah, His decree and Āyāt. Allāh said,

﴿وَكَانُوا إِنْ مِنْ مَا يَرَوْنَ فِي السَّمَاوَاتِ وَالْأَرْضِ يَتَرَوَّذُ عَلَيْهَا وَهُمْ عَنْهَا مُغَرَّبُونَ ۚ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ شَرِيكُونَ ۚ﴾

«And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe

^[1] Fath Al-Bāri 2:684.

not in Allāh except that they attribute partners unto Him» [12:105,106].

Allāh also praises His believing servants,

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ فِي نَسْكٍ وَقُمْدَانًا وَعَلَى جُنُوبِهِمْ وَيَتَكَبَّرُونَ فِي خَلْقِ الْأَنْوَاتِ وَالْأَرْضِ﴾

«Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth»,

supplicating;

﴿وَرَبَّنَا مَا خَلَقْتَ هَذَا بِغَطَّالٍ﴾

«“Our Lord! You have not created this without purpose,”»

You did not create all this in jest and play. Rather, You created it in truth, so that You recompense those who do evil in kind, and reward those who do righteous deeds with what is better.

The faithful believers praise Allāh and deny that He does anything in jest and without purpose, saying,

﴿شَفِّاعَةً﴾

«“glory to You,”», for You would never create anything without purpose,

﴿وَقَنَّا عَذَابَ أَنَارٍ﴾

«“Give us salvation from the torment of the Fire.”»,

meaning, “O You Who created the creation in truth and justice, Who is far from any shortcomings, or doing things without purpose or with jest, save us from the torment of the Fire with Your power and strength. Direct us to perform the deeds that make You pleased with us. Guide us to righteous work from which You admit us into the delightful Paradise, and save us from Your painful torment.”

They next supplicate,

﴿وَرَبَّ إِنَّكَ مَنْ تُهْزِلُ أَنَارَ فَقَدْ أَخْرَبْتَهُ﴾

«“Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him;»,

by humiliating and disgracing him before all people on the Day of Gathering,

﴿وَرَبِّنَا لِلظَّالِمِينَ مِنْ أَنْصَارِهِ﴾

﴿“and never will the wrongdoers find any helpers.”﴾, on the Day of Judgment, who would save them from You. Therefore, there is no escaping whatever fate You decided for them.

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًّا يُنَادِي لِلْإِيمَانِ﴾

﴿“Our Lord! Verily, we have heard the call of one calling to faith,”﴾, a caller who calls to faith, referring to the Messenger of Allāh ﷺ,

﴿أَنَّ مَا يُنَبِّئُنَا بِرِبِّكُمْ فَقَاتَمْنَا﴾

﴿‘Believe in your Lord,’ and we have believed﴾, accepted his call and followed him.

﴿رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا﴾

﴿“Our Lord! Forgive us our sins”﴾, on account of our faith and obeying Your Prophet ﷺ

﴿فَاقْغِزْ لَنَا ذُنُوبَنَا﴾

﴿“Forgive us our sins”﴾, and cover them,

﴿وَكَفِّرْ عَنَّا سَيْغَافِتَنَا﴾

﴿“and expiate from us our evil deeds”﴾, between us and You, in private,

﴿وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾

﴿“and make us die along with Al-Abrār.”﴾, join us with the righteous people.

﴿رَبَّنَا وَمَا لَنَا مَا وَعَدْنَا عَلَى رُسُلِكَ﴾

﴿“Our Lord! Grant us what You promised unto us through Your Messengers”﴾

for our faith in Your Messengers, or, and this explanation is better; grant us what You promised us by the words of Your Messengers,

﴿وَلَا غُرْنَا يَوْمَ الْقِيَمَةِ﴾

﴿“and disgrace us not on the Day of Resurrection,”﴾,
before all creation,

﴿إِنَّكَ لَا تُغْلِبُ الْأَيَمَادَ﴾

﴿“for You never break (Your) Promise.”﴾,

for surely, the promise that You conveyed to Your Messengers, which includes us being resurrected before You, shall certainly come to pass.

It was the Prophet’s tradition to recite the ten Âyât at the end of [Sûrah] Al ‘Imrân when he woke up at night for (voluntary) prayer. Al-Bukhâri recorded that Ibn ‘Abbâs said, “I slept one night at the house of my aunt, Maymunah. The Messenger of Allâh ﷺ spoke with his wife for a while and then went to sleep. When it was the third part of the night, he stood up, looked at the sky and recited,

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالنَّجَابَاتِ أَتْلَى مَا تَنْهَىٰ لَأَذْوِلَ الْأَذْكَرَ﴾

﴿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].

The Prophet ﷺ then stood up, performed ablution, used Siwâk (to clean his teeth) and prayed eleven units of prayer. When Bilâl said the Adhâr, the Prophet ﷺ prayed two units of prayer, went out (to the Masjid) and led the people in the Dawn prayer.^[1] This was also collected by Muslim.^[2]

Ibn Marduwyah recorded that ‘Atâ’ said, “I, Ibn ‘Umar and ‘Ubayd bin ‘Umayr went to ‘Â’ishah and entered her room, and there was a screen between us and her. She said, ‘O ‘Ubayd! What prevents you from visiting us?’ He said, ‘What the poet said, ‘Visit every once in a while, and you will be loved more.’ Ibn ‘Umar said, ‘Tell us about the most unusual thing you witnessed from the Messenger of Allâh ﷺ.’ She cried and said, ‘All his matters were amazing. On night, he came close to me until his skin touched my skin and said, ‘Let me worship my

[1] *Fath Al-Bâri* 8:83.

[2] *Muslim* 1:530.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَذِلَّ لَا أَضِيقُ عَمَلَكُمْ فَنَكِمْتُ مِنْ
ذِكْرِ أَوْ أُنْتَ بِعَصْمَكُمْ مِنْ بَعْضِهِ فَالَّذِينَ هَا جَرَوا وَأَخْرَجُوا
مِنْ دِيْرِهِمْ وَأَوْدُوا فِي سَبِيلٍ وَقَتَلُوا لَا كُفَّرُوا
عَنْهُمْ سَكِينَاتُهُمْ وَلَا ذُخْلُهُمْ جَنَّتُ بَحْرِي مِنْ تَحْتِهَا
الْأَنْهَرُ تُوَبَّا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الْغَوَابِ
لَا يَغْرِيكَ تَقْلِبُ الَّذِينَ كَفَرُوا فِي الْأَيَّلَدِ مَسْتَعْ قَلِيلٌ
لَمَّا مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَهَادُ لِكِنَّ الَّذِينَ أَتَقْوَى
رَبِّهِمْ لَهُمْ جَنَّتُ بَحْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلَدِينَ فِيهَا
نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ
أَهْلُ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا
أُنْزِلَ إِلَيْهِمْ خَشِيعَنَ اللَّهِ لَا يَمْسِرُونَ بِمَا يَأْتِيَنَ اللَّهُ شَمَنَا
قَلِيلًا أَوْ لَيْلَكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ يَأْتِيهَا الَّذِينَ أَمْوَالَ أَصْرَرُوا
وَصَابُرُوا وَرَأَطُوا وَأَتَقْوَى اللَّهُ لَعْلَكُمْ تُفْلِحُوْتَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«وَيَحْكُمْ يَا بِلَالُ، وَمَا يَمْنَعُنِي أَنْ أَبْكِي، وَقَدْ أُنْزِلَ عَلَيَّ فِي هَذِهِ اللَّيْلَةِ»

«O Bilal! What prevents me from crying, when this night, this Ayah was revealed to me,»

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآنْتَلِيفِ الْأَيَّلَدِ وَالْأَبْرَارِ لَتَيْلَتْ لَأَوْلَى الْأَلْبَابِ﴾

«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.»

«وَقِيلَ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا»

«Woe to he who recites it but does not contemplate it...» [1]

[1] Mawārid Az-Zamān no. 139.

Lord.' I said, 'By Allāh I love your being close to me. I also love that you worship your Lord.' He used the water-skin and performed ablution, but did not use too much water. He then stood up in prayer and cried until his beard became wet. He prostrated and cried until he made the ground wet. He then laid down on his side and cried. When Bilal came to alert the Prophet ﷺ for the Dawn prayer, he said, 'O Messenger of Allāh! What makes you cry, while Allāh has forgiven you your previous and latter sins?' He ﷺ said,

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَلَىٰ إِعْلَمٍ يَنْكُمْ إِنْ ذَكَرْ أَوْ أَنْتُ بَعْضُكُمْ مِّنْ بَعْضٍ
فَالَّذِينَ هَاجَرُوا وَأَخْرَجُوا مِنْ دِيَارِهِمْ وَأُدْرِغُوا فِي سَيِّئِ الْأَيَّامِ وَقَاتَلُوا رَبُّهُمْ لَا كُفَّارٌ عَنْهُمْ كَيْفَ يَرْجِعُونَ
وَلَا دُخُلُّهُمْ جَنَّتٍ تَخْرِي مِنْ تَحْتِهَا الْأَنْهَارُ قَوَابِنَ إِنْ عِنْدَ اللَّهِ وَآتَهُ عِنْدَمُ حُسْنُ
الثَّوابِ﴾

¶195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."»

Allāh Accepts the Supplication of Men of Understanding

Allāh said,

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ﴾

¶So their Lord accepted of them», answered their invocation. Saīd bin Mansūr recorded that Salamah, a man from the family of Umm Salamah said, "Umm Salamah said, 'O Messenger of Allāh! Allāh does not mention women in connection with *Hijrah* (Migration).' Allāh sent down the Ayah,

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَلَىٰ إِعْلَمٍ يَنْكُمْ إِنْ ذَكَرْ أَوْ أَنْتُ بَعْضُكُمْ مِّنْ بَعْضٍ﴾

¶So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female."»

The Ansār say that Umm Salamah was the first woman to migrate to them.^[1] Al-Ḥākim collected this *Hadīth* in his *Mustadrak*,^[2] and said, "It is *Sahīh* according to the criteria of Al-Bukhāri but they [Al-Bukhāri and Muslim] did not collect it".

Allāh's statement,

[1] Saīd bin Mansūr 3:1136.

[2] Al-Ḥākim 2:300.

﴿أَنِّي لَا أُضِيعُ عَلَى عَبْدٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَى﴾

﴿“Never will I allow to be lost the work of any of you, be he male or female,﴾

explains the type of answer Allāh gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds. Allāh's statement,

﴿بِعَطْكُمْ مِّنْ بَعْضِهِ﴾

﴿You are (members) one of another﴾

means, you are all equal in relation to gaining My reward. Therefore,

﴿فَالَّذِينَ هَاجَرُوا﴾

﴿those who emigrated﴾, by leaving the land of Shirk and migrating to the land of faith, leaving behind their loved ones, brethren, friends and neighbors,

﴿وَأُخْرَجُوا مِنْ دِيورِهِمْ﴾

﴿and were driven out from their homes﴾,

when the *Mushriks* tormented them and forced them to migrate,

﴿وَأُرْدُوا فِي سَبِيلٍ﴾

﴿and suffered harm in My cause﴾, for their only wrong, to the people, was that they believed in Allāh Alone. In similar Āyāt, Allāh said,

﴿يُغَيْرُونَ الرَّسُولَ وَإِنَّكُمْ أَنْ تُغَيِّرُوا إِلَيْهِ رَبِّكُمْ﴾

﴿and have driven out the Messenger and yourselves because you believe in Allāh your Lord!﴾ [60:1], and,

﴿وَمَا نَقْمُدُ مِنْهُمْ إِلَّا أَنْ يُقْمِدُ إِلَيْهِمُ اللَّهُ الْعَزِيزُ الْحَمِيدُ﴾

﴿And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴾ [85:8]. Allāh's statement,

﴿وَقَاتَلُوا وَشَتَّلُوا﴾

﴿and who fought and were killed (in My cause),﴾ [3:195]

refers to the highest rank there is, that one fights in the cause of Allâh and dies in the process, with his face covered in dust and blood. It is recorded in the *Sahîh* that a man said,

بِالرَّسُولِ اللَّهِ، أَرَأَيْتَ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ صَابِرًا مُحْتَسِبًا مُقْبَلًا غَيْرَ مُدْبِرٍ، أَيْكُفِرُ اللَّهَ عَنِ الْخَطَايَايِ؟ قَالَ: «تَعْمَلُنَّ ثُمَّ قُتَّلُتُ؟» فَأَعْدَادُ عَلَيْهِ مَا قَالَ، قَالَ: «تَعْمَلُنَّ، إِلَّا الَّذِينَ، قَالَهُ لِي جِبْرِيلُ آتِنَا»

«O Messenger of Allâh! If I was killed in Allâh's cause, observing patience, awaiting Allâh's reward, attacking, not retreating, would Allâh forgive my sins?」 The Prophet ﷺ said, 'Yes.' The Prophet ﷺ then asked the man, 'What did you ask?' When the man repeated the question, the Prophet ﷺ said, 'Yes, except for the debt, for Jibril conveyed this to me right now'.^[1]

This is why Allâh said here,

﴿لَا كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا ذَلَّلَهُمْ جَنَاحُهُمْ بَغْرِيْبٍ مِّنْ تَحْمِيلِهِمُ الْأَثْمَارُ﴾

﴿verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow﴾,

within Paradise, where there are rivers of various drinks: milk, honey, wine and fresh water. There is what no eye has ever seen, no ear has ever heard and no heart has ever imagined [of delights in Paradise]. Allâh's statement,

﴿وَمَا يَنْهَا بِنَعْدَ اللَّهِ﴾

﴿a reward from Allâh﴾ testifies to His might, for the Mighty and Most Great only gives tremendous rewards. Allâh's statement,

﴿وَاللَّهُ عِنْدُهُ حُسْنُ الْوَابِ﴾

﴿and with Allâh is the best of rewards.﴾

for those who perform good deeds.

﴿لَا يَعْرِكُنَّ نَقْلُبَ الَّذِينَ كَفَرُوا فِي الْأَيَّلِدِ﴾ مَنْعَلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيُنَسَّرَ لِلَّهَمَّ لِكِنَّ الَّذِينَ أَشْفَعُوا دِيَرَهُمْ لَمْ يَنْجُونَ بَغْرِيْبٍ مِّنْ تَحْمِيلِهِمُ الْأَثْمَارُ خَلَّيْرٌ فِيهَا نُرُلًا بَنْ عِنْدَ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلظَّارِرِ﴾

﴿196. Let not the free disposal (and affluence) of the disbelievers

^[1] Muslim 3:1501.

throughout the land deceive you.»

﴿197. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.﴾

﴿198. But, for those who have Taqwā of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allāh; and that which is with Allāh is the best for Al-Abrār (the most righteous).﴾

Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers

Allāh said, do not look at the disbelievers, who are enjoying various delights and joys. Soon, they will loose all this and be tied to their evil works, for verily, we are only giving them time, which deceives them, when all they have is,

﴿مَنْعِلٌ قَلِيلٌ ثُمَّ مَا وَهَمْ جَهَنَّمُ وَيَقْنَصُ الْمَهَادُ﴾

﴿A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.﴾

This Āyah is similar to several other Āyāt, such as,

﴿مَا يَجِدُلُ فِي مَا يَنْتَهِي إِلَى الَّذِينَ كَفَرُوا فَلَا يَقْنُوتُكُنْثُبُهُمْ فِي الْأَيَّامِ﴾

﴿None disputes in the Āyah of Allāh but those who disbelieve. So, let not their ability of going about here and there through the land deceive you!﴾ [40:4],

﴿إِنَّ الَّذِينَ يَقْنُوتُونَ عَلَى أَنَّهُمُ الظَّالِمُونَ لَا يَقْنُوتُونَ مَنْ شَاءَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مُرْجَعُهُمْ ثُمَّ نُدْرِجُهُمْ أَذَلَابَ الْشَّدِيدَ 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],

﴿نُسْتَعْذِرُهُمْ قَلِيلًا ثُمَّ نَضْطَرُهُمْ إِلَى عَذَابٍ غَلِظٍ﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ [31:24],

﴿نَهِيَ الظَّالِمُونَ أَنْهِمْ لَمْ يُؤْمِنُوا﴾

﴿So, give a respite to the disbelievers; deal gently with them for

a while.» [86:17], and,

﴿أَفَنَ وَعَدْنَا وَعْدَنَا حَسَنًا فَهُوَ لَنِبِيٌّ كَمَنْ تَمَقَنَتْ مَنَعَ الْحَيَاةَ الْدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ النَّعْصَارِ﴾

«Is he whom We have promised an excellent promise (Paradise) which he will find true – like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?» [28:61].

After Allâh mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

﴿لِكِنَّ الَّذِينَ آتَيْنَا رَحْمَةً لَمْنَ جَاءَتْهُ تَغْرِيَةٌ مِنْ نَحْنِهَا أَلَّا يَهُرُكَ خَلِيلُكُ فِيهَا تُرْكَلَ مِنْ عِنْدِنَا﴾

«But, for those who have Taqwâ of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allâh,» [3:198], for certainly,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ﴾

«and that which is with Allâh is the best for Al-Abrâr.»

Ibn Jarîr recorded that Abu Ad-Dardâ' used to say, “Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allâh’s statements,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ﴾

«and that which is with Allâh is the best for Al-Abrâr», and,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّا نَنْهَا لَنَا شَيْءٌ إِنَّا نَنْهَا لَمَنْ لَيَزَادُوا إِإِشَّا وَلَمْ عَذَابٌ شَهِيدٌ﴾

«And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.» [3:178].”^[11]

^[11] At-Tabari 7:496.

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَئِنْ يُؤْمِنُ بِاللَّهِ وَمَا أَنْزَلَ إِلَيْكُمْ وَمَا أَنْزَلَ إِلَيْتُمْ خَيْرًا لَأَنَّهُمْ لَا يَشْرُكُونَ بِعِبَادَتِ اللَّهِ شَيْئًا قَلِيلًا﴾ أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣٧﴾ يَأْتِيهَا الْأَذْيَارُ مَاءْمُوا أَصْبِرُوا وَصَابِرُوا وَرَاضِيُّوا وَأَنَّقُوا اللَّهُ أَعْلَمُ كُمْ ﴿٣٨﴾

﴿199. And there are, certainly, among the People of the Scripture (Jews and Christians), 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.﴾

﴿200. O you who believe! Endure and be more patient, and Rābiṭū, and have Taqwā of Allāh, so that you may be successful.﴾

The Condition of Some of the People of the Scriptures and their Rewards

Allāh states that some of the People of the Book truly believe in Him and in what was sent down to Muhammad ﷺ, along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allāh.

﴿لَا يَشْرُكُونَ بِعِبَادَتِ اللَّهِ شَيْئًا قَلِيلًا﴾

﴿They do not sell the verses of Allāh for a small price﴾ [3:199], for they do not hide what they know of the glad tidings about the description of Muhammad ﷺ, his Prophethood, and the description of his Ummah. Indeed, these are the best people among the People of the Book, whether they were Jews or Christians. Allāh said in Sūrat Al-Qaṣāṣ,

﴿الَّذِينَ مَاتُوكُمْ مِنْ قَبْلِهِ هُمْ يَدْعُونَ ﴿٢٥﴾ وَلَا يَلْعَنُ عَنِّيْمَ فَالَّذِيْرَا مَاتُوكُمْ يَدْعُ إِنَّهُمْ الْحُقُّ﴾
﴿مِنْ زَيْنَةِ إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِيْنَ ﴿٢٦﴾ أُولَئِكَ يُؤْمِنُونَ أَجْرُهُمْ مَنْزِلَتِيْ مَا صَبَرُوْا﴾

﴿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 were Muslims. These will be given their reward twice over, because they are patient,﴾ [28:52-54]. Allāh said,

﴿الَّذِينَ مَاتُتْهُمُ الْكِتَبَ يَتَوَلَّهُمْ حَتَّىٰ يَلَوِّنُهُمْ أُولَئِكَ يُؤْمِنُونَ بِهِ﴾

﴿Those to whom We gave the Book, recite it (follow it) as it should be recited (i.e. followed), they are the ones who believe therein.﴾ [2:121],

﴿وَمِنْ قَوْمٍ شَوَّهُ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَيَرْدُونَ بِهِ﴾

﴿And of the people of Mûsâ there is a community who lead with truth and establish justice therewith.﴾ [7:159],

﴿لَيْسُوا سَوَاءٌ مِّنْ أَهْلِ الْكِتَبِ أُمَّةٌ فَاهْسَأَتْ يَتَّلَوْنَ مَا يَنْهَا اللَّهُ مَا تَهَا أَلْيَلُ وَهُمْ يَسْجُدُونَ﴾

﴿Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the verses of Allâh during the hours of the night, prostrating themselves in prayer.﴾ [3:113], and,

﴿فَلَمْ يَسْتَعْ بِهِ أَزَلَّ لَا تُؤْمِنُوا بِالَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ، إِنَّمَا يَشَّلُّ عَلَيْهِمْ يَخْرُجُونَ لِلآذَانِ وَسَجَدُوا وَيَقُولُونَ شَبَّحْنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمُقْبُلاً وَيَخْرُجُونَ لِلآذَانِ يَسْتَكُونُ وَرَبِّهِمْ خَشُورًا﴾

﴿Say: "Believe in it (the Qur'ân) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.﴾ [17:107- 109].

These qualities exist in some of the Jews, but only a few of them. For instance, less than ten Jewish rabbis embraced the Islâmic faith, such as 'Abdullâh bin Salâm. Many among the Christians, on the other hand, embraced the Islâmic faith. Allâh said,

﴿أَتَجِدُ أَشَدَّ أَثَابِ عَذَابَةَ الَّذِينَ مَأْسَأُوا النَّاسَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَثْرَهُمْ مَوْءُودَةً لِلَّذِينَ مَأْسَأُوا النَّاسَ قَاتَلُوا إِنَّمَا نَصْكَرُ أَئْمَانَهُمْ﴾

﴿Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We

are Christians.”» [5:82], until,

﴿فَأَتَيْهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا أَلَّا تَهُنَّ خَلِيلِنَّ فِيهَا﴾

«So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever» [5:85]. In this Āyah,

Allāh said,

﴿أَزَّلَكُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ﴾

«for them is a reward with their Lord» [3:199].

When Ja'far bin Abi Tālib recited Sūrah Maryam [chapter 19] to An-Najāshi, King of Ethiopia, in the presence of Christian priests and patriarchs, he and they cried until their beards became wet from crying.^[1] The Two Sahīhs record that when An-Najāshi died, the Prophet ﷺ conveyed the news to his Companions and said,

﴿إِنَّ أَخَا لَكُمْ بِالْجَهَنَّمْ قَدْ مَاتَ، فَصَلُّو عَلَيْهِ﴾

«A brother of yours from Ethiopia has passed, come to offer the funeral prayer.»

He went out with the Companions to the Muṣallā lined them up in rows, and after that led the prayer.^[2]

Ibn Abi Najīḥ narrated that Mujāhid said that,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ﴾

«And there are, certainly, among the People of the Scripture», refers to those among them who embraced Islām.^[3] 'Abbād bin Mansūr said that he asked Al-Hasan Al-Baṣrī about Allāh's statement,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُقْرَنُ بِاللَّهِ﴾

«And there are, certainly, among the People of the Scripture, those who believe in Allāh.»

Al-Hasan said, “They are the People of the Book, before Muhammad ﷺ was sent, who believed in Muhammad ﷺ and

^[1] Ibn Hishām 1:357.

^[2] Fath Al-Bārī 7:230, Muslim 2:657.

^[3] At-Tabārī 7:499.

recognized Islām. Allāh gave them a double reward, for the faith that they had before Muhammad ﷺ, and for believing in Muhammad ﷺ (after he was sent as Prophet).” Ibn Abi Ḥātim recorded both of these statements. The Two Ṣaḥīḥs record that Abu Mūsā said that the Messenger of Allāh ﷺ said,

﴿نَلِمَّا نَهَىٰ نُؤْتُنَ أَجْرَهُمْ مَرَّتَيْنِ﴾

«Three persons will acquire a double reward.»^[1]

He mentioned among them,

﴿أَوَرَجُلٌ مِّنْ أَهْلِ الْكِتَابِ آمَنَ بِنِيَّتِي وَآمَنَ بِي﴾

«A person from among the People of the Book who believed in his Prophet and in me.»

Allāh’s statement,

﴿فَلَا يَنْتَرُونَ إِيمَانِكُمْ أَلَّا تَمَكَّنُوا قَبْلًا﴾

«They do not sell the verses of Allāh for a small price»,

means, they do not hide the knowledge that they have, as the cursed ones among them have done. Rather, they share the knowledge without a price, and this is why Allāh said,

﴿أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

«for them is a reward with their Lord. surely, Allāh is Swift in account.»

Mujāhid commented on the verse,

﴿سَرِيعُ الْحِسَابِ﴾

«(Surely, Allāh is) swift in account», “He is swift in reckoning,” as Ibn Abi Ḥātim and others have recorded from him.

The Command for Patience and Ribāṭ

Allāh said,

﴿إِنَّمَا يَنْهَا الظَّالِمُونَ إِذَا مَأْتُوا أَصْبَرُوا وَصَابَرُوا وَرَاضَوْا﴾

«O you who believe! Endure and be more patient, and Rābiṭū.» [3:200].

Al-Ḥasan Al-Baṣrī said, “The believers are commanded to be

^[1] Fath Al-Bārī 6:169, Muslim 1:134.

patient in the religion that Allāh chose for them, Islām. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims. They are also commanded to endure against their enemies, those who hid the truth about their religion.”^[1] Similar explanation given by several other scholars among the *Salaf*.

As for *Murabaṭah*, it is to endure in acts of worship and perseverance. It also means to await prayer after prayer, as Ibn 'Abbās, Sahl bin Ḥanīf and Muḥammad bin Ka'b Al-Qurāzī stated. Ibn Abī Ḥātim collected a *Hadīth* that was also collected by Muslim and An-Nasā'ī from Abu Hurayrah that the Prophet ﷺ said,

﴿أَلَا أَخْبُرُكُمْ بِمَا يَنْهَا اللَّهُ عَنِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِذَا بَغَوْتُمُ الْوُرُضُوهُ عَلَى النَّكَارِهِ، وَعَنْتُرَةَ الْخُطُّا إِلَى الْمَسَاجِدِ، وَانتِظَارُ الصَّلَاةِ بَنْدَ الصَّلَاةِ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ﴾

“Should I tell you about actions with which Allāh forgives sins and raises the grade? Performing perfect ablution in unfavorable conditions, the many steps one takes to the Masajid, and awaiting prayer after the prayer, for this is the Ribāṭ, this is the Ribāṭ, this is the Ribāṭ.”^[2]

They also say that the *Murabaṭah* in the above Āyah refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory. There are several *Hadīths* that encourage *Murabaṭah* and mention its rewards. Al-Bukhārī recorded that Sahl bin Sa'd As-Sa'īdī said that the Messenger of Allāh ﷺ said,

﴿رِبَاطٌ يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا عَلَيْهَا﴾

“A Day of Ribāṭ in the cause of Allāh is better than this life and all that is in it.”^[3]

Muslim recorded that Salmān Al-Fārisī said that the Messenger of Allāh ﷺ said,

﴿رِبَاطٌ يَوْمٌ وَلَيْلَةٌ خَيْرٌ مِّنْ صِيَامٍ شَهِيرٍ وَقِيمَهُ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ

[1] At-Tabārī 7:502.

[2] Muslim 1:219, An-Nasā'ī 1:89.

[3] Al-Bukhārī no. 2892.

يَنْفَلُهُ، وَأَبْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنَ النَّارَ»

«Ribāt for a day and a night is better than fasting the days of a month and its Qiyām (voluntary prayer at night). If one dies in Ribāt, his regular righteous deeds that he used to perform will keep being added to his account, and he will receive his provision, and will be saved from the trials of the grave.»^[11]

Imām Ahmad recorded that Fadālah bin Ubayd said that he heard the Messenger of Allāh ﷺ saying,

«كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي ماتَ مُرَايِطًا فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يُنْبَئِ لَهُ عَمَلُهُ إِلَى يَوْمِ الْحِسَابِ، وَيَأْمُنُ بِثَنَةِ الشَّبَرِ»

«Every dead person will have his record of deeds sealed, except for whoever dies while in Ribāt in the cause of Allāh, for his work will keep increasing until the Day of Resurrection, and he will be safe from the trial of the grave.»^[12]

This is the same narration collected by Abu Dāwud and At-Tirmidhi, who said, “Hasan Ṣaḥīḥ”.^[13] Ibn Ḥibbān also collected this ḥadīth in his Ṣaḥīḥ.^[14]

At-Tirmidhi recorded that Ibn ‘Abbās said that he heard the Messenger of Allāh ﷺ saying,

«عِنْتَانَ لَا تَمْثُلُهُمَا النَّارُ: عَيْنُ بَكَثَ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنُ بَائِثٍ نَحْرُسُ فِي سَبِيلِ اللَّهِ»

«Two eyes shall not be touched by the Fire: an eye that cried for fear from Allāh and an eye that spent the night guarding in Allāh's cause.»^[15]

Al-Bukhārī recorded in his Ṣaḥīḥ that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَعْسَ عَبْدُ الدُّينَارِ وَعَبْدُ الدَّرْزَمِ وَعَبْدُ الْخَمِيسَةِ، إِنْ أَغْطَيْنَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخْطَ، تَعْسَ وَانْتَكَسَ، وَإِذَا شِيكَ فَلَا انتَشَ، طُوبَى لِعَبْدِ آخِيَّ بِعِنَانِ قَرِيبِهِ فِي

^[11] Muslim no. 1913.

^[2] Ahmad 6:20.

^[3] Abu Dāwud 3:20, Tuhfah Al-Ahwadhi 5:249.

^[4] Ibn Ḥibbān 7:69.

^[5] At-Tirmidhi no. 1639.

سَيِّلَ اللَّهُ أَشْعَتَ رَأْسَهُ، مُغْبَرَةً قَدْمَاهُ، إِنْ كَانَ فِي الْجِرَاسَةِ كَانَ فِي الْجِرَاسَةِ،
وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ،

Let the servant of the Dīnār, the servant of the Dirham and the servant of the Khamiṣah (of clothes) perish, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and be humiliated, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse, striving in Allāh's cause, with his hair unkempt and feet covered with dust: if he is appointed to the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.^[1]

Ibn Jarīr recorded that Zayd bin Aslam said, "Abu 'Ubaydah wrote to 'Umar bin Al-Khaṭṭab and mentioned to him that the Romans were mobilizing their forces. 'Umar wrote back, 'Allāh will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allāh says in His Book,

﴿إِنَّمَا الظُّرُفَ مَأْمُوذًا أَصْبِرُوا وَرَابِطُوا وَأَنْتُمْ أَنْتُمْ تُلْكُمُ شَتِّيكُمْ﴾

'O you who believe! Endure and be more patient, and Rābiṭū, and have Taqwā of Allāh, so that you may be successful' [3:200].^[2]

Al-Ḥāfiẓ Ibn 'Asākir mentioned in the biography of 'Abdullāh bin Al-Mubārak, that Muḥammad bin Ibrāhīm bin Abi Sakīnah said, "While in the area of Tarsus, 'Abdullāh bin Al-Mubārak dictated this poem to me when I was greeting him goodbye. He sent the poem with me to Al-Fuḍayl bin 'Iyāq in the year one hundred and seventy, 'O he who worships in the vicinity of the Two Holy Masjids! If you but see us, you will realize that you are only jesting in worship. He who brings wetness to his cheek with his tears, should know that our necks are being wet by our blood. He who tires his horses

^[1] Al-Bukhāri no. 2886.

^[2] At-Ṭabarī 7:503.

without purpose, know that our horses are getting tired in battle. Scent of perfume is yours, while our scent is the glimmer of spears and the stench of dust [in battle]. We were narrated about in the speech of our Prophet, an authentic statement that never lies. That the dust that erupts by Allāh's horses and which fills the nostrils of a man shall never be combined with the smoke of a raging Fire. This, the Book of Allāh speaks among us that the martyr is not dead, and the truth in Allāh's Book cannot be denied.' I met Al-Fudayl Ibn 'Iyād in the Sacred *Masjid* and gave him the letter. When he read it, his eyes became tearful and he said, 'Abu 'Abdur-Rahmān ('Abdullāh bin Al-Mubārak) has said the truth and offered sincere advice to me.' He then asked me, 'Do you write the *Hadīth*?' I said, 'Yes.' He said, 'Write this *Hadīth* as reward for delivering the letter of Abu 'Abdur-Rahmān to me. He then dictated, 'Mansūr bin Al-Mu'tamir narrated to us that Abu Sāliḥ narrated from Abu Hurayrah that a man asked, 'O Messenger of Allāh! Teach me a good deed that will earn me the reward of the *Mujāhidīn* in Allāh's cause.' The Prophet ﷺ said,

«هَلْ تَنْتَطِيُّ أَنْ تُصْلِيَ فَلَا تَنْتَرِ، وَتَصُومَ فَلَا تُفْطِرُ؟»

«Are you able to pray continuously and fast without breaking the fast?»

The man said, 'O Messenger of Allāh! I cannot bear it.' The Prophet ﷺ said,

«فَوَالَّذِي نَفْسِي يَبْدِئُ لَزْ طُوفْتُ ذَلِكَ مَا بَلَغْتُ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، أَوْ مَا عَلِمْتُ أَنَّ فَرْسَ السَّجَادِ لَيَسْتَقْرِئُ فِي طَرْلَوِهِ، فَيَكْتُبُ لَهُ بِذَلِكَ الْحَسَنَاتِ»

*«By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the *Mujāhidīn* in Allāh's cause. Did you not know that the horse of the *Mujāhid* earns rewards for him as long as it lives.»^[11]*

Allāh said next,

﴿وَأَتَّقُوا اللَّهَ﴾

*«and have *Taqwā* of Allāh», concerning all your affairs and*

^[11] Ahmad 5:236.

situations. For instance, the Prophet ﷺ said to Mu'ādh when he sent him to Yemen,

«أَتْقِنَّ اللَّهَ حَبْنِمَا كُنْتَ، وَأَتْبِعِ الْشَّيْئَةَ الْخَسَنَةَ نَسْخُهَا، وَخَالِقِ النَّاسَ بِخُلُقِ حَسَنٍ»

«Have Taqwā of Allāh wherever you may be, follow the evil deed with a good deed and it will erase it, and deal with people in a good manner.»^[1]

Allāh said next,

﴿لَكُمْ شَيْءُوا﴾

«so that you may be successful.», in this life and the Hereafter. Ibn Jarīr recorded that Muḥammad bin Ka'b Al-Qurāzī said that, Allāh's statement,

﴿وَأَتَّقُوا اللَّهَ لَكُمْ شَيْءُوا﴾

«and have Taqwā of Allāh, so that you may be successful.»

means, “Fear Me concerning what is between you and Me, so that you may acquire success when you meet Me tomorrow.”^[2]

The *Tafsīr* of Sūrah Āl 'Imrān ends here, all praise is due to Allāh, and we ask Him that we die while on the path of the Qur'ān and Sunnah, *Āmīn*.

^[1] *Tuhfah Al-Ahwadhi* 6:123.

^[2] At-Tabari 7:510.

The Tafsīr of Sūrat An-Nisā' (Chapter 4)

Virtues of Sūrat An-Nisā', A Madinan Sūrah

Al-'Awfi reported that Ibn 'Abbās said that Sūrat An-Nisā' was revealed in Al-Madīnah. Ibn Marduwah recorded similar statements from 'Abdullāh bin Az-Zubayr and Zayd bin Thābit. In his *Mustadrak*, Al-Hākim recorded that 'Abdullāh bin Mas'ud said, "There are five Āyāt in Sūrat An-Nisā' that I would prefer to the life of this world and all that is in it,

﴿إِنَّ اللَّهَ لَا يَنْظُمُ مِثْقَالَ ذَرَّةٍ﴾

«Surely, Allāh wrongs not even the weight of an atom,» [4:40],

﴿إِنْ بَعْتَبِنُوا كَبَيْرًا مَا تَهْوَنُ عَنْهُ﴾

«If you avoid the great sins which you are forbidden to do» [4:31],

﴿إِنَّ اللَّهَ لَا يَتَغْفِرُ أَنْ يُشْرِكَ بِهِ وَلَا يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

«Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills» [4:48],

﴿وَلَوْ أَنَّهُمْ إِذْ أَطْلَمُوا أَفْسَهُمْ جَاهَدُوكُمْ﴾

«If they (hypocrites), when they had been unjust to themselves, had come to you» [4:64], and,

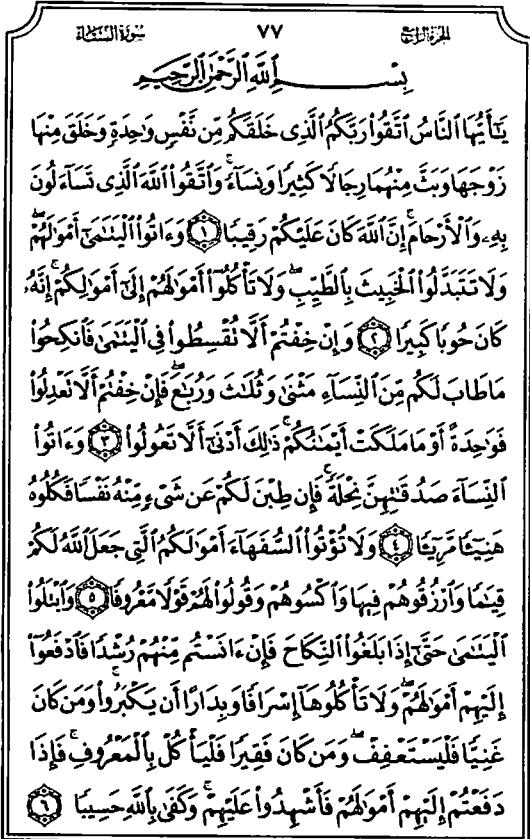
﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدُ اللَّهُ غَفُورًا رَّحِيمًا﴾

«And whoever does evil or wrongs himself, but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful» [4:110].”^[1]

Al-Hākim recorded that Ibn 'Abbās said, "Ask me about Sūrat An-Nisā', for I learned the Qur'ān when I was still young." Al-Hākim said, "This *Hadīth* is *Sahīh* according to the criteria of the Two *Sahīhs*, and they did not collect it."^[2]

^[1] Al-Hākim 2:305.

^[2] Al-Hākim 2:301.



(rights), and revere the wombs. Surely, Allâh is always watching over you.»

The Command to have Taqwâ, a Reminder about Creation, and Being Kind to Relatives

Allâh commands His creatures to have Taqwâ of Him by worshipping Him Alone without partners. He also reminds to them of His ability, in that He created them all from a single person, Âdam, peace be unto him.

﴿وَخَلَقَ مِنْهَا زَوْجَهَا﴾

«And from him He created his wife» Hawwâ' (Eve), who was created from Âdam's left rib, from his back while he was sleeping. When Âdam woke up and saw Hawwâ', he liked her

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh,
the Most Gracious, the
Most Merciful

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ مِّنْ نَفْسٍ وَخَلَقَ مِنْهَا زَوْجَهَا
ذَوَّجَهَا بِثَمَنٍ هَبَأَهُ لَكُمْ كَثِيرًا وَسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ يَهُ
وَلَا تَبْدِلُوا الْحِكْمَةَ بِالظَّلِيلِ وَلَا تَأْكُلُ أَمْوَالَهُمْ إِلَّا مَا أَنْوَاهُمْ إِلَيْهِ
كَانَ حُوَيْبًا كَيْدَرًا ﴿١﴾ وَإِنْ خَفْتُمُ الْأَنْقَسْطُولَوْفِي الْيَنْدِي فَانْكِحُوهُ
مَاطَابَ لَكُمْ مِّنَ النِّسَاءِ مُتْنَى وَمُلَكَّتْ وَرِبِيعَ فَإِنْ خَفْتُمُ الْأَنْعَوْلَوْ
فُوْجِيْدَةَ أَوْ مَامَلَكَتْ أَيْنَشَكُمْ ذَلِكَ آذَنَنَّ أَنْعَوْلَوْ ﴿٢﴾ وَإِنْ أَوْ
النِّسَاءَ صَدَقَيْنَ بَخْلَهَ فَإِنْ طَلَنَ لَكُمْ عَنْ شَيْءٍ وَمِنْهُ شَفَافُكُوْهُ
هَيْسَاتَارِيْنَ ﴿٣﴾ وَلَا تُنْقُوْلُ السُّفَهَاءَ أَمْوَالَكُمُ الَّذِي جَعَلَ اللَّهُ لَكُمْ
قِنْدَأَوْرَزُوْهُمْ فِيهَا وَأَكْسُوْهُمْ وَفُولَانَهُنْ فُولَامَرْوَفَالَّهُ ﴿٤﴾ وَابْنَلَوْ
الْيَنْدِنَ حَحَّيْ إِذَا بَلَغُوا الْيَكَاحَ فَإِنْ مَأْسِمُ مِنْهُمْ رُشِدَادَفَذَعُوْ
إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ
عَزِيزًا فَلَيَسْتَعْفِفَ وَمَنْ كَانَ فَقِيرًا فَلَيَأْتِي مُكْلِ بِالْمَعْرُوفِ فَإِذَا
دَفَعْتُمُ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوْلَعَلِيْهِمْ وَكَفَيْ بِاللَّهِ حَسِيبًا ﴿٥﴾

41. O mankind! Have Taqwâ of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women, and have Taqwâ of Allâh through Whom you demand your mutual

and had affection for her, and she felt the same toward him. An authentic *Hadīth* states,

إِنَّ النِّسَاءَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَاعِ أَغْلَاهُ، فَإِنْ ذَهَبْتُ تُقْبِيْمُهُ كَثِيرًا، وَإِنْ اشْتَتَتْ بِهَا اشْتَتَتْ بِهَا وَفِيهَا عَوْجٌ

«Woman was created from a rib. Verily, the most curved portion of the rib is its upper part, so, if you should try to straighten it, you will break it, but if you leave it as it is, it will remain crooked.»^[1] Allāh's statement,

﴿وَوَسَطَ بَيْنَهُمَا وَبِكَلْأَكَ كَبِيرًا وَسَاهَةً﴾

«And from them both He created many men and women;»

means, Allāh created from Ādām and Ḥawwā' many men and women and distributed them throughout the world in various shapes, characteristics, colors and languages. In the end, their gathering and return will be to Allāh. Allāh then said,

﴿وَأَنْقُرُوا أَنْتَ لَيْلَى تَنَاهُرَ بِهِ وَلَا زَاجَمَ﴾

«And have Taqwā of Allāh through Whom you demand your mutual (rights) and revere the wombs»,

protect yourself from Allāh by your acts of obedience to Him. Allāh's statement,

﴿أَلَيْتَ تَنَاهُرَ بِهِ﴾

«through Whom you demand your mutual (rights)»,

is in reference to when some people say, "I ask you by Allāh, and then by the relation of the *Rahim* (the womb, i.e. my relationship to you)", according to Ibrāhīm, Mujaḥid and Al-Hasan.^[2] Ad-Daḥḥāk said; "Fear Allāh Whom you invoke when you conduct transactions and contracts." ^[3] "And revere the womb by not cutting the relations of the womb, but keep and honor them, as Ibn 'Abbās, Tkrimah, Mujaḥid, Al-Ḥasan, Ad-Daḥḥāk, Ar-Rabī', and others have stated."^[4]

[1] *Fath Al-Bārī* 6:418.

[2] At-Tabari 7:519.

[3] At-Tabari 7:518.

[4] At-Tabari 7:521,522.

Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَّقِيبًا﴾

«Surely, Allāh is always watching over you.»

means, He watches all your deeds and sees your every circumstance. In another Āyah, Allāh said;

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

«And Allāh is Witness over all things.» [58:6]. An authentic Ḥadīth states,

«اعْبُدُوا اللَّهَ كَأَنَّكُمْ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَكُمْ»

«Worship Allāh as if you see Him, for even though you cannot see Him, He sees you.»^[1]

This part of the Āyah encourages having a sense of certainty that Allāh is always watching, in a complete and perfect manner.

Allāh mentioned that He has created mankind from a single father and a single mother, so that they feel compassion for each other and are kind to the weaker among them.

In his *Ṣaḥīḥ*, Muslim recorded that Jarīr bin ‘Abdullāh Al-Bajali said that a delegation from Muḍar came to the Messenger of Allāh ﷺ, and he saw their state, wearing striped woolen clothes due to poverty. After the *Zuhr* prayer, the Messenger of Allāh ﷺ stood up and gave a speech in which he recited,

﴿بِيَارِبِّ الْأَنْشَاءِ أَتَقْرَأُ لَكُمُ الْأُورَى خَلَقْنَاكُمْ مِّنْ نُطْفَةٍ وَجِئْنَاكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

«O mankind! Have Taqwā of your Lord, Who created you from a single person,»

until the end of the Āyah. He ﷺ also recited,

﴿بِيَارِبِّ الْأَنْبِيَاءِ إِذَا أَنْتُمْ أَتَقْرَأُ أَنْتُمْ اللَّهُ رَأَيْتُكُمْ تَسْتَأْنِفُونَ نَفْسَكُمْ مَا فَدَّمْتُ لَكُمْ﴾

«O you who believe! Have Taqwā of Allāh. And let every person look to what he has sent forth for the tomorrow» [59:18].

He also encouraged them to give charity, saying,

[1] *Fath Al-Bāri* 1:140.

﴿نَصْدِقُ رَجُلٌ مِّنْ دِيْنَارِهِ، مِنْ دِرْهَمِهِ، مِنْ صَاعِ بُرْوَةِ، مِنْ صَاعِ تَمْرِهِ﴾

«A man gave Ṣadaqah from his Dīnār, from his Dirham, from his Sā' of wheat, from his Sā' of dates» until the end of the Hadīth.^[1]

This narration was also collected by Ahmād and the Sunan compilers from Ibn Maṣ'ūd.^[2]

﴿وَإِذَا أَتَيْتُمُ الْيَتَمَّ وَلَا تَنْهَى إِلَيْهِ يَتَّقِيَّ وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِنَّمَا كَانَ حُوَّالًا كِبِيرًا ﴾ وَإِنْ خِفْتُمُ أَلَا تَقْسِطُوا فِي الْيَتَمَّ فَأَذِكُرُوكُمْ مَا طَابَ لَكُمْ وَمِنَ النِّسَاءِ مُتَنَعِّثُ وَتَنْكِثُ وَمِنْ يَمِينِكُمْ أَلَا تَنْهَوْهُنَّ أَوْ مَا مَنَعَكُمْ ذَلِكَ أَكْثَرُ أَلَا تَنْهَوْهُنَّ وَإِذَا أَتَيْتُمُهُنَّ صَدَقَاتَهُنَّ حَلَّهُ فَإِنْ طَبَنَ لَكُمْ عَنْ شَغْرِ يَتِيمَةٍ فَتَكُونُ هَيْئَةً مَهِيَّةً ﴾ ﴿٤﴾

﴿2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.﴾

﴿3. And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the servants) that your right hands possess. That is nearer to prevent you from Ta'ulū.﴾

﴿4. And give to the women (whom you marry) their Saduqāt (or dowry) Nihlāh (with a good heart), but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.﴾

Protecting the Property of the Orphans

Allāh commands that the property of the orphans be surrendered to them in full when they reach the age of adolescence, and He forbids using or confiscating any part of it. So He said;

﴿وَلَا تَنْهَى إِلَيْهِ يَتَّقِيَّ﴾

^[1] Muslim 2:705.

^[2] Ahmād 4:358, An-Nasā'ī 5:75 Ibn Mājah 1:74.

﴿and do not exchange (your) bad things for (their) good ones.﴾

Sa‘îd bin Al-Musayyib and Az-Zuhri commented, “Do not substitute a weak animal of yours for a fat animal (of the orphans).”^[1] Ibrâhîm An-Nakha‘î and Ad-Dâhhâk commented, “Do not give something of bad quality for something of good quality.”^[2] As-Suddi said, “One of them (caretakers of orphans) would take a fat sheep from the orphan’s property and put in its place, a weak sheep of his, saying, ‘A sheep for a sheep.’ He would also take a good *Dirham* and exchange it for a fake *Dirham*, saying, ‘A *Dirham* for a *Dirham*.’”^[3] Allâh’s statement,

﴿وَلَا تُنْهِرُوهُمْ إِنْ أَمْوَالَهُمْ﴾

﴿and devour not their substance to your substance.﴾

means, do not mix them together so that you eat up both, as Mujâhid, Sa‘îd bin Jubayr, Muqâtil bin Hayyân, As-Suddi and Sufyân bin Hassân stated.^[4] Allâh said,

﴿فَإِنَّمَا كَانَ حُبُّاً كَيْرَماً﴾

﴿Surely, this is a great sin.﴾, a major and substantial sin, according to Ibn ‘Abbâs.^[5] This was also reported from Mujâhid, Ikrimah, Sa‘îd bin Jubayr, Al-Hasan, Ibn Sirîn, Qatâdah, Muqâtil bin Hayyân, Ad-Dâhhâk, Abu Mâlik, Zayd bin Aslam and Abu Sinân.^[6] The meaning above is: adding their property to your property is a grave sin and a major mistake, so avoid it.

The Prohibition of Marrying Female Orphans Without Giving a Dowry

Allâh said,

﴿وَإِنْ جَنِحُوكُمْ أَلَا نُقْسِطُوا فِي الْأَيْمَنِ فَأَنْكِحُوهُنَّا كَلَابٌ لَّمْ يَنْعِمْ بِنَسَاءٍ مُّنْتَهٍ﴾

^[1] At-Tabari 7:525.

^[2] At-Tabari 7:525.

^[3] At-Tabari 7:526.

^[4] At-Tabari 7:528.

^[5] At-Tabari 7:530.

^[6] At-Tabari 7:530.

﴿And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two﴾

Allāh commands, when one of you is the caretaker of a female orphan and he fears that he might not give her a dowry that is suitable for women of her status, he should marry other women, who are plenty as Allāh has not restricted him.

Al-Bukhārī recorded that ‘Āishah said, “A man was taking care of a female orphan and he married her, although he did not desire to marry her. That girl’s money was mixed with his, and he was keeping her portion from her. Afterwards, this Āyah was revealed about his case;

﴿وَإِنْ خَفْتُمْ أَلَا تَقْبِلُونَ﴾

﴿If you fear that you shall not be able to deal justly﴾^[11]

Al-Bukhārī recorded that ‘Urwah bin Az-Zubayr said that he asked ‘Āishah about the meaning of the statement of Allāh,

﴿وَإِنْ خَفْتُمْ أَلَا تَقْبِلُونَ فِي الْيَتَامَةِ﴾

﴿If you fear that you shall not be able to deal justly with the orphan girls.﴾

She said, “O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry woman besides them.” ‘Āishah further said, “After that verse, the people again asked the Messenger of Allāh ﷺ (about marriage with orphan girls), so Allāh revealed the Āyah,

﴿وَرَأَيْتُمْ نَّسِيَّاً﴾

﴿They ask your instruction concerning the women..﴾ [4:127].”

She said, “Allāh’s statement in this Āyah,

﴿وَرَأَيْتُمْ أَنْ تَكْثُرُنَّ﴾

^[11] Fath Al-Bāri 8:87.

﴿yet whom you desire to marry﴾ [4:127]

refers to the guardian who does not desire to marry an orphan girl under his supervision because she is neither wealthy nor beautiful. The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).”^[11]

The Permission to Marry Four Women

Allāh’s statement,

﴿مَنِ اتَّخَذَ مِنْ إِلَهَاتٍ إِلَّا أُنْزَلَ لَهُ مِنْ كُلِّ شَيْءٍ مَا يَرَى﴾

﴿two or three, or four﴾, means, marry as many women as you like, other than the orphan girls, two, three or four. We should mention that Allāh’s statement in another Āyah,

﴿جَاءُكُم مِّنْ حَمَدًا أُنْزَلَ لَهُم مِّنْ كُلِّ شَيْءٍ مَا يَرَى﴾

﴿Who made the angels messengers with wings, - two or three or four﴾ [35:1],

does not mean that other angels do not have more than four wings, as there are proofs that some angels do have more wings. Yet, men are prohibited from marrying more than four wives, as the Āyah decrees, since the Āyah specifies what men are allowed of wives, as Ibn ‘Abbās and the majority of scholars stated. If it were allowed for them to have more than four wives, the Āyah would have mentioned it.

Imām Ahmād recorded that Sālim said that his father said that Ghilān bin Salamah Ath-Thaqafī had ten wives when he became Muslim, and the Prophet ﷺ said to him, “Choose any four of them (and divorce the rest).” During the reign of ‘Umar, Ghilān divorced his remaining wives and divided his money between his children. When ‘Umar heard news of this, he said to Ghilān, “I think that the devil has conveyed to your heart the news of your imminent death, from what the devil hears during his eavesdropping. It may as well be that you will not remain alive but for a little longer. By Allāh! You will take back your wives and your money, or I will take possession of this all and will order that your grave be stoned as is the case with the

^[11] *Fath Al-Bāri* 8:87.

grave of Abu Righal (from Thamūd, who was saved from their fate because he was in the Sacred Area. But, when he left it, he was tormented like they were)." Ash-Shāfiī, At-Tirmidhi, Ibn Mājah, Ad-Dāraqutnī and Al-Bayhaqī collected this *Hadīth* up to the Prophet's statement, "Choose any four of them." Only Ahmad collected the full version of this *Hadīth*.^[1]

Therefore, had it been allowed for men to marry more than four women at the same time, the Prophet ﷺ would have allowed Ghilān to keep more than four of his wives since they all embraced Islām with him. When the Prophet ﷺ commanded him to keep just four of them and divorce the rest, this indicated that men are not allowed to keep more than four wives at a time under any circumstances. If this is the case concerning those who already had more than four wives upon embracing Islām, then this ruling applies even more so to marrying more than four.

Marrying Only One Wife When One Fears He Might not Do Justice to His Wives

Allāh's statement,

﴿فَإِنْ خِفْتُمْ أَلَا تَعْلَمُونَ فَرَبِّيَّهُمْ أَنْ تَنكِحُ أَنْتَنَّهُمْ﴾

«But if you fear that you will not be able to deal justly (with them), then only one or what your right hands possess.»

The Āyah commands, if you fear that you will not be able to do justice between your wives by marrying more than one, then marry only one wife, or satisfy yourself with only female captives, for it is not obligatory to treat them equally, rather it is recommended. So if one does so, that is good, and if not, there is no harm on him. In another Āyah, Allāh said,

﴿وَلَئِنْ تَسْتَعْلِمُوا أَنْ تَسْرِلُوا بَيْنَ النِّسَاءِ وَلَا حَرَضَتُمْ﴾

«You will never be able to do perfect justice between wives even if it is your ardent desire» [4:129]. Allāh said,

﴿ذَلِكَ أَنَّكُمْ أَلَا تَعْلَمُونَ﴾

^[1] Ahmad 2:14, Al-Umm 5:49, At-Tirmidhi no.1128, Ibn Mājah no.1953, Ad-Dāraqutnī 3:271 Al-Bayhaqī 7:182.

«That is nearer to prevent you from Ta'ūlū»,

meaning, from doing injustice. Ibn Abi Ḥātim, Ibn Marduwah and Abu Ḥātim Ibn Ḥibbān, in his *Sahīh*, recorded that ‘Āishah said that, the Prophet ﷺ said that the Āyah,

﴿فَذَلِكَ أَذْنَقَ لَا شُرُورًا﴾

«That is nearer to prevent you from Ta'ūlū»,

means, from doing injustice.^[1] However, Ibn Abi Ḥātim said that his father said that this *Hadīth* to the Prophet ﷺ is a mistake, for it should be attributed to ‘Āishah not the Prophet ﷺ.

Ibn Abi Ḥātim reported from Ibn ‘Abbās, ‘Āishah, Mujāhid, Ṭkrimah, Al-Ḥasan, Abu Mālik, Abu Razīn, An-Nakha‘ī, Ash-Sha‘bi, Ad-Daḥḥāk, ‘Atā’ Al-Khurāsāni, Qatādah, As-Suddi and Muqātil bin Ḥayyān that *Ta'ūlū* means to deviate [from justice].^[2]

Giving the Dowry is Obligatory

‘Ali bin Abi Ṭalhah reported Ibn ‘Abbās saying, *Nihlah*, in Allāh’s statement,

﴿وَبِأَنْوَارِ الْفَتَاهِ صَدَقَتِينِ بِهِلَهِ﴾

«And give to the women (whom you marry) their Saduqāt Nihlah» refers to the dowry.^[3]

Muhammad bin Isḥāq narrated from Az-Zuhri that ‘Urwah said that ‘Āishah said that ‘Nihlah’ means ‘obligatory’. Muqātil, Qatādah and Ibn Jurayj said, ‘Nihlah’ means ‘obligatory’ Ibn Jurayj added: ‘specified.’^[4] Ibn Zayd said, “In Arabic, *Nihlah*, refers to what is necessary. So Allāh is commanding: Do not marry unless you give your wife something that is her right. No person after the Prophet ﷺ is allowed to marry a woman except with the required dowry, nor by giving false promises about the dowry [intended].”^[5] Therefore, the man is required

[1] Ibn Ḥibbān 6:134.

[2] At-Ṭabari 7:549-551.

[3] At-Ṭabari 7:553.

[4] At-Ṭabari 7:553.

[5] At-Ṭabari 7:553.

to pay a dowry to his wife with a good heart, just as he gives a gift with a good heart. If the wife gives him part or all of that dowry with a good heart, her husband is allowed to take it, as it is lawful for him in this case. This is why Allāh said afterwards,

﴿فَإِنْ طَبِّنَ لَكُمْ عَنْ شَوْءٍ وَّيْئَهْ قَسْ تَكُونُهُ مَيْتَهْ حَيَّهْ﴾

﴿But if they, of their own pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.﴾

﴿وَلَا تُؤْنِثُوا الشَّهَادَةَ أَنْوَلَكُمْ أَلَّى جَعَلَ اللَّهَ لَكُمْ فِيْنَا وَأَنْدُوْهُمْ فِيهَا وَأَكْسُوْهُمْ وَقُولُوا لَهُمْ فَرَّأُوا
مَيْرَفَهْ وَلَيَلُوا الْيَتَمَ حَقَّهْ إِذَا بَلَغُوا الْيَتَامَةَ فَإِنْ كَانُوكُمْ يَتَمَمُونَ رُشَدًا فَادْفَعُوهُمْ إِلَيْهِمُ اَمْوَالَهُمْ وَلَا
تَأْكُلُوهُمْ إِلَيْرَنَا وَيَدَارًا أَنْ يَتَكَبَّرُوا وَمَنْ كَانَ عَيْنَاهُ تَلَيْسِتَهُتْ وَمَنْ كَانَ فَقِيرًا فَلَيَأْكُلْ بِالْمَعْرُوفِ
فَلَوْا دَقَقْتُمْ إِلَيْهِمُ اَمْوَالَهُمْ فَأَشِدُّهُمْ عَنِيْهِمْ وَكُنْ لَّا شَوْحِيْسَيْكَهْ﴾

﴿5. And give not unto the unwise your wealth which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.﴾

﴿6. And test orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up. And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take a witness in their presence; and Allāh is All-Sufficient in taking account.﴾

Holding the Property of the Unwise in Escrow

Allāh prohibited giving the unwise the freedom to do as they wish with wealth, which Allāh has made as a means of support for people. This ruling sometimes applies because of being young, as young people are incapable of making wise decisions. It also applies in cases of insanity, erratic behavior and having a weak intellect or religious practice. It applies in cases of bankruptcy, when the debtors ask that the property of a bankrupt person is put in escrow, when his debts cannot be paid off with his money. Ad-Dahhāk reported that Ibn 'Abbās said that Allāh's statement,

﴿وَلَا تُنْهِيَا أَشْهَادَ أَمْرَكُمْ﴾

«And give not unto the unwise your property»

refers to children and women.^[1] Similar was also said by Ibn Mas'ud, Al-Hakam bin 'Uyaynah, Al-Hasan and Ad-Dahhāk: "Women and boys."^[2] Sa'id bin Jubayr said that 'the unwise' refers to the orphans.^[3] Mujāhid, Ikrimah and Qatādah said; "They are women."^[4]

Spending on the Unwise with Fairness

Allāh said,

﴿وَأَذْقِنْهُمْ فِيهَا وَأَكْثُرُهُمْ وَقُولُوا لَمْ فَلَا شَرِيفَ﴾

«but feed and clothe them therewith, and speak to them words of kindness and justice.»

'Ali bin Abi Ṭalhah said that Ibn 'Abbās commented, "Do not give your wealth, what Allāh has made you responsible for and made a means of sustenance to you, to your wife or children. Rather, hold on to your money, take care of it, and be the one who spends on them for clothes, food and provision."^[5] Mujāhid said that the Āyah,

﴿وَقُولُوا لَمْ فَلَا شَرِيفَ﴾

«and speak to them words of kindness and justice.»

refers to kindness and keeping good relations. This honorable Āyah commands kind treatment, in deed, with family and those under one's care. One should spend on them for clothes and provisions, and be good to them, such as saying good words to them.

Giving Back the Property of the Orphans When They Reach Adulthood

Allāh said,

﴿وَإِنَّمَا الْبَشَرُ﴾

^[1] At-Tabari 7:562.

^[2] At-Tabari 7:562.

^[3] At-Tabari 7:563.

^[4] At-Tabari 7:564

^[5] At-Tabari 7:570.

﴿And test orphans﴾ meaning, test their intelligence, as Ibn 'Abbās, Mujāhid, Al-Hasan, As-Suddi and Muqātil bin Ḥayyān stated.^[1]

﴿عَنْ إِذَا بَلَغُوا أَلْيَامَ عُيُونٍ﴾

﴿until they reach the age of marriage﴾,

the age of puberty, according to Mujāhid.^[2] The age of puberty according to the majority of scholars comes when the child has a wet dream.

In his *Sunan*, Abu Dāwud recorded that 'Ali said, "I memorized these words from the Messenger of Allāh ﷺ,

«لَا يُشَمَّ بَعْدَ اخْتِلَامٍ، وَلَا صُمَّاتٌ يَوْمٌ إِلَى اللَّيلِ»

«*There is no orphan after the age of puberty nor vowed to be silent throughout the day to the night.*»^[3]

In another *Hadīth*, 'Ā'ishah and other Companions said that the Prophet ﷺ said,

«رُفِعَ الْقَلْمَنْ عَنْ ثَلَاثَةِ، عَنِ الصَّبَّيِ حَتَّى يَخْتَلِمْ، وَعَنِ النَّائِمِ حَتَّى يَشْتَيِطِ، وَعَنِ الْمَجْنُونِ حَتَّى يُفِيقَ»

«*The pen does not record the deeds of three persons: the child until the age of puberty, the sleeping person until waking up, and the senile until sane.*»^[4]

Or, the age of fifteen is considered the age of adolescence. In the Two *Sahīhs*, it is recorded that Ibn 'Umar said, "I was presented in front of the Prophet ﷺ on the eve of the battle of Uhud, while I was fourteen years of age, and he did not allow me to take part in that battle. But I was presented in front of him on the eve of the battle of Al-Khandaq (The Trench) when I was fifteen years old, and he allowed me (to join that battle)." 'Umar bin 'Abdul-'Azīz commented when this *Hadīth* reached him, "This is the difference between a child and an adult."^[5]

There is a difference of opinion over whether pubic hair is

[1] At-Tabari 7:574.

[2] At-Tabari 7:575.

[3] Abu Dāwud 3:293.

[4] Abu Dāwud 4:558-560.

[5] Al-Bukhāri no. 2664, Muslim no.1868.

considered a sign of adulthood, and the correct opinion is that it is. The *Sunnah* supports this view, according to a *Hadîth* collected by Imâm Ahmad^[1] from 'Atiyah Al-Qurażî who said, We were presented to the Prophet ﷺ on the day of Qurîzah, whoever had pubic hair was killed, whoever did not was left free to go, I was one of those who did not, so I was left free." The Four *Sunan* compilers also recorded similar to it.^[2] At-Tirmidhi said, "Hasan Ṣâḥîh."

Allâh's statement,

﴿فَإِنْ مَا كُنْتُمْ بِهِمْ رُشِدًا فَأَذْفَنُوا إِلَيْهِمْ أَنْوَافَهُمْ﴾

¶if then you find sound judgment in them, release their property to them,»

Sa'îd bin Jubayr said that this portion of the Âyah means, when you find them to be good in the religion and wise with their money. Similar was reported from Ibn 'Abbâs, Al-Hasan Al-Bâṣri and others among the Imâms.^[3] The scholars of *Fiqh* stated that when the child becomes good in the religion and wise concerning with money, then the money that his caretaker was keeping for him should be surrendered to him.

Poor Caretakers are Allowed to Wisely Spend from the Money of the Orphan Under Their Care, to Compensate for Their Work

Allâh said,

﴿وَلَا تُأْكِلُوهُمَا إِنْ شَرَكَنَا وَبِدَارًا أَنْ يَنْجِدُوكُمْ﴾

¶But consume it not wastefully and hastily, fearing that they should grow up.»

Allâh commands that the money of the orphan should not be spent unnecessarily,

﴿إِنْ شَرَكَنَا وَبِدَارًا﴾

¶Wastefully and hastily» for fear they might grow up. Allâh also commands,

^[1] Ahmad 4:310.

^[2] Abu Dâwud 4:561, *Tuhfat Al-Ahwadhi* 5:207, An-Nasâ'i in *Al-Kubrâ* 5:185, Ibn Mâjah 2:849.

^[3] At-Tabârî 7:576.

﴿وَمَنْ كَانَ عَيْنًا لَّمْ يُسْتَغْفِرْ﴾

﴿And whoever among guardians is rich, he should take no wages,﴾

Hence, the guardian who is rich and does not need the orphan's money, should not take any of it as wages.

﴿وَمَنْ كَانَ قَبِيرًا فَلْيَأْكُلْ بِالْعُسْرِ﴾

﴿but if he is poor, let him have for himself what is just and reasonable.﴾

Ibn Abi Hātim recorded that ‘Ā’ishah said, “This Āyah,

﴿وَمَنْ كَانَ عَيْنًا لَّمْ يُسْتَغْفِرْ وَمَنْ كَانَ قَبِيرًا فَلْيَأْكُلْ بِالْعُسْرِ﴾

﴿And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable.﴾

was revealed about the guardian of the orphan and pertains to whatever work he does for the orphan's estate.”^[1] Al-Bukhāri also collected this *Hadīth*.^[2]

Imām Ahmad recorded that ‘Amr bin Shu‘ayb said that his father said that his father told him that a man asked the Messenger of Allāh ﷺ, “I do not have money, but I have an orphan under my care.” The Messenger said,

«كُلْ مِنْ مَالِ تَهْجِيكَ عَيْرَ مُشْرِفٍ وَلَا مُبْدِرٍ وَلَا مُنَافِي تَالًا، وَمَنْ غَيْرُ أَنْ تَهْيِي مَالَكَ أَوْ قَاتَلَ - تَهْيِي مَالَكَ بِمَالِهِ»

“Eat from your orphan's wealth without extravagance or wastefulness, or mixing it, and without saving your money by spending his.”^[3]

Allāh said,

﴿فَإِذَا دَفَعْتُمْ لِلَّاهِمَّ أَنْوَارَهُمْ﴾

﴿And when you release their property to them.﴾

after they become adults, and you see that they are wise, then,

^[1] At-Tabārī 7:593.

^[2] Fath Al-Bārī 8:89.

^[3] Ahmad 3:186.

الْمُرْسَلُونَ
سِيَّرُ الْأَنْبِيَاءَ

٧٨

لِلرِّجَالِ تَعِيبُ مَمَارِكَ الْوَلَدَانِ وَالْأَفْرِبُونَ وَلِلْإِنْسَانِ تَعِيبُ
مَمَارِكَ الْوَلَدَانِ وَالْأَفْرِبُونَ مَمَاقَلَ مِنْهُ أَوْكَرَ تَعِيبًا
مَقْرُوضًا ۝ وَإِذَا حَضَرَ الْفَقْسَمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى
وَالْمَسْكِينُونَ فَأَرْزُقُوهُمْ مِنْهُ وَفُلُوْلَهُمْ فَوْلَامَقْرُوفًا
وَلِيُخْشِيَ اللَّهُبَّ لَوْتَرُكُو أَمْنَ حَلْفِهِمْ دُرِيَّةً ضَعْفًا
خَافُوا عَلَيْهِمْ فَلَيَسْقُو اللَّهُ وَلَيَقُولُوا قَوْلًا سَدِيدًا ۝
إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى طَلْمَانًا إِنَّمَا يَكُونُونَ فِي
بُطُونِهِمْ نَارًا وَسَيَضْلُونَ سَعِيرًا ۝ يُوصِيكُ اللَّهُ
فِي أَوْلَادِ كُمْ لَهُدَى كُمْ شَفَاعَةٌ لَأَنْثَيْنِ فَإِنْ كَنْتَ نَسَاءً
فَوْقَ اثْنَيْنِ فَلَهُنَّ ثَلَاثًا مَاتَرَكَ وَإِنْ كَانَتْ وَحْدَةً فَلَهَا
اَلْيَصْفَ وَلَا بُوَيْدَ لِكُلِّ وَاحِدٍ مِنْهُمَا الْسُّدُسُ مَمَارِكَ كَيْنَ
كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ وَأَبْوَاهُ فَلِإِيمَانِ الْثَّلَاثَ
فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلَأُوْمَهُ الْسُّدُسُ مِنْ بَعْدِ وَصِيَّةِ يُوصِي
بِهَا أَوْ دَيْنِهَا أَبَا وَكَمْ وَأَنْتَأَوْ كَمْ لَا تَدْرُونَ أَيْمَهُمْ أَفْرُبُ لَكُمْ
نَفْعًا فِي يَضْكَةٍ مِنْ أَنَّ اللَّهَ كَانَ عَلِيًّا حَكِيمًا ۝ ۱۱

work for orphans, and when they surrender their money to them, whether their property was complete and whole, or deficient and less. Indeed, Allāh knows all of that. In his *Sahīh*, Muslim recorded that the Messenger of Allāh ﷺ said,

يَا أَبَا ذَرٍ إِنِّي أَرَأَكَ ضَعِيفًا، وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي، لَا تَأْمَرْنَ عَلَى اثْنَيْنِ،
وَلَا تُنْهِنَ مَالَ يَتِيمٍ

“O Abu Dharr! Verily, you are weak, and I love for you what I love for myself. Do not become a leader of two nor assume guardianship of an orphan’s property.”^[11]

لِلرِّجَالِ تَعِيبُ مَمَارِكَ الْوَلَدَانِ وَالْأَفْرِبُونَ وَلِلْإِنْسَانِ تَعِيبُ مَمَارِكَ الْوَلَدَانِ وَالْأَفْرِبُونَ يَسْأَلُ

﴿فَأَشْهِدُوا عَلَيْهِمْ﴾

«take a witness in their presence;» Allāh commands the guardians of orphans to surrender the property of the orphans who become consenting adults, in the presence of witnesses, so that none of them denies the fact that he received his money. Allāh said next,

﴿وَلَنَّ يَالَّهُ حَسِيبًا﴾

«and Allāh is All-Sufficient in taking account.»

meaning, Allāh is sufficient as Witness, Reckoner and Watcher over their

^[11] Muslim 3:1458.

