

المُصْبِحُ الْمُنِيرُ فِي تَهْذِيبِ
تَفْسِيرِ ابْنِ كَثِيرٍ

TAFSIR IBN KATHIR

(ABRIDGED)

Volume 2



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

DARUSSALAM

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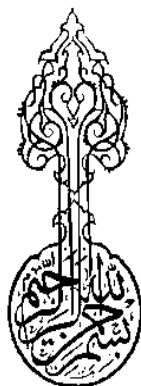
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**In the Name of Allâh
The Most Beneficent, the Most Merciful**

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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsir of Ibn Kathir

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 Kathir 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 Kathir.

Incomplete Chains of Narration

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

- 'Ali bin Abi Talḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Ad-Daḥḥāk 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-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Az-Zuhri [Muḥammad 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.
- Qatadah reporting from or about the Prophet ﷺ.

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

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

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

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bī, Qatādah, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

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

Wakī', Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn 'Aṭīyah, Ibn Abi Ḥatīm, Ibn Jarīr (Aṭ-Ṭabari).

تِلْكَ الرُّسُلُ

٤٧

لِقَوْلَانَا

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَهُمْ مِنْ عَمَلٍ غَمْرَقُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾﴾

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﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَهُمْ مِنْ عَمَلٍ غَمْرَقُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾﴾

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَهُمْ مِنْ عَمَلٍ غَمْرَقُوا وَلَكِنْ اللَّهُ 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 [Jibrīl]. 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 النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا﴾

﴿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,

﴿بِكَ أَرْسَلْنَا فَتَلْنَا بِبَعْضِهِمْ عَلَىٰ بَعْضٍ مِنْهُمْ مَنْ نَعْلَمُ اللَّهُ﴾

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

meaning, Mūsā and Muḥammad ﷺ, and also Ādam according to a Ḥadīth recorded in *Ṣaḥīḥ Ibn Hibbān* from Abu Dharr.

﴿وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ﴾

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

If somebody asks about the collective meaning of this *Āyah* and the Ḥadīth that the Two *Ṣaḥīḥs* 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 Mūsā superiority over all human beings!' Hearing him, the Muslim man raised his hand and slapped the Jew on his face and said, 'Over Muḥammad too, O evil one?!' The Jew went to the Prophet ﷺ and complained to him and the Prophet ﷺ said,

«لَا تَعْزِلُونِي عَلَى الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَضَعِفُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُبْعَثُ، فَأَجِدُ مُوسَىٰ بَاطِلًا بِقَائِمَةِ الْعَرْشِ، فَلَا أَذْرِي أَنَا قَبْلِي أَمْ جُوزِي بِضَعْفَةِ الْعُورِ؟
فَلَا تَعْزِلُونِي 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 Mūsā holding on to the pillar of Allāh's Throne. I will not know whether the unconsciousness Mūsā 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 Ḥadīth prohibits preferring some Prophets above others in cases of dispute and

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

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

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

argument, such as the incident mentioned in the *Ḥadīth*. The *Ḥadīth* 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,

﴿وَرَأَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتِي﴾

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

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

﴿وَرَأَيْنَاكَ بِرُوحِ الْقُدُسِ﴾

﴿And supported him with Rūh-il-Qudus﴾

meaning Allāh aided 'Īsā with Jibfīl, peace be upon him. Allāh then said,

﴿وَلَوْ شَاءَ اللَّهُ مَا اتَّخَذَ الَّذِينَ مِنْ بَعْدِهِمْ مِمَّا بَعَدَ مَا جَاءَهُمْ الْبَيِّنَاتُ وَلَكِنْ اتَّخَذُوا فِيهِمْ مَنْ مَأْسَ وَبِهِمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اتَّخَذُوا﴾

﴿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,

﴿وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ﴾

﴿But Allāh does what He wills.﴾

﴿يَأْتِيهَا الَّذِينَ مَأْسُوا أَنْفَعُوا مِمَّا نَدَّخَلْتُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ 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.﴾

Allāh 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,

﴿مِن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ﴾

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

﴿لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ﴾

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

This Āyah 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, Allāh said,

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُ بَعْضُهُمْ لِبَعْضٍ﴾

﴿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 شَفِيعَةٌ﴾

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

Allāh's statement,

﴿وَالْكٰفِرُونَ هُمُ الظّٰلِمُونَ﴾

﴿and it is the disbelievers who are the wrongdoers﴾

indicates that no injustice is worse than meeting Allāh on that Day while a disbeliever. Ibn Abi Hātim recorded that 'Aṭā' bin Dīnār said, "All thanks are due to Allāh Who said,

﴿وَالْكٰفِرُونَ هُمُ الظّٰلِمُونَ﴾

﴿and it is the disbelievers who are the wrongdoers﴾

but did not say, 'And it is the wrongdoers who are the disbelievers.'¹¹

¹¹ Ibn Abi Hātim 3:966.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْكَبِيمُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
 مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
 عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
 الْعَلِيمُ﴾

﴿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 *Hadīth* describes it as 'the greatest Āyah in the Book of Allāh.' Imām Aḥmad 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,

«يَتَبَيَّنُ الْعِلْمُ أَتَى الْمُنْبِرِ، وَالَّذِي نَفْسِي بِيَدِهِ، إِذْ لَهَا لِسَانٌ وَفَمَتَيْنِ، تُغَدِّسُ الْمَلِكُ
 عِنْدَ سَاقِ 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 *Hadīth* was also collected by Muslim^[2], but he did not

[1] Aḥmad 5:14.

[2] Muslim 1:556.

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

Imām Ahmad 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-Kursi*.' 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'an and said, "*Ḥasan Gharīb*."^[3] In Arabic, 'Ghoul' refers to the *Jinn* when they appear at night.

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

"Allāh's Messenger assigned me to keep watch over the *Ṣadaqah* (charity) of Ramaḍān. 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-Aḥwadhī* 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 Shayṭān 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 Shayṭān 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 Shaytān."^[1] An-Nasā'ī also recorded this *Hadīth* in *Al-Yawm wa Al-Laylah*.^[2]

Allāh's Greatest Name is in *Āyat Al-Kursi*

Imām Ahmad recorded that Asmā' bint Yazīd bin As-Sakan said, "I heard the Messenger of Allāh ﷺ say about these two *Āyat*,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

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

﴿الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿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],

﴿إِنَّ فِيهَا اسْمَ اللَّهِ الْأَعْظَمِ﴾

◦They contain Allāh's Greatest Name.◦^[3]

This is also the narration collected by Abu Dāwud, At-Tirmidhi and Ibn Mājah,^[4] and At-Tirmidhi said, "*Ḥasan Sahīh*".

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

◦اسْمُ اللَّهِ الْأَعْظَمِ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي ثَلَاثِ سُورَةِ الْبَقَرَةِ وَآلِ عِمْرَانَ وَطَهُؕ

◦Allāh's Greatest Name, if He was supplicated with it, He answers the supplication, is in three *Sūrah*s - *Al-Baqarah*, *Āl 'Imrān* and *Ṭa-Ha*.◦^[5]

Hishām bin 'Ammār, the *Khatīb* (orator) of Damascus (one of the narrators in the above narration), said, "As for *Al-Baqarah*, it is in,

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

[2] *Ad-Dārimi* no. 532.

[3] *Ahmad* 6:461.

[4] *Abu Dāwud* 2:168, *Tuhfat Al-Aḥwadhī* 9:447, *Ibn Mājah* 2:1267

[5] *Aṭ-Ṭabarānī* 8:282.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْقَيُّومُ﴾

﴿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,

﴿الْقَدِيمُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْقَيُّومُ﴾

﴿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,

﴿وَعَسَى الْوُجُوهُ لِلَّهِ الْقَيُّومِ﴾

﴿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,

﴿اللَّهُ لَا إِلَهَ 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,

﴿الْعَلِيُّ الْقَيُّومُ﴾

﴿Al-Ḥayyul-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 آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾

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

3. Allāh's statement,

﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾

﴿Neither slumber nor sleep overtakes Him﴾

means, no shortcoming, unawareness or ignorance ever

touches Allāh. 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, Allāh's statement,

﴿لَا تَأْخُذُهُ سِنَّةٌ﴾

﴿Neither slumber overtakes Him﴾ indicates that no unawareness due to slumber ever overtakes Allāh. Allāh said afterwards,

﴿وَلَا نَوْمٌ﴾

﴿nor sleep﴾, which is stronger than slumber. It is recorded in the *Ṣaḥīḥ*^[1] that Abu Musa said, "The Messenger of Allāh ﷺ delivered a speech regarding four words:

«إِنَّ اللَّهَ لَا يَنَامُ، وَلَا يَسْبِيحُ لَهُ أَنْ يَنَامَ، يَخْفِضُ الْمِيزَانَ وَيَرْفَعُهُ، يَرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، حِجَابُهُ النَّوْزُ - أَوْ النَّارُ - لَوْ كُشِفَ لَأَخْرَفَتْ شَيْئَاتٍ وَجْهَهُ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

«Allāh 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. Allāh's statement,

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿To Him belongs whatever is in the heavens and whatever is on the earth﴾

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

﴿إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا ابْنَ الرِّجْتَنِ عَمَّا بَدَأَ لَقَدْ أَحْضَمْتُمْ وَعَدَمْتُمْ عَمَّا بَدَأَ﴾
﴿وَكُلُّهُمْ رَائِي يَوْمَ الْقِيَامَةِ قُرْآنًا﴾

[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,

﴿وَكَرِهَ مِنْ مَلَائِكَةِ السَّمَوَاتِ لَا يَتَّقِيَنَّ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ لِمَنْ يَكْفُرُ﴾
﴿وَرَحِمَ﴾

﴿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 يَنْفَعُوكَ إِلَّا لِمَنْ أَرَادَ﴾

﴿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,

«أَبِي نَحْتِ الْعَرْشِ فَأَجْرُ سَاجِدًا. فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي. ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ، وَقُلْ نَسْمَعُ، وَاشْفَعْ تُشْفَعُ - قَالَ: - فَيُحَدِّثُ لِي حَدًّا فَأَدْخِلُهُمُ 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,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

[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 نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ﴾
﴿نَبِيًّا﴾

«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 مِنْ 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,

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾

«His Kursi extends over the heavens and the earth.»

Wakī' narrated in his *Tafsir* 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 *Ṣaḥīḥ* according to the criteria

[1] Aṭ-Ṭabarāni 12:39.

[2] Al-Hākim 2:282.

of the Two *Ṣaḥīḥs*, and they (Al-Bukhārī and Muslim) did not record it." In addition, Aḍ-Ḍaḥḥāk 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 يَئُودُهُ حِفْظُهُمَا﴾

﴿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 الْعَلِيُّ الْعَظِيمُ﴾

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

﴿الْكَبِيرُ الْعَمَّالُ﴾

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

These and similar *Āyāt* and authentic *Ḥadīths* 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 إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ

لَسْتَكُ مِنَ الْمَرْءِ الْغَافِقِ لَا أَنْصَبُ لَهَا وَأَلْفُ سَبْعٍ عَلِيمٌ ﴿١٣٩﴾﴾

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

No Compulsion in Religion

Allāh said,

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

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

It was reported that the Anṣār were the reason behind revealing this *Āyah*, although its indication is general in meaning. Ibn Jarīr recorded that Ibn 'Abbās said {that before Islām}, "When [an Anṣār] 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 Naḍīr (the Jewish tribe) were evacuated [from Al-Madīnah], some of the children of the Anṣār were being raised among them, and the Anṣār said, 'We will not abandon our children.' Allāh revealed,

﴿لَا إِكْرَاهَ فِي الدِّينِ لَدُنَّ رَبِّكَ أَرْسَلْنَا مِنَ النَّبِيِّ﴾

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

Abu Dāwud and An-Nasā'ī^[2] also recorded this *Hadīth*.

As for the *Hadīth* that Imām Aḥmad recorded, in which Anas said that the Messenger of Allāh ﷺ said to a man,

«أَسْلِمْتَ» قَالَ: «بَلَىٰ أَسْلَمْتُ بِكَارِهًا قَالَ: «وَأَيْنَ كُنْتَ كَارِهًا»

[1] At-Ṭabarān 5:407.

[2] Abu Dāwud 3:132, An-Nasā'ī in *Al-Kubrā* 6:304.

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

First, this is an authentic *Ḥadīth*, 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.’

Tawḥīd is the Most Trustworthy Handhold

Allāh’s statement,

﴿مَنْ كَفَرَ بِالْمَعْرُوفِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿Whoever disbelieves in Ṭāghūt 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

﴿فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

﴿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 *Ṭāghūt* 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] Aḥmad 3:181.

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

Allāh's statement,

﴿فَقَدْ أَتَيْتَكَ بِالْقِرْبَةِ الْوَالِدِيَّةِ لَا تُنْقَطُ لَهَا﴾

﴿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." Allāh 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 Allāh said here,

﴿فَقَدْ أَتَيْتَكَ بِالْقِرْبَةِ الْوَالِدِيَّةِ لَا تُنْقَطُ لَهَا﴾

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

Mujāhid said, "The most trustworthy handhold is *īmān* (faith)."^[2] As-Suddi said that it refers to Islām.^[3] Imām Aḥmad recorded that Qays bin 'Abbād 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 Allāh! 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 Allāh, 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] Aṭ-Ṭabari 5:417. Nabaṭian refers to a people who resided in Jordan, i.e. even if he was not an Arab.

[2] Aṭ-Ṭabari 5:421.

[3] Aṭ-Ṭabari 5:421.

الْحَمْدُ لِلَّهِ
٤٣
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الظُّلُمَاتُ يُخْرِجُهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ
أَنِ اتَّخَذَهُ اللَّهُ مَلَكًا إِذْ قَالَ إِبْرَاهِيمُ رَبِّ انزِلْنِي
وَيُصِيبُ قَالَ أَنَا أَنبِيءُ وَأُصِيبُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي
كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٤٤﴾ أَوَلَمْ يَكُن لَّهُ
عَلَى قَوْمِهِ حَازِمَةٌ عَلَى عُرُوشِهِمَا قَالَ أَنِّي يُحْيِي هَذِهِ وَاللَّهُ
بَعْدَ مَوْتِهَا قَالَمَاتَهُ اللَّهُ مِائَةٌ عَامٌ ثُمَّ بَعَثَهُ قَالَ كَيْفَ لَيْسَتْ
قَالَ لَيْسَتْ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَيْسَتْ بِمِائَةٍ عِشْرِينَ
فَأَنْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَأَنْظُرْ إِلَى
جِمَارِكَ وَلِنَجْمَكَ ءَابَاءَ النَّاسِ وَأَنْظُرْ إِلَى
أَلْعَابِكِ كَيْفَ نُنشِرُهَا ثُمَّ نَكْسُوهَا لِحْمًا فَلَمَّا
تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

pole in the middle of the garden affixed in the earth and its tip reached the sky. On its tip, there was a handle, and I was told to ascend the pole. I said, 'I cannot.' Then a helper came and raised my robe from behind and said to me, 'Ascend.' I ascended until I grasped the handle and he said to me, 'Hold on to the handle.' I awoke from that dream with the handle in my hand. I went to the Messenger of Allāh ﷺ and told him about the vision and he said,

«أَمَّا الرُّزْضَةُ فَرُزْضَةُ الْإِسْلَامِ، وَأَمَّا الْعُمُودُ فَعُمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرْوَةُ فَهِيَ
الْعُرْوَةُ الْوُثْقَى، أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ»

«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 Ḥadīth was also collected in the Two Ṣaḥīḥs,^[2] and Al-Bukhārī also recorded it with another chain of narration.^[3]

[1] Aḥmad 5:452.

[2] Fatḥ Al-Bārī 7:161, Muslim 4:1930.

[3] Fatḥ Al-Bārī 2:418.

﴿اللَّهُ وَالَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائِهِمُ
الظُّلُمَاتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
كٰثِرُونَ﴾

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

Allāh stated that whoever follows what pleases Him, He will guide him to the paths of peace, that is Islām, or Paradise. Verily, Allāh 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 Shayṭān 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.

﴿أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خٰلِدُونَ﴾

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

This is why Allāh 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, Allāh said,

﴿وَإِنَّ هَذِهِ سِرَّتِي فَأَتَّبِعُونَهَا وَلَا تَتَّبِعُوا سَبِيلًا مِّنْ سَبِيلِهِمْ ذٰلِكُمْ
رَمَضَكُمْ بِهَا فَأَعْلَمُكُمْ تَتَّقُون﴾

﴿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 Taqwā﴾ [6:153],

﴿وَمِنْ نُّورِ الظُّلُمَاتِ وَالنُّورِ﴾

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

﴿عَنِ الَّتِي يَمِينٍ وَالَّتِي شَمَالٍ﴾

﴿to the right and to the left﴾ [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 حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُنِي، وَبُيُوتُ قَالَ أَنَا أُخِي. وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالنَّسَمِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ﴾

﴿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-Khalīl 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 'Abir, son of Shālikh, son of Arfakhshand, son of Sam, son of Noah. Mujahid 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."^[1] Allāh knows best.

Allāh said,

﴿أَلَمْ تَرَ﴾

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

﴿إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ﴾

[1] At-Ṭabari 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,

﴿مَا عَلَّمْتُ لَكُمْ إِلَهَ 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,

﴿إِنَّ مَالِكًا لَّكَرَّمْنَا لَأَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴿Because Allāh had given him the kingdom.﴾

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

﴿رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ﴾

﴿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 أَنسِي وَأُنسَى﴾

﴿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-Ṭabari 5:433,436,437.

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

﴿مَا عَلَّمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

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

This is why Ibrāhīm said to Nimrod,

﴿فَأَنذَرْتُكَ اللَّهَ أَن يَأْتِيَ بِالسَّمِيرِ مِنَ الشَّرْقِ فَأَنْتَ بِهَا مِنَ الْمُنْجَرِبِ﴾

﴿Verily, Allah 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. Allah said,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

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

meaning, Allah 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 Allah.

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.

﴿أَوْ كَذَلِكَ سَمِعَ لَمِذَانَ عَدْنٍ إِذْ يُرَادُهَا أَنَّ نَارَ الْجَهَنَّمَ كَانَتْ مِرْغَاطًا فِيهَا نَارٌ حَامِيَةٌ قَالَ لَوْ أَنَّ بَيْنَنَا وَبَيْنَ الْغَيْبِ بَابٌ مِمَّا يَبْعَثُ رَبُّكَ مِنْهُ لَهَدَيْنَاكُمْ وَإِنَّ رَبَّكُمُ الرَّحِيمُ﴾

لِنَسَائِرٍ وَانظُرْ إِلَى الْوَيْطَانِ كَيْفَ نُنِيرُهَا ثُمَّ تَكُونُوا لَعْنَةً فَلَمَّا تَبَيَّنَ لَهُ
 قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿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 الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ﴾

﴿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 Āyah,

﴿أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا﴾

﴿Or like the one who passed by a town in ruin up to its roofs﴾ to the Āyah above by using 'or'.