وَنِسْلَةٌ أَوْ كُنْتُمْ تَحْيِيْنَا مَقْرُومِنَا ﴿٧﴾ وَإِذَا حَفَرَ الْقَسْسَةَ أُولُوا الْفُرْقَانِ وَالْيَتَمَّ وَالسَّكِينَ قَاتِلُوْهُمْ
بَنْثَةٌ وَقُوْلُوا لَهُنَّ فَوْلًا مَقْرُومِنَا ﴿٨﴾ وَلِيَعْلَمَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ دُرْبَةً ضَعْلًا خَافُوا
عَلَيْهِمْ فَلَيَسْتَغْوِيَ اللَّهُ وَلَيَمْلُأُوْلَا فَوْلًا سَيِّدِنَا ﴿٩﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَمَّ طَلْمَانًا إِنَّمَا
يَأْكُلُونَ فِي بُطُونِهِمْ كَارِثًا وَسَبَقُلُوكَ سَيِّدِنَا ﴿١٠﴾

﴿7. There is a share for men and a share for women from what is left by parents and those nearest in relation, whether the property be small or large – a legal share.﴾

﴿8. And when the relatives, and the orphans, and the poor are present at the time of division, give them from the property, and speak to them words of kindness and justice.﴾

﴿9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them have Taqwā of Allāh and speak truthfully.﴾

﴿10. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!﴾

The Necessity of Surrendering the Inheritance According to the Portions that Allāh Ordained

Sa‘d bin Jubayr and Qatādah said, “The idolators used to give adult men a share of inheritance and deprive women and children of it. Allāh revealed;

﴿إِنِّي جَاعِلٌ لَكُلِّ أَوْلَادَنَ وَالْأَقْرَبِينَ﴾

“There is a share for men from what is left by parents and those nearest in relation.”

Therefore, everyone is equal in Allāh’s decision to inherit, even though their shares vary according to the degree of their relationship to the deceased, whether being a relative, spouse, etc. Ibn Marduwah reported that Jābir said, “Umm Kujjah came to the Messenger of Allāh ﷺ and said to him, ‘O Messenger of Allāh! I have two daughters whose father died, and they do not own anything.’ So Allāh revealed;

﴿إِنِّي جَاعِلٌ لَكُلِّ أَوْلَادَنَ وَالْأَقْرَبِينَ﴾

﴿There is a share for men from what is left by parents and those nearest in relation.﴾

We will mention this Ḥadīth when explaining the two Āyāt about inheritance. Allāh knows best.^[1] Allāh said,

﴿وَإِذَا حَضَرَ الْقِسْمَةُ﴾

﴿are present at the time of division,﴾ those who do not have a share in the inheritance,

﴿وَالْيَتَامَةُ وَالْمَسَاكِينُ﴾

﴿and the orphans and the poor,﴾ are also present upon dividing the inheritance, give them a share of the inheritance.^[2] Al-Bukhārī recorded that Ibn ‘Abbās said that the Āyah,

﴿وَإِذَا حَضَرَ الْقِسْمَةُ أُذْلِلُوا الْأَئْمَنُ وَالْيَتَامَةُ وَالْمَسَاكِينُ﴾

﴿And when the relatives and the orphans and the poor are present at the time of division﴾, was not abrogated.^[3]

Ibn Jarīr recorded that Ibn ‘Abbās said that this Āyah still applies and should be implemented.^[4] Ath-Thawrī said that Ibn Abī Naiḥān narrated from Mujaḥid that implementing this Āyah, “Is required from those who have anything to inherit, paid from whatever portions their hearts are satisfied with giving away.”^[5] Similar explanation was reported from Ibn Maṣ‘ūd, Abu Mūsā, ‘Abdur-Raḥmān bin Abi Bakr, Abu Al-‘Aliyah, Ash-Sha’bi and Al-Ḥasan.^[6] Ibn Sīrīn, Sa’īd bin Jubayr, Makhlūf, Ibrāhīm An-Nakha’ī, ‘Atā’ bin Abi Rabāḥ, Az-Zuhri and Yaḥyā bin Ya’mar said this payment is obligatory. Others say that this refers to the bequeathal at the time of death. And others say that it was abrogated.

Al-‘Awfi reported that Ibn ‘Abbās said that this Āyah,

﴿وَإِذَا حَضَرَ الْقِسْمَةُ﴾

[1] Abu Dāwud 3:314.

[2] Fath Al-Bārī 8:90.

[3] At-Ṭabarī 8:8.

[4] At-Ṭabarī 8:8.

[5] At-Ṭabarī 8:8.

[6] Narrations about the cause of this Āyah’s revelation are not authentic.

﴿And when are present at the time of division﴾,

refers to divisions of inheritance. So, when poor relatives, who are ineligible for inheritance, orphans, and the poor attend the division of the inheritance, which is sometimes substantial, their hearts will feel eager to have a share, seeing each eligible person assuming his share; while they are desperate, yet are not given anything. Allāh the Most Kind, Most Compassionate, commands that they should have a share in the inheritance as an act of kindness, charity, compassion and mercy for them.

Observing Fairness in the Will

Allāh said,

﴿وَلِيَخْشَى الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ﴾

﴿And let those have the same fear in their minds as they would have for their own, if they had left behind...﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that this part of the Āyah, "Refers to a man who is near death and he dictates a will and testament that harms some of the rightful inheritors. Allāh commands whoever hears such will to fear Allāh, and direct the dying man to do what is right and to be fair, being as eager to protect the inheritors of the dying man as he would be with his own."^[1] Similar was reported from Mujāhid and several others.^[2]

The Two *Sahīhs* record that when the Messenger of Allāh ﷺ visited Sa'd bin Abi Waqqās during an illness he suffered from, Sa'd said to the Messenger, "O Messenger of Allāh! I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said, "No." Sa'd asked, "Half?" He said, "No." Sa'd said, "One-third?" The Prophet ﷺ said;

«الثلث، والثلثان كثیر»

«One-third, and even one-third is too much.»

The Messenger of Allāh ﷺ then said,

«إِنَّكَ أَنْ تَذَرُ وَرَبِّكَ أَغْنِيَاءَ خَيْرٌ مِّنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَبَّرُونَ النَّاسُ»

^[1] At-Tabari 8:19.

^[2] At-Tabari 8:21.

«You'd better leave your inheritors wealthy rather than leaving them poor, begging from others.»^[1]

A Stern Warning Against Those Who Use Up the Orphan's Wealth

It was also said that the Āyah

﴿وَلَا تُأْكِلُوهَا إِسْرَافًا وَرِبَّاً أَن يَكْفِرُوا﴾

«consume it not wastefully and hastily, fearing that they should grow up,»

means, let them have *Taqwā* of Allāh when taking care of the orphan's wealth, as Ibn Jarīr recorded from Al-'Awfi who reported this explanation from Ibn 'Abbās.^[2]

This is a sound opinion that is supported by the warning that follows against consuming the orphan's wealth unjustly. In this case, the meaning becomes: Just as you would want your offspring to be treated fairly after you, then treat other people's offspring fairly when you are given the responsibility of caring for them.

Allāh proclaims that those who unjustly consume the wealth of orphans, will be eating fire into their stomach, this is why Allāh said,

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ مُلْكُهُ إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَقْرَبُونَ﴾

«Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!»

meaning, when you consume the orphan's wealth without a right, then you are only consuming fire, which will kindle in your stomach on the Day of Resurrection.

It is recorded in the Two *Sahīhs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«ابتغُوا السَّبْعَ الْمُؤْبِدَاتِ»

«Avoid the seven great destructive sins..»

^[1] *Fath Al-Bāri* 5:427, Muslim 4:1253.

^[2] At-Tabari 8:23.

The people asked, "O Allāh's Messenger! What are they?" He said,

«الشَّرُكُ بِاللَّهِ، وَالسُّخْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتَمِّ، وَالثَّوْلَى يَوْمَ الرَّحْفَ، وَنَذْفُ الْمُخْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

«To join others in worship along with Allāh, magic, to kill the life which Allāh has forbidden except for a just cause, to consume interest, to consume an orphan's property, to turn your back to the enemy and flee from the battlefield at the time of fighting, and to accuse chaste women who never even think of anything harmful to their chastity being good believers.»^[11]

﴿وَوُحِسِّنَ لِلَّهِ فِي أَوْلَادِكُمْ لِلَّذِكَرِ مِثْلُ حَظِّ الْأُشْيَاءِ فَإِنْ كُنَّ نِسَاءً تُوَقَّعُ أَثْنَتَيْنِ فَلَهُنَّ ثَلَاثَةٌ مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا أَيْضًا ثَلَاثَةٌ وَلِأَبْوَابِهِ لِكُلِّ وَاجِهٍ وَنِسْمَةً الْشَّدُّسُ مِنَ تَرَكِهِ إِنْ كَانَ لَهُمْ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُمْ وَلَدٌ وَوَرِثَتْهُ أُبُوهُمْ فَلِأُبُوهِ الْأَنْثُرُ فَإِنْ كَانَ لَهُمْ إِخْرُوْجٌ فَلِأُخْرُوْجِهِ الْشَّدُّسُ مِنْ بَعْدِ وَصِيَّتِهِ يُوجَى هَاهُ أَوْ دِيْنُ مَا يَأْتُوكُمْ وَأَبْنَاؤكُمْ لَا تَنْدِرُونَ أَيْمَنَمْ أَوْبُرَ لَكُمْ ثَلَاثَةٌ فَرِيْضَةٌ قِرْبَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلَيْمًا حَكِيمًا﴾

¶11. Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two - females; if only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise. ♪

Learning the Various Shares of the Inheritance is Encouraged

This, the following, and the last honorable Āyah in this Sūrah contain the knowledge of *Al-Farā'id*, inheritance. The knowledge of *Al-Farā'id* is derived from these three Āyāt and

^[11] *Fath Al-Bāri* 5:462, *Muslim* 1:92.

from the *Hadiths* on this subject which explain them. Learning this knowledge is encouraged, especially the specific things mentioned in the *Āyāt*. Ibn ‘Uaynah said; “Knowledge of *Al-Farā’id* was called half of knowledge, because it effects all people.”

The Reason Behind Revealing *Āyah* 4:11

Explaining this *Āyah*, Al-Bukhārī recorded that Jābir bin ‘Abdullāh said, “Allāh’s Messenger came visiting me on foot with Abu Bakr at Banu Salamah’s (dwellings), and the Prophet ﷺ found me unconscious. He asked for some water, performed ablution with it, then poured it on me, and I regained consciousness. I said, ‘What do you command me to do with my money, O Allāh’s Messenger?’ this *Āyah* was later revealed,

﴿بُوَيْسِرَ اللَّهُ فِي أَزْكِرْكُمْ لِلَّذِكْرِ مِنْ حَلَالِ الْأَشْيَاءِ﴾

«Allāh commands you for your children’s (inheritance); to the male, a portion equal to that of two females.»^[1]

This is how it was recorded by Muslim^[2] and An-Nasā’ī.^[3] The remainder of the Six compilers also collected this *Hadīth*.^[4]

Another *Hadīth* from Jābir concerning the reason behind revealing *Āyah* 4:11

Aḥmad recorded from Jābir that he said, “The wife of Sa’d bin Ar-Rabī‘ came to Allāh’s Messenger ﷺ and said to him, ‘O Allāh’s Messenger! These are the two daughters of Sa’d bin Ar-Rabī‘, who was killed as a martyr at Uhud. Their uncle took their money and did not leave anything for them. They will not be married unless they have money.’ The Messenger ﷺ said, ‘Allāh will decide on this matter.’ The *Āyah* about the inheritance was later revealed and the Messenger of Allāh ﷺ sent word to their uncle commanding him,

[1] *Fath Al-Bārī* 8:91.

[2] Muslim 3:1235.

[3] An-Nasā’ī in *Al-Kubrā* 6:320.

[4] *Fath Al-Bārī* 1:118, Muslim 3:1234, Abu Dawud 3:308, *Tuhfat Al-Ahwadhi* 8:368, An-Nasā’ī 1:77, Ibn Mājah 2:911.

«أَعْطِ ابْنَتَيْ سَعْدٍ الثَّلَاثَيْنِ، وَأَهْمَّا الْثُمُنَ، وَمَا يَقْرَبُ فَهُوَ لَكُمْ»

«Give two-thirds (of Sa'd's money) to Sa'd's two daughters and one eighth for their mother, and whatever is left is yours.»^[1]

Abu Dāwud,^[2] At-Tirmidhi,^[3] and Ibn Mājah^[4] collected this Ḥadīth. It is apparent, however, that the first Ḥadīth from Jābir was about the case of the last Āyah in the Sūrah [4:176, rather than 4:11], for at the time this incident occurred, Jābir had sisters and did not have daughters, parents or offspring to inherit from him. Yet, we mentioned the Ḥadīth here just as Al-Bukhārī did.

Males Get Two Times the Share of Females for Inheritance

Allāh said,

﴿يُوصِّيَ اللَّهُ فِي أَزْكِيرَتِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ﴾

«Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two females;»

Allāh commands: observe justice with your children. The people of *Jāhilīyyah* used to give the males, but not the females, a share in the inheritance. Therefore, Allāh commands that both males and females take a share in the inheritance, although the portion of the males is twice as much as that of the females. There is a distinction because men need money to spend on their dependants, commercial transactions, work and fulfilling their obligations. Consequently, men get twice the portion of the inheritance that females get. Allāh's statement,

﴿يُوصِّيَ اللَّهُ فِي أَزْكِيرَتِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ﴾

«Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two females;»

testifies to the fact that Allāh is more merciful with children

^[1] Ahmad 3:352.

^[2] Abu Dāwud 3:314.

^[3] Tuhfah Al-Ahwadhi 6:267.

^[4] Ibn Mājah 2:908.

than their own parents are with them, since He commands the parents to be just and fair with their own children.

An authentic *Hadîth* stated that a captured woman was looking for her child and when she found him, she held him, gave him her breast and nursed him. The Messenger of Allâh ﷺ said to his Companions,

«أَتُرِزُونَ هَذِهِ طَارِخَةً وَلَدَنَا فِي النَّارِ وَهِيَ تَنْفِدُ غَلَى ذَلِكَ؟»

«Do you think that this woman would willingly throw her child in the fire?»

They said, "No, O Messenger of Allâh." He said,

«فَوَاللَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بُرْلَدَهَا»

«By Allâh! Allâh is more merciful with His servants than this woman is with her own child.»^[1]

Al-Bukhâri recorded that Ibn 'Abbâs said, "The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allâh cancelled whatever He willed from that custom and ordained that the male get twice the amount inherited by the female, and for each parent a sixth (of the whole legacy), for the wife an eighth or a fourth, and for the husband a half or a fourth."^[2]

The Share of the Females When They Are the Only Eligible Heirs

Allâh said,

«فَإِنْ كَانَتْ نِسَاءٌ فَوْقَ أَنْتَ يُرِثُهُنَّ ثُلَاثًا مِنْ زَوْجِهِ»

«if only daughters, two or more, their share is two-thirds of the inheritance;»

We should mention here that some people said the *Âyah* only means two daughters, and that 'more' is redundant, which is not true. Nothing in the Qur'aan is useless or redundant. Had the *Âyah* been talking about only two women,

^[1] Muslim 4:2109.

^[2] *Fath Al-Bâri* 8:93.

it would have said, "The share of both of them is two-thirds."

As for the daughters, two or more, the ruling that they get two-thirds was derived from this Āyah, stating that the two sisters get two-thirds. We also mentioned the Ḥadīth in which the Prophet ﷺ commanded that two-thirds be the share of the two daughters of Sa'd bin Ar-Rabi'. So this is proven in the Book and the Sunnah.

﴿وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا أُلْفِسُنْتُ﴾

«if only one, her share is half. »

If there are two daughters, then there are texts to prove they share a half. Therefore, two-thirds is the share of the two daughters or sisters, and Allāh knows best.

Share of the Parents in the Inheritance

Allāh said,

﴿وَإِلَّا وَبِهِ لِكُلِّ وَجْهٍ مِّنْهُمَا أُلْثَدُونَ﴾

«For parents, a sixth share of inheritance to each»

There are several forms of the share that the parents get in the inheritance.

1. If the deceased left behind children, the parents get a sixth each. When the deceased had only one daughter, she gets half of the inheritance and the parents each one sixth, and another sixth is given to the father.

2. When the parents are the only inheritors, the mother gets one-third while the father gets the remaining two-thirds. In this case, the father's share will be twice the mother's share. If the deceased had a surviving spouse, the spouse gets half, in the case of a husband, or a fourth in the case of a surviving wife. In both cases, the mother of the deceased gets one-third of the remaining inheritance. This is because the remaining portion of the inheritance is treated just as the entire legacy in regard to the parents' share.

Allāh has given the mother one-half of what the father gets. Therefore, the mother gets a third of the remaining inheritance while the father gets two-thirds.

3. If the deceased left behind surviving brothers and sisters, whether half brothers, half sisters or from the same father and mother, their presence does not cause reduction in the father's

share. Yet, their presence reduces the share of the mother to one-sixth instead of one-third, and the father gets the rest, when there are no other heirs. Ibn Abi Hâtim recorded that Qatâdah commented on the Âyah,

﴿فِإِنْ كَانَ لَهُ إِخْرَجٌ فَلَا يُرِثُ الْأَشْدَعُ﴾

﴿If the deceased left brothers or (sisters), the mother has a sixth.﴾

"Their presence will reduce the share of the mother, but they will not inherit. If there is only one surviving brother, the mother's share will remain one-third, but her share will be reduced if there is more than one surviving brother. The people of knowledge attribute this reduction in the mother's share from one-third (to one-sixth) to the fact that the father is the one who helps the brothers (and sisters) of the deceased get married, spending from his own money for this purpose. The mother does not spend from her money for this purpose." This is a sound opinion.

First the Debts are Paid Off, then the Will, then the Fixed Inheritance

Allâh said,

﴿وَمِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بَعْدَ أَوْ دَيْنٍ﴾

﴿(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.﴾

The scholars of the Salaf and the Khalaf agree that paying debts comes before fulfilling the will, and this is apparent to those who read the Âyah carefully.

Allâh said next,

﴿مَا يَأْتُكُمْ وَمَا يَأْتُكُمْ لَا تَنْدَرُنَّ أَيُّهُمْ أَقْرَبُ لَكُمْ نَعْمَلُ﴾

﴿You know not which of them, whether your parents or your children, are nearest to you in benefit.﴾

This Âyah means: We have appointed a share to the parents and children, contrary to the practice of *Jâhilîyyah* and the early Islâmic era, when the inheritance would go to the children, and parents get a share only if they were named in

سورة النساء

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النَّبِيُّ

وَلَكُمْ نِصْفُ مَا ترَكَ أَزْوَاجُكُمْ إِنْ لَرَبَّكُمْ
لَهُمْ وَلَدٌ فَإِنْ كَانَ أَهْنَ وَلَدٌ فَلَكُمُ الرُّبعُ مِمَّا
تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِّي بِهَا أَوْ دِينٌ
وَلَهُمْ الرُّبعُ مِمَّا ترَكَ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ
فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الْشُّئُونُ مِمَّا رَكِّنَّ
مِنْ بَعْدِ وَصِيَّةٍ يُوصِّي بِهَا أَوْ دِينٌ وَإِنْ كَانَ
رَجُلٌ يُورثُ كَلَّهُ أَوْ امْرَأً وَلَهُ أَخٌ أَوْ أخْتٌ فَلَكُلُّ
وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ
فَهُمْ شُرَكَاءٌ فِي الْثُلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِّي بِهَا
أَوْ دِينٍ عَغْرِيْرُ مُضْكَارٌ وَصِيَّةٌ مِنَ اللَّهِ وَاللَّهُ عَلَيْهِ حَلِيمٌ
تَلَكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ
يُذْخَلُهُ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَدِيلَتِ فِيهَا وَذَلِكَ الْغَوْزُ الْعَظِيْمُ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَسْعَدَ حُدُودَهُ يُذْجَلُهُ
نَارًا خَلِدًا فِيهَا وَلَهُ عَذَابٌ مُهِمٌ

other of these relatives, We appointed a fixed share of inheritance for each. Allāh knows best.

Allāh said,

﴿وَرَبِّكَةٌ مِنْ أَنَّهُ﴾

«ordained by Allāh», meaning: These appointed shares of inheritance that We mentioned and which give some inheritors a bigger share than others, is a commandment from Allāh that He has decided and ordained,

﴿إِنَّ اللَّهَ كَانَ عَلَيْهِ حِكْمَةٌ﴾

«And Allāh is Ever All-Knower, All-Wise.», Who places everything in its rightful place and gives each his rightful share.

the will, as Ibn 'Abbās stated. Allāh abrogated this practice and appointed a fixed share for the children and for the parents. One may derive benefit in this life or for the Hereafter from his parents, the likes of which he could not get from his children. The opposite of this could also be true. Allāh said,

﴿وَمَا يَأْتُكُمْ وَآبَانِكُمْ لَا تَنْدُونَ
أَبْهَمُ أَقْرَبُ لَكُمْ نَفْسَهُمْ﴾
«You know not which of them, whether your parents or your children, are nearest to you in benefit.»:

since benefit could come from one or the

﴿ وَلَكُمْ نِصْفٌ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُمْ وَلَدٌ فَإِنْ كَانَ لَهُمْ وَلَدٌ
لَكُمْ أَرْبُعٌ مِّنَا تَرَكَتْ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دِينٍ وَلَهُمْ أَرْبُعٌ
مِّنَا تَرَكَتْ إِنْ لَمْ يَكُنْ لَهُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُمْ أَلْثُنُ مِّنَا تَرَكَتْ
مِنْ بَعْدِ وَصِيَّةٍ تُوصَى بِهَا أَوْ دِينٍ وَإِنْ كَاتَ رَجُلٌ بُورْثَ كَلَّهُ أَوْ امْرَأَةٌ
وَلَهُ أَلْحَنُ أَوْ أَخْتٌ فَلَكُلُّ وَاحِدٍ مِّنْهُمَا أَلْثُنُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءٌ
فِي الْأَلْثُنِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دِينٍ غَيْرَ مُعْكَافٍ وَصِيَّةٌ مِّنْ أَنَّهُ وَاللَّهُ عَلَيْهِ
حِلٌّ ﴾

¶12. In that which your wives leave, your share is half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in Kalālah has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most Forbearing. ¶

Share of the Spouses in the Inheritance

Allāh says to the husband, you get half of what your wife leaves behind if she dies and did not have a child. If she had a child, you get one-fourth of what she leaves behind, after payment of legacies that she may have bequeathed, or her debts. We mentioned before that payment of debts comes before fulfilling the will, and then comes the will, then the inheritance, and there is a consensus on this matter among the scholars. And the rule applies to the grandchildren as well as the children, even if they are great-grandchildren (or even further in generation)

Allāh then said,

﴿ وَلَهُمْ أَرْبُعٌ مِّنَا تَرَكَتْ ﴾

﴿In that which you leave, their (your wives) share is a fourth﴾ and if there is more than one wife, they all share in the fourth, or one-eighth that the wife gets. Earlier, we explained Allāh's statement,

﴿إِنْ بَدَءَ دُوَيْسَةً﴾

﴿After payment of legacies﴾

The Meaning of *Kalālah*

Allāh said,

﴿وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً﴾

﴿If the man or woman whose inheritance is in question was left in *Kalālah*.﴾

Kalālah is a derivative of *Iklīl*; the crown that surrounds the head. The meaning of *Kalālah* in this Āyah is that the person's heirs come from other than the first degree of relative. Ash-Sha'bī reported that when Abu Bakr As-Siddīq was asked about the meaning of *Kalālah*, he said, "I will say my own opinion about it, and if it is correct, then this correctness is from Allāh. However, if my opinion is wrong, it will be my error and because of the evil efforts of Shaytān, and Allāh and His Messenger have nothing to do with it. *Kalālah* refers to the man who has neither descendants nor ascendants." When 'Umar became the Khalifah, he said, "I hesitate to contradict an opinion of Abu Bakr."^[1] This was recorded by Ibn Jarīr and others.

In his *Tafsīr*, Ibn Abī Ḥātim recorded that Ibn 'Abbās said, "I was among the last persons to see 'Umar bin Al-Khaṭṭāb, and he said to me, 'What you said was the correct opinion.' I asked, 'What did I say?' He said, 'That *Kalālah* refers to the person who has no child or parents.'"^[2] This is also the opinion of 'Ali bin Abī Tālib, Ibn Mas'ūd, Ibn 'Abbās, Zayd bin Thābit, Ash-Sha'bī, An-Nakha'ī, Al-Ḥasan Al-Baṣrī, Qatādah, Jābir bin Zayd and Al-Hakam.^[3] This is also the view of the

^[1] At-Ṭabarī 8:53.

^[2] At-Ṭabarī 8:59.

^[3] At-Ṭabarī 8:55-57.

people of Al-Madīnah, Kūfah, Baṣrah, the Seven Fuqahā',^[11] the Four Imāms and the majority of scholars of the past and present, causing some scholars to declare that there is a consensus on this opinion.

The Ruling Concerning Children of the Mother From Other Than the Deceased's Father

Allāh said,

﴿وَلَا أَنْجُونَ أَنْفَقُوا﴾

﴿But has left a brother or a sister﴾, meaning, from his mother's side, as some of the Salaf stated, including Sa'd bin Abi Waqqāṣ. Qatādah reported that this is the view of Abu Bakr Aṣ-Siddīq.

﴿فَلَكُمْ وَهُنُّمَا أَلْثَمُتُمْ فَإِنْ كَانُوا أَكْثَرُ مِنْ ذَلِكَ فَهُنْ شُرَكَاءٌ فِي الْأَنْتِلْهٰ﴾

﴿Each one of the two gets a sixth; but if more than two, they share in a third.﴾

There is a difference between the half brothers from the mother's side and the rest of the heirs. First, they get a share in the inheritance on account of their mother. Second, the males and females among them get the same share. Third, they only have a share in the inheritance when the deceased's estate is inherited in *Kalālah*, for they do not have a share if the deceased has a surviving father, grandfather, child or grandchild. Fourth, they do not have more than a third, no matter how numerous they were.

Allāh's statement,

﴿وَمَنْ بَعْدَ وَصِيَّةً يُوصَىٰ بِهَا أَوْ دَيْنَ عَنْ مُضَارَّهٰ﴾

﴿After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).﴾

^[11] They are listed by Dr. 'Umar Al-Ashqar (*Tārīkh Al-Fiqh Al-Islāmi* p. 85) as: Sa'īd bin Al-Musayyib (Died in 94 H.), 'Urwah bin Az-Zubayr (Died in 94 H.), Abu Bakr bin 'Abdur-Rahmān bin Al-Hārith bin Hishām Al-Makhzūmi (Died in 94 H.), 'Ubaydullāh bin 'Abdullāh bin Utbah bin Mas'ūd (Died in 98 H.), Khārijah bin Zayd bin Thābit (Died in 99 H.), Al-Qāsim bin Muḥammad bin Abu Bakr (Died in 94 H.), Sulaymān bin Yasār (Died in 107 H.).

means, let the will and testament be fair and free of any type of harm, without depriving some rightful heirs from all, or part of their share, or adding to the fixed portion that Allāh or dained for some heirs. Indeed, whoever does this, will have disputed with Allāh concerning His decision and division. An authentic *Hadīth* states,

إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقًّا فَلَا وَصِيَّةَ لِوَارِثٍ

«Allāh has given each his fixed due right. Therefore, there is no will for a rightful inheritor.»^[1]

﴿تَذَكَّرَ حَدُودُ اللَّهِ وَمَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ يُذْخَلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ حَتَّىٰ يَرَهُ فِيهَا وَذَلِكَ الْفَوْزُ الظَّيِّبُ ﴾ وَمَنْ يَعْصِي اللَّهَ وَرَسُولَهُ وَيَعْمَلَ حَدُودَهُ يُذْخَلُهُ نَارًا حَتَّىٰ يَرَهُ فِيهَا وَلَمْ يَعْدَ بَعْدَهُ شُهِيدٌ ﴾﴾

﴿13. These are the limits (set by) Allāh, and whosoever obeys Allāh and His Messenger, will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success.﴾

﴿14. And whosoever disobeys Allāh and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall suffer a disgraceful torment.﴾

Warning Against Transgressing the Limits for Inheritance

Meaning, the *Farā'id* are Allāh's set limits. This includes what Allāh has allotted for the heirs, according to the degree of relation they have to the deceased, and their degree of dependency on him. Therefore, do not transgress or violate them. So Allāh said;

﴿وَمَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ﴾

﴿And whosoever obeys Allāh and His Messenger,﴾

regarding the inheritance, and does not add or decrease any of these fixed shares by use of tricks and plots. Rather, he gives each his appointed share as Allāh commanded, ordained and decided,

^[1] Abu Dāwud no. 2870, At-Tirmidhi no. 2121, 2122, An-Nasā'i no. 3673, Ibn Mājah nos. 2712 and 2713.

﴿يُذْخَلُهُ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ حَنَدِيرٌ فِيهَا وَذَلِكَ الْفَوْزُ الْمُظْبَطُ ﴾ وَمَنْ يَقْسِمُ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُذْخَلُهُ نَارًا حَنَدِيرًا فِيهَا وَلَمْ عَذَابٌ شَهِيدٌ ﴾

«Will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success. And whosoever disobeys Allāh and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.»

This is because he changed what Allāh has ordained and disputed with His judgment. Indeed, this is the behavior of those who do not agree with what Allāh has decided and divided, and this is why Allāh punishes them with humiliation in the eternal, painful torment.

Imām Ahmād recorded that Abu Hurayrah said that, the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَنْهَا بِعَمَلٍ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى خَافَ فِي وَصِيَّهُ، فَيَخْتَمُ لَهُ بِشَرٍّ عَمَلِهِ، فَيُذْخَلُ النَّارَ، وَإِنَّ الرَّجُلَ لَيَنْهَا بِعَمَلٍ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَعْدِلُ فِي وَصِيَّهُ فَيَخْتَمُ لَهُ بِخَيْرٍ عَمَلِهِ فَيُذْخَلُ الْجَنَّةَ»

«A man might perform the actions of righteous people for seventy years, but when it is time to compile his will, he commits injustice. So his final work will be his worst, and he thus enters the Fire. A man might perform the deeds of evil people for seventy years, yet he is fair in his will. So his final work will be his best, and he thus enters Paradise.»

Abu Hurayrah said, “Read, if you will,

﴿هُنَّ ذُرُودُ اللَّهِ﴾

«These are the limits (set by) Allāh» until,

﴿عَذَابٌ شَهِيدٌ﴾

«a disgraceful torment.»^[1]

In the chapter on injustice in the will, Abu Dāwud recorded

^[1] Ahmad 2:278.

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وَالَّتِي يَأْتِيَنَّ الْفَحْشَةَ مِنْ نِسَاءٍ كُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةٌ مِنْكُمْ إِنْ شَهَدُوا فَأَنْسِكُوهُنَّ فِي الْبَيْوتِ حَتَّى يَتَوَفَّهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ هُنَّ سَيِّلًا ۝ وَالَّذَّانِ يَأْتِيَنَّهُمْ مِنْكُمْ فَاتَّذُو وَهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأُغْرِضُو عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ۝ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِمَهْلَقِهِ تُرْتَبُوْتُ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝ وَلَيَسْتَ أَتَوْبَةً لِلَّذِينَ يَعْمَلُونَ السَّيِّعَاتِ حَتَّى إِذَا حَاضَرَ أَحَدُهُمُ الْمَوْتُ قَالَ إِنِّي تَبَّتْ أَنْفَنِي وَلَا الَّذِينَ يَمْوُلُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَاهُمْ عَذَابًا أَلِيمًا ۝ يَتَأْتِيَهَا الَّذِينَ آمَنُوا لَا يَجِدُ لَكُمْ أَنْ تَرْثُوا النِّسَاءَ كَرْهًا وَلَا تَعْصُلُوهُنَّ لِتَذَهَّبُوا بِعَيْنِ مَا أَتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُّشِينةٍ وَعَاشُرُوهُنَّ بِالْمَعْرُوفِ إِنَّ كَرْهَتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُهُوَا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝

in his Sunan that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لِيَعْمَلُ - أَوِ الْمَرْأَةُ - بِطَاعَةِ اللَّهِ سَيِّئَ سَنَةً، ثُمَّ يَخْضُرُهُمَا الْمَوْتُ، فَيُضَارَانِ في الْوَرِصَيْهِ، فَتَجِدُهُمَا فِي النَّارِ»

«A man or a woman might perform actions in obedience to Allāh for sixty years. Yet, when they are near death, they leave an unfair will and thus acquire the Fire.»

Abu Hurayrah then recited the Āyah,

«مَنْ بَعْدَ وَصِيَّتِهِ يُؤْخَى بِهَا أَذْ دَيْنَ غَيْرَ مُصَارِّهِ»

«After payment of legacies he (or she) may

have bequeathed or debts, so that no loss is caused», until,

﴿وَذَلِكَ الْعَزَّزُ الْمُظَيْبُ﴾

«and that is the great success.»^[1] This was also recorded by At-Tirmidhi^[2] and Ibn Mājah,^[3] and At-Tirmidhi said, “Hasan Gharib”.

«وَالَّتِي يَأْتِيَنَّ الْفَحْشَةَ مِنْ نِسَاءٍ كُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةٌ مِنْكُمْ إِنْ شَهَدُوا فَأَنْسِكُوهُنَّ فِي الْبَيْوتِ حَتَّى يَتَوَفَّهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ هُنَّ سَيِّلًا وَالَّذَّانِ يَأْتِيَنَّهُمْ مِنْكُمْ فَاتَّذُو وَهُمَا فَإِنْ تَابَا

^[1] Abu Dāwud 3:288.

^[2] Tuhfat Al-Āhwadhi 6:304.

^[3] Ibn Mājah 2:902.

بِسْكُمْ فَنَادُهُمَا قَاتِلَاتِكَ وَأَصْلَحَا فَأَغْرِضُوكُمْ عَنْهُمَا إِنَّ اللَّهَ كَانَ ذَوَابًا
﴿١٣﴾

¶15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.»

¶16. And the two persons among you who commit illegal sexual intercourse, punish them both. And if they repent and do righteous good deeds, leave them alone. Surely, Allâh is Ever the One Who accepts repentance, (and He is) Most Merciful.»

The Adulteress is Confined in her House; A Command Later Abrogated

At the begining of Islâm, the ruling was that if a woman commits adultery as stipulated by sufficient proof, she was confined to her home, without leave, until she died. Allâh said,

﴿وَالَّتِي يَأْتِكُ النَّجْوَةَ﴾ يعني الزنا ﴿إِنْ تَأْكِمْ فَأَسْتَشِدُوا عَلَيْهِنَّ أَزْمَمَةً بِسْكُمْ
قَاتِلَاتِكَ وَأَصْلَحَا فَأَغْرِضُوكُمْ حَتَّى يَتَوَهَّمَ الْمَوْتُ أَوْ يَجْعَلَ اللَّهَ لِكُنْ سَيِّلًا﴾

¶And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.»

'Some other way' mentioned here is the abrogation of this ruling that came later. Ibn 'Abbâs said, "The early ruling was confinement, until Allâh sent down Sûrat An-Nûr (chapter 24) which abrogated that ruling with the ruling of flogging (for fornication) or stoning to death (for adultery)." Similar was reported from Ikrimah, Sa'îd bin Jubayr, Al-Hasan, 'Atâ' Al-Khurâsâni, Abu Sâlih, Qatâdah, Zayd bin Aslam and Ad-Dâhîk, and this is a matter that is agreed upon.

Imâm Ahmâd recorded that 'Ubâdah bin Aş-Şâmit said, "When the revelation descended upon the Messenger of Allâh ﷺ, it would affect him and his face would show signs of strain.

One day, Allāh sent down a revelation to him, and when the Messenger ﷺ was relieved of its strain, he said,

«خُذُوا عَنِي، فَذَجَعَ اللَّهُ لَهُنْ سِيَلًا، الْتَّبَّابُ بِالْمَسْبَبِ، وَالْبَكْرُ بِالْبَكْرِ، الْتَّبَّابُ جَلْدٌ مَا تَهْوَى، وَرَجْمٌ بِالْحِجَارَةِ، وَالْبَكْرُ جَلْدٌ مَا تَهْوَى ثُمَّ نَفْيٌ سَنَةٌ»

«Take from me: Allāh has made some other way for them. The married with the married, the unmarried with the unmarried. The married gets a hundred lashes and stoning to death, while the unmarried gets a hundred lashes then banishment for a year.»^[1]

Muslim and the collectors of the Sunan recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Prophet ﷺ said,

«خُذُوا عَنِي خُذُوا عَنِي، فَذَجَعَ اللَّهُ لَهُنْ سِيَلًا، الْبَكْرُ بِالْبَكْرِ جَلْدٌ مَا تَهْوَى وَغَرِيبٌ عَامٌ، وَالْتَّبَّابُ بِالْتَّبَّابِ جَلْدٌ مَا تَهْوَى وَالْرَّجْمُ»

«Take from me, take from me. Allāh has made some other way for them: the (unmarried) gets a hundred lashes and banishment for one year, while the (married) gets a hundred lashes and stoning to death.»^[2]

At-Tirmidhi said, “*Hasan Ṣaḥīḥ*”.

Allāh said,

﴿وَالَّذِينَ يَأْتِيْنَاهُ مِنْهُمْۚ﴾

«And the two persons among you who commit illegal sexual intercourse, punish them both.»

Ibn 'Abbās and Saīd bin Jubayr said that this punishment includes cursing, shaming them and beating them with sandals.^[3] This was the ruling until Allāh abrogated it with flogging or stoning, as we stated. Mujāhid said, “It was revealed about the case of two men who do it.”^[4] As if he was referring to the actions of the people of Lūṭ, and Allāh knows best.

^[1] Ahmad 5:317.

^[2] Muslim 3:1316, Abu Dāwud 4:570, *Tuhfat Al-Ahwadhi* 4:705, An-Nasā'i in *Al-Kubrā* 4:270, Ibn Mājah 2:852.

^[3] At-Ṭabarī 8:85.

^[4] At-Ṭabarī 8:82.

The collectors of *Sunan* recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَيْتُمُهُ يَعْمَلُ عَمَلَ قَوْمٍ لُّوطٍ، فَاقْتُلُوَا النَّافِعَ وَالْمَفْعُولَ بِهِ»

«Whoever you catch committing the act of the people of Lüt (homosexuality), then kill both parties to the act.»^[11]

Allāh said,

﴿فَإِنْ تَابُوا أَنْذِلْهُمْ﴾

«And if they repent and do righteous good deeds», by refraining from that evil act, and thereafter their actions become righteous,

﴿فَأَغْرِضُوهُمْ عَنْهُمْ﴾

«leave them alone», do not verbally abuse them after that, since he who truly repents is just like he who has no sin,

﴿إِنَّ اللَّهَ كَانَ تَوَابًا رَّحِيمًا﴾

«Surely, Allāh is Ever the One Who accepts repentance, Most Merciful.»

The following is recorded in the Two *Sahīhs*:

«إِذَا زَنَثَ أَمْةً أَخْدُوكُمْ، فَلْيَجِلِّذُهَا الْخَدَّ، وَلَا يُنْزِبْ عَلَيْهَا»

«When the slave-girl of one of you commits illegal sexual intercourse, let him flog her and not chastise her afterwards.»^[22]

because the lashes she receives erase the sin that she has committed.

﴿إِنَّ اتُّوْبَةَ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِمَهْلَقَةٍ ثُمَّ يَتُوبُونَ مِنْ قَبِيرٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَمْ أَنْتَ أَنْتَ حَسِيقِيَا، وَلَيَسَّتْ اتُّوْبَةَ لِلَّذِينَ يَعْمَلُونَ أَشْيَاءَ حَسِيقَاتٍ إِذَا حَصَرَ أَهْدَاهُمُ الْمَوْتُ قَالَ إِنِّي تَبَّتْ أَنْفَنِي وَلَا أَلِيَّنِي يَمُوْتُونَ وَهُمْ كُلُّهُمْ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيَّا،﴾

«17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon [afterwards]; it is

^[11] Abu Dāwud 4:607, *Tuhfat Al-Āḥwadhi* 5:21, An-Nasā'i in *Al-Kubrā* 4:322 and Ibn Mājah 2:856.

^[22] *Fath Al-Bāri* 4:491 and *Muslim* 3:1338.

they to whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.♦

¶18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them, We have prepared a painful torment.♦

Repentance is Accepted Until one Faces death

Allāh states that He accepts repentance of the servant who commits an error in ignorance and then repents, even just before he sees the angel who captures the soul, before his soul reaches his throat. Mujāhid and others said, “Every person who disobeys Allāh by mistake, or intentionally is ignorant, until he refrains from the sin.”^[1] Qatādah said that Abu Al-‘Āliyah narrated that the Companions of the Messenger of Allāh ﷺ used to say, “Every sin that the servant commits, he commits out of ignorance.”^[2] ‘Abdur-Razzāq narrated that, Ma’mar said that Qatādah said that, the Companions of the Messenger of Allāh ﷺ agreed that every sin that is committed by intention or otherwise, is committed in ignorance.”^[3] Ibn Jurayj said, “Abdullāh bin Kathīr narrated to me that Mujāhid said, ‘Every person who disobeys Allāh (even willfully), is ignorant while committing the act of disobedience.’” Ibn Jurayj said, “Atā’ bin Abi Rabāḥ told me something similar.”^[4] Abu Sāliḥ said that Ibn ‘Abbās commented, “It is because of one’s ignorance that he commits the error.”^[5] ‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās said about the Āyah,

﴿فَمَنْ يَعْمَلْ مِنْ قَرِيبٍ﴾

¶(and repent soon (afterwards)♦, “Until just before he (or she) looks at the angel of death.”^[6] Ad-Daḥḥāk said, “Every thing before death is ‘soon [afterwards].’”^[7] Al-Ḥasan Al-Baṣri said about the Āyah,

^[1] At-Ṭabarī 8:89.

^[2] At-Ṭabarī 8:89.

^[3] ‘Abdur-Razzāq 1:151.

^[4] At-Ṭabarī 8:90.

^[5] At-Ṭabarī 8:90.

^[6] At-Tabari 8:94.

^[7] At-Tabari 8:94.

﴿فَتَمَّ بُشِّرُوكَ بْنَ قَبَّابِ﴾

﴿and repent soon afterwards﴾, “Just before his last breath leaves his throat.”^[1] ‘Ikrimah said, “All of this life is ‘soon [afterwards].’”^[2] Imām Ahmad recorded that Ibn ‘Umar said that the Messenger said,

«إِنَّ اللَّهَ يَقْبِلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يَعْزِزْهُ»

«Allāh accepts the repentance of the servant as long as the soul does not reach the throat.»^[3]

This *Hadīth* was also collected by At-Tirmidhi^[4] and Ibn Mājah,^[5] and At-Tirmidhi said, “*Hasan Gharīb*”. By mistake, Ibn Mājah mentioned that this *Hadīth* was narrated through ‘Abdullāh bin ‘Amr. However, what is correct is that ‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb was the narrator.

Allāh said,

﴿فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلَيْهَا حَسِيبًا﴾

«It is they to whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.»

Surely, when hope in continued living diminishes, the angel of death comes forth and the soul reaches the throat, approaches the chest and arrives at the state where it is being gradually pulled out, then there is no accepted repentance, nor a way out of that certain end. Hence Allāh’s statements,

﴿وَلَيَسْتَ أَنَّ تَوْبَةَ الْمُذَرِّبِ يَقْسِطُونَ إِلَيْنَا حَتَّىٰ إِذَا حَضَرَ أَهْدَهُمُ الْمَوْتُ قَالَ إِنِّي ثُبُثُ الْأَنْفَ﴾

«And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: “Now I repent,”» and,

﴿فَلَمَّا زَارَنَا بَاشْتَرَ كَالُوا مَائِنَا بِاللَّهِ وَحْدَهُ﴾

^[1] At-Tabari 8:96.

^[2] At-Tabari 8:94.

^[3] Ahmad 2:132.

^[4] Tuhfat Al-Ahwadhi 9:521.

^[5] Ibn Mājah 2:1420.

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وَإِنْ أَرَدُتُمْ أَسْتَبِدَ الْزَّوْجَ مَكَانَ رَزْقِ وَمَاتَيْشَهُ
إِخْدَشَهُنَّ قَنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَنَا أَخْدُونَهُ
بِهَتَّنَا وَإِثْمَامِينَا ﴿٤﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى
بِعَصْكُمْ إِلَى بَعْضِ وَأَخْذَتْ مِنْكُمْ مِيَثَقًا
عَلِيَّطًا ﴿٥﴾ وَلَا تَنْكِحُو أَمَانَكَحَّ إِبَاؤُكُمْ مِنَ
النِّسَاءِ إِلَّا مَاقْدَسَلَفَ إِلَهٌ كَانَ فَجَحَّةً وَمَقْتَأً
وَسَاءَ سَبِيلًا ﴿٦﴾ حَرَمْتَ عَيْنَكُمْ أَنْهَكُمْ
وَبَنَائِكُمْ وَأَغْوَاثَكُمْ وَعَنْتَكُمْ وَخَانَتَكُمْ وَبَنَاثَ
الْأَخْ وَبَنَاثَ الْأُخْتِ وَأَمْهَنَتَكُمُ الَّذِي أَضَعْنَتُكُمْ
وَأَخْوَثَكُمْ مِنَ الرَّضْعَةِ وَأَمْهَنَتِ يَسَابِكُمْ
وَرَبَّتِكُمُ الَّذِي فِي حُجُورِكُمْ مِنْ يَسَابِكُمْ
الَّذِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُنُوا دَخَلْتُمْ بِهِنَّ
فَلَا جُنَاحَ عَلَيْكُمْ وَلَهُنِّ لِأَبْنَاءِكُمُ الَّذِينَ
مِنْ أَصْلَبِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأَخْتَنِينَ
إِلَّا مَاقْدَسَلَفَ إِلَهٌ كَانَ غَفُورًا رَّجِيمًا ﴿٧﴾

﴿So when they saw Our punishment, they said: "We believe in Allāh Alone..."﴾ [40:84]

Allāh decided that repentance shall not be accepted from the people of the earth when the sun rises from the west, as Allāh said,

﴿تَوْمَ يَأْنِي بَقْعَ مَائِدَيْ رَيْكَ لَا يَنْعَثُ
نَقْنَا إِيْسَهَا لَرْ تَكْنُ مَائِنَتْ مِنْ
قَبْلُ أوْ كَبْلَتْ فِي إِيْسَهَا خَدِهِ﴾

﴿The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good through his faith.﴾ [6:158].

Allāh said,

﴿وَلَا الَّذِينَ يَمْوُثُونَ وَهُمْ كُفَّارٌ﴾

﴿nor of those who die while they are disbelievers.﴾

Consequently, when the disbeliever dies while still a disbeliever and polytheist, his sorrow and repentance shall not avail him. If he were to ransom himself, even with the earth's fill of gold, it will not be accepted from him. Ibn 'Abbās, Abu Al-'Āliyah and Ar-Rabī' bin Anas said that the Āyah:

﴿وَلَا الَّذِينَ يَمْوُثُونَ وَهُمْ كُفَّارٌ﴾

﴿nor of those who die while they are disbelievers﴾,

was revealed about the people of Shirk. Imām Ahmad recorded that Usāmah bin Salmān said that Abu Dharr said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ يَقْبِلُ تَوْبَةَ عَبْدِهِ - أَوْ يَغْفِرُ لِعَبْدِهِ - مَا لَمْ يَقْعُدْ الْجَحَابُ»

«Allāh accepts the repentance of His servant, or forgives His servant, as long as the veil does not drop.»

They asked, "And what does the drop of the veil mean? " He said,

«أَنْ تَخْرُجَ النَّفْسُ وَهِيَ مُشْرِكَةٌ»

«When the soul is removed while one is a polytheist.»⁽¹¹⁾

Allāh then said,

«أُولَئِكَ أَعْذَنَا لَهُمْ عَذَابًا أَلِيمًا»

﴿For them We have prepared a painful torment﴾, torment that is severe, eternal and enormous.

﴿يَأَيُّهَا الَّذِينَ مَاءَنُوا لَا يَجِدُ لَكُمْ أَنْ تَرْتَبُوا النِّسَاءَ كَفَّاً وَلَا تَضْلُّنَّ لِيَنْذَهُوْا بِيَقْضِي
نَّا ءانْتُمُونَ إِلَّا أَنْ يَأْذِنَ يَقْسِطُ مُبِينٌ وَعَالِمُونَ بِالْمَعْرُوفِ فَإِنْ كَفَرُوكُمْ فَعَسَى أَنْ
تَكْرُهُوْا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَزَارًا كَثِيرًا ﴿٤﴾ وَإِنْ أَرَدُوكُمْ أَنْتَنِدَالَ رَوْجَ نَمَكَاتَ رَوْجَ
وَأَتَيْتُكُمْ إِذْهَنَّ قِنْطَارًا فَلَا تَأْخُذُوْا مِنْهُ شَيْئًا أَنْأَخْدُونَهُ بِهَنْتَنَا وَإِنَّمَا مُبِينًا
وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْنَيْتُمْ بِمَضْحُكُمْ إِلَى بَعْضٍ رَأْخَذَتْ وَبِمَحْكُمْ يَنْتَنَا غَلَطِيَّا ﴿٥﴾ وَلَا
تَشْكِحُوْا مَا تَنْكِحُ هَبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّمَا كَانَ فَجَاهَةً وَمَنْتَنَا
وَسَاءَ سِيلًا ﴿٦﴾

﴿19. O you who believe! You are not permitted to inherit women against their will, nor to prevent them from marriage in order to get part of (the dowry) what you have given them, unless they commit open Fâhišah. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.﴾

﴿20. But if you intend to replace a wife by another and you have given one of them a Qinṭar, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?﴾

﴿21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and

⁽¹¹⁾ Ahmad 5:174.

strong covenant?»

﴿22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and Maqtan, and an evil way.﴾

Meaning of ‘Inheriting Women Against Their Will’

Al-Bukhārī recorded that Ibn ‘Abbās said about the Āyah,

﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا يَجِدُ لَكُمْ أَنْ تَرِثُوا الْإِنْسَانَةَ كُلَّنَا﴾

﴿O you who believe! You are not permitted to inherit women against their will.﴾

“Before, the practice was that when a man dies, his male relatives used to have the right to do whatever they wanted with his wife. If one of them wants, he would marry her, give her in marriage, or prevent her from marriage, for they had more right to her than her own family. Thereafter, this Āyah was revealed about this practice,

﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا يَجِدُ لَكُمْ أَنْ تَرِثُوا الْإِنْسَانَةَ كُلَّنَا﴾

﴿O you who believe! You are not permitted to inherit women against their will.﴾^[11]

Women Should not Be Treated with Harshness

Allāh said,

﴿وَلَا تَعْنَلُوهُنَّ لِئَذْهَبُوا بِتَفْضِيلٍ مَا هَاتَتُمُوهُنَّ﴾

﴿nor to prevent them from marriage, in order to take part of what you have given them.﴾

Allāh commands: Do not treat the woman harshly so that she gives back all or part of the dowry that she was given, or forfeits one of her rights by means of coercion and oppression. Allāh’s statement,

﴿إِلَّا أَنْ يَأْتِيَنَّ بِنَجْحَشَةٍ شَيْئَةً﴾

﴿unless they commit open Fāliṣah.﴾

Ibn Mas‘ūd, Ibn ‘Abbās, Sa‘id bin Al-Musayyib, Ash-Sha‘bi,

[11] *Fath Al-Bārī* 8:93.

Al-Hasan Al-Baṣrî, Muḥammad bin Sîrîn, Sa‘îd bin Jubayr, Mujaḥid, ‘Ikrimah, ‘Atâ’ Al-Khurâsâni, Ad-Dâhhâk, Abu Qilâbah, Abu Ṣalîh, As-Suddî, Zayd bin Aslâm and Sa‘îd bin Abî Hilâl said that this refers to illicit sex. Meaning that if the wife commits adultery, you are allowed to take back the dowry you gave her. You are also allowed to annoy her, until she gives back the dowry in return for a *Khula’*.^[1] In *Sûrat Al-Baqarah*, Allâh said,

﴿وَلَا يَجِدُ لَكُمْ أَن تَأْخُذُوا مِمَّا أَتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَن يَتَّقَاتُوا إِلَّا بِمَا حَدَّدْنَا اللَّهُ عَزَّ ذَلِكَ﴾

«And it is not lawful for you (men) to take back (from your wives) any of what you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh» [2:229].

Ibn ‘Abbâs, ‘Ikrimah and Ad-Dâhhâk said that *Fâhiṣah* refers to disobedience and defiance.^[2] Ibn Jarîr chose the view that it is general, encompasses all these meanings, adultery, disobedience, defiance, rudeness, and so forth. Meaning that he is allowed to annoy his wife when she does any of these acts until she forfeits all or part of her rights and he then separates from her, and this [view] is good, and Allâh knows best.

Live With Women Honorably

Allâh said,

﴿وَعَاشُرُوهُنَّ بِالْمَعْرُوفِ﴾

«And live with them honorably», by saying kind words to them, treating them kindly and making your appearance appealing for them, as much as you can, just as you like the same from them. Allâh said in another Ayah,

﴿وَلَكُنَّ مِثْلَ الَّذِي عَلَيْنَ بِالْمُنْتَهِ﴾

«And they have rights similar over them to what is reasonable» [2:228].

The Messenger of Allâh ﷺ said,

^[1] At-Tabari 8:115-117.

^[2] At-Tabari 8:117.

«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي»

«The best among you is he who is the best with his family.
Verily, I am the best one among you with my family.»^[1]

It was the practice of the Messenger of Allāh ﷺ to be kind, cheerful, playful with his wives, compassionate, spending on them and laughing with them. The Messenger ﷺ used to race with ‘Āishah, the Mother of the Faithful, as a means of kindness to her. ‘Āishah said, “The Messenger of Allāh ﷺ raced with me and I won the race. This occurred before I gained weight, and afterwards I raced with him again, and he won that race. He said,

«هُدْوِيْ بِتْلَكَ»

“This [victory] is for that [victory].”^[2]

When the Prophet ﷺ was at the home of one of his wives, sometimes all of his wives would meet there and eat together, and they would then go back to their homes. He and his wife would sleep in the same bed, he would remove his upper garment, sleeping in only his lower garment. The Prophet ﷺ used to talk to the wife whose night it was, after praying ‘Ishā’ and before he went to sleep. Allāh said,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْرَكٌ حَسَنَةٌ﴾

«Indeed in the Messenger of Allāh you have a good example to follow» [33:21].

Allāh said,

﴿فَإِنْ كُفِيْتُمُونَ فَسَعَى أَنْ تَكْرُهُوا شَيْئاً وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

«If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.»

Allāh says that your patience, which is demonstrated by keeping wives whom you dislike, carries good rewards for you in this life and the Hereafter. Ibn ‘Abbās commented on this Āyah, “That the husband may feel compassion towards his wife and Allāh gives him a child with her, and this child

^[1] Tuhfat Al-Ahwadhi 10:394.

^[2] Abu Dāwud 3:66.

carries tremendous goodness." An authentic *Hadîth* states,

«لَا يبغى مُؤْمِنٌ مُؤْمِنَةً، إِنْ سَجَطَ مِنْهَا خُلْقًا، رَضِيَّ مِنْهَا أَخْرَى»

«No believing man should hate his believing wife. If he dislikes a part of her conduct, he would surely like another.»^[1]

The Prohibition of Taking Back the Dowry

Allâh said,

﴿وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجَ نِسَكَاتِ زَوْجٍ وَمَا تَبَرَّأْتُمْ إِنْ دَهْشَنَ قِطْلَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا إِنَّا حَذَّرْنَا بِهِمْ تَنَاهِي وَإِنَّمَا تُبَيِّنُنَا﴾

«But if you intend to replace a wife by another and you have given one of them a *Qintâr*, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?»

The Âyah commands: When one of you wants to divorce a wife and marry another one, he must not take any portion of the dowry he gave to the first wife, even if it were a *Qintâr* of money. We mentioned the meaning of *Qintâr* in the *Tafsîr* of *Sûrah Âl 'Imrân*.

This Âyah is clear in its indication that the dowry could be substantial. 'Umar bin Al-Khaṭṭab used to discourage giving a large dowry, but later on changed his view. Imâm Ahmad recorded that Abu Al-'Ajâ' As-Sulami said that he heard 'Umar bin Al-Khaṭṭab saying, "Do not exaggerate with the dowry of women, had this practice been an honor in this world or a part of *Taqwâ*, then the Prophet ﷺ would have had more right to practice it than you. The Messenger ﷺ of Allâh never gave any of his wives, nor did any of his daughters receive a dowry more than twelve *Uwqiyah*.^[2] A man used to pay a substantial dowry and thus conceal enmity towards his wife!" Ahmad^[3] and the collectors of *Sunan* collected this *Hadîth* through various chains of narration,^[4] and At-Tirmidhi said,

^[1] Muslim 1:1091.

^[2] Approximately 400 *Dirhams*, refer to the next *Hadîth*

^[3] Ahmad 1:40.

^[4] This story, and the earlier report from 'Umar, were both classified as weak by Muqbil bin Hâdi.

"Hasan Ṣaḥīḥ".

Al-Ḥāfiẓ Abu Ya'lā recorded that Maṣrūq said, "Umar bin Al-Khaṭṭab stood up on the *Minbar* of the Messenger of Allāh ﷺ and said, 'O people! Why do you exaggerate concerning the dowry given to women? The Messenger of Allāh ﷺ and his Companions used to pay up to four hundred *Dirhams* for a dowry, or less than that. Had paying more for a dowry been a part of *Taqwā* or an honor, you would not have led them in this practice. Therefore, I do not want to hear about a man who pays more than four hundred *Dirhams* for a dowry.' He then went down the *Minbar*, but a woman from Quraysh said to him, 'O Leader of the Faithful! You prohibited people from paying more than four hundred *Dirhams* in a dowry for women?' He said, 'Yes.' She said, 'Have you not heard what Allāh sent down in the Qur'ān?' He said, 'Which part of it?' She said, 'Have you not heard Allāh's statement,

﴿وَإِنْتُمْ إِنْدَهُنَّ قِنْطَارًا﴾

«And you have given one of them a *Qintār*?»

He said, 'O Allāh! Forgive me...' He then went back and stood up on the *Minbar* saying, 'I had prohibited you from paying more than four hundred *Dirhams* in a dowry for women. So, let everyone pay what he likes from his money.'" The chain of narration for this *Hadīth* is strong.^[1]

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْعَلْتُمْ بِهِ مَا كُنْتُمْ إِنْ تَعْفُونَ﴾

«And how could you take it (back) while you have gone in unto each other?»

how can you take back the dowry from the woman with whom you had sexual relations and she had sexual relations with you? Ibn 'Abbās, Mujāhid, As-Suddi and several others said that this means sexual intercourse.^[2] The Two *Sahīhs* record that the Messenger of Allāh ﷺ said three times to the spouses who said the *Mulā'anah*,^[3]

^[1] Abu Dāwud 2:582, *Tuhfat Al-Āhwadhi* 4:255, An-Nasā'i 6:117, Ibn Mājah 1:601.

^[2] At-Tabari 8:126.

^[3] Refer to *Sūrat An-Nūr* 24:6-9.

«اللّٰهُ يَعْلَمُ أَنَّ أَحَدَكُمْ كَاذِبٌ، فَهَلْ مِنْكُمْ تَابِعٌ؟»

«Allâh knows that one of you is a liar, so would any of you repent? »

The man said, “O Messenger of Allâh! My money,” referring to the dowry that he gave his wife. The Messenger said,

«لَا مَا لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَخْلَفْتَ مِنْ قِرْجَهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَهُوَ أَبْعَدُ لَكَ مِنْهَا»

«You have no money. If you are the one who said the truth, the dowry is in return for the right to have sexual intercourse with her. If you are the one who uttered the lie, then this money is even farther from your reach.»^[1]

Similarly Allâh said;

﴿وَكَيْفَ تَأْخُذُوهُ وَقَدْ أَفْنَى بِضَحْكِنَ إِلَّا بِعِصْرٍ رَأَخَذْتَ مِنْكُمْ مِّيقَاتًا غَلِظَاتًا﴾

«And how could you take it (back) while you have gone in unto each other and they have taken from you a firm and strong covenant?»

this refers to the marriage tie, according to Ibn ‘Abbâs, Mujâhid and Sa‘îd bin Jubayr.^[2] In his Ṣahîh, Muslim recorded that Jâbir said that during the speech that the Prophet ﷺ gave in the Farewell Hajj, he said,

﴿وَأَشْتَرْصُوا بِالسُّنَّا خَيْرًا، فَإِنَّكُمْ أَخْذَنُمُوهُنَّ بِأَمَانَ اللّٰهِ، وَأَشْتَرَلَّنَّ فُرُجُونَ بِكَلِمةِ اللّٰهِ﴾

«Be kind with women, for you have taken them by Allâh's covenant and earned the right to have sexual relations with them by Allâh's Word.»^[3]

Marrying the Wife of the Father is Prohibited

Allâh said,

﴿وَلَا شَكِحُوا مَا نَكَحَ إِبْرَاهِيمَ بْنَ الْكَاهِ﴾

«And marry not women whom your fathers married,»

^[1] *Fath Al-Bâri* 9:366 and *Muslim* 2:1131.

^[2] *At-Tabârî* 8:129.

^[3] *Muslim* 2:889.

Allāh prohibits marrying the women whom the father married, in honor and respect to the fathers, not allowing their children to have sexual relations with their wives after they die. A woman becomes ineligible for the son of her husband as soon as the marriage contract is conducted, and there is a consensus on this ruling.

Ibn Jarīr recorded that Ibn ‘Abbās said, “During the time of *Jāhiliyyah*, the people used to prohibit what Allāh prohibits (concerning marriage), except marrying the stepmother and taking two sisters as rival wives. Allāh sent down,

﴿وَلَا تنكحُوا مَا نكحَ مَا كُنْتُمْ بِنَكْحَهِ﴾

﴿And marry not women whom your fathers married,﴾ and,

﴿وَأَنْ تَجْمِعُوا بَيْنَ الْأَخْتَيْرَيْنِ﴾

﴿and two sisters in wedlock at the same time﴾ [4:23].”^[1]

Similar was reported from ‘Atā’ and Qatādah.^[2]

Therefore, the practice that the Āyah mentions is prohibited for this *Ummah*, being disgraced as an awful sin,

﴿إِنَّمَا كَانَ فَحْشَةً وَمَنْتَهَا وَسَاءَ سَبِيلًا﴾

﴿Indeed it was shameful and Maqtan, and an evil way.﴾

Allāh said in other Āyāt,

﴿وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَاهِرٌ مِنْهَا وَمَا بَطَنٌ﴾

﴿Come not near to Al-Fawā’ih (shameful acts) whether committed openly or secretly﴾ [6:151], and,

﴿وَلَا تَقْرُبُوا أَنْزِفَ لِائِمَّهُ كَانَ فَحْشَةً وَسَاءَ سَبِيلًا﴾

﴿And come not near to unlawful sex. Verily, it is a Fāḥishah and an evil way.﴾ [17:32]

In this Āyah (4:22), Allāh added,

﴿وَمَنْتَهَا﴾

﴿and Maqtan﴾, meaning, offensive. It is a sin itself and causes the son to hate his father after he marries his wife. It is usual

^[1] At-Tabari 8:132.

^[2] At-Tabari 8:132-134.

that whoever marries a woman dislikes those who married her before him. This is one reason why the Mothers of the Faithful were not allowed for anyone in marriage after the Messenger ﷺ. They are indeed the Mothers of the Faithful since they married the Messenger ﷺ, who is like the father to the believers. Rather, the Prophet's right is far greater than the right of a father, and his love comes before each person loving himself, may Allâh's peace and blessings be on him. 'Aṭā' bin Abî Rabâh said that the Ayah,

﴿وَمُنْتَهٰ﴾

﴿and Maqtan﴾, means, Allâh will hate him,

﴿وَسَاءَ سِيلًا﴾

﴿and an evil way﴾, for those who take this way. Therefore, those who commit this practice will have committed an act of reversion from the religion and deserve capital punishment and confiscation of their property, which will be given to the Muslim Treasury.

Imâm Aḥmad and the collectors of Sunan recorded that Al-Barâ' bin 'Azib said that his uncle Abu Burdah was sent by the Messenger of Allâh ﷺ to a man who married his stepmother to execute him and confiscate his money. ^[1]

﴿مُرِّئَتٌ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخْوَاتُكُمْ وَعَنْتَكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخْ وَبَنَاتُ
الْأُخْتِ وَأَمْهَاتُكُمْ الَّتِي أَرْضَعْتُكُمْ وَأَخْوَاتُكُمْ قَرْتَ الْأَصْنَعَةَ وَأَمْهَاتُ شَابِّكُمْ رَبِّيْكُمْ
الَّتِي فِي حُبُورِكُمْ قِنْ يَسَّاِكُمْ الَّتِي دَخَلَشَ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلَشَ بِهِنَّ
فَلَا جُنَاحَ عَلَيْكُمْ وَلَا تَلْبِيْلُ ابْنَابِكُمْ الَّتِي مِنْ أَنْبِيَكُمْ وَلَا تَجْمِعُوا بَيْنَ
الْأَخْتَنِي إِلَّا مَا قَدْ سَلَّفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾

423. *Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your*

^[1] Ahmad 4:290, Abu Dâwud 4:609, Tuhfat Al-Ahwadhi 4:598, An-Nasâ'i in Al-Kubrâ 4:296, Ibn Mâjah 2:869.

guardianship, born of your wives unto whom you have gone in – but there is no sin on you if you have not gone in unto them (to marry their daughters), – the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft-Forgiving, Most Merciful.)

Degrees of Women Never Eligible for One to Marry

This honorable Āyah is the Āyah that establishes the degrees of women relatives who are never eligible for one to marry, because of blood relations, relations established by suckling or marriage. Ibn Abi Ḥātim recorded that Ibn ‘Abbās said, “(Allāh said) I have prohibited for you seven types of relatives by blood and seven by marriage.” Ibn ‘Abbās then recited the Āyah,

﴿خُرِّمَتْ عَلَيْكُمْ أُنْهَىٰكُمْ وَبَنَائِكُمْ وَأَخْوَانِكُمْ﴾

«Forbidden to you (for marriage) are: your mothers, your daughters, your sisters...»^[1]

At-Tabari recorded that Ibn ‘Abbās said, “Seven degrees of blood relation and seven degrees of marriage relation are prohibited (for marriage).” He then recited the Āyah,

﴿خُرِّمَتْ عَلَيْكُمْ أُنْهَىٰكُمْ وَبَنَائِكُمْ وَأَخْوَانِكُمْ وَحَلَّكُمْ وَبَنَاثُ الْأَخْ وَبَنَاثُ الْأُخْتِ﴾

«Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters»

and these are the types prohibited by blood relation.^[2]
Allāh's statement,

﴿وَأَنْهَىٰكُمْ الَّتِي أَنْصَنَتْكُمْ وَأَخْوَاتِكُمْ مِنْ الرَّضَعَةِ﴾

«Your foster mothers who suckled you, your foster milk sucking sisters»

^[1] At-Tabari 8:142.

^[2] At-Tabari 8:141.

means, just as your mother who bore you is prohibited for you in marriage, so is your mother from suckling prohibited for you.

Al-Bukhāri and Muslim recorded that ‘Ā’ishah, the Mother of the Faithful, said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّضَاعَةَ تُحْرِمُ مَا تُحْرِمُ الْوِلَادَةُ»

«Suckling prohibits what birth prohibits.»

In another narration reported by Muslim,

«يُحْرِمُ مِنَ الرَّضَاعَةِ مَا يُحْرِمُ مِنَ النَّسْبِ»

«Suckling establishes prohibited degrees just as blood does.»^[1]

‘Suckling’ that Establishes Prohibition for Marriage

Less than five incidents of suckling will not establish prohibition for marriage. In his *Sahīh*, Muslim recorded that ‘Ā’ishah said, “Among the parts of the Qur’ān that were revealed, is the statement, ‘Ten incidents of suckling establishes the prohibition (concerning marriage).’ It was later abrogated with five, and the Messenger of Allāh ﷺ died while this statement was still recited as part of the Qur’ān.”^[2]

A *Hadīth* that Sahlah bint Suhayl narrated states that the Messenger of Allāh ﷺ ordered her to suckle Sālim the freed slave of Abu Hudhayfah with five.^[3]

We should assert that the suckling mentioned here must occur before the age of two, as we stated when we explained the Āyah in *Sūrat Al-Baqarah*,

﴿وَرِضْمَنَ أَزْلَدْهُنَ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُمِّنَ الرَّضَاعَةَ﴾

«(The mothers) should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling» [2:233].

^[1] *Fath Al-Bāri* 9:43 and Muslim 2:1068.

^[2] Muslim 2:1075.

^[3] Abu Dāwud 2:550.

The Mother-in-Law and Stepdaughter are Prohibited in Marriage

Allāh said next,

﴿وَأَنْهَىٰ نِسَاءَكُمْ وَرَبِّيْتُكُمْ الَّتِي فِي حُمُورِكُمْ مِنْ نِسَاءِ أَكْلِمْ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ﴾

﴿Your wives' mothers, your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them,﴾

As for the mother of the wife, she becomes prohibited for marriage for her son-in-law when the marriage is conducted, whether the son-in-law has sexual relations with her daughter or not. As for the wife's daughter, she becomes prohibited for her stepfather when he has sexual relations with her mother, after the marriage contract is ratified. If the man divorces the mother before having sexual relations with her, he is allowed to marry her daughter. So Allāh said;

﴿وَرَبِّيْتُكُمْ الَّتِي فِي حُمُورِكُمْ مِنْ نِسَاءِ أَكْلِمْ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ﴾

﴿Your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them,﴾

to marry the stepdaughter.

The Stepdaughter is Prohibited in Marriage Even if She Was Not Under the Guardianship of Her Stepfather

Allāh said,

﴿وَرَبِّيْتُكُمْ الَّتِي فِي حُمُورِكُمْ﴾

﴿...your stepdaughters under your guardianship,﴾

The majority of scholars state that the stepdaughter is prohibited in marriage for her stepfather [who consummated his marriage to her mother] whether she was under his guardianship or not. The Two *Sahīh* recorded that Umm Ḥabībah said, "O Messenger of Allāh! Marry my sister, the daughter of Abu Sufyān (and in one narration 'Azzah bint Abu Sufyān)." He said,

﴿أَوْ تُحِبُّينَ ذَلِكَ؟﴾ قالت: نعم. لست لك بمحليّة، وأحب من شاركتني في خبر أخي، قال: «فَإِنَّ ذَلِكَ لَا يَجُلُّ لِي». قالت: فبأنا تحدثت أنك تريد أن تنكح بنت أبي سلمة، قال: «بِئْثَ أُمَّ سَلَمَةَ؟» قالت: نعم. قال: «إِنَّهَا لَوْلَمْ تَكُنْ زَوْجِي فِي جَهَنَّمِي مَا حَلَّتْ لِي، إِنَّهَا بِئْثَ أُخْرِي مِنَ الرَّضَاعَةِ، أَرْضَعْتَنِي وَأَبَا سَلَمَةَ ثُوْبَيْنَهُ، فَلَا تَغْرِبْنِ عَلَيَّ بَنَائِكُنَّ وَلَا أَخْوَانِكُنَّ».

«Do you like that I do that?» She said, "I would not give you up for anything, but the best of whom I like to share with me in that which is righteously good, is my sister." He said, "That is not allowed for me." She said, "We were told that you want to marry the daughter of Abu Salamah." He asked, "The daughter of Umm Salamah?" She said, "Yes." He said, "Even if she was not my stepdaughter and under my guardianship, she is still not allowed for me because she is my niece from suckling, for Thuwaybah suckled me and Abu Salamah. Therefore, do not offer me to marry your daughters or sisters."^[1] In another narration from Al-Bukhâri,

﴿إِنِّي لَوْلَمْ أَنْزَرْجَ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي﴾

«Had I not married Umm Salamah, her daughter would not have been allowed for me anyway.»^[2]

Consequently, the Messenger ﷺ stated that his marriage to Umm Salamah was the real reason behind that prohibition.