Ibn Abi Hātim recorded that 'Alī bin Abi Tālib said that the Āyah [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] Aṭ-Ṭabari 5:439.

[3] Aṭ-Ṭabari 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.

﴿رَهَىٰ خَاوِيَةً﴾

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

﴿عَلَىٰ غُرُوبِهَا﴾

﴿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,

﴿أَلَنْ يَخِيءَ عُنْدَ اللَّهِ بَعْدَ مَوْتِي﴾

﴿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,

﴿فَأَمَّاكَ اللَّهُ مائة عامٍ ثُمَّ يَحْيِيكَ﴾

﴿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 لَبِثْتَ قَالَ لَبِثْتُ 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 بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مائة عامٍ فَانظُرْ إِلَىٰ طعامِكَ وَشَرَابِكَ لَمْ يَتَغَيَّرَا﴾

﴿"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 إِلَىٰ جَمْرِكَ﴾

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

﴿وَلَقَدْ جَعَلْنَاكَ آيَةً لِّلنَّاسِ﴾

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

﴿وَأَنْظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا﴾

﴿Look at the bones, how We Nunshizuha﴾

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

﴿كَيْفَ نُنشِزُهَا﴾

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

(نُنشِزُهَا)

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

﴿ثُمَّ نَكْسِوْهَا لَحْمًا﴾

﴿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 Allāh sent a wind that collected the bones from all over the area. Allāh then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allāh then covered these bones with flesh, nerves, veins and skin. Allāh sent an angel

[1] Al Hākim 2:234.

[2] At-Ṭabari 5:476.

سُورَةُ الْبَقَرَةِ ١٤

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَرَأَيْتَ إِذْ أَنْزَلْنَاكَ مِنَ السَّمَاءِ فَتَقَدَّرَ مِنْكَ الْوَعْدُ قَالَ بَلَىٰ وَرَبِّي لَأُبْرَأِيَنَّكَ مِنَ الْمُشْرِكِينَ كَمَا بَرَأْتَ مِنَ الْإِبْرَاهِيمَ وَإِسْمَاعِيلَ إِذْ قَضَيْتَ بِهِمَا الْأُمُورَ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٢٥﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٢٦﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٢٧﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٢٨﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٢٩﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٣٠﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٣١﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٣٢﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٣٣﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٣٤﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٣٥﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٣٦﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٣٧﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٣٨﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٣٩﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا إِبْرَاهِيمُ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ فَخُذْ زَوْجَكَ وَاتَّبِعُوا أَمْرًا يُسْتَأْذَنُ بِهِ مِنَ اللَّهِ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٤٠﴾

who blew life in the donkeys' nostrils, and the donkey started to bray by Allāh's leave."^[1] 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."

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي

كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَرَأَيْتَ إِذْ أَنْزَلْنَاكَ مِنَ السَّمَاءِ فَتَقَدَّرَ مِنْكَ الْوَعْدُ قَالَ بَلَىٰ وَرَبِّي لَأُبْرَأِيَنَّكَ مِنَ الْمُشْرِكِينَ كَمَا بَرَأْتَ مِنَ الْإِبْرَاهِيمَ وَإِسْمَاعِيلَ إِذْ قَضَيْتَ بِهِمَا الْأُمُورَ وَاللَّهُ يَسْمَعُ الْغَيْبَاتِ ﴿١٢٥﴾

﴿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."»

^[1] At-Ṭabari 5:468.

The Khalīl 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,

﴿رَبِّ أَنْزِلْ بَعْجِي رُؤْيِي﴾

﴿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,

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَرَأَيْتَ إِذَا أُلِّمْتُم بِاللِّحْيَانِ قَالَ بَلَىٰ وَلَٰكِن لِّئَلَّا تُكْفِرُوا بِيَ﴾

* “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,

﴿نَحْنُ أَحَقُّ بِالشُّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَرَأَيْتَ إِذَا أُلِّمْتُم بِاللِّحْيَانِ﴾ قَالَ بَلَىٰ وَلَٰكِن لِّئَلَّا تُكْفِرُوا بِيَ﴾

﴿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 *Hadīth* means, “We are more liable to seek certainty.”

The Answer to Al-Khalīl’s Request

Allāh said,

﴿قَالَ فَخُذْ أَرْبَعًا مِّنَ الطَّيْرِ فَصُرْهُنَّ 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.

﴿فَصَرَفَهُنَّ إِلَيْكَ﴾

﴿cause them to incline towards you﴾ means, cut them to pieces. This is the explanation of Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Abu Al-Aswad Ad-Dilī, 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,

﴿وَأَعْلَمَ 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,

﴿وَلَكِنِّي يُعْطِمُنِي تَلِي﴾

﴿but to be stronger in Faith﴾, "To me, there is no *Āyah* in the Qur'an that brings more hope than this *Āyah*."^[3] Ibn Abi Ḥātim recorded that Muḥammad bin Al-Munkadir said that 'Abdullāh bin 'Abbās met 'Abdullāh bin 'Amr bin Al-'Āṣ and

[1] Ibn Abi Ḥātim 3:1039,1040.

[2] Al-Qurṭubī 3:300.

[3] Aṭ-Ṭabari 5:489.

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

﴿قُلْ يَبَايِعُ الَّذِينَ أَنْزَلْنَا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا﴾

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

Ibn 'Abbās said, "But I say that it is Allāh's statement,

﴿وَلَمَّا قَالَ لِإِبْرَاهِيمَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَنْ تُؤْتِيَ مَا لَا يَشْعُرُ﴾

﴿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)...﴾

Allāh accepted Ibrāhīm's affirmation when he merely said, 'Yes.' This Āyah refers to the doubts that attack the heart and the thoughts that Shayṭān inspires."⁽¹⁾ Al-Ḥākim also recorded this in *Al-Mustadrak* and said; "Its chain is Ṣaḥīḥ but they did not record it."⁽²⁾

﴿تَنْتَلُّ الْأَزْيَانَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَثِيرًا كَثِيرًا فَجَاءَتْ سَبْعَ سَعَابِلَ فِي كُلِّ سُعْبَةٍ
بِأَثَرِ حَبَّةٍ وَاللَّهُ يَنْصِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

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

Rewards of Spending in Allāh's Cause

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

﴿تَنْتَلُّ الْأَزْيَانَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ﴾

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

⁽¹⁾ Ibn Abi Ḥatīm 3:1032.

⁽²⁾ Al-Ḥākim 4:260.

Sa'īd bin Jubayr commented, "Meaning spending in Allāh's obedience."^[1] Makḥūl 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,

«ثَلَاثِينَ يَوْمَ الْقِيَامَةِ سَبْعِمِائَةَ نَاقَةٍ مَخْطُومَةٍ»

«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,

«لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعِمِائَةَ نَاقَةٍ»

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

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

«كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعِمِائَةِ ضِعْفٍ، إِلَى مَا شَاءَ اللَّهُ، يَقُولُ اللَّهُ: إِلَّا الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، يَدْعُ طَعَامَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، وَلِلصَّائِمِ فَرْحَتَانِ: فَرِحَةٌ عِنْدَ فِطْرِهِ وَفَرِحَةٌ عِنْدَ إِقْبَاءِ رِيءِهِ، وَلِخَلُوفِ نَفَمِ الضَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ، الصَّوْمُ جُثَّةٌ، الصَّوْمُ جُثَّةٌ»

«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 Hadīth.^[2]

Allāh's statement,

﴿وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ﴾

﴿Allāh gives manifold increase to whom He wills﴾

is according to the person's sincerity in his deeds.

﴿وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

﴿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 يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَذَكَّرُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ لَهُمْ أَزْهَمَهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ ﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ عَلِيمٌ ﴿٢٦٣﴾ يَتْلَاهَا الَّذِينَ آمَنُوا لَا يَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِيَاءً لِلنَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ ثَرَاتٌ فَأَمَّا إِذَا دُفِنَ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّنْهُ وَمَا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾﴾

﴿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 Sadaqah (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 تُؤْذُوا﴾

﴿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 خَوْفٌ عَلَيْهِمْ﴾

﴿On them shall be no fear﴾ regarding the horrors of the Day of Resurrection,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿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,

﴿قَوْلًا مَّعْرُوفًا﴾

﴿Kind words﴾ meaning, compassionate words and a

supplication for Muslims,

﴿وَمَنْزِرَةٌ﴾

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

﴿حَيْرٌ مِّنْ سَدَقَةٍ يَتَمَلَّهَا أَذَى﴾

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

﴿وَاللَّهُ غَنِيٌّ﴾

﴿And Allāh is Rich﴾ not needing His creation,

﴿عَلِيمٌ﴾

﴿Most Forbearing﴾ forgives, releases and pardons them.

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

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُرَكِّبُهُمْ، وَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَادُ بِمَا أُعْطِيَ، وَالْمُسِينُ إِزَارَهُ، وَالْمُتَمَلِّقُ بِلُحْيَةِ الْكَاذِبِ»

«Three persons whom Allāh 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.»^[1]

This is why Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا سَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى﴾

﴿O you who believe! Do not render in vain your Ṣadaqah (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. Allāh then said,

﴿كَالَّذِي يُبْتِغِي مَالَهُ رِقَاةً تُنَارِبُ﴾

[1] 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,

﴿لَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

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

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

﴿مَثَلُهُ كَمَثَلِ صَفْوَانَ﴾

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

﴿عَلَيْهِ رِزَابٌ نَّاسِئٌ وَابِلٌ﴾

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

﴿فَرَّكَهُ مَبَدَّآ﴾

﴿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 يَتَذَكَّرُ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

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

﴿وَتَكُنُّ الَّذِينَ يُتَّبَعُونَ أَهْوَاءَهُمْ نَسِيحَةً تَمَرَسَاتٍ اللَّهُ وَتَنبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّتٍ بِرَبْوَةٍ﴾

¹¹ Aḍ-Ṭabari 5:527.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
 وَتَلْبِيسًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ
 فَتَأْتَتْ أَكْطَافَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطَلٌّ
 وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيُّدُ أَحَدِكُمْ أَنْ تَكُونَ
 لَهُ جَنَّةٌ مِنْ نَجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَانِ
 فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ
 لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ يَا أَيُّهَا الَّذِينَ
 آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
 لَكُمْ مِنَ الْأَرْضِ وَلَا تَيْسَمُوا بِالَّذِي رَزَقْتُمْ مِنْهُ وَتَنْفِقُونَ وَلَسْتُمْ
 بِفَاعِلِينَ إِلَّا أَنْ تَحْمِلُوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ عِنْدَ حَكِيمٍ
 ﴿٢٦٧﴾ الشَّيْطَانُ يُعِدُّكُمْ لِلْفَقْرِ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ
 وَاللَّهُ يُعِدُّكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾
 يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ
 أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

أَصَابَهَا وَابِلٌ فَتَأْتَتْ أَكْطَافَهَا
 ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ
 فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ
 بَصِيرٌ ﴿٢٦٥﴾

﴿265. 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-Scer (knows well) of what you do.﴾

This is the example of the believers who

give away charity seeking only Allāh's pleasure,

﴿وَتَلْبِيسًا مِنْ أَنْفُسِهِمْ﴾

﴿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 *Hadith* collected by Al-Bukhārī and Muslim, the Messenger of Allāh ﷺ said,

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَارْتِجَابًا»

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

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

[1] *Faḥ Al-Bārī* 4 : 300.

Allāh's statement,

﴿كَمْ لَكُمْ بساتينَ بَرَزُوا﴾

﴿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 Aḍ-Ḍaḥḥak added that it also has flowing rivers.⁽¹⁾

Allāh's statement,

﴿أَمْأَتَهَا وَابِلٌ﴾

﴿Wābil falls on it﴾ means, heavy rain as we stated, So it produces its,

﴿أُكْثَرَهَا﴾

﴿yield of harvest﴾ meaning, fruits or produce,

﴿يُضْعَفِّبُ﴾

﴿doubles﴾, as compared to other gardens.

﴿فَإِنْ لَمْ يُمْسِكْهَا وَابِلٌ فَطَلٌّ﴾

﴿And if it does not receive Wābil, a Ṭall suffices it.﴾

Aḍ-Ḍaḥḥak 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,

﴿وَأَنَّهُ يَبْأَسْتَلُونَ بِمَعِيرٍ﴾

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

﴿أَيُّدُ أَعْدَاكُمْ أَمْ تَكْفُرُونَ لَمْ جَنَّةٌ مِّنْ نَّجْوَىٰ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَوْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَمْأَتُهُ الْكَبِيرُ وَلَمْ يُزَيِّنْهُم مَّا أَهْبَأَتْهَا إِعْصَارًا وَيَوْمَ نَارٌ فَانْتَرَقَتْ كَذَلِكَ يَبْأَسُ اللَّهُ لَكُمْ الْآيَاتِ لَمَّا كُنْتُمْ تَسْكُرُونَ﴾

(1) At-Ṭabari 5:539.

(2) At-Ṭabari 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,

﴿أَيُّكُمْ أَمْ نَكُونَ لَمْ حَسْبُهُ مِنْ نَبِيٍّ وَأَعْتَابٍ﴾

﴿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 Shayṭān to him, and he works in disobedience, until he annuls his good works."¹¹

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,

﴿رَأْسَابَةِ الْكِبَرِ وَلَمْ يُزَيِّنْهُ مَغْفَلَةً فَأَخْبَاهَا بِفَيْصَارٍ﴾

﴿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,

⁽¹¹⁾ *Fath Al-Bārī* 8:49.

﴿يَوْمَ نَارٍ خَالَتْهَا﴾

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

﴿أَيُّدُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ بَيْتَةٌ مِنْ نَخِيلٍ وَأَنْهَابٍ نَعْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا
مِنْ كُلِّ الثَّمَرَاتِ﴾

﴿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,

﴿وَأَسَابَهُ الْكِبَرُ﴾

﴿while he is stricken 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-Ḥākim recorded that the Messenger of Allāh ﷺ used to say in his supplication,

«اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِي وَأَنْقِضَاءِ عُمْرِي»

«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 Ḥātim 3:1074.

[2] Al-Ḥākim 1:542.

This is why Allāh said,

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾

﴿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,

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَاكِفُونَ﴾

﴿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].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طِبَقَاتِكُمْ مِمَّا كَسَبْتُمْ وَمِمَّا أَرْسَلْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَتَّبِعُوا الْهَيْبَةَ مِنْهُ تُنْفِقُونَ وَلَنْتُمْ بِبَابِذِهِ إِلَّا أَنْ تُغْنِمُوا مِنْهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَكِيمٌ ﴿٢٦٧﴾ الشَّيْطَانُ يُبَدِّكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفِتْنَةِ وَاللَّهُ يَبْدَأُ تَمَرَّةً مِنْهُ وَقَضَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْعَبْدَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْعَبْدَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَدْرِكُهُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾﴾

﴿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. Shayṭān 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 تَبْتَغُوا الْبَاطِلَ﴾

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

﴿وَمِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِبَاغِزِينَ﴾

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 تَبْتَغُوا الْبَاطِلَ 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,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَرْسَلْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَبْتَغُوا الْبَاطِلَ 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. Allāh revealed this *Āyah* about those who did this,

﴿وَلَا تَسْأَلُوا الْخَيْرَ مِنْهُ تُنْفِقُونَ﴾

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

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

﴿وَلَسَّ بِكُمْ يُعْذِرُ إِلَّا أَنْ تُغْمِضُوا 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 Allāh said,

﴿إِلَّا أَنْ تُغْمِضُوا 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 Ḥātim and Ibn Jarīr recorded this *Hadīth* and Ibn Jarīr added, "And this is the meaning of Allāh's statement,

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِنْهُ مِمَّا تُحِبُّونَ﴾

﴿By no means shall you attain Al-Birr, unless you spend of that which you love﴾" [4:92]^[2]

Allāh said next,

﴿وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَسْبُهُ﴾

﴿And know that Allāh is Rich (free of all needs), and worthy of all praise﴾

meaning, "Although Allāh 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, Allāh said,

[1] Aṭ-Ṭabari 5:559.

[2] Ibn Abi Ḥātim 3:1088, Aṭ-Ṭabari 5:565.

﴿لَنْ يَلَهُ اللَّهُ شُرُوفُهَا وَلَا وَمَازِمَا وَلَكِنَّ يَلَهُ الْقُرَىٰ مِنْكُمْ﴾

﴿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?

Shayṭānic Doubts Concerning Spending in Charity

Allāh said,

﴿الَّذِينَ يُؤْتُونَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ كَفَرُوا مَتَّعْنَاهُم مَّا رَزَقْنَاهُمْ وَمَتَّعْنَاهُمْ مِمَّا رَزَقْنَاهُمْ وَأَلْفَتْهُمُ أَهْلُهُمْ فَالِقَتُهُمْ نَارَ سُلَيْمَانَ ۗ أَلْهَتْهُمُ الشَّيْطَانُ بِمَا كَانُوا يَعْمَلُونَ ۗ﴾

﴿عَبَسَ رَبِّي﴾

﴿Shayṭān 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 Abī Hātim recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

﴿إِنَّ الشَّيْطَانَ لَمَّةٌ بَيْنَ آدَمَ، وَالْمَلَكِ لَمَّةٌ، فَأَمَّا لَمَّةُ الشَّيْطَانِ فَيَعَادُ بِالشَّرِّ، وَتَكْذِيبِ الْحَقِّ، وَأَمَّا لَمَّةُ الْمَلَكِ فَيَعَادُ بِالْخَيْرِ، وَتَصْدِيقِ الْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَنْتَبِهْ أَلَّهُ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الْأُخْرَىٰ فَلْيَتَمَوَّذْ مِنَ الشَّيْطَانِ﴾

«Shayṭān has an effect on the son of Ādam, and the angel also has an effect. As for the effect of Shayṭān, 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 Shayṭān.¹

The Prophet ﷺ then recited,

﴿الشَّيْطَانُ يُبَدِّدُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْمَعْصِيَةِ وَاللَّهُ يُبَدِّدُ تَغْفِرًا لِنَفْسِهِ وَقَسَدًا﴾

﴿Shayṭān threatens you with poverty and orders you to commit Fahshā'; whereas Allāh promises you forgiveness from Himself and bounty﴾^[1]

This is the narration that At-Tirmidhi and An-Nasā'ī collected in the book of Tafsīr in their Sunan collections.^[2]

Allāh said,

﴿الشَّيْطَانُ يُبَدِّدُ الْفَقْرَ﴾

﴿Shayṭān threatens you with poverty﴾, so that you hold on to whatever you have and refrain from spending it in Allāh's pleasure.

﴿وَيَأْمُرُكُمْ بِالْمَعْصِيَةِ﴾

﴿And orders you to commit Fahsha'﴾, meaning, "Shayṭān 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." Allāh said,

﴿وَاللَّهُ يُبَدِّدُ تَغْفِرًا لِنَفْسِهِ﴾

﴿Whereas Allāh promises you forgiveness from Himself﴾ instead of the evil that Shayṭān enjoins on you,

﴿وَقَسَدًا﴾

﴿And Bounty﴾ as opposed to the poverty that Shayṭān frightens you with,

﴿وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

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

The Meaning of Al-Hikmah

Allāh said,

﴿إِنِّي أَنزَلْتُ مِنَ الْبَحْرِ مَاءً سَلِيمًا﴾

¹ Ibn Abi Hātim 3:1090.

² Tuḥfat Al-Aḥwadhī 8:332, An-Nasā'ī in Al-Kubra 6:305.

تِلْكَ آيَاتُ

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الْحِكْمِ

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ
يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٦﴾ إِنْ تَسْأَلُوا
الضَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ
فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
وَاللَّهُ يَسْمَعُ لِمَنْ حَبَّرَ ﴿١٧﴾ لَيْسَ عَلَيْكَ حُدُودُهَا
وَلَعَلَّكَ تَحْزَنُ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَلَا تُفْسِدْكُمْ وَمَا تُنْفِقُونَ إِلَّا لِأَيْتَامِكُمْ وَجِهَةِ اللَّهِ
وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ
﴿١٨﴾ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ
لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
الْحَيَاةُ أَغْيَابًا مِنَ الضَّعْفِ يَعْرِفُهُمْ بِسِيمَاهُمْ
لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَأِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٩﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
بِالْئِيلِ وَالْإِنْكَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٠﴾

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

This was also collected by Al-Bukhārī, Muslim, An-Nasā'ī, Ibn Mājah.^[3]

Allāh's statement,

﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

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

[1] At-Tabari 5:576.

[2] Ahmad 1:432.

[3] Fath Al-Bāri 1:199, Muslim 1:559, An-Nasā'ī 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'an. 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." Imām Ahmad recorded that Ibn Mas'ūd said that he heard the Messenger of Allah ﷺ saying,

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَاسْلَطَهُ عَلَى مَلَائِكَةٍ فِي الْحَرِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهَزَّ يَنْظُرِي بِهَا وَتَعْلَمُهَا»

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 أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۚ إِنْ تَدْعُوا الصَّدَقَاتِ فَبِعِينَا ۖ وَإِنْ تُخْفَوْنَ وَتُزَوَّرُونَ الْفُتْرَةَ فَبِعِزَّتِنَا لَكُمْ رَيْبٌ كَثِيرٌ مِنْكُمْ وَمِنْ سِبْطِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۚ﴾

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

﴿271. If you disclose your Sadaqāt (almngiving), 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 لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

﴿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 تَدْعُوا الصَّدَقَاتِ فَبِعِينَا ۖ﴾

﴿If you disclose your Sadaqāt, it is well﴾ meaning, "It is well if you make known the charity that you give away."

Allāh's statement,

﴿وَإِنْ تُخْفَوْنَ وَتُزَوَّرُونَ الْفُتْرَةَ فَبِعِزَّتِنَا لَكُمْ رَيْبٌ كَثِيرٌ﴾

﴿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,

«الْبَاهِرُ بِالْقُرْآنِ كَالْبَاهِرِ بِالضَّعْفِ، وَالسِّرُّ بِالْقُرْآنِ كَالسِّرِّ بِالضَّعْفِ»

‘He who utters aloud Qur’anic recitation is just like he who discloses charity acts. He who conceals Qur’anic 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 *Sahīhs* recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّى يَرْجِعَ إِلَيْهِ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ، فَقَالَ: يَا أَخَا اللَّهِ رَبِّ الْعَالَمِينَ، وَرَجُلٌ تَصَدَّقَ بِضَدْفَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ يَسْأَلُهُ مَا تَنَقَّلَ نَيْبُهُ»

‘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 Masjid 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 Dāwūd 2:83.

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

Allāh's statement,

﴿رَنِيكَرٌ عَنكُم مِّن سَيِّئَاتِكُمْ﴾

﴿(Allah) 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 خَبِيرٌ﴾

﴿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."

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُضِلُّوا مِنْ شَيْءٍ يَأْتِيَكُم مَّا تُرِيدُونَ﴾

﴿لَا تَقْلُوبُوا فِي مِمَّا غَنَاؤُكُمْ أَيُّهَا الَّذِينَ آمَنُوا فِي سَبِيلِ اللَّهِ لَا يَقْبَلُوا مِنكُمْ وَأَن تَقْلُوبُوا فِي الْأَرْزَاقِ يُكْسِبُهَا الَّذِينَ يَكْتُمُونَ الْأَيْمَانَ مِن تَحْتِهَا لَا يَتْلُونَ الْكِتَابَ أَلْحَاثًا وَمَا يُضِلُّوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ يَوْمَ الْقِيَامَتِ لَمُبِقِنٌ﴾

﴿أَمْؤَلُهُمْ وَإِتِبَالِ الْكِبَارِ﴾

﴿فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿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 Āyah was revealed,

﴿لَيْسَ عَلَيْكَ مَدِينَةٌ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
لِنَافِعِكُمْ وَمَا تُنْفِقُوا إِلَّا لِنَفْسِكُمْ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ
لَا تُظْلَمُونَ﴾^[1]

﴿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.﴾^[1]

Allāh's statement,

﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ لِنَافِعِكُمْ﴾

﴿And whatever you spend in good, it is for yourselves﴾

is similar to His other statement,

﴿مَنْ عَمِلَ صَالِحًا نَفْسِيهِ﴾

﴿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 تُنْفِقُوا إِلَّا لِنَفْسِكُمْ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾

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

Al-Hasan Al-Basri commented, "Whenever the believer spends, including what he spends on himself, he seeks Allāh's Face with it."^[2] 'Aṭā' Al-Khurāsāni 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

[1] An-Nasā'i in *Al-Kubrā* 6:305.

[2] Ibn Abi Hātim 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 تُقْبَلُوا مِنْ خَيْرٍ يُؤْتِكُمْ وَإِنَّكُمْ لَا تظَلُونَ﴾

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

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

«قَالَ رَجُلٌ: لَأَنْصُقِرَ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَأَنْصُقِرَ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَى غَنِيِّ، قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى غَنِيِّ، لَأَنْصُقِرَ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، وَعَلَى غَنِيِّ، وَعَلَى سَارِقٍ. فَأَتَى قَبِيلَ لُدٍّ: أَمَا حَدَّثَكَ قَدْ نُبِئْتُ، وَأَمَا الرَّزِيئَةُ فَلَعَلَّهَا أَنْ تَسْتَيْفَ بِهَا عَنْ زَانَا، وَلَعَلَّ الْغَنِيَّ يَغْتَبِرُ فَيَقْبَلُ بِمَا أَعْطَاهُ اللهُ، وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعْفَ بِهَا عَنْ سَرِقَتِهِ»

«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.”^[1]

Who Deserves Charity

Allāh said,

﴿يَتَقَرَّبَ إِلَيْكَ الْمُؤْمِنُونَ 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-Madīnah and did not have resources that sufficiently provided them with their needs,

﴿لَا يَتَّخِذُونَ حَسْرًا 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*]

﴿رَأَى مَرِيضًا فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ 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,

﴿عَلِمَ أَنْ سَبَكُونُمْ بِمَكَرٍ رَبِّكُمْ وَأَعْرَضَ وَبَقِيَتْ فِي الْأَرْضِ بَنَاتُ الَّذِينَ آمَنُوا وَعَاظَرُواهُنَّ يَغْتَابُونَ 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,

﴿يَحْسَبُهُمُ الْجَاهِلُ أَغْنَىٰ رَبِّكَ الْغَنَىٰ﴾

﴿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

^[1] *Faḥ Al-Bāri* 3:340, *Muslim* 2:709.

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

«لَيْسَ الْمَسْكِينُ يَهَذَا الطَّرَافِ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، وَالْأَكْلَةُ وَالْأَكْلَتَانِ، وَلَكِنَّ الْمَسْكِينُ الَّذِي لَا يَجِدُ غَيْرَ يُغْنِيهِ، وَلَا يَفْطَنُ لَهُ فَيَتَصَدَّقَ 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 Aḥmad also recorded this *Hadīth* from Ibn Mas‘ūd.^[2] Allāh’s statement,

﴿تَعْرِفُهُمْ بِسِيمَتِهِمْ﴾

«You may know them by their mark» means, “Those who have good minds discover their situation,” just as Allāh said in other instances,

﴿يَسْمَعُونَ فِي وُجُوهِهِمْ﴾

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

﴿وَلَتَعْرِفَنَّهُمْ بِلِسَانِ الْقُرْآنِ﴾

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

Allāh’s statement,

﴿لَا يَسْتَلُونَ النَّاسَ بِالسَّكِينِ﴾

«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-Bāri* 3:399.

^[2] *Aḥmad* 1:384.

Imām Ahmad recorded that Abu Sa'īd 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 اسْتَنْتَى أَعْيَادَ اللَّهِ، وَمَنْ اسْتَنْتَى أَعْمَةَ اللَّهِ، وَمَنْ اسْتَنْتَى كَفَاءَ اللَّهِ، وَمَنْ سَأَلَ
وَلَهُ يَمِينَةٌ أَوْ قِيَّةٌ فَقَدْ أَخْفَتْ»

«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 Sa'īd 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 Ḥadīth collected by Abu Dāwud and An-Nasā'ī.^[2]

Allāh's statement,

﴿وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

«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 يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

«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'ī 5:95.

الَّذِينَ

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الَّذِينَ

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
 يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
 مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا لَمَنْ جَاءَهُ مَوْعِظَةٌ
 مِنْ رَبِّهِ فَآثَمَهُنَّ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ
 فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٤٧﴾ يَمْحُو
 اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُجِبُ كُلَّ كَفَّارٍ أَيُّهَا
 إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
 وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
 وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
 وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٤٩﴾ فَإِن لَّمْ تَفْعَلُوا
 فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَكَيْفَ لَهُ مِن
 أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٥٠﴾ وَإِن كَانَتْ
 ذُؤَعُرٌ فَتَنْظِرُهُ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ
 إِن كُنْتُمْ تَعْلَمُونَ ﴿٥١﴾ وَأَتَقُوا يَوْمَ تُرْجَعُونَ فِيهِ إِلَىٰ
 اللَّهِ ثُمَّ تَوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٥٢﴾

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

وَأَنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَنْفِي بِهَا رِجَّةَ اللَّهِ إِلَّا أَرْدَدْتْ بِهَا دَرَجَةً وَرِئَئَةً، حَتَّىٰ مَا تَجْعَلُ فِي فِيهِ امْرَأَتِكَ؛

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

Imām Ahmad recorded that Abu Mas'ūd said that the Prophet ﷺ said,

إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ

عَلَىٰ أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً

«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-Bukhārī and Muslim also recorded this *Hadīth*.^[3] Allāh said,

﴿لَهُمْ أَجْرُهُمْ 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*,

﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

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

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْتَلِعُ مِنَ السَّرِيرِ ذَلِكَ يَأْتِيهِمْ قَالُوا إِنَّمَا اتَّجَعَ مِثْلَ الرِّبَا وَأَحَلَّ اللَّهُ التَّجَارَةَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّخَذَ مِنْهَا حَتْفًا فَامْتَدَّ إِلَى اللَّهِ وَإِنَّ عَادَةَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿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 الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْتَلِعُ مِنَ السَّرِيرِ﴾

﴿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 Hātim also recorded this and then commented, “This *Tafsir* was reported from 'Awf bin Mālik, Sa'īd bin Jubayr, As-Suddi, Ar-Rabi' bin Anas, Qatādah and Muqātil bin Ḥayyān.”^[2] Al-Bukhāri recorded that Samurah bin Jundub said in the long *Ḥadīth* about the dream that the Prophet ﷺ had,

«فَأْتَيْنَا عَلَى نَهْرٍ - حَبِثْتُ أَنَّهُ كَانَ يَنْوَلُ-: أَحْمَرُ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبِخُ، وَإِذَا عَلَى شَطْرِ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ يَسْبِخُ مَا يَسْبِخُ، ثُمَّ يَأْتِي ذَلِكَ الرَّبِي قَدْ جَمَعَ الْحِجَارَةَ عِنْدَهُ، فَيَقْرَأُ لَهُ فَأَهُ فَيَلْقِمُهُ حَجْرًا»

«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 *Ribā*.^[3]

Allāh's statement,

«وَلَا يَأْتِيهِمْ قَوْلًا إِنَّا آتَيْنَاهُ سُحُبًا مِّنَ السَّمَاءِ وَوَعَدْنَا الْمُؤْمِنِينَ الْوَعْدَ الْحَقِّ»

«That is because they say: “Trading is only like *Ribā*,” whereas Allāh has permitted trading and forbidden *Ribā*»

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

«إِنَّمَا السُّحُبُ مِثْلُ الْوَعْدِ»

«Trading is only like *Ribā*» meaning, they are similar, so why did

[1] At-Ṭabari 6:9.

[2] Ibn Abi Hātim 3:1130,1131.

[3] *Fath Al-Bārī* 3:295.

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

Allah's statement,

﴿وَأَسْأَلُ اللَّهَ اتَّسِعَ وَحَرَّمَ الرِّبَا﴾

﴿Whereas Allāh has permitted trading and forbidden Riba﴾

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,

﴿مَنْ سَاءَ مَرِئَةً مِنْ رَبِّهِ. فَاَنْتَهَرَنَّ فَلَئِنْ مَا سَلْتْ وَأْمُرُهُ، اِلَى 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,

﴿عَمَّا اللَّهُ عَمَّا سَاءَ﴾

﴿Allāh has forgiven what is past.﴾

On the day Makkah was conquered the Prophet ﷺ said,

﴿وَكُلُّ رِبَا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ تَحْتَ قَدَمَيْ هَاتَيْنِ، وَأَوَّلُ رِبَا أَصْحَبِ، رِبَا الْعَبَّاسِ﴾

«All cases of Ribā during the time of Jāhiliyyah (pre-Islāmic 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).¹¹»

We should mention that the Prophet ﷺ did not require the

¹¹ Abu Dāwud 3:628.

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

﴿لَقَدْ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ﴾

﴿shall not be punished for the past; his case is for Allāh (to judge).﴾

Sa'īd bin Jubayr and As-Suddi said that,

﴿لَقَدْ مَا سَلَفَ﴾

﴿shall not be punished for the past﴾ refers to the *Ribā* one consumed before it was prohibited.^[1] Allāh then said,

﴿وَمَنْ عَادَ﴾

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

﴿فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

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

Abu Dāwud recorded that Jābir said, "When

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِينَةِ﴾

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

was revealed, the Messenger of Allāh ﷺ said,

﴿مَنْ لَمْ يَدْرِ الْمُخَابَرَةَ فَلْيَادِنْ بِحَرْبٍ مِنْ اللَّهِ وَرَسُولِهِ﴾

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

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

[1] Ibn Abi Ḥatim 3:1135.

[2] Abu Dāwud 3:695.

[3] Al-Ḥākim 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. *Muhāqalah*, 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 *Ṣaḥīḥs* recorded that An-Nu'mān bin Bashir said that he heard the Messenger of Allāh ﷺ say,

إِنَّ الْخَلَالَ بَيْنَ وَإِنَّ الْحَرَامَ بَيْنَ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ، فَمَنْ اتَّقَى الشُّبُهَاتِ
اسْتَبْرَأَ لِنَفْسِهِ وَعَرْضِهِ، وَمَنْ رَفَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ
الْجَمْعِ يُوشِكُ أَنْ يَرْفَعَ 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-Hasan bin 'Ali said that he heard the Messenger of Allāh ﷺ say,

[1] *Faḥ Al-Bārī* 10:48, Muslim 4:2322.

[2] *Faḥ Al-Bārī* 1:153, Muslim 3:1219.

«ذَعَّ مَا يَرِيْبُكَ إِلَىٰ مَا لَا يَرِيْبُكَ»

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

Aḥmad recorded that Sa'īd 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 سُبْعُونَ حُوتًا، أَيْسُرُهَا أَنْ يَنْبَحَ الرَّجُلُ أُمَّهُ»

«*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 Aḥmad recorded in which 'Ā'ishah 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,

«لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَعَثُوا فَبَاعَوْهَا، وَأَكَلُوا أَثْمَانَهَا»

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

'Alī and Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ آكِلَ الرِّبَا وَمُؤَيَّلَهُ وَشَاهِدِيهِ وَكَاتِبَهُ»

[1] *Tuḥfat Al-Aḥwadhī* 7:221, *An-Nasā'ī* 8:328.

[2] *Aḥmad* 1:36, *Ibn Mājah* no. 2276.

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

[4] *Aḥmad* 6:46.

[5] *Faṭḥ Al-Bārī* 8:51, *Muslim* 3:1206, *Abu Dāwud* 3:759, *An-Nasā'ī* in *Al-Kubrā* 6:306, *Ibn Mājah* 2:1122.

[6] *Faṭḥ Al-Bārī* 6:572, *Muslim* 1207.

«May Allāh curse whoever consumes Ribā, whoever pays Riba, 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.

﴿يَسْمَعُوا أَهْلَ الْبَيْتِ وَيُشْرِكُوا بِمَا فِي الْكُفْرِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَتَيْتُمُوهُ إِذْ كُنْتُمْ تَدْعُونَ
وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ﴾

﴿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 Ṣalāh 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,

﴿قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ﴾

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

﴿وَيَجْمَعُ الْخَبِيثَ تَمْرًا عَلَى تَمْرٍ فَكَفَّ مُهِمًّا بَهِيمًا يُجْعَلُهُ 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.

﴿رَمَا يَنْتَفِرُ مِنْ رَبِّكَ يَرْزُقُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْزُقُوا عِنْدَ اللَّهِ﴾

«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 Allāh» [30:39].

Ibn Jarir said that Allāh's statement,

﴿يَمْسُقُ اللَّهُ الرِّبَا﴾

«Allāh will destroy Ribā» is similar to the statement reported of 'Abdullāh bin Mas'ūd, "Ribā will end up with less, even if it was substantial."^[1] Imām Aḥmad recorded a similar statement in *Al-Musnad*.^[2]

Allāh Increases Charity, Just as One Raises His Animal

Allāh's statement,

﴿وَيَرْبِي السَّدَقَاتِ﴾

«And will give increase for Ṣadaqāt»

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

«مَنْ تَصَدَّقَ بِغَدَبٍ تَمَرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللَّهَ يَرْبِيهَا بِمِثْلِهِ، ثُمَّ يَرْبِيهَا لِصَاحِبِهِ، كَمَا يَرْبِي أَحَدُكُمْ فَلَدَةً حَتَّى تَكُونَ مِثْلَ الْجَبَلِ»

«Whoever gives in charity what equals a date from honest resources, and Allāh only accepts that which is good and pure, then Allāh 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 *Zakāh*.^[4]

Allāh Does not Like the Disbelieving Sinners

Allāh's statement,

[1] *Aṭ-Ṭabari* 6:15.