Meaning of ‘gone in unto them’

The Āyah continues,

﴿الَّتِي دَخَلْتُمْ بِهِنَّ﴾

﴿Your wives unto whom you have gone in﴾, meaning, had sexual relations with them, according to Ibn ‘Abbâs and several others.^[3]

Prohibiting the Daughter-in-Law for Marriage

Allâh said,

^[1] *Fath Al-Bâri* 9:64 and *Muslim* 2:1073.

^[2] *Fath Al-Bâri* 9:62.

^[3] *At-Tabari* 8:148.

﴿وَحَنِيلُ أَنْتَبَكُمُ الَّذِينَ مِنْ أَنْتَبَكُمْ﴾

﴿The wives of your sons who (spring) from your own loins,﴾

Therefore, you are prohibited to marry the wives of your own sons, but not the wives of your adopted sons, as adoption was common practice in *Jāhiliyyah*. Allāh said,

﴿فَلَمَّا فَعَنَ زَيْدٍ يَتِيمًا وَطَرَا زَوْجَتُهُ لَيْكَنْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حُقْقٌ فِي أَنْزَعَ أَذْعِيَاهُمْ﴾

﴿So when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they had divorced them).﴾ [33:37]

Ibn Jurayj said, "I asked 'Atā' about Allāh's statement,

﴿وَحَنِيلُ أَنْتَبَكُمُ الَّذِينَ مِنْ أَنْتَبَكُمْ﴾

﴿The wives of your sons who (spring) from your own loins,﴾

He said, 'We were told that when the Prophet ﷺ married the ex-wife of Zayd (who was the Prophet's adopted son before Islām prohibited this practice), the idolators in Makkah criticized him. Allāh sent down the Āyāt:

﴿وَحَنِيلُ أَنْتَبَكُمُ الَّذِينَ مِنْ أَنْتَبَكُمْ﴾

﴿The wives of your sons who (spring) from your own loins,﴾

﴿وَلَا جَعَلَ أَذْعِيَاهُمْ أَبْنَاءَكُمْ﴾

﴿nor has He made your adopted sons your real sons.﴾ [33:4], and,

﴿كَانَ حَمْدًا لَهُ أَنَّهُ مِنْ رَبِّكُمْ﴾

﴿Muhammad is not the father of any of your men﴾ [33:40].”^[1]

Ibn Abi Ḥātim recorded that Al-Ḥasan bin Muḥammad said, "These Āyāt are encompassing,

^[1] At-Tabari 8:149.

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وَالْمُحْصَنَتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْنَشَكُمْ
كَنْتَ أَنْتَ عَلَيْنَكُمْ وَأَجْلَ لَكُمْ مَا وَرَأَهُ ذَلِكُمْ أَنْ تَبْغُوا
إِيمَانَكُمْ مُخْصِنَةً غَيْرَ مُسَفِّحةٍ كَمَا أَسْتَعْمِلُ بِهِ
مِنْهُنَّ فَقَاتُوهُنَّ أُجُورُهُنَّ فِي صَدَقَةٍ وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا زَرَضَنَتْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلَيْهَا
حِكْمَةً ۝ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْسِكَحَ
الْمُحْصَنَتُ الْمُؤْمِنَةُ فَمَنْ مَا مَلَكَتْ أَيْنَشَكُمْ مِنْ
فَتَيَّكُمُ الْمُؤْمِنَةُ وَاللَّهُ أَعْلَمُ بِمَا يَسْتَكِنُكُمْ بِعِصْكُمْ مِنْ
بَعْضٍ فَإِنْ كَحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَإِنْ أُنْوَهُنَّ أُجُورُهُنَّ
بِالْمَعْرُوفِ مُحْصَنَتٌ غَيْرَ مُسَفِّحةٍ وَلَا مُسَخَّدَةٌ
أَخْدَانِ فَإِذَا أَخْصَنَ فَإِنْ أَتَيْتَ يَقْتَحِشَةً فَلَهُنَّ نَصْفُ
مَا عَلَى الْمُحْصَنَتِ مِنَ الْعَدَابِ ذَلِكَ لِمَنْ خَشِيَ
الْعَنَتَ مِنْكُمْ وَأَنْ تَقْبِرُوا خَيْرَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ
بِرِيدَ اللَّهِ يُسَبِّئُكُمْ وَبِهِدِيَّكُمْ شَنَّ الَّذِينَ
مِنْ قَلْبِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلَيْهِ حِكْمَةٌ ۝

«وَحَتَّىٰ أَبْنَاهُكُمْ»

«the wives of
your sons», and,

«وَأَمْهَنَتْ يَتَائِكُمْ»

«your wives' mothers».

This is also the explanation of Tâwus, Ibrâhîm, Az-Zuhri and Makhûl. It means that these two Ayât encompass these types of women, whether the marriage was consummated or not, and there is a consensus on this ruling.

A Doubt and Rebuttal

Why is the wife of one's son from suckling prohibited

for him for marriage - that is, if she is no longer married to his son from suckling - as the majority of scholars state, although they are not related by blood? The answer is the Prophet's statement,

«يَخْرُمُ مِنِ الرَّضَاعِ مَا يَخْرُمُ مِنِ النَّسَبِ»

•Suckling prohibits what blood relations prohibit.⁽¹¹⁾

The Prohibition of Taking Two Sisters as Rival Wives

Allâh said,

«وَإِنْ تَجْمَعُوا بَيْنَ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَّتْ»

⁽¹¹⁾ Muslim 2:1072.

¶...and two sisters in wedlock at the same time, except for what has already passed;»

The Āyah commands: you are prohibited to take two sisters as rival wives, or rival female-servants, except for what had happened to you during the time of *Jāhiliyyah*, which We have forgiven and erased. Therefore, no one is allowed to take or keep two sisters as rival wives, according to the consensus of the scholars of the Companions, their followers, and the Imāms of old and present. They all stated that taking two sisters as rival wives is prohibited, and that whoever embraces Islām while married to two sisters at the same time is given the choice to keep one of them and divorce the other. Imām Aḥmad recorded that Ad-Dahhāk bin Fayrūz said that his father said, “I embraced Islām while married to two sisters at the same time and the Prophet ﷺ commanded me to divorce one of them.”^[1]

﴿وَالنِّسَاءُ إِلَّا مَا مَلَكْتُ أَيْمَنُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأَجْلَى لَكُمْ مَا وَرَأَتُمْ
ذَلِكُمْ أَن تَسْتَأْنِوْ إِلَيْكُمْ مُّغَيْبِينَ عَبْرَ مُّسْنَفِيْجِينَ فَمَا أَسْتَأْنِيْتُمْ بِهِ وَمِنْهُ فَقَاتُولُمْ أَجُورَهُنَّ
فَرِيْضَةٌ وَلَا جُنَاحٌ عَلَيْكُمْ فِيمَا تَرَكْسِيْنَدْ بِهِ وَمَا يَعْدُ الْفَرِيْضَةُ إِنَّ اللَّهَ كَانَ عَلَيْهَا
حِكْمَةً﴾

¶24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek them (with a dowry) from your property, desiring chastity, not fornication. So with those among them whom you have enjoyed, give them their required due, but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.»

Forbidding Women Already Married, Except for Female Slaves

Allāh said,

﴿وَالنِّسَاءُ إِلَّا مَا مَلَكْتُ أَيْمَنُكُمْ﴾

^[1] Ahmad 4:232.

﴿Also (forbidden are) women already married, except those whom your right hands possess.﴾

The Ayah means, you are prohibited from marrying women who are already married,

﴿إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾

﴿except those whom your right hands possess﴾

except those whom you acquire through war, for you are allowed such women after making sure they are not pregnant.

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said, "We captured some women from the area of Awṭās who were already married, and we disliked having sexual relations with them because they already had husbands. So, we asked the Prophet ﷺ about this matter, and this Ayah was revealed,

﴿وَالنَّصْرَ مِنْ أَيْمَانِكُمْ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾

﴿Also (forbidden are) women already married, except those whom your right hands possess.﴾

Consequently, we had sexual relations with these women.^[1] This is the wording collected by At-Tirmidhi^[2] An-Nasā'i,^[3] Ibn Jarir^[4] and Muslim in his *Sahih*.^[5]

Allāh's statement,

﴿كَتَبَ اللَّهُ عَلَيْكُمْ﴾

﴿Thus has Allāh ordained for you﴾ means, this prohibition was ordained for you by Allāh. Therefore, adhere to Allāh's Book, do not transgress His set limits, and adhere to His legislation and decrees.

The Permission to Marry All Other Women

Allāh said,

﴿وَأَيْلُلَ لَكُمْ نَّا وَرَاهَ ذَلِكُمْ﴾

^[1] Aḥmad 3:72

^[2] Tuhfat Al-Aḥwadhi 4:282

^[3] An-Nasā'i in Al-Kubrā 3:308

^[4] At-Tabari 8:153

^[5] Muslim 2:1080

﴿All others are lawful﴾ meaning, you are allowed to marry women other than the prohibited types mentioned here, as 'Aṭā' and others have stated.^[11] Allāh's statement,

﴿أَن تَسْتَعْرُ بِأَمْوَالِكُمْ مُحْصِنِينَ عَبْرَ مُنْفِحِينَ﴾

﴿provided you seek them (with a dowry) from your property, desiring chastity, not fornication,﴾

meaning, you are allowed to use your money to marry up to four wives and for (the purchase of) as many female slaves as you like, all through legal means,

﴿مُحْصِنِينَ عَبْرَ مُنْفِحِينَ﴾

﴿(desiring) chastity, not fornication.﴾

Allāh's statement,

﴿فَمَا أَنْتَمْ بِهِ مِنْ هُنَّ فَنَاثُونَ أَجْوَاهُنَّ فَرِيَضَةٌ﴾

﴿So with those among them whom you have enjoyed, give them their required due,﴾

means, to enjoy them sexually, surrender to them their rightful dowry as compensation. In other Āyāt, Allāh said,

﴿وَرَكِنْتَ تَأْخُذُونَهُ وَقَدْ أَنْتَ بِشَكْرٍ إِلَّا بَقْرٌ﴾

﴿And how could you take it (back) while you have gone in unto each other,﴾

﴿وَنَاثُوا النِّسَاءَ صَدُقَاتِهِنَّ بِهِنَّ﴾

﴿And give to the women (whom you marry) their dowry with a good heart, and,

﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا أَتَيْتُمُوهُنَّ شَيْئًا﴾

﴿And it is not lawful for you (men) to take back (from your wives) any of what (dowry) you gave them.﴾

Prohibiting the *Mut'ah* of Marriage

Mujāhid stated that,

﴿فَمَا أَنْتَمْ بِهِ مِنْ هُنَّ فَنَاثُونَ أَجْوَاهُنَّ فَرِيَضَةٌ﴾

[11] At-Tabari 8:172

﴿So with those among them whom you have enjoyed, give them their required due,﴾

was revealed about the *Mut'ah* marriage.^[1] A *Mut'ah* marriage is a marriage that ends upon a predetermined date.

In the Two *Sahîhs*, it is recorded that the Leader of the Faithful 'Ali bin Abi Tâlib said, "The Messenger of Allâh ﷺ prohibited *Mut'ah* marriage and eating the meat of domesticated donkeys on the day of Khaybar (battle)."^[2]

In addition, in his *Şâhîh*, Muslim recorded that Ar-Rabi' bin Sabrah bin Ma'bad Al-Juhani said that his father said that he accompanied the Messenger of Allâh ﷺ during the conquest of Makkah, and that the Prophet ﷺ said,

«يَا أَيُّهَا النَّاسُ! إِنِّي كُنْتُ أُذِنْتُ لَكُمْ فِي الْإِنْسِنَاتِ مِنَ النِّسَاءِ، وَإِنَّ اللَّهَ قَدْ حَرَمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْئًا فَلَا يَعْلَمُ سَيِّلَةً، وَلَا تَأْخُذُوا مِنَ الْبَشَرِ مِنْهُنَّ شَيْئًا»

«O people! I allowed you the *Mut'ah* marriage with women before. Now, Allâh has prohibited it until the Day of Resurrection. Therefore, anyone who has any women in *Mut'ah*, let him let them go, and do not take anything from what you have given them.»^[3] Allâh's statement,

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ، مِنْ بَعْدِ الْفَرِيضَةِ﴾

﴿but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you.﴾ is similar to His other statement,

﴿وَمَا أَثْوَرُوا إِلَيْهِ صَدُقَاتِهِنَّ بِغَلَةٍ﴾

﴿And give to the women their dowry with a good heart.﴾

The meaning of these *Âyât* is: If you have stipulated a dowry for her, and she later forfeits it, either totally or partially, then this bears no harm on you or her in this case. Ibn Jarîr said, "Al-Hadrami said that some men would designate a certain dowry, but then fall into financial difficulties. Therefore, Allâh

[1] At-Tabâri 8:176

[2] Fath Al-Bâri 9:590, Muslim 2:1027.

[3] Muslim 2:1025

said that there is no harm on you, O people, concerning your mutual agreement after the requirement (has been determined).^[11] meaning, if she gives up part of the dowry, then you men are allowed to accept that. Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَلَيْنَا حَسِيبًا﴾

«Surely, Allāh is Ever All-Knowing, All-Wise.» is suitable here, after Allāh mentioned these prohibitions.

﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَلُولاً أَنْ يَنْحِكِحَ النِّسَاءَ الْمُؤْمِنَاتِ فَإِنَّمَا مَلْكُتُ أَيْمَانِكُمْ
يُنْهَا نَهْيَكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِمَا يَمْنَعُكُمْ بَعْضُكُمْ إِنْ يَقْعُدُ فَإِنَّكُمْ هُنَّ أَهْلُهُنَّ
وَمَا أُولُوهُنَّ أَبُورُهُنَّ وَالْمَعْرُوفُ مُخْصَّسٌ بِغَيْرِ مُخْصَّسٍ وَلَا مُسْجَدٌ بِأَنْدَارٍ فَإِذَا أَخْسَنْتُمْ فَإِنَّ
أَتَيْتُمْ بِيَنْجِيْثَرْ فَمَلَئْتُمْ بِنَصْفِ مَا عَلَى النِّسَاءِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَيَّسَ الْمُنْتَهَى
مِنْكُمْ وَأَنْ تَصِيرُوا خَيْرًا لَكُمْ وَأَنَّ اللَّهَ عَلَيْهِ رَحْمَةٌ﴾ [٢٥]

¶25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess, and Allāh has full knowledge about your faith, you are one from another. Wed them with the permission of their own folk (guardians) and give them their due in a good manner; they should be chaste, not fornicators, nor promiscuous. And after they have been taken in wedlock, if they commit Fāhiṣah, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self-restraint, and Allāh is Oft-Forgiving, Most Merciful.»

Marrying a Female Slave, if One Cannot Marry a Free Woman

Allāh said, those who do not have,

﴿مِنْكُمْ طَلُولاً﴾

«the means», financial capability,

﴿أَنْ يَنْحِكِحَ النِّسَاءَ الْمُؤْمِنَاتِ﴾

«Wherewith to wed free believing women»

^[11] At-Tabari 8:180

meaning, free faithful, chaste women.

﴿فَمَنْ مَنَكَ أَيْنَسُكُمْ فَنِيَّتُكُمُ الْمُؤْمِنَاتُ﴾

«They may wed believing girls from among those whom your right hands possess,»

meaning, they are allowed to wed believing slave girls^[1] owned by the believers.

﴿وَاللَّهُ أَعْلَمُ بِمَا يَبْلُوكُمْ بَعْضُكُمْ مِنْ بَعْضٍ﴾

«and Allâh has full knowledge about your faith; you are one from another.»

Allâh knows the true reality and secrets of all things, but you people know only the apparent things. Allâh then said,

﴿فَإِنْ كَوَفَهُنَّ بِإِذْنِ أَهْلِهِنَّ﴾

«Wed them with the permission of their own folk»

indicating that the owner is responsible for the slave girl, and consequently, she cannot marry without his permission. The owner is also responsible for his male slave and they cannot wed without his permission. A *Hadîth* states,

«أَيُّهَا عَبْدُ تَرَوْجُ بِغَيْرِ إِذْنِ مَوْالِيهِ، فَهُوَ عَامِرٌ»

«Any male slave who marries without permission from his master, is a fornicator.»^[2]

When the owner of the female slave is a female, those who are allowed to give away the free woman in marriage, with her permission, become responsible for giving away her female slave in marriage, as well. A *Hadîth* states that

«لَا تُرْوِجُ النِّزَّةُ النِّزَّةَ، وَلَا النِّزَّةُ تُنْسَهَا، فَإِنَّ الرَّازِيَّةَ هِيَ الَّتِي تُرْوِجُ نَفْسَهَا»

«The woman does not give away another woman, or herself in marriage, for only the adulteress gives herself away in marriage.»^[3]

Allâh's statement,

﴿رَبَّ الْأُوفَ لِأَجْوَاهُنَّ بِالْمَعْرُوفِ﴾

^[1] Recently converted captives of war.

^[2] Abu Dâwûd 2:563

^[3] Ibn Mâjah 1:606

﴿And give them their due in a good manner;﴾

meaning, pay them their dowry with a good heart, and do not keep any of it, belittling the matter due to the fact that they are owned slaves. Allāh's statement,

﴿مُحَصَّنَاتٍ﴾

﴿they should be chaste﴾ means, they are honorable women who do not commit adultery, and this is why Allāh said,

﴿غَيْرُ مُسْفَحَتٍ﴾

﴿not fornicators﴾ referring to dishonorable women, who do not refrain from illicit sexual relations with those who ask. Ibn 'Abbās said that the fornicating women are the whores, who do not object to having relations with whomever seeks it, while,

﴿وَلَا مُجَنَّبَاتٌ أَخْدَانٌ﴾

﴿nor promiscuous.﴾ refers to taking boyfriends.^[1] Similar was said by Abu Hurayrah, Mujāhid, Ash-Sha'bī, Ad-Dahhāk, 'Aṭā' Al-Khurāsānī, Yaḥyā bin Abi Kathīr, Muqātil bin Ḥayyān and As-Suddī.^[2]

The Slave Girl's Punishment for Adultery is Half that of a Free Unmarried Woman

Allāh said,

﴿فَإِذَا أُخْرِيَتْ فَإِنَّمَا عَلَى الْمُنْهَضَتِ مِنَ الْعَذَابِ﴾

﴿And after they have been taken in wedlock, if they commit Fājhishah, their punishment is half of that for free (unmarried) women.﴾

this is about the slave women who got married, as indicated by the Āyah;

﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَلَّا أَنْ يَنْحِكَحْ الْمُنْهَضَتِ الْمُؤْمِنَاتِ فَئَنِّي مَلِكُ أَنْتُمْ بَلْ فَنِيمُكُمُ الْمُؤْمِنَاتِ﴾

﴿And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among

^[1] At-Tabari 8:193

^[2] At-Tabari 8:194

٨٣

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَسْعَوْنَ
الشَّهَوَاتِ أَنْ يَمْبَلُوا مِيلًا عَظِيمًا ﴿١٧﴾ يُرِيدُ اللَّهُ أَنْ يُخْفِفَ
عَنْكُمْ وَحْلُقَ الْإِنْسَنَ صَعِيفًا ﴿١٨﴾ يَتَأْيَاهَا الَّذِينَ
أَمْنَوْا لَا تَأْكُلُوا أَمْوَالَكُمْ بِتَسْكُنِهِمْ يَا تَبْطِيلِ إِلَّا أَنْ
تَكُونَ يَمْكُرَةً عَنْ تَرَاضِيهِمْ وَمِنْكُمْ وَلَا نَقْتُلُ أَنْفُسَكُمْ
إِنَّ اللَّهَ كَانَ يَعْلَمُ رِجَالًا ﴿١٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عَدُوًا لَّهٗ
وَظُلْمًا فَسُوفَ تُصْلَيْهُ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ﴿٢٠﴾ إِنْ جَعَلْتُمْ أَكَبَابَهُ مَانِهِنَّ عَنْهُ نُكَفِّرُ
عَنْكُمْ سَيْغَافِعَكُمْ وَنَذْلُوكُمْ مُذْلُوكِيْمًا ﴿٢١﴾
وَلَا تَنْسِمُنَا مَافَضَلَ اللَّهُ يُبَدِّي بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ
تَصِيبُهُمْ مَا أَكَتَنْسِبُوا وَلِلنِّسَاءِ نَصِيبُهُمْ مَا أَكَتَنْسِنَ
وَسَفَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ يَكُلُّ شَئْءٍ
عَلِيًّا ﴿٢٢﴾ وَلَكُلُّ جَعَلْنَا أَمْوَالَيْنِ مَمَاتَرَكُ الْوَلَدَيَانِ
وَالْأَفْرَبُوْنَ وَالَّذِينَ عَفَدْتُ أَيْمَنَكُمْ فَنَأْتُهُمْ
تَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَئْءٍ عَشِيدًا

*those whom your
right hands
possess,»*

Therefore, since the honorable Ayah is about believing slave girls, then,

﴿فَإِذَا أَخْسَنَ﴾

«And after they have been taken in wedlock,»

refers to when they (believing slave girls) get married, as Ibn 'Abbās and others have said.⁽¹⁾ Allāh's statement,

﴿نِصْفُ مَا عَلَى النِّسَاءِ مِنْ
الْمَدَابِ﴾

«their punishment is half of that for free (un-married) women.»

indicates that the

type of punishment prescribed here is the one that can be reduced to half, lashes in this case, not stoning to death, and Allāh knows best. Allāh's statement,

﴿هَذِهِكَ لِمَنْ خَيَّرَ الْمَنَّتَ مِنْكُمْ﴾

«This is for him among you who is afraid of being harmed in his religion or in his body;»

indicates that marrying slave girls, providing one satisfies the required conditions, is for those who fear for their chastity and find it hard to be patient and refrain from sex. In this difficult circumstance, one is allowed to marry a slave girl. However, it is better to refrain from marrying slave girls and to observe

⁽¹⁾ At-Tabari 8:202

patience, for otherwise, the offspring will become slaves to the girl's master. Allāh said,

﴿وَإِن تَصْرِفُوا خَيْرَ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

«but it is better for you that you practice self-restraint, and Allāh is Oft-Forgiving, Most Merciful.»

﴿وَرِبُّكَ أَللَّهُ يُبَيِّنُ لَكُمْ دِيَنَ الَّذِينَ مِن قَبْلِكُمْ وَيَنْهَا عَلَيْكُمْ حَرَمٌ وَاللَّهُ يُرِيدُ أَن يَنْهَا عَلَيْكُمْ وَرِبُّكَ يَشْعُرُونَ أَنَّهُمْ أَنفَقُوا مِثْلًا عَظِيمًا﴾ **وَرِبُّكَ أَللَّهُ أَن يَعْفُفَ عَنْكُمْ وَسَلِقَ الْأَنْسُنُ سَعِيَاتٍ** ﴿ۚ﴾

¶26. Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is All-Knower, All-Wise.»

¶27. Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the right path)»

¶28. Allāh wishes to lighten (the burden) for you; and man was created weak.»

Allāh explains to the believers what He has allowed and prohibited for them in this and other Sūras,

﴿وَرِبُّكُمْ شَرِيكٌ لَّا يَنْهَا مِنْ قَبْلِكُمْ﴾

«And to show you the ways of those before you,»

meaning their righteous ways and how to adhere to the commandments that He likes and is pleased with.

﴿وَيَنْهَا عَلَيْكُمْ﴾

«and accept your repentance» from sin and error,

﴿وَاللَّهُ عَلَيْهِ حَمْدٌ﴾

«and Allāh is All-Knower, All-Wise.»

in His commands, decrees, actions and statements. Allāh's statement,

﴿وَرِبُّكَ يَشْعُرُونَ أَنَّهُمْ أَنفَقُوا مِثْلًا عَظِيمًا﴾

«but those who follow their lusts, wish that you (believers) should deviate tremendously away from the right path)»

indicates that the followers of Shaytân among the Jews, Christians and the adulterous, wish that you would take the horrendous path of falsehood instead of the truth.

﴿لَهُ يُرِيدُ أَنْ يُغْرِيَكُمْ﴾

﴿Allâh wishes to lighten (the burden) for you﴾

His legislation, orders, what He prohibits and what He decrees for you. This is why Allâh has allowed free men to marry slave girls under certain conditions, as Mujâhid and others have stated.^[1]

﴿وَسُلِّقَ الْإِنْسَنُ ضَعِيفًا﴾

﴿and man was created weak.﴾

and this is why it is suitable in his case that the commands are made easy for him, because of his weakness and feebleness.

Ibn Abi Hâtim recorded that Tâwus said that,

﴿وَخُلِقَ الْإِنْسَنُ ضَعِيفًا﴾

﴿and man was created weak﴾, “Concerning women”.^[2] Wâki‘ said, “Man’s mind leaves when women are involved.”

﴿فِي كِتَابِهَا أَلَّى بِرَبِّكَ مَا مَأْتَكُمْ لَا تَأْكُلُوا أَمْوَالَكُمْ بِتَحْكُمٍ إِلَّا أَنْ تَكُونَ بِحَكْمَةٍ عَنْ تَرَاضِيٍّ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ يُكْمُنُ رَحْمَاتِهِ وَمَنْ يَعْمَلْ ذَلِكَ عَذَابَهَا وَظُلْمَهَا فَسُوقَ تُقْبَلُهُ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا إِنَّمَا يَنْهَا مَا تَنْهَى عَنْهُ تُكَفِّرُ عَنْكُمْ كِتَابَكُمْ وَلَا جُنُونَكُمْ مُدْخِلاً كَرِيمًا﴾

﴿29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴾

﴿30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.﴾

﴿31. If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a

^[1] At-Tabâri 8:215

^[2] At-Tabâri 8:216

Noble Entrance (i.e. Paradise).»

Prohibiting Unlawfully Earned Money

Allāh, the Exalted and Most Honored, prohibits His believing servants from illegally acquiring each other's property using various dishonest methods such as *Ribā*, gambling and other wicked methods that appear to be legal, but Allāh knows that, in reality, those involved seek to deal in interest.

Ibn Jarīr recorded that Ibn 'Abbās commented on a man who buys a garment, saying that if he likes it he will keep it, or he will return it along with an extra *Dirham*, "This is what Allāh meant, when He said,

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ إِلَّا نَطْلِ﴾

«*Eat not up your property among yourselves unjustly.*»^[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "When Allāh sent down,

﴿يَأَيُّهَا الَّذِينَ آتَيْنَا لَكُمْ لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ إِلَّا نَطْلِ﴾

«*O you who believe! Eat not up your property among yourselves unjustly.*»

some Muslims said, 'Allāh has forbidden us from eating up each other's property unjustly, and food is our best property. Therefore, none among us is allowed to eat from anyone else's food.' After that Allāh sent down,

﴿لَا يَنْهَا اللَّهُ عَنِ الْأَغْنَى حَتَّىٰ﴾

«*There is no restriction on the blind*» (until the end of the Ayah). [24:61].»

Qatādah said similarly. Allāh's statement,

﴿إِلَّا أَن تَكُونَ بِمُكْرَهٍ عَنْ تَرَاضٍ مِّنْكُمْ﴾

«*except it be a trade amongst you, by mutual consent.*»

means, do not revert to illegal ways and means to acquire money. However, there is no harm in commercial transactions that transpire between the buyer and the seller with mutual consent, so that money is legally earned from these

^[1] At-Tabari 8:217

transactions. Mujāhid said that,

﴿إِلَّا أَن تَكُونْ يَمْكُرَةً عَنْ تَعْوِيزٍ وَنَكْرٍ﴾

«except it be a trade amongst you, by mutual consent.»

means, “By selling and buying, or giving someone a gift.” Ibn Jarīr recorded this statement.^[1]

The Option to Buy or Sell Before Parting, is Part of ‘Mutual Consent’ in Trading

Mutual agreement in various transactions is attained when both parties have the right to uphold or dissolve the agreement before they part. In the Two Ṣahīhs, it is recorded that the Messenger of Allāh ﷺ said,

«البَيْانُ بِالْجِيَارِ مَا لَمْ يَتَقْرَأْ»

«The seller and the buyer retain the (right to change their mind) as long as they have not parted.»^[2] Al-Bukhāri’s wording for this Ḥadīth reads,

«إِذَا تَبَاعَ الرَّجُلُانِ نَكُلُّ وَاجِدٌ مِنْهُمَا بِالْجِيَارِ، مَا لَمْ يَتَقْرَأْ»

«When two men conduct a transaction, they retain their (right to change their mind) as long as they have not parted.»^[3]

Forbidding Murder and Suicide

Allāh said,

﴿وَلَا تَقْتُلُوْنَا أَنفُسَكُمْ﴾

«And do not kill yourselves.» by committing Allāh’s prohibitions, falling into sin and eating up each other’s property unjustly,

﴿إِنَّ اللَّهَ كَانَ يَعْلَمُ رَجُلَيْمَا﴾

«Surely, Allāh is Most Merciful to you.» in what He commanded you and prohibited you from.

Imām Aḥmad recorded that ‘Amr bin Al-Āṣ said that when

^[1] At-Ṭabarī 8:221

^[2] Fath Al-Bārī 4:385, Muslim 3:1163

^[3] Fath Al-Bārī 4:390

the Prophet ﷺ sent him for the battle of Dhāt As-Salāsil, "I had a wet dream during a very cold night and feared that if I bathed, I would die. So I performed *Tayammum* (with pure earth) and led my company in the Dawn prayer. When I went back to the Messenger of Allāh ﷺ, I mentioned what had happened to me and he said,

«بِنَا عَمْرُو! صَلَّيْتَ بِأَضْحَابِكَ وَأَنْتَ جُنْبٌ!»

«O 'Amr! Have you led your people in prayer while you were in a state of sexual impurity?»

I said, 'O Messenger of Allāh! I had a wet dream on a very cold night and feared that if I bathed I would perish, and I remembered Allāh's statement,

«وَلَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ يَعْلَمُ رَجُسَّاً»

«And do not kill yourselves. Surely, Allāh is Most Merciful to you.»

So I performed *Tayammum* and prayed.' The Messenger of Allāh ﷺ smiled and did not say anything." This is the narration reported by Abu Dāwud.

Ibn Marduyah mentioned this honorable Āyah and then reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ قَتَلَ نَفْسَهُ بِخَدِيدَةٍ، فَخَدِيدَتُهُ فِي يَدِهِ، يَجْأَى بِهَا بَطْنَهُ يَوْمَ الْقِيَامَةِ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخْلَدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمٍّ فَسُمُّهُ فِي يَدِهِ، يَتَحَسَّأُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخْلَدًا فِيهَا أَبَدًا، وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ مُتَرَدٌ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخْلَدًا فِيهَا أَبَدًا»

«Whoever kills himself with an iron tool, then his tool will be in his hand and he will keep stabbing himself with it in the Fire of Jahannam, forever and ever. Whoever kills himself with poison, then his poison will be in his hand and he will keep taking it in the Fire of Jahannam forever and ever. Whoever kills himself by throwing himself from a mountain, will keep falling in the Fire of Jahannam forever and ever.»

This ḥadīth was also collected in the Two *Sahīhs*. Abu Qilābah said that Thābit bin Ad-Daḥḥāk said that the Messenger of Allāh ﷺ said,

«مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عَذَبَ بِهِ يَوْمَ الْقِيَامَةِ»

“Whoever kills himself with an instrument, will be punished with it on the Day of Resurrection.”

This Ḥadīth was collected by the Group. This is why Allāh said,

﴿وَمَنْ يَعْمَلْ ذَلِكَ عَذَابًا كَوْنَانًا﴾

«And whoever commits that through aggression and injustice,»

meaning, whoever commits what Allāh has forbidden for him transgression and injustice - while knowing that it is forbidden for him, yet he still dares to commit it,

﴿فَسَوْفَ تُنْهَىٰ نَارًا﴾

«We shall cast him into the Fire,»

This Āyah carries a stern warning and a truthful promise. Therefore, every sane person should beware of it, those who hear the speech with full comprehension.

Minor Sins Will be Pardoned if One Refrains from Major Sins

Allāh said,

﴿إِنْ يَمْتَهِنُوا كَبَائِرَ مَا تُهْنَوْنَ عَنْهُ نُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ﴾

«If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins,»

meaning, if you avoid the major evil deeds that you were prohibited We will forgive you the minor evil deeds and will admit you into Paradise. This is why Allāh said,

﴿وَنَدِينُكُمْ مُّذْخَلًا كَوْبِسًا﴾

«and admit you to a Noble Entrance (i.e. Paradise).»

There are several Ḥadīths on the subject of this honorable Āyah. Imām Ahmad recorded that Salmān Al-Fārisī said, “The Prophet ﷺ said to me, ‘Do you know what the day of Al-Jumu’ah is?’ I said, ‘It is the day during which Allāh brought together the creation of your father (Ādam).’ He said,

«لَكِنَّ أَذْرِي مَا يَوْمُ الْجُمُعَةِ، لَا يَتَطَهَّرُ الرَّجُلُ فَيُخْسِنُ طُهُورَةً، ثُمَّ يَأْتِي الْجُمُعَةَ»

فَيُنْبَتُ حَتَّى يُضْعِي الْأَنَامُ صَلَاتُهُ، إِلَّا كَانَ كَفَارَةً لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْمُقْبَلَةِ،
مَا أَجْتَبَتِ الْمُغْتَلَةُ

«I know what the day of Jumu'ah is. Anyone who takes a bath and cleans himself as much as he can and then proceeds for the Friday prayer and remains quiet until the Imām finishes the prayer, all his sins in between the present and the next Friday will be forgiven, as long as major sins were avoided.»

Al-Bukhāri recorded similar wording from Salmān Al-Fārisī.

The Seven Destructive Sins

What are the Seven Destructive Sins?

In the Two Ṣaḥīḥs, it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَبِيُوا الشَّيْءَ الْمُوْبِقَاتِ»

«Avoid the seven great destructive sins.»

The people inquired, 'O Allāh's Messenger! What are they?' He said,

«الشَّرْكُ بِإِلَهٍ، وَقَتْلُ النَّسِيْنِ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقْنِ، وَالسُّخْرُ، وَأَكْلُ الرِّبَّا، وَأَكْلُ
مَالِ الْيَتَمِّ، وَالثَّوْلَى يَوْمَ الزَّخْفِ، وَقَذْفُ الْمُخْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

«To join others in worship along with Allāh, to kill the life which Allāh has forbidden except for a just cause, magic, to consume Ribā, to consume an orphan's wealth, to turn away from the enemy and flee from the battlefield when the battle begins, and to accuse chaste women, who never even think of anything that would tarnish their chastity and are good believers.»^[11]

Another Ḥadīth that mentions False Witness

Imām Ahmad recorded that Anas bin Mālik said, "The Messenger of Allāh ﷺ mentioned the major sins, or was asked about the major sins. He said,

«الشَّرْكُ بِإِلَهٍ، وَقَتْلُ النَّسِيْنِ، وَغَشْوُفُ الْوَالَّدَيْنِ»

^[11] Fath Al-Bārī 5:462, Muslim 1:92

«Associating others with Allāh in worship, killing the life, and being undutiful to the parents.»

He then said,

«أَلَا أُبَيِّنُ لَكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قَالَ: «فَوْلُ الرُّورِ - أَوْ شَهَادَةُ الرُّورِ -»

«Should I tell you about the biggest of the major sins? The false statement - or the false testimony.»

Shu'bāh - one of the narrators of the Ḥadīth - said, "Most likely, in my opinion, he said, 'False testimony.'"^[1] The Two Ṣaḥīḥs recorded this Ḥadīth from Shu'bāh from Anas.^[2]

Another Ḥadīth

In the Two Ṣaḥīḥs, it is recorded that 'Abdur-Rahmān bin Abi Bakrah said that his father said, "The Prophet ﷺ said,

«أَلَا أُبَيِّنُ لَكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

«Should I inform you about the greatest of the great sins?»

We said, 'Yes, O Allāh's Messenger!' He said,

«إِلَشْرَاكُ بِاللَّهِ، وَعَقْرُقُ الْوَالِدَيْنِ»

«To join others in worship with Allāh and to be undutiful to one's parents.»

He was reclining, then he sat up and said;

«أَلَا وَشَهَادَةُ الرُّورِ، أَلَا وَقَوْلُ الرُّورِ»

«And I warn you against false testimony and false speech.»

and he continued repeating it until we wished that he would stop.^[3]

Another Ḥadīth that mentions killing the Offspring

In the Two Ṣaḥīḥs, it is recorded that 'Abdullāh bin Mas'ūd said, "I asked, 'O Allāh's Messenger! What is the greatest sin?' [(in one narration) the biggest sin]?" He said,

«أَنْ تَجْعَلَ اللَّهُ يَدْنَا وَهُوَ خَلَقَنَا»

^[1] Ahmad 3:131

^[2] Fath Al-Bāri 10:419, Muslim 1:91

^[3] Fath Al-Bāri 5:309, Muslim 1:91

«To make a rival for Allāh while He Alone created you.»

I said, 'Then?' He said,

«أَنْ قُتِلَ وَلَدُكَ خَشْيَةً أَنْ يَطْعَمَ مَقْكَ»

«To kill your offspring for fear that he might share your food with you.»

I said, 'Then?' He said,

«أَنْ تُرْزَانِي خَلِيلَةً جَارِكَ»

«To commit adultery with your neighbor's wife.»^[1] He then recited,

﴿وَالَّذِينَ لَا يَدْعُونَكَ مَعَ اللَّهِ إِلَيْهَا مَا حَرَّ﴾

«And those who invoke not any other god along with Allāh», until,

﴿إِلَّا مَنْ تَابَ﴾

«Except those who repent.»

Another Ḥadīth from 'Abdullāh bin 'Amr

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«أَكْبَرُ الْكَبَائِرُ : الإِشْرَاكُ بِالثَّالِثِ، وَغُرُورُ الْفَرِدَيْنِ - أَوْ قُتْلُ النَّفْسِ شَبَّةُ الشَّاكِ - وَالْبَيْنُ الْفَمُوسُ»

«The greatest sins are: To join others in worship with Allāh, to be undutiful to one's parents - or to take a life» Shu'bah was uncertain of which one - «and the false oath».^[2] Recorded by Al-Bukhāri, At-Tirmidhi, and An-Nasā'i.

Another Ḥadīth by 'Abdullāh bin 'Amr about Causing one's Parents to be Cursed

'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْمَنَ الرَّجُلُ وَالْذِيْهِ»

^[1] *Fath Al-Bāri* 8:350, *Muslim* 1:90

^[2] Al-Bukhāri 6675, *Tuhfah Al-Ahwadhi* 3021 and An-Nasā'i 8:63

«Among the worst of the major sins is for a man to curse his own parents.»

They said, "How can one curse his own parents?" He said,

«يُسْبِّبُ الرَّجُلُ أَبَا الرَّجُلِ، فَيُسْبِّبُ أَبَاهُ، وَيُسْبِّبُ أَمَّةً فَيُسْبِّبُ أُمَّتَهُ»

«One curses another man's father, and that man curses his father in retaliation, or he curses someone's mother and that man curses his mother.»

This is the wording of Muslim.^[1] At-Tirmidhi said, "Sahih." It is recorded in the Sahih that the Messenger of Allāh ﷺ said,

«سَبَابُ الْمُسْلِمِ نُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

«Cursing a Muslim is a sin and fighting him is Kufr.»^[2]

«وَلَا تَنْتَزَّ مَا فَضَّلَ اللَّهُ بِهِ، بَعْضَكُمْ عَلَى بَعْضٍ لِلِّجَائِلِ نَصِيبٌ يَمْنَأُ أَكْسَبَنَا وَلَلَّهُ أَكْسَبَ نَصِيبٍ يَمْنَأُ أَكْسَبَنَ وَنَشَّلَوْا أَنَّهُ مِنْ فَضْلِهِ، إِنَّ اللَّهَ كَانَ يَكْفِي شَغْوَةً عَلَيْهَا»^[3]

432. And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His bounty. Surely, Allāh is Ever All-Knower of everything.»

Do Not Wish for the Things Which Allāh has Made Some Others to Excel In

Imām Ahmad recorded that Umm Salamah said, "O Messenger of Allāh! Men go to battle, but we do not go to battle, and we earn one-half of the inheritance (that men get)." Allāh sent down,

«وَلَا تَنْتَزَّ مَا فَضَّلَ اللَّهُ بِهِ، بَعْضَكُمْ عَلَى بَعْضٍ»

«And wish not for the things in which Allāh has made some of you to excel others.»^[3]

At-Tirmidhi also recorded this Hadīth.^[4] Allāh's statement,

[1] Muslim no. 90

[2] Al-Bukhāri : 5973, Muslim : 64

[3] Ahmad 6:322

[4] Tuhfat Al-Ahwadhi 8:375 , 377

﴿لِرِجَالٍ نَّصِيبٌ مَا أَكْسَبُوا وَلِلَّاتِي نَّصِيبٌ مَا أَنْكَسْتُ﴾

«For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned,»

indicates, according to Ibn Jarir, that each person will earn his wages for his works, a reward if his deeds are good, and punishment if his deeds are evil.

It was also reported that this Ayah is talking about inheritance, indicating the fact that each person will get his due share of the inheritance, as Al-Wâlibi^[11] reported from Ibn 'Abbâs. Allâh then directed the servants to what benefits them,

﴿وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ﴾

«and ask Allâh of His Bounty.» Therefore, the Ayah states, “Do not wish for what other people were endowed with over you, for this is a decision that will come to pass, and wishing does not change its decree. However, ask Me of My favor and I will grant it to you, for I Am Most Generous and Most Giving.” Allâh then said,

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

«Surely, Allâh is Ever All-Knower of everything.»

meaning, Allâh knows who deserves this life, and so He gives him riches, and whoever deserves poverty, He makes him poor. He also knows who deserves the Hereafter, and He directs him to perform the deeds that will help him to be successful in it, and whoever deserves failure, He prevents him from achieving righteousness and what leads to it. Hence, Allâh said,

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

«Surely, Allâh is Ever All-Knower of everything.»

﴿وَلَكُلُّ جَنَانٍ مَّا مَوَلَّ يَسِّرَ تَرْكَ الْوَلَادَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتَ أَيْمَانَكُمْ فَنَأْثُرُهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا﴾

«33. And to everyone, We have appointed Mawâli of that left by parents and relatives. To those also with whom you have

^[11] Ali bin Abi Talhah.

made a pledge (brotherhood), give them their due portion (by wills). Truly, Allāh is Ever a Witness over all things. ﴿

Ibn ‘Abbās, Mujāhid, Sa‘d bin Jubayr, Abu Ṣalīḥ, Qatādah, Zayd bin Aslam, As-Suddi, Ad-Daḥhāk, Muqātil bin Ḥayyān, and others said that Allāh’s statement,

﴿وَلِكُلِّ جِئْنَا مَوْلَى﴾

«And to everyone, We have appointed Mawali»

means, “Heirs.”^[1] Ibn ‘Abbās was also reported to have said that *Mawāli* refers to relatives. Ibn Jarīr commented, “The Arabs call the cousin a *Mawlā*.”

Ibn Jarīr continued, “Allāh’s statement,

﴿فِيمَا تَرَكَ أَبْرَارُ أَهْلَبَانَ وَالْأَقْرَبُونَ﴾

«of that (property) left by parents and relatives.»

means, from what he inherited from his parents and family members. Therefore, the meaning of the Āyah becomes: To all of you, O people, We appointed relatives (such as children) who will later inherit what you inherited from your own parents and relatives.” Allāh’s statement,

﴿وَالَّذِينَ عَدَتْ أَبْنَائُكُمْ فَلَا يُؤْثِمُنَّ بِصَاحِبِيْمَ﴾

«To those also with whom you have made a pledge (brotherhood), give them their due portion.»

means, “Those with whom you have a pledge of brotherhood, give them their share of inheritance, thus fulfilling the ratified pledges that you gave them. Allāh has witnessed all of you when you gave these pledges and promises.” This practice was followed in the beginning of Islām, but was later on abrogated when Muslims were commanded to fulfill the pledges (brotherhood) they had already given, but to refrain from making any new pledges after that.

Al-Bukhāri recorded that Ibn ‘Abbās said,

﴿وَلِكُلِّ جِئْنَا مَوْلَى﴾

«And to everyone, We have appointed Mawali» “meaning, heirs;

^[1] At-Tabārī 8:270-271

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الْمُتَكَبِّرُونَ

﴿وَالَّذِينَ عَاهَدْتَ أَيْنَسْكُمْ﴾

أَلْرَجَالُ فَوَمُوكَ عَلَى النِّسَاءِ بِمَا فَصَلَ اللَّهُ بَعْضَهُمْ
عَلَى بَعْضٍ وَبِمَا آنفَقُوا مِنْ أَمْوَالِهِمْ فَالظَّالِمُونَ
قَدِينَتْ حَافِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّذِي تَخَافُونَ
شَوَّهُنْ فَعَطُوهُنْ وَأَنْجُرُوهُنْ فِي الْمُضَاجِعِ
وَأَضْرِبُوهُنْ فَإِنْ أَطْعَنُوكُمْ فَلَا يَبْعَدُوكُمْ سَبِيلًا
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ حَسِيرًا ﴿١﴾ وَإِنْ خَفْتُمْ شَفَاقَ
بَنِيهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِمْ وَحَكَمَا تَنْهَى إِنَّ
يُرِيدُ أَيْضًا دُحَارًا وَقِيقَ اللَّهُ بَنِيهِمَا إِنَّ اللَّهَ كَانَ عَلَيْهِ حَسِيرًا
﴿٢﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ
إِحْسَنَا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالمسِكِينِ وَالْمَجَارِ
ذِي الْقُرْبَى وَالْمَجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنَبِ
وَأَنِّي السَّبِيلُ وَمَامَلَكَتْ أَيْنَسْكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ
كَانَ مُخْتَالًا لَهُ فَخُورًا ﴿٣﴾ الَّذِينَ بَخْلَوْنَ وَيَأْمُرُونَ
النَّاسَ بِالْبُخْلِ وَيَكْسِبُونَ مَا أَتَاهُمُ اللَّهُ
مِنْ قَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِنَ عَذَابًا مُهِمَّهِنَا
﴿٤﴾

﴿To those also with whom you have made a pledge (brotherhood)﴾

When the emigrants came to Al-Madinah, the emigrant would inherit from the Anṣāri, while the latter's relatives would not inherit from him because of the bond of brotherhood which the Prophet ﷺ established between them (the emigrants and the Anṣār). When the verse,

﴿وَلِكُلِّ جَنَّةٍ مَوْلَى﴾

﴿And to everyone We have appointed Mawali﴾ was revealed, it

cancelled (the pledge of brotherhood regarding inheritance)."

Then he said, "The verse,

﴿وَالَّذِينَ عَاهَدْتَ أَيْنَسْكُمْ فَنَأْوِهُمْ نَصِيبُهُمْ﴾

﴿To those also with whom you have made a pledge (brotherhood), give them their due portion.﴾

remained valid for cases of co-operation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's will to the person who had the right of inheriting before.^[1]

﴿الْيَتَامَالْفَوَمُوكَ عَلَى النِّسَاءِ بِمَا فَصَلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا آنفَقُوا مِنْ

^[1] *Fath Al-Bāri* 8:96

أَنْوَلِهِمُ الْكَلِيلُكُثُرَ حَفِظْتُ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّذِي تَخَافُونَ نُثْرَهُ
نَيْطُوهُنَّ وَأَفْجُورُهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُهُنَّ فَإِنَّ أَمْقَاتَكُمْ لَا يَبْغُوا عَلَيْهِنَّ سَيِّلًا إِنَّ اللَّهَ
كَانَ عَلَيْهِ كَيْرًا ﴿١٦﴾

﴿34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are Qânitât, and guard in the husband's absence what Allâh orders them to guard. As to those women on whose part you see ill conduct, admonish them, and abandon them in their beds, and beat them, but if they return to obedience, do not seek a means against them. Surely, Allâh is Ever Most High, Most Great.﴾

Allâh said,

﴿إِنَّ الْجَلَلَ قَوْمٌ مَّا عَلَى أَنْتَ أَنْ تَعْلَمَ﴾

﴿Men are the protectors and maintainers of women,﴾

meaning, the man is responsible for the woman, and he is her maintainer, caretaker and leader who disciplines her if she deviates.

﴿إِنَّمَا فَضَّلَ اللَّهُ بَصَمَدَةَ عَلَى بَقِيرٍ﴾

﴿because Allâh has made one of them to excel the other,﴾

meaning, because men excel over women and are better than them for certain tasks. This is why prophethood was exclusive of men, as well as other important positions of leadership. The Prophet ﷺ said,

﴿لَنْ يُفْلِحَ قَوْمٌ وَلَئِنْ أَمْرَهُمْ امْرَأٌ﴾

«People who appoint a woman to be their leader, will never achieve success.»

Al-Bukhâri recorded this *Hadîth*.^[11] Such is the case with appointing women as judges or on other positions of leadership.

﴿وَيُسَّأَ أَنْفَقُوا مِنْ أَنْوَلِهِمْ﴾

﴿and because they spend from their means.﴾ meaning the dowry,

[11] *Fath Al-Bâri* 7:732

expenditures and various expenses that Allāh ordained in His Book and the Sunnah of His Messenger for men to spend on women. For these reasons it is suitable that he is appointed her maintainer, just as Allāh said,

﴿وَلِإِيمَانِ عَبْدَنَ دَرْجَةٌ﴾

﴿But men have a degree (of responsibility) over them﴾.

Qualities of the Righteous Wife

Allāh said,

﴿نَّاسٍ مُّكْتَبَاتٍ﴾

﴿Therefore, the righteous﴾ women,

﴿فَيَنْتَهُ﴾

﴿are Qānitāt﴾, obedient to their husbands, as Ibn ‘Abbās and others stated.^[1]

﴿حَذَفْتُ لِلْقَبِيبِ﴾

﴿and guard in the husband's absence﴾

As-Suddi and others said that it means she protects her honor and her husband's property when he is absent, and Allāh's statement,

﴿بِسْمِ اللَّهِ﴾

﴿what Allāh orders them to guard.﴾

means, the protected [husband] is the one whom Allāh protects.^[2] Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَيْرُ النِّسَاءِ امْرَأَةٌ إِذَا نَظَرْتَ إِلَيْهَا سَرِئَتْكَ، وَإِذَا أَمْرَنَهَا أَطَاعَتْكَ، وَإِذَا غَيَّبْتَ عَنْهَا حَفِظَتْكَ فِي تَسْبِيهَا وَمَالِكَ»

«The best women is she who when you look at her, she pleases you, when you command her she obeys you, and when you are absent, she protects her honor and your property.»

Then, the Messenger of Allāh ﷺ recited the Āyah,

^[1] At-Tabari 8:294

^[2] At-Tabari 8:295

﴿أَرْبَاعٌ فَوَّهُوكَ عَلَى الْنِسَاءِ﴾

﴿Men are the protectors and maintainers of women,﴾ until its end.^[1]

Imām Ahmad recorded that ‘Abdur-Rahmān bin ’Awf said that the Messenger of Allāh ﷺ said,

«إِذَا صَلَّتِ النِّسَاءُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ الْبُوَابِ شِئْتَ»

«If the woman prayed her five daily prayers, fasted her month, protected her chastity and obeyed her husband, she will be told, 'Enter Paradise from any of its doors you wish.'»^[2]

Dealing with the Wife's Ill-Conduct

Allāh said,

﴿وَالَّذِي تَخَلَّفُونَ نُثَرَّعُنَّ﴾

﴿As to those women on whose part you see ill conduct,﴾

meaning, the woman from whom you see ill conduct with her husband, such as when she acts as if she is above her husband, disobeys him, ignores him, dislikes him, and so forth. When these signs appear in a woman, her husband should advise her and remind her of Allāh's torment if she disobeys him. Indeed, Allāh ordered the wife to obey her husband and prohibited her from disobeying him, because of the enormity of his rights and all that he does for her. The Messenger of Allāh ﷺ said,

«لَوْ كُنْتُ أَمِرًا أَخْدَا أَنْ يَسْجُدَ لِأَخْدِي، لَأَمْرَتُ النِّسَاءَ أَنْ تَسْجُدَ لِزَوْجِهَا، مِنْ عَظِيمِ حُقُوقِ عَنِيهَا»

«If I were to command anyone to prostrate before anyone, I would have commanded the wife to prostrate before her husband, because of the enormity of his right upon her.»^[3]

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

^[1] At-Tabari 8:295

^[2] Ahmad 1:191

^[3] Tuhfat Al-Ahwadhi 4:323

إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبْتَأَتْ عَلَيْهِ، لَعَنَّهَا الْمَلَائِكَةُ حَتَّى تُضْبَحَ

«If the man asks his wife to come to his bed and she declines, the angels will keep cursing her until the morning.»^[1]

Muslim recorded it with the wording,

إِذَا بَأْتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَّهَا الْمَلَائِكَةُ حَتَّى تُضْبَحَ

«If the wife goes to sleep while ignoring her husband's bed, the angels will keep cursing her until the morning.»^[2]

This is why Allāh said,

﴿وَالَّتِي تَخَافُونَ شَوَّافِنَ نَبِطِينَ﴾

«As to those women on whose part you see ill conduct, admonish them (first).»

Allāh's statement,

﴿وَأَفْجُرُوهُنَّ فِي الْمَسَاجِعِ﴾

«abandon them in their beds,» Ali bin Abi Talhah reported that Ibn 'Abbās said "The abandonment refers to not having intercourse with her, to lie on her bed with his back to her."^[3] Several others said similarly. As-Suddi, Ad-Dahhāk, Ikrimah, and Ibn 'Abbās, in another narration, added, "Not to speak with her or talk to her."^[4] The Sunan and Musnad compilers recorded that Mu'āwiyah bin Haydah Al-Qushayri said, "O Allāh's Messenger! What is the right that the wife of one of us has on him?" The Prophet ﷺ said,

«أَنْ تُطِعِّمَهَا إِذَا طَبِيتَ، وَتَكْسُرَهَا إِذَا أَكْثَبَتَ، وَلَا تَنْفِرِبِ الْوَجْهَ، وَلَا تُقْبِحَ، وَلَا تَهْجُزِ إِلَّا فِي الْأَيْتَ»

«To feed her when you eat, cloth her when you buy clothes for yourself, refrain from striking her face or cursing her, and to not abandon her, except in the house.»^[5] Allāh's statement,

[1] Fath Al-Bārī 9:205

[2] Muslim 2:1059

[3] At-Tabari 8:302

[4] At-Tabari 8:302-304

[5] Abu Dāwud 2:606, An-Nasā'i in Al-Kubrā 5:375, Ibn Mājah 1:593, Ahmad 5:3

﴿وَأَنْبِهُوهُنَّ﴾

﴿beat them﴾ means, if advice and ignoring her in the bed do not produce the desired results, you are allowed to discipline the wife, without severe beating. Muslim recorded that Jābir said that during the Farewell Hajj, the Prophet ﷺ said;

«وَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّهُنَّ عَنْكُمْ عَزَىٰ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوْطِّشُنَّ فُرُشَّكُمْ أَحَدًا تَكْرُهُنَّهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرِبَةً غَيْرَ مُبِينَ، وَلَهُنَّ عَلَيْكُمْ رِزْقَهُنَّ وَكِشْرُونَهُنَّ بِالْمَعْرُوفِ»

«Fear Allāh regarding women, for they are your assistants. You have the right on them that they do not allow any person whom you dislike to step on your mat. However, if they do that, you are allowed to discipline them lightly. They have a right on you that you provide them with their provision and clothes, in a reasonable manner.»^[1]

Ibn ‘Abbās and several others said that the Āyah refers to a beating that is not violent.^[2] Al-Hasan Al-Baṣrī said that it means, a beating that is not severe.^[3]

When the Wife Obeys Her Husband, Means of Annoyance Against Her are Prohibited

Allāh said,

﴿فَإِنْ أَطْقَنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا﴾

﴿but if they return to obedience, seek not against them means (of annoyance).﴾

meaning, when the wife obeys her husband in all that Allāh has allowed, then no means of annoyance from the husband are allowed against his wife. Therefore, in this case, the husband does not have the right to beat her or shun her bed. Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ شَدِيدًا﴾

^[1] Muslim 8:886

^[2] At-Tabari 8:314

^[3] At-Tabari 8:316

﴿Surely, Allāh is Ever Most High, Most Great.﴾ reminds men that if they transgress against their wives without justification, then Allāh, the Ever Most High, Most Great, is their Protector, and He will exert revenge on those who transgress against their wives and deal with them unjustly.

﴿وَإِنْ خَفَتْ شِقَاقٌ بَيْنَهُمَا فَابْتَلُوهُمَا حَكَمًا مِنْ أَهْلِهِمْ وَحَكَمًا مِنْ أَهْلِهِمْ إِذْنَكُمْ
بُوَفِّقَ اللَّهُ بِيَنْهُمَا إِنَّ اللَّهَ كَانَ عَلَيْهِ حَمِيرًا﴾

﴿35. If you fear a breach between the two, appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things.﴾

Appointing Two Arbitrators When the Possibility of Estrangement Between Husband and Wife Occurs

Allāh first mentioned the case of rebellion on the part of the wife. He then mentioned the case of estrangement and alienation between the two spouses. Allāh said,

﴿وَإِنْ خَفَتْ شِقَاقٌ بَيْنَهُمَا فَابْتَلُوهُمَا حَكَمًا مِنْ أَهْلِهِمْ وَحَكَمًا مِنْ أَهْلِهِمْ﴾

﴿If you fear a breach between the two, appoint (two) arbitrators, one from his family.﴾

The Fuqahā' (scholars of *Fiqh*) say that when estrangement occurs between the husband and wife, the judge refers them to a trusted person who examines their case in order to stop any wrongs committed between them. If the matter continues or worsens, the judge sends a trustworthy person from the woman's family and a trustworthy person from the man's family to meet with them and examine their case to determine whether it is best for them to part or to remain together. Allāh gives preference to staying together, and this is why Allāh said,

﴿إِنْ بُرِيدَ إِذْنَكُمْ بُوَفِّقَ اللَّهُ بِيَنْهُمَا﴾

﴿If they both wish for peace, Allāh will cause their reconciliation.﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "Allāh commands that a righteous man from the husband's side of the family and the wife's side of the family are appointed, so

that they find out who among the spouses is in the wrong. If the man is in the wrong, they prevent him from his wife, and he pays some restitution. If the wife is in the wrong, she remains with her husband, and he does not pay any restitution. If the arbitrators decide that the marriage should remain intact or be dissolved, then their decision is upheld. If they decide that the marriage remains intact, but one of the spouses disagrees while the other agrees, and one of them dies, then the one who agreed inherits from the other, while the spouse who did not agree does not inherit from the spouse who agreed.” This was collected by Ibn Abi Ḥātim and Ibn Jarīr.^[1]

Shaykh Abu ‘Umar bin ‘Abdul-Barr said, “The scholars agree that when the two arbitrators disagree, then the opinion that dissolves the marriage will not be adopted. They also agree that the decision of the arbitrators is binding, even if the two spouses did not appoint them as agents. This is the case if it is decided that they should stay together, but they disagree whether it is binding or not when they decide for separation.” Then he mentioned that the majority holds the view that the decision is still binding, even if they did not appoint them to make any decision.

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِي الْقُرْبَى وَإِيتَانِ
وَالْمَسَاكِينِ وَالجَارِ ذِي الْقُرْبَى وَالْمُقَارِبِ الْجُنُبِ وَالْمَتَّاجِرِ بِالْجَعْلِ وَأَبْنَى التَّسْبِيلِ وَمَا
مَلَكَ أَيْمَانَكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مِنْ كَثَانَ مُخْتَالٍ فَخُورٌ ﴾

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

The Order to Worship Allāh Alone and to Be Dutiful to Parents

Allāh orders that He be worshipped Alone without partners,

^[1] At-Tabari 8:325

because He Alone is the Creator and Sustainer Who sends His favors and bounties on His creation in all situations and instances. Therefore He deserves to be singled out, without associating anything or anyone from His creation with Him in worship. Indeed, the Prophet ﷺ said to Mu'ādh,

«أَتَنْذِرُكُمْ مَا حَقٌّ اللَّهُ عَلَى الْعِبَادِ؟»

«Do you know what Allāh's right on His servants is?»

Mu'ādh replied, "Allāh and His Messenger know better." He said,

«أَنْ يَعْبُدُوْهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«That they should worship Him and should not worship any others with Him.»

The Prophet ﷺ then said,

«أَتَنْذِرُكُمْ مَا حَقٌّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوكُمْ ذَلِكَ؟ أَنْ لَا يَعْذِبُهُمْ»

«Do you know what the right of the servants on Allāh is if they do this? He should not punish them.»^[1]

Allāh then commands the servants to be dutiful to their parents, for Allāh made parents the reason for the servants to come to existence, after they did not exist. Allāh joins the order to worship Him with being dutiful to parents in many places. For example, He said,

«أَنْ أَشْكُرْ لِي وَلِرَبِّكُمْ»

«give thanks to Me and to your parents», and,

«وَرَقِنْ رَبِّكُمْ أَلَا تَبْدِئُ إِلَّا إِيمَانًا وَبِإِلَّا لِدَنِينَ إِنْحَسَنْتُمْ»

«And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.»

After Allāh ordained being dutiful to parents, He ordained kind treatment of relatives, males and females. A *Hadith* states,

«الصَّدَقَةُ عَلَى الْمُسْكِنِينَ صَدَقَةٌ، وَعَلَى ذِي الرَّجْمِ صَدَقَةٌ وَصَلَةٌ»

«Charity given to the poor is *Sadaqah*, while charity given to

^[1] *Fath Al-Bāri* 13:359

relatives is both Ṣadaqah and Ṣilāh (keeping the relations).^[1]

Allāh then said,

﴿وَالْيَتَامَةِ﴾

﴿orphans﴾, because they lost their caretakers who would spend on them. So Allāh commands that the orphans be treated with kindness and compassion. Allāh then said,

﴿وَالْمَسَاكِينِ﴾

﴿Al-Masākin (the poor)﴾ who have various needs and cannot find what sustains these needs. Therefore, Allāh commands they should be helped in acquiring their needs in a sufficient manner that will end their inadequacy. We will further elaborate on the matter of the destitute and the poor in *Sūrah Barā'ah* (9:60).

The Right of the Neighbor

Allāh said,

﴿وَالْجَارُ ذِي الْقُرْبَةِ وَالْجَارُ الْجُنُبُ﴾

﴿the neighbor who is near of kin, the neighbor who is a stranger﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that,

﴿وَالْجَارُ ذِي الْقُرْبَةِ﴾

﴿the neighbor who is near of kin﴾ means, "The neighbor who is also a relative"^[2], while,

﴿وَالْجَارُ الْجُنُبُ﴾

﴿The neighbor who is a stranger﴾ means, "Who is not a relative."^[3] It was also reported that 'Ikrimah, Mujhādī, Maymūn bin Mihrān, Aḍ-Ḍāḥḥāk, Zayd bin Aslam, Muqātil bin Ḥayyān and Qatādah said similarly.^[4] Mujhādī was also reported to have said that Allāh's statement,

[1] *Tuhfah Al-Ahwadhi* 3:324

[2] At-Tabari 8:335

[3] At-Tabari 8:338

[4] At-Tabari 8:335-336

﴿وَالْجَارُ الْجُنُبُ﴾

﴿the neighbor who is a stranger﴾ means, “The companion during travel.”^[1] There are many Ḥadīths that command kind treatment to the neighbors, and we will mention some of them here with Allāh’s help.

The First Ḥadīth

Imām Ahmād recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

«مَا زَالَ جِبْرِيلُ يُوصِّي بِالْجَارِ حَتَّىٰ ظَنِّثَ أَنَّهُ سَيُرْثُنَّهُ»

“Jibril kept reminding of the neighbor’s right, until I thought that he was going to give him a share of the inheritance.”^[2]

The Two Ṣaḥīhs recorded this Ḥadīth.^[3]

The Second Ḥadīth

Imām Ahmād recorded that ‘Abdullāh bin ‘Amr said that the Messenger of Allāh ﷺ said,

«مَا زَالَ جِبْرِيلُ يُوصِّي بِالْجَارِ حَتَّىٰ ظَنِّثَ أَنَّهُ سَيُرْثُنَّهُ»

“Jibril kept reminding me of the neighbor’s right, until I thought he was going to appoint a share of the inheritance for him.”^[4]

Abu Dāwud and At-Tirmidhi recorded this Ḥadīth, which At-Tirmidhi said was “Hasan Ghariib through this route.”^[5]

The Third Ḥadīth

Imām Ahmād recorded that ‘Abdullāh bin ‘Amr bin Al-Ās said that the Prophet ﷺ said,

«أَخْيَرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِبَرِيلِ أَنْ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ»

“The best companions according to Allāh are those who are the best with their friends, and the best neighbors according to

^[1] At-Ṭabarī 8:341

^[2] Ahmād 2:85

^[3] Fath Al-Bārī 10:455, Muslim 4:2025

^[4] Ahmād 2:160

^[5] Abu Dāwud 5:357, Tuhfah Al-Āhwadhi 6:72-73

Allâh are the best with their neighbors.^[1] At-Tirmidhi recorded this *Hadîth* and said, "Hasan Gharîb".^[2]

The Fourth *Hadîth*

Imâm Ahmâd recorded that Al-Miqdâd bin Al-Aswad said that the Messenger of Allâh ﷺ asked his Companions,

«مَا تَنْهَلُونَ فِي الزَّنَّ؟»

«What do you say about adultery?»

They said, "It is prohibited, for Allâh and His Messenger have prohibited it. So it is forbidden until the Day of Resurrection." The Messenger of Allâh ﷺ said,

«لَان يَرْبِعُ الرَّجُلُ بِعَشْرِ نِسَوَةٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَرْبِعَ بِأَنْزَلَةً جَارِهِ»

«For a man to commit adultery with his neighbor's wife is worse than if he commits adultery with ten women.» He then said,

«مَا تَنْهَلُونَ فِي السَّرِقَةِ؟»

«What do you say about theft?» They said, "It is prohibited, for Allâh and His Messenger prohibited it." He said,

«لَان يَسْرِقَ الرَّجُلُ مِنْ عَشْرَةِ أَيَّاتِ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَسْرِقَ مِنْ جَارِهِ»

«If a man steals from his neighbor, it is worse for him than stealing from ten homes.»^[3] Only Ahmâd recorded this *Hadîth*.

A similar *Hadîth* is recorded in the Two *Sahîhs*, Ibn Mas'ûd said, "I asked, 'O Allâh's Messenger! What is the greatest sin?' He said,

«أَنْ تَجْعَلَ اللَّهُ بِنِدَاءٍ وَهُوَ خَلَقَكَ»

«To make a rival for Allâh while He Alone created you.» I said, "Then?" He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْغِيَ مَنْكَ»

^[1] Ahmad 2:167

^[2] Tuhfât Al-Âhwâdhi 6:75

^[3] Ahmad 6:8

«To kill your offspring for fear that he might share your food with you.» I said, 'Then?' He said,

«أَنْ تُرْزَقَ حَلِيلَةً جَارِكَ»

«To commit adultery with your neighbor's wife.»^[1]

The Fifth Ḥadīth

Imām Ahmad recorded that ‘Ā’ishah asked the Messenger of Allāh, "I have two neighbors, so whom among them should I give my gift?" He said,

«إِلَى أَفْرِيقِهِ مِنْكَ بَابًا»

«The neighbor whose door is the closest to you.» Al-Bukhāri narrated this Ḥadīth^[2]

We will elaborate on this subject in the *Tafsīr* of *Sūrah Barā’ah*, Allāh willing and upon Him we depend.

Being Kind to Slaves and Servants

Allāh said,

«وَمَا مَلِكَتْ أَيْمَانُكُمْ»

«(and those (slaves) whom your right hands possess,)»

this is an order to be kind to them because they are weak, being held as captives by others.

An authentic *Hadīth* records that during the illness that preceded his death, the Messenger of Allāh ﷺ continued advising his *Ummah*:

«الصَّلَاةُ الصَّلَاةُ، وَمَا مَلِكَتْ أَيْمَانُكُمْ»

«(Protect) the prayer, (protect) the prayer, and (those slaves) whom your hands possess.»^[3] He was repeating it until his tongue was still.

Imām Ahmad recorded that Al-Miqdām bin Ma’dikarib said that the Messenger of Allāh ﷺ said,

«مَا أَطْعَنْتَ شَكْرَ فَهُرَّ لَكَ صَدَقَةٌ، وَمَا أَطْعَنْتَ وَلَدَكَ فَهُرَّ لَكَ صَدَقَةٌ، وَمَا

^[1] *Fatḥ Al-Bārī* 8:350, Muslim 1:90

^[2] Ahmad 6:175, Al-Bukhāri 6020

^[3] An-Nasā’i in *Al-Kubrā* 4:258

أطعنت زوجتك فهُر لَكْ صَدَقَةٌ، وَمَا أطعنت خادِمَكَ فهُر لَكْ صَدَقَةٌ

«What you feed yourself is a Ṣadaqah (charity) for you, what you feed your children is Ṣadaqah for you, what you feed your wife is Ṣadaqah for you and what you feed your servant is Ṣadaqah for you.»^[1]

An-Nasā'i recorded this *Hadīth*^[2] which has an authentic chain of narration, all the thanks are due to Allāh.

‘Abdullāh bin ‘Amr said to a caretaker of his, “Did you give the slaves their food yet?” He said, “No.” Ibn ‘Amr said, “Go and give it to them, for the Messenger of Allāh ﷺ said,

«كَفَى بِالنَّزَاءِ إِنَّمَا أَذْنَبَ عَمَّا يَنْهَاكُ فُورَّتْهُمْ»

«It is enough sin for someone to prevent whomever he is responsible for from getting their food.»^[3] Muslim recorded this *Hadīth*.^[4]

Abu Hurayrah narrated that the Prophet ﷺ said,

«لِلْمَسْلُوكِ طَعَامٌ وَكِشْوَهٌ، وَلَا يَكْلُفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ»

«The slave has the right to have food, clothing and to only be required to perform what he can bear of work.»^[5] Muslim also recorded this *Hadīth*.^[6]

Abu Hurayrah narrated that the Prophet ﷺ said,

«إِذَا أَتَيْتُمْ كُنْدُكُمْ خَادِمَةً بِطَعَامِهِ، فَإِنْ لَمْ يُجِلِّسْهُمْ مَعَهُ فَلْيَتَوَلَّهُ لَثْمَةً أَوْ لَثْمَتَيْنِ - أَوْ أَكْلَةً أَوْ أَكْلَتَيْنِ - فَإِنَّهُ وَلِيَ حَرَةٌ وَعِلَاجَةٌ»

«When your servant brings meals to one of you, if he does not let him sit and share the meal, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two, for he has prepared it.»^[7] This is the wording collected by Al-Bukhāri.

Allāh Does Not Like the Arrogant

Allāh said,

[1] Ahmad 4:131

[2] An-Nasā'i in Al-Kubrā 5:376

[3] Muslim 2:692

[4] Muslim 3:1284

[5] Fath Al-Bārī 5:214, Muslim 3:1284

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وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءً أَنَّاسٍ وَلَا يُؤْمِنُونَ
بِاللَّهِ وَلَا يَأْتُونَهُ أَخْرِيًّا وَمَنْ يَكُنْ شَيْطَانُ لَهُ فِي سَافَةٍ
قَرِيبًا ﴿١﴾ وَمَاذَا أَعْلَمُهُمْ لَوْمَةً مَسْنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَانْفَقُوا
مِسَارِزَ فَهُمْ أَلَّا هُمْ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٢﴾ إِنَّ اللَّهَ لَا يَظْلِمُ
مُشْقَالَ دَرَرًا وَإِنْ تَكُ حَسَنَةٌ يُضَعِّفُهَا وَإِنْ يُؤْتَ مِنَ الدُّنْيَا
أَغْرِيَ أَعْظِيمًا ﴿٣﴾ فَكَيْفَ إِذَا حِشَنا مِنْ كُلِّ أُمَّةٍ شَهِيدًا
وَجَهَنَّمَ يَكُ على هَنْوَلَهُ شَهِيدًا ﴿٤﴾ يَوْمَ يُبَدِّلُ اللَّذِينَ
كَفَرُوا وَعَصَمُوا الرَّسُولَ لَوْسُوَيْهُمُ الْأَرْضُ وَلَا يَكُنُونُ
اللَّهَ حَدِيثًا ﴿٥﴾ يَكُنُونَ الَّذِينَ أَمْنَوْا لَا تَقْرِبُوا الصَّلَاةَ
وَأَنْتُمْ سُكَنَى حَقِّ تَعْلَمُوا مَا نَقْتُلُونَ وَلَا جُنُبًا إِلَّا أَعْمَارِي
سَبِيلَ حَقِّ تَعْنِسُوا وَإِنْ كُنْتُمْ مَرْجُحَةً أَوْ عَلَى سَقْرٍ أَوْ جَاهَةً
أَحَدٌ يُنَكِّمُ مِنَ الْفَاغِطِ أَوْ لَمْسُمُ الْأَسَاءَ فَلَمْ تَحْدُدْ وَمَاءَ
فَتَمِمُوا صَعِيدَ اطْبَابًا فَأَنْسَخُوا بِوْجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ
اللَّهَ كَانَ عَفُوا عَفْوًا ﴿٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبَهُمْ
الْكَتَبِ يَشْرُونَ الصَّلَاةَ وَرِبَدُونَ أَنْ تَنْصِلُوا السَّيْلَ ﴿٧﴾

﴿إِنَّ اللَّهَ لَا يُحِبُّ مِنْ كَانَ
مُخْتَالًا كَفَحُورًا﴾

﴿Verily, Allāh does not like such as are proud and boastful.﴾

meaning, one who is proud and arrogant, insolent and boasts to others. He thinks that he is better than other people, thus thinking high of himself, even though he is insignificant to Allāh and hated by people. Mujāhid said that Allāh's statement,

﴿إِنَّ اللَّهَ لَا يُحِبُّ مِنْ كَانَ
مُخْتَالًا كَفَحُورًا﴾

﴿Verily, Allāh does not like such as are proud﴾ means arrogant, while,

﴿فَحُورًا﴾

«boastful» means boasting about what he has, while he does not thank Allāh.^[11] This Ayah indicates that such a person boasts with people about the bounty that Allāh has given him, but he is actually ungrateful to Allāh for this bounty.

Ibn Jarīr recorded that 'Abdullāh bin Wāqid Abu Rajā' Al-Harawi said, "You will find that those who are mean are also proud and boasting. He then recited,

﴿وَمَا مَلَكَتْ أَيْنَكُمْ﴾

«and those (slaves) whom your right hands possess,»

^[11] At-Tabari 8:350

You will find that he who is undutiful (to parents) is also arrogant, and deprived. He then recited,

﴿وَبَرًا بِرَدِيقٍ وَلَمْ يَجِدْنِي جَبَارًا شَفِيقًا﴾

¶And dutiful to my mother, and made me not arrogant, deprived.»

Once a man asked the Prophet, "O Messenger of Allāh, advise me." The Prophet ﷺ said,

«إِيَّاكَ وَإِشْبَالَ الْأَزْارِ، فَإِنَّ إِشْبَالَ الْأَزْارِ مِنَ الْمُخْيَلَةِ، وَإِنَّ اللَّهَ لَا يُحِبُّ الْمُخْيَلَةَ»

¶Avoid lengthening the dress (below the ankles), for this practice is from arrogance. Verily, Allāh does not like arrogance.»^[1]

﴿الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْمُغْلِيلِ وَيَكْسِبُونَ مَا مَا نَهَمُ اللَّهُ مِنْ قُضَايَةٍ وَأَعْنَدُنَا لِلْكُفَّارِ عَذَابًا شَهِيدًا﴾ وَالَّذِينَ يُنْفِرُونَ أَمْوَالَهُمْ رِثَاءَ الْأَنْوَافِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا يَأْتُونَهُ أَنْفُرًا وَمَنْ يَكُنْ الشَّرِكُ لِلَّهِ فَرِسْنَا فَسَاهَ فَرِسَاتًا وَمَا دَعَنَاهُمْ لَوْ مَا دَعَنَا بِاللَّهِ وَأَيْتُمُ الْأَكْفَرُ وَأَنْفَسُوا مِنَ رَزْقَهُمْ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا﴾

¶37. Those who are stingy and encourage people to be stingy and hide what Allāh has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment.»

¶38. And (also) those who spend of their wealth to be seen of men, and believe not in Allāh and the Last Day, and whoever takes Shaytān as an intimate; then what a dreadful intimate he has!»

¶39. And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has given them for sustenance? And Allāh is Ever All-Knower of them.»

The Censure of Stingy Behavior

Allāh chastises the stingy behavior of those who refuse to spend their money for what Allāh ordered them, such as being kind to parents and compassionate to relatives, orphans, the poor, the relative who is also a neighbor, the companion

^[1] Ahmad 5:64

during travel, the needy wayfarer, the slaves and servants. Such people do not give Allāh's right from their wealth, and they assist in the spread of stingy behavior. The Messenger of Allāh ﷺ said,

وَأَيُّ دَاءٌ أَدْرَأَ مِنَ الْبَخْلِ؟

«What disease is more serious than being stingy?»^[1] He also said,

إِنَّمَا وَالشَّعْ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمْرَهُمْ بِالْقَطْعِيَّةِ نَقْطَعُوا، وَأَمْرَهُمْ بِالْفَجْرِ فَفَجَرُوا،

«Beware of being stingy, for it destroyed those who were before you, as it encouraged them to cut their relations and they did, and it encouraged them to commit sin and they did.»^[2]

Allāh said,

وَرَبَّكُمْ مَنْ مَا أَنْتُمْ لَهُ مِنْ قَنْصُلُونَ،

«and hide what Allāh has bestowed upon them of His bounties,»

Therefore, the miser is ungrateful for Allāh's favor, for its effect does not appear on him, whether in his food, clothes or what he gives. Similarly, Allāh said,

إِنَّ الْإِنْسَنَ لِرَبِّهِ لَكَوُنْدٌ وَإِنَّهُ عَلَى ذَلِكَ لَفِيدٌ،

«Verily, man is ungrateful to his Lord. And to that he bears witness.»

by his manners and conduct,

وَإِنَّمَّا يَحْبِبُ الْمُغْرِبَ لِتَذَوِيدِهِ،

«And verily, he is violent in the love of wealth.» Allāh said,

وَرَبَّكُمْ مَنْ مَا أَنْتُمْ لَهُ مِنْ قَنْصُلُونَ،

«and hide what Allāh has bestowed upon them of His bounties»

and this is why He threatened them,

^[1] Al-Adab Al-Mufrad 83

^[2] Abu Dāwud 2:324

﴿وَأَعْتَدْنَا لِلْكُفَّارِ عَذَابًا شَهِيدًا﴾

﴿And We have prepared for the disbelievers a disgraceful torment.﴾

Kufr means to cover something. Therefore, the *Bakhil* (miser) covers the favors that Allāh has blessed him with, meaning he does not spread those favors. So he is described by the term *Kāfir* (ungrateful) regarding the favors that Allāh granted him. A *Hadīth* states that,

إِنَّ اللَّهَ إِذَا أَنْتُمْ بِنَفْسَهُمْ عَلَىٰ غَيْرِهِمْ أَحَبُّ أَنْ يَظْهِرَ أَثْرَفَهُمْ عَلَيْهِمْ

«When Allāh grants a servant a favor, He likes that its effect appears on him.»^[1]

Some of the Salaf stated that this Āyah [4:37] is describing the Jews who hid the knowledge they had about the description of Muḥammad, and there is no doubt that the general meaning of the Āyah includes this. The apparent wording for this Āyah indicates that it is talking about being stingy with money, even though miserly conduct with knowledge is also included. The Āyah talks about spending on relatives and the weak, just as the Āyah after it,

﴿وَالَّذِينَ يُنْفِرُونَ أَمْوَالَهُمْ رَغْبَةً أَنَّاسِينَ﴾

﴿And (also) those who spend of their wealth to be seen of men,﴾

Allāh first mentions the punished misers who do not spend, then He mentions those who spend to show off to gain the reputation that they are generous, not for the Face of Allāh. A *Hadīth* states that the first three persons on whom the fire will feed are a scholar, a fighter and a spender who shows off with their actions. For instance,

بِئْرُ صَاحِبِ الْنَّالِ: نَاهَيْتُ مِنْ شَيْءٍ تُحِبُّ أَنْ يَقْرَئَ فِيهِ، إِلَّا أَنْفَثْتُ فِي سَبِيلَكَ، فَيَقُولُ اللَّهُ: كَذَبْتَ، إِنَّا أَرَدْنَا أَنْ يُقَالَ: جَوَادٌ، فَقَذَ قِيلَّا

«The wealthy will say, “I did not leave any area that You like to be spent on, but I spent on it in Your cause.” Allāh will say, “You lie, you only did that so that it is said, ‘He is

^[1] At-Tabarāni in Al-Kabir 18:135

'generous.' And it was said...'"

meaning you acquired your reward in the life, and this is indeed what you sought with your action.^[1] This is why Allāh said,

﴿وَلَا يُنْهِمُوكُمْ بِاللَّهِ وَلَا بِالْأَيْمَنِ وَالْأَيْمَنُ﴾

﴿and believe not in Allāh and the Last Day,﴾

meaning, it is Shaytān who lured them to commit this evil action, instead of performing the good deed as it should be performed. Shaytān encouraged, excited and lured them by making the evil appear good,

﴿وَمَنْ يَكُنْ أَنَّسِيَكُنْ لَهُ فَرِبَّا فَسَّادَ قَوْسَاتِهِ﴾

﴿And whoever takes Shaytān as an intimate; then what a dreadful intimate he has!﴾

Allāh then said,

﴿وَمَاذَا عَلَيْهِمْ لَوْ مَا نَصَرُوا بِاللَّهِ وَالْأَيْمَنِ وَلَمْ يَنْشُرُوا مِنْ مَا رَزَقَهُمُ اللَّهُ﴾

﴿And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has given them for sustenance?﴾

This Āyah means, what harm would it cause them if they believe in Allāh, go on the righteous path, replace showing off with sincerity, have faith in Allāh, and await His promise in the Hereafter, for those who do good and spend what He has given them on what He likes and is pleased with.

Allāh's statement:

﴿وَرَأَكَ اللَّهُ يَوْمَ تَلِيقَاتِهِ﴾

﴿And Allāh is Ever All-Knower of them.﴾

means, He has perfect knowledge of their intentions, whether good or evil. Indeed, Allāh knows those who deserve success, and He grants them success and guidance, directing them to perform righteous actions that will earn them His pleasure. He also knows those who deserve failure and expulsion from His great mercy, which amounts to utter failure in this life and the Hereafter for them, we seek refuge in Allāh from this evil end.

^[1] An-Nasā' 6:24

﴿إِنَّ اللَّهَ لَا يُنْظِلُ مِثْقَالَ ذَرَّةٍ وَإِنْ تُكَحَّ حَسَنَةٌ يُضَعِّفُهَا وَيُؤْتَى مَنْ لَدُنْهُ أَعْرَابًا عَظِيمًا﴾
 فَكَيْفَ إِذَا جَعَلْنَا مِنْ كُلِّ أَنْثِمٍ شَهِيدًا وَجَعَلْنَا يَكَدَ عَلَى هَذِهِ الْأَوْلَادَ شَهِيدًا ﴿١﴾ يَوْمَئِذٍ يُؤْتَى
 الَّذِينَ كَفَرُوا وَعَصَمُوا أَرْسَلُ لَهُمْ شَوَّهَ الْأَرْضَ وَلَا يَكُنُونُ اللَّهَ حَدِيثًا ﴿٢﴾

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

﴿41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?﴾

﴿42. On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.﴾

Allāh Wrongs Not Even the Weight of a Speck of Dust

Allāh states that He does not treat any of His servants with injustice on the Day of Resurrection, be it the weight of a mustard seed or a speck of dust. Rather, Allāh shall reward them for this action and multiply it, if it were a good deed. For instance, Allāh said,

﴿وَنَصْعَدُ الْمَوْزِنَاتِ﴾

﴿And We shall set up balances of justice.﴾

Allāh said that Luqmān said,

﴿بَشِّقْ إِنَّهَا إِنْ تُكَحَّ مِثْقَالَ حَبَّةٍ مِنْ خَرَلٍ فَتَكُونُ فِي سَخْرَةٍ أَوْ فِي الشَّنَوْنَةِ أَوْ فِي الْأَرْضِ
 بَلْ أَنَّهَا لِلَّهِ﴾

﴿O my son! If it be (anything) equal to the weight of a mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth.﴾

Allāh said,

﴿يَوْمَئِذٍ يَقْسُطُ النَّاسُ أَشَدَاشًا لَمَرَا أَغْنَلَمُ﴾ فَمَنْ يَقْسِطْ مِنْ مِثْقَالَ ذَرَّةٍ حَيْرًا
 بَسْرَهُ وَمَنْ يَقْسِطْ مِنْ مِثْقَالَ ذَرَّةٍ شَرًّا بَسْرَهُ﴾

﴿That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴾

The Two Ṣaḥīḥs recorded the long Ḥadīth about the intercession that Abu Saīd Al-Khudri narrated, and in which the Messenger of Allāh ﷺ said,

«فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ارْجِعُوْا، فَمَنْ وَجَدْتُمْ فِي قَلْبِي مِنْ قَاتَلَ حَبَّةً خَرَدَلٍ مِنْ إِيمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ»

«Allāh then says, "Go back, and take out of the Fire everyone in whose heart you find the weight of a mustard seed of faith"»

In another narration, Allāh says,

وفي لفظ: «أَذْنَى أَذْنَى أَذْنَى مِنْ قَاتَلَ ذَرَّةً مِنْ إِيمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ، فَيُخْرِجُونَ حَلْفًا كَثِيرًا»

«“Whosoever had the least, least, least speck of faith, take him out of the Fire,” and they will take out many people.»

Abu Saīd then said, “Read, if you will,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِنْ قَاتَلَ ذَرَّةً﴾

«Surely! Allāh wrongs not even of the weight of a speck of dust».»^[1]

Will Punishment be Diminished for the Disbelievers?

Saīd bin Jubayr commented about Allāh's statement,

﴿وَإِنْ تَكُنْ حَسَنَةً يُضَاعِفُهَا﴾

«but if there is any good (done), He doubles it,»

“As for the disbeliever, his punishment will be lessened for him on the Day of Resurrection, but he will never depart the Fire.” He used as evidence the authentic Ḥadīth in which Al-‘Abbās said, “O Messenger of Allāh! Your uncle Abu Tālib used to protect and support you, did you benefit him at all?” The Messenger ﷺ said,

«تَعْمَلُ هُوَ فِي ضَخْضَاحٍ مِنْ نَارٍ، وَلَوْلَا أَنَا، لَكَانَ فِي الدَّرَكِ الْأَشَفْلِ مِنَ النَّارِ»

«Yes. He is in a shallow area in Hell-fire, and were it not for me, he would have been in the deepest depths of the Fire.»^[2]

^[1] *Fath Al-Bārī* 13:413, Muslim 1:167

^[2] *Al-Bukhārī* nos. 3883, 6208 and Muslim no. 209

However, this *Hadîth* only applies to Abu Tâlib, not the rest of the disbelievers. To support this, we mention what Abu Dâwud At-Tayâlîsi recorded in his *Musnâd* that Anas said that the Messenger of Allâh ﷺ said,

إِنَّ اللَّهَ لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً، بَلْ أَنْتُمْ عَلَيْهَا الرُّزْقَ فِي الدُّنْيَا، وَنَجْزِيُّ بِهَا فِي الْآخِرَةِ، وَأَنَّا الْكَافِرَ فَبَطَّلْنَا بِهَا فِي الدُّنْيَا، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَكُنْ لَّهُ حَسَنَةٌ

«Allâh does not wrong the faithful even concerning one good action, for he will be rewarded for it by provision in this life and awarded for it in the Hereafter. As for the disbeliever, he will be provided provision in this life for his good action, and on the Day of Resurrection, he will not have any good deed.»^[1]

What Does ‘Great Reward’ Mean?

Abu Hurayrah, ‘Ikrimah, Sa‘îd bin Jubayr, Al-Hasan, Qatâdah and Ad-Dâhhâk said that Allâh’s statement,

﴿وَرَبُوتَ بِنَ الْمَهْدَى أَنْبَأَ عَظِيمًا﴾

«and gives from Him a great reward.» refers to Paradise. We ask Allâh for His pleasure and Paradise. Ibn Abi Hâtîm recorded that Abu ‘Uthmân An-Nahdi said, “No other person accompanied Abu Hurayrah more than I. One year, he went to *Hajj* before me, and I found the people of Al-Bâşrah saying that he narrated that he heard the Messenger of Allâh ﷺ saying,

إِنَّ اللَّهَ يُضَاعِفُ الْحَسَنَةَ أَلْفَ الْفَ حَسَنَةٍ

«Allâh rewards the good deed with a million deeds.»

So I said, ‘Woe to you! No person accompanied Abu Hurayrah more than I, and I never heard him narrate this *Hadîth*! When I wanted to meet him, I found that he had left for *Hajj* so I followed him to *Hajj* to ask him about this *Hadîth*.’

Ibn Abi Hâtîm also recorded this *Hadîth* using another chain of narration leading to Abu ‘Uthmân. In this narration, Abu ‘Uthmân said, ‘I said, ‘O Abu Hurayrah! I heard my brethren in Al-Bâşrah claim that you narrated that you heard the Messenger of Allâh ﷺ saying,

^[1] *Musnâd At-Tayâlîsi* p. 47, Muslim no. 2808

«إِنَّ اللَّهَ يَعْزِزُ بِالْحَسَنَةِ أَلْفَ أَلْفَ حَسَنَةٍ»

«Allāh rewards the good deed with a million deeds.» Abu Hurayrah said, ‘By Allāh! I heard the Messenger of Allāh ﷺ saying,

«إِنَّ اللَّهَ يَعْزِزُ بِالْحَسَنَةِ أَلْفَيْ أَلْفَ حَسَنَةٍ»

«Allāh rewards the good deed with two million deeds.» He then recited this Āyah,

﴿فَمَا تَنْعَمُ الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا تَنِيلُ﴾

«But little is the enjoyment of the life of this world as compared to the Hereafter.»^[11]

Our Prophet ﷺ will be a Witness Against, or For his Ummah on the Day of Resurrection, When the Disbelievers Will Wish for Death

Allāh said,

﴿فَكَيْفَ إِذَا جَنَّتِنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا وَجَنَّتِنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

«How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?»

Allāh describes the horrors, hardships and difficulties of the Day of Resurrection, saying, how would it be on that Day when there will be a witness from every nation, meaning the Prophets, just as Allāh said;

﴿وَأَشْرَقَ الْأَرْضُ يُنُورُ رَبِّهَا وَتُفْعَلُ الْكِتَابُ وَيَأْتِيَهُ بِالْيَقِينِ وَالشَّهَادَةِ﴾

«And the earth will shine with the light of its Lord, and the Book will be placed (open); and the Prophets and the witnesses will be brought forward», and,

﴿وَيَوْمَ تَبَعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ﴾

«And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves.»

Al-Bukhārī recorded that ‘Abdullāh bin Mas‘ūd said, “The

^[11] Ahmad no. 7932.

Messenger of Allâh ﷺ said to me, 'Recite to me.' I said, 'O Messenger of Allâh! Should I recite (the Qur'ân) to you, while it was revealed to you?' He said, 'Yes, for I like to hear it from other people.' I recited Sûrat An-Nisâ' until I reached this Ayah,

﴿نَكِّفْتُ إِذَا جَعَلْتَنَا مِنْ كُلِّ أُنْقَبْرٍ وَسَبِيلٍ وَجَعَلْتَنَا عَلَى هُنْوَانٍ شَهِيدًا﴾

﴿How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?﴾

He then said, 'Stop now.' I found that his eyes were tearful.^[1] Allâh's statement,

﴿بَوْسِيلٌ يَوْمَ الَّذِينَ كَفَرُوا وَعَصَمُوا أَرْسَلْنَا لَهُمْ أَلْأَنْشَ وَلَا يَكْنِيُونَ اللَّهَ حَدِيبَاتٍ﴾

﴿On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.﴾

means, they will wish that the earth would open up and swallow them because of the horror of the gathering place and the disgrace, dishonor and humiliation they will suffer on that Day. This is similar to Allâh's statement,

﴿يَوْمَ يُنَظَّرُ النَّاسُ مَا فَعَلُوكُمْ بِيَدِكُمْ﴾

﴿The Day when man will see that (the deeds) which his hands have sent forth.﴾

Allâh then said,

﴿وَلَا يَكْنِيُونَ اللَّهَ حَدِيبَاتٍ﴾

﴿but they will never be able to hide a single fact from Allâh.﴾

indicating that they will admit to everything they did and will not hide any of it.

'Abdur-Razzâq recorded that Sa'îd bin Jubayr said, "A man came to Ibn 'Abbâs and said to him, 'There are things that confuse me in the Qur'ân.' Ibn 'Abbâs said, 'What things do you have doubts about in the Qur'ân?' He said, 'Not doubts, but rather confusing things.' Ibn 'Abbâs said, 'Tell me what caused you confusion.' He said, 'I hear Allâh's statement,

^[1] Fath Al-Bâri 8:712

﴿لَمْ يَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهُ رَبُّنَا مَا كَانُوا مُشْرِكِينَ﴾

«There will then be no test for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."»

but He also says,

﴿وَلَا يَكُونُونَ لَهُ حَوْيَاتٍ﴾

«but they will never be able to hide a single fact from Allāh.»

They have indeed hid something.' Ibn 'Abbās said, 'As for Allāh's statement,

﴿لَمْ يَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهُ رَبُّنَا مَا كَانُوا مُشْرِكِينَ﴾

«There will then be no test for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."»,

when they see that on the Day of Resurrection that Allāh does not forgive, except for the people of Islām, and that He forgives the sins, no matter how big they are, except Shirk, then the Mūshrikūn will lie. They will say,

﴿وَاللَّهُ رَبُّنَا مَا كَانُوا مُشْرِكِينَ﴾

«"By Allāh, our Lord, we were not those who joined others in worship with Allāh."»,

hoping that Allāh will forgive them. However, Allāh will then seal their mouths, and their hands and feet will disclose what they used to do. Then,

﴿يَوْمَ الْقِيَامَةِ كُفَّارُوا وَعَصَمُوا الرَّسُولَ لَمْ شُوَّهُ بِهِمُ الْأَرْضُ وَلَا يَكُونُونَ لَهُ حَوْيَاتٍ﴾

«those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.»^[1]

﴿يَأَيُّهَا الَّذِينَ لَا تَقْرِبُوا أَصْكَلَةً وَأَشْدَدَ سَكَرَى حَتَّىٰ تَلَمَّعُوا مَا نَهَّوْلُونَ وَلَا جُنْبًا إِلَّا عَارِيًّا سَبِيلٌ حَتَّىٰ تَقْتَلُوا وَإِنْ كُنْتُمْ تَمْوَلُوْ أَوْ عَلَىٰ سَقَرٍ أَوْ جَهَنَّمَ أَمْ دُنْدُنْكُمْ بَنْ الْعَاطِلِ أَوْ لَتَسْتِمُ الْفَسَادَ مَلْمَ مَيْدُوا مَاهَ فَتَسَمَّوا صَعِيدًا طَيْبًا فَأَنْسَحُوا بِوْجُوهِكُمْ وَأَنْوِيْكُمْ إِنَّ اللَّهَ

^[1] Abdur-Razzāq 1:160

﴿كَلَّا عَفْوًا عَنْهُوا﴾

﴿43. O you who believe! Do not approach Ṣalāh while you are in a drunken state until you know what you are saying, nor while Junub (sexually impure), except while passing through, until you bathe (your entire body), and if you are ill, or on a journey, or one of you comes from the Ghā'it (toilet), or from Lāmastūm (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your faces and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.﴾

The Prohibition of Approaching Prayer When Drunk or Junub

Allāh forbade His believing servants from praying while drunk, for one does not know the meaning of what he is saying in that state, and He forbade them from attending the *Masjids* while sexually impure, except when one is just passing through the *Masjid* from one door to another. This Āyah was revealed before alcohol consumption was completely prohibited, as evident by the *Hadīth* that we mentioned in *Sūrat Al-Baqarah* when we explained Allāh's statement,

﴿يَسْأَلُوكُمْ عَنِ الْخَمْرِ وَالْمَنِيرِ﴾

﴿They ask you about alcoholic drink and gambling.﴾

In that *Hadīth*, the Messenger of Allāh ﷺ recited this Āyah to Umar, who said, "O Allāh! Explain the ruling about *Khamr* (intoxicants) for us in a plain manner." When this Āyah [4:43] was revealed, the Prophet ﷺ recited it to Umar, who still said, "O Allāh! Explain the ruling about *Khamr* (intoxicants) for us in a plain manner." After that, they would not drink alcohol close to the time of prayer. When Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ مَاتُوا إِنَّمَا لَمَسُرُوا وَالْأَصَابُ وَالْأَرْلَمُ يَجْتَنِبُونَ شَيْطَانَ فَاجْتَنِبُوهُ لَمَّا كُنْتُمْ

﴿تَمْلَئُونَ

﴿O you who believe! alcoholic drinks, gambling, *Al-Anṣāb*, and *Al-Azlām*^[1] are an abomination of *Shayatān*'s handiwork. So avoid that in order that you may be successful.﴾ [5:90], until,

^[1] *Al-Anṣāb* are stone altars used for the sacrifice of animals to other than Allāh. *Al-Azlām* refers to a type of arrows used for divination.

﴿فَلَمَّا آتُهُمْ مِنْهُمْ﴾

«So, will you not then abstain?» [5:91] was revealed, ‘Umar said, “We abstain, we abstain.”^[1]

In another narration, when the Āyah in Sūrat An-Nisā' was revealed,

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَا لَكُمْ مِنْهُمْ رَأْسَةً مَكْرُمَةً حَتَّىٰ تَمْتَحِنُوا مَا نَقْرَبُونَ﴾

«O you who believe! Do not approach Ṣalāh while you are in a drunken state until you know what you are saying,»

at the time of prayer, the Messenger of Allāh ﷺ would have someone proclaim;

“Let not any drunk approach the prayer.” This is the wording collected by Abu Dāwud.^[2]

Causes of Its Revelation

Ibn Abi Ḥātim has recorded some reports about the incident of its revelation: Sa'd said, “Four Āyāt were revealed concerning me. A man from the Anṣār once made some food and invited some Muḥājirīn and Anṣār men to it, and we ate and drank until we became intoxicated. We then boasted about our status.” Then a man held a camel’s bone and injured Sa'd's nose, which was scarred ever since. This occurred before Al-Khamr was prohibited, and Allāh later revealed,

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَا لَكُمْ مِنْهُمْ رَأْسَةً مَكْرُمَةً حَتَّىٰ تَمْتَحِنُوا مَا نَقْرَبُونَ﴾

«O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state.»^[3]

Muslim recorded this *Hadīth*,^[4] and the collectors of the *Sunan* recorded it, with the exception of Ibn Mājah.^[5]

[1] Ahmad 1:53

[2] Abu Dāwud 4:80

[3] Abu Dāwud At-Ṭayālisi, 28

[4] Muslim 4:1878

[5] Abu Dāwud: 1773, *Tuhfat Al-Āhwadhi* 8:466, An-Nasā'ī in *Al-Kubrā* 6:348

Another Reason

Ibn Abi Hātim narrated that ‘Ali bin Abi Tālib said, “Abdur-Rahmān bin ‘Awf made some food to which he invited us and served some alcohol to drink. When we became intoxicated, and the time for prayer came, they asked someone to lead us in prayer. He recited ‘Say, ‘O disbelievers! I do not worship that which you worship, but we worship that which you worship [refer to the correct wording of the Sūrah: 109].’” Allāh then revealed,

﴿يَا أَيُّهَا الَّذِينَ مَا نَسِيْنَا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ شَكَرَى حَتَّىٰ تَعْلَمُوْمَا تَقُولُوْنَ﴾

«O you who believe! Do not approach Ṣalāh when you are in a drunken state until you know what you are saying.»^[1]

This is the narration collected by Ibn Abi Hātim and At-Tirmidhi, who said “Hasan [Gharib] Ṣaḥīḥ.”^[2] Allāh’s statement,

﴿حَتَّىٰ تَعْلَمُوْمَا تَقُولُوْنَ﴾

«until you know what you are saying» is the best description for when one is intoxicated, that is, when he does not know the meaning of what he is saying. When a person is drunk, he makes obvious mistakes in the recitation and will not be able to be humble during the prayer.

Imām Ahmad recorded that Anas said that the Messenger of Allāh ﷺ said,

﴿إِذَا نَسِيْنَ أَحَدُكُمْ وَمُؤْمِنُ بِصَلَوةِ فَلْيَنْتَرِفْ فَلَيَنْتَهِ، حَتَّىٰ يَتَلَمَّ مَا يَقُولُ﴾

«If one feels sleepy while he is praying, let him sleep for a while so that he knows the meaning of what he is saying.»^[3]

This was also recorded by Al-Bukhārī^[4] and An-Nasā'i.^[5] In

^[1] At-Tabārī 8:378

^[2] Tuḥfat Al-Āḥwadhi 8:380. What is between the brackets is found in the reference given here. This text is considered authentic, although there are some technical problems with its narration. See the reference noted as well as Al-Mustadrak no. 3199.

^[3] Ahmad 3:142

^[4] Fath Al-Bārī 1:377

^[5] An-Nasā'i 1:215

some of the narrations of this *Hadīth*, the Messenger ﷺ said,

فَلَعْلَهُ يَذْمَبُ بِنَسْفِهِ فَيُبَثُّ نَفْسَهُ

«...For he might want to ask for forgiveness, but instead curses himself!»^[1]

Allāh said,

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَنْتَلِوْا﴾

«nor while Junub (sexually impure), except while passing through, until you bathe (your entire body),»

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said that Allāh’s statement,

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَنْتَلِوْا﴾

«nor while Junub (sexually impure), except while passing through, until you bathe (your entire body),»

means, “Do not enter the *Masjid* when you are Junub, unless you are just passing by, in which case, you pass through without sitting down.”^[2]

Ibn Abi Ḥātim said that similar is reported from ‘Abdullāh bin Mas’ūd, Anas, Abu Ubaydah, Sa‘īd bin Al-Musayyib, Abu Ad-Duhā, ‘Aṭā’, Mujāhid, Masrūq, Ibrāhīm An-Nakha’ī, Zayd bin Aslam, Abu Mālik, ‘Amr bin Dīnār, Al-Ḥakam bin Utaybah, Ikrimah, Al-Ḥasan Al-Baṣrī, Yaḥyā bin Sa‘īd Al-Anṣārī, Ibn Shihāb and Qatādah.^[3] Ibn Jarīr recorded that Yazid bin Abi Ḥabib commented on Allāh’s statement,

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ﴾

«nor while Junub (sexually impure), except while passing through,»

when some men from the Anṣār, whose doors literally opened into the *Masjid*, were sexually impure, and they did not have water, their only way to get water was to pass through the *Masjid*. So, Allāh sent down,

^[1] *Fath Al-Bāri* 1:375

^[2] *At-Ṭabarī* 8:382

^[3] *At-Ṭabarī* 8:381-384

﴿وَلَا جُنُبًا إِلَّا عَابِرٍ سَيِّلٍ﴾

«nor while Junub (sexually impure), except while passing through,»^[1]

What supports this statement by Yazid bin Abi Habib, may Allâh have mercy upon him, is Al-Bukhâri's report in his *Sahîh*, that the Messenger of Allâh ﷺ said,

«سُدُّوا كُلُّ خَرْخَةٍ فِي الْمَسْجِدِ إِلَّا خَرْخَةً أَبِي بَكْرٍ»

«Close all the small doors in this Masjid, except that of Abu Bakr.»^[2]

This is what the Prophet ﷺ commanded at the end of his life, knowing that Abu Bakr will be the Khalifah after him, and that he would need to enter the *Masjid* on numerous occasions to manage the important affairs of the Muslims. Yet, the Messenger of Allâh ﷺ commanded that all the small doors that open into the *Masjid* be closed, except Abu Bakr's door. Some of the *Sunan* compilers recorded the Prophet ﷺ saying that only 'Ali's door should remain open, but this is an error, what is in the *Sahîh* is what is correct.

In his *Sahîh*, Muslim recorded that 'Â'ishah said, "The Messenger of Allâh ﷺ said to me,

«تَأْوِيلِي الْحُمْرَةُ مِنَ الْمَسْجِدِ»

«Bring me the garment from the Masjid.»

I said, 'I am having my period.' He said,

«إِنَّ حِفْصَتَكَ لَيَسْتُ فِي يَدِكِ»

«Your period is not in your hand.»^[3]

Muslim also collected a similar narration from Abu Hurayrah.^[4] This *Hadîth* indicates that the woman is allowed to pass through the *Masjid* during menses or post-natal bleeding, and Allâh knows best.

[1] At-Tabari 8:384. The chain is not authertic.

[2] Fath Al-Bâri 1:665

[3] Muslim 1:245

[4] Muslim 1:245

Description of Tayammum

Allāh said,

﴿وَإِن كُنْتُم مَرْقُوقُونَ أَوْ عَلَى سَفَرٍ أَوْ جَاهَةً أَمْ يَنْكُمْ فِي الْقَاطِبِ أَوْ لَنْسَمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءَ فَتَسْعِرُوا صَمِيدًا طَيْبًا﴾

«And if you are ill, or on a journey, or one of you comes from the Ghā'it (toilet), or from Lāmastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your face and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.»

As for the type of illness which would allow Tayammum, it is an illness that one fears would be aggravated by using water, which could be detrimental to a part of the body, or when doing so would prolong an illness. Some scholars said that any type of illness warrants Tayammum, because of the general indications of the Āyah. As for travelling on a journey, it is known, regardless of its length. Allāh then said,

﴿أَوْ جَاهَةً أَمْ يَنْكُمْ فِي الْقَاطِبِ﴾

«Or comes from the Ghā'it». The Ghā'it is, literally, the flat land,^[1] and this part of the Āyah refers to the minor impurity. Allāh then said,

﴿أَوْ لَنْسَمُ النِّسَاءَ﴾

«Or you Lāmastum women», which was recited Lamastum and Lāmastum, referring to sexual intercourse. For instance, Allāh said in another Āyah,

﴿وَإِن طَلَّتْ شُوْهَنَ مِن قَبْلِ أَن تَسْوُهُنَ وَقَدْ فَرَضْنَا لَهُنَّ فِي هَذَهُ نِصْفَ مَا فَرَضْنَا﴾

«And if you divorce them before you have touched them, and you have appointed unto them the dowry, then pay half of that» [2:237], and,

﴿تَأْتِيَ الَّذِينَ مَأْمُونُوا إِذَا تَكْحُضُ الْمُؤْمِنَاتِ ثُمَّ طَلَّتْ شُوْهَنَ مِن قَبْلِ أَن تَسْوُهُنَ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ نَعْذِذُهُنَّا﴾

«O you who believe! When you marry believing women, and

^[1] That is, where one goes to relieve oneself.

then divorce them before you have touched them, no ‘Iddah (period of waiting) have you to count in respect of them’ [33:49].

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said that Allāh’s statement,

﴿فَإِذْ لَتَّسْتُمُ الْنِّسَاءَ﴾

«or Lāmastum women» refers to sexual intercourse.^[1]

It was reported that ‘Ali, Ubayy bin Ka'b, Mujāhid, Tāwus, Al-Ḥasan, ‘Ubayd bin ‘Umayr, Sa‘id bin Jubayr, Ash-Sha'bī, Qatādah and Muqātil bin Ḥayyān said similarly.^[2] Allāh said,

﴿فَلَئِنْ تَجِدُوا مَاءً فَتَسْعِمُوا صَبَيْداً طَيْباً﴾

«but you do not find water, them perform Tayammum with clean earth,»

In the Two Ṣaḥīhs, it is recorded that Imrān bin Ḥuṣayn said,

إن رسول الله صلى الله عليه وسلم رأى رجلاً معتزاً لا يصل في القوم فقال: «يا فلان ما منعك أن تصل مع القوم، أنت شرجل مسلم؟» قال: بلى، يا رسول الله! ولكن أصابتني جنابة ولا ماء، قال: «عليك بالصعيد، فإنه ينقيك»

«Allāh’s Messenger saw a person sitting away from the people and not praying with them. He asked him, ‘O so-and-so! What prevented you from offering the prayer with the people, are not you Muslim?’ He replied, ‘Yes, O Allāh’s Messenger! I am Junub and there is no water.’ The Prophet ﷺ said, ‘Perform Tayammum with clean earth and that will be sufficient for you.’»^[3]

The linguistic meaning of *Tayammum* is to intend, as Arabs say, “May Allāh *Tayammamaka* (direct at you) His care.” ‘Clean earth’ means dust. In his Ṣaḥīḥ, Muslim recorded that Hudhayfah bin Al-Yamān said that the Messenger of Allāh ﷺ said,

«فَضَلَّا عَلَى النَّاسِ بِثَلَاثَةِ: جَعَلْتُ صُفْرُنَا كَصْمُوفَ الْمَلَائِكَةِ، وَجَعَلْتُ لَنَا

[1] At-Ṭabarī 8:392

[2] At-Ṭabarī 8:392-393

[3] *Fath Al-Bārī* 1:545, Muslim 1:474

الْأَرْضُ كُلُّهَا مَسْجِدٌ، وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا، إِذَا لَمْ تَجِدُ الْمَاءَ»

«We were given preference over people in three things. Our lines (in prayer) were arranged in rows to resemble the rows of the angels, all of the earth was made a Masjid for us, and its dust was made clean for us when there is no water.»^[1]

The Messenger ﷺ mentioned the favor of making dust a purifier for us, and if there were any other substance to replace it for Tayammum, he would have mentioned it.

Imām Ahmad and the collectors of Sunan, with the exception of Ibn Mājah, recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«الصَّاعِدُ الطَّيِّبُ طَهُورُ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدْ النَّاسُ عَشْرَ جَعِيجَ، فَإِذَا وَجَدَهُ فَلْيَسْتَعْتِبْهُ، فَإِنَّ ذَلِكَ خَيْرٌ»

«Clean earth is pure for the Muslim, even if he does not find water for ten years. When he finds water, let him use it for his skin, for this is better.»^[2] At-Tirmidhi said, “Hasan Ṣahīh”. Allāh’s statement,

﴿فَانْسُوا بُوْحَهُكُمْ وَأَبْيَكُمْ﴾

﴿rubbing your faces and hands (Tayammum)﴾

indicates that Tayammum is a substitute for normal ablution, not that it involves cleaning the parts that normal ablution does. Therefore, it is sufficient in Tayammum to just wipe the face and hands, as the consensus concurs. The face and hands are wiped with one strike on the sand in this case, as Imām Ahmad recorded that ‘Abdur-Rahmān bin Abzā said that a man came to ‘Umar and asked him, “I am Junub, but there is no water.” ‘Umar said, “Then, do not pray.” ‘Ammār said, “Do you not remember, O Leader of the Faithful! You and I were on a military expedition when we became Junub and did not find water. You did not pray, but I rolled myself in the sand and then prayed. When we went back to the Prophet, we mentioned to him what had happened. He said to me,

^[1] Muslim 1: 371

^[2] Ahmad 5:180, Abu Dāwud 1:235, Tuhfat Al-Ahwadhi 1:388, An-Nasā’i 1:171

«إِنَّمَا كَانَ يَكْفِيَنَا»

«This would have been sufficient for you», and the Prophet ﷺ stroked his hand on the earth once, blew into it and wiped his face and hands. ^[11]

The Muslim Ummah, rather than all other nations, was favored with the allowance of Tayammum. In the Two Sahîhs, it is recorded that Jâbir bin ‘Abdullâh said that the Messenger of Allâh ﷺ said,

«أُغْطِيْتُ خَمْسًا لَمْ يَنْعَطْهُنَّ أَحَدٌ قَبْلِيْ: نُصِرْتُ بِالرُّغْبِ مَسِيرَةً شَهِرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيْمَنِا رَجْلٌ مِنْ أَمْيَانِ أَذْرَكَةِ الصَّلَاةِ فَلَبِضْلُّ، وَفِي الْفَلَظِ: «فَعِنْدَهُ طَهُورَةٌ وَمَسْجِدٌ، وَأَجْلَثَ لِي النَّاسَ، وَلَمْ تَجُلْ لِأَحَدٍ قَبْلِيْ، وَأُغْطِيْتُ الشَّفَاعَةً، وَكَانَ اللَّهُ يَتَعَبَّثُ إِلَى فَزُونِهِ، وَبُعْثَثُ إِلَى النَّاسِ عَامَّةً»

«I have been given five things which were not given to any (Prophet) before me: Allâh made me victorious with fright that covers a month's distance. The earth has been made for me (and for my followers) a place for praying and an object to perform purification with. Therefore let my followers pray wherever the time of a prayer is due - and in another narration - he will have his means of purity and his Masjid. The spoils of war have been made lawful for me and it was not made so 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 nation exclusively, but I have been sent to all mankind.»^[12]

We also mentioned the Hadîth of Hudhayfah that Muslim recorded;

«فُضِلْنَا عَلَى النَّاسِ بِلَامِثٍ، جُيِّلَتْ مُصْفُوتُنَا كَصُوفُ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا، وَتَبَرَّثَتْهَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

«We were preferred with three things over people. Our lines (in prayer) were arranged in rows to resemble the rows of the angels, all of the earth was made a Masjid for us, and its dust was made clean for us when there is no water.»^[13]

^[11] Ahmad 4:265

^[12] Fath Al-Bâri 1:519, Muslim 1:370

^[13] Muslim 1:371

الرَّبِيعُ الْأَكْبَرُ ٨٦

وَاللَّهُ أَعْلَمُ بِإِعْدَادِ أَيْمَنٍ وَكُفَنِ يَالَّهِ وَلِيَا وَكُفَنِ يَالَّهِ تَسْبِيرًا ﴿١٦﴾
 مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكِتَمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ
 سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعَ وَرَأَيْنَا لِيَا لِيَسْتَهِنْهُمْ
 وَطَعَنَاهُنَّا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطْعَنَاهُنَّا وَأَنْظَرْنَا
 لِكَانَ خَيْرًا لَهُنَّمْ وَأَقْوَمْ وَلَكِنْ لَمْ يَعْلَمْ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
 إِلَّا قَبْلًا ﴿١٧﴾ يَأَيُّهَا الَّذِينَ أَوْتُوا الْكِتَبَ أَمْنُوا مَا زَرْنَا
 مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلٍ أَنْ نَطْمِسَ وُجُوهَهَا فَرَدَهَا
 عَلَى أَذْبَارِهَا أَوْ لَنْعَنْهُمْ كَمَا لَعَنَنَا أَنْحَبَ الْأَسْبَتَ وَكَانَ أَمْرُ
 اللَّهِ مَفْعُولًا ﴿١٨﴾ إِنَّ اللَّهَ لَا يَغْيِرُ أَنْ يُشْرِكَ بِهِمْ وَغَيْرُهُمْ دَوْنَ
 ذَلِكَ لِعَنْ يَشَاءِ وَمَنْ يُشْرِكَ بِاللَّهِ فَقَدِ افْرَأَيَ إِنْ شَاءَ عَظِيمًا
 إِنَّمَا تَرَى إِلَى الَّذِينَ يُرَكِّبُونَ أَنْفُسَهُمْ بِإِنَّ اللَّهَ يُرَكِّبُ مَنْ يَشَاءِ
 وَلَا يَظْلَمُونَ قَبْلًا ﴿١٩﴾ أَنْظُرْ كَيْفَ يَقْرَئُونَ عَلَى اللَّهِ الْكِتَبَ
 وَكَيْفَ يَدْعُوا إِنْ شَاءَ مُبِينًا ﴿٢٠﴾ إِنَّمَا تَرَى إِلَى الَّذِينَ أَوْتُوا نَصِيبَهَا
 مِنَ الْكِتَبِ يُؤْمِنُونَ بِالْجِبَرِ وَالظَّلْفَوْتِ وَيَقُولُونَ
 مِنَ الَّذِينَ كَفَرُوا هَوَلَاءُ أَهْدَى مِنَ الَّذِينَ أَمْنُوا سَيِّلًا ﴿٢١﴾

Allāh said in this Ayah,

﴿فَأَنْسَحُوا بِوُجُوهِكُمْ وَأَنْدِبُكُمْ إِنَّ
 اللَّهَ كَانَ عَنْهُمْ غَافِرًا﴾

rubbing your faces and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.

meaning, a part of His pardoning and forgiving is that He allows you to use Tayammum and to pray after using it when there is no water, to make things easy for you. This Ayah sanctifies the position of the prayer, it being too sacred than to be performed in a defecient manner, like in a state of drunkenness,

until one becomes aware of what he is saying, or sexually impure, until he bathes (Ghusl), or after answering the call of nature, until he performs ablution. There are exceptions when one is ill or when there is no water. In this case, Allāh allows us to use Tayammum, out of His mercy and kindness for His servants, and to facilitate them, all praise is due to Allāh.

The Reason behind allowing Tayammum

Al-Bukhāri recorded that ‘A’ishah said, “We set out with Allāh’s Messenger ﷺ on one of his journeys until we reached Al-Bayḍā’ or Dhāt-ul-Jaysh, where a necklace of mine was broken (and lost). Allāh’s Messenger ﷺ stayed there to search for it, and so did the people along with him. There was no water source or any water with them at that place, so the people went to Abu Bakr As-Siddiq and said, ‘Don’t you see

what 'Ā'ishah has done! She has made Allāh's Messenger and the people stay where there is no source of water and they have no water with them.' Abu Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh. He said to me, 'You have detained Allāh's Messenger and the people where there is no source of water and they have no water with them.' So he admonished me and said what Allāh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the verses of *Tayammum*, and they all performed *Tayammum*. Usayd bin Hudayr said, 'O the family of Abu Bakr! This is not the first blessing of yours.' Then the camel on which I was riding was moved from its place and the necklace was found beneath it."^[1] Al-Bukhāri and Muslim recorded this *Hadīth*.^[2]

﴿أَلَمْ يَرِ إِلَيْهِنَّ أُولُوا نَعِيبَاتِ الْكَسْبِ يَتَرَوَّنُ الضَّلَالَةَ وَرِيدُونَ أَنْ تَضْلِلُنَّ أَنَّسَهُمْ بِإِعْدَادِهِمْ وَكُفَّنَ بِاللَّهِ رَبِّهِ وَكُفَّنَ بِاللهِ نَصِيرًا فَلِمَ قَنَ اللَّهُنَّ هَادُوا بِحَمْرَقُونَ الْجَنَّمَ عَنِ الْمَوَاضِيمِ وَنَهُولُونَ سَيِّفَنَا وَأَسْعَنَ عَيْنَ مُسَبِّحٍ وَرَدَعَنَا إِلَيْهِمْ وَطَعَنَنَا فِي أَيْمَانِهِمْ وَلَوْ أَنَّهُمْ قَاتَلُوا سَيِّفَنَا وَأَسْعَنَا وَأَظْنَنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكَنْ لَنَّهُمْ اللَّهُ يَكْفِرُهُمْ فَلَا يَقْبَلُونَ إِلَّا فَلِكَار﴾

﴿44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the right path.﴾

﴿45. Allāh has full knowledge of your enemies, and Allāh is sufficient as a Wali (Protector), and Allāh is sufficient as a Helper.﴾

﴿46. Among those who are Jews, there are some who displace words from (their) right places and say: 'We hear your word and disobey,' and 'Hear and let you hear nothing.' And Rā'ina with a twist of their tongues and as a mockery of the religion. And if only they had said: 'We hear and obey', and 'Do make us understand,' it would have been better for them,

^[1] *Fath Al-Bārī* 1:514

^[2] *Fath Al-Bārī* 7:24, 12:180 and Muslim 1:279

and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.»

Chastising the Jews for Choosing Misguidance, Altering Allāh's Words, and Mocking Islām

Allāh states that the Jews, may Allāh's continued curse fall on them until the Day of Resurrection, have purchased the wrong path instead of guidance, and ignored what Allāh sent down to His Messenger Muhammad ﷺ. They also ignored the knowledge that they inherited from previous Prophets, about the description of Muhammad ﷺ, so that they may have a small amount of the delights of this life.

﴿وَرِيدُونَ أَنْ تَشْلُوَ السَّيْئَلَ﴾

(and wishing that you should go astray from the right path.) for they would like that you disbelieve in what was sent down to you, O believers, and that you abandon the guidance and beneficial knowledge that you have.

﴿وَاللَّهُ أَعْلَمُ بِمَا تَصْنَعُونَ﴾

(Allāh has full knowledge of your enemies)

meaning, Allāh has better knowledge of your enemies, and He warns you against them.

﴿وَكَفَنْ بِاللَّهِ وَبِئْلَهِ وَكَفَنْ بِاللَّهِ تَعَبِّرَا﴾

(and Allāh is sufficient as a Wali (Protector), and Allāh is Sufficient as a Helper)

He is a Sufficient Protector for those who seek refuge with Him and a Sufficient Supporter for those who seek His help. Allāh then said,

﴿يُخْرِقُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ﴾

(there are some who displace words from (their) right places)

meaning, they intentionally and falsely alter the meanings of the Words of Allāh and explain them in a different manner than what Allāh meant,

﴿وَيَقُولُونَ تَبَقَّنَا وَعَصَيْنَا﴾

(And say: 'We hear your word and disobey')

saying, "We hear what you say, O Muhammad, but we do not

obey you in it," as Mujâhid and Ibn Zayd explained.^[11]

This is the implied meaning of the Âyah, and it demonstrates the Jews' disbelief, stubbornness and disregard for Allâh's Book after they understood it, all the while aware of the sin and punishment that this behavior will earn for them. Allâh's statement,

﴿رَأَمْتُمْ عَيْنَ مُسْنَعٍ﴾

﴿And "Hear and let you hear nothing."﴾

means, hear our words, may you never hear anything, as Ad-Dâhhâk reported from Ibn 'Abbâs.^[12] This is the Jews' way of mocking and jesting, may Allâh's curse descend on them.

﴿وَرَأَعْنَا لَيْلًا يَأْنِسْنَهُ وَطَمَنَّا فِي الْبَيْنِ﴾

﴿And Râ'inâ, with a twist of their tongues and as a mockery of the religion.﴾

meaning, they pretend to say, 'Hear us,' when they say, Râ'inâ (an insult in Hebrew, but in Arabic it means 'Listen to us.'). Yet, their true aim is to curse the Prophet ﷺ. We mentioned this subject when we explained Allâh's statement,

﴿يَأَيُّهَا الَّذِينَ مَا مَنَّا لَكُمْ لَا تَعْوِلُوا رَعْنَاكُمْ وَقُولُوا أَنْظَرْنَا﴾

﴿O you who believe! Say not Râ'inâ but say Unzurnâ (make us understand).﴾

Therefore, Allâh said about them, while they pretend to say other than what they truly mean,

﴿لَيْلًا يَأْنِسْنَهُ وَطَمَنَّا فِي الْبَيْنِ﴾

﴿With a twist of their tongues and as a mockery of the religion﴾ because of their cursing the Prophet ﷺ. Allâh then said,

﴿وَلَوْ أَنَّهُمْ قَالُوا مَعْنَانَا وَأَطْمَنَّا وَأَسْبَحْنَا لَكُمْ خَيْرًا لَهُمْ وَأَقْوَمْ وَلَكُنْ لَهُمْ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا فِي لَبَّا﴾

﴿And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so

^[11] At-Tabari 8:433

^[12] At-Tabari 8:434

they believe not except a few.♦

meaning, their hearts are cast away from the path of righteousness and therefore, no beneficial part of faith enters it. Earlier, when we explained,

﴿فَتَبَلَّا مَا يُفْتَنُونَ﴾

﴿so little is that which they believe﴾ which means they do not have beneficial faith.

﴿يَا أَيُّهَا الَّذِينَ أَوْتُوا الْكِتَابَ إِيمَانُهُمْ مَصْدِقًا لِمَا تَرَكَنَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْبِسَ وُجُوهَهُمْ فَتَرَدَّهَا عَلَى أَذْبَارِهَا أَوْ لَنْتَهُمْ كَمَا لَمَّا أَخْصَبَ النَّبَتُ وَكَذَّ أَمْرُ اللَّهِ مَقْمُولًا﴾
[iv] إِنَّ اللَّهَ لَا يَعْلَمُ أَنْ يُشَرِّكَ بِهِ وَتَعْلَمُ فَإِنَّهُمْ لَكُلُّ أُنْفَارٍ فَقَدْ أَفْرَطَ إِنْسَانٌ عَظِيمًا﴾

¶47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards or curse them as We cursed the people of the Sabbath. And the commandment of Allāh is always executed.♦

¶48. Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.♦

Calling the People of the Book to Embrace the Faith, Warning them Against Doing Otherwise

Allāh commands the People of the Scriptures to believe in what He has sent down to His servant and Messenger, Muḥammad ﷺ, the Glorious Book that conforms to the good news that they already have about Muḥammad ﷺ. He also warns them,

﴿فَمَنْ قَبْلَ أَنْ نَطْبِسَ وُجُوهَهُمْ فَتَرَدَّهَا عَلَى أَذْبَارِهَا﴾

﴿before We efface faces and turn them backwards﴾

Al-'Awfi said that Ibn 'Abbās said that 'effacing' here refers to blindness,

﴿فَتَرَدَّهَا عَلَى أَذْبَارِهَا﴾

¶*and turn them backwards*♦ meaning, We put their faces on

their backs, and make them walk backwards, since their eyes will be in their backs.^[1] Similar was said by Qatâdah and 'Atiyah Al-'Awfi.^[2]

This makes the punishment even more severe, and it is a parable that Allâh set for ignoring the truth, preferring the wrong way and turning away from the plain path for the paths of misguidance. Therefore, such people walk backwards.

Similarly, some said that Allâh's statement,

﴿إِنَّا جَعَلْنَا فِي أَعْنَقِهِمْ أَغْنِلًا فِيهِ إِلَى الْأَذْقَانِ فَهُمْ مُشْتَحِرُونَ﴾
وَجَعَلْنَا مِنْ بَيْنِ أَيْمَانِهِمْ
كَذَابًا

﴿Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them ﴾

that is a parable that Allâh gave for their deviation and hindrance from guidance.

Ka'b Al-Ahbâr Embraces Islâm Upon Hearing this Âyah [4:47]

It was reported that Ka'b Al-Ahbâr became Muslim when he heard this Âyah [4:47]. Ibn Jarîr recorded that Īsâ bin Al-Mughîrah said: We were with Ibrâhîm when we talked about the time when Ka'b became Muslim. He said, 'Ka'b became Muslim during the reign of 'Umar, for he passed by Al-Madinah intending to visit Jerusalem, and 'Umar said to him, "Embrace Islâm, O Ka'b." Ka'b said, 'Do you not read in your Book,

﴿مِثْلُ الَّذِينَ حَسِّنُوا أَنْتَرَهُمْ﴾

﴿The likeness of those who were entrusted with the Tawrâh...﴾ [62:5] until,

﴿أَنْتَرَهُمْ﴾

﴿Books﴾ I am among those who were entrusted with the Tawrâh.' 'Umar left him alone and Ka'b went on to Ḥimṣ (in Syria) and heard one of its inhabitants recite this Âyah while

^[1] At-Tabari 8:440

^[2] At-Tabari 8:441

feeling sad,

﴿يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ مَا مِنْهُمْ بِمَا زَرَّنَا مُسْتَحِقًا لَمَّا مَعَكُمْ إِنْ قَبْلَ أَنْ نَطْمِسَ وُجُوهَهُمْ فَتَرْدَدُوا عَلَىٰ أَذْبَارِهَا﴾

﴿O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards.﴾

Ka'b said, I believe, O Lord! I embraced Islām, O Lord! for He feared that this might be struck by this threat. He then went back to his family in Yemen and returned with them all as Muslims.”^[1] Allāh’s statement,

﴿أَوْ نَقْعِنَهُمْ كَمَا لَمَّا أَخْذَبَ الْمُتَّبِتِ﴾

﴿or curse them as We cursed the people of the Sabbath.﴾

refers to those who breached the sanctity of the Sabbath, using deceit, for the purpose of doing more work. Allāh changed these people into apes and swine, as we will come to know in the explanation of Sūrat Al-A'rāf (7). Allāh’s statement,

﴿وَكَانَ أَمْرُ اللَّهِ مُقْعُولاً﴾

﴿And the commandment of Allāh is always executed.﴾

means, when He commands something, then no one can dispute or resist His command.

Allāh Does not Forgive Shirk, Except After Repenting From it

Allāh said that He,

﴿لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ﴾

﴿forgives not that partners should be set up with Him (in worship),﴾

meaning, He does not forgive a servant if he meets Him while he is associating partners with Him,

﴿وَتَغْفِرُ مَا دُونَ ذَلِكَ﴾

^[1] At-Tabari 8:446

﴿but He forgives except that﴾ of sins,

﴿لِمَ يَشَاءُ﴾

﴿to whom He wills﴾ of His servants.

Imâm Ahmad recorded that Abu Dharr said that the Messenger of Allâh ﷺ said,

«إِنَّ اللَّهَ يَقُولُ: يَا عَبْدِي مَا عَبَدْتَنِي وَرَجُوتَنِي، فَإِنِّي غَافِرٌ لَكَ عَلَى مَا كَانَ فِيكَ، يَا عَبْدِي إِنَّكَ إِنْ لَقَيْتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً مَا لَمْ تُشْرِكْ بِي، لَقَيْتَكَ بِقُرْبَاهَا مَغْفِرَةً»

“Allâh said, “O My servant! As long as you worship and beg Me, I will forgive you, no matter your shortcomings. O My servant! If you meet Me with the earth’s fill of sin, yet you do not associate any partners with Me, I will meet you with its fill of forgiveness.””

Only Ahmad recorded this *Hadîth* with this chain of narration.^[1]

Imâm Ahmad recorded that Abu Dharr said, “I came to the Messenger of Allâh ﷺ and he said,

«مَا مِنْ عَبْدٍ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلَّا دَخَلَ الْجَنَّةَ» قَالَ: وَإِنْ زَنِي وَإِنْ سرَقَ؟ قَالَ: «وَإِنْ زَنِي وَإِنْ سرَقَ». قَالَ: وَإِنْ زَنِي وَإِنْ سرَقَ؟ قَالَ: «وَإِنْ زَنِي وَإِنْ سرَقَ ثَلَاثَةً»، ثُمَّ قَالَ فِي الرَّابِعَةِ: «عَلَى رَغْمِ أَنْفُسِ أَبِي ذَرٍّ»

““No servant proclaims, ‘There is no deity worthy of worship except Allâh,’ and dies on that belief, but will enter Paradise.” I said, “Even if he committed adultery and theft?”” He said, “Even if he committed adultery and theft.” I asked again, “Even if he committed adultery and theft?”” He said, “Even if he committed adultery and theft.” The fourth time, he said, “Even if Abu Dharr’s nose was put in the dust.””^[2]

Abu Dharr departed while pulling his *Izâr* and saying, “Even if Abu Dharr’s nose was put in the dust.” Ever since that happened, Abu Dharr used to narrate the *Hadîth* and then comment, “Even if Abu Dharr’s nose was put in dust.”^[3] The

^[1] Ahmad 5:154

^[2] Meaning, “In spite of Abu Dharr”.

^[3] Ahmad 5:152

البِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٨٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أُولَئِكَ الَّذِينَ لَمْ يَنْهَمُوا اللَّهُ وَمَنْ يَلْعَنْهُ اللَّهُ فَلَنْ يَجْدَهُمْ نَصِيرًا [١]
 أَمْ لَهُمْ نَصِيبٌ مِّنَ النَّارِ إِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا [٢]
 يَحْسُدُونَ النَّاسَ عَلَى مَا أَنْتُمْ بِهِ أَنْتُمْ أَهْلُهُمْ مِّنْ فَضْلِهِ فَقَدْ مَاتَتْ أَنْفُسَكُمْ [٣]
 مَا لَإِبْرَاهِيمَ الْكَتَبَ وَالْحِكْمَةَ وَمَا تَيَّنَّتْ مُلْكًا عَظِيمًا [٤]
 فَتَنَاهُمْ مِّنْ أَمْانَ يَدِهِ وَرَوْتَهُمْ مِّنْ صَدَّعَهُ وَكَفَى بِهِمْ سَعِيرًا [٥]
 إِنَّ الَّذِينَ كَفَرُوا بِيَايَتِنَا سُوقٌ نُصِيبُهُمْ نَارًا كَمَا نَصَبْتُ [٦]
 جُلُودُهُمْ بِذَلِكُمْ جُلُودًا عَيْرًا هَلْ دُوفُوا اللَّدَابَاتِ إِذَا اللَّهُ
 كَانَ عَزِيزًا حَكِيمًا [٧] وَالَّذِينَ مَاءَمُوا وَعَمِلُوا الصَّلِيبَتِ [٨]
 سَنَدَ خَلْهُمْ جَنَّتَ بَخِرَى مِنْ تَحْنَاهَا الْأَنْتَرَ خَلِيلِنَ فِيهَا أَبْدًا [٩]
 لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنَذَلَ خَلْهُمْ طَلَّا طَلِيلًا [١٠] إِنَّ اللَّهَ
 يَأْمُرُكُمْ أَنْ تُؤْذُوا الْأَمْنَى إِنَّ الْأَهْلَهَا وَإِذَا حَكَمْتُمْ بَيْنَ
 النَّاسِ أَنْ تَحْكُمُوا بِالْعُدْلِ إِنَّ اللَّهَ يُنْهَا بِعِظُمَكُمْ يَعْلَمُ إِنَّ اللَّهَ كَانَ سَيِّعًا [١١]
 بَصِيرًا [١٢] إِنَّمَا الَّذِينَ مَاءَمُوا أَطْبَعُوا اللَّهَ وَأَطْبَعُوا الرَّسُولَ وَأَوْلَى
 الْأَمْرِ مِنْكُمْ فَإِنْ تَنْزَعُمْ فِي شَيْءٍ فَرْدَوْهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
 تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحَسَنُ ثَأْوِيلًا [١٣]

Two *Sahīhs* recorded this *Hadīth*^[1]

Al-Bazzār recorded that Ibn ‘Umar said, “We used to refrain from begging (Allāh) for forgiveness for those who commit major sins until we heard our Prophet ﷺ reciting,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ
وَغَفِيرُ مَا دُوِّنَ ذَلِكَ لِمَنْ يَكُونَ﴾

«Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;» and his saying,

«أَخْرَجْتُ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ
مِنْ أَمْتَي بَيْمَ الْقِيَامَةِ»

“I have reserved my intercession on the Day of Resurrection for those among my Ummah who commit major sins.”^[2]

Allāh’s statement,

﴿وَمَنْ يُشْرِكُ بِاللَّهِ فَقَدْ أَفْرَأَ إِنْمَا عَظِيمًا﴾

«and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.» is similar to His statement,

﴿إِنَّمَا تَنْزَعَ لَطْلَطْ عَظِيمَةَ﴾

[1] *Fath Al-Bārī* 10:294 and *Muslim* 1:95

[2] *Kashf Al-Astār* 4:84

﴿Verily, joining others in worship with Allāh is a great Zūlm (wrong) indeed.﴾

In the Two Ṣahīhs, it is recorded that Ibn Mas'ūd said, "I said, 'O Messenger of Allāh! Which is the greatest sin?' He said,

«أَن تَجْعَلْ لِلَّهِ نِيَّاً وَهُوَ خَلَقَهُ»

«To make a rival with Allāh, while He Alone created you.»^[1]

﴿أَتَمْ نَرَ إِلَى الَّذِينَ يَرْكُونَ أَنفُسَهُمْ بِلَ اللَّهِ يُرِيكُ مَن يَنْهَاهُ وَلَا يُطَلَّمُونَ تَبَيَّلَهُمْ أَنْظَرَ كَيْفَ يَنْهَوْنَ عَلَى اللَّهِ الْكَبِيرِ وَكَفَنَ بِهِ إِنْكَارًا ثُمَّاً مُبَيِّنًا﴾
 ﴿أَتَمْ نَرَ إِلَى الَّذِينَ أَدْوَاهُنَا نَقِيبِنَا مِنَ الْكَبِيرِ يُؤْمِنُونَ بِالْجِنَّتِ وَالْأَطْفَالِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ مَانُوا سَيِّلَهُمْ أَوْلَيَكُمُ الَّذِينَ لَمْ يَنْهِمُ اللَّهُ وَمَن يَكْعُنَ اللَّهَ فَلَنْ يَجْدَ لَهُ شَيْئًا﴾

﴿49. Have you not seen those who claim sanctity for themselves? Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a Fatil.﴾

﴿50. Look, how they invent a lie against Allāh, and enough is that as a manifest sin.﴾

﴿51. Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Tāghūt and say to those who disbelieve, "These people are better guided on the way," than the believers.﴾

﴿52. They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper.﴾

Chastising and Cursing the Jews for Claiming Purity for Themselves and Believing in Jibt and Tāghūt

Al-Hasan and Qatādah said, "This Āyah,

﴿أَتَمْ نَرَ إِلَى الَّذِينَ يَرْكُونَ أَنفُسَهُمْ﴾

﴿Have you not seen those who claim sanctity for themselves?﴾ was revealed about the Jews and Christians when they said, "We are Allāh's children and His loved ones."^[2] Ibn Zayd also

^[1] *Fath Al-Bāri* 8 :350 and *Muslim* 1 :90

^[2] *At-Tabari* 8 :452

said, "This Āyah was revealed concerning their statement,

﴿مَنْ أَبْشِرُوا اللَّهُ وَأَجْبَرُوهُ﴾

«We are the children of Allāh and His loved ones»

and their statement,

﴿لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى﴾

«None shall enter Paradise unless he be a Jew or a Christian».»^[1]

This is why Allāh said,

﴿بِلَّا إِلَهَ إِلَّا هُوَ مَنْ يَشَاءُ﴾

«Nay, but Allāh sanctifies whom He wills,»

meaning, the decision in this matter is with Allāh Alone, because He has perfect knowledge of the true reality and secrets of all things. Allāh then said,

﴿وَلَا يُظْلَمُونَ تَبَيَّنَ﴾

«And they will not be dealt with injustice even equal to the extent of a Fatīl,»

meaning, He does no injustice with anyone's compensation in any part of his reward, even if it was the weight of a Fatīl. Ibn 'Abbās, Mujāhid, Ikrimah, 'Atā', Al-Hasan, Qatādah and others among the Salaf said that *Fatīl* means, "The scaly thread in the long slit of the date-stone."^[2] Allāh said,

﴿أَنْظُرْ كَيْفَ يَتَرَدَّدُ عَلَى أَنُوْ الْكَبِيبَ﴾

«Look, how they invent a lie against Allāh,» claiming purity for themselves, their claim that they are Allāh's children and His loved ones, their statement;

﴿لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى﴾

«None shall enter Paradise unless he be a Jew or a Christian» their statement;

﴿لَنْ تَمْكِنَا أَنْكَرُ إِلَّا أَنَّا نَمْدُودُونَ﴾

^[1] At-Tabari 8:453

^[2] At-Tabari 8:458,459

﴿The Fire shall not touch us but for a number of days﴾

and their reliance on the righteous deeds of their forefathers. Allâh has decreed that the good actions of the fathers do not help the children, when He said,

﴿هُنَّاكُمْ أَنْتُمْ فَذَلِكُمْ لَهَا مَا كَسَبْتُ وَلَكُمْ مَا كَسَبْتُ﴾

﴿That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn﴾.

Allâh then said,

﴿وَرَكِنْ يَدِهِ إِلَيْنَا مُبِينًا﴾

﴿and enough is that as a manifest sin.﴾ meaning, these lies and fabrications of theirs are sufficient. Allâh's statement,

﴿أَلَمْ تَرَ إِلَى الظَّالِمِينَ أُولُو الْحَسَدِ بِمَنْ هُمْ بِالْجِنِّينَ وَالظَّمَآنِ﴾

﴿Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Tâghût﴾.

Muhammad bin Ishâq said from Hassan bin Fâ'id that Umar bin Al-Khaṭâb said, "Jibt is sorcery and Tâghût is the Shaytân."^[1] Abu Naṣr Ismâ'il bin Ḥammâd Al-Jâwhari, the renowned scholar, said in his book *As-Sîhah*, "Al-Jibt means idol, soothsayer and sorcerer." Ibn Abi Hâtim recorded that Jâbir bin 'Abdullâh was asked about Tâghût, and he said, "They are soothsayers upon whom the devils descend."^[2] Mujâhid said "Tâghût is a devil in the shape of man, and they refer to him for judgment."^[3] Imâm Mâlik said, "Tâghût is every object that is worshipped instead of Allâh, the Exalted and Most Honored."

Disbelievers Are not Better Guided Than Believers

Allâh said,

﴿وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ مَأْمُونُ سَيِّئَاتِهِ﴾

﴿and say to those who disbelieve, "These people are better guided on the way," than the believers.﴾

[1] At-Tabâri 8:462

[2] Ibn Abi Hâtim 3:994

[3] At-Tabâri 8:462

preferring the disbelievers over Muslims, because of their ignorance, un-religious nature and disbelief in Allāh's Book which is before them.

Ibn Abi Ḥātim recorded that Ikrimah said, "Huyay bin Akhtab and Ka'b bin Al-Ashraf (two Jewish leaders) came to the people of Makkah, who said to them, 'You (Jews) are people of the Book and knowledge, so judge us and Muḥammad.' They said, 'Describe yourselves and describe Muḥammad.' They said, 'We keep relation with kith and kin, slaughter camels (for the poor), release the indebted and provide water for the pilgrims. As for Muḥammad he is without male children, he severed our relations, and the thieves who rob pilgrims (the tribe of) Ghifār follow him. So who is better, we or him?' They said, 'You are more righteous and better guided.' Thereafter, Allāh sent down,

﴿أَكَلُوكُمْ إِنَّ اللَّهَ يَعْلَمُ أَوْلَىٰ بِكُمْ﴾

﴿Have you not seen those who were given a portion?﴾^[1]

This story was also reported from Ibn 'Abbās and several others among the Salaf.

Allāh's Curse on the Jews

This Āyah [4:52] contains a curse for the Jews and informs them that they have no supporter in this life or the Hereafter, because they sought the help of the idolators. They uttered this statement [in Āyah 4:51] to lure the disbelievers into supporting them, and they ultimately gathered their forces for the battle of Al-Ahzab,^[2] forcing the Prophet ﷺ and his Companions to dig a defensive tunnel around Al-Madīnah. But, Allāh saved the Muslims from their evil,

﴿وَرَدَ اللَّهُ أَنَّ الَّذِينَ كَفَرُوا يَقْتَلُهُمْ نَزَّلَ لَهُمْ حَمْرًا وَكُفَّ أَنَّهُمْ قَوْمٌ أَنْفَلُوا وَكَانَ اللَّهُ فَيْدًا﴾

عَزِيزٌ كَفِيلٌ

﴿And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty﴾.