[2] *Aḥmad* 1:395.

[3] *Fath Al-Bārī* 3:326, 13:426.

[4] *Muslim* 2:702.

﴿وَاللَّهُ لَا يُحِبُّ مَن كَانَ كَفَّارًا كَذِبًا﴾

﴿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 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَالْكَافِرُونَ إِنَّمَا نُزَخُّهُمْ عَنْ مَسْعَاهُمْ وَيَوْمَ يُنْفَخُ الْعَذَابُ عَنْهُمْ إِنَّهُمْ كَانُوا فِي سَعْيٍ مَّبْذُورٍ﴾

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَسْلُوا فَاذْهَبُوا بِرِيبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَكُنتُم مِّنْهُم مَّا كُنْتُمْ لَآ تَعْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَتْ ذُرٌّ عُشْبَةً فَانظُرُوا إِن مُنْسَفَقًا إِنَّ مَسْرَفَكُمْ سَخِرَ لَكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَأَتَقُوا يَوْمَ تُجْمَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾﴾

﴿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,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ﴾

﴿O you who believe! Have Taqwā of Allāh﴾

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

﴿وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا﴾

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

﴿إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿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 Thaqif, and Bani Al-Mughīrah, 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-Mughīrah to pay the Ribā of that transaction, but Bani Al-Mughīrah 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,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ﴾ فَإِنْ لَمْ تَفْعَلُوا

فَأَذِقُوا يَوْمَئِذٍ لِّسَانَهُمْ وَتَأْتُوا بِحُجْرٍ مِنْ أَعْيُنِهِمْ فَذُوقُوا عَذَابَهُمْ﴾

﴿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 Allah 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,

﴿قَاتِلُوا يُعْتَبِرْ﴾

﴿then take a notice of war﴾ means, "Be sure of a war from Allah 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,

﴿إِنْ لَمْ تَعْمَلُوا فَاذْنُوا يُعْتَبِرْ مِنْكُمْ ذُرِّيَّتُهُ﴾

﴿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,

﴿إِنْ لَمْ تَعْمَلُوا فَاذْنُوا يُعْتَبِرْ مِنْكُمْ ذُرِّيَّتُهُ﴾

﴿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]

Allah then said,

﴿وَإِنْ تَابْتُمْ فَكُنْمْ رُؤُوسَ أَنْفُسِكُمْ لَا تظْلِمُونَ﴾

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

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

[2] At-Ṭabari 6:26.

[3] At-Ṭabari 6:25.

[4] At-Ṭabari 6:25.

by taking the Ribā,

﴿وَلَا تُظْلَمُونَ﴾

﴿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 Hātim recorded that ‘Amr bin Al-Ahwas said, “The Messenger of Allāh ﷺ gave a speech during the Farewell Hajj saying:

«أَلَا إِنَّ كُلَّ رِبَا كَانَ فِي الْجَاهِلِيَّةِ، مَوْضُوعٌ عَنْكُمْ كُلُّهُ، لَكُمْ رُؤُوسٌ أَمْوَالِكُمْ لَا تُظْلَمُونَ وَلَا تُظْلَمُونَ، وَأَوَّلُ رِبَا مَوْضُوعٍ، رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ مَوْضُوعٌ كُلُّهُ»

«Verily, every case of Ribā from the Jāhiliyyah is completely annulled. You will only take back your capital, without increase or decrease. The first Ribā that I annul is the Ribā of Al-‘Abbās bin ‘Abdul-Muttalib, all of it is annulled.»^[1]

Being Kind to Debtors Who Face Financial Difficulties

Allāh said,

﴿إِذَا كَانَ دُوْ عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

﴿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.﴾

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

﴿إِذَا كَانَ دُوْ عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾

﴿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 Jāhiliyyah, when the debt came to term, the creditor would say to the debtor, “Either pay now or interest will be added to the debt.”

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

[1] Ibn Abi Hātim 3:1147.

from Him for this righteous deed,

﴿وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ 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 Aḥmad recorded that Sulayman bin Buraydah said that his father said, "I heard the Messenger of Allāh ﷺ say,

«مَنْ أَنْظَرَ مُعْسِرًا، 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 مُعْسِرًا، 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 تَبْلُ أَنْ يَجِلَّ الدَّيْنُ، فَإِذَا حَلَّ الدَّيْنُ فَأَنْظَرَهُ، 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-Quraẓi 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] Aḥmad 5:360.

Qatādah 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 Qatādah 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 Qatādah said, "By Allāh, are you truly facing a hard time?" He said, "Yes." Abu Qatadah cried and said, "I heard the Messenger of Allāh ﷺ say,

«مَنْ نَفَسَ عَنْ غَرِيْبِهِ أَوْ مَخَّ 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 Allāh) on the Day of Resurrection.»^[1]

Muslim also recorded this *Ḥadīth* in his *Ṣaḥīḥ*.^[2]

Al-Ḥāfiẓ Abu Ya'lā Al-Mawṣilī recorded that Ḥudhayfah said that the Messenger of Allāh ﷺ said,

«أَتَى اللهُ بِعَبْدٍ مِنْ عِبْدِهِ يَوْمَ الْقِيَامَةِ قَالَ: مَاذَا عَمِلْتُ لِي فِي الدُّنْيَا؟ فَقَالَ: مَا عَمِلْتُ لَكَ يَا رَبِّ بِقَالَ ذُرِّي فِي الدُّنْيَا أَرْجُوكَ بِهَا - قَالَهَا ثَلَاثَ مَرَّاتٍ - قَالَ النَّبِيُّ عِنْدَ آخِرِهَا: يَا رَبِّ إِنَّكَ كُنْتَ تُعْطِيْتَنِي فَضْلَ مَالٍ، وَكُنْتَ رَجُلًا أَبَاطِعِ النَّاسِ، وَكَانَ مِنْ خَلْفِي الْجَوَارِ، فَكُنْتُ أُبْسِرُ عَلَى التُّومِيرِ وَأَنْظِرُ الْمُغْفِرَةَ، قَالَ: فَيَقُولُ اللهُ عَزَّ وَجَلَّ: أَنَا أَحَقُّ مِنْ يُبْسِرُ، ادْخُلِ الْجَنَّةَ»

«On the Day of Resurrection, one of Allah'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." Allāh will say, "I Am the Most Worthy of giving easy terms. Therefore, enter Paradise.»

Al-Bukhārī, Muslim and Ibn Mājah also recorded this *Ḥadīth* from Ḥudhayfah, and Muslim recorded a similar wording from 'Uqbah bin 'Āmir and Abu Mas'ūd Al-Badri.^[3]

[1] Ahmad 5:308.

[2] Muslim 4:2084.

[3] *Faḥ Al-Bārī* 6:570, Muslim 3:1195, Ibn Mājah 2:808.

الْبَقَرَةُ

١٨

الْقُرْآنِ

يَتَأْتِيهَا الَّذِينَ آمَنُوا إِذَا تَدَايَسْتُمْ بِذُنُوبِكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
فَأَنتُمْ مُبْهُوَةٌ وَيَكْتُمِبُ بَيْنَكُمْ كِتَابٌ بِالتَّكْدِيلِ وَلَا يَأَبُ
كِتَابٌ أَنْ يَكْتُمِبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُمِبْ وَالسُّبُلِ
الَّذِي عَلَيْهِ الْحَقُّ وَارْتَبِقْ اللَّهُ رَبُّهُ، وَلَا يَبْجَسُ مِنهُ شَيْئًا
فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ
أَنْ يُؤْمَلَ هُوَ فَلْيَسْمَلْ وَلِيَهُ، بِالتَّكْدِيلِ وَأَسْتَشْهِدُ وَأَشْهَدُ بِذُنُوبِ
مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَآمْرٌ آسَانٌ
وَمَنْ رَضُونَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ
إِحْدَاهُمَا الْآخَرَىٰ وَلَا يَأَبُ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَحْسَبُوا
أَنْ تَكْتُمِبُوا صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ
عِنْدَ اللَّهِ وَأَقْوَمُ لِلشُّهَدَةِ وَأَدْنَىٰ أَلَا تَرَوْنَ إِلَّا أَنْ تَكُونَ
بِجَنَّةٍ حَاضِرَةٍ تُنذِرُ مِنْهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُمِبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُبَايِعُ كَاتِبٌ
وَلَا شَهِيدٌ وَإِنْ تَفَلَّحُوا فَإِنَّهُ، مُسَوِّقٌ لَكُمْ وَأَتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ وَاللَّهُ يُكَلِّمُ مَنْ يَشَاءُ عَلَيْهِ ۝

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,

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ
اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝﴾

﴿And have Taqwa 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,

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝﴾

﴿And have Taqwa 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.﴾^[11]

[11] An-Nasā'ī in Al-Kubrā 6:307.

This is the same narration reported by Ad-Daḥḥāk and Al-'Awfi from Ibn 'Abbās.^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَانَيْتُمْ بِتَرْتِيبٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ
كَاتِبًا بِالْقَدْرِ وَلَا يَأْتِ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ
الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَمِيحًا أَوْ ضَعِيفًا أَوْ
لَا يَسْتَطِيعُ أَنْ يُبَيِّنَ حُزْمَ قَلْبِهِ لِلسَّمْعِ وَلْيُمْلِلِ بِالْقَدْرِ وَأَسْتَشْهِدُوا شَهِدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا
رَاضِعِينَ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ رَزَقْتَ مِنَ الشَّهَادَةِ أَلَّا يُضِلَّ إِمْدَانَهُمَا مُنَدِّجًا بِإْمْدَانِهِمَا
الْأُخْرَىٰ وَلَا يَأْتِ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَحْسَبُوا أَنْ تَكُونُوا سَمِيمًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ
ذَلِكُمْ أَسْفَهٌ عِنْدَ اللَّهِ وَأَقْرَبُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ بَعْضُكُمْ حَاضِرًا
بِغَيْرِهَا بَيْنَكُمْ فَلْيَرَّ عَلَيْكُمْ غِنَاؤُكُمْ فَالْأَقْرَبُ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُغْنَاكُمْ كَاتِبٌ
وَلَا شَهِيدٌ وَإِنْ تَقَلُّوا فَإِنَّهُ فَسُقٌ بِكُمْ فَأَنْشُرُوا اللَّهَ رَبَّكُمْ اللَّهُ رَافِعُ كُلِّ شَيْءٍ
عَلِيمٌ﴾

﴿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 Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must have Taqwā of Allāh, 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 Allāh; 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

[1] At-Ṭabari 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'īd 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,

﴿يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا تَدَايَعْتُمْ بَيْنَ يَدَيْ إِلَى أَجَلٍ مُّسَمًّى فَاصْتَبُوا﴾

﴿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*,

﴿وَلَكُمْ أَقْسَدُ بِعِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا﴾

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

The Two *Ṣaḥīḥs* 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 أَسْلَفَ، فَلْيَسْبِقْ فِي كَيْلِ مَعْلُومٍ، وَوَزْنِ مَعْلُومٍ، إِلَىٰ أَجَلٍ مَعْلُومٍ.»

«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,

﴿وَاصْتَبُوا﴾

[1] At-Tabari 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'īd, Ash-Sha'bi, Ar-Rabī' 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,

﴿إِن آمِنَ بَعْضُكُم بِبَعْضٍ فليؤدِّ الَّذِي أؤْتِيَنَ أَمْنَهُ﴾

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

Allāh's statement,

﴿وَكُتِبَ عَلَيْكُمُ كِتَابًا يَأْتِيَنَ﴾

﴿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 يَأْتِ كِتَابٌ مِّنْ بَعْضِكُمْ حَكْمًا عَلَيْهِ اللَّهُ فَيُحْضَرُونَ﴾

﴿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 *Hadith* stated,

﴿إِنَّ مِنَ الصَّدَقَةِ أَنْ تُعِينَ ضَائِعًا، أَوْ تُصَنَعَ لِأَخْرَجِي﴾

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

In another *Hadith*, the Prophet ﷺ said,

﴿مَنْ كَتَمَ عِلْمًا يَعْلَمُهُ، أَلْجِمَ يَوْمَ الْقِيَامَةِ بِلِحَامٍ مِّنْ نَّارٍ﴾

[1] At-Tabari 6:47.

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

[3] Fath Al-Bari 5:176.

«Whoever kept knowledge to himself will be restrained by a bridle made of fire on the Day of Resurrection.»¹¹⁾

Mujāhid and 'Aṭā' said that if asked to do so, "The scribe is required to record."

Allāh's statement,

﴿وَلْيَسِّرْ الَّذِي عَلَيْهِ الْعَقْدُ وَلْيَخَفِ اللَّهَ رَبَّهُ﴾

﴿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 يَخْسِرْ مِنْهُ شَيْئًا﴾

﴿And diminish not anything of what he owes,﴾ meaning, not hide any portion of what he owes.

﴿إِنْ كَانَ الَّذِي عَلَيْهِ الْعَقْدُ سَعِيًّا﴾

﴿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 سَعِيًّا﴾

﴿Or weak﴾, such as being too young or insane,

﴿أَوْ لَا يَسْتَطِيعُ أَنْ يُبَيِّنَ مَوْءُودَ﴾

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

﴿فَلْيَسِّرْ وَلِيُّهُ بِإِذْنِ اللَّهِ﴾

﴿then let his guardian dictate in justice.﴾

Witnesses Should Attend the Dictation of Contracts

Allāh said,

﴿وَأَشْفِقُوا شَهِيدَيْنِ مِنْ ذَوَالِكُمْ﴾

﴿And get two witnesses out of your own men﴾

requiring witnesses to attend the dictation of contracts to

¹¹⁾ Aṭ-Ṭabarāni 5:11.

further preserve the contents,

﴿إِن لَّمْ يَكُنَا سَعِيدَيْنِ فَرَجُلٍ وَاتْرَاكَيْنَا﴾

﴿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,

«مَا مَعَسَرَ الشَّاءُ تَصَدَّقُوا وَأَكْبِرُوا الْأَسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُمْ أَكْثَرَ أَهْلِ 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,

«تَكْفُرُونَ الْمُنَى، وَتَكْفُرُونَ الْعَيْبَةَ، وَمَا رَأَيْتُ بَيْنَ نَاقِضَاتِ عَقْلِ وَدِينٍ، أَغْلَبَ لِي ذِي نُبٍ بِكُرٍّ»

«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,

«أَنَا نَقْضَانُ عَقْلِهَا، فَشَهَادَةُ امْرَأَتَيْنِ تُعَدُّ شَهَادَةَ رَجُلٍ، فَهَذَا نَقْضَانُ الْعَقْلِ، وَتَمَكُّتُ اللَّيَالِي لَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ، فَهَذَا نَقْضَانُ 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 Ramaḍān»^[1]

Allāh's statement,

﴿وَمَنْ رَضَوْا مِنْ الشَّهَادَةِ﴾

﴿such as you agree for witnesses﴾ requires competency in the

[1] Muslim 1:87.

witnesses. Further, Allāh's statement,

﴿أَنْ تَسِيءَ بِعَدْلِكَ﴾

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

﴿تَتَذَكَّرُ بِعَدْلِهَا الْآخَرَى﴾

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

Allāh's statement,

﴿وَلَا يَأْتِ الشُّهَدَاءُ 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-Rabī' bin Anas stated. Similarly, Allāh said,

﴿وَلَا يَأْتِ كَاتِبٌ أَنْ يَكْتُبَ صَمَا عَلَّمَ اللَّهُ فَلْيَكُفِنِ﴾

﴿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 يَأْتِ الشُّهَدَاءُ 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] Aṭ-Ṭabari 6:68.

[2] Ibn Abi Hātim 3:1181, Aṭ Ṭabari 6:71.

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

Allāh's statement,

﴿وَلَا تَقْمَرُوا أَنْ تَكْتُبُوا سَمِيحًا أَوْ كَثِيرًا إِلَىٰ أَجَلٍ﴾

﴿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 تَقْمَرُوا﴾

﴿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,

﴿وَالَيْكُمْ أَفْضَلُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا﴾

﴿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 Allah 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.

﴿وَأَدْنَىٰ أَلَّا تَرْتَابُوا﴾

﴿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 بَيْعَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا﴾

﴿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,

﴿وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ﴾

﴿But take witnesses whenever you make a commercial contract.﴾

However, this command was abrogated by,

﴿إِذَا آتَىٰ بِشَيْءٍ مِّنْكُمْ مِّمَّا عَزَاذُوا فِيهِ فَاذْفَعُوا ۚ وَإِذَا تَرَاكَم تَرَآكُمْ وَلَا يَحْسَبُوا الْحِسَابَ ۚ إِنَّمَا آيَاتُ اللَّهِ لِيُعَذِّبَ الَّذِينَ لِيَآيَاتُهُ ۚ وَلِيَمُنَّ أَيُّكُمْ أَرْسَلْنَا رَسُولًا مِنكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ﴾

﴿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 Aḥmad 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 Dāwud and An-Nasā'ī.^[2]

Allāh's statement,

﴿وَلَا يَسْأَلُ 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 Qatādah.^[3]

Allāh's statement,

﴿وَأَنْ تَعْمَلُوا فِيهَا سُوءًا بِكُمْ﴾

﴿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."

Allāh's statement,

﴿وَاتَّقُوا اللَّهَ﴾

﴿So have Taqwā of Allāh﴾ means, fear Him, remember His watch over you, implement His command and avoid what He prohibited,

﴿وَسَيُعَلِّمُكُمُ اللَّهُ﴾

﴿And Allāh teaches you.﴾ Similarly, Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا﴾

﴿O you who believe! If you have Taqwā of Allāh, He will grant you Furqān [(a criterion to judge between right and wrong)]﴾ [8:29], and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرُسُلِهِ. يُوَفِّقْكُمْ لِكُلِّ مِمَّا رَزَقْتُمْ وَأَنْ تَتَّقُوا اللَّهَ﴾

﴿.

﴿O you who believe! Have Taqwā of Allāh, and believe in His

[1] Ahmad 5:215.

[2] Abu Dāwud 4:31, An-Nasā'ī 7:301.

[3] Aṭ-Ṭabari 6:85,86.