^[1] Ibn Abi Ḥātim 3:994, and At-Tabari 5:133

^[2] See Sūrat Al-Ahzāb (33)

﴿فَإِنْ كُنْتُمْ تَحْسِبُونَ النَّاسَ نَفِيرًا﴾ أَرَ بَخْشُدُونَ النَّاسَ عَلَىٰ مَا يَأْتُهُمْ
اللَّهُ أَنْ فَضَلَّهُمْ فَقَدْ مَا تَبَرَّأُوا مِنْ إِنْزَالِكَتَبٍ وَالْحِكْمَةِ وَمَا تَبَرَّأُوا مُنْكَراً عَظِيمًا
فَيُنَهِّمُهُمْ مَنْ مَأْمَنَ بِهِمْ وَمَنْ مَأْمَنَ بِهِمْ سَيِّئًا﴾

﴿53. Or have they a share in the dominion? Then in that case they would not give mankind even a Naqîr.﴾

﴿54. Or do they envy men for what Allâh has given them of His bounty? Then, We have already given the family of Ibrâhîm the Book and Al-Hikmah, and conferred upon them a great kingdom.﴾

﴿55. Of them were (some) who believed in it, and of them were (some) who rejected it; and enough is Hell for burning (them).﴾

The Envy and Miserly Conduct of the Jews

Allâh asked the Jews if they have a share in the dominion. That is merely a statement of rebuke, since they do not have any share in the dominion. Allâh then described them as misers,

﴿فَإِذَا لَا يُؤْتُونَ النَّاسَ نَفِيرًا﴾

﴿Then in that case they would not give mankind even a Naqîr.﴾

Meaning, if they had a share in the sovereignty and dominion, they would not give anyone anything, especially Muhammad ﷺ, even if it was the speck on the back of a date-stone, which is the meaning of *Naqîr* according to Ibn ‘Abbâs and the majority of the scholars. This *Âyah* is similar to another of Allâh’s statements,

﴿فَلَوْلَمْ تَكُونُ خَزَائِنَ رَحْمَةِ رَبِّ إِنَّا لَأَنْكَنْنَا خَبَثَةَ الْمُنْكَافِ﴾

﴿Say: “If you possessed the treasure of the mercy of my Lord, then you would surely withhold it out of fear of spending it.﴾

meaning, for fear that what you have might end, although there is no such possibility here. This only demonstrates their greedy and stingy nature. This is why Allâh said,

﴿وَرَبَّانِ الْأَنْكَافِ قَنْعَرًا﴾

﴿And man is ever Qatûr﴾ meaning *Bakhûl* (stingy). Allâh then said,

﴿أَرَ بَخْشُدُونَ النَّاسَ عَلَىٰ مَا يَأْتُهُمْ اللَّهُ أَنْ فَضَلَّهُمْ﴾

﴿Or do they envy men for what Allāh has given them of His Bounty?﴾ referring to their envy of the Prophet ﷺ for the great prophethood that Allāh entrusted him with. Their envy made them reject him, because he was an Arab and not from the Children of Israel.

At-Tabarāni recorded that Ibn 'Abbās said that,

﴿لَمْ يَجِدُونَ أَنفَاسَهُ﴾

﴿Or do they envy men?﴾ means, “We are the worthy people, rather than the rest of the people.”^[1] Allāh said,

﴿فَقَدْ مَاتَتْ هَذِهِ إِرْبَاثَةُ الْكَوَافِرِ وَلِلْكُنُوكَةِ وَمَا تَرَثُتُمْ مُثْلًا عَظِيمًا﴾

﴿Then, We have already given the family of Ibrāhīm the Book and Al-Hikmah, and conferred upon them a great kingdom.﴾

meaning, We gave the prophethood to the tribes of the Children of Israel, who are among the offspring of Ibrāhīm and sent down the Books to them. These Prophets ruled the Jews with the prophetic tradition, and We made kings among them. Yet,

﴿فِيهِمْ قَنْ مَاءَنْ يَوْمَ﴾

﴿Of them were (some) who believed in it;﴾

referring to Allāh’s favor and bounty (Prophets, Books, kingship),

﴿وَمِنْهُمْ قَنْ صَدَّ عَنْهُ﴾

﴿and of them were (some) who rejected it﴾

by disbelieving in it, ignoring it, and hindering the people from its path, although this bounty was from and for them, the Children of Israel. They disputed with their own Prophets; so what about you, O Muhammad ﷺ, especially since you are not from the Children of Israel? Mujahid said,

﴿فِيهِمْ قَنْ مَاءَنْ يَوْمَ﴾

﴿Of them were (some) who believed in [him],﴾ “Muhammad ﷺ,

﴿وَمِنْهُمْ قَنْ صَدَّ عَنْهُ﴾

^[1] At-Tabarāni 11:146

﴿and of them were (some) who rejected [him].﴾^[1]

Therefore, O Muḥammad, the rejection of you because of their disbelief is even more severe and they are even further from the truth that you brought them. This is why Allāh threatened them,

﴿وَكُنْ عِنْهُمْ سَاءِدًا﴾

﴿and enough is Hell for burning (them).﴾, meaning, the Fire is a just punishment for them because of their disbelief, rebellion and defiance of Allāh's Books and Messengers.

﴿إِنَّ الَّذِينَ كَفَرُوا بِإِيمَنَا سُوقَ تَقْبِيلِهِمْ نَارًا كُلُّمَا تَبَثَّتْ جُلُودُهُمْ بَدَأْنَهُمْ جُلُودًا عِنْهَا لَيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿١٧﴾ وَالَّذِينَ مَأْسَوْا عَلَيْهِمُ الْفَسَادُ كُسْطَنَةٌ جَنَّاتٍ
بَغْرِيٍّ مِنْ تَعْبِيَّهَا الْأَنْهَى خَلِيلِنَّ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنَذَخْلُهُمْ طَلَّالًا طَلَّالًا ﴿١٨﴾﴾

﴿56. Surely, those who disbelieved in Our Āyāt, 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. Truly, Allāh is Ever Most Powerful, All-Wise.﴾

﴿57. But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwājūn Muṭahharatūn (purified mates), and We shall admit them to shades, wide and ever deepening.﴾

The Punishment of Those Who Disbelieve in Allāh's Books and Messengers

Allāh describes the torment in the Fire of Jahannam for those who disbelieve in His Āyāt and hinder from the path of His Messengers. Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا بِإِيمَنَا﴾

﴿Surely, those who disbelieved in Our Āyāt ,﴾

meaning, We will place them in the Fire which will encompass every part of their bodies. Allāh then states that their punishment and torment are everlasting,

^[1] At-Tabari 8:482, meaning the personal pronoun *Ha* was understood by "him" to be "him" rather than "it".

﴿كُلَّا تَبْخَسْتُ جُلُودُهُمْ بَدَأْنَاهُمْ جُلُودًا غَيْرًا لِيَذُوْفُوا الْعَذَابَ﴾

«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».

Al-A'mash said that Ibn 'Umar said, "When their skin are burned, they will be given another skin in replacement, and this skin will be as white as paper."^[1] This was collected by Ibn Abi Ḥātim, who also recorded that Al-Ḥasan said,

﴿كُلَّا تَبْخَسْتُ جُلُودُهُمْ﴾

«As often as their skins are roasted through,»

"Their skin will be roasted through, seventy thousand times every day." Ḥusayn said; Fuḍayl added that Hishām said that Al-Ḥasan also said that,

﴿كُلَّا تَبْخَسْتُ جُلُودُهُمْ﴾

«As often as their skins are roasted through,»

means, "Whenever the Fire has roasted them through and consumed their flesh, they will be told, 'Go back as you were before,' and they will."^[2]

The Wealth of the Righteous; Paradise and its Joy

Allāh said,

﴿وَالَّذِينَ مَأْمُونُوا وَعَمِلُوا الصَّالِحَاتِ سَنَدْخُلُهُنَّا جَنَّاتٍ تَبَرُّى مِنْ عِنْدِهَا الظَّهَرُ خَلِيلِينَ فِيهَا أَبَدًا﴾

«But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever.»

describing the destination of the happy ones in the gardens of Eden, beneath which rivers flow in all of its areas, spaces and corners, wherever they desire and wish. They will reside in it for eternity, and they will not be transferred or removed from it, nor would they want to move from it. Allāh said,

﴿لَمْ فِيَّ أَزَوْجٌ مُّطَهَّرَةٌ﴾

^[1] At-Tabari 8:484

^[2] At-Tabari 8:485

﴿Therein they shall have Azwājūn Muṭahharatūn (purified mates).﴾

free of menstruation, postnatal bleeding, filth, bad manners and shortcomings. Ibn ‘Abbās said that the Āyah means, “They are purified of filth and foul things.”^[1] Similar was said by ‘Atā’, Al-Hasan, Ad-Dahhāk, An-Nakha‘ī, Abu Ṣalīḥ, ‘Atiyah, and As-Suddī.^[2] Mujāhid said that they are, free of urine, menstruation, spit, mucous and pregnancies.” Allāh’s statement,

﴿وَنَذَّلِهِمْ بِلَا ظِلِيلًا﴾

﴿And We shall admit them to shades, wide and ever deepening (Paradise).﴾

means, wide, extensive, pure and elegant shade. Ibn Jarīr recorded that Abu Hurayrah said that the Prophet ﷺ said,

﴿إِنَّ فِي الْجَنَّةِ لِشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مَا نَهَى عَامٌ لَا يَطْعَمُهَا : شَجَرَةُ الْخَلْدِ﴾

﴿There is a tree in Paradise, that if a rider travels under its shade for a hundred years, he will not cross it. It is the Tree of Everlasting Life.﴾^[3]

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمْسَاكَ إِلَى أَمْلَاهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ إِنْ تَحْكِمُوا بِالْأَنْدَلِ﴾

﴿إِنَّ اللَّهَ يَعْلَمُ بِمَا يَعْمَلُونَ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

﴿58. Verily, Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.﴾

The Command to Return the Trusts to Whomever They Are Due

Allāh commands that the trusts be returned to their rightful

^[1] At-Tabārī 1:395

^[2] Ibñ Abī Ḥātim 1:92

^[3] At-Tabārī 8:489 It is also recorded by Aḥmad and At-Tayālisi. This version, with the words, “The Tree of Everlasting Life.” Is not authentic. The remainder of the Ḥadīth, which is authentic, was recorded by Al-Bukhārī and others.

owners. Al-Hasan narrated that Samurah said that the Messenger of Allāh ﷺ said,

«أَذِّ الْأَمَانَةَ إِلَى مَنِ اسْتَكْنَكُ، وَلَا تَحْرُنْ مِنْ خَانَكُ»

«Return the trust to those who entrusted you, and do not betray those who betrayed you.»

Imām Ahmād and the collectors of Sunan recorded this Hadīth.^[1] This command refers to all things that one is expected to look after, such as Allāh's rights on His servants: praying, Zakāh, fasting, penalties for sins, vows and so forth. The command also includes the rights of the servants on each other, such as what they entrust each other with, including the cases that are not recorded or documented. Allāh commands that all types of trusts be fulfilled. Those who do not implement this command in this life, it will be extracted from them on the Day of Resurrection. It is recorded in the Sāhiḥ that the Messenger of Allāh ﷺ said,

«لَئِذْنِ الْحُكْمِ إِلَى أَمْلَاهَا حَتَّى يُقْضَى لِلشَّاءِ الْجَمَاءُ مِنَ الْفَرْنَاءِ»

«The rights will be rendered back to those to whom they are due, and even the sheep that does not have horns will take revenge from the horned sheep.»^[2]

Ibn Jarīr recorded that Ibn Jurayj said about this Āyah, "It was revealed concerning 'Uthmān bin Ṭalhah from whom the Messenger of Allāh ﷺ took the key of the Ka'bah and entered it on the Day of the victory of Makkah. When the Prophet ﷺ went out, he was reciting this Āyah,

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَيْمَنَ إِلَى أَمْلَاهَا﴾

«Verily, Allāh commands that you should render back the trusts to those, to whom they are due.»

He then called 'Uthmān and gave the key back to him." Ibn Jarīr also narrated that 'Umar bin Al-Khaṭṭāb said, "When the Messenger of Allāh ﷺ went out of the Ka'bah, he was reciting this Āyah,

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَيْمَنَ إِلَى أَمْلَاهَا﴾

^[1] Ahmad 3:414, Abu Dāwud 3:805 and Tuhfat Al-Ahwadhi 4:479

^[2] Muslim 4:1097

﴿Verily, Allâh commands that you should render back the trusts to those, to whom they are due﴾.

May I sacrifice my father and mother for him, I never heard him recite this Âyah before that.^[1] It is popular that this is the reason behind revealing the Âyah (4:58). Yet, the application of the Âyah is general, and this is why Ibn 'Abbâs and Muhammâd bin Al-Hanâfiyyah said, "This Âyah is for the righteous and wicked," meaning it is a command that encompasses everyone.

The Order to Be Just

Allâh said,

﴿فَإِذَا حُكِمَ شَرْعًا بَيْنَ النَّاسِ أَنْ تُنْهَىُوا بِالْمُنْدَلِبِ﴾

﴿and that when you judge between men, you judge with justice.﴾

commanding justice when judging between people. Muhammâd bin Ka'b, Zayd bin Aslam and Shahr bin Hawshab said; "This Âyah was revealed about those in authority",^[2] meaning those who judge between people. A *Hadîth* states,

﴿إِنَّ اللَّهَ مَعَ الْحَافِمِ مَا لَمْ يَجُزْ، فَإِذَا جَازَ وَكَلَّهُ اللَّهُ إِلَى نَفْسِهِ﴾

«Allâh is with the judge as long as he does not commit injustice, for when he does, Allâh will make him reliant on himself.»^[3]

A statement goes, "One day of justice equals forty years of worship."^[4] Allâh said,

﴿إِنَّ اللَّهَ يُنَزِّلُ لَكُم مِّنَ السَّمَاءِ مَا يَرَوُونَ﴾

﴿Verily, how excellent is the teaching which He (Allâh) gives you!﴾

^[1] At-Tabâri 8:492, as well as others. The narrations, about the revelation of the Âyah, and the statement of 'Umar, may Allâh be pleased with him, are not authentic. There is, however a narration supporting the remainder of the information with Al-Bukhâri, no. 4289.

^[2] At-Tabâri 8:490

^[3] Ibn Mâjah 2:775

^[4] Al-Kanz 6:12

meaning, His commands to return the trusts to their owners, to judge between people with justice, and all of His complete, perfect and great commandments and laws. Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ سَمِيعًا بِعِبَرِكُمْ﴾

﴿Truly, Allāh is Ever All-Hearer, All-Seer.﴾

means, He hears your statements and knows your actions.

﴿يَأَيُّهَا الَّذِينَ مَاتُوا أَطْبَعُوا اللَّهَ وَأَطْبَعُوا الرَّسُولَ وَأَذْلَلُ الْأَئِمَّةَ يَنْكُرُ فَإِنْ شَرَّفْتُمْ فِي شَرِّيْوْ فَرْدُوْهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ يَأَيُّهَا وَأَتَيْهَا الْأَكْبَرُ ذَلِكَ خَيْرٌ وَأَخْسَنُ تَأْوِيلًا﴾

¶59. O you who believe! Obey Allāh and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.﴾

The Necessity of Obeying the Rulers in Obedience to Allāh

Al-Bukhāri recorded that Ibn 'Abbās said that the Āyah,

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَذْلَلُ الْأَئِمَّةَ يَنْكُرُ﴾

﴿Obey Allāh and obey the Messenger, and those of you who are in authority.﴾

"Was revealed about 'Abdullāh bin Hudhāfah bin Qays bin 'Adi, who the Messenger of Allāh ﷺ sent on a military expedition."^[1] This statement was collected by the Group, with the exception of Ibn Mājah^[2] At-Tirmidhi said, "Hasan, Ghariib". Imām Ahmad recorded that 'Ali said, "The Messenger of Allāh ﷺ sent a troop under the command of a man from Al-Anṣār. When they left, he became angry with them for some reason and said to them, 'Has not the Messenger of Allāh ﷺ commanded you to obey me?' They said, 'Yes.' He said, 'Collect some wood,' and then he started a fire with the wood, saying, 'I command you to enter the fire.' The people almost entered the fire, but a young man among them said, 'You only ran away

^[1] Fath Al-Bāri 8:101

^[2] Muslim 3:1465, Abu Dāwud 3:92, Tuhfat Al-Ahwadhi 5:364 and An-Nasā'i 7:154

from the Fire to Allâh's Messenger. Therefore, do not rush until you go back to Allâh's Messenger, and if he commands you to enter it, then enter it.' When they went back to Allâh's Messenger ﷺ, they told him what had happened, and the Messenger ﷺ said,

«لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمُ مِنْهَا أَبْدًا، إِنَّمَا الطَّاغَةُ فِي الْمَغْرُوفِ»

«Had you entered it, you would never have departed from it. Obedience is only in righteousness.»^[1]

This *Hadîth* is recorded in the Two *Sâhihs*.^[2] Abu Dâwud recorded that 'Abdullâh bin 'Umar said that the Messenger of Allâh ﷺ said,

«الشُّفْعُ وَالطَّاعَةُ عَلَى النَّزَارِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمِنْ بِنَفْسِهِ، فَإِذَا
أَمِرَّ بِمُنْعِصَيْهِ فَلَا سَنَعَ وَلَا طَاعَةُ»

«The Muslim is required to hear and obey in that which he likes and dislikes, unless he was commanded to sin. When he is commanded with sin, then there is no hearing or obeying.»

This *Hadîth* is recorded in the Two *Sâhihs*.^[3] 'Ubâdah bin As-Şâmit said, "We gave our pledge to Allâh's Messenger to hear and obey (our leaders), while active and otherwise, in times of ease and times of difficulty, even if we were deprived of our due shares, and to not dispute this matter (leadership) with its rightful people. The Prophet ﷺ said,

«إِلَّا أَنْ تَرَوْ كُفُرًا بَرَاخًا، عِنْدَكُمْ فِيهِ مِنَ اللَّهِ بُرْخَانٌ»

«Except when you witness clear Kufr about which you have clear proof from Allâh.»

This *Hadîth* is recorded in the Two *Sâhihs*.^[4] Another *Hadîth* narrated by Anas states that the Messenger of Allâh ﷺ said,

«ا شَمَعُوا وَأَطَيَّبُوا، وَإِنْ أَمْرَ عَلَيْكُمْ عَنْدَ حَبْشَيَّ كَانَ رَأْسَهُ زَبَيَّةً»

«Hear and obey (your leaders), even if an Ethiopian slave whose head is like a raisin, is made your chief.»

^[1] Ahmad 1:82

^[2] *Fath Al-Bâri* 7:655, *Muslim* 3:1469

^[3] Abd Dâwud: 2626, *Bukhari*: 7144 and *Muslim*: 1839

^[4] *Fath Al-Bâri* 13:204, *Muslim* 3:470

Al-Bukhārī recorded this Ḥadīth.^[1] Umm Al-Ḥuṣayn said that she heard the Messenger of Allāh ﷺ giving a speech during the Farewell ḥajj, in which he said;

﴿وَلَوْ اسْتُعِمِلَ عَلَيْكُمْ عَبْدٌ يَقُولُ لَكُمْ بِكِتَابِ اللَّهِ، اسْمَاعُوا لَهُ وَأَطِيعُوهُ﴾

«Even if a slave was appointed over you, and he rules you with Allāh's Book, then listen to him and obey him.»

Muslim recorded this Ḥadīth.^[2] In another narration with Muslim, the Prophet ﷺ said,

﴿عَبْدًا حَبَّيْنَا مَجْدُوْعًا﴾

«Even if an Ethiopian slave, whose nose was mutilated...»

In the Two Ṣaḥīḥs, it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي»

«Whoever obeys me, obeys Allāh, and whoever disobeys me, disobeys Allāh. Whoever obeys my commander, obeys me, and whoever disobeys my commander, disobeys me.»^[3]

This is why Allāh said,

﴿وَأَطِيعُوا اللَّهَ﴾

«Obey Allāh», adhere to His Book,

﴿وَأَطِيعُوا الرَّسُولَ﴾

«and obey the Messenger», adhere to his Sunnah,

﴿وَأَذِلُّ الْأَئْمَرِ بِتَكْرِيمِهِ﴾

«And those of you who are in authority»

in the obedience to Allāh which they command you, not what constitutes disobedience of Allāh, for there is no obedience to anyone in disobedience to Allāh, as we mentioned in the authentic Ḥadīth,

^[1] *Fath Al-Bārī* 13:130

^[2] Muslim :1838

^[3] *Fath Al-Bārī* 13:119 and Muslim 3:1466

الْمُتَكَبِّرُونَ
وَمَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الظَّلْعَوْتِ
وَقَدْ أَمْرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضْلِلُهُمْ
ضَلَالًا بَعِيدًا ۝ وَإِذَا قِيلَ لَهُمْ نَسَالُوا إِلَى مَا أَنْزَلَ
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُتَفَقِّينَ يَصْدُونَ عَنْكَ
صُدُودًا ۝ فَكَيْفَ إِذَا أَصَبْتُهُمْ مُّصِيَّةً بِمَا
قَدَّمْتَ إِيَّاهُمْ ثُمَّ جَاءَهُمْ وَلَكَيْفُلُوْنَ إِلَيْهِ إِنْ أَرَدْنَا إِلَّا
إِحْسَنًا وَتَوْفِيقًا ۝ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا
فِي قُلُوبِهِمْ فَأَغْرِضْنَاهُمْ وَعَظَّمْنَاهُمْ وَقُلْلَهُمْ فَسْتَ
آنْفُسِهِمْ قُوَّلَابِيَّعًا ۝ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا
لِيُطْكَأَعْلَى ذِيْنَ اللَّهِ وَلَوْ أَنَّهُمْ لَذَلِكُمْ أَنْفُسُهُمْ
جَاهَهُمْ وَلَكَفَاسْتَغْفِرُوا إِلَهَهُمْ وَاسْتَغْفِرُ لِهُمُ الرَّسُولُ
لَوْجَدُوا إِلَهَهُ تَوَبَّا إِلَيْهِمَا ۝ فَلَا وَرِبِّكَ لَا يُؤْمِنُونَ
حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنْفُسِهِمْ حَرَجًا مَا فَصَّيْتَ وَسِلِّمُوا أَسْلِيْمًا ۝

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

«Obedience is only in righteousness.»^[1]

The Necessity of Referring to the Qur'an and Sunnah for Judgment

Allâh said,

«فَإِنْ تَنْزَلُمُ فِي مَقْدُورٍ فَرُدُّهُ إِلَى
اللَّهِ وَالرَّسُولِ»

«(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger». ^[2]

Mujâhid and several others among the Salaf said that the Ayah means, "(Refer) to the Book of Allâh and the Sunnah of His Messenger".^[2]

This is a command

from Allâh that whatever areas the people dispute about, whether major or minor areas of the religion, they are required to refer to the Qur'an and Sunnah for judgment concerning these disputes. In another Ayah, Allâh said,

«وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ»

«And in whatsoever you differ, the decision thereof is with Allâh». ^[3]

Therefore, whatever the Book and Sunnah decide and testify to the truth of, then it, is the plain truth. What is beyond truth, save falsehood? This is why Allâh said,

^[1] Fath Al-Bâri 13:130

^[2] At-Tabari 8:504

﴿إِنْ كُلُّمُؤْمِنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿if you believe in Allāh and in the Last Day.﴾

meaning, refer the disputes and conflicts that arise between you to the Book of Allāh and the Sunnah of His Messenger ﷺ for judgment. Allāh's statement,

﴿إِنْ كُلُّمُؤْمِنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿if you believe in Allāh and in the Last Day.﴾

indicates that those who do not refer to the Book and Sunnah for judgment in their disputes, are not believers in Allāh or the Last Day. Allāh said,

﴿ذَلِكَ خَيْرٌ﴾

﴿That is better﴾ meaning, referring to the Book of Allāh and the Sunnah of His Messenger for judgment in various disputes is better,

﴿وَأَخْسَنُ تَأْوِيلًا﴾

﴿and more suitable for final determination.﴾

meaning, "Has a better end and destination," as As-Suddi and several others have stated^[1] while Mujāhid said, "Carries a better reward."^[2]

﴿أَتَمْ تَرَ إِلَى الَّذِينَ يَرْجِعُونَ أَنَّهُمْ مَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ بْنَ فَيْلَكَ بِرْيَدُونَ أَنْ يَتَحَكَّمُوا إِلَى الظَّهُورَتِ وَقَدْ أَصْرَوْا أَنْ يَكْفُرُوا بِهِ. وَبِرِيدُ الشَّيْطَنِ أَنْ يُضَلِّلُمْ حَتَّلَلًا بَعِيدًا. وَإِذَا قِيلَ لَهُمْ ثَمَالَا إِنَّ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُتَنَبِّئِينَ يَصْدُونَ عَنْكَ صَدُودًا. فَكَيْنَتْ إِذَا أَصْبَغْتَهُمْ مُعَبَّيَةً يَسِما قَدَّمَتْ آتِيهِمْ ثُمَّ جَاءُوكَ يَقْلِبُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِنْسَنَنَا وَقَوْنِيَّانَا أَزْتَهَكَ الَّذِينَ يَقْلِمُ اللَّهُ مَا فِي قُلُوبِهِنَّ فَأَغْرِيَنَ عَنْهُمْ وَعَلَّمُهُنَّ فَتَأْشِيَهُمْ قَوْلًا لَكِبْرَا﴾

﴿60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt while they have been

^[1] At-Tabari 8:506

^[2] At-Tabari 8:506

ordered to reject them. But Shaytân wishes to lead them far astray.♦

¶61. *And when it is said to them: "Come to what Allâh has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.♦*

¶62. *How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, 'We meant no more than goodwill and conciliation!'♦*

¶63. *They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word to reach their inner selves.♦*

Referring to Other than the Qur'ân and Sunnah for Judgment is Characteristic of Non-Muslims

Allâh chastises those who claim to believe in what Allâh has sent down to His Messenger ﷺ and to the earlier Prophets, yet they refer to other than the Book of Allâh and the Sunnah of His Messenger ﷺ for judgment in various disputes. It was reported that the reason behind revealing this Âyah was that a man from the Anṣâr and a Jew had a dispute, and the Jew said, "Let us refer to Muḥammad to judge between us." However, the Muslim man said, "Let us refer to Ka'b bin Al-Ashraf (a Jew) to judge between us." It was also reported that the Âyah was revealed about some hypocrites who pretended to be Muslims, yet they sought to refer to the judgment of Jâhiliyyah. Other reasons were also reported behind the revelation of the Âyah. However, the Âyah has a general meaning, as it chastises all those who refrain from referring to the Qur'ân and Sunnah for judgment and prefer the judgment of whatever they chose of falsehood, which befits the description of *Tâghût* here. This is why Allâh said,

﴿يُرِيدُونَ أَن يَتَحَاكُمُوا إِلَى الظَّاهِرَاتِ﴾

(and they wish to go for judgment to the Tâghût)♦ until the end of the Âyah. Allâh's statement,

﴿يُصَدِّقُونَ عَنْكَ مُشَدِّدَاتٍ﴾

(turn away from you with aversion)♦

means, they turn away from you in arrogance, just as Allāh described the polytheists,

﴿وَإِذَا قِيلَ لَهُمْ أَتَيْسُوا مَا أَنْزَلَ اللَّهُ فَالْأُولَاءِ بَلْ تَنْعِي مَا وَجَدُنَا عَلَيْهِ مَا بَأْتَنَا﴾

«When it is said to them : "Follow what Allāh has sent down." They say : "Nay! We shall follow what we found our fathers following."»

This is different from the conduct of the faithful believers, whom Allāh describes as,

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَخْكُرُّ يَنْهَمْ أَنْ يَقُولُوا سَيِّئَا وَاطَّافُنَا﴾

«The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say : "We hear and we obey."»

Chastising the Hypocrites

Chastising the hypocrites, Allāh said,

﴿فَكَيْفَ إِذَا أَصْبَطْتَهُمْ شُحْبِيَّةً بِمَا فَدَّمْتَ أَيْدِيهِمْ﴾

«How then, when a catastrophe befalls them because of what their hands have sent forth,»

meaning, how about it if they feel compelled to join you because of disasters that they suffer due to their sins, then they will be in need of you.

﴿ثُمَّ جَاءُوكُمْ يَعْلَمُونَ يَأْتُهُمْ إِنَّ أَرْدَنَا إِلَّا إِحْسَنُنَا وَتَوْفِيقُنَا﴾

«They come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"»

apologizing and swearing that they only sought goodwill and reconciliation when they referred to other than the Prophet ﷺ for judgment, not that they believe in such alternative judgment, as they claim. Allāh describes these people to us further in His statement,

﴿فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ يُشَرِّعُونَ فِيمَ يَوْلُونَ تَخْفِيَّنَ﴾

«And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying : "We fear", until,

﴿يَتَسْبِحُوا عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَذْوِيْنَ﴾

﴿Then they will become regretful for what they have been keeping as a secret in themselves﴾.

At-Tabarāni recorded that Ibn ‘Abbās said, “Abu Barzah Al-Aslami used to be a soothsayer who judged between the Jews in their disputes. When some Muslims came to him to judge between them, Allāh sent down,

﴿أَلَمْ تَرَ إِلَى الْيَهُودِ يَرْعَمُونَ أَنَّهُمْ مَا نَسِيَّاً بِسَاءَ أُنزَلَ إِلَيْكَ وَمَا أُنزَلَ مِنْ قَبْلِكَ﴾

﴿Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you﴾, until,

﴿إِنَّ أَرْدَانَا إِلَّا إِنْسَنًا وَقَوْنِيَّةً﴾

﴿“We meant no more than goodwill and conciliation!”﴾^[1]

Allāh then said,

﴿أَزْتَبَكَ الْيَهُودَ يَقْلِمُ اللَّهُ مَا فِي قُلُوبِهِمْ﴾

﴿They (hypocrites) are those of whom Allāh knows what is in their hearts;﴾

These people are hypocrites, and Allāh knows what is in their hearts and will punish them accordingly, for nothing escapes Allāh’s watch. Consequently, O Muḥammad! Let Allāh be sufficient for you in this regard, because He has perfect knowledge of their apparent and hidden affairs. This is why Allāh said,

﴿فَأَغْرِضْ عَنْهُمْ﴾

﴿so turn aside from them (do not punish them)﴾

meaning, do not punish them because of what is in their hearts.

﴿وَعَلِمْ﴾

﴿but admonish them﴾ means, advise them against the hypocrisy and evil that reside in their hearts,

﴿وَذَلِكَ لَهُنَّ فِتْ أَشْهِمْ قَوْلًا لَّيْكُنَا﴾

﴿and speak to them an effective word to reach their inner

^[1] At-Tabarāni 11:373

selves»

advise them, between you and them, using effective words that might benefit them.

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا يُطْكِعَ بِإِذْنِ اللَّهِ وَلَئِنْهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاهَدُوكُمْ فَأَنْتُمْ فَلَا تُحْكِمُونَ لَهُمُ الْأَيْمَانُ لَوْجَدُوكُمْ أَنَّهُ تَوَبَّا إِلَيْهِمْ فَلَا دُرْدِنَكُمْ لَا يُؤْمِنُوكُمْ حَتَّىٰ يُعَذِّبُوكُمْ فَإِنَّمَا شَجَرَتْ بِإِيمَانِهِمْ ثُمَّ لَا يَعْدُوكُمْ فِي أَنْفُسِهِمْ حَرَجَ مِنْهُمْ قَضَيْتُ وَلَمْ يَلْمِمُوا نَّصِيبَهُمْ﴾

﴿64. We sent no Messenger, but to be obeyed by Allāh's leave. If they, when they were unjust to themselves, had come to you and begged Allāh's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allāh All-Forgiving, Most Merciful.﴾

﴿65. But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾

The Necessity of Obeying the Messenger ﴿﴿﴾﴾

Allāh said,

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا يُطْكِعَ﴾

﴿We sent no Messenger, but to be obeyed﴾ meaning, obeying the Prophet was ordained for those to whom Allāh sends the Prophet. Allāh's statement,

﴿بِإِذْنِ اللَّهِ﴾

﴿by Allāh's leave﴾ means, "None shall obey, except by My leave," according to Mujāhid.^[1] This Āyah indicates that the Prophets are only obeyed by whomever Allāh directs to obedience. In another Āyah, Allāh said,

﴿وَلَقَدْ مَنَّا كُمْ أَنَّهُ وَعَدَهُ، إِذْ تَحْشُونَهُمْ بِإِذْنِهِ﴾

﴿And Allāh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission﴾

^[1] At-Tabari 8:516

meaning, by His command, decree, will and because He granted you superiority over them. Allâh's statement,

﴿وَلَوْ أَنَّهُمْ لَدَنْعُوا أَنْتَهُمْ﴾

﴿If they (hypocrites), when they had been unjust to themselves,﴾

directs the sinners and evildoers, when they commit errors and mistakes, to come to the Messenger ﷺ, so that they ask Allâh for forgiveness in his presence and ask him to supplicate to Allâh to forgive them. If they do this, Allâh will forgive them and award them His mercy and pardon. This is why Allâh said,

﴿لَوْجِدُوا اللَّهَ تَوَّابًا رَّحِيمًا﴾

﴿they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful﴾.

One Does not Become a Believer Unless He Refers to the Messenger for Judgment and Submits to his Decisions

Allâh said,

﴿فَلَا وَرِبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them,﴾

Allâh swears by His Glorious, Most Honorable Self, that no one shall attain faith until he refers to the Messenger ﷺ for judgment in all matters. Thereafter, whatever the Messenger ﷺ commands, is the plain truth that must be submitted to inwardly and outwardly. Allâh said,

﴿فَلَمَّا لَّا يَجِدُوا فِي أَنفُسِهِمْ حَرَجاً فَمَا قَضَيْتَ وَلَمْ يَمُوا تَتَليْسَ﴾

﴿and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾

meaning: they adhere to your judgment, and thus do not feel any hesitation over your decision, and they submit to it inwardly and outwardly. They submit to the Prophet's decision with total submission without any rejection, denial or dispute.

Al-Bukhâri recorded that 'Urwah said, "Az-Zubayr quarreled with a man about a stream which both of them used for irrigation. Allâh's Messenger said to Az-Zubayr,

٤٩

وَلَوْ أَنَا كَبَّبْنَا عَلَيْهِمْ أَنْ أَفْتَلُوا أَنْفُسَكُمْ أَوْ أَخْرُجُوهُمْ
دِيْرَكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوْعَدُونَ
يَهُ لَكُمْ حَيْرَةٌ لَّهُمْ وَأَسَدَّ تَثْبِيتًا ۝ وَإِذَا لَآتَيْتَهُمْ مِّنْ
لَدُنَّا أَجْرًا عَظِيمًا ۝ وَلَهُدِّيْتَهُمْ صَرَطًا مُّسْتَقِيمًا ۝
وَمَنْ بُطِّحَ اللَّهُ وَالرَّسُولُ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
مِّنَ الْيَتَيْنَ وَالصَّدِيقِينَ وَالشَّهَادَاءِ وَالصَّلِيْحِينَ وَحَسَنَ
أُولَئِكَ رَفِيقًا ۝ ذَلِكَ الْأَفْضَلُ مِنَ اللَّهِ وَكُلِّ
يَالَّهِ عَلِيْمًا ۝ يَأْتِيْهَا الَّذِينَ أَمْنَوْا خُدُودًا حَذَرَكُمْ
فَانْفِرُوا إِثْبَاتٍ أَوْ أَنْفِرُوا أَجْمِيعًا ۝ وَإِنْ يَنْكُلْمَنْ لَيْبَطَنَ
فَإِنَّ أَصْبَتُكُمْ مُّصِيْبَةً قَالَ قَدْ أَنْعَمْ اللَّهُ عَلَىَّ إِذْ لَمْ أَكُنْ مَعَهُمْ
شَهِيدًا ۝ وَلَئِنْ أَصْبَحْتُمْ فَضْلًا مِّنَ اللَّهِ يَقُولُنَّ كَانَ
لَمْ تَكُنْ بِيْتَنَّكُمْ وَبَيْتَهُ مُوَدَّةٌ يَنْتَهِيَ كُنْتُ مَعَهُمْ فَأَفْوَزُ
فَوْرًا عَظِيمًا ۝ فَلَيُقْتَلُ فِي سَبِيلِ اللَّهِ الَّذِينَ
يَشْرُونَ الْحَيَاةَ الدُّنْيَا يَا لَآخِرَةً وَمَنْ يُقْتَلُ فِي
سَبِيلِ اللَّهِ فَيُقْتَلُ أَوْ يَغْلِبُ فَسَوْفَ تُؤْتِيهِ أَجْرًا عَظِيمًا ۝ ۲۶

اَشْتِقْ يَا زُبَيْرُ اَشْتِقْ اَزْبِلِ النَّمَاءَ
إِلَى جَارِكَ

«O Zubayr! Irrigate (your garden) first, and then let the water flow to your neighbor.»

The Anṣāri became angry and said, ‘O Allāh’s Messenger! Is it because he is your cousin?’ On that, the face of Allāh’s Messenger ﷺ changed color (because of anger) and said,

اَشْتِقْ يَا زُبَيْرُ اَشْتِقْ اَخْبِرِ النَّمَاءَ
حَتَّى يَرْجِعَ إِلَى الجَذْرِ، اَشْتِقْ
اَزْبِلِ النَّمَاءَ إِلَى جَارِكَ

«Irrigate (your garden), O Zubayr, and then withhold the water until it reaches the walls (surrounding the palms). Then, release the water to your neighbor.»

So, Allāh’s Messenger ﷺ gave Az-Zubayr his full right when the Anṣāri made him angry. Before that, Allāh’s Messenger ﷺ had given a generous judgment, beneficial for Az-Zubayr and the Anṣāri. Az-Zubayr said, ‘I think the following verse was revealed concerning that case,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكَّمُوكَ فِيْكَ شَجَرَ يَنْهَمَ﴾

«But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them.»^[1]

^[1] Fath Al-Bāri 8:103

Another Reason

In his *Tafsîr*, Al-Ḥâfiẓ Abu Ishaq Ibrâhîm bin ‘Abdur-Rahmân bin Ibrâhîm bin Duḥaym recorded that Ḍamrah narrated that two men took their dispute to the Prophet ﷺ, and he gave a judgment to the benefit of whoever among them had the right. The person who lost the dispute said, “I do not agree.” The other person asked him, “What do you want then?” He said, “Let us go to Abu Bakr Aṣ-Ṣiddiq.” They went to Abu Bakr and the person who won the dispute said, “We went to the Prophet ﷺ with our dispute and he issued a decision in my favor.” Abu Bakr said, “Then the decision is that which the Messenger of Allâh ﷺ issued.” The person who lost the dispute still rejected the decision and said, “Let us go to ‘Umar bin Al-Khaṭṭâb.” When they went to ‘Umar, the person who won the dispute said, “We took our dispute to the Prophet ﷺ and he decided in my favor, but this man refused to submit to the decision.” ‘Umar bin Al-Khaṭṭâb asked the second man and he concurred. ‘Umar went to his house and emerged from it holding aloft his sword. He struck the head of the man who rejected the Prophet’s decision with the sword and killed him. Consequently, Allâh revealed,

﴿فَلَا وَرِبَّكَ لَا يُؤْمِنُونَ﴾

﴿But no, by your Lord, they can have no faith﴾.^[1]

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ أَنْتُمْ أَنْفَسُكُمْ أَوْ أَخْرُجُوا مِنْ دِيْرِكُمْ تَأْتِلُو إِلَّا قَبِيلٌ يَنْهَا
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَنَّهُ تَنْهَيْنَا ﴿١١﴾ وَلَوْ أَنَّهُمْ بْنَ الْدُّنَّا لَبَرَا
عَنْهُنَا ﴿١٢﴾ وَلَهُدِيَّنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿١٣﴾ وَمَنْ يُطِعَ اللَّهَ وَرَسُولَهُ فَأُولَئِكَ مَعَ الْمُرْسَلِينَ أَنَّمَّا اللَّهُ
عَلَيْهِمْ مِّنْ أَنْتِيَنَ وَالْقَدِيرَيْنَ وَالْمُهَدِّدَهُ وَالصَّلِيْعَيْنَ وَحَسْنُ أُولَئِكَ رَفِيقًا ﴿١٤﴾ ذَلِكَ الْفَضْلُ
مِّنْ اللَّهِ وَكَفَى بِاللَّهِ عَلِيْكُمْ بَشِّارًا ﴿١٥﴾﴾

¶ 66. And if We had ordered them (saying), “Kill yourselves (i.e. 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; .

^[1] Ad-Durr Al-Manthûr 2:322. This narration is not authentic. Ḍamrah was not a Companion.

﴿67. And indeed We would then have bestowed upon them a great reward from Ourselves.﴾

﴿68. And indeed We would have guided them to the straight way.﴾

﴿69. And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddiqīn, the martyrs, and the righteous. And how excellent these companions are!﴾

﴿70. Such is the bounty from Allāh, and Allāh is sufficient as All-Knower.﴾

Most People Disobey What They Are Ordered

Allāh states that even if the people were commanded to commit what they were prohibited from doing, most of them would not submit to this command, for their wicked nature is such that they dispute orders. Allāh has complete knowledge of what has not occurred, and how it would be if and when it did occur. This is why Allāh said,

﴿وَلَوْ أَنَا كَتَبْتُ عَلَيْهِمْ أَنْ قُتِّلُوا أَنْكَثُوهُمْ﴾

﴿And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones)﴾

until the end of the Āyah. This is why Allāh said,

﴿وَلَوْ أَهْمَمُوكُمْ مَا يُوعَظُونَ بِهِ﴾

﴿but if they had done what they were told,﴾

meaning, if they do what they were commanded and refrain from what they were prohibited,

﴿لَكُنْ هَذَا لَمِنْ﴾

﴿it would have been better for them,﴾

than disobeying the command and committing the prohibition,

﴿أَلَّا تَتَبَرَّكُ﴾

﴿and would have strengthened their conviction,﴾

stronger Taṣdīq (conviction of faith), according to As-Suddi.

﴿وَلَذَا لَأَنْتَمْ مِنْ لَدُنَّ﴾

﴿And indeed We should then have bestowed upon them from Ladunna﴾ from Us,

﴿أَجْرًا عَظِيمًا﴾

﴿A great reward﴾, Paradise,

﴿وَهُدًى يَتَّهَمُ صِرَاطًا مُّسْتَقِيمًا﴾

﴿And indeed We should have guided them to the straight way.﴾ in this life and the Hereafter.

Whoever Obeys Allâh and His Messenger ﷺ Will Be Honored by Allâh

Allâh then said,

﴿وَمَن يُطِعَ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الْأَيْمَنِ أَنَّمَا اللَّهُ عَلَيْهِ مِنَ الْكَيْمَنِ وَالْأَصْدِيقَنِ وَالشَّهَدَةَ وَالصَّابِرِينَ وَحَسْنَ أَزْيَارِكَ رَفِيقَكَ﴾

﴿And whoever obeys Allâh and the Messenger, then they will be in the company of those on whom Allâh has bestowed His grace, of the Prophets, the Siddiqin, the martyrs, and the righteous. And how excellent these companions are!﴾

Consequently, whosoever implements what Allâh and His Messenger ﷺ have commanded him and avoids what Allâh and His Messenger ﷺ have prohibited, then Allâh will grant him a dwelling in the Residence of Honor. There, Allâh will place him in the company of the Prophets, and those who are lesser in grade, the true believers, then the martyrs and then the righteous, who are righteous inwardly and outwardly. Allâh then praised this company,

﴿وَحَسْنَ أَزْيَارِكَ رَفِيقَكَ﴾

﴿And how excellent these companions are!﴾

Al-Bukhâri recorded that 'Âishah said, "I heard the Messenger of Allâh ﷺ saying,

﴿مَا مِنْ نَبِيٍّ يَمْرَضُ إِلَّا خُبُرٌ بَيْنَ الدُّنْيَا وَالآخِرَةِ﴾

«Every Prophet who falls ill is given the choice between this life and the Hereafter.»

During the illness that preceded his death, his voice became

weak and I heard him saying,

﴿مَنِ الْأَئِمَّةُ أَنْتُمْ أَنَّمَّا اللَّهُ عَلَيْهِ مِنَ النَّبِيِّنَ وَالْمُسْلِمِينَ وَالشَّهِادَةِ وَالْمُحَاجِّينَ﴾

«in the company of those on whom Allāh has bestowed His grace, the Prophets, the true believers (Siddiqīn), the martyrs and the righteous»

I knew then that he was being given the choice.”^[1] Muslim recorded this Ḥadīth.^[2]

This Ḥadīth explains the meaning of another Ḥadīth; the Prophet ﷺ said before his death;

«اللَّهُمَّ [فِي] الرَّفِيقِ الْأَغْرَى»

«O Allāh! In the Most High Company» three times, and he then died, may Allāh’s best blessings be upon him.^[3]

The Reason Behind Revealing this Honorable Āyah

Ibn Jarīr recorded that Sa‘īd bin Jubayr said, “An Ansāri man came to the Messenger of Allāh ﷺ while feeling sad. The Prophet ﷺ said to him, ‘Why do I see you sad?’ He said, ‘O Allāh’s Prophet! I was contemplating about something.’ The Prophet ﷺ said, ‘What is it?’ The Ansāri said, ‘We come to you day and night, looking at your face and sitting by you. Tomorrow, you will be raised with the Prophets, and we will not be able to see you.’ The Prophet ﷺ did not say anything, but later Jibril came down to him with this Āyah,

﴿وَمَنِ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْمَمَ اللَّهُ عَلَيْهِ مِنَ النَّبِيِّنَ﴾

«And whoever obeys Allāh and the Messenger then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets»,

and the Prophet ﷺ sent the good news to the Ansāri man.^[4] This Ḥadīth was narrated in Mursal form^[5] from Masrūq, Ikrimah, ‘Amir Ash-Sha‘bi, Qatādah and Ar-Rabi‘ bin Anas. This is the version with the best chain of narrators. Abu Bakr bin Marduwiyah recorded it with a different chain from ‘Ā’ishah,

^[1] *Fath Al-Bārī* 8:103.

^[2] Muslim 4:1893

^[3] Muslim 4:1894

^[4] At-Ṭabarī 8:534

^[5] The chain of narration is missing the name of the Companion.

who said; "A man came to the Prophet ﷺ and said to him, 'O Messenger of Allâh! You are more beloved to me than myself, my family and children. Sometimes, when I am at home, I remember you, and I cannot wait until I come and look at you. When I contemplate about my death and your death, I know that you will be with the Prophets when you enter Paradise. I fear that I might not see you when I enter Paradise.' The Prophet ﷺ did not answer him until the Âyah,

﴿وَمَنْ يُطِعَ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْفَقُوا مِمَّا أُنزِلَهُمْ مِنَ الْأَيَّامِ وَالصَّابِرِينَ وَالْمُتَّقِيْنَ وَالشَّهِدَاءَ وَالْمُطَّهِّرِينَ وَحَمَّنَ أَذْلَالَ رَفِيقًا﴾

«And whoever obeys Allâh and the Messenger, then they will be in the company of those on whom Allâh has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous. And how excellent these companions are!»

was revealed to him." This was collected by Al-Hâfiż Abu 'Abdullâh Al-Maqdisi in his book, *Sifat Al-Jannah*, he then commented, "I do not see problems with this chain."^[1] And Allâh knows best. Muslim recorded that Rabî'ah bin Ka'b Al-Aslami said, "I used to sleep at the Prophet's house and bring him his water for ablution and his needs. He once said to me, 'Ask me.' I said, 'O Messenger of Allâh! I ask that I be your companion in Paradise.' He said, 'Anything except that?' I said, 'Only that.' He said,

«فَأَعْنِي عَلَى تَقْسِيكَ بِكَثْرَةِ الشُّجُودِ»

«Then help me (fulfill this wish) for you by performing many prostrations.»^[2]

Imâm Ahmad recorded that 'Amr bin Murrah Al-Juhani said, "A man came to the Prophet ﷺ and said, 'O Allâh's Messenger! I bear witness that there is no deity worthy of worship except Allâh and that you are the Messenger of Allâh, pray the five (daily prayers), give the Zakâh due on my wealth and fast the month of Ramadân.' The Messenger of Allâh ﷺ said,

«مَنْ مَاتَ عَلَى هَذَا كَانَ مَعَ الْأَيَّامِ وَالصَّابِرِينَ وَالشَّهِدَاءِ يَزْمُنُ الْقِيَامَةَ، مَكَانًا

^[1] At-Tabarâni in *Aş-Şaghîr* 3308, *Al-Hilyah* 8:125. This narration is authentic and a support for the previous one.

^[2] Muslim : 489

- وَنَصَبَ أَصْبَغَيْهِ - مَا لَمْ يَعُنْ رَالْدِينِ -

«Whoever dies in this state will be with the Prophets, the truthful and martyrs on the Day of Resurrection, as long as - and he raised his finger - he is not disobedient to his parents.»^[1] Only Ahmād recorded this Ḥadīth.

Greater news than this is in the authentic Ḥadīth collected in the *Sahīh* and *Musnad* compilations, in *Mutawātir* form, narrated by several Companions that the Messenger of Allāh ﷺ was asked about the person who loves a people, but his status is not close to theirs. The Messenger ﷺ said,

«الْمُرْسَلُ مَعَ مَنْ أَحَبَّ»

«One is with those whom he loves.»^[2]

Anas commented, “Muslims were never happier than with this Ḥadīth.” In another narration, Anas said, “I love the Messenger of Allāh, Abu Bakr and ‘Umar, and I hope that Allāh will resurrect me with them, even though I did not perform actions similar to theirs.”^[3] Allāh said,

﴿وَذَلِكَ الْفَضْلُ مِنْ اللَّهِ﴾

«Such is the bounty from Allāh» meaning, from Allāh by His mercy, for it is He who made them suitable for this, not their good deeds.

﴿وَرَبُّكَ يَعْلَمُ عَلَيْكَا﴾

«and Allāh is sufficient as All-Knower», He knows those who deserve guidance and success.

﴿فَتَأْمِنُوا هُدُوْجَكُمْ فَأَنْفِرُوا ثَبَاتًا أَوْ أَنْزِلُوا حَيَّةً كَانُوا مَنْكُرُ لَهُمْ لَيْلَةَ قَدْ أَصْبَغُتُ مُثِيبَةً قَالَ قَدْ أَنْتَمْ اللَّهُ عَلَى إِذْنِ رَبِّكُمْ مَمْهُومُ شَهِيدًا ۖ وَلَبِنَ أَصْبَغْتُمْ فَضْلًا بِنَ اللَّهِ يَقُولُنَّ كَانَ لَمْ تَكُنْ يَتَكَبَّرُوكُمْ وَبِتَمَّةٍ مَوَدَّةٍ يَنْبَغِي كُثُرَتْ مَعَهُمْ فَأَلْوَزَ فَوْزًا عَطِيَّسًا ۖ فَلَيَعْتَلَ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُكُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُعَذَّلَ فِي سَبِيلِ اللَّهِ فَيُقْتَلَ أَوْ يَغْلِبَ فَسَوْفَ تُؤْتِيهِ أَجْرًا عَظِيمًا ۖ﴾^[4]

«71. O you who believe! Take your precautions, and either go

[1] *Jāmi' Al-Masānid* was-Sunan 10:77

[2] Al-Bukhāri no. 6168, and Muslim 2640

[3] *Fath Al-Bāri* 7:51

forth (on an expedition) in parties, or go forth all together.»

﴿72. There is certainly among you he who would linger behind. If a misfortune befalls you, he says, "Indeed Allâh has favored me in that I was not present among them."﴾

﴿73. But if a bounty comes to you from Alîâh, he would surely say – as if there had never been ties of affection between you and him, "Oh! I wish I had been with them; then I would have achieved a great success."﴾

﴿74. So fight those who trade the life of this world with the Hereafter, in the cause of Allâh, and whoever fights in the cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.﴾^[1]

The Necessity of Taking Necessary Precautions Against the Enemy

Allâh commands His faithful servants to take precautions against their enemies, by being prepared with the necessary weapons and supplies, and increasing the number of troops fighting in His cause.

﴿نَبِيَّتٍ﴾

«in parties» means, group after group, party after party, and expedition after expedition. 'Ali bin Talhah reported that Ibn 'Abbâs said that,

﴿أَنْفُرُوا بِنِيَّاتٍ﴾

«and either go forth in parties» means, “In groups, expedition after expedition,

﴿أَوْ أَنْفُرُوا جَمِيعًا﴾

«or go forth all together», means, all of you.”^[2] Similar was reported from Mujâhid, 'Ikrimah, As-Suddi, Qatâdah, Ad-

^[1] There is a difference of opinion over the statement translated here as; “those who trade the life of this world with the Hereafter.” It could mean; “sold the life of this world for the sake of the Hereafter”, or; “purchased the life of this world at the expense of the Hereafter.” So it is either an order for those of conviction to fight, or an order to those whose hearts waver in faith, who are quoted in the previous Ayah, to fight with sincerity, not for wordly matters. Most of the commentators see it as the first example.

^[2] At-Tabari 8:537

Dāḥḥāk, ‘Aṭā’ Al-Khurrāsāni, Muqātil bin Ḥayyān and Khuṣayf Al-Jazari.^[1]

Refraining from Joining Jihād is a Sign of Hypocrites

Allāh said,

﴿وَإِنْ يُنْكِرُ لَهُنَّ بَلَّغُنَّ﴾

﴿There is certainly among you he who would linger behind.﴾

Mujāhid and others said that this Āyah was revealed about the hypocrites.^[2] Muqātil bin Ḥayyān said that,

﴿بَلَّغُنَّ﴾

﴿linger behind﴾ means, stays behind and does not join Jihād. It is also possible that this person himself lingers behind, while luring others away from joining Jihād. For instance, ‘Abdullāh bin Ubayy bin Salūl, may Allāh curse him, used to linger behind and lure other people to do the same and refrain from joining Jihād, as Ibn Jurayj and Ibn Jarīr stated. This is why Allāh said about the hypocrite, that when he lingers behind from Jihād, then:

﴿فَإِنْ أَمْبَثُكُمْ مُّبِينَ﴾

﴿If a misfortune befalls you﴾ death, martyrdom, or - by Allāh’s wisdom - being defeated by the enemy,

﴿قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذَا لَمْ أَكُنْ مَّعَهُمْ شَيْئًا﴾

﴿he says, “Indeed Allāh has favored me that I was not present among them.”﴾

meaning, since I did not join them in battle. Because he considers this one of Allāh’s favors on him, unaware of the reward that he might have gained from enduring war or martyrdom, if he was killed.

﴿وَإِنْ أَمْبَثُكُمْ فَضْلٌ مِّنْ أَنَّ اللَّهَ﴾

﴿But if a bounty comes to you from Allāh,﴾ such as victory, triumph and booty,

[1] At-Ṭabarī 8:537-538

[2] At-Ṭabarī 8:538

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وَمَا لَكُمْ لَا قَتَّلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الْجَاهِلِيَّةِ
وَالنِّسَاءَ وَالْأُلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرَجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الظَّالِمُ لِأَهْلِهَا وَاجْعَلَ لَنَا مِنْ لَدُنْكَ وَبِكَ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
نَصِيرًا ﴿١﴾ الَّذِينَ آمَنُوا بِقَاتِلِهِنَّ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا
يَقُولُونَ فِي سَبِيلِ الظَّهُورِ فَقَاتَلُوا أَوْلَيَاءَ الشَّيْطَانِ إِنْ كَيْدُ
الشَّيْطَانَ كَانَ ضَعِيفًا ﴿٢﴾ الَّذِي تَرَى إِلَيْهِنَّ قِيلَ لَهُمْ هُوَ أَيْدِيكُمْ
وَأَقْبِلُوا أَصْلُوهُ وَأَتُوا الرُّكُوهُ فَلَمَّا كَيْبَ عَلَيْهِمُ الْفَنَالِ إِذَا فَرَقُ
مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةَ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا إِنَّ
كَيْبَ عَلَيْنَا الْفَنَالُ لَوْلَا أَخْرَجْنَا إِلَيْهِنَّ أَجَلَ قَرِيبٍ فَلَمَّا مَنَعَ اللَّهُمَّا
قَلِيلٌ وَالْآخِرَةُ حُدُّرٌ لَمَّا آتَقْنَى وَلَا نَظَلَّمُونَ فَقِيلَ ﴿٣﴾ أَيْنَمَا
تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ وَلَوْكُنْتُمْ فِي رُوعٍ شَيْدَدٍ وَلَنْ تُصْبِحُمْ
حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصْبِحُمْ سَيِّئَةٌ يَقُولُوا
هَذِهِ مِنْ عِنْدِكُمْ قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ فَإِلَهُ هُؤُلَاءِ الْعَوْمَ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا ﴿٤﴾ مَا أَصَابَكُمْ مِنْ حَسَنَةٍ فِيْنَ اللَّهُ وَمَا أَصَابَكُمْ مِنْ
سَيِّئَةٍ فَإِنْ تَفْسِيَكُمْ وَأَرْسَلَنَاكُمْ لِلنَّاسِ رَسُولاً وَكُنْتُمْ بِاللَّهِ شَيْدَدًا ﴿٥﴾

The Encouragement to Participation in Jihâd

Allâh then said,

﴿لَتَبَتِّلُ﴾

«So fight» the believer with an aversion (to fighting),

﴿فِي سَبِيلِ اللَّهِ الَّذِينَ يَتَرَوَّثُونَ الْحَيَاةَ الْدُّنْيَا بِالْآخِرَةِ﴾

«those who trade the life of this world with the Hereafter»

referring to those sell their religion for the meager goods of the world, and they only do this because of their disbelief and lack of faith. Allâh then said;

﴿وَمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ فَيُقْتَلُ أَوْ يَتَبَتَّلُ فَسَوْفَ تُؤْتِيَهُ أَجْرًا عَظِيمًا﴾

«And whoever fights in the cause of Allâh, and is killed or gets

﴿يَقُولُنَّ كَانَ لَمْ يَكُنْ يَسْتَكْمُ
وَيَسْتَمِعُ مَوْدَةً﴾

«he would surely say -
as if there had never
been ties of affection be-
tween you and him,»

meaning, as if he was
not a follower of your
religion,

﴿يَأَيُّهَا إِنِّي كُنْتُ مَمْمُمْ فَأَوْزَ
فَوْرًا عَظِيمًا﴾

«“Oh! I wish I had been
with them; then I would
have achieved a great
success.”»

by being assigned a
share of the booty
and taking possession
of that share. This is
his ultimate aim and
objective.

victory, We shall bestow on him a great reward.»

meaning, whoever fights in the cause of Allāh, whether he was killed or triumphant, he will earn an immense compensation and a great reward with Allāh. The Two Ṣahīhs recorded,

وَرَبَّكُفَلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ، إِنْ تَوَفَّهُ أَنْ يُذْخَلَهُ الْجَنَّةَ، أَوْ يُزَجَّمَهُ إِلَى مَشْكُوْهِ
الَّذِي خَرَجَ مِنْهُ، بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ

«Allāh has guaranteed the Mujāhid in His cause that He will either bring death to him, admitting into Paradise; or, He will help him return safely to his home with whatever reward and booty he gained.»^[1]

﴿وَمَا لَكُنْ لَا تَقْتَلُونَ فِي سَبِيلِ اللَّهِ وَالسَّفَّارِينَ مِنْ أَيْمَانِهِ وَاللِّسَاءِ وَالْمُلْدَنِ الَّذِينَ يَقُولُونَ رَبَّنَا
أَخْرَجَنَا مِنْ هَذِهِ الْأَرْضِ أَطْهَرُهَا وَاجْعَلَنَا مِنْ دُنْدَنَكَ ذَلِكَ ذَلِكَ وَاجْعَلْنَا مِنْ دُنْدَنَكَ تَحْمِلُنَا
الَّذِينَ مَأْتُوا يُقْتَلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقْتَلُونَ فِي سَبِيلِ الْمُكْفُرِوْنَ فَقُتِلُوا أَوْلَاهُ
الشَّيْطَلَنِ إِنَّ كَيْدَ الشَّيْطَنِ كَانَ ضَيْعَةً﴾

¶75. And what is wrong with you that you fight not in the cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."»

¶76. Those who believe, fight in the cause of Allāh, and those who disbelieve, fight in the cause of the Tāghūt. So fight against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān.»

Encouraging Jihād to Defend the Oppressed

Allāh encouraged His believing servants to perform Jihād in His cause and to strive hard to save the oppressed Muslims in Makkah, men, women and children who were restless because of having to remain there. This is why Allāh said,

﴿الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرَجَنَا مِنْ هَذِهِ الْأَرْضِ﴾

^[1] *Fath Al-Bāri* 6:253 and *Muslim* 3:1496

﴿whose cry is : "Our Lord! Rescue us from this town», referring to Makkah. In a similar Āyah, Allâh said,

﴿وَكَانَ بْنُ مَرْيَمَ هِيَ أَشَدُّ فُؤَادًا مِّنْ قَرْبَتِكَ الَّتِي لَا يَرْجِعُكَ﴾

﴿And many a town, stronger than your town which has driven you out﴾

Allâh then describes this town,

﴿أَنَّظَالِي أَهْلَهَا وَاجْهَلَ لَنَا مِنْ لَذْنَكَ وَلَبَا وَاجْهَلَ لَنَا مِنْ لَذْنَكَ نَصِيرًا﴾

﴿whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help﴾

meaning, send protectors and helpers for us. Al-Bukhâri recorded that Ibn 'Abbâs said, "I and my mother were from the oppressed (in Makkah)."^[1]

Allâh then said,

﴿الَّذِينَ مَاءَنُوا يُقْتَلُونَ فِي سَبِيلِ أَهْمَى وَالَّذِينَ كَفَرُوا يُقْتَلُونَ فِي سَبِيلِ الظُّلْمِ﴾

﴿Those who believe, fight in the cause of Allâh, and those who disbelieve, fight in the cause of the Taghût.﴾

Therefore, the believers fight in obedience to Allâh and to gain His pleasure, while the disbelievers fight in obedience to Shaytân. Allâh then encourages the believers to fight His enemies,

﴿فَقَاتِلُوا أُولَئِكَ الْشَّيْطَانِ إِنَّ كُلَّ الْشَّيْطَانِ كَانَ ضَعِيفًا﴾

﴿So fight against the friends of Shaytân; ever feeble indeed is the plot of Shaytân.﴾

﴿أَلَّا تَرَى إِلَى الَّذِينَ قَبْلَهُمْ كُفَّارًا أَتَبِعُوكُمْ وَمَا أَنَا أَرْكُونُهُ فَلَنَا كُلُّ بُكْرٍ عَلَيْهِمُ الْفَنَالُ إِلَيْهِمْ وَمِنْهُمْ يَخْتَرُونَ النَّاسَ كَفَّافَةً إِنَّمَا أَزَّ أَشَدَّ حَسْبَيْهِ وَقَالُوا رَبُّنَا لَرْ كَفَّتَ عَلَيْنَا الْفَنَالُ لَوْلَا أَغْرَنَنَا إِلَّا أَجْلَى قَرِيبًا قُلْ مَنْتَ الَّذِي قَبْلَهُ وَالآتِيَةُ خَيْرٌ لِّمَنْ أَنْفَقَ وَلَا ظُلْمُ لَوْلَوْ فَيَلِلَا ﴿٦﴾ أَتَيْنَا إِلَكَ أَجْلَى قَرِيبًا قُلْ مَنْتَ الَّذِي قَبْلَهُ وَالآتِيَةُ خَيْرٌ لِّمَنْ أَنْفَقَ وَلَا ظُلْمُ لَوْلَوْ فَيَلِلَا ﴿٧﴾ تَكُونُوا يَدِيكُمُ التَّوْثُ وَلَوْ كُنْتُمْ فِي بَرْجَ شَيْتَنَ وَإِنْ تُحِسِّنُمْ حَسَنَةً يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُحِسِّنُمْ سَيِّئَةً يَقُولُوا هَذِهِ مِنْ عِنْدِكُمْ وَلَمْ يَلْعَمْ اللَّهُ الْقَوْمُ لَا يَكَادُونَ يَتَّقَهُونَ حَدِيثًا ﴿٨﴾ مَا أَسَابَكَ مِنْ حَسَنَةٍ فِي اللَّهِ وَمَا أَسَابَكَ مِنْ سَيِّئَةٍ فِي شَيْكَ وَأَرْسَلْنَاكَ لِلَّئِنِ

^[1] Fath Al-Bâri 8:103

دُشْلَىٰ وَكُنْ لِّلَّهِ شَهِيدًا ﴿٢﴾

﴿77. Have you not seen those who were told to hold back their hands (from fighting) and perform Ṣalāh and give Zakāh, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: "Our Lord! Why have You ordained for us fighting? Would that You granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the Fatīl.﴾

﴿78. 'Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!' And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word?﴾

﴿79. Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you as a Messenger to mankind, and Allāh is sufficient as a Witness.﴾

The Wish that the Order for Jihād be Delayed

In the beginning of Islām, Muslims in Makkah were commanded to perform the prayer and pay some charity, so as to comfort the poor among them. They were also commanded to be forgiving and forbearing with the idolators and to observe patience with them at the time. However, they were eager and anticipating the time when they would be allowed to fight, so that they could punish their enemies. The situation at that time did not permit armed conflict for many reasons. For instance, Muslims were few at the time, compared to their numerous enemies. The Muslims' city was a sacred one and the most honored area on the earth, and this is why the command to fight was not revealed in Makkah. Later on when the Muslims controlled a town of their own, Al-Madīnah, and had strength, power and support, Jihād was then legislated. Yet, when the command to fight was revealed, just as Muslims wished, some of them became weary and were very fearful of

facing the idolators in battle.

﴿وَقَالُوا رَبُّنَا يَرْكَبُ عَيْنَتَنَا إِنَّا لَنَا إِلَهٌ أَجْلُ فَوْزٍ﴾

«They say: "Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?"»

meaning, we wish that *Jihād* was delayed until a later time, because it means bloodshed, orphans and widows. In a similar *Āyah*, Allāh said,

﴿وَيَقُولُ الظَّاهِرُ كَمْ نَعْمَلُ لَوْلَا تُرْكَتْ سُورَةً فَإِذَا أَنْزَلْتَ سُورَةً شَكِّمْتَهُ وَذَكَرَ فِيهَا الْفِتْنَالِ﴾

«Those who believe say: "Why is not a *Sūrah* sent down (for us)? But when a decisive is sent down, and fighting is mentioned.»

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said that ‘Abdur-Rahmān bin ‘Awf and several of his companions came to the Prophet ﷺ while in Makkah and said, "O Allāh's Prophet! We were mighty when we were pagans, but when we embraced the faith, we became weak." The Prophet ﷺ said,

«إِنِّي أَمْرَزْتُ بِالنَّفْرِ فَلَا تَنْهَايُوا الْقَوْمَ»

«I was commanded to pardon the people, so do not fight them.»

When Allāh transferred the Prophet ﷺ to Al-Madīnah, He commanded him to fight (the idolators), but they (some Muslims) held back. So, Allāh revealed the *Āyah*,

﴿فَأَنْزَلَنَا إِلَى الَّذِينَ قَاتَلُوكُمْ كُفَّارًا أَتَيْدُكُمْ﴾

«Have you not seen those who were told to hold back their hands?»^[1]

This *Hadīth* was collected by An-Nasā'i and Al-Hākim.^[2] Allāh's statement,

﴿فَلَمْ يَنْعِمْ الدُّنْيَا قَلِيلٌ وَالآتِرَةُ خَيْرٌ لِمَنِ اتَّقَى﴾

«Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh,»

means, the destination of the one who with *Taqwā* is better for

^[1] At-Ṭabarī 8:549

^[2] An-Nasā'i in Al-Kubrā 6:325 and Al-Hākim 2:307

him than this life.

﴿وَلَا نُنْهِمُونَ فِي إِلَّا﴾

«and you shall not be dealt with unjustly even equal to the Fatīl.»

for your good deeds. Rather, you will earn your full rewards for them. This promise directs the focus of believers away from this life and makes them eager for the Hereafter, all the while encouraging them to fight in *Jihād*.

There is No Escaping Death

Allāh said,

﴿أَئِنَّا نَكُونُ أَنْدَارِكُمُ الْمَوْتُ وَلَا كُنْتُمْ فِي بَيْعٍ شَيْءًا﴾

«Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!»

meaning, you shall certainly die and none of you shall ever escape death. Allāh said,

﴿كُلُّ مَنْ عَلَيْهَا فَاتَّتِ﴾

«Whatsoever is on it (the earth) will perish»,

﴿كُلُّ شَيْءٍ ذَائِقَةُ الْمَوْتِ﴾

«Everyone shall taste death», and,

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخَلَقَ﴾

«And We granted not to any human being immortality before you».

Therefore, every soul shall taste death and nothing can save any person from it, whether he performed *Jihād* or not. Everyone has an appointed time, and a limited term of life.

In the illness that preceded his death, Khālid bin Al-Walīd said, while in his bed, "I participated in so and so number of battles, and every part of my body sustained an injury due to a stab or a shot. Yet here I am, I die in my bed! Let not the eyes of the cowards ever taste sleep." Allāh's statement,

﴿وَلَا كُنْتُمْ فِي بَيْعٍ شَيْءًا﴾

«even if you are in fortresses built up strong and high!»

means, entrenched, fortified, high and towering. No caution or fortification can ever avert death.

The Hypocrites Sense a Bad Omen Because of the Prophet ﷺ!

Allâh said,

﴿وَإِنْ شُفِّيُّوكُمْ حَسَنَةٌ﴾

﴿And if some good reaches them﴾ meaning, fertile years and provision of fruits, produce, children, etc., as said by Ibn 'Abbâs, Abu Al-'Âliyah and As-Suddi.

﴿يَتَوَلَّوْا هَذِهِ وَمِنْ عِنْدِ اللّٰهِ وَإِنْ شُفِّيُّوكُمْ سَيِّئَةٌ﴾

﴿they say, "This is from Allâh," but if some evil befalls them﴾ drought, famine, shortages of fruits and produce, death that strikes their children or animals, and so forth, as Abu Al-'Âliyah and As-Suddi stated.

﴿يَتَوَلَّوْا هَذِهِ وَمِنْ عِنْدِكُمْ﴾

﴿they say, "This is from you,"﴾

meaning, because of you and because we followed you and embraced your religion.

Allâh said about the people of Fir'awn,

﴿فَإِذَا جَاءَهُمْ مُّحَمَّدٌ كَالَّا نَأْتُهُمْ بَيْتَرِثُوا بِشَوَّافَ وَمَنْ مَهَّدُ﴾

﴿But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ and those with him.﴾

Allâh said,

﴿وَمِنْ أَنَّا إِنْ مَنْ يَسْبُدُ اللّٰهَ عَلَى حَرْفٍ﴾

﴿And among mankind is he who worships Allâh as it were upon the edge (i.e. in doubt).﴾

The same is the statement uttered by the hypocrites, who embraced Islâm outwardly, but disliked it inwardly. This is why when a calamity befell them, they attributed it to following the Prophet ﷺ. Consequently, Allâh revealed,

﴿قُلْ كُلُّ مِنْ عِنْدِ اللّٰهِ﴾

﴿Say: "All things are from Allâh,"﴾

Allāh's statement that all things are from Him means, everything occurs by the decision and decree of Allāh, and His decision shall come to pass for both the righteous and the wicked, the faithful and the disbelievers. Allāh then said while addressing His Messenger ﷺ, but referring to mankind in general,

﴿نَّا أَصْلَكَ مِنْ حَسَنَةٍ فِي النَّعْمَةِ﴾

«Whatever of good reaches you, is from Allāh,» meaning, of Allāh's bounty, favor, kindness and mercy.

﴿وَنَّا أَصْلَكَ مِنْ سَيِّئَةٍ فِي نَّفِيلَةٍ﴾

«But whatever of evil befalls you, is from yourself.», meaning because of you and due to your actions. Similarly, Allāh said,

﴿وَنَّا أَصْبَحْنَا مِنْ مُّؤْمِنِينَ فَنَّا كَبَثَ أَبْيَكُرُ وَيَقْعُودُ عَنْ كَثِيرٍ﴾

«And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.»

As-Suddi, Al-Hasan Al-Baṣrī, Ibn Jurayj and Ibn Zayd said that,

﴿فِي نَّفِيلَةٍ﴾

«from yourself» means, because of your errors. Qatādah said that,

﴿فِي نَّفِيلَةٍ﴾

«From yourself» means, as punishment for you, O son of Ādam, because of your sins. Allāh said,

﴿وَأَرْسَلْنَاكَ لِلنَّاسِ رَوْلَدًا﴾

«And We have sent you as a Messenger to mankind,» so that you convey to them Allāh's commandments, what He likes and is pleased with, and what He dislikes and refuses.

﴿وَكَفَنِ يَاللهُ شَهِيدًا﴾

«and Allāh is sufficient as a Witness.» that He has sent you. He is also Witness over you and them, having full knowledge in what you convey to them and the disbelief and rebellion with which they respond to the truth.

٤١

مَنْ يُطِعُ الرَّسُولَ فَقَدْ أطَاعَ اللَّهَ وَمَنْ تَوَلَّ فَمَا أَرْسَلْنَاكَ
عَيْنِهِمْ حَفِيظًا ﴿٦﴾ وَيَقُولُونَ طَاعَةً فَإِذَا سَرَّوْا مِنْ
عِنْدِكَ بَيْتَ طَائِفَةٍ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَعْلَمُ
مَا يَبْيَسُونَ فَأَغْرِضُهُمْ وَتَوَكَّلُ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا
﴿٧﴾ أَفَلَا يَذَرُونَ الْقُرْبَانَ وَلَوْكَانَ مِنْ عِنْدِهِ غَيْرَ اللَّهِ لَوْجَدُوا
فِيهِ أَخْيَالًا فَكَثِيرًا ﴿٨﴾ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ
أَوَالْخَوْفِ أَذْعُو أَبِيهِ وَلَوْرَدُوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى
الْأَمْرِ مِنْهُمْ لِعِلْمِهِ الَّذِينَ يَسْتَنْسِطُونَهُمْ وَلَا يَأْفَضُ
اللَّهُ عَلَيْكُمْ وَرَحْمَةً لَا تَبْعَثُنَا شَيْطَانَ إِلَّا قَبِيلًا
فَقَاتَلُوكُمْ فِي سَبِيلِ اللَّهِ لَا تَكْفُرُ إِلَّا نَفَسَكَ وَحْرَمَ الْمُؤْمِنَينَ
عَسَى اللَّهُ أَنْ يَكُفُّ بِأَسَدِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُ بَأسًا
وَأَشَدُ تَنْكِيلًا ﴿٩﴾ مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنَّ لَهُ
تَصْيِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنَّ لَهُ كَفْلٌ مِنْهَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْبِلًا ﴿١٠﴾ وَإِذَا حَيْمَنْ بِحِجَّةٍ فَحِيَوْا
بِأَحْسَنِ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا
﴿١١﴾

(plots). So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs. ➔

Obeying the Messenger ﷺ is Obeying Allāh

Allāh states that whoever obeys His servant and Messenger, Muhammad ﷺ, obeys Allāh; and whoever disobeys him, disobeys Allāh. Verily, whatever the Messenger ﷺ utters is not of his own desire, but a revelation inspired to him. Ibn Abi Hātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

مَنْ أطَاعَنِي فَقَدْ أطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أطَاعَ الْأَمِيرَ فَقَدْ
أطَاعَنِي، وَمَنْ عَصَى الْأَمِيرَ فَقَدْ عَصَى اللَّهَ،

﴿٤٠﴾ مَنْ يُطِعُ الرَّسُولَ فَقَدْ أطَاعَ اللَّهَ
وَمَنْ تَوَلَّ فَمَا أَرْسَلْنَاكَ عَيْنِهِمْ
حَفِيظًا ﴿٦﴾ وَيَقُولُونَ طَاعَةً فَإِذَا
بَرَزُوا مِنْ عِنْدِكَ بَيْتَ طَائِفَةٍ
مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ
يَعْلَمُ بِمَا يَبْيَسُونَ فَأَغْرِضُهُمْ
وَتَوَكَّلُ عَلَى اللَّهِ وَكَفَى بِاللَّهِ
وَكِيلًا ﴿٨﴾

480. He who obeys the Messenger, has indeed obeyed Allāh, but he who turns away, then We have not sent you as a watcher over them. ➔

481. They say: "We are obedient," but when they leave you, a section of them spends all night in planning other than what you say. But Allāh records their nightly

«Whoever obeys me, obeys Allāh; and whoever disobeys me, disobeys Allāh. Whoever obeys the Amīr (leader, ruler), obeys me; and whoever disobeys the Amīr, disobeys me. »^[1]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[2] Allāh's statement,

﴿وَمَنْ تَوَلَّ فَمَا أُرْسَلْنَا عَلَيْهِمْ حَفِظًا﴾

«But he who turns away, then We have not sent you as a watcher over them.»

means, do not worry about him. Your job is only to convey, and whoever obeys you, he will acquire happiness and success and you will gain a similar reward to that he earns. As for the one who turns away from you, he will gain failure and loss and you will not carry a burden because of what he does. A Ḥadīth states,

«مَنْ بُطِعَ اللَّهُ وَرَسُولُهُ فَقَدْ رَشَدَ، وَمَنْ يَغْصِبَ اللَّهُ وَرَسُولَهُ فَإِنَّهُ لَا يَنْصُرُ إِلَّا نَفْسُهُ»

«Whoever obeys Allāh and His Messenger, will acquire guidance; and whoever disobeys Allāh and His Messenger, will only harm himself. »^[3]

The Foolishness of the Hypocrites

Allāh said,

﴿وَتَنَوَّرُونَ مَلَائِكَةٌ﴾

«They say: "We are obedient,"». Allāh states that the hypocrites pretend to be loyal and obedient.

﴿فَإِذَا بَرَزُوا مِنْ عِنْدِكُمْ﴾

«but when they leave you», meaning, when they depart and are no longer with you,

﴿بَيْتَ طَاغِيَّةٍ يَتَّهِمُ عَبْدَ اللَّهِ تَوَلَّ﴾

«a section of them spends all night in planning other than what

^[1] Ahmad 1:252

^[2] Fath Al-Bāri 6:135 and Muslim 3:1466

^[3] Muslim 2:594

you say.

They plot at night among themselves for other than what they pretend when they are with you. Allâh said,

﴿وَاللّهُ يَعْلَمُ مَا يَصْنَعُونَ﴾

﴿But Allâh records their nightly (plots).﴾ meaning, He has full knowledge of their plots and records it through His command to His scribes, the angels who are responsible for recording the actions of the servants.

This is a threat from Allâh, stating that He knows what the hypocrites try to hide, their plotting in the night to defy the Messenger ﷺ and oppose him, even though they pretend to be loyal and obedient to him. Allâh will certainly punish them for this conduct. In a similar Âyah, Allâh said,

﴿وَقُولُوكَ مَا نَأَيْدُ بِأَنَّهُ فِي الْمَسْكُونَ وَلَمْ يَعْلَمُنَا﴾

﴿They (hypocrites) say: "We have believed in Allâh and in the Messenger, and we obey,"﴾

until the end of the Âyah. Allâh's statement,

﴿فَاغْفِرْنَاهُمْ﴾

﴿So turn aside from them﴾ means, pardon them, be forbearing with them, do not punish them, do not expose them to the people and do not fear them.

﴿وَوَتَّلْ عَلَى اللّهِ وَكُفَّنَ بِاللّهِ وَكِبَلَ﴾

﴿And put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs.﴾

meaning, He is sufficient as Protector, Supporter and Helper for those who rely on Him and return to Him.

﴿فَلَا يَنْدِبُونَ الظُّرُفَانَ وَلَوْ كَانَ مِنْ عَنْهُ عَنِي أَلَّهُ لَوْجَدَنَا يَهُوَ أَخْيَلَنَا كَتَبَرَ﴾
 جَاهَهُمْ أَمْرٌ مِنْ الْآمِنِ أَوْ الْغَوْفِ أَذَاعُوا يَهُوَ وَلَوْ رَدَوْهُ إِلَى الْمَسْكُونَ وَلَكَتْ أُولَيَ الْأَمْرِ مِنْهُمْ
 لَمْلَمَهُ الَّذِينَ يَتَبَطَّلُونَهُ مِنْهُ وَلَوْلَا فَعَلَلَ اللّهُ عَلَيْكُمْ وَرَحْمَتَهُ لَأَتَبَعْتُمُ الشَّيْطَنَ إِلَّا
 قَبِيلَاتَ﴾

﴿82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely, have found therein contradictions in abundance.﴾

﴿83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the grace and mercy of Allāh upon you, you would have followed Shayṭān, except a few of you.﴾

The Qur'ān is True

Allāh commands them to contemplate about the Qur'ān and forbids them from ignoring it, or ignoring its wise meanings and eloquent words. Allāh states that there are no inconsistencies, contradictions, conflicting statements or discrepancies in the Qur'ān, because it is a revelation from the Most-Wise, Worthy of all praise. Therefore, the Qur'ān is the truth coming from the Truth, Allāh. This is why Allāh said in another Āyah,

﴿أَفَلَا يَتَبَرَّرُونَ الْقُرْآنَ أَذْ عَلَىٰ تَلْيُّبِ أَقْنَاعِهِمْ﴾

﴿Do they not then think deeply in the Qur'ān, or are their hearts locked up (from understanding it)?﴾ Allāh then said,

﴿وَرَأَوْنَاهُ كَانَ مِنْ عِنْدِ غَيْرِ أَنْجِيلِنَا﴾

﴿Had it been from other than Allāh,﴾ meaning, had it been fraudulent and made up, as the ignorant idolators and hypocrites assert in their hearts,

﴿وَيَعْبُدُوا فِيهِ أَنْجِيلَنَا﴾

﴿they would surely, have found therein contradictions, discrepancies and inconsistencies,

﴿كَمَّا نَعْلَمُ﴾

﴿in abundance.﴾ However, this Qur'ān is free of shortcomings, and therefore, it is from Allāh. Similarly, Allāh describes those who are firmly grounded in knowledge,

﴿كَمَّا نَعْلَمُ بِهِ مُلْكٌ مِّنْ عِنْدِ رَبِّنَا﴾

﴿We believe in it, all of it is from our Lord.﴾(3:7)
meaning, the Muhkam sections (entirely clear) and the

Mutashâbih sections (not entirely clear) of the Qur'ân are all true. So they understand the not entirely clear from the clear, and thus gain guidance. As for those in whose heart is the disease of hypocrisy, they understand the *Muĥkam* from the *Mutashâbih*; thus only gaining misguidance. Allâh praised those who have knowledge and criticized the wicked.

Imâm Ahmad recorded that 'Amr bin Shu'ayb said that his father said that his grandfather said, "I and my brother were present in a gathering, which is more precious to me than red camels. My brother and I came and found that some of the leaders of the Companions of the Messenger of Allâh ﷺ were sitting close to a door of his. We did not like the idea of being separate from them, so we sat near the room. They then mentioned an Āyah and began disputing until they raised their voices. The Messenger of Allâh ﷺ was so angry that when he went out his face was red. He threw sand on them and said to them,

«مَهْلًا يَا قَوْمًا، بِهَذَا أَهْلَكَتِ الْأُمَّةُ مِنْ قَبْلِكُمْ، بِاخْتِلَافِهِمْ عَلَى أَنْبَائِهِمْ، وَضَرْبِهِمُ الْكُتُبَ بِعَصْبَهَا بِعَصْبِ، إِنَّ الْقُرْآنَ لَمْ يَنْزِلْ يَكْدُبُ بِعَصْبَهُ بِعَصْبَا، إِنَّا يُضْدُقُ بَعْضَهُ بَعْضًا، فَمَا عَرَّثْتُمْ مِنْهُ فَاعْمَلُوا بِهِ، وَمَا جَهَلْتُمْ مِنْهُ فَرُدُّوهُ إِلَيَّ عَالِمِهِ»

«Behold, O people! This is how the nations before you were destroyed, because of their disputing with their Prophets and their contradicting parts of the Books with other parts. The Qur'ân does not contradict itself. Rather, it testifies to the truth of itself. Therefore, whatever of it you have knowledge in, then implement it, and whatever you do not know of it, then refer it to those who have knowledge in it.»^[1]

Ahmad recorded that 'Abdullâh bin 'Amr said, "I went to the Messenger of Allâh ﷺ one day. When we were sitting, two men disputed about an Āyah, and their voices became loud. The Prophet ﷺ said,

«إِنَّمَا مَلَكَتِ الْأُمَّةُ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ»

«Verily, the nations before you were destroyed because of their

^[1] Ahmad 2:181

disagreements over the Book.^[1] Muslim^[2] and An-Nasā'i^[3] recorded this Ḥadīth.

The Prohibition of Disclosing Unreliable and Uninvestigated News

Allāh said,

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنْ أَنْفُسِهِمْ أَوْ أَخْرَقَهُمُ الْحَوْفُ أَذَاعُوا يَدِهِمْ﴾

«When there comes to them some matter touching (public) safety or fear, they make it known (among the people);»

chastising those who indulge in things before being sure of their truth, disclosing them, making them known and spreading their news, even though such news might not be true at all. In the introduction to his Ṣaḥīḥ, Imām Muslim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«كَفَىٰ بِالنَّمَرٍ كَذِبًا أَنْ يُخَدِّثَ بِكُلِّ مَا سَمِعَ»

«Narrating everything one hears is sufficient to make a person a liar.»^[4]

This is the same narration collected by Abu Dāwud in the section of *Adab* (manners) in his *Sunan*.^[5] In the Two Ṣaḥīḥs, it is recorded that Al-Mughīrah bin Shu'bah said that the Messenger of Allāh ﷺ prohibited, “It was said,” and, “So-and-so said.”^[6] This Ḥadīth refers to those who often convey the speech that people utter without investigating the reliability and truth of what he is disclosing. The Ṣaḥīḥ also records,

«مَنْ حَدَّثَ بِحَدِيثٍ وَمُؤْمِنٌ أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبَيْنِ»

«Whoever narrates a Ḥadīth while knowing it is false, then he is one of the two liars (who invents and who spreads the lie).»^[7]

We should mention here the Ḥadīth of Umar bin Al-Khaṭṭāb collected in the Two Ṣaḥīḥs. When Umar was informed that

[1] Ahmad 2:192

[2] Muslim 4:2053

[3] An-Nasā'i in Al-Kubrā 5:33

[4] Muslim 1:10

[5] Abu Dāwud 5:226

[6] Muslim : 5 and Abu Dāwud : 4992

[7] Muslim 1:9

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الرسول

اللَّهُ لَا إِلَهَ إِلَّا هُوَ يَجْعَلُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَارْتَبَفِيهِ
وَمَنْ أَنْدَى مِنَ اللَّهِ حِدَيْشًا ﴿٦﴾ فَمَا كُذِّبَ فِي الْمُتَّقِفِينَ
فَقَتَنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتَرِيدُونَ أَنْ تَهْدُوا مِنْ
أَضَلَّ اللَّهُ وَمَنْ يُضْلِلُ اللَّهَ فَلَنْ يَجِدَ لِمُسِيَّلًا ﴿٧﴾ وَدَوَالُو
شَكَّفُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَنْتَهِدُ وَأَمْنِمْ أُولَئِكَهُ
حَتَّى يُهَا جَرُوا فِي سَبِيلِ اللَّهِ قَاتِلُوْنَأَفَخُدُّوهُمْ وَاقْتُلُوهُمْ
حَيْثُ وَجَدُّهُمْ وَلَا تَنْتَهِدُ وَأَمْنِمْ وَلِيَسْأَوْ لَانْصِيرًا ﴿٨﴾
إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ يَتَكَبَّرُونَ وَيَسْتَهِنُّ أَوْ جَاهَهُوكُمْ
حَسَرَتْ صُدُورُهُمْ أَنْ يُقْتَلُوكُمْ أَوْ يُقْتَلُوا فَوْهُمْ وَلَوْشَاهَ
اللَّهُ أَسْلَطَهُمْ عَلَيْكُمْ فَلَقَنْتُلُوكُمْ فَإِنْ أَعْتَرَلُوكُمْ فَلَمْ يُقْتَلُوكُمْ
وَأَلْقَوْا إِلَيْكُمْ أَسْلَامًا فَاجْعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سِيَّلًا ﴿٩﴾
سَتَسْجِدُونَ مَا خَرَبَنَ يُرِيدُونَ أَنْ يَأْمُنُوكُمْ وَيَأْسُنُوا فَوْهُمْ كُلُّ
مَارُدُّ وَإِلَى الْفَنَّةِ أَزْكِسُوْفِهِا فَإِنَّ لَمْ يَعْتَرُلُوكُمْ وَلَمْ يُقْتَلُوكُمْ إِلَيْكُمْ
السَّلَامُ وَيَكْفُو أَيْدِيهِمْ فَحَدُّوهُمْ وَاقْتُلُوهُمْ حَيْثُ
تَقْفِسُوْهُمْ وَأَلْتَكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَنَاتِمِينَا ﴿١٠﴾

the Messenger of Allâh ﷺ divorced his wives, he came from his house, entered the *Masjid* and found the people talking about this news. He could not wait and went to the Prophet ﷺ to ask him about what had truly happened, asking him, "Have you divorced your wives?" The Prophet ﷺ said, "No." Umar said, "I said, *Allâhu Akbar...*" and mentioned the rest of the *Hadith*. In the narration that Muslim collected, Umar said, "I asked, 'Have you divorced them?' He said, 'No.' So, I stood by the door of the *Masjid* and shouted

with the loudest voice, 'The Messenger of Allâh ﷺ did not divorce his wives.' Then, this *Âyah* was revealed,

﴿رَإِذَا جَاءَهُمْ أَمْرٌ مِنْ أَلَّمِنِي أَوْ الْخَوْفِ أَذْكُرُوا يَدَهُ وَتَوَرَّدَهُ إِلَى الرَّسُولِ قَالَتْ أُولَئِكَ
الْأَمْرُ مِنْهُمْ لَعْلَمَهُ الَّذِينَ يَسْتَهِنُونَ بِهِمْ﴾

When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). So I properly investigated that matter.^[11]

^[11] *Fath Al-Bâri* 9:187 and *Muslim* 2:1105

This Āyah refers to proper investigation, or extraction of matters from their proper resources. Allāh's statement,

﴿لَا تَبْتَغُوا الشَّيْطَانَ إِلَّا قَبْلًا﴾

﴿you would have followed Shayṭān except a few of you.﴾ refers to the believers, as 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās.^[1]

﴿فَقَاتِلُوكُمْ فِي سَبِيلِ اللَّهِ لَا تُكَفِّرُ إِلَّا نَفَرْتُ وَجْهَنِ الظَّالِمِينَ عَنِ اللَّهِ أَن يَكُفَّ بَأْسَ الظَّالِمِ
كَفَرُوكُمْ وَاللَّهُ أَشَدُ بَأْسًا وَأَشَدُ تَنْكِيلًا﴾
مَن يَشْفَعْ شَفَاعَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَفَاعَةٍ مُّقِبِّلًا
وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَفَاعَةٍ حَمِيمًا
شَفَاعَةٌ تَحْيِيُّوا بِأَخْسَنَ مِنْهَا أَوْ رُدُودًا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَفَاعَةٍ حَسِيبًا
اللَّهُ لَا إِلَهَ إِلَّا
مُوَلَّ يَعْصِمُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَبَّ فِي شَفَاعَةٍ وَمَنْ أَنْدَى مِنْ اللَّهِ حَدِيبًا﴾^[2]

﴿84. Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing.﴾

﴿85. Whosoever intercedes for a good cause, will have the reward thereof; and whosoever intercedes for an evil cause, will have a share in its burden. And Allāh is Ever All-Able to do everything.﴾

﴿86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things.﴾

﴿87. Allāh! None has the right to be worshipped but He. Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allāh?﴾

Allāh Commands His Messenger ﷺ to Perform Jihād

Allāh commands His servant and Messenger, Muḥammad ﷺ, to himself fight in Jihād and not to be concerned about those who do not join Jihād. Hence Allāh's statement,

^[1] At-Tabari 8:575

﴿لَا تُكَفَّرُ إِلَّا نَشْكُرُ﴾

﴿you are not tasked (held responsible except for yourself),﴾

Ibn Abî Hâtim recorded that Abu Ishaq said, “I asked Al-Barâ’ bin ‘Âzib about a man who meets a hundred enemies and still fights them, would he be one of those referred to in Allâh’s statement,

﴿وَلَا تُنْقِرُوا بِأَيْمَانِكُمْ إِلَّا أَنْفَكُتُمْ﴾

﴿And do not throw yourselves into destruction (by not spending your wealth in the cause of Allâh)?﴾

He said, ‘Allâh said to His Prophet,

﴿فَنَتَّبِلُ فِي سَبِيلِ اللَّهِ لَا تُكَفَّرُ إِلَّا نَشْكُرُ وَنَحْمِدُ الْمُبِينَ﴾

﴿Then fight in the cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you).﴾

Imâm Ahmad recorded Sulaymân bin Dâwud saying that Abu Bakr bin ‘Ayyâsh said that Abu Ishaq said, “I asked Al-Barâ’, If a man attacks the lines of the idolators, would he be throwing himself to destruction?” He said, ‘No because Allâh has sent His Messenger ﷺ and commanded him,

﴿فَنَتَّبِلُ فِي سَبِيلِ اللَّهِ لَا تُكَفَّرُ إِلَّا نَشْكُرُ﴾

﴿Then fight in the cause of Allâh, you are not tasked (held responsible) except for yourself,﴾

That Ayah is about spending [in Allâh’s cause].”^[1]

Inciting the Believers to Fight

Allâh said,

﴿وَنَحْمِدُ الْمُبِينَ﴾

﴿and incite the believers﴾ to fight, by encouraging them and strengthening their resolve in this regard. For instance, the Prophet ﷺ said to the believers at the battle of Badr, while organizing their lines,

﴿فُوْمُوا إِلَى جَنَّةٍ عَزْضُهَا السَّمَوَاتُ وَالْأَرْضُ﴾

^[1] Ahmad 4:281

«Stand up and march forth to a Paradise, as wide as the heavens and Earth.»^[1]

There are many Ḥadīths that encourage Jihād. Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُذْجِلَهُ الْجَنَّةَ، هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَزْصِيَّةِ الْيَتَامَىٰ وَلَدَ فِيهَا»

«Whoever believes in Allāh and His Messenger, offers prayer, pays the Zakāh and fasts the month of Ramadān, will rightfully be granted Paradise by Allāh, no matter whether he migrates in Allāh's cause or remains in the land where he is born.»

The people said, 'O Allāh's Messenger! Shall we acquaint the people with this good news?' He said,

«إِنَّ فِي الْجَنَّةِ مِائَةً دَرْجَةً أَعْدَاهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، بَيْنَ كُلُّ دَرْجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَأَشَأْلُهُ الْفِرْدَوْسَ، فَإِنَّهُ وَسْطُ الْجَنَّةِ، وَأَغْلَى الْجَنَّةِ، وَفَرَقَ عَرْشَ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ»

«Paradise has one hundred grades which Allāh has reserved for the Mujāhidīn 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 Allāh, ask for Al-Firdaws, which is the best and highest part of Paradise, above it is the Throne of the Most Beneficent (Allāh) and from it originate the rivers of Paradise.»^[2]

There are various narrations for this Ḥadīth from 'Ubādah,^[3] Mu'ādh,^[4] and Abu Ad-Dardā'. Abu Sa'īd Al-Khudri narrated that the Messenger of Allāh ﷺ said,

«هَا أَبَا سَعِيدٍ! مَنْ رَضِيَ بِأَنْفُسِهِ، وَبِإِلَهَلِمَّا مِنْهَا، وَبِمُحَمَّدٍ بَشَّرَهُ بِئْشًا، وَجَبَّثَتْ لَهُ الْجَنَّةَ»

«O Abu Sa'īd! Whoever accepts Allāh as his Lord, Islām as his

[1] Muslim 3:1510

[2] Fath Al-Bārī 6:14

[3] Tuhfat Al-Ahwadhi 7:237

[4] Ibn Mājah 2:1448

religion and Muhammâd as the Prophet, then he would rightfully acquire Paradise.»

Abu Sa'îd liked these words and said, "O Allâh's Messenger! Repeat them for me." The Prophet ﷺ repeated his words, then said,

«وَأُخْرَى يَرْفَعُ اللَّهُ الْعَبْدَ بِهَا مائةً دَرْجَةً فِي الْجَنَّةِ، مَا بَيْنَ كُلَّ دَرْجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«And (there is) another deed for which Allâh raises the servant a hundred grades in Paradise, between each two grades is the distance between heaven and Earth.»

Abu Sa'îd said, "What is it, O Allâh's Messenger ?" He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Jihâd in Allâh's cause.» This Hadîth was collected by Muslim.^[11]

Allâh's statement,

﴿عَنِ اللَّهِ أَن يَكُفَّ بَأْسَ الظَّالِمِينَ كَمَرُوا﴾

«it may be that Allâh will restrain the evil might of the disbelievers.»

means, by your encouraging them to fight, their resolve will be strengthened to meet the enemy in battle, to defend Islâm and its people and to endure and be patient against the enemy.

Allâh's statement,

﴿وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَكْبِيلًا﴾

«And Allâh is Stronger in might and Stronger in punishing.»

means, He is able over them in this life and the Hereafter, just as He said in another Ayah,

﴿إِنَّكَ رَبُّكَمْ أَنَّهُ لَا تُنْصَرُ بِهِمْ وَلَكِنَّ إِنَّمَا يَعْصِمُ بِعَذَابٍ﴾

«But if it had been Allâh's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others» (47:4).

^[11] Muslim 3:1501

Interceding for a Good or an Evil Cause

Allāh said,

﴿مَن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ أَصْحَابُ مِنْهَا﴾

«Whosoever intercedes for a good cause, will have the reward thereof;»

meaning, whoever intercedes in a matter that produces good results, will acquire a share in that good.

﴿وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُن لَّهُ كَفْلٌ بِنَهَا﴾

«And whosoever intercedes for an evil cause, will have a share in its burden.»

meaning, he will carry a burden due to what resulted from his intercession and intention. For instance, it is recorded in the Ṣaḥīḥ that the Prophet ﷺ said,

«اَشْفَعُوكُمْ تُؤْجِرُوا، وَيَنْهَا اللَّهُ عَلَى لِسَانِ نَبِيِّكُمْ مَا شَاءَ»

«Intercede and you will gain a reward of it. Yet, Allāh shall decide whatever He wills by the words of His Prophet.»^[1]

Mujāhid bin Jabr said, "This Āyah was revealed about the intercession of people on behalf of each other."^[2] Allāh then said,

﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَوِيلًا﴾

«And Allāh is Ever Muqīt over everything.»

Ibn 'Abbās, 'Aṭā', 'Aṭiyah, Qatādah and Maṭar Al-Wārraq said that,

﴿وَتُقْبَلَ﴾

«Muqīt» means, "Watcher."^[3] Mujāhid said that Muqīt means, 'Witness', and in another narration, 'Able to do.'^[4]

Returning the Salām, With a Better Salām

Allāh said,

^[1] *Fath Al-Bāri* 3 :351

^[2] At-Ṭabarī 8 :581

^[3] At-Ṭabarī 8 :583

^[4] At-Ṭabarī 8 :583.

﴿وَإِذَا حِيَّتُم بِسَجَّدَةٍ فَحَسِّنُوا بِأَخْسَرَ مِنْهَا أَوْ رُدِّهَا﴾

«When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.»

meaning, if the Muslim greets you with the *Salām*, then return the greeting with a better *Salām*, or at least equal to the *Salām* that was given. Therefore, the better *Salām* is recommended, while returning it equally is an obligation.

Imâm Ahmad recorded that Abu Rajâ' Al-'Utâridi said that 'Imrân bin Hûsain said that a man came to the Messenger of Allâh ﷺ and said, "As-Salâmu 'Alaykum". The Prophet ﷺ returned the greeting, and after the man sat down he said, "Ten." Another man came and said, "As-Salâmu 'Alaykum wa Rahmatullâh, O Allâh's Messenger." The Prophet ﷺ returned the greeting, and after the man sat down he said, "Twenty." Then another man came and said, "As-Salâmu 'Alaykum wa Rahmatullâh wa Barakâtu." The Prophet returned the greeting, and after the man sat down he said, "Thirty."^[1] This is the narration recorded by Abu Dâwud. At-Tirmidhi, An-Nasâ'i and Al-Bazzâr also recorded it. At-Tirmidhi said, "*Hasan Gharîb*". There are several other *Hadîths* on this subject from Abu Saîd, 'Ali, and Sahl bin Hanîf.^[2] When the Muslim is greeted with the full form of *Salâm*, he is obliged to return the greeting equally.

As for *Ahl Adh-Dhimmah*^[3] the *Salâm* should not be initiated nor should the greeting be added to when returning their greeting. Rather, as recorded in the Two *Sâhihs* their greeting is returned to them equally. Ibn 'Umar narrated that the Messenger of Allâh ﷺ said,

إِذَا سَلَّمَ عَبْدُكُمُ الْيَهُودُ، فَلَئِنْتَ بِمُؤْلُوْ أَحَدُهُمْ: الشَّامُ عَلَيْكَ، قُلْ: وَعَلَيْكَ،

«When the Jews greet you, one of them would say, 'As-Sâmu 'Alayka (death be unto you).' Therefore, say, 'Wa 'Alayka (and the same to you).」^[4]

^[1] Ahmad 4:439

^[2] Abu Dâwud 5:379, *Tuhfat Al-Ahwadhi* 7:463, *Kashf Al-Astâr* 2:418

^[3] Non-Muslims under Muslim control.

^[4] *Fath Al-Bâri* 12:293 and Muslim 4:1706

In his *Sahīh*, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَبْدِأُوا النِّيُّوَةَ وَالنَّصَارَىٰ بِالسَّلَامِ، وَإِذَا لَقِيْتُمُوهُمْ فِي طَرِيقٍ فَاضْطُرُوهُمْ إِلَى أَضَيقِهِ»

«Do not initiate greeting the Jews and Christians with the Salām, and when you pass by them on a road, force them to its narrowest path.»^[1]

Abu Dāwud recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَسِيْتُمْ يَتَبَوَّءُونَ الْجَنَّةَ حَتَّىٰ تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّىٰ تَحَابُّوا، أَفَلَا أَذْكُرْنَا عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابِبُّمْ؟ أَفْسُوا السَّلَامَ بِتَنْكِيمٍ»

«By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Should I direct you to an action that would direct you to love each other? Spread the Salām among yourselves.»^[2]

Allāh said,

﴿إِنَّ اللَّهَ إِلَّا هُوَ مُوْلَىٰ﴾

«Allāh! none has the right to be worshipped but He» informing that He is singled out as the sole God of all creation. Allāh then said,

﴿لِجَمِيعِنَّكُمْ إِنَّ يَوْمَ الْقِيَمَةِ لَا رَبَّ فِيْهِ﴾

«Surely, He will gather you together on the Day of Resurrection about which there is no doubt.»

swearing that He will gather the earlier and latter generations in one area, rewarding or punishing each person according to his or her actions. Allāh said,

﴿وَمَنْ أَحَدُّ مِنْ أَنْشَأَنَا﴾

«And who is truer in statement than Allāh?» meaning, no one utters more truthful statements than Allāh, in His promise, warning, stories of the past and information of what is to come; there is no deity worthy of worship nor Lord except Him.

﴿فَمَا لَكُمْ فِي الْمُتَقْبِلِينَ يَقْتَلِنَّ رَبَّهُمْ أَزْكَنَهُمْ بِمَا كَسَبُوا أَتَرِيدُوْنَ أَنْ تَهْدُوا مِنْ أَضَلَّ

^[1] Muslim 4:1707

^[2] Abu Dāwud 5:378

الله وَمَن يُضْلِلُ اللَّهَ فَلَنْ يَجِدَ لَهُ سَبِيلًا ۝ وَذُو الْكُفُورُ كَمَا كَفَرُوا فَنَكِرُوكُونَ سَوَاءٌ فَلَا
تَسْخِذُوا مِنْهُمْ أَنْوَاهَهُ حَتَّىٰ يَهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلُّوْا فَحَدُودُهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدُوكُمْ
وَلَا تَنْجِذُوا مِنْهُمْ وَلِئَلَا وَلَا نُصِيرُكُمْ إِلَّا لِلَّذِينَ يَصِرُّونَ إِنَّ قَوْمَ يَتَكَبَّرُونَ يَمْتَأْنُ أَوْ
جَاهَهُمْ كُنْ حَسِيرَتْ صُدُورُهُمْ أَوْ يَقْتَلُوكُمْ أَوْ يَعْتَلُوْهُمْ فَوْهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَطَهُمْ عَلَيْكُمْ
فَلَقْتَلُوكُمْ فَلَمَّا آتَيْتُكُمْ كَلَمَّا يَعْتَلُوكُمْ وَالْفَوْهُمْ إِلَيْكُمُ السَّلَامُ فَا جَهَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝
سَتَهْدِدُهُمْ أَخْرَيْنَ بِرُيدُونَ أَنْ يَأْمُوْكُمْ وَيَأْمُوْهُمْ فَوْهُمْ كُلُّ مَا رَدُوا إِلَى الْفَنْتَةِ أَذْكُرُوا فِيهَا فَإِنْ
أَنْ يَعْتَلُوكُمْ وَيَنْعِرُوكُمْ إِلَيْكُمُ السَّلَامُ وَرَكِعُوكُمْ أَتَوْهُمْ فَحَدُودُهُمْ وَأَقْتُلُوهُمْ حَيْثُ نَفْشُوهُمْ
وَأَذْلِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَنَةً شَيْئًا ۝

¶88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back because of what they have earned. Do you want to guide him whom Allah has made to go astray? And he whom Allah has made to go astray, you will never find for him a way.»

¶89. They wish that you reject faith, as they have rejected, and thus that you all become equal (like one another). So take not Awliya' from them, till they emigrate in the way of Allah. But if they turn back, take (hold of) them and kill them wherever you find them, and take neither Awliya' nor helpers from them.»

¶90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed He would have given them power over you, and they would have fought you. So, if they withdraw from you, and fight not against you, and offer you peace, then Allah has made no way for you against them.»

¶91. You will find others that wish to have security from you and security from their people. Every time they are sent back to Fitnah, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you Thaqiftumuhum. In their case, We have provided you with a clear warrant against them.»

Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madīnah Before Uhud

Allāh criticizes the believers for disagreeing over the hypocrites. There are conflicting opinions over the reason behind revealing this Āyah.

Imām Ahmād recorded that Zayd bin Thābit said that Messenger of Allāh ﷺ marched towards Uhud. However, some people who accompanied him went back to Al-Madīnah, and the Companions of the Messenger of Allāh ﷺ divided into two groups concerning them, one saying they should be killed and the other objecting. Allāh sent down,

﴿فَمَا لَكُمْ فِي الظَّنَّيْفَيْنِ وَشَتَّيْنِ﴾

«Then what is the matter with you that you are divided into two parties about the hypocrites?»

The Messenger of Allāh ﷺ said,

«إِنَّهَا طَيْبَةٌ، وَإِنَّهَا تُنْفِي الْخَبْثَ، كَمَا يُنْفِي الْكَبِيرُ خَبْثَ الْحَدِيدِ»

«She (Al-Madīnah) is Taybah, and she expels filth, just as the billow expels rust from iron.^[11] The Two Ṣaḥīḥs also recorded this Ḥadīth.^[12]

Al-'Awfi reported that Ibn 'Abbās said that the Āyah was revealed about some people in Makkah who said they embraced Islām, yet they gave their support to the idolators. One time, these people went out of Makkah to fulfill some needs and said to each other, "If we meet the Companions of Muhammād, there will be no harm for us from their side." When the believers got news that these people went out of Makkah, some of them said, "Let us march to these cowards and kill them, because they support your enemy against you." However, another group from the believers said, "Glory be to Allāh! Do you kill a people who say as you have said, just because they did not perform *Hijrah* or leave their land? Is it allowed to shed their blood and confiscate their money in this case?" So they divided to two groups, while the Messenger ﷺ was with them, and did not prohibit either group from

^[11] Ahmad 5:184

^[12] *Fath Al-Bārī* 4:115 and *Muslim* 2:1007

reiterating their argument. Thereafter, Allâh revealed,

﴿فَمَا لَكُمْ فِي الظَّنَّوْنَ يَقْتَلُونَ﴾

«Then what is the matter with you that you are divided into two parties about the hypocrites?»^[1] Ibn Abi Hâtim recorded this *Hadîth*.

Allâh said,

﴿وَإِذَا أَرَكْسَمُوهُمْ بِمَا كَسَبُوا﴾

«Allâh has cast them back because of what they have earned.» meaning, He made them revert to, and fall into error. Ibn 'Abbâs said that,

﴿أَرَكْسَمُوهُمْ﴾

«Arkasahum» means, ‘cast them’.^[2] Allâh’s statement,

﴿بِمَا كَسَبُوا﴾

«because of what they have earned» means, because of their defiance and disobedience to the Messenger ﷺ and following falsehood.

﴿أُتُرِيدُونَ أَنْ تَهْدُوا مِنْ أَصْلَأَ اللَّهُ وَمَنْ يُضْلِلُ اللَّهُ فَنَّ تَجْهِيدَ لَمْ سَيِّلَ﴾

«Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him a way.»

meaning, there will be no path for him, or way to guidance. Allâh’s statement,

﴿وَذُرُّو لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً﴾

«They wish that you reject faith, as they have rejected, and thus that you all become equal.»

means, they wish that you fall into misguidance, so that you and they are equal in that regard. This is because of their extreme enmity and hatred for you. Therefore, Allâh said,

﴿فَلَا تَشْخُدُوا مِنْهُمْ أُولَئِكَ هُنَّ بِهِمْ رُوَافِدُ فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلُّوْا﴾

[1] At-Tabari 9:10. As was mentioned earlier, the narrations from Al-'Awfi are not authentic.

[2] At-Tabari 9:15

﴿So take not Awliyā' from them, till they emigrate in the way of Allāh. But if they turn back,﴾

if they abandon *Hijrah*, as Al-'Awfi reported from Ibn 'Abbās.^[1] As-Suddi said that this part of the Āyah means, "If they make their disbelief public."

Combatants and Noncombatants

Allāh excluded some people;

﴿إِلَّا الَّذِينَ يَصْلُوْنَ إِلَى قَوْمٍ يَتَّخِذُمْ وَيَتَّخِذُمْ﴾

﴿Except those who join a group, between you and whom there is a treaty (of peace),﴾

meaning, except those who join and take refuge with a people with whom you have a pact of peace, or people of *Dhimmah*, then treat them as you treat the people with whom you have peace. This is the saying of As-Suddi, Ibn Zayd and Ibn Jarīr.^[2]

In his *Sahīh*, Al-Bukhāri recorded the story of the treaty of Al-Hudaybiyyah, where it was mentioned that whoever liked to have peace with Quraysh and conduct a pact with them, then they were allowed. Those who liked to have peace with Muḥammad ﷺ and his Companions and enter a pact with them were allowed.^[3] It was reported that Ibn 'Abbās said that this Āyah was later abrogated by Allāh's statement,

﴿فَإِذَا أَتَيْتُمُ الْأَنْذِيرَ لَمْ يَرْجِعُوا إِلَيْكُمْ فَلَا تُقْتِلُوْنَهُمْ حَيْثُ وَجَدُوكُمْ﴾

﴿Then when the Sacred Months have passed, kill the idolators wherever you find them.﴾^[4]

Allāh said,

﴿وَأُولَئِكُمْ حَمِرَتْ صُدُورُهُمْ﴾

﴿or those who approach you with their breasts restraining﴾

referring to another type of people covered by the exclusion from fighting. They are those who approach the Muslims with

[1] At-Tabari 9:17

[2] At-Tabari 9:19

[3] *Fath Al-Bāri* 5:388 and Ahmad 4:325

[4] At-Tabari 9:18

hesitation in their hearts because of their aversion to fighting the Muslims. They do not have the heart to fight with the Muslims against their own people. Therefore, they are neither with nor against Muslims.

﴿وَرَأَوْتُمْ أَنَّهُ لَكُلُّهُمْ عَيْنٌ كُلُّهُمْ لَفَتَّالٌ﴾

﴿Had Allāh willed, indeed He would have given them power over you, and they would have fought you.﴾

meaning, it is from Allāh's mercy that He has stopped them from fighting you.

﴿فَإِنْ أَعْزَلُوكُمْ فَلَا مُّقْبِلُوكُمْ وَإِنَّهَا إِذَا هُنَّ أَلَّمٌ﴾

﴿So, if they withdraw from you, and fight not against you, and offer you peace,﴾

meaning, they revert to peace,

﴿فَإِنَّمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾

﴿then Allāh has opened no way for you against them﴾, you do not have the right to kill them, as long as they take this position.

This was the position of Banu Hāshim (the tribe of the Prophet ﷺ), such as Al-'Abbās, who accompanied the idolators in the battle of Badr, for they joined the battle with great hesitation. This is why the Prophet ﷺ commanded that Al-'Abbās not be killed, but only captured. Allāh's statement,

﴿سَتَبَدَّلُونَ لَتَرَىٰنَ يُرْدِنُونَ أَنْ يَأْمُرُوكُمْ وَيَأْمُرُوا بِوَمْهُمْ﴾

﴿You will find others that wish to have security from you and security from their people.﴾

refers to a type of people who on the surface appear to be like the type we just mentioned. However, the intention of each type is different, for the latter are hypocrites. They pretend to be Muslims with the Prophet ﷺ and his Companions, so that they could attain safety with the Muslims for their blood, property and families. However, they support the idolators in secret and worship what they worship, so that they are at peace with them also. These people have secretly sided with the idolators, just as Allāh described them,

﴿وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مُسْكِنُمْ﴾

﴿But when they are alone with their Shayātīn, they say: "Truly, we

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وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلُ مُؤْمِنًا إِلَّا خَطَا وَمَنْ قَتَلَ مُؤْمِنًا خَطَا فَتَحَرَّرَ قَبْرُهُ مُؤْمِنَةً وَدِيَةً مُسْلِمَةً إِلَى أَهْلِهِ إِلَّا أَنْ يَصْكِدَ قُوَّا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُولُكُمْ وَهُوَ مُؤْمِنٌ فَتَحَرَّرَ قَبْرُهُ مُؤْمِنَةً وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيقَاتٌ فَدِيَةٌ مُسْلِمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ قَبْرٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصَيْامٌ شَهْرَيْنِ مُتَكَبِّرُينَ نَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلَيْهِ مَا حَكِيمًا ﴿١﴾ وَمَنْ يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا فَجَرَأَهُ جَهَنَّمُ خَلِيلًا فِيهَا وَعَذَابٌ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعْدَلَهُ عَذَابًا عَظِيمًا ﴿٢﴾ يَأْتِيهَا الَّذِينَ أَمْنَوْا إِذَا ضُرِبُوا سَبِيلُ اللَّهِ فَتَبَيَّنُوا وَلَا نَقُولُ لِمَنِ الْقَى إِلَيْكُمُ الْأَسْلَمَ لَتَسْتَ مُؤْمِنًا تَبَعُونَ عَرَضَ الْحَيَاةِ الَّتِي كَانَ فِيْنَدَ اللَّهُ مَفَاسِدُ كَثِيرَةٌ كَذَلِكَ كَثُنُثُمْ مِنْ قَبْلِ فَمَنِ اللَّهُ عَلَيْهِ كُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ حَسِيرًا ﴿٣﴾

reverted to worshipping idols. They wanted to be at peace with both sides. Allāh commanded they should be fought against, unless they withdraw from combat and resort to peace.^[2] This is why Allāh said,

﴿إِنَّمَا يَعْزِلُكُمْ وَلَمْ يَنْلُوَا إِلَيْكُمُ اللَّهُمَّ﴾

﴿If they withdraw not from you, nor offer you peace﴾ meaning, revert to peaceful and complacent behavior,

﴿وَرَكِفُوا أَبْدِيَهُمْ﴾

﴿nor restrain their hands﴾ refrain from fighting you,

are with you.”[»]

In this Ayah, Allāh said,

﴿كُلُّ مَا رُدُّوا إِلَى الْفِتْنَةِ أَزْكَسُوا فِيهَا﴾

«Every time they are sent back to Fitnah, they yield thereto.»

meaning, they dwell in Fitnah. As-Suddi said that the Fitnah mentioned here refers to Shirk.^[1] Ibn Jarīr recorded that Mujāhid said that the Ayah was revealed about a group from Makkah who used to go to the Prophet ﷺ [in Al-Madīnah] pretending to be Muslims. However, when they went back to Quraysh, they

^[1] At-Tabari 9:28

^[2] At-Tabari 9:27

﴿فَخُذُوهُمْ﴾

﴿take (hold of) them﴾, capture them,

﴿وَأَنْتُمْ حِلٌّ لِّيَقْتُلُوكُمْ﴾

﴿and kill them wherever you Thaqiftumūhum﴾,
wherever you find them,

﴿وَإِذَا يَأْتِكُمْ جَنَاحًا لَّكُمْ عَلَيْهِ سُلْطَانًا شُبُّرًا﴾

﴿In their case, We have provided you with a clear warrant against them﴾, meaning an unequivocal and plain warrant.

﴿وَإِنَّا كَانَ لِلْمُؤْمِنِينَ أَنْ يَقْتُلُ مُؤْمِنًا إِلَّا خَطْلًا وَإِنْ قُتِلَ مُؤْمِنًا خَطْلًا فَتَعْزِيرٌ رَّقِبَةٌ
ثُمَّ مُؤْمِنَةٌ إِلَّا أَهْلِهِ إِلَّا أَنْ يَصْنَدِرُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ
مُؤْمِنٌ فَتَعْزِيرٌ رَّقِبَةٌ ثُمَّ مُؤْمِنَةٌ وَإِنْ كَانَ مِنْ قَوْمٍ يَنْهَاكُمْ وَيَنْهَا يَنْهَا
مُسْكِنَةٌ إِلَّا أَهْلِهِ وَتَعْزِيرٌ رَّقِبَةٌ ثُمَّ مُؤْمِنَةٌ فَإِنْ لَمْ يَجِدْ قِسْيَامَ شَهَرَيْنِ مُسْكِنَاتِهِنَّ
نَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلَيْهِ حَسْبًا وَإِنْ يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا
فَجَرَأَوْهُ جَهَنَّمَ خَلِيلًا فِيهَا وَعَذَابٌ اللَّهُ عَذَابًا عَظِيمًا﴾

¶ 92. It is not for a believer to kill a believer except by mistake; and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, then compensation (blood money) must be paid to his family, and a believing slave must be freed. And whoso finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise. ¶

¶ 93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him. ¶

The Ruling Concerning Killing a Believer by Mistake

Allāh states that the believer is not allowed to kill his believing brother under any circumstances. In the Two Sahīhs,

it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا يَحُلُّ دَمُ امْرِيَّ وَ مُسْلِمٍ يَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا يُخْدِنِي ثَلَاثٌ: النَّفَسُ بِالنَّفَسِ، وَالثَّيْبُ الرَّازِيُّ، وَالثَّارِكُ لِدِينِ الْمُنَافِقِ لِلنَّجْمَاعَةِ»

«The blood of a Muslim who testifies that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh, is sacred, except in three instances. (They are:) life for life, the married adulterer, and whoever reverts from the religion and abandons the Jamā'ah (community of the faithful believers).»^[1]

When one commits any of these three offenses, it is not up to ordinary citizens to kill him or her, because this is the responsibility of the Muslim Leader or his deputy. Allāh said,

﴿إِلَّا حَكَمَ﴾

«except by mistake». There is a difference of opinion concerning the reason behind revealing this part of the Āyah. Mujāhid and others said that it was revealed about 'Ayyāsh bin Abi Rabī'ah, Abu Jahl's half brother, from his mother's side, Asmā' bint Makhrabah. 'Ayyāsh killed a man called Al-Hārith bin Yazid Al-Āmiri, out of revenge for torturing him and his brother because of their Islām. That man later embraced Islām and performed *Hijrah*, but 'Ayyāsh did not know this fact. On the Day of the Makkān conquest, 'Ayyāsh saw that man and thought that he was still a disbeliever, so he attacked and killed him. Later, Allāh sent down this Āyah.^[2]

'Abdur-Rahmān bin Zayd bin Aslam said that this Āyah was revealed about Abu Ad-Dardā' because he killed a man after he embraced the faith, just as Abu Ad-Dardā' held the sword above him. When this matter was conveyed to the Messenger of Allāh ﷺ, Abu Ad-Dardā' said, "He only said that to avert death." The Prophet ﷺ said to him,

«مَلَأَ شَفَقَتَ عَنْ قَلْبِي»

[1] *Fath Al-Bāri* 12:209 and *Muslim* 3:1302

[2] *At-Tabari* 9:32

«Have you opened his heart?»^[1] The basis for this story is in the *Şâhîh*, but it is not about Abu Ad-Dardâ'.

Allâh said,

﴿وَمَنْ قَتَلَ مُؤْمِنًا حَطَّلَهُ فَتَحْرِيرُ رَقِبَةٍ تُؤْمِنَةٌ وَدِيَةٌ مُسْكَنَةٌ إِنَّ أَهْلَهُ﴾

(and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family)

thus, ordaining two requirements for murder by mistake. The first requirement is the *Kaffârah* (fine) for the great sin that has been committed, even if it was a mistake. The *Kaffârah* is to free a Muslim slave, not a non-Muslim slave.

Imâm Ahmâd recorded that a man from the Anṣâr said that he brought a slave and said, "O Messenger of Allâh! I have to free a believing slave, so if you see that this slave is a believer, I will free her." The Messenger of Allâh ﷺ asked her,

﴿أَتَشْهِدُنَّ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟﴾

«Do you testify that there is no deity worthy of worship except Allâh?»

She said, "Yes." He asked her,

﴿أَتَشْهِدُنَّ أَنِّي رَسُولُ اللَّهِ؟﴾

«Do you testify that I am the Messenger of Allâh?»

She said, "Yes." He asked,

﴿أَتُؤْمِنُ بِالْبَعْثَ بَعْدَ الْمَوْتِ؟﴾

«Do you believe in Resurrection after death?» She said, "Yes." The Prophet ﷺ said,

﴿أَغْفِنَهَا﴾

«Then free her.»^[2] This is an authentic chain of narration, and not knowing the name of the Anṣâri Companion does not lessen its authenticity. Allâh's statement,

﴿وَدِيَةٌ مُسْكَنَةٌ إِنَّ أَهْلَهُ﴾

[1] At-Tabârî 9:34

[2] Ahmad 3:451

(and submit compensation (blood money) to the deceased's family)

is the second obligation which involves the killer and the family of the deceased, who will receive blood money as compensation for their loss. The compensation is only obligatory for the one who possesses one of five; as Imām Ahmad, and the Sunan compilers recorded from Ibn Mas'ūd. He said; "Allāh's Messenger ﷺ determined that the *Diyah* (blood money) for unintentional murder is twenty camels which entered their fourth year, twenty camels which entered their fifth year, twenty camels which entered their second year, and twenty camels which entered their third year."^[1]

This is the wording of An-Nasā'i. This *Diyah* is required from the elders of the killer's tribe, not from his own money.

In the Two *Sahīhs*, it is recorded that Abu Hurayrah said, "Two women from Hudhayl quarreled and one of them threw a stone at the other and killed her and her unborn fetus. They disputed before the Messenger of Allāh ﷺ and he decided that the *Diyah* of the fetus should be to free a male or a female slave. He also decided that the *Diyah* of the deceased is required from the elders of the killer's tribe."^[2]

This *Hadīth* indicates that in the case of what appears to be intentional murder, the *Diyah* is the same as that for killing by virtual mistake. The former type requires three types of *Diyah*, just like intentional murder, because it is somewhat similar to intentional murder.

Al-Bukhārī recorded in his *Sahīh* that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ sent Khālid bin Al-Walid to Banu Jadhimah and he called them to Islām, but they did not know how to say, 'We became Muslims.' They started saying, 'Saba'nā, Saba'nā (we became Sabians). Khālid started killing them, and when this news was conveyed to the Messenger of Allāh ﷺ, he raised his hands and said,

«اللَّهُمَّ إِنِّي أَنْزَلْتُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»

«O Allāh! I declare my innocence before You of what Khālid

^[1] An-Nasā'i no. 4799, Ahmad 1:384, Abu Dāwud no. 4545, At-Tirmidhi no. 1386, and Ibn Mājah no. 3631.

^[2] *Fath Al-Bārī* 12:263 and Muslim 3:1309

*did.*¹¹¹

The Messenger sent 'Ali to pay the *Diyah* of those who were killed and to compensate for the property that was destroyed, to the extent of replacing the dog's bowl. This *Hadīth* indicates that the mistake of the Leader or his deputy (Khālid in this case) is paid from the Muslim Treasury.

Allāh said,

﴿إِنَّمَا أَنْ يَصْكُتُ قَوْمًا﴾

﴿unless they remit it﴾, meaning, the *Diyah* must be delivered to the family of the deceased, unless they forfeit their right, in which case the *Diyah* does not become necessary. Allāh's statement,

﴿فَإِنْ كَانَ مِنْ قَوْمٍ عَذْلُهُمْ وَمَوْلَتُهُمْ تَعْتَزِزُ رَبَّكُمْ مُؤْمِنَةً﴾

﴿If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed);﴾

means, if the murdered person was a believer, yet his family were combatant disbelievers, then they will receive no *Diyah*. In this case, the murderer only has to free a believing slave. Allāh's statement,

﴿فَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبِيَنَهُمْ يَتَّقِنُ﴾

﴿and if he belonged to a people with whom you have a treaty of mutual alliance,﴾

meaning, if the family of the deceased were from *Ahl Adh-Dhimmah* or with whom there is a peace treaty, then they deserve his *Diyah*; full *Diyah* if the deceased was a believer, in which case the killer is required to free a believing slave also.

﴿فَمَنْ لَمْ يَجْدِ فَوْسِيلًا شَهْرَيْنِ شَكَابِعَيْنِ﴾

﴿And whoso finds this beyond his means, he must fast for two consecutive months﴾

without breaking the fast (in the days of) the two months. If he breaks the fast without justification, i.e. illness, menstruation, post-natal bleeding, then he has to start all over again. Allāh's statement,

¹¹¹ *Fath Al-Bārī* 7:653

﴿وَنَبَّأَهُ مِنْ أَنَّهُ وَكَانَ اللَّهُ عَلَيْسَا حَكِيمًا﴾

«to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.»

means, this is how the one who kills by mistake can repent, he fasts two consecutive months if he does not find a slave to free.

﴿وَكَانَ اللَّهُ عَلَيْسَا حَكِيمًا﴾

«And Allāh is Ever All-Knowing, All-Wise», we mentioned the explanation of this before.

Warning Against Intentional Murder

After Allāh mentioned the ruling of unintentional murder, He mentioned the ruling for intentional murder. Allāh said,

﴿وَمَنْ يَشْرِلُ مُؤْمِنًا مُتَعَيْدًا﴾

«And whoever kills a believer intentionally,»

This Āyah carries a stern warning and promise for those who commit so grave a sin that it is mentioned along with Shirk in several Āyāt of Allāh's Book. For instance, in Sūrat Al-Furqān, Allāh said,

﴿وَالَّذِينَ لَا يَتَغَيَّرُونَ مَعَ اللَّهِ إِنَّهَا مُلْئَةٌ وَلَا يَقْتُلُنَّ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾

«And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause.»

Allāh said,

﴿فَلْ تَكُلُّوا أَنْثُلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ لَا تُنْتَكُوا يُوْمَ سَبَّابَاتٍ﴾

«Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him.» [6:151].

There are many Āyāt and Ḥadīths that prohibit murder. In the Two Ṣahīhs, it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

﴿أَوَلُّ مَا يُنْضَى بَيْنَ النَّاسِ بَزْمُ الْقِيَامَةِ فِي الدَّمَاءِ﴾

«Blood offenses are the first disputes to be judged between the people on the Day of Resurrection.»^[11]

^[11] Fath Al-Bārī 11:402 and Muslim 3:1304

In a *Hadīth* that Abu Dāwud recorded, ‘Ubādah bin Aṣ-Ṣāmit states that the Messenger of Allah ﷺ said,

«لَا يَرَأُ الْمُؤْمِنُ مُغْنِيًّا صَالِحًا، مَا لَمْ يُصِبْ ذَمًا حَرَامًا
بَلْ حَرَامٌ»

«The believer will remain unburdened in righteousness as long as he does not shed prohibited blood. When he sheds forbidden blood, he will become burdened.»^[1]

Another *Hadīth*, states,

«لَزَوَالُ الدُّنْيَا أَهْمَنُ عِنْدَ اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ»

«The destruction of this earthly life is less significant before Allāh than killing a Muslim man (or woman).»^[2]

Will the Repentance of those who Commit Intentional Murder, be Accepted?

Ibn ‘Abbās held the view that the repentance of one who intentionally murders a believer, will not be accepted. Al-Bukhāri recorded that Ibn Jubayr said, “The people of knowledge of Al-Kufah differed on this subject, I traveled to Ibn ‘Abbās to ask him about it. He said, ‘This Āyah,

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَبَعْزَاؤُهُ جَهَنَّمُ﴾

«And whoever kills a believer intentionally, his recompense is Hell»

was the last revealed [on this subject] and nothing abrogated it.”^[3] Muslim^[4] and An-Nasā’i^[5] also recorded it. However, the majority of scholars of the earlier and later generations said that the killer’s repentance can be accepted. If he repents, and goes back to Allāh humbly, submissively, and performing righteous deeds, then Allāh will change his evil deeds into good deeds and compensate the deceased for his loss by rewarding him for his suffering. Allāh said,

^[1] Abu Dāwud no. 4270, *Jami’ Al-Masānid was-Sunan* 7:143

^[2] *Tuhfat Al-Āhwadhi* 4:652

^[3] *Fath Al-Bāri* 8:106

^[4] Muslim 4:2318

^[5] An-Nasā’i in *Al-Kubrā* 6:326

﴿وَالَّذِينَ لَا يَتُورُونَ مَعَ أَنَّهُ إِلَهُمَا مَا خَرَقُوا﴾

﴿And those who invoke not any other god along with Allāh﴾, until,
 ﴿إِلَّا مَنْ تَابَ وَمَاءَتْ رَغْيَلَ عَكْلًا مُبْلِغًا﴾

﴿Except those who repent and believe, and do righteous deeds﴾.

The Āyah we just mentioned should not be considered abrogated or only applicable to the disbelievers [who become Muslim], for this contradicts the general, encompassing indications of the Āyah and requires evidence to support it. Allāh knows best.

Allāh said,

﴿فَقُلْ يَسْأَلُوكُمُ الَّذِينَ أَشْرَقُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنُطُوا مِنْ رَحْمَةِ اللَّهِ﴾

﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh".

This Āyah is general, covering all types of sins, including *Kufr*, *Shirk*, doubt, hypocrisy, murder, sin, and so forth. Therefore, everyone who repents sincerely from any of these errors, then Allāh will forgive him. Allāh said,

﴿إِنَّ اللَّهَ لَا يَنْهَاكُمْ أَنْ يَتَبَرَّأُوا مِنْ ذَلِكَ لِمَنْ يَشَاءُ﴾

﴿Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾.

This Āyah is general and includes every sin except *Shirk*, and it has been mentioned in this Sūrah, both after this Āyah and before it, in order to encourage hope in Allāh, and Allāh knows best. It is confirmed in the Two Ṣaḥīḥs, that an Israeli killed one hundred people then he asked a scholar, "Is it possible for me to repent?" So he replied, "What is there that would prevent you from repentance?" So he told him to go to another land where Allāh was worshipped. He began to emigrate to it but died on the way, and the angel of mercy was the one to take him.^[1] Although this *Hadīth* is about an Israeli, it is even more suitable for the Muslim community that their repentance be accepted. Indeed, Allāh relieved Muslims

^[1] *Fath Al-Bārī* 6:591 and *Muslim* 4:2118

from the burdens and restrictions that were placed on the Jews, and He sent our Prophet ﷺ with the easy *Hanifiyyah* way (Islāmic Monotheism).

As for the honorable Āyah,

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَّعِنًا﴾

«And whoever kills a believer intentionally», Abu Hurayrah and several among the Salaf said that this is his punishment, if Allāh decides to punish him. And this is the case with every threat that is issued for every sin. For instance, there could be good deeds that this person has done that would prevent him from being punished for that, and Allāh knows best. Even if the murderer inevitably enters the Fire – as Ibn ‘Abbās stated because his repentance was not accepted, or he did not have good deeds to save him, he will not remain there for eternity, but only for a long time. There are *Mutawātir ḥadīths* stating that the Messenger of Allāh ﷺ said,

إِنَّهُ يَخْرُجُ مِنَ النَّارِ مَنْ فِي قَلْبِهِ أَذْنَى ذَرَّةً مِّنْ إِيمَانٍ

«Whoever has the least speck of faith in his heart shall ultimately depart the Fire.»^[11]

﴿يَا أَيُّهَا الَّذِينَ آمَنُتُمْ إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَمَيَسِّرْتُمْ وَلَا تَنْهُوا لِمَنْ أَنْقَلَ إِيمَانُكُمْ
أَنَّكُلَّمَ لَتَّ مُؤْمِنًا تَبْغُونَ عَرْضَ الْجَنَّةِ الَّذِيْنَا فَوْنَادَ اللَّهُ مَغَانِيمَ كَثِيرَةً
كَذَلِكَ كَثِيرُكُمْ مِنْ قَبْلِ فَتَرَى اللَّهُ عَلَيْكُمْ قَتِيبَةً إِنَّ اللَّهَ كَانَ بِمَا
شَهَدُوكُمْ خَبِيرًا﴾

«94. O you who believe! When you go (to fight) in the cause of Allāh, verify (the truth), and say not to anyone who greets you: “You are not a believer;” seeking the perishable goods of the worldly life. There is much more benefit with Allāh. Even as he is now, so were you yourselves before, till Allāh conferred on you His Favors, therefore, be cautious in discrimination. Allāh is Ever Well-Aware of what you do.»

Greeting with the *Salām* is a Sign of Islām

Imām Ahmad recorded that Ikrimah said that Ibn ‘Abbās

^[11] Al-Bukhāri no. 44, 7509 and At-Tirmidhi no. 2598.

said, "A man from Bani Sulaym, who was tending a flock of sheep, passed by some of the Companions of the Prophet ﷺ and said *Salām* to them. They said (to each other), 'He only said *Salām* to protect himself from us.' Then they attacked him and killed him. They brought his sheep to the Prophet ﷺ, and this Āyah was revealed,

﴿يَأَيُّهَا الَّذِينَ يَأْمُرُونَ﴾

«O you who believe!», until the end of the Āyah.^[1] At-Tirmidhi recorded this in his (chapter on) *Tafsīr*, and said, "This *Hadīth* is *Hasan*, and it is also reported from Usāmah bin Zayd."^[2] Al-Ḥākim also recorded it and said, "Its chain is *Sahīh*, but they did not collect it."^[3] Al-Bukhāri recorded that Ibn 'Abbās commented;

﴿وَلَا تَنْهُوا يَتَنَّ أَنْقَبَ إِلَيْكُمُ الَّسْلَامَ لَتَتَمَّ مُؤْمِنًا﴾

(and say not to anyone who greets you: "You are not a believer;"),

"A man was tending his sheep and the Muslims caught up with him. He said, '*As-Salāmu 'Alaykum*.' However, they killed him and took his sheep. Allāh revealed the Āyah;

﴿وَلَا تَنْهُوا يَتَنَّ أَنْقَبَ إِلَيْكُمُ الَّسْلَامَ لَتَتَمَّ مُؤْمِنًا تَبَغُّونَ عَرَضَ الْحَيَاةِ الدُّنْيَا﴾

(And say not to anyone who greets you: "You are not a believer; seeking the perishable goods of the worldly life").

Ibn 'Abbās said; "The goods of this world were those sheep." And he recited,

﴿السَّلَامُ﴾

«Peace»^[4]

Imām Ahmad recorded that Al-Qa'qa' bin Abdullāh bin Abi Ḥadrād narrated that his father 'Abdullāh bin Abi Ḥadrād said, "The Messenger of Allāh ﷺ sent us to (the area of) Idām. I rode out with a group of Muslims that included Abu Qatādah,

[1] Ahmad 1:272

[2] *Tuhfat Al-Āḥwadhi* 8:386

[3] Al-Ḥākim 2:235

[4] *Fath Al-Bārī* 8:107.

Al-Hârith bin Rabî' and Muhallam bin Juthâmah bin Qays. We continued on until we reached the area of Idâm, where 'Âmr bin Al-Aqbat Al-Ashja'i passed by us on his camel. When he passed by us he said *Salâm* to us, and we did not attack him. Because of some previous problems with him, Muhallam bin Juthâmah killed him and took his camel. When we went back to the Messenger of Allâh ﷺ and told him what had happened, a part of the Qur'ân was revealed about us,

﴿إِنَّمَا الظَّرْبَةَ مَا مَأْتُوا بِهَا ضَرَبَتْ فِي سَبِيلِ اللَّهِ﴾

«O you who believe! When you go (to fight) in the cause of Allâh ﷺ, until,

﴿خَسِيرًا﴾

«Well-Aware»." Only Ahmad recorded this *Hadîth*.^[1]

Al-Bukhâri recorded that Ibn 'Abbâs said that the Messenger of Allâh ﷺ said to Al-Miqdâd,

﴿إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ نَأْثِرُ نَأْثِرَ إِيمَانَهُ فَقَاتَلَهُ، فَكَذَّبَكَ كُفَّارٌ أَنْتَ تُخْفِي إِيمَانَكَ بِسَكَّةٍ مِنْ قَبْلٍ﴾

«You killed a believing man who hid his faith with disbelieving people, after he had announced his faith to you. Remember that you used to hide your faith in Makkah before.»

Al-Bukhâri recorded this shorter version without a complete chain of narrators.^[2] However a longer version with a connected chain of narrators has also been recorded. Al-Hâfiż Abu Bakr Al-Bazzâr recorded that Ibn 'Abbâs said, "The Messenger of Allâh ﷺ sent a military expedition under the authority of Al-Miqdâd bin Al-Aswad and when they reached the designated area, they found the people had dispersed. However, a man with a lot of wealth did not leave and said, 'I bear witness that there is no deity worthy of worship except Allâh.' Yet, Al-Miqdâd killed him, and a man said to him, 'You killed a man after he proclaimed: 'There is no deity worthy of worship except Allâh. By Allâh I will mention what you did to the Prophet ﷺ.' When they went back to the Messenger of

^[1] Ahmad 6:11. This narration is not authentic.

^[2] Al-Bukhâri no. 6866.

Allāh, they said, 'O Messenger of Allāh! Al-Miqdād killed a man who testified that there is no deity worthy of worship except Allāh.' He said,

«اذْعُوا لِي الْمُقْدَادَ، يَا مُقْدَادُ! أَتَلْتَ رَجُلًا يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، فَكَيْفَ لَكَ بِذَلِيلٍ إِلَّا اللَّهُ غَدَى؟»

«Summon Al-Miqdād before me. O Miqdad! Did you kill a man who proclaimed, "There is no deity worthy of worship except Allāh?" What would you do when you face, "There is no deity worthy of worship except Allāh tomorrow?"»

Allāh then revealed;

﴿يَا أَيُّهَا الَّذِينَ مَأْمُونُوا إِذَا صَرَّحْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَشَّرُوا وَلَا تَنْوِيُوا لِيَنْ أَنْ أَنْقَلِ إِلَيْكُمْ كُلَّ أَنَّمَاءٍ لَتَمَّ لَتَمَّ تُؤْمِنُوا تَبَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَوَنَّ اللَّهُ مَكَانِهُ كَثِيرٌ كَذَلِكَ كَثِيرٌ مِنْ قَبْلِ فَرَسَ اللَّهُ عَلَيْكُمْ فَتَبَشَّرُوا﴾

«O you who believe! When you go (to fight) in the cause of Allāh, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favors, therefore, be cautious in discrimination.»

The Messenger of Allāh ﷺ said to Al-Miqdād,

«كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَانٍ مِنْ قَبْلٍ»

«He was a believing man who hid his faith among disbelieving people, and he announced his faith to you, but you killed him, although you used to hide your faith before, in Makkah.»^[1]

Allāh's statement,

﴿فَوَنَّ اللَّهُ مَكَانِهُ كَثِيرٌ﴾

«There is much more benefit with Allāh.»

means, better than what you desired of worldly possessions which made you kill the one who greeted you with the Salām

^[1] Majma' Az-Zawā'id 7:9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٩٤

لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ عَدَوْلِي الْأَصْرِرِ وَالْجَهَدُونَ
فِي سَبِيلِ اللَّهِ يَا نَمَوْلَاهُمْ وَأَنْفُسُهُمْ فَضَلَّ اللَّهُ الْمُجَاهِدِينَ يَا نَمَوْلَاهُمْ
وَأَنْشَيْهُمْ عَلَى الْقَعْدِينَ دَرَجَةً وَكَلَّا وَعَدَ اللَّهُ الْحَسْنَى وَفَضَلَّ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَعْدِينَ أَجْرًا عَظِيمًا ﴿١٦﴾ دَرَجَتْ مِنْهُ وَمَغْفِرَةً
وَرَحْمَهُ وَكَانَ اللَّهُ عَفْوًا رَّحِيمًا ﴿١٧﴾ إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ
ظَالِمِي أَنْشَيْهُمْ قَالُوا كُمْ كُمْ فَأَلَوْا كُمْ مُسْتَضْعِفِينَ فِي الْأَرْضِ
فَأَلَوْا أَلَمْ كُمْ كُمْ أَرْضَ اللَّهِ وَاسِعَةً فَنَهَاجُرُوا فِيهَا فَأَلَوْا لَيْكَ مَأْوَاهُمْ
جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١٨﴾ إِلَّا السُّسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوَلَدَيْنِ لَا يَسْتَطِيعُونَ حِلَّةً وَلَا يَهْتَدُونَ سَبِيلًا
فَأَلَوْا لَيْكَ عَسَى اللَّهُ أَنْ يَعْفُوْعَنْهُمْ وَكَانَ اللَّهُ عَفْوًا عَفُورًا ﴿١٩﴾
وَمَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يَدْرِكُهُ الْمَوْتُ
فَقَدْ دَوَعَ أَجْرًا عَلَى اللَّهِ وَكَانَ اللَّهُ عَفْوًا رَّحِيمًا ﴿٢٠﴾ وَإِذَا ضَرَبُوكُمْ
فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خَفْتُمْ
أَنْ يَقْتَلُوكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكُفَّارِيْنَ كَانُوا الْكُذُّدَوَّا أَيْسِنَا

above. Allāh said,

﴿وَإِذْكُرُوا إِذْ أَنْتُمْ قَلِيلُ شَنَفْعُونَ فِي الْأَرْضِ﴾

«And remember when you were few and were reckoned weak in the land».

'Abdur-Razzāq recorded that Sa'īd bin Jubayr commented about Allāh's statement,

﴿كَذَلِكَ كُثُنُمْ تِنْ قَبْلُ﴾

«so were you yourselves before», "You used to hide your faith, just as this shepherd hid his faith."¹¹ Allāh said,

﴿قَتَبِنُوا﴾

¹¹ 'Abdur-Razzāq 1:170

and pronounced his faith to you. Yet, you ignored all this and accused him of hypocrisy, to acquire the gains of this life. However, the pure wealth with Allāh is far better than what you acquired.

Allāh's statement,
 ﴿كَذَلِكَ كُثُنُمْ تِنْ قَبْلُ
فَمَنْ إِنَّ اللَّهَ عَيْتَكُمْ﴾

«so were you yourselves before, till Allāh conferred on you His Favors.»

means, beforehand, you used to be in the same situation like this person who hid his faith from his people. We mentioned the relevant *Hadīth*

﴿therefore, be cautious in discrimination﴾, then said,

﴿إِنَّ اللَّهَ كَانَ بِمَا تَصْنَعُونَ خَبِيرًا﴾

﴿Allāh is Ever Well-Aware of what you do.﴾ and this part of the Ayah contains a threat and a warning, as Sa‘īd bin Jubayr stated.