تَبَايَعْتُمْ

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لِلَّذِينَ

﴿ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْرُوبَةً ۚ فَإِنْ أَثِمْنَ بَعْضُكُمْ بِبَعْضٍ فَلْيُؤَدِّ الَّذِي أُؤْتِنَ أَمْنَتَهُ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٤٩﴾ ۗ اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبَدُّوا مَا فِي أَيْمَانِكُمْ أَوْ تُخْفَوُا بِهَا سِتْرَكُمْ يَوْمَ اللَّهِ فَتُصْفَرُ لِمَنْ يَشَاءُ ۚ وَتُعْذِيبُ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلِيمٌ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ ۗ وَمَنْ الرُّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِيهِ وَكَلِمِهِ ۚ وَرُسُلِهِ ۚ لَا تَفْرُقُ بَيْنَ رُسُلِهِ ۚ وَكَانُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٥١﴾ ۗ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ ۚ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِإِطَافَةِ لَنَا بِدُونِ ۚ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٥٢﴾ ۗ

﴿ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْرُوبَةً ۚ فَإِنْ أَثِمْنَ بَعْضُكُمْ بِبَعْضٍ فَلْيُؤَدِّ الَّذِي أُؤْتِنَ أَمْنَتَهُ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٤٩﴾ ۗ

﴿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 كُنْتُمْ عَلَىٰ سَفَرٍ﴾

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 بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿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 كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْرُوبَةً ۚ

﴿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 كَاتِبًا﴾

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

﴿فَرَقَنُ مِنْهُنَّ﴾

﴿let there be a pledge taken (mortgaging)﴾

given to the creditor in lieu of writing the transaction. The Two *Ṣaḥīḥs* recorded that Anas said that the Messenger of Allāh 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 *Ḥadīth* stated that this Jew was among the Jews of Al-Madīnah.^[1]

Allāh said,

﴿إِنِ امْنِ بَمَنْكُم مِّمَّا تَلَوْتُمُ الَّذِي أُوتِيتُمْ بِتَمَامٍ﴾

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

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

﴿وَالْيَقِينُ لِلَّهِ رَبِّكُمْ﴾

﴿And let him have Taqwā of Allāh﴾ means, the debtor.

Imām Aḥmad and the *Sunan* recorded that Qatādah said that Al-Ḥasan said that Samurah said that the Messenger of Allāh ﷺ said,

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

[2] Ibn Abi Ḥātim 3 :1202.

[3] Ibn Abi Ḥātim 3 :1203.

دَعَىٰ الْيَدِ مَا أَخَذَتْ، حَتَّىٰ تُؤَدِّيَهُ

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

Allāh’s statement,

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ﴾

﴿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,

﴿وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِنَّمَا يُكَلِّمُ 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 شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ﴾

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

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ آبَائِكُمْ
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَاوَا
أَوْ تَعَرَّضُوا لِلْإِنْفِاقِ إِنْ كَانِ مَا تَمْلِكُونَ خَيْرًا مِّمَّا تُؤْتُونَ﴾

﴿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] Aḥmad 5:13, Abu Dāwud 3:822, Tuḥfat Al-Aḥwadhī 4:482, An-Nasā’ī in Al-Kubrā 3:411, Ibn Mājah 2:802.

[2] Aṭ-Ṭabari 6:100.

﴿وَلَا تَكْتُمُوا بِالْإِسْلَامِ الَّذِي بَدَعْتُمْ وَاللَّهُ بَسِيرٌ عَلِيمٌ﴾

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

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُكْتُمُوهُ يُسَلِّمَنَّ اللَّهُ كَيْفَ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾

﴿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,

﴿قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Say (O Muhammad 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 الْغَيْبُ وَهُوَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

﴿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 Aḥmad recorded that Abu Hurayrah said, "When

﴿يَتْلُو مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَيَاذُو مَا فِي السَّمٰوٰتِ اَوْ يُخْفُوهُ بِكٰيْسِيْنِكُمْ بِهٖ اَللّٰهُ
تَعْلَمُ لِمَنْ شَاءَ وَيُعَذِّبُ مَنْ يَّشَاءُ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌۭ﴾

﴿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,

«الْحَرِيْطُوْنَ اَنْ تَقُوْلُوْا كَمَا قَالَ اَهْلُ الْكِتٰبِيْنَ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُوْلُوْا
سَمِعْنَا وَاطَعْنَا عَفْرٰتَكَ رَبَّنَا وَابْتَكَ الْغَمِيْرُ»

«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,

﴿مَنْ اَرْسَلْنَا بِمَا اَرْسَلْنَا اِلَيْهِ مِنْ رَّبِّهِ وَالَّذِيْ نُنزِّلُ كُلُّ مٰمَنَ بِاَمْرِ رَبِّهِ وَمَا يَكْفُرُوْا
بِهٖ نَعْرٰتُكَ اَحَدٌ مِنْ رَّبِّهِمْ وَقَالُوْا سَمِعْنَا وَاطَعْنَا عَفْرٰتَكَ رَبَّنَا وَابْتَكَ الْغَمِيْرُۙ﴾

﴿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 يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
كُنَّا نَسِيًّا أَوْ نَاسِيًّا﴾

﴿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. "Our Lord! Punish us not if we forget or fall into error."﴾ until the end.^[1]

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

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
كُنَّا نَسِيًّا أَوْ نَاسِيًّا﴾

﴿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. "Our Lord! Punish us not if we forget or fall into error"﴾.

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

﴿رَبَّنَا وَلَا تَجْعَلْ عَلَيْنَا إِسْرًا كَمَا جَعَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾

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

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

﴿رَبَّنَا وَلَا تَجْعَلْنَا لَكَ عِبْرَةً لِقَوْمِكَ﴾

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

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

﴿وَاغْفِرْ عَلَيْنَا وَارْحَمْنَا إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ﴾

﴿"Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Supporter and Protector) and give us victory over the disbelieving people."﴾

Allāh said, 'I shall.'^[2]

Imām Ahmad recorded that Mujāhid said, "I saw Ibn 'Abbās 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,

﴿وَأِنْ كُنْتُمْ مَاءً فَاَنْقِطُوا أَوْ كُنْتُمْ حِجَابًا مَرْفُوعًا﴾

'*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 وَأَطَعْنَا﴾

'*Say, 'We hear and we obey.'*'

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

﴿مَا مَنَّ الرَّسُولُ بِشَيْءٍ أَلْهَىٰ مِنْ أَلْيِهِ. وَالَّذِينَ آمَنُوا كُلٌّ مِّنْ عِندِ اللَّهِ﴾

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

﴿لَا يَكِفُّ اللَّهُ نَفْسًا إِلاَّ وَسِعَهَا إِلَها مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

﴿*Allah 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 غِرِّي مَا حَدَّثْتُ بِهِ نَفْسِي مَا لَمْ تَكَلِّمْهُ أَوْ تَعْمَلْ﴾

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

[1] Aḥmad 1:332.

[2] Fath Al-Bārī 9:300, Muslim 1:117, Abu Dāwud 2:657, Tuḥfat Al-Aḥwadhī 4:361, An-Nasāī 6:156, Ibn Mājah 1:658.

The Two *Sahih*s recorded that Abu Hurayrah said that the Messenger of Allāh: ﷺ said,

«فَأَنَّ أَهْلًا: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَانْكُتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَانْكُتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَانْكُتُبُوهَا عَشْرًا»؛

«Allāh 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]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ كَمَا اتَّقَوْا رَبَّكُمْ وَأَطِيعُوا أَمْرَ اللَّهِ وَأَطِيعُوا أَمْرَ الرَّسُولِ وَأَطِيعُوا أَمْرَ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اسْمِعُوا لِمَا قَالُوا وَلَا يَتَّبِعُوا أَهْوَاءَ قَوْمِهِمْ ذَلِكُمْ سَبِيلُ الضَّلَالَةِ﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ عَظِيمًا الَّذِي لَهُ إِلَهٌ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَالْعَرْشِ الْعَظِيمِ﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ وَالْعُرُوقَ وَمَا تَوَلَّى﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ وَالْعُرُوقَ وَمَا تَوَلَّى﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ وَالْعُرُوقَ وَمَا تَوَلَّى﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ وَالْعُرُوقَ وَمَا تَوَلَّى﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ وَالْعُرُوقَ وَمَا تَوَلَّى﴾

﴿285. 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)."

﴿286. 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. "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 *Maawlā* (Patron, Supporter and Protector) and give us victory over the disbelieving people."

[1] *Faḥ Al Bārī* 13:473, *Muslim* 1:117.

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

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

«مَنْ قَرَأَ بِالْآيَاتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ، كُفِّرَتْ»

«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 *Sahīhs* recorded this *Ḥadīth* using various chains of narration,^[3] and Imām Aḥmad also recorded it.^[4]

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

﴿إِذْ يَتَنَبَّأُ مَا يُنْفَخُ﴾

﴿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-Fatihah* 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] *Faḥ Al-Bārī* 8:672.

[2] Muslim 1:555, Abu Dāwud 2:118, *Tuḥfat Al-Aḥwadhī* 8:188, An-Nasā'ī in *Al-Kubrā* 5:14, Ibn Mājah 1:435.

[3] *Faḥ Al-Bārī* 8:712, 7:369, Muslim 1:554.

[4] Aḥmad 4:118.

[5] Late-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-Fatiḥah*) and the last *Āyat* in *Sūrat Al-Baqarah*. You will not read a letter of them, but you will be granted its benefit." This *Ḥadīth* was collected by Muslim and An-Nasā'ī,¹¹ and this is the wording collected by An-Nasā'ī.

The Tafsīr of the Last Two *Āyāt* of *Sūrat Al-Baqarah*

Allāh said,

﴿كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. لَا تَمُرُّ بَيْنَكَ أُمَّةٌ مِنْ رُسُلِهِ﴾

﴿Each one believes in Allāh, 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 Allāh 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 Allah's Prophets and Messengers, in the Books that were revealed from heaven to the Messengers and Prophets, who are indeed the servants of Allāh. Further, the believers do not differentiate between any of the Prophets, such as, believing in some of them and rejecting others. Rather, all of Allāh'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 Allāh's leave. Later on, the Law of Muḥammad, the Final Prophet and Messenger from Allāh, abrogated all the laws of the Prophets before him. So the Last Hour will commence while Muḥammad'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. Allāh's statement,

﴿وَكُلُّوا لَهَا سِينًا وَقُلْنَا﴾

﴿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.

﴿عَفْرَانِكَ رَبِّ﴾

﴿(We seek) Your forgiveness, our Lord﴾ contains a plea and

¹¹ Muslim 1:554, An-Nasā'ī in *Al-Kubrā* 5:12.

supplication for Allāh's forgiveness, mercy and kindness.

Allāh's statement,

﴿لَا يَكْتِفُ اللَّهُ نَفْسًا إِلَّا وُسْمَهَا﴾

﴿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,

﴿رَبِّدْنِي مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوا بِعَابَتِكُمْ ۗ إِنَّ اللَّهَ﴾

﴿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,

﴿لَهَا مَا كَسَبَتْ﴾

﴿He gets reward for that which he has earned﴾ of good,

﴿وَعَلَيْهَا مَا كَسَبَتْ﴾

﴿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 تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾

﴿"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 *Hadīth* by Abu Hurayrah, that Muslim collected, wherein Allāh said, "I shall (accept your supplication)."¹¹ There is also the *Hadīth* by Ibn 'Abbās that Allāh said, "I did (accept your

¹¹ Muslim 1:115.

supplication).^[1]

﴿رَبَّنَا وَلَا تَجْعَلْ عَلَيْنَا إِسْرًا كَمَا جَعَلْتَهُ عَلَى الَّذِينَ 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 Muḥammad ﷺ, the Prophet of mercy, to abrogate these burdens through the Law that You revealed to him, the *Ḥanifī* (Islāmic Monotheism), easy religion." Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said that Allāh said, "I shall (accept your supplication)."^[2] Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said that Allah said, "I did (accept your supplication)."^[3] There is the *Ḥadīth* recorded through various chains of narration that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّهِيحَةِ»

^[4] I was sent with the easy *Ḥanifiyyah* way.

﴿رَبَّنَا وَلَا تُكَلِّبْنَا مَا لَا قُوَّةَ 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.

﴿رَبَّنَا وَلَا تُكَلِّبْنَا مَا لَا قُوَّةَ لَنَا بِهِ﴾

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

We mentioned that Allāh 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] Aḥmad 5:266, 6:116,233. These are references for similar wordings. The first is also recorded by Al-Ḥumaydi, see *Aṣ-Ṣaḥīḥah* 1829, 2924.

[5] Ibn Abi Ḥatim 3:1235.

﴿وَاغْفِرْ عَلَيْنَا﴾

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

﴿وَاغْفِرْ لَنَا﴾

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

﴿وَارْحَمْنَا﴾

﴿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 Maulā﴾ 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 الْكَافِرِينَ﴾

﴿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.

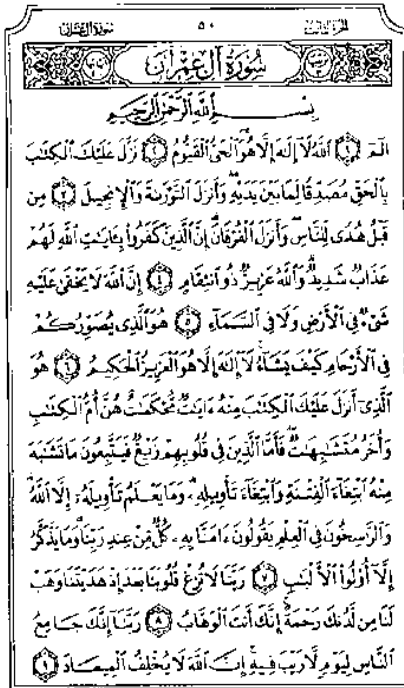
Further, Ibn Jarīr recorded that Abu Ishāq said that whenever Mu'ādh would finish reciting this Sūrah,

﴿فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

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

[1] Aṭ-Ṭabari 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 Āl 'Imrān along with the virtues of Sūrat Al-Baqarah in the beginning of the Tafsir of Sūrat Al-Baqarah.

﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾

﴿اللّٰهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الرَّحِيمُ﴾ ﴿١﴾ زَلَّ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٢﴾ مِنْ قَبْلِ هٰذِهِ لِنَاسٍ وَأَنزَلَ الْقُرْآنَ إِنَّا الَّذِيْنَ كَفَرُوا يُعَذِّبُهُمُ اللَّهُ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٣﴾

﴿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 Tawrah 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 Ḥadīth in the Tafsīr of Āyat Al-Kursi [2:255] that mentions that Allāh's Greatest Name is contained in these two Āyāt,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

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

﴿الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿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 Tafsīr of,

﴿الْحَمْدُ﴾

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

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿Allāh! La ilāhā illa Huwa, Al-Hayyul-Qayyūm﴾

in the Tafsīr of Āyat Al-Kursi. Allāh's statement,

﴿وَلَا عَيْلَ لَكَ الْكَفَىٰ بِالْعَلَمِ﴾

﴿It is He Who has sent down the Book to you with truth,﴾

means, revealed the Qur'an to you, O Muḥammad, in truth, meaning there is no doubt or suspicion that it is revealed from Allāh. Verily, Allāh revealed the Qur'an with His knowledge, and the angels testify to this fact, Allāh is sufficient as a Witness. Allāh's statement,

﴿مُصَدِّقًا 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,

﴿وَأَنْزَلَ التَّوْرَةَ﴾

﴿And He sent down the Tawrah﴾ to Musa (Mūsā) son of 'Imrān,

﴿وَالْإِنْجِيلَ﴾

﴿And the Injil﴾, to 'Isā, son of Mary,

﴿مِنْ قَبْلُ﴾

﴿Aforetime﴾ meaning, before the Qur'ān was revealed,

﴿هُدًى لِّلنَّاسِ﴾

﴿As a guidance to mankind﴾ in their time.

﴿وَأَنْزَلَ 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 بِآيَاتِ 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,

﴿وَاللَّهُ عَزِيزٌ﴾

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

﴿ذُرِّ الْأَنْبِيَاءِ﴾

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

﴿إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ هُوَ الَّذِي يُسَوِّدُكُمْ فِي الْأَرْحَامِ
كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۚ﴾

﴿5. Truly, nothing is hidden from Allāh, 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.﴾

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

﴿هُوَ الَّذِي يُسَوِّدُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ﴾

﴿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 إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿Lā ilāha 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 Āyah refers to the fact that ʿĪsā, son of Mary, is a created servant, just as Allāh created the rest of mankind. Allāh created ʿĪsā in the womb (of his mother) and shaped him as He willed. Therefore, how could ʿĪsā be divine, as the Christians, may Allāh's curses descend on them, claim? ʿĪsā was created in the womb and his creation changed from stage to stage, just as Allāh said,

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمٍ لَئِيمٍ﴾

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

creation in three veils of darkness. ﴿39:6﴾

﴿مَنْ أُولَىٰ أَرْوَاحِكُمْ أَتَىٰكُمُ الْكِتَابُ مِنْهُ يُخَيِّطُ لَكُمْ مِنْهُ مَا تَشَاءُونَ وَمَا كَانَ لَكُمْ أَنْ تُبَدِّلَهُ فُتُورًا ۗ وَمَنْ أُولَىٰ أَرْوَاحِكُمْ أَتَىٰكُمُ الْكِتَابُ مِنْهُ يُخَيِّطُ لَكُمْ مِنْهُ مَا تَشَاءُونَ وَمَا كَانَ لَكُمْ أَنْ تُبَدِّلَهُ فُتُورًا ۗ وَمَنْ أُولَىٰ أَرْوَاحِكُمْ أَتَىٰكُمُ الْكِتَابُ مِنْهُ يُخَيِّطُ لَكُمْ مِنْهُ مَا تَشَاءُونَ وَمَا كَانَ لَكُمْ أَنْ تُبَدِّلَهُ فُتُورًا ۗ وَمَنْ أُولَىٰ أَرْوَاحِكُمْ أَتَىٰكُمُ الْكِتَابُ مِنْهُ يُخَيِّطُ لَكُمْ مِنْهُ مَا تَشَاءُونَ وَمَا كَانَ لَكُمْ أَنْ تُبَدِّلَهُ فُتُورًا ۗ﴾

﴿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 Muḥkamāt Āyāt

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

﴿مَنْ أُولَىٰ أَرْوَاحِكُمْ﴾

﴿They are the foundations of the Book﴾, meaning, they are the basis of the Qur'ān, and should be referred to for clarification, when warranted,

﴿زَائِرٌ مُّتَشَبِّهٌ﴾

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

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

Muḥammad bin Ishāq bin Yasār commented on,

﴿يَتْلُو آيَاتَهُ مُّحْكَمَاتٌ﴾

﴿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 *Āyāt*, they can (but must not) be altered and changed, and this is a test from Allāh to the servants, just as He tested them with the allowed and prohibited things. So these *Āyāt* must not be altered to imply a false meaning or be distorted from the truth."

Therefore, Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَا بِالْبَيِّنَاتِ لِقَوْمٍ مُّذْتَبِعِينَ﴾

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

﴿فَيَتَّبِعُونَ مَا تَشَبَّهَ بِهٖ﴾

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

﴿يَتَّبِعُوا الْاِتِّبَاعَ﴾

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

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

﴿إِن هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

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

﴿وَإِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

«Verily, the likeness of ‘Isa 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 ‘Isa is but one of Allāh’s creatures and that he is the servant and Messenger of Allāh, among other Messengers.