﴿لَا يَسْتَوِي الْقَوْدُونَ مِنَ الْمُقْرِبِينَ عَيْدُ أُولَى الْفَرَّارِ وَالْجَهَنَّمُ فِي سَبِيلِ اللَّهِ يَأْتِيهِمْ وَأَنْتِهِمْ
فَقْلَلَ اللَّهُ أَكْثَرَهُمْ يَأْتِيهِمْ وَأَنْتِهِمْ عَلَى الْمُتَعَذِّبِينَ دَرْجَةً وَكُلُّ دَرْجَةٍ أَنَّ اللَّهَ أَنْشَأَ فَقْلَلَ اللَّهُ
الْمُجْهِدينَ عَلَى الْمُتَعَذِّبِينَ أَجْرًا عَظِيمًا﴾ درجات متنه ومقدمة ورسالة وكان الله عثروا رحيمًا ﴿١١﴾

﴿95. Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, above those who sit (at home), by a huge reward.﴾

﴿96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

The Mujāhid and those Who Do not Join Jihād are Not the Same, [and Jihād is Fard Kifāyah]⁽¹⁾

Al-Bukhārī recorded that Al-Barā' said, “When the Ayah,

﴿لَا يَسْتَوِي الْقَوْدُونَ مِنَ الْمُقْرِبِينَ﴾

﴿Not equal are those of the believers who sit (at home),﴾

was revealed, the Messenger of Allāh ﷺ called Zayd and commanded him to write it. Then, Ibn Umm Maktūm came and mentioned that he was blind. Allāh revealed,

﴿عَيْدُ أُولَى الْفَرَّارِ﴾

﴿except those who are disabled (by injury or are blind or lame).﴾⁽²⁾

⁽¹⁾ This part of the heading was added to the English publication for the benefit of the reader, since Ibn Kathīr makes this statement here.

⁽²⁾ *Fath Al-Bārī* 8:108

Al-Bukhâri recorded that Sahl bin Sa'd As-Sâ'di said, "I saw Marwân bin Al-Hakam sitting in the *Masjid*. I came and sat by his side. He told us that Zayd bin Thâbit told him that Allâh's Messenger ﷺ dictated this Âyah to him,

﴿لَا يَتَنَاهُ الْقَيْدُونَ مِنَ الْمُؤْمِنِينَ عَيْدُ أُولَى الْأَشْرَافِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾

«Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allâh»

Ibn Umm Maktûm came to the Prophet ﷺ as he was dictating that very Âyah to me. Ibn Umm Maktûm said, 'O Allâh's Messenger! By Allâh, if I had power, I would surely take part in *Jihâd*.' He was a blind man. So Allâh sent down revelation to His Messenger while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. That ended after Allâh revealed,

﴿عَيْدُ أُولَى الْأَشْرَافِ﴾

«except those who are disabled». ^[1] This was recorded by Al-Bukhâri. At-Tirmidhi recorded that Ibn 'Abbâs said,

﴿لَا يَتَنَاهُ الْقَيْدُونَ مِنَ الْمُؤْمِنِينَ عَيْدُ أُولَى الْأَشْرَافِ﴾

«Not equal are those of the believers who sit (at home), except those who are disabled»,

refers to those who did not go to the battle of Badr and those who went to Badr. When the battle of Badr was about to occur, Abu Ahmad bin Jaâsh and Ibn Umm Maktum said, 'We are blind, O Messenger of Allâh! Do we have an excuse?' The Âyah,

﴿لَا يَتَنَاهُ الْقَيْدُونَ مِنَ الْمُؤْمِنِينَ عَيْدُ أُولَى الْأَشْرَافِ﴾

«Not equal are those of the believers who sit (at home), except those who are disabled» was revealed.

Allâh made those who fight, above those who sit in their homes not hindered by disability.

﴿وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْمُؤْمِنِينَ أَعْلَمُ عَيْسَى فَمَا ذَرَجْتَ مِنْهُ﴾

«but Allâh has preferred those who strive hard and fight, above

^[1] Fath Al-Bâri 8:108

those who sit (at home), by a huge reward. Degrees of (higher) grades from Him,

above the believers who sit at home without a disability hindering them.” This is the wording recorded by At-Tirmidhi, who said, “*Hasan Gharīb.*”^[1]

Allāh’s statement,

﴿لَا يُتَوَّنَّ الْمُتَّهِدُونَ بَيْنَ الْمُقْرَبَيْنَ﴾

﴿Not equal are those of the believers who sit (at home),﴾ this is general. Soon after, the revelation came down with,

﴿عَذَّرُ أُولَئِكَ﴾

﴿except those who are disabled﴾. So whoever has a disability, such as blindness, a limp, or an illness that prevents them from joining Jihād, they were not compared to the *Mujāhidīn* who strive in Allāh’s cause with their selves and wealth, as those who are not disabled and did not join the Jihād were.

In his *Sahīh*, Al-Bukhārī recorded that Anas said that the Messenger of Allāh ﷺ said,

إِنَّ بِالْمَدِينَةِ أَفْوَاماً مَا سِرْتُمْ مِنْ مَسِيرٍ، وَلَا نَطَّلْتُمْ مِنْ وَادٍ، إِلَّا وَهُمْ مَعَكُمْ فِيهِ
قالوا: وَهُمْ بِالْمَدِينَةِ يَا رَسُولَ اللَّهِ؟

“There are people who remained in Al-Madīnah, who were with you in every march you marched and every valley you crossed.”

They said, “While they are still in Al-Madīnah, O Messenger of Allāh?” He said,

﴿تَعْمَلُونَ حَسْبَهُمُ الْعَذْرُ﴾

“Yes. Only their disability hindered them (from joining you).”^[2]

Allāh said,

﴿وَكُلُّ أَوْعَدَ اللَّهُ لِلسَّمَاءِ﴾

¶Unto each, Allāh has promised good﴿ meaning, Paradise and tremendous rewards. This Āyah indicates that Jihād is not *Fard* on each and every individual, but it is *Fard Kifayah*

[1] *Tuhfat Al-Ahwadhi* 8:388

[2] *Fath Al-Bāri* 7:732

(which is a collective duty). Allāh then said,

﴿وَنَصَّلَ أَئِمَّةُ الْمُجَاهِدِينَ عَلَى الْتَّعْبِينَ أَجْرًا عَظِيمًا﴾^[1]

«but Allāh has preferred those who strive hard and fight, above those who sit (at home), by a huge reward».

Allāh mentions what He has given them rooms in Paradise, along with His forgiveness and the descent of mercy and blessing on them, as a favor and honor from Him. So He said;

﴿وَرَجَدْتُ مِنْهُ وَمُنْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّجِيْسًا﴾^[11]

«Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful».

In the Two Ḫaḍīths, it is recorded that Abu Sa‘īd Al-Khudri said that the Messenger of Allāh ﷺ said,

إِنَّ فِي الْجَنَّةِ مَاةَ دَرْجَةٍ، أَعْدَدَهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَيْلِهِ، مَا بَيْنَ كُلَّ دَرْجَتَيْنِ
كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»^[11]

«There are a hundred grades in Paradise that Allāh has prepared for the Mujāhidīn in His cause, between each two grades is the distance between heaven and Earth»^[11]

﴿وَإِنَّ الَّذِينَ تَوَفَّهُمُ النَّاسِكُمْ طَالِبِي أَشْيَهِمْ نَافَوا بِهِمْ كُنْتُمْ نَافَوا كُمَا مُنْتَقَصِّنِينَ فِي الْأَرْضِ فَالْأَرْضِ
أَنْتُمْ تَكُونُ أَرْضُهُمْ وَمِنْهُمْ فَنَاهُوْرُوا فِيهَا فَأَنْزَلْتَهُمْ جَهَنَّمَ وَسَاءَتْ مَوْبِدِيْرًا إِلَّا التَّنْفِيسِيَّةُ
بِرَبِّ الْأَرْضَ الْأَنْشَاءَ وَالْأَوْلَادِنَ لَا يَسْتَطِعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا إِلَّا فَأَنْزَلْتَهُمْ عَنِ اللَّهِ أَنَّ
يَعْقُوْنَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًا عَغُورًا إِلَّا وَمَنْ يَهْاجِرْ فِي سَبِيلِ أَنَّهُ يَجِدْ فِي الْأَرْضِ مُرْغَمًا كَثِيرًا
وَسَهْلًا وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَايِرًا إِلَّا اللَّهُ وَرَسُولُهُ، ثُمَّ يَدْرِكُهُ الْمُؤْتَمِدُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ
اللَّهُ غَفُورًا رَّجِيْسًا﴾^[11]

﴿97. Verily, as for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - what an evil destination!﴾

﴿98. Except the weak ones among men, women and children

^[1] Muslim 3:1501

who cannot devise a plan, nor are they able to direct their way.»

¶99. *These are they whom Allāh is likely to forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.»*

¶100. *He who emigrates in the cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful.»*

The Prohibition of Residing Among the Disbelievers While Able to Emigrate

Al-Bukhārī recorded that Muḥammad bin ‘Abdur-Rahmān, Abu Al-Aswad, said, “The people of Al-Madīnah were forced to prepare an army (to fight against the people of Ash-Shām during the Khilāfah of Abdullāh bin Az-Zubayr at Makkah), and I was enlisted in it. Then I met Ḥakimah, the freed slave of Ibn ‘Abbas, and informed him (about it), and he forbade me strongly from doing so (i.e., to enlist in that army), and then he said to me, ‘Ibn ‘Abbās told me that some Muslims used to go out with the idolators increasing the size of their army against the Messenger of Allāh ﷺ. Then, an arrow would hit one of them and kill him, or he would be struck on his neck (with a sword) and killed, and Allāh sent down the Āyah,

﴿إِنَّ الَّذِينَ تَوَفَّهُمُ النَّجْنَاحُ كُلُّ الْيَتَامَةِ أَشْهَدُونَ﴾

«Verily, as for those whom the angels take (in death) while they are wronging themselves.»^[1]

Ad-Dahhāk stated that this Āyah was revealed about some hypocrites who did not join the Messenger of Allāh ﷺ but remained in Makkah and went out with the idolators for the battle of Badr. They were killed among those who were killed. Thus, this honorable Āyah was revealed^[2] about those who reside among the idolators, while able to perform *Hijrah* and unable to practice the faith. Such people will be committing

^[1] *Fath Al-Bārī* 8:111

^[2] *At-Tabarī* 9:108

injustice against themselves and falling into a prohibition according to the consensus and also according to this Ayah,

﴿إِنَّ الَّذِينَ تُوَفَّهُمُ الْمُلْكَةُ ظَالِمِيَ أَشْهِرِهِمْ﴾

﴿Verily, as for those whom the angels take (in death) while they are wronging themselves,﴾ by refraining from *Hijrah*,

﴿قَاتَلُوا فِيهِ كُنُتُمْ﴾

﴿They (angels) say (to them): "In what (condition) were you?"﴾

meaning, why did you remain here and not perform *Hijrah*?

﴿قَاتَلُوا كَمَا مُسْتَقْبِلُونَ فِي الْأَرْضِ﴾

﴿They reply: "We were weak and oppressed on the earth."﴾

meaning, we are unable to leave the land or move about in the earth,

﴿قَاتَلُوا أَنْتَ كَمْ أَرْضُ اللَّهُ وَرَبِّكَ﴾

﴿They (angels) say: "Was not the earth of Allâh spacious enough for you?".

Abu Dâwud recorded that Samurah bin Jundub said that the Messenger of Allâh ﷺ said,

«مَنْ جَاءَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ»

«Whoever mingles with the idolator and resides with him, he is just like him.»^[1]

Allâh's statement,

﴿لَا إِلَهَ إِلَّا اللَّهُ وَلَا شَرِيكَ لَهُ﴾

﴿Except the weak﴾ until the end of the Ayâh, is an excuse that Allâh gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know which way to go. This is why Allâh said,

﴿لَا يَسْتَطِعُونَ حِلَّةً وَلَا يَهْدَى نَبِيلًا﴾

﴿Who cannot devise a plan, nor are they able to direct their

^[1] Abu Dâwud 3:224

way,

meaning, they do not find the way to emigrate, as Mujāhid, Ikrimah and As-Suddi stated.^[1]

Allāh's statement,

﴿فَأُولَئِكَ عَنِ اللَّهِ أَن يَغْفِرُ لَهُمْ﴾

«These are they whom Allāh is likely to forgive them,»

means, pardon them for not migrating, and here, 'likely' means He shall,

﴿وَكَاتَ اللَّهُ عَفْوًا عَنْهُمْ﴾

«and Allāh is Ever Oft-Pardoning, Oft-Forgiving».

Al-Bukhāri recorded that Abu Hurayrah said, "While the Messenger of Allāh ﷺ was praying 'Ishā', he said, 'Sami' Allāhu Liman Hamidah.' He then said before he prostrated,

«اللَّهُمَّ أَنْجِبْ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِبْ سَلَمَةَ بْنَ هِشَامَ، اللَّهُمَّ أَنْجِبْ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِبْ الْمُسْتَضْعِفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَأْتَكَ عَلَى مُضَرَّ، اللَّهُمَّ اجْعَلْنَا مِنْ أَنْجَانِ كَسِينِي بْنِ يُوسُفَ»

«O Allāh! Save 'Ayyāsh bin Abi Rabī'ah. O Allāh! Save Salamah bin Hishām. O Allāh! Save Al-Walid bin Al-Walid. O Allāh! Save the weak Muslims. O Allāh! Be very hard on Muḍar tribe. O Allāh! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yusūf.»^[2]

Al-Bukhāri recorded that Abu An-Nu'mān said that Hammād bin Zayd said that Ayyub narrated that Ibn Abi Mulaykah said that Ibn 'Abbās commented on the verse,

﴿إِلَّا الْمُنْقَصِّينَ﴾

«Except the weak ones among men»,

"I and my mother were among those (weak ones) whom Allāh excused."^[3]

Allāh's statement,

﴿وَمَنْ يَعْلَمْ فِي سَبِيلِ اللَّهِ يَعْذِذُ فِي الْأَكْثَرِ مُرْتَدًا كَيْدًا وَمَنْ شَاءَ﴾

[1] At-Tabari 9:111

[2] Al-Bukhāri no. 804

[3] Fath Al-Bāri 8:113

﴿He who emigrates in the cause of Allâh, will find on earth many dwelling places and plenty to live by.﴾

this encourages the believers to perform *Hijrah* and abandon the idolators, for wherever the believer emigrates, he will find a safe refuge to resort to. Mujâhid said that,

﴿مُرْغَبًا كَثِيرًا﴾

﴿many dwelling places﴾ means, he will find a way out of what he dislikes. Allâh's statement,

﴿وَسَعَةً﴾

﴿and plenty to live by.﴾ refers to provision. Qatâdah also said that,

﴿جَيْدٌ فِي الْأَنْوَافِ مُرْغَبًا كَثِيرًا وَسَعَةً﴾

﴿...will find on earth many dwelling places and plenty to live by.﴾

means, Allâh will take him from misguidance to guidance and from poverty to richness.^[11] Allâh's statement,

﴿وَمَنْ يَتَّخِذْ يَنِي بَيْتَهُ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ، ثُمَّ يَمْرُدُ كَمَّا مَرَدَ وَعَمَّ أَجْرُهُ عَلَى اللَّهِ﴾

﴿And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allâh.﴾

means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allâh. The Two *Sâhihs*, along with the *Musnad* and *Sunan* compilers, recorded that 'Umar bin Al-Khaṭṭâb said that the Messenger of Allâh ﷺ said,

«إِنَّمَا الْأَعْمَالَ بِالنِّتَابَاتِ، وَإِنَّمَا يَكُلُّ امْرِيٌّ وَمَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَةٌ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَرَوَّجُهَا، فَهِيَ هِجْرَةٌ إِلَى مَا هَاجَرَ إِلَيْهِ»

«The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allâh and His Messenger, then his

^[11] At-Tabari 9:121

emigration is for Allāh and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for. »^[1]

This Ḥadīth is general, it applies to *Hijrah* as well as every other deed. In the Two Ṣahīhs, it is recorded that a man killed ninety-nine people and completed the number one hundred when he killed a worshipper. He then asked a scholar if he has a chance to repent. The scholar said, “What prevents you from repentance?” The scholar told the killer to emigrate from his land to another land where Allāh is worshipped. When he left his land and started on the migration to the other land, death overtook him on the way. The angels of mercy and the angels of torment disputed about the man, whereas the former said that he went out in repentance, while the latter said that he did not arrive at his destination. They were commanded to measure the distance between the two lands and to whichever land he is closer to, he will be considered part of that land. Allāh commanded that the righteous land to move closer and the land of evil to move farther. The angels found that he died closer to the land that he intended to emigrate to by a hand-span, and thus the angels of mercy captured his soul. In another narration, when death came to that man, he moved his chest towards the righteous village that he emigrated to.^[2]

﴿وَإِنَّا صَرَّفْنَا فِي الْأَرْضِ عَلَيْكُمْ جَنَاحَ أَنْ تَقْصُرُوا مِنَ الْأَصْلَةِ إِنْ خَفْتُمْ أَنْ يَقْتُلُوكُمُ الظَّرَفُونَ كَفَرُوا إِنَّ الظَّارِفِينَ كَافِرُوا لَكُمْ عَذَابٌ شَدِيدٌ﴾

¶101. *And when you Darabtum in the land, there is no sin on you if you shorten the Ṣalāh if you fear that the disbelievers may put you in trial, verily, the disbelievers are ever unto you open enemies.»*

Ṣalāt Al-Qaṣr, Shortening the Prayer

Allāh said,

﴿وَإِنَّا صَرَّفْنَا فِي الْأَرْضِ﴾

^[1] *Fath Al-Bārī* 1:164, *Muslim* 3:1515, *Abu Dāwud* 2:651, *Tuhfah Al-Ahwadhi* 5:283, *An-Nasā'ī* 7:713, *Ibn Mājah* 2:1413, *Aḥmad* 1:25

^[2] *Fath Al-Bārī* 6:591 and *Muslim* 4:2118

﴿And when you Darabtum in the land,﴾ meaning if you travel in the land. In another Āyah, Allāh said,

﴿عِلْمٌ أَنْ سَيَكُونُ مِنْكُمْ مَرْقُوفٌ وَالْحَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَتَّقَوْنَ إِنْ تَشْهِدُ اللَّهُ﴾

﴿He knows that there will be some among you sick, others Yadrībūna (traveling) through the land, seeking of Allāh's bounty...﴾ [73:20]. Allāh's statement,

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ﴾

﴿there is no sin on you if you shorten the Ṣalāh (prayer)﴾ by reducing (the units of the prayer) from four to two.

Allāh's statement,

﴿إِنْ خَفْتُمْ أَنْ يَقْتُلُوكُمُ الَّذِينَ كَفَرُوا﴾

﴿if you fear that the disbelievers may put you in trial (attack you)\﴾,

refers to the typical type of fear prevalent when this Āyah was revealed. In the beginning of Islām, and after the Hijrah, Muslims used to experience fear during most of their travels. Rather, they restricted their movements to large or short military expeditions. During that era, most areas were areas of combatant enemies of Islām and its people. But when the prevalent circumstances cease, or a new situation is prevalent, decrees of this nature may not be understood, as Allāh said;

﴿وَلَا تُكْرِهُوْنَ فَإِنَّهُنَّ حَسَنَاءُ﴾

﴿And force not your slave girls to prostitution, if they desire chastity\﴾. And His saying;

﴿وَرَبِّكُمْ أَلَّا فِي حُمُورِكُمْ قَنْ شَكَاهُمْ﴾

﴿And your stepdaughters, under your guardianship, born of your wives whom you have gone into\﴾

Imām Aḥmad recorded that Ya'la bin Umayyah said, "I asked 'Umar bin Al-Khaṭṭāb about the verse:

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خَفْتُمْ أَنْ يَقْتُلُوكُمُ الَّذِينَ كَفَرُوا﴾

﴿there is no sin on you if you shorten the prayer. If you fear that the disbelievers may put you in trial,\﴾

٤٥

وَإِذَا كُنْتَ فِيهِمْ فَأَقْسِطْ لَهُمُ الصَّلَاةَ فَلَئِنْ قُمْ طَابَكَهُ
مِنْهُمْ مَعَكَ وَلَيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلَيُكُونُوا
مِنْ وَرَآءِكُمْ وَلَتَأْتِ طَائِفَةً أُخْرَى لَمْ يُصَلِّوْ
فَلَيُصَلِّوْ مَعَكَ وَلَيَأْخُذُوا أَحِدَرَهُمْ وَأَسْلِحَتَهُمْ وَدَالِلَّيْنَ
كَفَرُوا لَوْ تَعْقِلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتَعِكُمْ فَيَمْلُؤُنَ
عَيْنَكُمْ مَيْلَةً وَجَدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ
أَذْى مِنْ مَطْرِأً أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ
وَخُذُّوا أَحِدَرَكُمْ إِنَّ اللَّهَ أَعْدَ لِلْكُفَّارِ عَذَابًا مُهِمَّا [١]
فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَأَذْكُرُ اللَّهَ قِبَلَةَ قَمَدَا وَقُودَّا وَعَلَى
جُنُوبِكُمْ فَإِذَا أَطْمَأْنَتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ
كَانَتْ عَلَى الْمُؤْمِنِينَ كَشَابًا مَوْفُوتًا [٢] وَلَا تَهُنُّوا
فِي آبِيَّةِ الْقَوْمِ إِنْ تَكُونُوا تَالُّمُونَ فَإِنَّهُمْ بِالْمُؤْمِنِينَ كَمَا
تَالُّمُورُتْ وَرَجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلَيْهِ
حَكِيمًا [٣] إِنَّا أَنْزَلْنَا إِلَيْكُمْ الْكِتَابَ بِالْحَقِّ لِتَخْكُمْ بَيْنَ
النَّاسِ إِنَّمَا أَرْتَكُمُ اللَّهُ وَلَا تَكُونُ لِلْخَابِدِينَ حَصِيمًا [٤]

'Allāh granted Muslims safety now? Umar said to me, 'I wondered about the same thing and asked the Messenger of Allāh ﷺ about it and he said,

«صَدَقَةٌ تَصَدِّقُ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبِلُوا صَدَقَتُهُ»

«A gift that Allāh has bestowed on you, so accept His gift!»^[1]

Muslim and the collectors of Sunan recorded this Ḥadīth. At-Tirmidhi said, "Hasan Ṣaḥīḥ".^[2] 'Ali bin Al-Madīni said, "This Ḥadīth is Hasan Ṣaḥīḥ from the narration of 'Umar, and it is not preserved by any

other route besides this one, and its narrators are all known." Abu Bakr Ibn Abi Shaybah recorded that Abu Ḥanẓalah Al-Hadīhā said, "I asked Ibn 'Umar about the Qaṣr prayer and he said, 'It consists of two Rak'ahs.' I said, what about Allāh's statement,

﴿إِنْ خَفْتُمْ أَنْ يَقْتِلُوكُمُ الَّذِينَ كَفَرُوا﴾

¶if you fear that the disbelievers may put you in trial (attack you), ¶

'We are safe now.' He said, 'This is the Sunnah of the

^[1] Ahmād 1:25

^[2] Muslim 1:478, Abu Dāwud 2:7, Tuhfat Al-Āhwadhi 8:392, An-Nasā'i in Al-Kubārā 6:327 and Ibn Mājah 1:339

Messenger of Allāh ﷺ.”^[1]

Al-Bukhārī recorded that Anas said, “We went out with the Messenger of Allāh ﷺ from Al-Madīnah to Makkah; he used to pray two *Rak'ahs* until we went back to Al-Madīnah.” When he was asked how long they remained in Makkah, he said, “We remained in Makkah for ten days.”^[2] This was recorded by the Group.^[3]

Imām Ahmad recorded that Hārithah bin Wahb Al-Khuza'i said, “I prayed behind the Prophet ﷺ for the *Zuhr* and ‘Aṣr prayers in Minā, when the people were numerous and very safe, and he prayed two *Rak'ahs*.^[4] This was recorded by the Group, with the exception of Ibn Mājah.^[5]

Al-Bukhārī's narration of this *Hadīth* reads, “The Prophet ﷺ led us in the prayer at Minā during the peace period by offering two *Rak'ahs*.^[6]

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ فَلَنَّمُ طَابَكُهُ مِنْهُمْ تَمَكَّنَ وَلَبَّدُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلَمْ يَكُنُوا يَنْرَبِطُونَ بِرَبِّهِمْ وَلَنَّا طَابَكُهُ أُخْرَى لَمْ يَسْكُنُوا فَلَمْ يَلْبِسُوا مَعْكُ زَيَّلَهُمْ وَلَبَّدُوا جَذَرَهُمْ وَأَسْلِحَتَهُمْ وَدَ الَّذِينَ كَفَرُوا لَوْ تَقْنَعُوكُمْ عَنْ أَسْلِحَتِكُمْ وَأَتَيْتُكُمْ قَبْلَهُنَّ عَلَيْكُمْ مَيْلَةً وَاجْدَهُ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَكْيَ بَنْ تَمْلِكُ أَوْ كُنْتُمْ مَرْضَى أَنْ تَصْنَعُوا أَسْلِحَتَكُمْ وَلَدُوا جَذَرَكُمْ إِنَّ اللَّهَ أَعْلَمُ بِالْكُفَّارِ إِنَّمَا يُهْبِطُ

﴿102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *Ṣalāh*, let one party of them stand up [in prayer] with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your

^[1] Ibn Abi Shaybah 2:447

^[2] *Fath Al-Bārī* 2:653

^[3] Muslim 1:481, Abu Dāwud 2:25, *Tuhfah Al-Ahwadhi* 3:110, An-Nasā'ī 3:121 and Ibn Mājah 1:342

^[4] Ahmad 4:306

^[5] *Fath Al-Bārī* 2:655, Muslim 1:484, Abu Dāwud 2:493, *Tuhfah Al-Ahwadhi* 3:621 and An-Nasā'ī 3:119

^[6] *Fath Al-Bārī* 2:655

arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.♦

The Description of The Fear Prayer

The Fear prayer has different forms, for the enemy is sometimes in the direction of the *Qiblah* and sometimes in another direction. The Fear prayer consists sometimes of four *Rak'ahs*, three *Rak'ahs*, as for *Maghrib*, and sometimes two *Rak'ah* like *Fajr* and prayer during travel. The Fear prayer is sometimes prayed in congregation, but when the battle is raging, congregational prayer may not be possible. In this case, they pray each by himself, facing the *Qiblah* or otherwise, riding or on foot. In this situation, they are allowed to walk and fight, all the while performing the acts of the prayer.

Some scholars said that in the latter case, they pray only one *Rak'ah*, for Ibn 'Abbās narrated, "By the words of your Prophet ﷺ, Allāh has ordained the prayer of four *Rak'ah* while residing, two *Rak'ah* during travel, and one *Rak'ah* during fear." Muslim, Abu Dāwud, An-Nasā'i and Ibn Mājah recorded it.^[1] This is also the view of Ahmād bin Ḥanbal. Al-Mundhiri said, "This is the saying of 'Atā', Jābir, Al-Ḥasan, Mujāhid, Al-Ḥakam, Qatādah and Ḥammād; and Ṭawus and Ad-Ḍahhāk also prefered it." Abu 'Āsim Al-'Abādi mentioned that Muḥammad bin Naṣr Al-Marwazi said the *Fajr* prayer also becomes one *Rak'ah* during fear. This is also the opinion of Ibn Ḥazm. Ishāq bin Rāhwāyh said, "When a battle is raging, one *Rak'ah* during which you nod your head is sufficient for you. If you are unable, then one prostration is sufficient, because the prostration is remembrance of Allāh."

The Reason behind Revealing this Āyah

Imām Ahmād recorded that Abu 'Ayyāsh Az-Zuraqī said, "We were with the Messenger of Allāh ﷺ in the area of 'Uṣfān (a

^[1] Muslim: 687, Abu Dāwud: 1247, An-Nasā'i 3:169 and Ibn Mājah: 1068

well known place near Makkah), when the idolators met us under the command of Khâlid bin Al-Walîd, and they were between us and the *Qiblah*. The Messenger of Allâh ﷺ led us in *Zuhr* prayer, and the idolators said, 'They were busy with something during which we had a chance to attack them.' They then said, 'Next, there will come a prayer ('Aşr) that is dearer to them than their children and themselves.' However, Jibrîl came down with these *Âyât* between the prayers of *Zuhr* and 'Aşr,

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقِنْتَ لَهُمُ الظَّلَّةَ﴾

«When you (O Messenger Muhammad ﷺ) are among them, and lead them in Salâh (prayer).»

When the time for prayer came, the Messenger of Allâh ﷺ commanded Muslims to hold their weapons and he made us stand in two lines behind him. When he bowed, we all bowed behind him. When he raised his head, we all raised our heads. The Prophet ﷺ then prostrated with the line that was behind him while the rest stood in guard. When they finished with the prostration and stood up, the rest sat and performed prostration, while those who performed it stood up in guard after the two lines exchanged position. The Prophet ﷺ then bowed and they all bowed after him, then raised their heads after he raised his head. Then the Prophet ﷺ performed prostration with the line that was behind him, while the rest stood in guard. When those who made prostration sat, the rest prostrated. The Prophet ﷺ then performed the *Taslîm* and ended the prayer. The Messenger of Allâh ﷺ performed this prayer twice, once in 'Usfân and once in the land of Banu Sulaym.»^[1]

This is the narration recorded by Abu Dâwud and An-Nasâ'i,^[2] and it has an authentic chain of narration and many other texts to support it.

Al-Bukhâri recorded that Ibn 'Abbâs said, "Once the Prophet ﷺ led the Fear prayer and the people stood behind him. He said *Allâhu-Akbar* and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second *Rak'ah* and those who

^[1] Ahmad 4:59-60

^[2] Abu Dâwud 2:28 and An-Nasâ'i 3:176-177

had prayed the first *Rak'ah* left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer, but they were guarding one another during the prayer.”^[1]

Imām Aḥmad recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ led them in the Fear prayer. A group of them stood before him and a group behind him. The Prophet ﷺ led those who were behind him with one *Rak'ah* and two prostrations. They then moved to the position of those who did not pray, while the others stood in their place, and the Messenger of Allāh ﷺ performed one *Rak'ah* and two prostrations and then said the *Salām*. Therefore, the Prophet prayed two *Rak'ah* while they prayed one.^[2] An-Nasā'i recorded this *Hadīth*, while Muslim collected other wordings for it. Collectors of the *Saḥīḥ*, *Sunan* and *Musnad* collections recorded this in a *Hadīth* from Jābir.

Ibn Abi Ḥātim recorded that Sālim said that his father said,

﴿وَإِذَا كُنْتَ فِيهِمْ فَاقْتَلْهُمْ أَكْلَوْهُمْ﴾

«When you (O Messenger Muhammad ﷺ) are among them, and lead them in *Salāh* (prayer)»

refers to the Fear prayer.

The Messenger of Allāh ﷺ led one group and prayed one *Rak'ah*, while the second group faced the enemy. Then the second group that faced the enemy came and Allāh's Messenger ﷺ led them, praying one *Rak'ah*, and then said the *Salām*. Each of the two groups then stood up and prayed one more *Rak'ah* each (while the other group stood in guard).^[3] The Group collected this *Hadīth* with Ma'mar in its chain of narrators. This *Hadīth* also has many other chains of narration from several Companions, and Al-Hāfiẓ Abu Bakr Ibn Marduwah collected these various narrations, as did Ibn Jarīr.

As for the command to hold the weapons during the Fear prayer, a group of scholars said that it is obligatory according to the Āyah. What testifies to this is that Allāh said;

^[1] *Fath Al-Bārī* 2:502

^[2] Ahmad 3:298, An-Nasā'i 3:174 and Muslim: 840

^[3] *Ad-Durr Al-Manthūr* 2:375

﴿وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذَىٰ فَنُنْهِرُ أَوْ كُشْ مَرْضَىٰ أَوْ نَصَمُوا أَنْتُمْ
وَهُدُوا حَذَرُوكُمْ﴾

«But there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves»

meaning, so that when necessary, you will be able to get to your weapons easily,

﴿إِنَّ اللَّهَ أَعَدَّ لِلْكُفَّارِ عَذَابًا مُّهِمَّا﴾

«Verily, Allâh has prepared a humiliating torment for the disbelievers».

﴿فَإِنَّمَا قَصَيْتُمُ الْأَسْلَوَةَ فَلَا ذُكْرُوا اللَّهَ قَبْلَمَا وَقُعُودًا وَعَلَىٰ جِنُوبِكُمْ فَلَا إِذَا أَطْمَأْنَتُمْ فَأَقِيمُوا
الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كَيْدًا مَوْفُوتًا ﴿١٠٣﴾ وَلَا تَهْمَئُوا فِي آتِيَّةِ الْقَوْمِ إِنَّ
تَكُونُوا تَائِلُونَ فَإِنَّهُمْ بِالْمُوْتَ كَمَا تَأْلَمُونَ وَرَجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ
عَلَيْهَا حَكِيمًا ﴿١٠٤﴾﴾

«103. When you have finished the Salâh, remember Allâh standing, sitting down, and on your sides, but when you are free from danger, perform the Salâh. Verily, Salâh is kitâban on the believers at fixed hours.»

«104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.»

The Order for Ample Remembrance After the Fear Prayer

Allâh commands Dhikr after finishing the Fear prayer, in particular, even though such Dhikr is encouraged after finishing other types of prayer in general. In the case of Fear prayer, Dhikr is encouraged even more because the pillars of the prayer are diminished since they move about while performing it, etc., unlike other prayers. Allâh said about the Sacred Months,

﴿فَلَا تُظْلِمُوا فِيهِنَّ أَشْكَمَ﴾

﴿so wrong not yourselves therein﴾,

even though injustice is prohibited all year long. However, injustice is particularly outlawed during the Sacred Months due to their sanctity and honor. So Allāh's statement,

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ بِمَا يَنْهَا وَقُوْدًا وَعَلَى جُنُوبِكُمْ﴾

﴿When you have finished Ṣalāh, remember Allāh standing, sitting down, and on your sides,﴾

means, in all conditions,

﴿فَإِذَا أَطْمَأْنْتُمْ فَاقْسِمُوا الصَّلَاةَ﴾

﴿But when you are free from danger perform the Ṣalāh.﴾

when you are safe, tranquil and fear subsides,

﴿فَاقْسِمُوا الصَّلَاةَ﴾

﴿perform the Ṣalāh﴾ by performing it as you were commanded; fulfilling its obligations, with humbleness, completing the bowing and prostration positions etc.

Allāh's statement,

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى النَّبِيِّنَ كَتِبَتْ مُؤْمِنَاتٍ﴾

﴿Verily, the Ṣalāh is Kitāban on the believers at fixed hours.﴾

means, enjoined, as Ibn 'Abbās stated.^[1] Ibn 'Abbās also said, "The prayer has a fixed time, just as the case with Hajj."^[2] Similar is reported from Mujaħid, Sālim bin 'Abdullāh, 'Ali bin Al-Hušayn, Muħammad bin 'Ali, Al-Hasan, Muqātil. As-Suddi and 'Atīyah Al-'Awfi.^[3]

The Encouragement to Pursue the Enemy Despite Injuries

Allāh's statement,

﴿وَلَا تَهْمِلُوا فِي آتِيَّةِ الْقَوْمِ﴾

﴿And don't be weak in the pursuit of the enemy;﴾

means, do not weaken your resolve in pursuit of your enemy.

^[1] At-Tabari 9:169

^[2] At-Tabari 9:169

^[3] At-Tabari 9:167, 168

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وَاسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١﴾ وَلَا يُجِدُّ
عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
حَوَّا نَأْيِمًا ﴿٢﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يُسْتَخْفُونَ
مِنَ اللَّهِ وَهُوَ مَعْهُمْ إِذَا يُتَبَشِّرُونَ مَا لَا يُرَضِّي مِنَ الْقُوَّلِ وَكَانَ
اللَّهُ بِمَا يَعْصِلُونَ حُمِيطًا ﴿٣﴾ هَاتَّمْ هَوْلَاهْ جَدَلَهْ
عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجِدُّ اللَّهَ عَنْهُمْ يُوَمَّ
الْقِيَمَةَ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَصَكِيلًا ﴿٤﴾ وَمَنْ يَقْمِلَ
سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرَ اللَّهَ يَجِدُ اللَّهَ عَفُورًا
رَحِيمًا ﴿٥﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِثْمًا يَكْسِبُهُ عَلَى نَفْسِهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٦﴾ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا
ثُمَّ يَرْدِيهِ بِرِيَّةً فَقَدْ أَتَحْمَلَ بِهِ تَنَاجِيَنَا فَإِنَّمَا يُبَيِّنُنَا ﴿٧﴾ وَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَسْتَ طَائِفَةً مِنْهُمْ أَن
يُصْلُوكُ وَمَا يُصْلُوكُ إِلَّا أَنفُسُهُمْ وَمَا يَضُرُّونَكَ مِنْ
شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَمْكَ
مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿٨﴾

Rather, pursue them vigorously, fight them and be wary of them.

إِنْ تَكُونُوا تَائِلُونَ فَإِنَّهُمْ
يَأْكُلُوكُمْ كَمَا تَأْكُلُونَ ﴿٩﴾

if you are suffering then surely they are suffering as you are suffering,

meaning, just as you suffer from injuries and death, the same happens to the enemy.

In another Ayah, Allāh said,

إِنْ يَتَسْكُنُوكُمْ فَرَحْ فَقَدْ مَسَّ
الْقَوْمُ فَرَحْ مَشْلُهُ ﴿١٠﴾

If you suffer a harm, be sure a similar harm has struck the others.

Allāh then said,

وَرَجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ﴿١١﴾

(but you have a hope from Allāh that for which they hope not;).

meaning, you and they are equal regarding the injuries and pain that you suffer from. However, you hope for Allāh's reward, victory and aid, just as He has promised you in His Book and by the words of his Messenger ﷺ. Surely, Allāh's promise is true. On the other hand, your enemies do not have hope for any of this. So, it is you, not they, who should be eager to fight so that you establish the Word of Allāh and raise it high.

وَكَانَ اللَّهُ عَلَيْهِ حِكْمَةٌ

﴿And Allâh is Ever All-Knowing, All-Wise.﴾

means, He is most knowledgeable and wise in all what He decides, decrees, wills and acts on concerning various worldly and religious ordainments, and He is worthy of praise in all conditions.

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ يَعْلَمُ بَيْنَ النَّاسِ مَا أَرْأَيْتَ اللَّهُ وَلَا تَكُونُ لِلنَّاجِيَينَ خَصِيمًا ۝ وَاتَّسْفِلُ إِنَّ اللَّهَ كَانَ عَفُورًا رَجِيمًا ۝ وَلَا يُجَدِّلُ عَنِ الْبَرِّ يَخْتَلُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مِنْ كَانَ حَوَّانًا أَئِيمَّةً ۝ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَمَوْعِدُهُمْ إِذَا يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقُولِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ عُجِيزًا ۝ هَاتَشَ هَتُولًا جَدَّلَتْهُمْ فِي الْحَيَاةِ الْأَذِيَّةِ فَمَنْ يُجَدِّلُ اللَّهُ عَنْهُمْ يُؤْمِنُ أَلِيمَةً أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ۝﴾

¶105. Surely, We have sent down to you (O Muhammed ﷺ) the Book in truth that you might judge between men by that which Allâh has shown you, so be not a pleader for the treacherous.»

¶106. And seek the forgiveness of Allâh, certainly, Allâh is Ever Oft-Forgiving, Most Merciful.»

¶107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner.»

¶108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.»

¶109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?»

The Necessity of Referring to What Allâh has Revealed for Judgement

Allâh says to His Messenger, Muhammed ﷺ,

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ ۝﴾

¶Surely, We have sent down to you the Book in truth» meaning, it truly came from Allâh and its narrations and

commandments are true. Allâh then said,

﴿إِنَّمَا كُلُّكُمْ بَيْنَ النِّاسِ إِمَّا أَرَيْتَ اللَّهَ﴾

«that you might judge between men by that which Allâh has shown you.»

In the Two *Şâfiîhs*, it is recorded that Zaynab bint Umm Salamah said that Umm Salamah said that the Messenger of Allâh ﷺ heard the noise of disputing people close to the door of his room, and he went out to them saying,

﴿أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا أَنْفُسِي يَنْخِرُونِي مَا أَشْنَعُ، وَلَعَلَّ أَحَدُكُمْ أَنْ يَكُونَ أَلْحَنَ بِعْجَبِهِ مِنْ بَعْضِ فَاقِضِيَّةِ لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلَا يُحِبِّلُنَا أَزْلَى نَارِنَا﴾

«Verily, I am only human and I judge based on what I hear. Some of you might be more eloquent in presenting his case than others, so that I judge in his favor. If I judge in one's favor concerning the right of another Muslim, then it is a piece of the Fire. So let one take it or leave it.»^[1]

Imâm Ahmad recorded that Umm Salamah said, "Two men from the Anṣâr came to the Messenger of Allâh ﷺ with a dispute regarding some old inheritance, but they did not have evidence. The Messenger of Allâh ﷺ said,

﴿إِنَّكُمْ تَخْصِمُونِي، وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِعْجَبِهِ مِنْ بَعْضِ، وَإِنَّمَا أَنْفُسِي يَتَنَكُّمْ عَلَى نَخْرِي مَا أَشْنَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذُهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ، يَأْتِي بِهَا إِسْنَاطًا فِي عَنْقِهِ يَوْمَ الْقِيَامَةِ﴾

«You bring your disputes to me, but I am only human. Some of you might be more persuasive in their arguments than others. I only judge between you according to what I hear. Therefore, whomever I judge in his favor and give him a part of his brother's right, let him not take it, for it is a part of the Fire that I am giving him and it will be tied around his neck on the Day of Resurrection.»

The two men cried and each one of them said, 'I forfeit my right to my brother.' The Messenger of Allâh ﷺ said,

^[1] *Fath Al-Bâri* 5:128 and *Muslim* 3:1337

﴿أَنْ إِذْ فَلَّتْنَا فَأَذْكَرْنَا فَاقْسِمَا، ثُمَّ تَوَهَّنَا الْحَقُّ ثُمَّ اسْتَهْمَا، ثُمَّ لَيَخْلُنَ كُلُّ وَاحِدٍ
بِتَكْنَةٍ صَاحِبَهُ﴾

“Since you said that, then go and divide the inheritance, and try to be just in your division. Then draw lots, and each one of you should forgive his brother thereafter (regardless of who got the best share).”^[1]

Allāh's statement,

﴿بَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ﴾

﴿They may hide (their crimes) from men, but they cannot hide (them) from Allāh;﴾

chastises the hypocrites because they hide their evil works from the people so that they will not criticize them. Yet, the hypocrites disclose this evil with Allāh, Who has perfect watch over their secrets and knows what is in their hearts. This is why Allāh said,

﴿وَمَوْ مَقْهُمٌ إِذْ يَنْشُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَصْنَعُمُ عَلِيمًا﴾

﴿for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do﴾ threatening and warning them.

Allāh then said,

﴿هَنَئْتُ هُؤُلَاءِ جَنَدَنِ اللَّهِ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

﴿Lo! You are those who have argued for them in the life of this world,﴾ meaning, suppose these people gain the verdict from the rulers in their favor in this life, since the rulers judge according to what is apparent to them. However, what will their condition be on the Day of Resurrection before Allāh, Who knows the secret and what is even more hidden? Who will be his advocate on that Day? Verily, none will support them that Day. Hence, Allāh's statement,

﴿أَمْ مَنْ يَكُونُ عَلَيْهِمْ دَيْلًا﴾

﴿or who will then be their defender?﴾

[1] Ahmad 6:320

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرَ اللَّهَ يَجْدِدُ اللَّهُ عَفْرَا رَحِيمًا﴾ وَمَنْ يَكْسِبْ إِنَّمَا يَكْسِبْ عَلَى نَفْسِهِ وَمَنْ أَنْهَ اللَّهُ عَلَيْهِ حَكِيمًا وَمَنْ يَكْسِبْ حَلْيَةً أَوْ إِنَّمَا ثَمَّ يَرْثُوهُ بِرِبِّنَا فَقَدْ أَخْتَمَ هُنَّا وَلَنَّا مُبْشِّرًا وَلَذَلِكَ فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَةٌ لَمْ تَكُنْ طَالِبَكُمْ مِنْهُمْ أَنْ يُضْلِلُوكُمْ وَمَا يُبَشِّرُوكُمْ إِلَّا أَنْفُسُهُمْ وَمَا يَعْلَمُونَكُمْ مِنْ شَيْءٍ وَأَنَّزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَمَكُمْ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

¶110. And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.»

111. And whoever earns sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.»

¶112. And whoever earns a fault or a sin and then blames it on someone innocent, he has indeed burdened himself with falsehood and a manifest sin.»

¶113. Had not the grace of Allāh and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least. Allāh has sent down to you the Book, and the Hikmah, and taught you that which you knew not. And ever great is the grace of Allāh unto you.»

The Encouragement to Seek Allāh's Forgiveness, and Warning those who Falsely Accuse Innocent People

Allah emphasizes His generosity and kindness, in that He forgives whoever repents to Him from whatever evil they commit. Allāh said,

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرَ اللَّهَ يَجْدِدُ اللَّهُ عَفْرَا رَحِيمًا﴾

¶And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.»

'Ali bin Abi Ṭalhah said that Ibn 'Abbās commented about this Āyah, "Allāh informs His servants of His forgiveness, forbearing generosity and expansive mercy. So whoever commits a sin, whether minor or major,

﴿فَمَنْ يَسْتَغْفِرُ لَهُ يَعْذِدُ اللَّهُ عَذَّوْرًا رَّجِيمًا﴾

«but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.»

even if his sins were greater than the heavens, the earth and the mountains.”^[1]

Imām Ahmad recorded that ‘Ali said, “Whenever I hear anything from the Messenger of Allāh, Allāh benefits me with whatever He wills of that. Abu Bakr told me, and Abu Bakr has said the truth, that the Messenger of Allāh ﷺ said,

«مَا مِنْ مُسْلِمٍ يَذْنِبُ ذَنْبًا، ثُمَّ يَتَوَضَّأُ فَقَصَلِي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهُ لِذَلِكَ الذَّنْبِ، إِلَّا غَفَرَ لَهُ»

“No Muslim commits a sin and then performs ablution, prays two Rak'ahs and begs Allāh for forgiveness for that sin, but He forgives him.”^[2]

He then recited these two Āyāt,

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ﴾

«And whoever does evil or wrongs himself», and,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ﴾

«And those who, when they have committed Fāhishah or wronged themselves with evil!»^[21]

Allāh's statement,

﴿وَمَنْ يَكْسِبْ إِنْسَانًا فَإِنَّمَا يَكْسِبْهُ عَلَى شَيْءٍ﴾

«And whoever earns sin, he earns it only against himself.»

is similar to His statement,

﴿وَلَا تَرْدُ وَارِدَةً وَلَا أَخْرِيَةً﴾

«And no bearer of burdens shall bear the burden of another.»

So no one will avail anyone else. Rather, every soul, and none else, shall carry its own burden. This is why Allāh said,

﴿وَكَاتَ اللَّهُ عَلِيًّا حَكِيمًا﴾

^[1] At-Tabari 9:195

^[2] Ahmad 1:8

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اللَّهُمَّ لَا يَحِدُّ فِي كَثِيرٍ مِنْ تَجْوِينِهِمْ إِلَّا مَنْ أَمْرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِضْلَاجٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ أَبْتِغَاءَ مَرْضَاتِ اللَّهِ فَسُوقَ تُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١﴾ وَمَنْ يُشَاقِقَ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَ لَهُ الْهُدَى وَيَسِّعَ عَذَابَ سَبِيلِ الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّ وَنُصِّلُهُ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٢﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكُ بِاللَّهِ فَقَدْ حَلَّ ضَلَالًا بَيْدِيًا ﴿٣﴾ إِنْ يَدْعُونَكَ مِنْ دُونِكَ إِلَّا إِنْ شَأْتَ إِنْ يَدْعُونَكَ لَا سَيْطَنَنَا مَرِيدًا ﴿٤﴾ لَعْنَةُ اللَّهِ وَقَاتَ لَا يَخْدَنَ مِنْ عَبْدَكَ نَصِيبًا مَفْرُوضًا ﴿٥﴾ وَلَا أَضْلَنَهُمْ وَلَا مُنْهِمُهُمْ وَلَا مَرْءُوهُمْ فَلَيَبْتَسِكُنَّ إِذَا نَأَذَنَ الْأَنْعَمَ وَلَا مَرْءُوهُمْ فَلَيَغْيِرُوكُمْ خَلْقُ اللَّهِ وَمَنْ يَسْخَذُ السَّيْطَنَنَ وَلِيَسَّ مِنْ دُورِنَ اللَّهِ فَقَدْ حَسِرَ حُسْرَانَ أَمِينَتَ ﴿٦﴾ يَعْدُهُمْ وَيَمْنِيَهُمْ وَمَا يَعْدُهُمُ السَّيْطَنُ إِلَّا غُرُورًا ﴿٧﴾ أَزْلَكَ مَا وَنَهُ جَهَنَّمُ وَلَا يَحِدُّونَ عَنْهَا بِحِصَامًا ﴿٨﴾

until the end of the Sūrah. Allāh said,

﴿وَمَا كُنْتَ تَرْجُوا أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ﴾

«And you were not expecting that the Book (this Qur'ān) would be sent down to you, but it is a mercy from your Lord».

So Allāh said;

﴿وَكَاتَ فَضْلَ اللَّهِ عَلَيْكَ عَظِيمًا﴾

«And ever great is the grace of Allāh unto you (O Muḥammad ﷺ)».

﴿لَا خَيْرَ فِي كَثِيرٍ مِنْ تَجْوِينِهِمْ إِلَّا مَنْ أَمْرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِضْلَاجٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ أَبْتِغَاءَ مَرْضَاتِ اللَّهِ فَسُوقَ تُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١﴾ وَمَنْ يُشَاقِقَ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَ لَهُ الْهُدَى وَيَسِّعَ عَذَابَ سَبِيلِ الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّ وَنُصِّلُهُ

﴿And Allāh is Ever All-Knowing, All-Wise.﴾ meaning, this occurs due to His knowledge, wisdom, fairness and mercy.

﴿وَعَلَّمَكَ مَا لَمْ تَعْلَمْ﴾

«and taught you that which you knew not.», before this revelation was sent down to you.

Similarly, Allāh said,

﴿وَرَكِنْدَلَ أَوْجَبَنَا إِلَيْكَ رُوحًا يَنْ أَنْرَأَنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ﴾

«And thus We have sent to you (O Muḥammad ﷺ) a Rūh (a revelation, and a mercy) of Our command. You knew not what is the Book »

جَهَنَّمْ وَسَاءَتْ مَصِيرًا ﴿١٣﴾

¶114. There is no good in most of their secret talks save (in) him who orders Ṣadaqah, or goodness, or conciliation between mankind; and he who does this, seeking the good pleasure of Allāh, We shall give him a great reward.

¶115. And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!»

Righteous Najwā, Secret Talk

Allāh said,

﴿لَا خَيْرٌ فِي كَثِيرٍ مِّنْ تَنَوُّعِهِمْ﴾

¶*There is no good in most of their secret talks*» meaning, what the people say to each other.

﴿إِلَّا مَنْ أَمْرَرَ بِسَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِضْلَاجٍ بَيْنَ أَنَّاسٍ﴾

¶*save him who orders Ṣadaqah (charity), or goodness, or reconciliation between mankind;*»

meaning, except for this type of talk.

Imām Aḥmad recorded that Umm Kulthūm bint ‘Uqbah said that she heard the Messenger of Allāh ﷺ saying,

«لَيْسَ الْكَذَابُ الَّذِي يُضْلِلُ بَيْنَ النَّاسِ فَبَشِّرِي خَيْرًا، أَوْ يُقُولُ خَيْرًا»

¶*He who brings about reconciliation between people by embellishing good or saying good things, is not a liar.* »

She also said, “I never heard him allow what the people say (lies) except in three cases: in war, bringing peace between people and the man's speech (invented compliments) to his wife and her speech to her husband.” Umm Kulthūm bint ‘Uqbah was among the immigrant women who gave their pledge of allegiance to the Messenger of Allāh ﷺ.^[1] The Group also recorded this *Hadīth*, with the exception of Ibn Mājah.^[2]

Imām Aḥmad recorded that Abu Ad-Dardā' said that the

^[1] Aḥmad 6:403

^[2] Fath Al-Bārī 5:353, Muslim 4:2011, Abu Dāwud 5:218, Tuhfat Al-Ahwadhi 6:70 and An-Nasā'i in Al-Kubrā 5:193

Messenger of Allâh ﷺ said,

«أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ، وَالصَّلَاةِ، وَالصَّدَقَةِ؟»

“Should I tell you what is better than the grade of fasting, praying and Šadaqah?”

They said, “Yes, O Allâh’s Messenger!” He said,

«إِصْلَاحُ ذَاتِ الْبَيْنَ»

“Bringing reconciliation between people.”

He also said,

«وَقَسَادُ ذَاتِ الْبَيْنِ هُوَ الْحَالِفَةُ»

“Spoiling the relationship (between people) is the destroyer.”

Abu Dâwud and At-Tirmidhi also recorded this Ḥadîth,^[1] and At-Tirmidhi said, “*Hasan Ṣâḥîh*”.

Allâh said,

﴿وَمَنْ يَفْعَلْ ذَلِكَ آتِيَاهُ مَرَضَاتُ اللَّهِ﴾

“and he who does this, seeking the good pleasure of Allâh,”

with sincerity and awaiting the reward with Allâh, the Exalted and Most Honored,

﴿فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

“We shall give him a great reward.”

meaning, an immense, enormous and tremendous reward.

The Punishment for Contradicting and Opposing the Messenger and Following a Path Other than That of the Believers

Allâh’s statement,

﴿وَمَنْ يَتَّقِيَ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى﴾

“And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him.”

refers to whoever intentionally takes a path other than the path of the Law revealed to the Messenger, after the truth has

^[1] Ahmad 6:444, Abu Dâwud no. 4919 and At-Tirmidhi 2509.

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وَالَّذِينَ مَأْمُنُوا وَعَمِلُوا الصَّالِحَاتِ سَكُنْدَ خَلْهُمْ
جَئْنَتِ تَغْرِيَ مِنْ تَخْرِيمِهَا الْأَنْهَرُ حَلَّيْدَنْ فِيهَا الْأَبْدَأْ عَدَ
اللَّهُ حَقًا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلَا ﴿٦﴾ لَيْسَ بِأَمَانِكُمْ
وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَقْمِلُ سُوءَ مِيَاجِزِهِ
وَلَا يَحْذِلُهُ مِنْ دُونِ اللَّهِ وَلَيْا وَلَا نَصِيرًا ﴿٧﴾ وَمَنْ
يَعْمَلُ مِنَ الْأَصْلِحَاتِ مِنْ ذَكَرِ أَوْ أَثْنَ وَهُوَ مُؤْمِنٌ
فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ قَيْرَأً ﴿٨﴾ وَمَنْ
أَخْسَنَ دِيَنًا مِنْ أَسْلَامَ وَجْهَهُ بِالْوَوْهُوَ مُحَسِّنٌ وَأَبْعَ
مَلَهُ بِرَهِيمَ حَسِيفًا وَأَحْذَدَ اللَّهَ إِبْرَاهِيمَ حَلِيلًا ﴿٩﴾ وَلَلَّهُمَا
فِي السَّمَوَاتِ وَمَنَافِي الْأَرْضِ وَكَاتَ اللَّهُ بِكُلِّ شَنْ وَ
مُجْطَأً ﴿١٠﴾ وَيَسْتَقْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتَنُكُمْ
فِيهِنَّ وَمَا يُشَنِّ عَيْنِكُمْ فِي الْكِتَابِ فِي يَسْمَى النِّسَاءِ
الَّتِي لَا تُؤْتُونَهُنَّ مَا كُنْتَ بِلَهُنَّ وَرَغْبُونَ أَنْ تَنْكِحُهُنَّ
وَالْمُسْتَضْعِفَاتِ مِنَ الْوَلَدَنَ وَأَنْ تَقُومُ الْيَتَمَّ
بِالْقِسْطِ وَمَا نَفْعَلُوا إِنْ خَيْرٌ فَإِنَّ اللَّهَ كَانَ بِهِ، عَلِيَّاً ﴿١١﴾

when they all agree on something, a miracle that serves to increase their honor, due to the greatness of their Prophet.

There are many authentic *Hadiths* on this subject. Allâh warned against the evil of contradicting the Prophet ﷺ and his *Ummah*, when He said,

﴿تَوَلَّهُ، مَا تَوَلَّ وَتُنْسِلُهُ، جَهَنَّمُ وَسَادَتْ مَصِيرَاهُ﴾

«We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!»

meaning, when one goes on this wicked path, We will punish him by making the evil path appear good in his heart, and will beautify it for him so that he is tempted further. For instance, Allâh said,

﴿فَنَزَقَ وَمَنْ يَكْذِبُ بِهَذَا الْقَوْبَاتِ مَسْتَدِيَّهُمْ بِنَ حَيْثُ لَا يَسْتَوْنَ﴾

been made clear, apparent and plain to him.

Allâh's statement,

﴿وَرَسَيْغٌ غَيْرَ سَيْلِ الْمُؤْمِنِينَ﴾

«and follows other than the believers' way,»

refers to a type of conduct that is closely related to contradicting the Messenger ﷺ. This contradiction could be in the form of contradicting a text (from the Qur'ân or Sunnah) or contradicting what the *Ummah* of Muhammad ﷺ has agreed on. The *Ummah* of Muhammad ﷺ is immune from error

﴿Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not﴾,

﴿فَلَمَّا رَأَوْهُ أَرَانَ اللَّهَ قُلُوبَهُمْ﴾

﴿So when they turned away (from the path of Allâh), Allâh turned their hearts away﴾, and,

﴿وَنَذَرْتُمْ فِي طَقْبَيْتِهِنَّ يَتَّهَوُنَّ﴾

﴿And We shall leave them in their trespass to wander blindly﴾.

Allâh made the Fire the destination of such people in the Hereafter. Indeed, the path of those who avoid the right guidance will only lead to the Fire on the Day of Resurrection, as evident by Allâh's statements,

﴿أَخْرُجُوا الَّذِينَ كَلَّمُوا وَأَرْذَلُوهُمْ﴾

﴿(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils)﴾, and,

﴿وَرَبِّا الْمُخْرِجُونَ أَنَّارٌ فَطَنُوا أَنَّهُمْ مُوَاقِعُوهَا وَمَمْبُدُوا عَنْهَا مَضِيقًا﴾

﴿And the criminals, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there﴾.

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُوكَتْ لِمَنْ يَكْتَأِهُ وَمَنْ يُشْرِكَ بِاللَّهِ فَقَدْ صَلَّ ضَلَالًا بِعِيْدَةً﴾ إِنْ يَدْعُوكَ مِنْ دُونِهِ إِلَّا إِنَّكَ إِنْ يَدْعُوكَ إِلَّا شَبَّهَنَا تَمِيدَةً﴾
 لَقَسَّ اللَّهُ وَقَالَ لَا تَجْحَدُنَّ مِنْ عِبَادَكَ نَصِيبًا مَفْرُوضًا﴾ لَا أَضْلُلُهُمْ وَلَا يُضْلِلُهُمْ
 تَبَيَّنَ كُلُّ مَا ذَرَكَ الْأَنْتَهِيَّةَ وَلَا مِنْهُمْ قَلَّتْ حَلْقَ اللَّهِ وَمَنْ يَتَجَزَّ أَشْيَاطِنَ وَلِيَّا
 مِنْ دُونِ اللَّهِ فَقَدْ خَيْرَ حُسْرَانًا مُؤْسِسًا﴾ يَبْدُهُمْ وَيَبْتَهُمْ وَمَا يَبْدُهُمْ
 الْشَّيْطَانُ إِلَّا غُرْبَلَهُ﴾ أَوْلَئِكَ مَا أَنْهَمْ جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا بَعِيشًا﴾ وَالَّذِينَ
 مَاءَنُوا وَعَمِلُوا الصَّنْعَاتِ كَثُرَ خَلْمَنَدَ جَهَنَّمَ بَغْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلْلَيْنَ فِيهَا أَبْدًا وَعَدَ
 اللَّهُ حَتَّىٰ وَمَنْ أَنْدَىٰ مِنْ اللَّهِ فِي لَكَلَّا﴾

﴿116. Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.﴾

﴿117. They invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shaytān, a persistent rebel!﴾

﴿118. Allāh cursed him. And he [Shaytān] said: "I will take an appointed portion of your servants."﴾

﴿119. "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shaytān as a Wali instead of Allāh, has surely suffered a manifest loss.﴾

﴿120. He [Shaytān] makes promises to them, and arouses in them false desires; and Shaytān's promises are nothing but deceptions.﴾

﴿121. The dwelling of such (people) is Hell, and they will find no way of escape from it.﴾

﴿122. And those who believe and do righteous good deeds, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's promise is the truth; and whose words can be truer than those of Allāh?﴾

Shirk Shall not be Forgiven, in Reality the Idolators Worship Shaytān

We talked about Allāh's statement,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ لِأَن يُشْرِكَ بِهِ وَغَفِيرُ مَا دُونَ ذَلِكَ﴾

﴿Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that.﴾

before and mentioned the relevant *Hadīths* in the beginning of this Sūrah. Allāh's statement,

﴿وَمَن يُشْرِكُ بِاللَّهِ فَقَدْ حَلَّ ضَلَالًا بَيِّنًا﴾

﴿and whoever sets up partners in worship with Allāh, has indeed strayed far away.﴾

means, he will have taken other than the true path, deviated from guidance and righteousness, destroyed himself in this life and the Hereafter, and lost contentment in this life and the Hereafter.

Juwaybir said that Ad-Daḥḥāk said about Allāh's statement,

﴿وَإِن يَدْعُوكُمْ مِّن دُّنْيَاكُمْ إِلَّا إِنَّهُمْ﴾

﴿They invoke nothing but female deities besides Him (Allâh),﴾

“The idolators claimed that the angels are Allâh’s daughters,^[1] saying, ‘We only worship them so that they bring us closer to Allâh.’ So they took the angels as gods, made the shapes of girls and decided, ‘These (idols) resemble the daughters of Allâh (i.e., the angels), Whom we worship.’” This is similar to Allâh’s statements,

﴿أَفَرَبِّتُمُ اللَّهَ وَالْمَرْءَى﴾

﴿Have you then considered Al-Lât and Al-'Uzzâ﴾^[2]

﴿وَرَجَمُوا النَّسِيْكَةَ الَّتِيْنَ هُنَّ عِنْدَ الرَّحْمَنِ إِنَّهُمْ﴾

﴿And they make the angels who themselves are servants of the Most Gracious (Allâh) females﴾ and,

﴿وَرَجَمُوا بَيْنَهُمْ وَبَيْنَ الْمُنْتَهَى نَبَّاتٍ﴾

﴿And they have invented a kinship between Him and the Jinn﴾.
Allâh’s statement,

﴿وَإِن يَدْعُوكُمْ إِلَّا شَيْكُلَنَا تَرِيدُنَّا﴾

﴿and they invoke nothing but Shaytân, a persistent rebel!﴾

means, Shaytân has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping Shaytân in reality, just as Allâh said in another Âyah,

﴿أَلَرَ أَنْهَدَ إِلَيْكُمْ بَيْنَيْنِ يَدَيْنِ أَنْ لَا تَقْبُلُوا أَشْيَاطِنَ﴾

﴿Did I not command you, O Children of Âdam, that you should not worship Shaytân?﴾

Allâh said that, on the Day of Resurrection, the angels shall proclaim about the idolators who worshipped them in this life:

﴿بَلْ كَانُوا يَبْذُلُونَ الْجِنَّةَ أَكْثَرُهُمْ يَمْنَوْنَ﴾

﴿Nay, but they used to worship the Jinn; most of them were

[1] At-Tabari 9:209

[2] Two of the most popular idols during that time.

believers in them».

Allāh's statement,

﴿لَعْنَةُ اللَّهِ﴾

﴿Allāh cursed him﴾, means, He expelled him and banished him from His mercy and His grace.

﴿لَا يَجِدُنَّ مِنْ عِبَادِكَ نَصِيبًا مَّقْرُوْبًا﴾

﴿I will take an appointed portion of your servants﴾

means, a fixed and known share. Muqātil bin Ḥayyān commented, "From every one thousand, nine hundred and ninety-nine will go to the Fire and one to Paradise."

﴿وَلَا يُنْهَا﴾

﴿Verily, I will mislead them﴾ from the true path,

﴿وَلَا يَتَبَيَّنُ﴾

﴿and surely, I will arouse in them false desires;﴾

tempting them to feign repentance, arousing false hopes in them, encouraging them to delay and procrastinate with righteous deeds, deceiving them.

﴿وَلَا مُرْتَهِنُ لَبَيْكَ مَا ذَاتَ الْأَشْيَاء﴾

﴿and certainly, I will order them to slit the ears of cattle,﴾

meaning, slitting their ears to designate them as *Bahīrah*,^[1] *Sā'ibah*,^[2] and a *Waṣīlah*,^[3] as *Qatādah* and *As-Suddi* stated.^[4]

﴿وَلَا سَرِّهِمْ فَلَيُنْهِرُكَ خَلْقَ اللَّهِ﴾

﴿And indeed I will order them to change the nature created by Allāh.﴾

^[1] A camel whose milk was spared for the idols and nobody was allowed to milk it.

^[2] A camel let loose for free pasture for their idols and nothing was allowed to be carried on it.

^[3] A camel set free for idols because it has given birth to a female camel at its first delivery, and then again gives birth to a female camel at its second delivery.

^[4] At-Ṭabarī 9:214

means tattooing, according to Al-Hasan bin Abi Al-Hasan Al-Baṣri.

In his *Sahih*, Muslim recorded the prohibition of tattooing the face, which in one of its wordings states: "May Allāh curse whoever does this."^[1] It is also recorded in the *Sahih* that Ibn Mas'ud said, "May Allāh curse those who have tattoos and those who do it, who pluck their (facial) hairs and the one who does it for them, and those who make spaces between their teeth for the purpose of beauty, changing what Allāh has created." He then said, "Why should not I curse whom the Messenger of Allāh ﷺ has cursed, when the Book of Allāh commands it," referring to the *Āyah*,

﴿وَمَا مَا نَكِّمُ الرَّسُولُ مَحْذُوذٌ وَمَا نَهَّمُ عَنْ فَانْتَهَى﴾

﴿And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).﴾^[2]

Allāh's statement,

﴿وَمَن يَتَّخِذُ إِلَّا شَيْطَانًا يَنْدِي إِلَيْهِ أَنْ دُوبَ أَنَّهُ فَقَدْ حَسِرَ خُسْرَانًا مُّبِينًا﴾

﴿And whoever takes Shaytān as a Wali (protector or helper) instead of Allāh, has surely suffered a manifest loss.﴾

means, he will have lost this life and the Hereafter. Indeed, this is a type of loss that cannot be compensated or restored.

Allāh's statement,

﴿يَعِدُهُمْ وَيُنَزِّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرْبَانًا﴾

﴿He [Shaytān] makes promises to them, and arouses in them false desires;﴾

explains the true reality. Surely, Shaytān deceitfully promises his supporters and tempts them into believing that they are winners in this and the Hereafter. This is why Allāh said,

﴿وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرْبَانًا﴾

﴿and Shaytān's promises are nothing but deceptions.﴾

Allāh states that on the Day of Return,

^[1] Muslim 3:1618, *Fath Al-Bārī* 10:392, and the tattooing cursed is not restricted to the face, as it appears Ibn Kathir intended.

^[2] *Fath Al-Bārī* 8:498

﴿وَقَالَ الشَّيْطَنُ لَهَا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَغَدَ لِنَفِيٍّ وَعَدَنِي فَأَخْلَقْتُكُمْ وَإِنَّ كَانَ لِي عَلَيْكُمْ بَنِ شَلَطَنٍ﴾

﴿And Shayṭān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you, until,

﴿إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿Verily, there is a painful torment for the wrongdoers.﴾

Allāh's statement,

﴿أُولَئِكَ﴾

﴿of such (people)﴾ refers to those who like and prefer what Shayṭān is promising and assuring them of,

﴿مَا وَهَنَ جَهَنَّمُ﴾

﴿The dwelling of such (people) is Hell﴾, as their destination and abode on the Day of Resurrection,

﴿وَلَا يَجِدُونَ عَنْهَا بَيْسَانًا﴾

﴿and they will find no way of escape from it.﴾, meaning, they will not be able to avoid, avert, evade or elude the Hellfire.

The Reward of Righteous Believers

Allāh then mentions the condition of the content righteous believers and the perfect honor they will earn in the end. Allāh said,

﴿وَالَّذِينَ هَادُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿And those who believe and do righteous good deeds,﴾ meaning, their hearts were truthful and their limbs obedient with the righteous acts they were commanded, all the while abandoning the evil they were prohibited from doing.

﴿سَنُدْخِلُهُنَّا جَنَّتَنِي مِنْ تَحْيَا الْآتِيَةِ﴾

﴿We shall admit them to Gardens under which rivers flow (Paradise)﴾

meaning, they will think of where they want these rivers to

flow and they will flow there,

﴿خَلِيلِنَّ فِيهَا أَبْدًا﴾

﴿to dwell therein forever﴾, without end or being removed from it.

﴿وَعَدَ اللَّهُ حَقًّا﴾

﴿Allâh's promise is the truth﴾, meaning, this is a true promise from Allâh, and verily, Allâh's promise shall come to pass. Allâh then said,

﴿وَمَنْ أَضَدَّ مِنْ أَنَّهُ قِيلَ﴾

﴿and whose words can be truer than those of Allâh?﴾

meaning, none is more truthful in statement and narration than Allâh. There is no deity worthy of worship, or Lord except Him. The Messenger of Allâh ﷺ used to proclaim in his speech,

«إِنَّ أَضَدَّ الْحَدِيثِ كَلَامُ اللَّهِ، وَخَيْرُ الْهُدَىٰ هُدَىٰ مُحَمَّدٌ ﷺ، وَشَرُّ الْأُمُورِ
مُخْدَنَاتُهَا، وَكُلُّ مُخْدَنَةٍ بَذْغَةٌ، وَكُلُّ بَذْغَةٍ ضَلَالٌ، وَكُلُّ ضَلَالٍ فِي النَّارِ»

«The most truthful speech is Allâh's Speech, and the best guidance is the guidance of Muhammad. The worst matters are the newly invented (in religion), every newly invented matter is an innovation, and every heresy, and every heresy is in the Fire.»

﴿لَيْسَ بِإِيمَانِكُمْ وَلَا أَمَانَتُكُمْ أَفْلَىٰ السَّكِينَةُ مَنْ يَقْتَلُ سَوْمًا بِجَزَّ يَدِهِ وَلَا يَجِدُ لَهُ مِنْ دُونِ أَنَّهُ وَرِبَّهُ وَلَا نَصِيرًا﴾ وَمَنْ يَقْتَلُ مِنَ الْفَتَحِينَ بَيْنَ ذَكَرٍ أَوْ أَنْثَىٰ أَوْ قَوْمًا مَّوْمِنًا
فَأُولَئِكَ يَدْخُلُونَ جَنَّةَ وَلَا يُظْلَمُونَ تَقْبِيرًا﴾ وَمَنْ أَخْسَنَ دِينًا مِّنَ أَنَّهُمْ وَجْهَهُمْ لِلَّهِ
وَهُوَ خَيْرٌ وَأَقْبَعَ مِلَّةٌ بِإِرْهَبِهِ خَيْرًا وَأَنْهَدَ اللَّهُ بِإِرْهَابِهِ خَيْلًا﴾ وَلَلَّهُ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَفَاعَةٍ وَغَيْطًا﴾

﴿123. It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.﴾

﴿124. And whoever does righteous good deeds, male or female, and is a believer, such will enter Paradise and not the least injustice, even to the size of a Naqîr, will be done to them.﴾

﴿125. And who can be better in religion than one who submits

his face (himself) to Allāh; and he is a Muhsin (a doer of good). And follows the religion of Ibrāhīm the Hanif (Monotheist). And Allāh did take Ibrāhīm as a Khalil (an intimate friend)!»