Allāh’s statement,

﴿وَأَن يَتَّبِعَهُ النَّاسُ فَيَنبَغُوا﴾

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

﴿هُوَ الَّذِي أَوَّلَ عَلَيْكَ بَنِيَ بِنَاتِ عُنُقِكُمْ مِمَّنْ أَمْ الْكِتَابِ وَأَنْزَلَ مُتَشَبِهَاتٍ﴾

«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,

﴿أُولَئِكَ الْأَنْبِيَاءُ﴾

«Men of understanding» and he said,

﴿فَإِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمْ الَّذِينَ عَنِ اللَّهِ، فَاحْذَرُوهُمْ﴾

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

Al-Bukhari recorded a similar *Ḥadūth* in the *Tafsīr* of this

[1] Aḥmad 6:48.

Āyah [3:7], as did Muslim in the book of *Qadar* (the Divine Will) in his *Ṣaḥīḥ*, and Abū Dāwūd in the *Sunnah* section of his *Sunan*, from 'Ā'ishah; "The Messenger of Allāh ﷺ recited this Āyah,

﴿هُوَ الَّذِي نَزَّلَ عَلَيْكَ الْكِتَابَ فِيهِ آيَاتٌ مُّحْكَمَاتٌ﴾

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

﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

﴿And none receive admonition except men of understanding.﴾

He then said,

﴿إِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ بِهِ، فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ، فَاحذَرُوهُمْ﴾

«When you see those who follow what is not so clear of the Qur'an, then they are those whom Allāh described, so beware of them.»^[1]

This is the wording recorded by Al-Bukhāri.

Only Allāh Knows the True Ta'wīl (Interpretation) of the Mutashābihāt

Allāh said,

﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾

﴿But none knows its Ta'wīl except Allāh.﴾

Similarly, as preceded in what has been reported from Ibn 'Abbās, "Tafsir is of four types: *Tafsir* that the Arabs know in their language; *Tafsir* that no one is excused of being ignorant of; *Tafsir* that the scholars know; and *Tafsir* that only Allāh knows."^[2] Scholars of Qur'an recitation have different opinions about pausing at Allāh's Name in this Āyah. This stop was reported from 'Ā'ishah, 'Urwah, Abū Ash Sha'thā and Abū Nahīk.

Some pause after reciting,

﴿وَالَّذِينَ فِي الْأَعْيُنِ﴾

[1] *Fath Al-Bāri* 8:57, Muslim 4:2053, Abū Dawūd 5:6.

[2] *Aṭ-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 Najīh said that Mujāhid said that Ibn 'Abbas said, "I am among those who are firmly grounded in its Ta'wīl interpretation."¹¹ The Messenger of Allāh ﷺ supplicated for the benefit of Ibn 'Abbās,

﴿اللَّهُمَّ نَفِّهْهُ مِنَ الدِّينِ رَغْرَةً أَوْ جَبَلًا﴾

«O Allāh! Bestow on him knowledge in the religion and teach him the Ta'wīl (interpretation).»¹²

Ta'wīl 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 يَأْتِي هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ﴾

﴿And he said: "O my father! This is the Ta'wīl of my dream aforetime!"﴾ [12:100], and,

﴿عَمَلٌ يُظَنُّونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ﴾

﴿Await they just for it's Ta'wīl? On the Day (Day of Resurrection) it's Ta'wīl 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,

﴿وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَانُوا يَعْلَمُونَ﴾

﴿And those who are firmly grounded in knowledge﴾

is connected to His statement,

﴿يَقُولُونَ آمَنَّا بِهِ﴾

﴿say: "We believe in it"﴾ If the word Ta'wīl means the second

¹¹ At-Ṭabari 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-Ṭabari 6:203, and its chain of narrators meets the criteria of Al-Bukhari.

¹² *Fath Al-Bari* 1:205.

meaning, that is, explaining and describing, such as what Allāh said,

﴿بِنْتَا بِتَاوِيلِهِ﴾

﴿(They said): "Inform us of the Ta'wil of this"﴾

meaning its explanation, then pausing after reciting,

﴿وَالرَّسْمُونَ فِي الْآيَاتِ﴾

﴿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, Allāh's statement,

﴿يَقُولُونَ آمَنَّا بِهِ﴾

﴿say: "We believe in it"﴾ describes the conduct of the scholars. Similarly, Allāh said,

﴿وَمَاءَ رَبِّكَ وَالسَّمَاءَ صَفًّا﴾

﴿And your Lord comes, and the angels, in rows.﴾ [89:22]

means, your Lord will come, and the angels will come in rows.

Allāh's statement that the knowledgeable people proclaim,

﴿يَقُولُونَ آمَنَّا بِهِ﴾

﴿We believe in it﴾ means, they believe in the *Mutashābih*.

﴿كُلٌّ مِنْ عِنْدِ رَبِّنَا﴾

﴿all of it is from our Lord﴾ meaning, both the *Muḥkam* and the *Mutashābih* are true and authentic, and each one of them testifies to the truth of the other. This is because they both are from Allāh and nothing that comes from Allāh is ever met by contradiction or discrepancy. Allāh said,

﴿أَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ كَثِيرًا مِّنْ تَنَادٍ﴾

﴿Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely have found therein many a contradiction.﴾ [4:82].

Allāh said in his *Āyah* [3:7],

﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

﴿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 Nafi' 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 تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾

﴿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."

﴿وَعَبِّ لَنَا مِنْ لَدُنْكَ﴾

﴿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 الرَّحْمَنُ﴾

﴿Truly, You are the Bestower﴾

Ibn Abi Hātim and Ibn Jarīr recorded that Umm Salamah said that the Prophet ﷺ used to supplicate,

﴿يَا مُغَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ﴾

﴿O You Who changes the hearts, make my heart firm on Your religion.﴾

He then recited,

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَعَبِّ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الرَّحْمَنُ﴾

﴿"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly,

سورة العنكبوت

٥١

المؤمنين

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُصِيبَهُمْ مِنْ أَوْلَادِهِمْ وَلَا أَوْلَادَهُمْ
 مِنْ أَهْلِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾ كَذَّابٌ مَالٌ
 فِرْعَوْنُ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
 وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَعْفُلُوتٌ
 وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَيُقَسَّ الْأَيْهَادُ ﴿١٢﴾ فَذَكَرْنَا
 لَكُمْ مَائِدَةً فِي قِسْمَيْنِ النَّصَافَةَ تَعْتَلُّ فِي سَبِيلِ اللَّهِ
 وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ يَبْتَغِيهَا رَأْيَ الْعَيْنِ وَاللَّهُ
 يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي
 الْأَبْصَارِ ﴿١٣﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا مِنْ الْأَنْبِيَاءِ مِنَ الْأَنْبِيَاءِ
 وَالنَّبِيِّينَ وَالْمُرْسَلِينَ وَالْمُرْسَلِينَ مِنَ الْأَنْبِيَاءِ وَالنَّبِيِّينَ
 وَالْحَسْبُ لِلْمُسْلِمِينَ وَالْأَنْبِيَاءِ وَالْحَسْبُ لِلْمُسْلِمِينَ
 الْحَيَاةُ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴿١٤﴾ قُلْ
 أَوْفَيْتُكُمْ بِحَيْثُ مِيقَاتِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
 وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَدِيسٌ بِالْعِبَادِ ﴿١٥﴾

You are the
Bestower.”^[1]

The Āyah continues,

﴿رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ يَوْمَ
لَا رَيْبَ فِيهِ﴾

﴿“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 نُصِيبَهُمْ مِنْ أَوْلَادِهِمْ وَلَا أَوْلَادَهُمْ مِنْ أَهْلِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ﴾ كَذَّابٌ مَالٌ فِرْعَوْنُ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

﴿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 Āyāt. So Allāh punished them for their sins. And Allāh is severe in punishment.﴾

[1] Ibn Abi Hātim 2:84, Aṭ-Ṭabari 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 يَنْفَعُ الظَّالِمِينَ مَعْرِضَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ الْآخِرَةِ﴾

﴿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 تَعْجَبْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ إِنَّا رُبِدُّا اللَّهُ يَعْلَمُ بِمَا فِي الصُّبُورِ الَّذِينَ اتَّخَذُوا ذُرِّيَّتَهُمْ أَسْمَاءً وَهُمْ كَمَا كَفَرُوا﴾

﴿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 يَنْفَعُكَ نَعْلُكَ الَّذِينَ كَفَرُوا فِي الْبَلَدِ إِنَّكَ مَعَ قَوْمٍ تُدْرِكُهُمُ سَاعَاتُ يَوْمٍ نَسُوا رَبَّهُمْ قَلِيلًا﴾

﴿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 الَّذِينَ 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,

﴿لَنْ نُنْفِذَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ سَبِيًّا وَارْتَبِعْتَهُمْ وَوَدُّوا الْآخِرَةَ﴾

﴿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 مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

«Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell!» [21:98].

Allah said next,

﴿حَذَابٌ نَّالٍ يُعْرَضُ﴾

«Like the Da'b of the people of Fira'wn.» Ad-Daḥḥāk said that Ibn 'Abbās said that the *Āyah* means, "Like the behavior of the people of Fir'awn."^[1] This is the same *Tafsir* of 'Ikrimah, Mujāhid, Abu Mālik, Ad-Daḥḥāk, and others. Other scholars said that the *Āyah* 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 *Āyah* 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 *Āyāt*, and proofs of Allāh that they were sent with.

﴿وَأَنَّ شَرِيذَ النَّجَابِ﴾

«And Allāh is severe in punishment.» meaning, His punishment is severe and His torment is painful. None can escape Allāh's grasp, nor does anything escape His knowledge. Allāh 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.

﴿قُلْ لِلَّهِ كُفْرُوا سُنُكُوا وَتَعْتَرِكُ إِنْ هَئِنَّمَا آتَيْهَاذًا. قَدْ كَانَتْ لَكُمْ آيَةٌ فِي مَقْتَلِ النَّعْمَانِ إِذْهُ تَعْتَلُ فِي سَبِيلِ اللَّهِ وَأَمْرًا حَكَاؤُهُ يَوْمَئِذٍ يُنْتَهَدُ رَأْيَ النَّبِيِّ وَاللَّهُ يُؤَيِّدُ بِصَهِرِهِ مَن يَشَاءُ إِنَّكَ فِي ذَلِكَ لَكِسْفَةٌ لِأُولِي الْأَبْصَارِ﴾

«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-Ṭabari 6:224.

[2] Ibn Abi Ḥatim 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,

﴿سُيُخْرَبُونَ﴾

﴿You will be defeated﴾ in this life,

﴿وَيُجْمَعُونَ﴾

﴿And gathered together﴾ on the Day of Resurrection,

﴿إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ أَلِيًّا﴾

﴿to Hell, and worst indeed is that place of rest﴾

Muḥammad bin Ishāq bin Yaṣār recorded that 'Āṣim 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 Bari Qaynuqā'.

Therefore, Allāh said,

﴿قَدْ كَانَ لَكُمْ آيَةٌ﴾

﴿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 بَيْنَتَيْنِ﴾

﴿In the two armies﴾ meaning, two camps,

﴿الْمُتَارِعَاتِ﴾

﴿that met﴾ in combat (in Badr),

﴿وَمَا تَنْبَأُكَ فِي سَبِيلِ اللَّهِ﴾

﴿One was fighting in the Cause of Allāh﴾ the Muslims,

﴿وَأُخْرَىٰ كَافِرَةٌ﴾

﴿And as for the other, in disbelief﴾ meaning, the idolators of Quraysh at Badr. Allāh's statement,

﴿يَرَوْنَهُمْ يَنْظُرُونَ بِأَعْيُنِهِمْ﴾

﴿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 Allāh made this illusion a factor in the victory that Islām had over them.

It was said that the meaning of Allāh's statement,

﴿يَرَوْنَهُمْ يَنْظُرُونَ بِأَعْيُنِهِمْ﴾

﴿They saw them with their own eyes twice their number﴾

is that the Muslims saw twice as many idolators as they were, yet Allāh gave them victory over the disbelievers. 'Abdullāh bin Mas'ūd 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 Allāh's statement,

﴿وَرَأَوْا يُرِيكُوهُمْ إِذِ الْتَمَسْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا يُرِيكُوهُمْ فِي أَعْيُنِهِمْ﴾

﴿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 Allāh 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, Allāh made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

﴿يَقِينِ اللَّهُ أَنَّهُ كَانَتْ مَعْرُوفًا﴾

﴿so that Allāh might accomplish a matter already ordained.﴾
[8:42]

[1]: At-Ṭabari 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 فَصَّرْنَا اللَّهُ بِسَدْرِ وَأَنَّهُ أَزْلَمَةً﴾

﴿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 يُؤَيِّدُ بِنُصْرِهِ مَن يَشَاءُ إِنَّكَ فِي ذَلِكَ لَنِصْبَةٌ لِّأُولِي الْأَلْبَابِ﴾

﴿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.

﴿رُزِقَ الَّذِينَ هَدَىٰ مِمَّا شَاءُوا مِنْهُ الْهَيۜوَاتِ مِنَ الْبَنَاتِ وَالصَّالِحِينَ وَالْمَغۜطِرَةَ مِنَ الْأَعۜمَامِ
وَالنَّعۜمَةَ وَالنَّعۜمِلِ الْكُومَةِ وَالنَّعۜمِ وَالنَّعۜمِ ذَٰلِكَ مَتَّعُوا الْعَالَمِينَ وَاللَّهُ عِنۜدَهُ
حُسۜبُ الْعَقَابِ ۝ قُلْ أَرۜنٰكُمۜ بَعۜثَ مِنۜ دُونِ اللَّهِ رِجَالًا مُّجۜرِمِينَ يَنۜفِقُونَ بِنۜوَاهِمْ حٰثِمَاتٍ نَّجۜوِي
مِّنۜ تَحۜتِهَا الْأَنْهَارُ يَجۜوُونَ فِيهَا وَلَا رۜجۜعٌ لَّهُمْ فِيهَا وَلَا يَسۜمِعُونَ فِيهَا صَوۜتًا ۝ وَاللَّهُ عَصِيبٌ
بِالۜعِقَابِ ۝﴾

﴿14. Beautified for men is the love of things they covet; women, children, Qanāṭir Al-Muqantarāh of gold and silver, braided 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 Azwājun Mutahharatun (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seeing of the servants."﴾

The True Value of This Earthly Life

Allāh 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 *Ṣaḥīḥ* recorded that the Messenger ﷺ said,

«مَا تَزَكَّتْ بَعْدِي وَفَتْةٌ أَضْرَّ عَلَى الرُّجَالِ 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 *Ḥadīths* that encourage getting married, such as,

«وَأَنْ خَيْرَ هَذِهِ الْأُمَّةِ مَنْ كَانَ أَكْثَرَهَا نِسَاءً»

«Verily, the best members of this Ummah are those who have the most wives.»^[2] He ﷺ also said,

«الدُّنْيَا مَنَاعٌ. وَخَيْرُ مَتَاعِهَا الْمَرْءُ الصَّالِحُ.»

«This life is a delight, and the best of its delight is a righteous wife.»^[3]

The Prophet ﷺ said in another *Ḥadīth*,

«حُبَّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

«I was made to like women and perfume, and the comfort of my eye is the prayer.»^[4]

‘Ā’ishah, may Allāh be pleased with her, said, “Nothing was more beloved to the Messenger of Allāh 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-Bāri* 9:41.

[2] *Fath Al-Bāri* 9:15. That is, a maximum of four at the same time.

[3] *Muslim* 2:1090.

[4] *An-Nasā’i in Al Kubrā* 5:280.

[5] *An-Nasā’i* 6:217, 7:61.

Ummah of Muḥammad ﷺ with those who worship Allāh alone without partners, then it is encouraged and praised. A *Ḥadīth* states,

«تَزَوَّجُوا الزُّوْدَ الزُّوْدَ، فَإِنِّي مَكَايِرُ بِكُمْ الْأُمَّمَ 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 Aḍ-Ḍaḥḥāk 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 *Ḥadīth* that we will mention, Allāh willing, when we explain Allāh's statement,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ﴾

«And make ready against them all you can of power, including steeds of war.» [8:60].

[1] Abu Dāwūd, An-Nasā'ī, and Ibn Ḥibbān 6:134.

[2] Aṭ-Ṭabari 6:250.

[3] Aṭ-Ṭabari 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, 'Ikrimah, Sa'īd bin Jubayr, 'Abdur-Raḥmān bin 'Abdullāh bin Abzā, As-Suddi, Ar-Rabī' 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,

«تَبَسَّ مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤَدُّ لَهُ مَعَ كُلِّ فَجْرٍ يَدْعُو بِدَعْوَتِي يَقُولُ: اَللّٰهُمَّ اِنِّكَ
خَوَّلْتَنِي مِنْ بَنِي اٰدَمَ، فَاجْعَلْنِي مِنْ اَحَبِّ مَا لِهٖ وَاَهْلِهٖ اِلَيْهِ - اَوْ اَحَبِّ اَهْلِهٖ وَمَالِهٖ
اِلَيْهِ-»

«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 Ādam. 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,

﴿وَالْأَنْعَامِ﴾

﴿Cattle﴾ means, camels, cows and sheep.

﴿وَالْعَرَضِ﴾

﴿And fertile land﴾ meaning, the land that is used to farm and grow plants.

Allāh then said,

﴿ذٰلِكَ نَسْجَةُ الْعٰلَمِيْنَ اَلْحٰقِيٰتِ﴾

﴿This is the pleasure of the present world's life﴾

meaning, these are the delights of this life and its short lived joys,

﴿رَاٰلَهُ عِنْدَهُ حَسْرَةُ النَّعَابِ﴾

[1] Aḥ-Ṭabari 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,

﴿قُلْ أَذُنُكُمْ خَيْرٌ مِّنْ ذٰلِكُمْ﴾

﴿Say: "Shall I inform you of things far better than those?"﴾

This Āyah 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 أَتَّقَوْا مِن دُونِهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

﴿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,

﴿حٰلِينَ 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 مُّطَهَّرَةٌ﴾

﴿And Azwājun Muṭahharatun (purified mates or wives)﴾

meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.

﴿وَرِضْوَانٌ مِّنَ 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 مِّنَ اللَّهِ أَكْبَرُ﴾

﴿But the pleasure of Allāh is greater﴾ [9:72], meaning, greater than the eternal delight that He has granted them. Allāh then said,

سُورَةُ التَّوْبَةِ ٥٢

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا نَكَرْنَاكَ فَأَغْفِرْ لَنَا ذُنُوبَنَا وَرَبَّنَا
عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُسْتَفِيزِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ
اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالسَّلْبُكَةُ وَأُولُوا الْعِمَالِ قَانِتِينَ بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الَّذِينَ عِنْدَ
اللَّهِ الْأَسْلَمُ وَمَا اخْتَلَفَ الَّذِينَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَهُمْ الْبَيِّنَاتُ بَيْنَهُمْ وَمَنْ يَكْفُرْ بِنَائِيتِ
اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾ فَإِنْ سَأَلْتَهُمْ لَقَدْ
وَجَّهِيَ اللَّهُ وَمِنْ أَتَمَّعْنَاهُمْ وَلَقَدْ لِلَّذِينَ أَوْتُوا الْكِتَابَ وَالْأَمِينِينَ
أَسْأَلْتَهُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلْغُ وَاللَّهُ بِعَمَلِكُمْ بِالْوَسْطِ ﴿٢٠﴾ إِنَّ الَّذِينَ يَكْفُرُونَ
بِنَائِيتِ اللَّهِ وَيَقْتُلُونَ الَّذِينَ بَعَثْنَاهُمْ وَيَقْتُلُونَ
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابِ أَلِيمٍ ﴿٢١﴾ أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

﴿وَاللَّهُ عَزِيزٌ بِأَعْيُنِ﴾

﴿And Allāh is All-Seer of the (His) servants﴾

and, He gives each provisions according to what they deserve.

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا نَكَرْنَاكَ فَأَغْفِرْ لَنَا ذُنُوبَنَا وَرَبَّنَا عَذَابَ النَّارِ﴾

﴿الَّذِينَ عِنْدَ اللَّهِ الْأَسْلَمُ وَمَا اخْتَلَفَ الَّذِينَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ الْبَيِّنَاتُ بَيْنَهُمْ وَمَنْ يَكْفُرْ بِنَائِيتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿فَإِنْ سَأَلْتَهُمْ لَقَدْ وَجَّهِيَ اللَّهُ وَمِنْ أَتَمَّعْنَاهُمْ وَلَقَدْ لِلَّذِينَ أَوْتُوا الْكِتَابَ وَالْأَمِينِينَ أَسْأَلْتَهُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بِعَمَلِكُمْ بِالْوَسْطِ﴾

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِنَائِيتِ اللَّهِ وَيَقْتُلُونَ الَّذِينَ بَعَثْنَاهُمْ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابِ أَلِيمٍ﴾

﴿فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

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 Allāh.

Those who spend [in good] and those who pray and beg Allāh's pardon in the last hours of the night.﴾

The Supplication and Description of Al-Muttaqin

Allāh describes the *Muttaqin*, His pious servants, whom He promised tremendous rewards,

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا نَكَرْنَاكَ فَأَغْفِرْ لَنَا ذُنُوبَنَا وَرَبَّنَا عَذَابَ النَّارِ﴾

﴿Those who say: "Our Lord! We have indeed believed"﴾

in You, Your Book and Your Messenger.

﴿فَإِنْ سَأَلْتَهُمْ لَقَدْ وَجَّهِيَ اللَّهُ وَمِنْ أَتَمَّعْنَاهُمْ وَلَقَدْ لِلَّذِينَ أَوْتُوا الْكِتَابَ وَالْأَمِينِينَ أَسْأَلْتَهُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بِعَمَلِكُمْ بِالْوَسْطِ﴾

﴿so forgive us our sins﴾ because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and

shortcomings, with Your bounty and mercy,

﴿وَمِنَّا عَذَابَ النَّارِ﴾

﴿and save us from the punishment of the Fire.﴾

Allāh then said,

﴿الْمُحْسِنِينَ﴾

﴿(They are) those who are patient﴾

while performing acts of obedience and abandoning the prohibitions.

﴿وَالصَّادِقِينَ﴾

﴿those who are true﴾ concerning their proclamation of faith, by performing the difficult deeds.

﴿وَالْقَانِطِينَ﴾

﴿and obedient﴾ meaning, they submit and obey Allāh,

﴿وَالسَّائِغِينَ﴾

﴿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.

﴿وَالسَّائِغِينَ بِالْأَسْتِغَارِ﴾

﴿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 رَبِّي﴾

﴿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,

﴿بَنَزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا جِبِينَ يَنْفُثُ لِنَفْسِ لَيْلَى الْأَخْبَرِ، فَيَقُولُ: هَلْ مِنْ سَائِلٍ فَأَعْطِيتهُ؟ هَلْ مِنْ دَاعٍ فَأَسْتَجِيبُ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرُ 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?"^[11]

The Two Sahih's recorded that 'A'ishah said, "The Messenger of Allah ﷺ 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] 'Abdullah bin 'Umar used to pray during the night and would ask, "O Naafi'! Is it the latter part of the night yet?" and if Naafi' said, "Yes," Ibn 'Umar would start supplicating to Allah and seeking His forgiveness until dawn. This Hadith was collected by Ibn Abi Hatim.^[13]

وَمَا كَانَ لِنَفْسٍ أَنْ مَسْجُودًا
وَمَا كَانَ لِنَفْسٍ أَنْ مَسْجُودًا
وَمَا كَانَ لِنَفْسٍ أَنْ مَسْجُودًا
وَمَا كَانَ لِنَفْسٍ أَنْ مَسْجُودًا
وَمَا كَانَ لِنَفْسٍ أَنْ مَسْجُودًا

418. Allah bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also bear witness to this); (He always) maintains His creation in justice. None has the right to be worshipped but He, the Almighty, the All-Wise. †

419. Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews 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. †

420. So if they dispute with you say: "I have submitted myself

[11] Fath Al-Ban 11:133, Muslim 1:521, Abu Dawud 2:77, Tuhfat Al-Ahwadhi 9:471, An-Nasaf in Al-Kubra 6:123, Ibn Majah 1:435, Ahmad 2:487.
[12] Fath Al-Ban 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, Allah 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,

﴿لَئِن لَّمْ يَنتَهِ بِمَا أُرْسِلَ﴾

﴿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,

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالشَّيْءُ وَأُرْسِلُوا الْقُرْءَانَ﴾

﴿Allāh bears witness that none has the right to be worshipped but He), and the angels, and those having knowledge (also bear witness to His)﴾.

This Āyah emphasizes the great virtue of those who have knowledge.

﴿يَبْقَىٰ بِالتَّحْوِيلِ﴾

﴿(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,

﴿الْقَهْرُ الْحَكِيمِ﴾

﴿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 Allāh is Islām

Allāh said,

﴿إِنَّ الْأَبْرَاجَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

﴿Truly, the religion with Allāh is Islām.﴾ Allāh states that there is no religion accepted with Him from any person, except Islām. Islām includes obeying all of the Messengers until Muḥammad ﷺ who finalized their commission, thus closing all paths to Allāh except through Muḥammad ﷺ. Therefore, after Allāh sent Muḥammad ﷺ, whoever meets Allāh following a path other than Muḥammad's, it will not be accepted of him. In another Āyah, Allāh said,

﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ يَنْسَأْ عَنْهُ فَهُوَ يُقْبَلُ مِنْهُ﴾

﴿And whoever seeks a religion other than Islām, it will never be accepted of him﴾ [3:85].

In this Āyah [3:19], Allāh said, asserting that the only religion accepted with Him is Islām,

﴿إِنَّ الْأَبْرَاجَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

﴿Truly, the religion with Allāh is Islām.﴾

Allāh then states that those who were given the Scripture beforehand divided in the religion after Allāh sent the Messengers and revealed the Books to them providing them the necessary proofs to not do so. Allāh said,

﴿وَمَا اخْتَلَفَ الْأَوَّلُونَ إِلَّا مِنْ بَيْنِهِمْ أَلَمْ يَأْتِهِمُ الْبَيِّنَاتُ بَيِّنَاتٍ﴾

﴿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. Allāh then said,

﴿وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ﴾

﴿And whoever disbelieves in the Āyāt of Allāh﴾

meaning, whoever rejects what Allah sent down in His Book,

﴿فَوَيْلٌ لِلَّذِينَ كَفَرُوا﴾

﴿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 جَادَلُوا﴾

﴿So if they dispute with you (Muhammad ﷺ)﴾

so if they argue with you about Tawhīd,

﴿فَقُلْ أَنَا بَشَرٌ مِّثْلُكُمْ وَأَنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿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,

﴿وَمَا أَنَا بِمُشْرِكٍ﴾

﴿and those who follow me﴾ who followed my religion and embraced my creed.' In another Āyah, Allah said,

﴿قُلْ هَذِهِ سَبِيلُ اللَّهِ أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ﴾

﴿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

Allah commanded His servant and Messenger, Muhammad ﷺ, to call the People of the Two Scriptures and the unlettered idolators to his religion, way, Law and all that Allah sent him with. Allāh said,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ: أَسْلَمُوا مِنَّا إِنْ اسْلَمُوا فَقَدِ اعْتَصَمُوا رَبًّا تَوَلَّوْنَا مَا بَيْنَنَا

﴿وَاللَّعْنَةُ﴾

﴿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 بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿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 يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿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,

﴿قَدْ بَيَّنَّا الْإِنْسَانَ إِذْ رُسُلُ اللَّهِ إِلَيْكُمْ جِيئًا﴾

﴿Say (O Muḥammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ [7:158], and,

﴿تَبَارَكَ الَّذِي مَرَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

﴿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 Ḥadīth 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.^[1] 'Abdur-Razzāq recorded that Ma'mar said, that

[1] *Fath Al-Bāri* 1:42, *Muslim* 4:1993.

Hammām said that Abu Hurayrah said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ: يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، وَمَاتَ زَلَمَ يُؤْمِنُ بِالَّذِي أُرْسِلْتُ 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 Hadīth.^[1]

The Prophet ﷺ said,

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«I was sent to the red and black.»^[2] and,

«كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«A Prophet used to be sent to his people, but I was sent to all mankind.»^[3]

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَقَتْلُوا أَنْبِيَاءَ سَخِرَ مِنْهُمْ وَأَعَانُوا الْأَعْيُنُ عَلَى أَعْيُنِهِمْ إِنَّ ذَٰلِكَ أَلَيْسَ لِقَوْمِهِمْ جُزَاءً إِلَّا أَنْ يُعَذِّبَهُمُ اللَّهُ بِالَّذِي كَانُوا يَكْفُرُونَ﴾

﴿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.

الزَّالِمِينَ ٥٣ بئرا العاقبات

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ
 اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ تَوَلَّوْا فَرِيقًا مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٥٣﴾
 ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّكَ السَّارِ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّبُوا
 فِي دِينِهِمْ مَا كَانُوا يَفْعَلُونَ ﴿٥٤﴾ فَكَيْفَ إِذَا جُمِعْتَهُمْ
 يَوْمَ لَا رَيْبَ فِيهِ وَوُفِّتَ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ
 لَا يُظْلَمُونَ ﴿٥٥﴾ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تَوَلَّى الْمَلِكَ
 مَن نَّشَاءُ وَتَنَزَّعُ الْمَلِكُ مِمَّنْ نَّشَاءُ وَتُصِرُّ مَن نَّشَاءُ وَتُخْفِئُ
 مَن نَّشَاءُ بِرَبِّكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٦﴾ تَوَلَّى الْجِبَلِ
 فِي النَّهَارِ وَتَوَلَّى فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
 وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرُدُّ مَن نَّشَاءُ بِحَسْبِ حِسَابِ ﴿٥٧﴾
 لَا يَسْجُدُ الْمُؤْمِنُونَ الْكُفْرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن
 يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ وَإِلَّا أَن تَسْتَعِزُّوا مِنْهُمْ
 تَقَلُّةٌ وَيَحْذَرُكُمْ اللَّهُ تَقَلُّةٌ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٥٨﴾ قُلِ
 إِن تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ يُسْأَرُوْا بِعِلْمِهِ اللَّهُ وَيَسْمَعُ مَا فِي
 السَّمْعَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٩﴾

They also killed many Prophets when they conveyed to them what Allāh legislated for them, without cause or criminal behavior committed by these Prophets, for they only called them to the truth,

﴿وَيَسْأَلُونَ النَّبِيَّ بِالْمَعْرُوفِ
 بِالْقِسْطِ رَبِّ الْقَابِ﴾

﴿And kill those men who order just dealings﴾ thus, demonstrating the worst type of arrogance. Indeed, the Prophet ﷺ said, «الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ 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, Allāh punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter. Allāh said,

﴿فَنُنَزِّلُهُم بِعَذَابٍ أَلِيمٍ﴾

﴿then announce to them a painful torment﴾

meaning, painful and humiliating,

﴿أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ﴾

﴿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.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُخَادِعُونَ إِبْنَ كُتَيْبٍ أَنَّهُ يُعَلِّمُهُمْ سُورَةَ يُزُورُ
فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن نُّنَكِّتَ الْكِتَابَ إِلَيْكَ أَيُّهَا الْمُنَادِرُ وَقُرْآنًا فِي
بَيْنِهِمْ مَا كَانُوا يَمْتَرُونَ ۚ إِنَّا لَنَكْتُبُ إِذَا جَمَعْنَاهُمْ يَوْمَ لَا رَيْبَ فِيهِ وَوَقَّيْتُ كُفْرًا تَنْبَرُ مَا
كَسَبَتْ وَهُمْ لَا يُلْمُونَ ۚ إِنَّا﴾

﴿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 Tawrah and the Injil, 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,

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن نُّنَكِّتَ الْكِتَابَ إِلَيْكَ أَيُّهَا الْمُنَادِرُ﴾

﴿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,

﴿وَقُرْآنًا فِي بَيْنِهِمْ مَا كَانُوا يَمْتَرُونَ﴾

﴿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,

﴿كَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ 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,

﴿كَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ 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,

﴿رَوَّيْتُمْ كُلَّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿And each person will be paid in full what he has earned? And they will not be dealt with unjustly.﴾

﴿قُلِ اللَّهُمَّ مَالِكُ الْيَوْمِ الْآخِرِ يُؤْتِي الْمَالَ مَنْ شَاءَ وَيَنْزِعُ الْمَالَ مِنْ شَاءَ وَيُعْزِزُ مَنْ شَاءَ وَيُضِلُّ مَنْ شَاءَ بِيَدِكَ الْغُيُوبُ إِنَّكَ عَنْ كُلِّ شَيْءٍ قَدِيرٌ إِنَّ فِي أَيْدِيكَ الْبَلَدَ إِذَا هَلَكَ وَتُؤْتِي الْمَالَ مَنْ شَاءَ وَيُضِلُّ مَنْ شَاءَ إِنَّ فِي أَيْدِيكَ الْغُيُوبُ﴾

426. 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.﴾

427. 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,

﴿قُلْ﴾

﴿Say﴾ O Muḥammad ﷺ, while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

﴿اللَّهُمَّ مَنِّكَ التَّوَكُّلُ﴾

﴿O Allāh! Possessor of the power﴾ meaning, all sovereignty is Yours,

﴿تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُضِلُّ مَن تَشَاءُ﴾

﴿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 Āyah 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, Makkani, 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,

﴿قُلْ اللَّهُمَّ مَنِّكَ التَّقْدِيرُ﴾

﴿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,

﴿رَبَّنَا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

﴿And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?"﴾ [43:31].

Allāh refuted them by saying,

﴿أَفَرَأَيْتُم مَّا رَحِمَتْ رَبِّكَ﴾

﴿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, Allāh said,

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to place His Message﴾ and,

﴿أَنظُرْ كَيْفَ ضَلَلْنَا بَعْضُهُمْ عَلَى بَعْضٍ﴾

﴿See how We prefer one above another (in this world)﴾ [17:21].

Allāh said,

﴿قُلُوبُ آيَاتٍ فِي أَنْهَارٍ رَّوَاهُ الْفُجَارُ فِي آيَاتٍ﴾

﴿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. Allāh's statement,

﴿وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتُخْرِجُ الْحَيِّ مِنَ الْمَيِّتِ﴾

﴿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.

﴿وَتَرْزُقُهُمْ مِّنْ نَّشَاءٍ بِغَيْرِ حِسَابٍ﴾

﴿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 يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَسْتَعِينُوا مِنْهُمْ تَفْتَنًا وَإِنذِكُمْ أَهْلُ لَقْدَمِ اللَّهِ وَأَنَّ إِلَى اللَّهِ الْمَصِيرَ﴾

428. Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah 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,

﴿وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ﴾

﴿And whoever does that, will never be helped by Allah in any way﴾

meaning, whoever commits this act that Allāh has prohibited, then Allāh will discard him. Similarly, Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْحُرْمَةِ﴾

﴿O you who believe! Take not My enemies and your enemies as friends, showing affection towards them﴾, until,

﴿وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

﴿And whosoever of you does that, then indeed he has gone astray from the straight path.﴾ [60:1]. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أُرِيدُوا أَن يَحْمِلُوا إِلَيْكُم مَّا كَانَتْ أَيْدِيكُمْ عَلَيْهِمْ فَالْحَالُ إِذَا كَانُوا إِلَيْكُمْ عَدُوًّا مُّبِينًا﴾

«O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?» [4:144], and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ أَوْلِيَاءُ بَيْنَهُمْ وَإِنَّ الَّذِينَ آمَنُوا لَكُلِّ بَنِي آدَمَ﴾

«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].

Allāh said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the Muhajirīn, Anṣār and Bedouins,

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ إِلَّا تَتَّقَلَوْا نَكْرًا فَتَنَّا فِي الْأَرْضِ مَكْرًا
كَبِيرًا﴾

«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].

Allāh said next,

﴿إِلَّا أَدَّكُمْ بِمَا يَتَّقُونَ﴾

«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-Bukhāri recorded that Abu Ad-Dardā' said, "We smile in the face of some people although our hearts curse them."^[1] Al-Bukhāri said that Al-Ḥasan said, "The *Tuqyah*^[2] is allowed until the Day of Resurrection." Allāh said,

﴿وَعِذَّتُمْ اللَّهَ تَسْكُرًا﴾

«And Allāh 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] *Faḥ Al-Bāri* 10:544.