﴿126. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things.﴾

Success is Only Achieved by Performing Righteous Deeds, not Wishful Thinking

Qatādah said, “We were told that the Muslims and the People of the Scriptures mentioned their own virtues to each other. People of the Scriptures said, ‘Our Prophet came before your Prophet and our Book before your Book. Therefore, we should have more right to Allāh than you have.’ Muslims said, ‘Rather, we have more right to Allāh than you, our Prophet is the Final Prophet and our Book supersedes all the Books before it.’ Allāh sent down,

﴿لَئِنْ يَأْمُرُكُمْ بِالْكُفْرِ مَنْ يَعْمَلُ سُوءًا إِنَّمَا يُعَذِّبُ الظَّالِمِينَ﴾

﴿It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof,﴾

﴿وَمَنْ أَخْسَنُ دِينًا مِّنْ إِسْلَامٍ وَجَهَنَّمُ لَهُ وَهُوَ مُخْتَيَرٌ﴾

﴿And who can be better in religion than one who submits his face (himself) to Allāh; and he is a Muhsin.﴾

Allāh then supported the argument of the Muslims against their opponents of the other religions.”^[1] Similar statements were attributed to As-Suddi, Masrūq, Ad-Dahhāk and Abu Sāliḥ.^[2] Al-‘Awfi reported that Ibn ‘Abbās commented on this Ayah [4:123], “The followers of various religions disputed, the people of the Tawrāh said, ‘Our Book is the best Book and our Prophet (Mūsā) is the best Prophet.’ The people of the Injil said similarly, the people of Islām said, ‘There is no religion except Islām, our Book has abrogated every other Book, our Prophet is the Final Prophet, and you were commanded to believe in

^[1] At-Tabari 9:229

^[2] At-Tabari 9:229-231

your Books and adhere to our Book.' Allāh judged between them, saying,

﴿لَيْسَ بِأَمَانَتِكُمْ وَلَا أَمَانَةِ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ﴾

﴿It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof.﴾^[1]

This Āyah indicates that the religion is not accepted on account of wishful thinking or mere hopes. Rather, the accepted religion relies on what resides in the heart and which is made truthful through actions. It is not true that when one utters a claim to something, he attains it merely on account of his claim. It is not true that every person who claims to be on the truth is considered as such, merely on account of his words, until his claim gains merit with proof from Allāh. Hence Allāh's statement,

﴿لَيْسَ بِأَمَانَتِكُمْ وَلَا أَمَانَةِ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ﴾

﴿It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof,﴾

meaning safety will not be acquired by you or them just by wishful thinking. Rather, the key is in obeying Allāh and following what He has legislated through the words of His honorable Messengers. This is why Allāh said afterwards,

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ﴾

﴿whosoever works evil, will have the recompense thereof,﴾

Similarly, Allāh said,

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يُرَأَتْهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يُرَأَتْهُ﴾

﴿So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it.﴾

and it was reported that when these Āyāt were revealed, they became hard on many Companions.

^[1] At-Tabari 9:230

Ibn Abi Ḥātim recorded that ‘Ā’ishah said, “I said, ‘O Messenger of Allāh! I know the hardest Āyah in the Qur’ān.’ He said, ‘What is it, O ‘Ā’ishah?’ I said,

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ﴾

﴿whoever works evil, will have the recompense thereof,﴾
He said,

﴿هُوَ مَا يُصِيبُ الْعَبْدَ الْمُؤْمِنَ، حَتَّىٰ النَّجْنَةَ يُنَكِّبُهَا﴾

«That is what strikes the believing servant, even the problems that bother him.»^[1] Ibn Jarīr and Abu Dāwud^[2] also recorded this Ḥadīth.

Sa‘id bin Mansūr recorded that Abu Hurayrah said, “When the Āyah,

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ﴾

﴿whosoever works evil, will have the recompense thereof,﴾ was revealed, it was hard on Muslims. The Messenger of Allāh ﷺ said to them,

﴿سَدِّدُوا وَقَارِبُوا، فَإِنَّ فِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَارةً، حَتَّىٰ الشَّوْكَةَ يُسَاقِّهَا، وَالنَّجْنَةَ يُنَكِّبُهَا﴾

«Be steadfast and seek closeness. Everything that afflicts the Muslim, even the thorn that pierces his skin and the hardship he suffers, will be an expiation for him.»^[3]

This is the wording collected by Ahmad through Sufyān bin ‘Uyaynah.^[4] Muslim^[5] and At-Tirmidhi^[6] also recorded it.

Allāh’s statement,

﴿وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

﴿and he will not find any protector or helper besides Allāh,﴾
‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said; “Unless he

^[1] At-Ṭabarī 9:244

^[2] At-Ṭabarī 9:246 and Abu Dāwud 3:471

^[3] Sa‘id bin Mansūr 4:1378

^[4] Ahmad 2:248

^[5] Muslim 4:1993

^[6] Tuhfat Al-Āḥwadhi 8:400 and An-Nasā'i in Al-Kubrā 6:328

repents and Allâh forgives him." Ibn Abi Hâtîm recorded it.^[1]

Allâh then said,

﴿وَمَنْ يَعْمَلْ مِنَ الْفَحْلَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ﴾

«And whoever does righteous good deeds, male or female, and is a believer».

Allâh mentions the recompense for evil actions and that He will surely inflict its punishment on the servant, either in this life, which is better for him, or in the Hereafter, we seek refuge with Allâh from this end. We also beg Allâh for our well-being in this life and the Hereafter and for His forgiveness, mercy and pardon.

Allâh then mentions His kindness, generosity and mercy in accepting the good deeds from His servants, whether male or female, with the condition that they embrace the faith. He also stated that He will admit the believers into Paradise and will not withhold any of their righteous deeds, even the weight of a *Naqîr* - speck on the back of a date-stone. Earlier, we discussed the *Fatîl* - the scaly thread in the long slit of a date-stone, and both of these, along with the *Qîtmîr* - the thin membrane over the date-stone were mentioned in the Qur'ân.

Allâh then said,

﴿وَمَنْ أَحَسَّ دِينًا فَمَنْ أَنْلَمْ وَجْهَهُ لِلّهِ﴾

«And who can be better in religion than one who submits his face to Allâh.»

meaning, performs the good actions in sincerity for his Lord with faith and awaiting the reward with Allâh,

﴿وَمَنْ خَيْرٌ﴾

«and he is a *Muhsin*» following the correct guidance that Allâh legislated in the religion of truth which He sent His Messenger ﷺ with.

These are the two conditions, in the absence of which no deed will be accepted from anyone; sincerity and correctness. The work is sincere when it is performed for Allâh alone and it becomes correct when it conforms to the *Shari'ah*. So, the

^[1] At-Tabârî 9:239

deed becomes outwardly correct with following the Sunnah and inwardly correct with sincerity. When any deed lacks either of these two conditions, the deed becomes null and void.

For instance, when one lacks the pillar of sincerity in his work, he becomes a hypocrite who shows off for people. Whoever does not follow the *Shari'ah*, he becomes an ignorant, wicked person. When one combines both pillars, his actions will be the deeds of the faithful believers whose best deeds are accepted from them and their errors erased. Consequently, Allāh said,

﴿وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَسِيبًا﴾

﴿And follows the religion of Ibrāhīm the Hanif (Monotheist).﴾ referring to Muhammad ﷺ and his following, until the Day of Resurrection. Allāh said,

﴿إِنَّ أُولَئِكَ يَأْتُونَ بِآثَارِهِمْ لِئَلَّا أَشْبُعُوهُ وَهُنَّا أَنْتُمْ﴾

﴿Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet﴾, and,

﴿فَنَّمُّ أَوْجَبْنَا إِلَيْكَ أَنْ أَتَّبِعَ مِلَّةَ إِبْرَاهِيمَ حَسِيبًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿Then, We have sent the Revelation to you (saying): "Follow the religion of Ibrāhīm the Hanif (Monotheist) and he was not of the Mushrikin.﴾

The *Hanif*, intentionally and with knowledge, avoids *Shirk*, he goes attentively to the truth, allowing no one to hinder him or stop him from it.

Ibrāhīm is Allāh's *Khalil*

Allāh's statement,

﴿وَأَنْهَدَ اللَّهُ إِبْرَاهِيمَ حَلِيلًا﴾

﴿And Allāh did take Ibrāhīm as a Khalil (an intimate friend)!﴾

encourages following Ibrāhīm Al-Khalil, because he was and still is an Imām whose conduct is followed and imitated. Indeed, Ibrāhīm reached the ultimate closeness to Allāh that the servants seek, for he attained the grade of *Khalil*, which is the highest grade of love. He acquired all this due to his obedience to His Lord, just as Allāh has described him,

﴿وَإِذْهَبَ اللَّهُ وَقَدْ﴾

﴿And of Ibrâhîm, the one who fulfilled﴾,

﴿وَإِذْ أَنْتَ إِذْ عَمَدْ رَبِّكَ لَمْ يَكُنْتَ فَانِي﴾

﴿And (remember) when the Lord of Ibrâhîm tried him with (certain) commands, which he fulfilled﴾, and,

﴿إِنَّ إِذْهَبَ كَانَ أَنَّهُ قَاتَلَهُ اللَّهَ وَلَمْ يَرَهُ بَلْ مِنَ الْمُشْرِكِينَ﴾

﴿Verily, Ibrâhîm was an Ummah, obedient to Allâh, a Hanif, and he was not one of the Mushrikîn﴾.

Al-Bukhâri recorded that 'Amr bin Maymûn said that when Mu'âdh came back from Yemen, he led them in the *Fajr* prayer and recited,

﴿وَأَعْخَذَ اللَّهُ إِذْهَبَ خَلِيلًا﴾

﴿And Allâh did take Ibrâhîm as a Khalil!﴾

One of the men present commented, "Surely, the eye of Ibrâhîm's mother has been comforted."^[1]

Ibrâhîm was called Allâh's *Khalil* due to his Lord's great love towards him, on account of the acts of obedience he performed that Allâh loves and prefers.

We should mention here that in the Two *Sahîhs*, it is recorded that Abu Sa'id Al-Khudri said that when the Messenger of Allâh ﷺ gave them his last speech, he said,

﴿أَمَا بَعْدُ، أَيُّهَا النَّاسُ فَلَمْ كُنْتُ مُتَحْدِثًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَا تَحْدُثُ أَبَا بَخْرٍ﴾

ابن أبي تُحَكَّةَ خَلِيلًا، وَلِكُنْ صَاحِبَكُمْ خَلِيلُ اللهِ﴾

«O people! If I were to take a *Khalil* from the people of the earth, I would have taken Abu Bakr bin Abi Quhâfah as my *Khalil*. However, your companion (meaning himself) is the *Khalil* of Allâh.»^[2]

Jundub bin 'Abdullâh Al-Bajali, 'Abdullâh bin 'Amr bin Al-'Âs and 'Abdullâh bin Mas'ûd narrated that the Prophet ﷺ said,

﴿إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا﴾

[1] *Fath Al-Bâri* 7:662

[2] *Fath Al-Bâri* 7:15; *Muslim* 4:1854

«Allāh has chosen me as His Khalil, just as He has chosen Ibrāhīm as His Khalil.»^[1]

Allāh's statement,

﴿وَلِلّٰهِ مَا فِي السَّمَاوٰتِ وَمَا فِي الْأَرْضِ﴾

«And to Allāh belongs all that is in the heavens and all that is in the earth.»

means, everything and everyone are His property, servants and creation, and He has full authority over all of this. There is no one who can avert Allāh's decision or question His judgment. He is never asked about what He does due to His might, ability, fairness, wisdom, compassion and mercy. Allāh's statement,

﴿وَكُلُّ شَيْءٍ مُّحِيطًا﴾

«And Allāh is Ever Encompassing all things.»

means, His knowledge encompasses everything and nothing concerning His servants is ever hidden from Him. Nothing, even the weight of an atom, ever escapes His observation in the heavens and earth, nor anything smaller or bigger than that.

﴿وَسَقَرُوكُمْ فِي النِّسَاءِ قُلِّ اللّٰهُ يَعْلَمُ مَا فِيهِنَّ وَمَا يُشَعِّلُ عَنْكُمْ فِي الْكَوَافِرِ فِي يَتَّمَّتِ الْكَوَافِرِ فِي يَتَّمَّتِ الْكَوَافِرِ الَّتِي لَا تُؤْمِنُهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تُكْمُلُوهُنَّ وَالسَّتْسَتِينَ وَمِنَ الْوَلَدَاتِ وَأَنْ تَئْمُمُوا إِلَيْنَا بِالْقِسْطِ وَمَا تَفَلَّوْا مِنْ حَيْثُ فَهٌنَّ اللّٰهُ كَانَ بِهِ عَلٰيْكُمْ﴾

¶127. They ask your legal instruction concerning women. Say: "Allāh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not what they deserve and yet whom you desire to marry, and the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allāh is Ever All-Aware of it.»

The Ruling Concerning Female Orphans

Al-Bukhārī recorded that ‘Ā’ishah said about the Āyah,

^[1] Muslim 1:377 and 4:1855, Ibn Mājah 1:50, Muslim 4:1855

﴿وَسْأَلُوكُمْ فِي النِّسَاءِ قُلْ أَللّٰهُ يُنَبِّئُكُمْ فِيهِنَّ﴾

«They ask your instruction concerning women. Say, "Allâh instructs you about them...» until,

﴿وَرَغِبُونَ أَن تَنكِحُوهُنَّ﴾

«whom you desire to marry...»

"It is about the man who is taking care of a female orphan, being her caretaker and inheritor. Her money is joined with his money to such an extent, that she shares with him even the branch of a date that he has. So he likes (for material gain) to marry her himself, and hates to marry her to another man who would have a share in his money, on account of her share in his money. Therefore, he refuses to let her marry anyone else. So, this Ayah was revealed."^[1] Muslim also recorded it.^[2]

Ibn Abi Hâtim recorded that 'A'ishah said, "The people asked Allâh's Messenger ﷺ (about orphan girls), so Allâh revealed,

﴿وَسْأَلُوكُمْ فِي النِّسَاءِ قُلْ أَللّٰهُ يُنَبِّئُكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ﴾

«They ask your instruction concerning women. Say, "Allâh instructs you about them and about what is recited unto you in the Book..."»

What is meant by Allâh's saying, 'And about what is recited unto you in the Book' is the former verse which said,

﴿وَإِنْ خِفْتُمْ أَلَا تُقْسِطُوا فِي الْأَيْمَانِ فَأَنْكِحُوهُنَّا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾

«If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice.»^[3]

'A'ishah said, "Allâh's statement,

﴿وَرَغِبُونَ أَن تَنكِحُوهُنَّ﴾

«whom you desire to marry...» also refers to the desire of the guardian not to marry an orphan girl under his supervision when she lacks property or beauty. The guardians were

^[1] *Fath Al-Bâri* 8:114

^[2] Muslim 4:1423

^[3] At-Tabari 9:258

forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).^[1] The basis of this is recorded in Two Ṣaḥīḥs.

Consequently, when a man is the caretaker of a female orphan, he might like to marry her himself. In this case, Allāh commands him to give her a suitable dowry that other women of her status get. If he does not want to do that, then let him marry other women, for Allāh has made this matter easy for Muslims.

Sometimes, the caretaker does not desire to marry the orphan under his care, because she is not attractive to his eye. In this case, Allāh forbids the caretaker from preventing the female orphan from marrying another man for fear that her husband would share in the money that is mutually shared between the caretaker and the girl.

'Ali bin Abi Ṭalhah said that Ibn 'Abbās said, "During the time of Jāhiliyyah, the caretaker of a female orphan would cover her with his rope, and when he did that, no man would marry her. If she was beautiful and he desired to marry her, he married her and took control of her wealth. If she was not beautiful, he did not allow her to marry until she died, and when she died he inherited her money. Allāh prohibited and outlawed this practice."^[2]

He also said about Allāh's statement,

﴿وَالسُّنْنَةُ مِنْ أَلْوَانِنَ﴾

﴿and the children who are weak and oppressed,﴾

that during the time of Jāhiliyyah, they used to deny young children and females a share of inheritance. So Allāh's statement,

﴿فَلَا تُؤْتُوهُنَّ مَا كَيْفَ لَهُنَّ﴾

﴿you give not what they deserve﴾

thus prohibiting this practice and designating a fixed share for each,

[1] *Fath Al-Bārī* 9:6 and *Muslim* 4:2313

[2] *At-Tabari* 9:264

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وَإِنْ أُنْزَأَهُ خَافَتْ مِنْ بَعْلَهَا شُورًا أَوْ إِغْرِاصًا فَلَا جُنَاحَ
عَلَيْهَا أَنْ تُصْلِحَا بِمَا صَلَحَاهَا وَالصَّلْحُ خَيْرٌ وَأَخْضَرَتْ
الْأَنْفُسَ الشُّجَاعَ وَإِنْ تُحْسِنُوا وَتَسْقُفُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ حَيْرًا ﴿١﴾ وَلَنْ تَسْتَطِعُو أَنْ تَعْدِلُوْا
بَيْنَ النِّسَاءِ وَلَا حَرَصْتُمْ قَلَّا مِمْلُوكُ اُمَّةٍ مِنْ
فَتَذَرُوهَا كَالْمُعْلَقَةِ وَإِنْ تُصْلِحُوْا وَتَسْقُفُوا فَإِنَّ اللَّهَ
كَانَ عَفُورًا رَحِيمًا ﴿٢﴾ وَإِنْ يَنْفَرْ قَاتِلُونَ اللَّهُ كُلَّا
مِنْ سَعْيِهِ وَكَانَ اللَّهُ وَسِعًا حَكِيمًا ﴿٣﴾ وَلَلَّهُ مَا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَبَّنَا الَّذِينَ أَوْتُوا الْكِتَابَ
مِنْ قَبْلِكُمْ وَإِنَّا كُمْ أَنْ أَنْقُوْا اللَّهُ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَيْرًا حَمِيدًا ﴿٤﴾
وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٥﴾
إِنْ يَشَاءُ يُدْهِنْكُمْ أَيْمَانَ النَّاسِ وَيَأْتِي بِخَارِجِينَ وَكَانَ
اللَّهُ عَلَى ذَلِكَ فَقِيرًا ﴿٦﴾ مَنْ كَانَ رُبِّدُونَ بَأْذْنِنَا فَعِنْدَ
اللَّهِ ثَوَابُ الدُّنْيَا وَالآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿٧﴾

marry her and have her for yourself.”^[12]

﴿وَمَا تَعْمَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا﴾

«And whatever good you do, Allāh is Ever All-Aware of it.»

encourages performing the good deeds and fulfilling the commandments, and states that Allāh is knowledgeable of all of this and He will reward for it in the best and most perfect manner.

﴿وَإِنْ أُنْزَأَهُ خَافَتْ مِنْ بَعْلَهَا شُورًا أَوْ إِغْرِاصًا فَلَا جُنَاحَ عَلَيْهَا أَنْ تُصْلِحَا بِمَا صَلَحَاهَا
وَالصَّلْحُ خَيْرٌ وَأَخْضَرَتْ الْأَنْفُسَ الشُّجَاعَ وَإِنْ تُحْسِنُوا وَتَسْقُفُوا فَإِنَّ اللَّهَ كَانَ بِمَا

﴿لِلَّذِكْرِ مِثْلُ حَظِّ الْأَنْثِيَّنَ﴾

«To the male, a portion equal to that of two females..»

whether they were young or old, as Sa‘id bin Jubayr and others stated.^[11] Sa‘id bin Jubayr said about Allāh’s statement,

﴿وَأَنْ تَقُومُوا لِيَتَكَبَّرُ
بِالْفِسْطَاطِ﴾

«and that you stand firm for justice to orphans.»

“Just as when she is beautiful and wealthy you would want to marry her and have her for yourself, so when she is not wealthy or beautiful,

Allāh’s statement,

^[11] At-Tabari 9:255

^[12] At-Tabari 9:255

سَمْلُوكٍ حِبَرًا ﴿١﴾ وَكُنْ تَسْتَطِعُوا أَنْ تَمْلِأُو بَيْنَ النِّسَاءِ دَلْوَ حَرَصَتُمْ فَلَا تَمْلِأُو كُلَّ
الْمُتَبَلِ فَتَذَرُّو هَا كَالْمَلْقَأَةِ وَإِنْ تُصْلِحُوا فَإِنَّ اللَّهَ كَانَ عَنْهُو رَّحِيمًا ﴿٢﴾ وَإِنْ
يَنْفَرُّهَا يُقْنِي اللَّهُ كُلَّاً بَيْنَ سَعْيَهُ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿٣﴾

¶128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human souls are swayed by greed. But if you do good and have Taqwā, verily, Allāh is Ever Well-Acquainted with what you do.»

¶129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them so as to leave the other hanging. And if you do justice, and do all that is right and have Taqwā, then Allāh is Ever Oft-Forgiving, Most Merciful.»

¶130. But if they separate (by divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.»

The Ruling Concerning Desertion on the Part of the Husband

Allāh states, and thus legislates accordingly, that sometimes, the man inclines away from his wife, sometimes towards her and sometimes he parts with her. In the first case, when the wife fears that her husband is steering away from her or deserting her, she is allowed to forfeit all or part of her rights, such as provisions, clothing, dwelling, and so forth, and the husband is allowed to accept such concessions from her. Hence, there is no harm if she offers such concessions, and if her husband accepts them. This is why Allāh said,

﴿فَلَا جُنَاحَ عَلَيْهَا أَنْ يَمْسِلُهَا مُسْلِمًا﴾

¶*there is no sin on them both if they make terms of peace between themselves;*»

He then said,

﴿وَإِنْ لَمْ يَلْمِحْ حَرْثًا﴾

¶*and making peace is better*» than divorce. Allāh's statement,

﴿وَاحِدَرَتِ الْأَنْفُسُ الشُّغْل﴾

«And human souls are swayed by greed.»

means, coming to peaceful terms, even when it involves forfeiting some rights, is better than parting.

Abu Dâwud At-Ṭayâlîsi recorded that Ibn ‘Abbâs said, “Şawdah feared that the Messenger of Allâh ﷺ might divorce her and she said, ‘O Messenger of Allâh! Do not divorce me; give my day to ‘Â’ishah.’ And he did, and later on Allâh sent down,

﴿وَإِنْ أَنْزَلْتُ مَا خَافَتْ مِنْ بَيْلِهَا شُورًا أَوْ يَغْرِصًا فَلَا جُنَاحَ عَلَيْنَا﴾

«And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both»

Ibn ‘Abbâs said, “Whatever (legal agreement) the spouses mutually agree to is allowed.”^[1] At-Tirmidhi recorded it and said, “*Hasan Gharîb*”.^[2]

In the Two *Sâhihs*, it is recorded that ‘Â’ishah said that when Şawdah bint Zam’ah became old, she forfeited her day to ‘Â’ishah, and the Prophet ﷺ used to spend Şawdah’s night with ‘Â’ishah.^[3] There is a similar narration also collected by Al-Bukhâri.^[4]

Al-Bukhâri also recorded that ‘Â’ishah commented;

﴿وَإِنْ أَنْزَلْتُ مَا خَافَتْ مِنْ بَيْلِهَا شُورًا أَوْ يَغْرِصًا﴾

«And if a woman fears cruelty or desertion on her husband's part», that it refers to, “A man who is married to an old woman, and he does not desire her and wants to divorce her. So she says, ‘I forfeit my right on you.’ So this Ayah was revealed.”^[5]

Meaning of “Making Peace is Better”

Allâh said,

﴿وَالصَّلْحُ خَيْرٌ﴾

[1] Abu Dâwud At-Ṭayâlîsi: 349

[2] *Tuhfât Al-Āhwadhi* 8:403

[3] *Fatâh Al-Bâri* 9:223 and *Muslim* 2:1085

[4] *Fatâh Al-Bâri* 5:257

[5] Al-Bukhâri: 4601

﴿And making peace is better﴾. ‘Ali bin Abi Ṭalhah related that Ibn ‘Abbās said that the Āyah refers to, “When the husband gives his wife the choice between staying with him or leaving him, as this is better than the husband preferring other wives to her.”^[1]

However, the apparent wording of the Āyah refers to the settlement where the wife forfeits some of the rights she has over her husband, with the husband agreeing to this concession, and that this settlement is better than divorce. For instance, the Prophet ﷺ kept Ṣawdah bint Zam’ah as his wife after she offered to forfeit her day for ‘Āishah. By keeping her among his wives, his *Ummah* may follow this kind of settlement. Since settlement and peace are better with Allāh than parting, Allāh said,

﴿وَالْمُسْلِحُ خَيْرٌ﴾

﴿and making peace is better﴾. Divorce is not preferred with Allāh. The meaning of Allāh’s statement,

﴿وَإِن تُحِسِّنُوا وَتَشْكُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُوكُمْ خَيْرًا﴾

﴿But if you do good and have Taqwā, verily, Allāh is Ever Well-Acquainted with what you do﴾

if you are patient with the wife you dislike and treat her as other wives are treated, then Allāh knows what you do and will reward you for it perfectly. Allāh’s statement,

﴿وَإِن تُسْتَطِعُوا أَن تَمْدُوا بَيْنَ النِّسَاءِ وَلَا حَرَضَمْ﴾

﴿You will never be able to do perfect justice between wives even if it is your ardent desire,﴾

means, O people! You will never be able to be perfectly just between wives in every respect. Even when one divides the nights justly between wives, there will still be various degrees concerning love, desire and sexual intimacy, as Ibn ‘Abbās, Ubaydah As-Salmāni, Mujāhid, Al-Ḥasan Al-Baṣri and Ad-Daḥhāk bin Muzāhim stated.^[2]

Imām Aḥmad and the collectors of the *Sunan* recorded that

^[1] At-Tabari 9:272

^[2] At-Tabari 9:285-287

'Ā'ishah said, "The Messenger of Allâh ﷺ used to treat his wives equally and proclaim,

«اللّٰهُمَّ هَذَا فَحْشِي فِيمَا أَنْتَ لِي، فَلَا تُنْهِنِي فِيمَا تَنْهِي لِي وَلَا أَنْهِكُ»

«O Allâh! This is my division in what I own, so do not blame me for what You own and I do not own»

referring to his heart. This was the wording that Abu Dâwud collected, and its chain of narrators is *Sâhih*.^[1]

Allâh's statement,

«فَلَا تَنِيَّبُوا كُلَّ الْمُتَّقِلِّينَ»

«so do not incline too much to one of them»

means, when you like one of your wives more than others, do not exaggerate in treating her that way,

«فَتَرَوْهَا كَالْمُلْقَأَةِ»

«so as to leave the other hanging.» referring to the other wives. Ibn 'Abbâs, Mujâhid, Sa'îd bin Jubayr, Al-Hasan, Ad-Dâhhâk, Ar-Rabi' bin Anas, As-Suddî and Muqâtil bin Hayyân said that *Mu'allaqah* [hanging] means, "She is neither divorced nor married."^[2]

Abu Dâwud At-Tayâlîsi recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَا إِلَّا إِخْدَاهُمَا، جَاءَ يَوْمَ الْقِيَامَةِ رَأْخُدُ شَقِيقَةِ سَاقِطٍ»

«Whoever has two wives and inclines to one of them (too much), will come on the Day of Resurrection with one of his sides dragging.»^[3]

Allâh's statement,

«وَإِنْ تُصْلِحُوا وَتَنْهَوْهُ فَإِنَّ اللّٰهَ كَانَ عَفُورًا رَّحِيمًا»

«And if you do justice, and do all that is right and have *Taqwâ*, then Allâh is Ever Oft-Forgiving, Most Merciful.»

The Āyah states: If you do justice and divide equally in what

^[1] Abu Dâwud: 2134, *Tuhfat Al-Ahwadhi*: 1140, Ibn Mâjah: 1971 and *An-Nasâ'î* 7:63

^[2] At-Tabarî 9:290-292

^[3] Abu Dâwud At-Tayâlîsi: 322

you have power over, while fearing Allāh in all conditions, then Allāh will forgive you the favoritism that you showed to some of your wives. Allāh then said,

﴿وَإِن يَنْفَرُّ قَاتِلًا مِّنْ سَعْيَهُ وَكَانَ اللَّهُ وَسِيرًا حَكِيمًا﴾

﴿But if they separate (divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.﴾

This is the third case between husband and wife, in which divorce occurs. Allāh states that if the spouses separate by divorce, then Allāh will suffice them by giving him a better wife and her a better husband. The meaning of,

﴿وَكَانَ اللَّهُ وَسِيرًا حَكِيمًا﴾

﴿And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.﴾

is: His favor is tremendous, His bounty is enormous and He is All-Wise in all His actions, decisions and commandments.

﴿وَوَلِهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّلَنَا الْكِتَابَ إِنْ قَبْلَكُمْ وَإِنَّا كُمْ أَنَّ أَنْشَأْنَا اللَّهَ وَإِنْ تَكُفُّرُوا فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ عَيْنًا حَبِيبًا وَلَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَنَّ يَالُو وَكِيلًا إِنْ يَشَاءْ يَدْهِنْكُمْ أَبْيَانًا أَنْتُمْ وَيَأْتِي بِتَاهِرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا مَّنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا هُوَنَدَ اللَّهُ ثَوَابَ الدُّنْيَا وَالآخِرَةِ وَكَانَ اللَّهُ سَيِّئًا بَعِيرًا﴾

﴿131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the People of the Scripture before you, and to you that you have Taqwā of Allāh. But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (free of any needs), Worthy of all praise.﴾

﴿132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs.﴾

﴿133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.﴾

﴿134. Whoever desires the rewards of this life, then with Allāh is the reward of this worldly life and of the Hereafter. And

Allāh is Ever All-Hearer, All-Seer.»

The Necessity of *Taqwā* of Allāh

Allāh states that He is the Owner of the heavens and earth and that He is the Supreme Authority over them. Hence Allāh's statement,

﴿وَلَقَدْ وَصَّنَا أَلَيْنَ أُولُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِنَّا لَمُّ﴾

«And verily, We have recommended to the People of the Scripture before you, and to you »

meaning, We have recommended to you what We recommended to the People of Scriptures; *Taqwā* of Allāh, by worshipping Him Alone without partners. Allāh then said,

﴿فَإِن تَكْفُرُوا فَلَوْلَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

«But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth».

In another Āyah, Allāh said that Mūsā said to his people,

﴿إِن تَكْفُرُوا أَنْتُ وَمَنْ فِي الْأَرْضِ جِبِيلًا فَإِنَّ اللَّهَ لَغَنِيَ حَمِيدٌ﴾

«If you disbelieve, you and all on the earth together, then verily, Allāh is Rich (free of any need), Owner of all praise.».

Allāh said,

﴿فَنَكَفَرُوا وَقَوْلُوا أَنَّا نَسْقَنَى اللَّهَ وَاللَّهُ عَنِ حَمِيدٍ﴾

«So they disbelieved and turned away. But Allāh was not in need (of them). And Allāh is Rich (free of any need), Worthy of all praise».

meaning, He is far too Rich than to need His servants, and worthy of all praise in all His decisions and commandments. The meaning of Allāh's statement,

﴿وَلَوْلَا مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَنَّ يَأْكُلُونَ حَمِيدًا﴾

«And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as a Disposer of affairs.»

He has perfect watch over every soul, knowing what it deserves, He is the Watcher, and Witness of all things. Allāh's statement,

﴿إِن يَأْتِي أَنَّا مُهْكِمٌ إِلَيْهَا أَنَّا شَوَّلْتُ وَيَأْتِي بِالْجَوَافِرِ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا﴾

﴿If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.﴾

means, He is able to take you away and replace you with other people if you disobey Him. In a similar Āyah, Allāh said,

﴿وَإِن تَنْتَهُوا يَسْتَبِيلُ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَشْتَدَّكُمْ﴾

﴿And if you turn away, He will exchange you for some other people and they will not be your likes﴾

Allāh's statement,

﴿مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَوَسِّعَ اللَّهُ ثَوَابَ الدُّنْيَا وَالآخِرَةِ﴾

﴿Whoever desires the rewards of this life, then with Allāh is the reward of this worldly life and of the Hereafter.﴾

means, O those whose ultimate desire is this life, know that Allāh owns the rewards of this life and the Hereafter. Therefore, if you ask Allāh for both, He will enrich you, award you and suffice for you. As Allāh said,

﴿فَيَقُولُ الظَّالِمُونَ مَنْ يَكُوْلُ رِزْقًا مَا يَنْتَهَا فِي الدُّنْيَا وَمَا لَمْ فِي الْآخِرَةِ مِنْ حَلْقَةٍ﴾

﴿وَمَنْهُمْ مَنْ يَكُوْلُ رِزْقًا مَا يَنْتَهَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَوْنًا عَذَابٌ

﴿أَنَّا نَعْلَمُ لَهُمْ تَحْسِيبَهُمْ كَثِيرًا﴾

﴿But of mankind there are some who say: "Our Lord! Give us in this world!" and for such there will be no portion in the Hereafter. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" For them there will be allotted a share for what they have earned.﴾

﴿مَنْ كَانَ يُرِيدُ حَرَثَ الْآخِرَةِ زَرَدَ لَهُ فِي حَرَبَتِهِ﴾

﴿Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and

﴿مَنْ كَانَ يُرِيدُ السَّاجِلَةَ عَبَلَنَا لَهُ فِيهَا مَا شَاءَ لِئَلَّا يُرِيدُ﴾

﴿Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like until,

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا الَّذِينَ آمَنُوا كُوْنُوا فَوَرَمِينَ بِالْقِسْطِ شَهِدَةَ اللَّهِ
 وَلَوْ عَلَى أَنفُسِكُمْ أَوْ إِلَوَالِدِينِ وَالآفَرِينَ إِنْ يَكُنْ غَيْرَهُ
 أَوْ فَقِيرًا فَإِنَّهُ أَوْكَ بِهَا فَلَا تَشْيَعُ الْمُؤْمِنَ أَنْ تَعْدُلُوا وَإِنْ
 تَلُوا أَوْ تُعَرِّضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ حَسِيرًا
 يَا أَيُّهَا الَّذِينَ آمَنُوا امْتُنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ
 عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قِبْلَةِ وَمَنْ يَكْفُرُ
 بِاللَّهِ وَمَاتَهُ كَيْهُ وَكَيْهُ وَرَسُولُهُ وَالْأَئِمَّةِ أَنْخَرَفَتْ دُلُّ
 صَلَلَأَبْعِيدَا ﴿٤﴾ إِنَّ الَّذِينَ آمَنُوا أَنَّهُ كَفَرُوا أَنَّهُ آمَنُوا
 ثُمَّ كَفَرُوا أَثَرَ أَذَادُوا كُفُرَأَمَّا يَكُنْ اللَّهُ يَعْلَمُهُمْ وَلَا يَهْدِيهِمْ
 سَيِّلًا ﴿٥﴾ بَشَّرَ الْمُنْتَقِيَنَ بِأَنَّهُمْ عَذَابَ الْيَمَّا ﴿٦﴾ الَّذِينَ
 يَنْجُدُونَ الْكُفَّارَ أَوْ لِيَاهُ مِنْ دُونِ الْمُؤْمِنِينَ أَبْيَنُغُونَ
 عَنْهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿٧﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي
 الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ مَا يَبَيِّنُ اللَّهُ يَكْفُرُهُمْ وَيُنْهَرُهُمْ أَفَلَا
 تَقْدُمُو أَعْمَهُمْ حَتَّى يَخْرُصُوا فِي حَدِيثٍ عَيْرٍ وَلَا كُوْنُوا أَذْلَهُمْ
 إِنَّ اللَّهَ جَامِعُ الْمُنْتَقِيَنَ وَالْكُفَّارِ مِنْ فِي جَهَنَّمِ جَمِيعًا

﴿أَنْظُرْ كَيْتَ فَضَلَّنَا بِقُبْصَمْ عَلَى
 بَعْضِهِمْ﴾

﴿See how We prefer one above another (in this world).﴾

So Allāh said here,

﴿وَكَانَ اللَّهُ سَيِّدًا بِبَيْرَمًا﴾

﴿And Allāh is Ever All-Hearer, All-Seer.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُوْنُوا
 فَوَرَمِينَ بِالْقِسْطِ شَهِدَةَ اللَّهِ وَلَوْ
 عَلَى أَنفُسِكُمْ أَوْ إِلَوَالِدِينِ وَالآفَرِينَ
 إِنْ يَكُنْ غَيْرَهُ أَوْ فَقِيرًا فَإِنَّهُ أَوْكَ بِهَا فَلَا تَشْيَعُ
 الْمُؤْمِنَ أَنْ تَعْدُلُوا وَإِنْ تَلُوا أَوْ
 تُعَرِّضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ حَسِيرًا﴾

﴿135. O you who believe! Stand out

firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you Talwū or Tu'ridū, it, verily, Allāh is Ever Well-Acquainted with what you do.﴾

Commanding Justice and Conveying the Witness for Allāh

Allāh commands His believing servants to stand up for justice and fairness and not to deviate from it, right or left. They should not fear the blame of anyone or allow anyone to prevent them from doing something for the sake of Allāh. They are also required to help, support and aid each other for Allāh's sake.

Allāh's statement,

﴿شَهَدَةً لِّلَّهِ﴾

«as witnesses to Allāh» is similar to His statement,

﴿وَأَقِمُوا الشَّهَادَةَ لِلَّهِ﴾

«And establish the testimony for Allāh».

Testimony should be delivered precisely, for the sake of Allāh, thus making the testimony correct, truly just, and free of alterations, changes or deletions. This is why Allāh said,

﴿وَلَا يَرْجُوا أَنفُسَكُمْ﴾

«even though it be against yourselves,»

meaning, give correct testimony, and say the truth when you are asked about it, even if harm will effect you as a consequence. Indeed, Allāh shall make a way out and give relief for those who obey Him in every matter. Allāh's statement,

﴿أَوْ الْوَالِدَيْنَ وَالْأَقْرَبِينَ﴾

«or your parents, or your kin,»

means, even if you have to testify against your parents and kin, do not compromise for their sake. Rather, give the correct and just witness even if they are harmed in the process, for the truth presides above everyone and is preferred to everyone.

Allāh's statement,

﴿إِنْ يَكُنْ عَنْكُمْ أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا﴾

«be he rich or poor, Allāh is a better Protector to both.»

means, do not favor someone (in your testimony) because he is rich, or feel pity for him because he is poor, for Allāh is their caretaker, a better Protector of them than you, and has better knowledge of what is good for them. Allāh's statement,

﴿لَا تَتَبَرَّأُ مِنَ الْمُؤْمِنِينَ لَعَلَّهُمْ يَذَرُونَ﴾

«So follow not the lusts, lest you may avoid justice;»

means, let not desire, lust or the hatred you have against others, lure you into injustice in your affairs. Rather, stand for justice in all situations.

Allāh said;

﴿وَلَا يَجِدُوكُمْ شَكّاً فَوْهَ عَنْ أَلَّا تَسْبِلُوا أَغْدِلُوا مَوْ أَقْرَبُ لِلتَّقْوَىٰ﴾

«And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety»

when the Prophet ﷺ sent 'Abdullāh bin Rawāḥah to collect the tax on the fruits and produce of the Jews of Khaybar, they offered him a bribe so that he would go easy on them. He said; "By Allāh! I have come to you from the dearest of the creation to me (Muhammad), and you are more hated by me than an equivalent number of apes and swine. However, my love for him (the Prophet ﷺ) and hatred for you shall not prevent me from being just with you." On that, they said, "This (justice) is the basis which the heavens and earth were created." We will mention this *Hadīth* later in *Sūrat Al-Mā'idah* (chapter 5) Allāh willing.

Allāh's statement afterwards,

﴿وَإِنْ تَلُوا أَوْ تُعْرِضُوا﴾

«and if you *Talwū* or *Tu'ridū*»

means, "Distort your testimony and change it", according to Mujāhid and several others among the Salaf.^[11] *Talwū*, includes distortion and intentional lying. For instance, Allāh said,

﴿فَإِنْ مِنْهُمْ لَفِيفًا يَأْتُونَ أَلْيَانَهُمْ بِالْكِتَابِ﴾

«And verily, among them is a party who *Yalwūna* (distort) the Book with their tongues (as they read)».

Tu'ridū, includes hiding and withholding the testimony.

Allāh said,

﴿وَمَنْ يَكْثُرُهَا فَإِنَّهُ مَا لِمَنْ قَبْلَهُمْ﴾

«Who hides it, surely, his heart is sinful»

The Prophet ﷺ said,

«خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا»

«The best witness is he who discloses his testimony before being

[11] At-Tabari 9:308

asked to do so.^[1]

Allāh then warned,

﴿فَإِنَّ اللَّهَ كَانَ بِمَا تَصْنَعُونَ حَسِيرًا﴾

﴿Verily, Allāh is Ever Well-Acquainted with what you do.﴾
and will reward or punish you accordingly.

﴿يَأَيُّهَا الَّذِينَ مَاصُنُوا مَا يَنْهَا يَأْتُهُ وَرَسُولُهُ. وَاللَّكِنَّبِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ. وَاللَّكِنَّبِ الَّذِي أَنْزَلَ مِنْ قَبْلٍ وَمَنْ يَكْثُرْ يَأْتُهُ وَمَنْ يَنْهَا كَثِيرًا. وَرَسُولُهُ. وَالْيَوْمَ الْآخِرُ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

¶136. O you who believe! Believe in Allāh, and His Messenger, and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before; and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.﴾

The Order to Have Faith after Believing

Allāh commands His faithful servants to adhere to all the elements of faith, its branches, pillars and cornerstones. This is not stated as mere redundancy, but from the view of completing faith and the continual maintenance of it. For instance, the believer proclaims in every prayer,

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

﴿Guide us to the straight way.﴾ which means, make us aware of the straight path and increase us in guidance and strengthen us on it.

In this Āyah [4:136], Allāh commands the believers to believe in Him and in His Messenger, just as He said elsewhere,

﴿يَأَيُّهَا الَّذِينَ مَاصُنُوا أَتَقْرَأُوا اللَّهَ وَمَا يَنْهَا بِرَسُولِهِ﴾

﴿O you who believe! Have Taqwā of Allāh, and believe in His Messenger, .﴾

Allāh's statement,

[1] Muslim 3:1344

﴿وَالْكِتَابُ الَّذِي نَزَّلَ عَلَى رَسُولِهِ﴾

﴿and the Book which He has sent down to His Messenger,﴾ refers to the Qur'an, while,

﴿وَالْكِتَابُ الَّذِي أَنزَلَ مِنْ قَبْلِهِ﴾

﴿and the Scripture which He sent down to those before (him);﴾ refers to the previously revealed divine Books. Allâh then said,

﴿وَمَنْ يَكْفُرْ بِإِلَهِ وَمَلَائِكَةِ وَكِتَابٍ وَرَسُولٍ وَالَّتِي هُوَ الْآخِرُ فَقَدْ ضَلَّ صَلَالًا بَعِيدًا﴾

﴿and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.﴾

meaning, he will have deviated from the correct guidance and strayed far away from its path.

﴿إِنَّ الَّذِينَ مَا مَنَّوا لَهُ كَفَرُوا لَهُ كَفَرَ لَهُ يَكْفُرُ لَهُمْ لِيَقْرَئُ لَهُمْ
وَلَا يَتَبَدَّلُونَ سِيَّلًا﴾ بَشِّرُ الْمُتَّهِفِينَ إِنَّ لَهُمْ عَذَابًا أَلِيمًا الَّذِينَ يَنْجِذِبُونَ الْكُفَّارِ
أَزْلِيَّةً مِنْ دُونِ الْمُؤْمِنِينَ أَبْيَنُغُورُتْ عِنْهُمُ الْعِرَةُ فَلَمَّا جَاءَهُمْ
فِي الْكِتَابِ أَنْ إِذَا تَعْمَلُمْ مَا يَكْفُرُ بِهَا وَيَسْتَهِنُ بِهَا فَلَمْ تَقْعُدُوا عَمَّا هُنَّ
يَخْوُضُوا فِي حَدِيثِ شَرِيفٍ إِنَّمَا يَخْلُقُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُتَّهِفِينَ وَالْكُفَّارِ فِي جَهَنَّمِ حَسِيَّا﴾

﴿137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them on the (right) way.﴾

﴿138. Give to the hypocrites the tidings that there is for them a painful torment.﴾

﴿139. Those who take disbelievers for friends instead of believers, do they seek honor with them? Verily, then to Allâh belongs all honor.﴾

﴿140. And it has already been revealed to you in the Book that when you hear the verses of Allâh being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.﴾

Characteristics of the Hypocrites and Their Destination

Allāh states that whoever embraces the faith, reverts from it, embraces it again, reverts from it and remains on disbelief and increases in it until death, then he will never have a chance to gain accepted repentance after death. Nor will Allāh forgive him, or deliver him from his plight to the path of correct guidance. This is why Allāh said,

﴿لَنْ يَكُنَّ اللَّهُ يَغْفِرُ لَمَنْ وَلَا يَهْدِي هُنَّ بِلَامٌ﴾

﴿Allāh will not forgive them, nor guide them on the (right) way﴾.

Ibn Abi Ḥātim recorded that his father said that Aḥmad bin ‘Abdah related that Ḥafs bin Jāmī said that Samāk said that Ikrimah reported that Ibn ‘Abbās commented;

﴿ثُمَّ أَزْدَادُوا كُفْرًا﴾

﴿and go on increasing in disbelief﴾, “They remain on disbelief until they die.” Mujāhid said similarly.^[1] Allāh then said,

﴿بَتَّرِ الْمُتَّقِينَ يَأْنَ مُنْ عَذَابًا أَلِيمًا﴾

﴿Give to the hypocrites the tidings that there is for them a painful torment.﴾

Hence, the hypocrites have this characteristic, for they believe, then disbelieve, and this is why their hearts become sealed. Allāh describes the hypocrites as taking the disbelievers as friends instead of the believers, meaning they are the disbelievers’ supporters in reality, for they give them their loyalty and friendship in secret. They also say to disbelievers when they are alone with them, “We are with you, we only mock the believers by pretending to follow their religion.” Allāh said, while chastising them for being friends with the disbelievers,

﴿أَبِئْرُوكُ عِنْدُهُمُ الْعِزَّةُ﴾

﴿do they seek honor, with them?﴾

Allāh then states that honor, power and glory is for Him Alone without partners, and for those whom Allāh grants such

^[1] At-Tabari 9:315

qualities to. Allâh said,

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جِبِيلًا﴾

﴿Whosoever desires honor, then to Allâh belong all honor﴾, and,

﴿وَلِلَّهِ الْأَيْمَةُ وَرَسُولُهُ، وَالْمُؤْمِنُونَ وَلَكُنَّ الْمُتَكَبِّرُونَ لَا يَنْلَوْنَ﴾

﴿But honor belongs to Allâh, and to His Messenger, and to the believers, but the hypocrites know not﴾.

The statement that honor is Allâh's Alone, is meant to encourage the servants to adhere to their servitude to Allâh and to be among His faithful servants who will gain victory in this life and when the Witnesses stand up to testify on the Day of Resurrection.

Allâh's statement,

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ مَا يَقُولُ اللَّهُ يَكْفُرُ بِهَا وَيَسْتَهِنُ بِهَا فَلَا تَشَدُّدُوا هُنَّ هُنَّ حَقٌّ يَخُوضُوا فِي حَدِيثِنَا عَنِّيْدَةَ إِنَّكُمْ إِذَا يَنْتَهُمْ﴾

﴿And it has already been revealed to you in the Book that when you hear the verses of Allâh being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them.﴾

The Âyah means, if you still commit this prohibition after being aware of its prohibition, sitting with them where Allâh's Âyât are rejected, mocked at and denied, and you sanction such conduct, then you have participated with them in what they are doing. So Allâh said,

﴿إِنَّكُمْ إِذَا يَنْتَهُمْ﴾

﴿(But if you stayed with them) certainly in that case you would be like them.﴾

concerning the burden they will earn. What has already been revealed in the Book – as the Âyah says – is the Âyah in Sûrat Al-An'âm [6], which was revealed in Makkah,

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي مَا أَنْبَيْنَا فَاعْجِزْ عَنْهُمْ﴾

﴿And when you see those who engage in false conversation about Our verses (of the Qur'ân) by mocking at them, stay away from them.﴾

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الذين يرتكبون يكُنْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ فَأَلْوَهُ الَّذِينَ تَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكُفَّارِ نَصِيبٌ قَالُوا أَنَّا نَسْتَحْوِدُ عَيْنَكُمْ وَنَسْعَكُمْ مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَعْلَمُ مِمَّ يَنْكِحُكُمْ يَوْمَ الْقِيَمةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكُفَّارِ مِنَ الْمُؤْمِنِينَ سَيِّلًا ﴿١٠١﴾
 إِنَّ الْمُتَّقِينَ يُخَيِّبُونَ اللَّهَ وَهُوَ خَيِّبُهُمْ وَإِذَا قَاتَمُوا إِلَى الْأَصْلَوَةِ قَامُوا كُلَّ أَيْمَانِهِمْ وَلَا يَدْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٠٢﴾ مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِنْ هُوَ لَاءُ وَلَا إِنْ هُوَ لَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ يَجِدَهُ سَيِّلًا ﴿١٠٣﴾ يَأْتِيهِ الَّذِينَ أَمْنَوْا لَا يَنْتَخِذُوا الْكُفَّارِ أُولَئِكَ مِنْ دُونِ الْمُؤْمِنِينَ أُتُرِيدُونَ أَنْ يَجْعَلُوا اللَّهَ عَلَيْهِ كُمْ سُلْطَنَاتِ مُبِينًا ﴿١٠٤﴾ إِنَّ الْمُتَّقِينَ فِي الدَّرْزِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَهُمْ نَصِيرًا ﴿١٠٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَلَا خَاصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتَى اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٠٦﴾ مَا يَفْعَلُ اللَّهُ بِعَدَ إِيمَكُمْ إِنْ شَكَرْتُمْ وَأَمْنَتُمْ وَكَانَ اللَّهُ شَاهِرًا عَلَيْمًا ﴿١٠٧﴾

remind them, that they may have Taqwā».

Allāh's statement,

﴿إِنَّ اللَّهَ جَامِعُ الْمُتَّقِينَ وَالْكُفَّارِ فِي جَهَنَّمَ حَوْلَهُ﴾

«Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.»

means, just as the hypocrites participate in the *Kufr* of disbelievers, Allāh will join them all together to reside in the Fire for eternity, dwelling in torment, punishment, enchainment, restrained and in drinking boiling water.

﴿الَّذِينَ يَرَكِبُونَ يَكُنْ فَإِنْ كَانَ لَكُمْ فَتْحٌ يَنْهَا اللَّهُ تَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكُفَّارِ نَصِيبٌ قَالُوا أَنَّا نَسْتَحْوِدُ عَيْنَكُمْ وَنَسْعَكُمْ مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَعْلَمُ مِمَّ يَنْكِحُكُمْ يَوْمَ الْقِيَمةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكُفَّارِ مِنَ الْمُؤْمِنِينَ سَيِّلًا﴾

Muqātil bin Ḥayyān said that this Ayah [4:140] abrogated the Ayah in Sūrat Al-An'ām, referring to the part that says here,

﴿إِنَّكُمْ إِذَا مُتَّهَمُونَ﴾

«(But if you stayed with them) certainly in that case you would be like them»,

and Allāh's statement in Al-An'ām,

﴿وَمَا عَلَى النَّبِيِّ إِنْ يَقُولُ مِنْ حَسَابِهِ إِنْ مَنْ وَلَعَكَنْ ذَكَرَ لِلَّهِ مُتَّهِمٌ يَتَّهَمْ﴾

«Those who fear Allāh, keep their duty to Him and avoid evil, are not responsible for them (the disbelievers) in any case, but (their duty) is to

﴿يَعْلَمَ اللّٰهُ الْكٰفِرُونَ عَلٰى الْمُؤْمِنِينَ سَبِيلًا﴾

﴿141. Those who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.﴾

Hypocrites Wait and Watch what Happens to Muslims

Allâh states that the hypocrites watch and await the harm that occurs to the believers, awaiting the time when the Muslim circumstances and religion are dissolved and the state of *Kufr* takes over.

﴿وَإِنْ كَانَ لَكُمْ فَتْحٌ يُنَزَّلُ إِلَيْكُمْ﴾

﴿if you gain a victory from Allâh﴾ triumph, aid and booty,

﴿فَالاَّذْلَامُ تَكُونُ شَعْكُمْ﴾

﴿they say, "Were we not with you?"﴾

trying to come closer to the believers with this statement. However,

﴿وَإِنْ كَانَ لِلْكٰفِرُونَ نَصِيبٌ﴾

﴿But if the disbelievers gain a success,﴾

by gaining victory over the believers sometimes, just as occurred during Uhud, for surely, the Messengers are tested, but the final victory is theirs.

﴿فَالاَّذْلَامُ نَسْتَعْوِدُ عَلَيْكُمْ وَنَسْتَعْمِلُ مِنَ الْمُؤْمِنِينَ﴾

﴿they say (to them), "Did we not gain mastery over you and did we not protect you from the believers?"﴾

meaning, did we not help you in secret and try our best to confuse the believers and weaken their resolve, until you gained victory over them? This statement of the hypocrites is an attempt to strengthen relations with the disbelievers, because they pretend to be friends with both parties so that they will be safe from their harm, due to their weak faith and

lack of certainty. Allāh said,

﴿فَاللَّهُ يَعْلَمُ بِمَا تَكُونُونَ يَوْمَ الْقِيَامَةِ﴾

«Allāh will judge between you (all) on the Day of Resurrection»

meaning, by what He knows about you, O hypocrites. Therefore, do not be deceived by being shaded under the protection of Islāmic Law in this life, which is such only out of Allāh's wisdom. Surely, on the Day of Resurrection, your pretending shall not benefit you, because on that Day, the secrets of the souls will be disclosed and the contents of the hearts will be collected.

Allāh said,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِكُفَّارِنَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

«And never will Allāh grant to the disbelievers a way (to triumph) over the believers».

'Abdur-Razzāq recorded that Yasi' Al-Kindi said, "A man came to 'Ali bin Abi Ṭālib and said, 'What about this Āyah,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِكُفَّارِنَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

«And never will Allāh grant to the disbelievers a way (to triumph) over the believers.»

'Ali said, 'Come closer, come closer. Allāh will judge between you on the Day of Resurrection, and He will not grant victory for the disbelievers over the believers.' ^[1] Ibn Jurayj recorded that 'Atā' Al-Khurāsāni said that Ibn 'Abbās said that,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِكُفَّارِنَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

«And never will Allāh grant to the disbelievers a way (to triumph) over the believers.»

"Will occur on the Day of Resurrection." ^[2] As-Suddi recorded that Abu Mālik Al-Ashja'i said that it occurs on the Day of Resurrection. ^[3] As-Suddi said that "way" means, proof. ^[4] It is possible that the meaning of, 'and never will Allāh grant to the

^[1] Tafsīr 'Abdur-Razzāq 1:175

^[2] At-Tabari 9:328

^[3] At-Tabari 9:328

^[4] At-Tabari 9:328

disbelievers a way (to triumph) over the believers', is in this life by being unable to exterminate the believers completely, although they sometimes gain victory over some Muslims. However, the Final Triumph will be for the believers in this life and the Hereafter. Allâh said,

﴿إِنَّا لَنَصْرٌ لِّمُسْلِمِنَا وَالَّذِينَ مَانُوا فِي الدُّنْيَا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in the worldly life﴾

This provides a rebuttal to the wishes of the hypocrites for the destruction of the believers, and their loyalty to the disbelievers, fearing for themselves if they are victorious.

In another Âyah, Allâh said,

﴿فَتَنَّى الَّذِينَ فِي ثُلُوبِهِمْ مَرْضٌ يَسْتَرُّونَ فِيهِمْ﴾

﴿And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship﴾, until,

﴿تَنَبِّئِينَ﴾

﴿Regretful﴾

﴿إِنَّ الظَّافِقِينَ يَخْتَدِعُونَ اللَّهَ وَهُوَ خَدُّعُهُمْ إِذَا قَاتَمُوا إِلَى الصَّلَاةِ فَامْلأُوهُ كُلَّاً بِرَاءَةَ النَّاسِ وَلَا يَذَكُّرُونَ اللَّهَ إِلَّا تَنِيلًا ﴿١٤٢﴾ مَنْذَدِبِينَ بَيْنَ ذَلِكَ لَا إِنْ هُنُّ لَا وَلَا إِنْ هُنُّ لَا وَمَنْ يَقْصِلِ اللَّهَ فَلَنْ يَجِدْ لَهُ سَبِيلًا ﴿١٤٣﴾﴾

﴿142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for Salâh, they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴾

﴿143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way.﴾

The Hypocrites Try to Deceive Allâh and Sway Between Believers and Disbelievers

In the beginning of Sûrat Al-Baqarah [2], we mentioned Allâh's statement,

﴿يَخْتَدِعُونَ اللَّهَ وَالَّذِينَ مَانُوا﴾

﴿They (think to) deceive Allāh and those who believe﴾.

Here, Allāh states,

﴿إِنَّ الْمُسْتَقْبِلِينَ يَخْدِعُونَ اللَّهَ وَهُوَ خَذِيرُهُمْ﴾

﴿Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them.﴾

There is no doubt that Allāh can never be deceived, for He has perfect knowledge of the secrets and what the hearts conceal. However, the hypocrites, due to their ignorance, scarce knowledge and weak minds, think that since they were successful in deceiving people, using Islāmic Law as a cover of safety for themselves, they will acquire the same status with Allāh on the Day of Resurrection and deceive Him too. Allāh states that on that Day, the hypocrites will swear to Him that they were on the path of righteousness and correctness thinking that such statement will benefit them with Allāh. For instance, Allāh said,

﴿وَهُوَ خَذِيرُهُمْ﴾

﴿On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you﴾ Allāh's statement,

﴿وَهُوَ خَذِيرُهُمْ﴾

﴿but it is He Who deceives them﴾ means, He lures them further into injustice and misguidance. He also prevents them from reaching the truth in this life and on the Day of Resurrection. Allāh said,

﴿وَيَوْمَ يَقُولُ الْمُشْكِرُونَ وَالْمُنَافِقُونَ لِلَّاهِ يَا مَأْمُوا أَنْظُرُونَا تَقْرِينَ بِنْ ثُورِيكُمْ﴾

﴿On the Day when the hypocrites – men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!"﴾ until,

﴿وَقِيلَتِ الْمُصِيرُ﴾

﴿And worst indeed is that destination.﴾

A Ḥadīth states;

«مَنْ سَمِعَ سَمْعَ اللَّهِ يَهُ، وَمَنْ رَأَى رَأْيَ اللَّهِ يَهُ»

«Whoever wants to be heard of, Allāh will make him heard of, and whoever wants to be seen, Allāh will show him.»^[11]

Allāh's statement,

﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَةً﴾

«And when they stand up for Ṣalāh, they stand with laziness».

This is the characteristic of the hypocrites with the most honored, best and righteous act of worship, the prayer. When they stand for prayer, they stand in laziness because they neither truly intend to perform it nor do they believe in it, have humility in it, or understand it. This is the description of their outward attitude! As for their hearts, Allāh said,

﴿بِرَأْدَنَ النَّاسَ﴾

«to be seen of men» meaning, they do not have sincerity when worshipping Allāh. Rather, they show off to people so that they gain closeness to them. They are often absent from the prayers that they can hide away from, such as the 'Ishā' prayer and the Dawn prayer that are prayed in darkness. In the Two Ṣahīhs, it is recorded that the Messenger of Allāh ﷺ said,

«أَقْلَلُ الصَّلَاةَ عَلَى الْمُنَافِقِينَ صَلَاةَ الْمُشَاءِ وَصَلَاةَ الْفَجْرِ، وَلَوْ يَتَلَمَّعُ نَارٌ فِيهَا لَا تَتَلَمَّهَا وَلَوْ خَبِرُوا، وَلَقَدْ هَمَتْ أَنْ أَمْرَ بِالصَّلَاةِ فَتَقَامُ، ثُمَّ أَمْرَ رَجُلًا فَيَصْلِي بِالنَّاسِ، ثُمَّ أَنْطَلَقَ مَعِي بِرَجَالٍ مَعَهُمْ حُزْمٌ مِّنْ حَطَبٍ، إِلَى قَوْمٍ لَا يَشَهُدُونَ الصَّلَاةَ، فَأَخْرَقَ عَلَيْهِمْ بَيْوَنَهُمْ بِالثَّارِ». [2]

«The heaviest prayers on the hypocrites are the 'Ishā' and Dawn prayers. If they know their rewards, they will attend them even if they have to crawl. I was about to order someone to pronounce the Adhān for the prayer, then order someone to lead the prayer for the people, then order some men to collect firewood (fuel); then I would burn the houses around men who did not attend the (compulsory congregational) prayer.»^[2]

In another narration, the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيدهِ، لَوْ عِلِّمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَزْفًا سَمِيتًا أَزْ مِزَانِينَ حَسَنَتِينَ،

^[11] Fath Al-Bāri 11:343

^[2] Fath Al-Bāri 2:53 and Muslim 1:451

لَتَهِدُ الصَّلَاةَ، وَلَوْلَا مَا فِي الْأَيُّوبِ مِنَ النِّسَاءِ وَالذُّرَيْثَةِ لَحَرَقْتُ عَلَيْهِمْ بِيَوْمِهِمْ
بِالنَّارِ»

«By Him, in Whose Hand my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat between two ribs, he would have turned up for the prayer, and had it not been that the houses have women and children in them, I would burn their homes around them.»^[1]

Allāh's statement,

﴿وَلَا يَذْكُرُكُمْ اللَّهُ إِلَّا قَلِيلًا﴾

«And they do not remember Allāh but little» means, during the prayer they do not feel humbleness or pay attention to what they are reciting. Rather, during their prayer, they are inattentive, jesting and avoid the good that they are meant to receive from prayer.

Imām Mālik reported that Al-'Alā' bin 'Abdur-Rahmān said that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«يُنْلَكَ صَلَاةُ الْمُنَافِقِ، يُنْلَكَ صَلَاةُ الْمُنَافِقِ، يُنْلَكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ بَرْزَقُهُ
الشَّرْسَنَ، حَتَّىٰ إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ، قَامَ فَقَرَأَ أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا
قَلِيلًا»

«This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until when it goes down between the two horns of the devil, he stands up pecks out four Rak'ahs (for 'Aṣr) without remembering Allāh during them except little.»^[2] Muslim, At-Tirmidhi and An-Nasā'i also recorded it. At-Tirmidhi said “Hasan Ṣaḥīḥ”.^[3]

Allāh's statement,

﴿مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَّا هَؤُلَاءِ﴾

«(They are) swaying between this and that, belonging neither to these»

^[1] *Fath Al-Bāri* 2:248 and *Muslim* 1:325

^[2] *Al-Muwaṭṭa'* 1:220

^[3] *Muslim* 1:434, *Tuhfat Al-Ahwadhi* 1:497 and *An-Nasā'i* 1:254

means that the hypocrites are swaying between faith and disbelief. So they are neither with believers inwardly or outwardly nor with disbelievers inwardly or outwardly. Rather, they are with the believers outwardly and with the disbelievers inwardly. Some of them would suffer fits of doubt, leaning towards these sometimes and towards those sometimes,

﴿كُلَّتَا أَصَاءَ لَهُمْ مَسْوِا فِيهِ وَإِذَا أَنْظَلْنَاهُمْ عَلَيْهِ قَامُوا هُنَّ﴾

«Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still».

Mujāhid said;

﴿مُنْبَدِئِينَ بَيْنَ ذَلِكَ لَا إِلَهَ إِلَّا هُوَ لَهُ﴾

«(They are) swaying between this and that, belonging neither to these» “The Companions of Muhammad ﷺ,

﴿وَلَا إِلَهَ إِلَّا هُوَ لَهُ﴾

«nor to those»: the Jews.”

Ibn Jarīr recorded that Ibn ‘Umar said that the Prophet ﷺ said,

«مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْغَايِرَةِ بَيْنَ النَّفَّاثَتَيْنِ، تَعْبِرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، وَلَا تَنْدِرِي أَيْمَنَهَا تَنْبِغِي»

«The example of the hypocrite is the example of the sheep wandering between two herds, sometimes she goes to one of them, and sometimes the other, confused over whom she should follow.»^[1] Muslim also recorded it.^[2]

This is why Allāh said afterwards,

﴿وَمَنْ يُضْلِلَ اللَّهُ فَنَّمْجَدُ لَهُ سَيِّلًا﴾

«and he whom Allāh sends astray, you will not find for him a way.»

meaning, whomever He leads astray from the guidance,

﴿فَلَنْ مَجَدَ لَهُ وَلَا شُرِيدًا﴾

«For him you will find no Wali (guiding friend) to lead him (to

^[1] At-Tabari 9:333

^[2] Muslim 4:2146

the right path)» because,

﴿مَنْ يُضْلِلَ اللَّهُ هَاوِيٌ لَّهُ﴾

«Whomsoever Allāh sends astray, none can guide him».

So the hypocrites whom Allāh has led astray from the paths of safety will never find a guide to direct them, nor someone to save them. There is none who can resist Allāh's decision, and He is not asked about what He does, while they all will be asked.

﴿إِنَّمَا الَّذِينَ مَأْمُونُوا لَا تَنْجِدُهُمُ الْكُفَّارُ إِنَّمَا هُمْ مُّؤْمِنُونَ أَتُرِيدُونَ أَنْ يَجْعَلُوا اللَّهَ عَلَيْكُمْ سُلْطَانًا إِنَّ الظَّفَّارَ إِلَّا أَسْفَلُ مِنَ النَّارِ وَكَنْ يَحْمَدُ اللَّهَ نَحْمِدُهُ إِلَّا الَّذِينَ تَأْبُوا وَأَصْلَحُوا وَاتَّصَّلُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِهِ فَأُولَئِكَ عَلَىٰ الْغَيْرِ مُّغَرَّبُونَ وَسَوْقَ يَوْمَ الْحِسَابِ أَجْرًا عَظِيمًا إِنَّمَا يَفْعَلُ اللَّهُ بِمَا يَدْعُوكُمْ إِنْ شَكَرْتُمْ وَإِنْ أَمْنُتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلَيْهِمْ﴾^{٤٧}

﴿144. O you who believe! Do not take disbelievers as friends instead of believers. Do you wish to offer Allāh a manifest Sultān against yourselves?﴾

﴿145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴾

﴿146. Except those who repent, do righteous good deeds, depend on Allāh, and purify their religion for Allāh, then they will be with the believers. And Allāh will grant the believers a great reward.﴾

﴿147. Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.﴾

The Prohibition of Wilāyah with the Disbelievers

Allāh forbids His believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them. In another Āyah, Allāh said,

﴿لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكُفَّارَ إِنَّمَا هُمْ مُّؤْمِنُونَ وَمَنْ يَنْكِلْ ذَلِكَ فَإِنَّمَا هُوَ فِي نَقْوَةٍ إِلَّا أَنْ كَثُرُوا يَنْهَا نَهَا وَيُمْزِدُكُمْ اللَّهُ تَعَالَى يُمْزِدُكُمْ﴾

﴿Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself﴾.

meaning, He warns you against His punishment if you fall into what He has prohibited. This is why Allāh said here,

﴿أَرَيْدُكُمْ أَنْ يَعْمَلُوا بِهِ مَا عَلِمْتُمْ سُلطَانًا مُّبِينًا﴾

﴿Do you wish to offer Allāh a manifest Sultān against yourselves?﴾

meaning, proof against you that warrants receiving His torment.

Ibn Abi Ḥātim narrated that Ibn ‘Abbās commented;

﴿سُلطَانًا مُّبِينًا﴾

﴿manifest Sultān﴾, “The word Sultān in the Qur’ān means proof.”

There is an authentic chain of narration for this statement, which is also the saying of Mujāhid, Ikrimah, Sa‘id bin Jubayr, Muhammad bin Ka'b Al-Quraṣī, Ad-Daḥḥāk, As-Suddī and An-Nadr bin ‘Arabī.

The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire, Unless they Repent

Allāh then states that,

﴿إِنَّ الظَّافِنَ فِي الدَّارِ الْأَسْكَنَ مِنَ الْأَقْوَارِ﴾

﴿Verily, the hypocrites will be in the lowest depths of the Fire;﴾

on the Day of Resurrection due to their tremendous Kufr. Al-Walibi [‘Ali bin Abi Ṭalhah] said that Ibn ‘Abbās said,

﴿فِي الدَّارِ الْأَسْكَنَ مِنَ الْأَقْوَارِ﴾

﴿in the lowest depths (grade) of the Fire;﴾ means, in the bottom of the Fire.^[1]

Other scholars said that the Fire has ever lower depths just as Paradise had ever higher grades.

Ibn Jarīr recorded that ‘Abdullāh bin Mas‘ūd said that,

[1] At-Tabari 9:339

﴿إِنَّ الظَّافِرِينَ فِي الدَّرْكِ أَلْأَسْفَلُ مِنَ الظَّارِفِينَ﴾

﴿Verily, the hypocrites will be in the lowest depths (grade) of the Fire﴾,

“Inside coffins of Fire that surround them, for they are closed and sealed in them.”^[1]

Ibn Abi Ḥātim recorded that when Ibn Mas‘ūd was asked about the hypocrites, he said, “They will be placed in coffins made of fire and they will be closed in them in the lowest depth of the Fire.”

﴿وَلَنْ يَجِدَ لَهُمْ نَصِيرًا﴾

﴿no helper will you find for them.﴾

to save them from their misery and painful torment. Allāh then states that whoever among the hypocrites repents in this life, Allāh will accept his repentance and sorrow, if his repentance were sincere and he then follows it by performing righteous deeds, all the while depending on his Lord. Allāh said,

﴿إِلَّا الَّذِينَ تَابُوا وَأَنْصَحُوا وَأَعْصَمُوا بِأَنْهُمْ لَهُمْ بِنَهَمَ لَهُمْ﴾

﴿Except those who repent (from hypocrisy), do righteous good deeds, depend on Allāh, and purify their religion for Allāh﴾ replacing showing off with sincerity, so that their good deeds will benefit them, even if they were minute.

﴿فَأُولَئِكَ عَمَّا لَمْ يُرِكِّبُونَ﴾

﴿then they will be with the believers.﴾ on the Day of Resurrection,

﴿وَسَوْفَ يُؤْتَى اللَّهُ أَلْمَعُونَ لَهُمَا عَظِيمَانَ﴾

﴿And Allāh will grant to the believers a great reward.﴾

Allāh then states that He is too Rich to need anyone and that He only punishes the servants because of their sins,

﴿هُنَّا يَعْكِلُ اللَّهُ بِعْدَ إِيمَانِهِمْ إِنْ شَكَرْتُهُمْ وَإِنْ أَنْشَمْتُهُمْ﴾

﴿Why should Allāh punish you if you have thanked (Him) and have believed in Him.﴾

^[1] At-Tabari 9:339

by correcting your actions and having faith in Allâh and His Messenger ﷺ,

﴿وَلَمَّا أَتَاهُمْ مَا كَسَرُوا عَلَيْهِمْ﴾

﴿And Allâh is Ever All-Appreciative (of good), All-Knowing.﴾

Allâh appreciates those who appreciate Him, and has knowledge of those whose hearts believe in Him, and He will give them perfect reward.