[2] To shield what is in one's heart.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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لَقَدْ اَنزَلْنَا

یَوْمَ نَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّخْتَصِرًا وَمَا عَمِلَتْ
 مِنْ سُوءٍ تُوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهُ اَمَدًا بَعِيدًا وَنَحْنُ رَكِبُكُمْ
 اللّٰهُ نَفْسَهُ وَاللّٰهُ رَءُوفٌ بِالْعِبَادِ ﴿۲۹﴾ قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ
 فَاتَّبِعُوْنِیْ یُحِبِّبْکُمْ اللّٰهُ وَیَغْفِرْ لَکُمْ ذُنُوْبَکُمْ وَاللّٰهُ غَفُوْرٌ رَّحِیْمٌ
 ﴿۳۰﴾ قُلْ اطِيعُوا اللّٰهَ وَالرَّسُوْلَ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا یُحِبُّ
 الْکٰفِرِیْنَ ﴿۳۱﴾ اِنَّ اللّٰهَ اصْطَفٰی اٰدَمَ وَنُوْحًا وَاٰلَ اِبْرٰهَیْمَ
 وَاٰلَ عِمْرٰنَ عَلَی الْعٰلَمِیْنَ ﴿۳۲﴾ ذَرِیَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَاللّٰهُ
 سَمِیْعٌ عَلِیْمٌ ﴿۳۳﴾ اِذْ قَالَتْ اَمْرَاةٌ عِمْرٰنَ رَبِّیْ اِنِّیْ نَذَرْتُ لَكَ
 مَا فِی بَطْنِیْ مُحْرَقًا فَتَقَبَّلَ مِنْ اِنَّکَ اَنْتَ السَّمِیْعُ الْعَلِیْمُ ﴿۳۴﴾ فَلَمَّا
 وَضَعَهَا قَالَتْ رَبِّیْ اِنِّیْ وَضَعْتُهَا اُنْثٰی وَاللّٰهُ اَعْلَمُ بِمَا وَضَعَتْ
 وَلَیْسَ الذَّکَرُ کَالْاُنْثٰی وَاِنِّیْ سَمَّیْتُهَا مَرْیَمَ وَاِنِّیْ اَعِیْدُهَا لَکَ
 وَذَرِّیَّتَهَا مِنَ الشَّیْطٰنِ الرَّجِیْمِ ﴿۳۵﴾ فَلَقَبَهَا رَبُّهَا بِقَبُوْلِ
 حَسَنٍ وَاَنْسَبَهَا نَبِیًّا حَسَنًا وَكُنَّهَا زَكْرٰیآ کَمَا دَخَلَ عَلَیْهَا
 زَكْرٰیآ الْیَحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَتْ یٰمَرْیَمُ اِنَّ لَکَ هٰذَا
 قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ رَزَقُ مِنْ نِشَآءٍ یَدْرِیْ حِسَابٌ ﴿۳۶﴾

﴿قَوْلَ اللَّهِ السَّمِيعُ﴾

﴿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 اِنْ كُنْتُمْ تُحِبُّونَ مَا فِیْ سُدُوْبِكُمْ اَوْ

شُدُوْدِهِ بَلَّغُوْهُ اِلَیَّ وَبَلَّغُوْهُ مَا فِی

الْاَرْضِ وَمَا فِی الْاَرْضِ وَاللّٰهُ عَلَی

كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۹﴾ یَوْمَ نَجِدُ

كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ

مُخْتَصِرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تُوَدُّ

لَوْ اَنَّ بَيْنَهَا وَبَيْنَهُ اَمَدًا بَعِیْدًا

وَنَحْنُ رَكِبُكُمْ اللّٰهُ نَفْسَهُ وَاللّٰهُ رَءُوفٌ

بِالْعِبَادِ ﴿۳۰﴾

﴿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,

﴿وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allāh is able to do all things.﴾

and His ability encompasses everything. This *Āyah* alerts Allāh'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 Allāh said afterwards,

﴿يَوْمَ نَجِدُ كُلَّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا﴾

﴿On the Day when every person will be confronted with all the good he has done,﴾

meaning, on the Day of Resurrection, Allah brings the good and evil deeds before the servant, just as He said,

﴿يَوْمَ يُنْفَخُ الْأَشْجَارُ مِمَّا قَامَ وَالنَّارُ أَعْرَابٌ﴾

﴿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;

﴿يَكَلِمَتٌ بَيْنِي وَبَيْنَكَ بَعْدَ الْعَمَلَيْنِ فَيَسَّرُ الْقَرْيُونَ﴾

﴿"Would that between me and you were the distance of the two easts" – a horrible companion (indeed)!﴾ [43:38].

Allāh then said, while threatening and warning,

﴿وَسَخَّرْنَاكَ اللَّهُ نَفْسًا﴾

﴿And Allāh warns you against Himself﴾ meaning, He warns you against His punishment. Allāh 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 بِالْعِبَادِ﴾

﴿And Allāh is full of kindness with the servants﴾

Al-Ḥasan Al-Baṣrī 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 كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١﴾
 ﴿أَطِيعُوا اللَّهَ وَالرَّسُولَ إِنْ تَرَاءَوْا أَنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ٣٢﴾

﴿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 *Saḥīḥ* that the Messenger of Allāh ﷺ said,

مَنْ عَمِلَ عَمَلًا لَيْسَ 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 كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

﴿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-Ṭabari 6:202.

^[2] *Fath Al-Bāri* 5:355.

sought in loving Him, for Allāh will love you. Al-Ḥasan Al-Baṣri and several scholars among the Salaf commented, "Some people claimed that they love Allāh. So Allāh tested them with this Āyah;

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا يُحِبُّكُمْ اللَّهُ﴾

﴿Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me, Allāh will love you..."﴾.^[1]

Allāh then said,

﴿وَبَشِّرِ الصَّادِقِينَ أَنَّ لَهُمْ عِندَ رَبِّهِمْ﴾

﴿"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 أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا﴾

﴿Say: "Obey Allāh and the Messenger." But if they turn away﴾

by defying the Prophet ﷺ,

﴿فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾

﴿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,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ﴾

﴿And (remember) when Allāh took the Covenant of the Prophets﴾ [3:81], Allāh willing.

[1] Ibn Abi Ḥatim 2:205.

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَإِبْرَاهِيمَ وَمَا لِي عِزْرًا عَلَى الْعَالَمِينَ ۗ ذُرِّيَّتًا مِّنْهَا وَم
يَسْعَىٰ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿33. Allāh chose Ādam, 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 Ādam, created him with His Hand and blew life into him. Allāh commanded the angels to prostrate before Ādam, 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 'Īsā, peace be upon them. So 'Īsā 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.

﴿إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُعْرَضًا فَتَقَدَّرَ مِنِّي إِذْ أَنتَ السَّمِيعُ الْعَلِيمُ ۗ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِن كُنْتُ لَأَظُنُّكَ رَبًّا فَسَعَيْتُ ۗ وَإِن سَمِعْتِ مِنِّي مِن دُونِ ذَلِكَ فَاعْتَدِ بِكَ وَيَوْمَئِذٍ أَبْكَبُ﴾

﴿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 Shayṭān, 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,

﴿رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

﴿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 وَصَّيَهَا فَالَتْ رَبِّ إِنَّ وَصَّيْتُهَا رَبِّي وَأَنَا مِنَ الْمَعْبُوثِ﴾

﴿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.﴾

﴿وَلَيْسَ الذَّكَرُ كَالْأُنثَى﴾

﴿And the male is not like the female,﴾ in strength and the commitment to worship Allāh and serve the Masjid in Jerusalem.

﴿وَأَنَا سَمَّيْتُهَا مَرْيَمَ﴾

﴿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 *Āyah*, 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,

«وُلِدَ لِي اللَّبْلَةُ وَلَدًا، سَمَّيْتُهُ 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-Ḥasan Al-Baṣrī said, that Samurah bin Jundub said that the Messenger of Allāh ﷺ said,

«كُلُّ غُلَامٍ رَهِيْنٌ بِمَقِيْعَتِهِ، يُدْبَعُ عَنْهُ يَوْمَ سَابِعِهِ، وَيُسَى وَيُحْلَقُ 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 Aḥmad 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,

«وَلَدِي أَيْدَعَا بِكَ وَوَدَّعْتَهَا مِنْ الشَّيْطَانِ الرَّجِيمِ»

«"...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-Bāri* 3:306, *Muslim* 4:1807.

[2] *Fath Al-Bāri* 9:501.

[3] *Aḥmad* 5:7, *Abu Dāwud* 3:259, *Tuhfat Al-Aḥwadhi* 5:115, *An-Nasā'i* 7:166, *Ibn Mājah* 2:1057.

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

«مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِينَ يُولَدُ، فَيَسْتَهْلِكُ صَارِحًا مِنْ مَسِّهِ إِيَّاهُ، إِلَّا مَرْيَمَ وَابْنَهَا»

«Every newly born baby is touched by Shaytān 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,

﴿وَالَّذِي أُبِيدَهَا بِكَ وَارْتَمَتْهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

«And I seek refuge with You for her and for her offspring from Shaytān, the outcast.»^[1] The Two Ṣaḥīḥs recorded this Ḥadīth.^[2]

﴿مَتَّبَعَهَا رَبُّهَا بِقَبُولِ حَسَنٍ وَأَلْبَسَهَا تَنَاءً سَكَنًا وَكَلَّمَهَا زَكْرِيَّا كُلَّمَا مَسَّ عَلَىٰ عُنُقِهَا زَكْرِيَّا الْيَحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَتَرْتَمِ أَنْ لَدَبَ هَذَا قَالَتْ هُوَ مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ يُرِزُّ مَنْ يَشَاءُ مِنْ بَيْتِهِ جِسَابًا﴾

﴿37. So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā. Every time he entered the Mihrāb to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you gotten this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit.﴾

Maryam Grows Up; Her Honor is with Allāh

Allāh states that He has accepted Maryam as a result of her mother's vow and that He,

﴿وَأَلْبَسَهَا تَنَاءً سَكَنًا﴾

«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-Razzāq 1:119.

[2] Faḥ Al-Bāri 8:60, Muslim 4:1838.

﴿وَكَلَّمَهَا 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 *Ṣaḥīḥ*,

﴿فَإِذَا يَبْتَئِنُّ وَيَعِيسُ، وَهُمَا ابْنَا الْخَالَةِ﴾

﴿I saw John and 'Īsā, 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 *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ decided that 'Amarah, the daughter of Ḥanzah, be raised by her maternal aunt, the wife of Ja'far bin Abi Ṭālib, saying,

﴿الْخَالَةُ بِمِثْلِةِ 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,

﴿كَلَّمَا 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'ī, Aḍ-Ḍaḥḥāk, Qatādah, Ar-Rabī' bin Anas, 'Aṭiyah 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,

﴿قَالَ يَتَرَمَّ أَنْ لَوْ هَذَا﴾

﴿He said: "O Maryam! From where have you gotten this?"﴾

[1] *Faḥ Al-Bārī* 6:539.

[2] *Faḥ Al-Bārī* 7:571.

[3] Ibn Abi Ḥātim 2:227-229.

تِلْكَ الْفَاكِهَ

٥٥

الْمُرْسَلِينَ

هَذَا لِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٥٥﴾ فَناداهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَيَحْيٰنٍ مُّصَدِّقًا بِكَلِمَاتٍ مِنْ رَبِّكَ وَأَنَّ اللَّهَ يُفَعِّلُ مَا يَشَاءُ ﴿٥٦﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ رَبُّهُ فَآتٰهُ إِذْ كَانَ مِنَ الْكٰفِرِيْنَ ﴿٥٧﴾ وَآرَكْعِيْ مَعَ الرَّاكِعِيْنَ ﴿٥٨﴾ ذٰلِكَ مِنْ اٰنۡبَاۡءِ الْغٰيۡبِ نُوۡحِیۡدٍ اِلَیۡكَ وَمَا كُنْتَ لَدَیۡهِمْ اِذْ یُلَقَوۡنَ اَقۡلَمَهُمْ اَنۡهَمۡ یَكۡفُلُ مَرۡیَمَ وَمَا كُنْتَ لَدَیۡهِمْ اِذْ یَخۡلُصُوۡنَ ﴿٥٩﴾ اِذۡ قَالَتِ الْمَلٰٓئِكَةُ لَمَرۡیَمُ اِنَّ اللَّهَ بَشِّرُكَ بِكَلِمَةٍ مِّنۡهُ اَسۡمٰهُ الْمَسِيۡحُ عِیۡسٰى بِنۡ مَرۡیَمَ وَجِیۡهًا فِی الدُّنۡیَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِیۡنَ ﴿٦٠﴾

meaning, where did you get these fruits from?

﴿قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنِّي آتَتْهُ رُزُقًا مِنْ بَيْنِكَ بِغَيْرِ حِسَابٍ﴾

﴿She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit.﴾

﴿هَذَا لِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٥٥﴾ فَناداهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَيَحْيٰنٍ مُّصَدِّقًا بِكَلِمَاتٍ مِنْ رَبِّكَ وَأَنَّ اللَّهَ يُفَعِّلُ مَا يَشَاءُ ﴿٥٦﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ رَبُّهُ فَآتٰهُ إِذْ كَانَ مِنَ الْكٰفِرِيْنَ ﴿٥٧﴾ وَآرَكْعِيْ مَعَ الرَّاكِعِيْنَ ﴿٥٨﴾ ذٰلِكَ مِنْ اٰنۡبَاۡءِ الْغٰيۡبِ نُوۡحِیۡدٍ اِلَیۡكَ وَمَا كُنْتَ لَدَیۡهِمْ اِذْ یُلَقَوۡنَ اَقۡلَمَهُمْ اَنۡهَمۡ یَكۡفُلُ مَرۡیَمَ وَمَا كُنْتَ لَدَیۡهِمْ اِذْ یَخۡلُصُوۡنَ ﴿٥٩﴾ اِذۡ قَالَتِ الْمَلٰٓئِكَةُ لَمَرۡیَمُ اِنَّ اللَّهَ بَشِّرُكَ بِكَلِمَةٍ مِّنۡهُ اَسۡمٰهُ الْمَسِيۡحُ عِیۡسٰى بِنۡ مَرۡیَمَ وَجِیۡهًا فِی الدُّنۡیَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِیۡنَ ﴿٦٠﴾﴾

فَأَنَّ رَبَّكَ أَعْلَمُ الْبَاتِينَ ﴿٦١﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ رَبُّهُ فَآتٰهُ إِذْ كَانَ مِنَ الْكٰفِرِيْنَ ﴿٥٧﴾ وَآرَكْعِيْ مَعَ الرَّاكِعِيْنَ ﴿٥٨﴾

﴿38. 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."﴾

﴿39. Then the angels called him, while he was standing in prayer in the Mihrab, (saying): "Allāh gives you glad tidings of Yahyā, believing in the Word from Allāh, and Sayyidan, and Ḥaşāran, a Prophet, from among the righteous."﴾

﴿40. 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."﴾

441. 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 woman 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,

﴿وَرَبِّهِ نَسْتَعِينُ﴾

﴿A good offspring﴾ meaning, a righteous offspring,

﴿إِنَّكَ سَمِيعُ الدُّعَاءِ﴾

﴿You are indeed the All-Hearer of invocation.﴾ Allāh said,

﴿فَادْعُنَا الْمَلَائِكَةَ وَهَمَّوْا فَكَلِمَةً يُصَلِّي فِي الْمِحْرَابِ﴾

﴿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,

﴿إِنَّ اللَّهَ يُبَشِّرُكَ بِغُلامٍ﴾

﴿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,

﴿مَدِينًا بِكَلِمَةٍ مِنَ اللَّهِ﴾

﴿believing in the Word from Allāh﴾ Al-'Awfi reported that Ibn 'Abbās said, and also Al-Ḥasan, Qatādah, 'Ikrimah, Mujāhid, Abu Ash-Shaṭhā, As-Suddi, Ar-Rabi' bin Anas, Aḍ-Ḍaḥḥāk, and several others said that the *Āyah*,

﴿مَدِينًا بِكَلِمَةٍ مِنَ اللَّهِ﴾

﴿believing in the Word from Allāh﴾ means, "Believing in 'Isā, son of Maryam."^[1]

Abu Al-'Āliyah, Ar-Rabi' bin Anas, Qatādah and Sa'īd bin Jubayr said that Allāh's statement,

﴿وَسَيِّدًا﴾

﴿And Sayyidan﴾ means, a wise man.^[2] Ibn 'Abbās, Ath-Thawri and Aḍ-Ḍaḥḥāk said that *Sayyidan* means, "The noble, wise and pious man."^[3] Sa'īd bin Al-Musayyib said that *Sayyid* is the scholar and *Faqīh*. 'Āṭiyah 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,

﴿وَحَمُولًا﴾

﴿And Ḥaṣūran﴾ 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,

﴿عَبِّ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً﴾

﴿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] Aṭ-Ṭabari 6:375,376.

﴿رَبِّكَ مِنَ الْمُسَلِّمِينَ﴾

﴿A Prophet, from among the righteous﴾ delivers more good news of sending Yahya 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 Mūsa,

﴿إِنَّا رَادُّوهُ إِلَيْكِ وَنَجِّنُكَ مِنَ الْغَامِكِ﴾

﴿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,

﴿قَالَ رَبِّ إِنِّي بَعْتُ الْغَنَمَ وَلَمْ يَأْتِنِي الْعَجْرُ وَأَمْرَأَتِي عَائِرٌ قَالَ﴾

﴿"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 يَفْعَلُ 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.

﴿قَالَ رَبِّ اجْعَلْ لِي آيَةً﴾

﴿He said: "O my Lord! Make a sign for me"﴾

meaning make a sign that alerts me that the child will come,

﴿قَالَ يَا زَكِيَّ لَا تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا وِتْرًا﴾

﴿(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,

﴿ثَلَاثَ لَيَالٍ سَوِيًّا﴾

﴿For three nights, though having no bodily defect.﴾ [19:10]

Allāh then commanded Zakariyya to supplicate, thank and praise Him often in that condition,

﴿وَذَكَرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالنَّيْتِ وَالْإِبْحَارِ﴾

﴿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 *Sûrah Maryam* (chapter 19), Allāh willing.

﴿وَلَقَدْ آتَيْنَاكَ بَيْنَ يَدَيْكَ الْكُتُوبَ ﴿٤١﴾
يَسِّرَةً مَّفْصُلاً وَتَسْمِيَةً وَأَرْكَى مَعَ الْأَكْمَامِ ﴿٤٢﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا
كُنْتَ لَدَيْهِمْ إِذْ يَقُولُكَ أَفَلَسْتُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ ﴿٤٣﴾ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾﴾

﴿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 Ṭālib said, "I heard the Messenger of Allāh ﷺ say,

«خَيْرُ نِسَائِنَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِنَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ»

«The best woman (in her time) was Maryam, daughter of 'Imrān, and the best woman (of the Prophet's time) was Khadijah (his wife), daughter of Khuwaylid.»^[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.^[2] Ibn Jarir recorded that Abu Musa Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«كَمُلُ مِنَ الرِّجَالِ كَثِيرًا، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآبَةُ امْرَأَةٍ»

[1] *Tuhfat Al-Aḥwadhī* 10:388.

[2] *Fath Al-Bārī* 6:542, *Muslim* 4:1886.

فِرْعَوْنَ

«Many men achieved perfection, but among women, only Maryam the daughter of 'Imrān and Āsiyah, the wife of Fir'aon, achieved perfection.»^[1]

The Six - with the exception of Abu Dāwud - recorded it. ^[2] Al-Bukhāri's wording for it reads,

«كَمَلَ مِنَ الرِّجَالِ كَثِيرًا، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَمِيَّةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ غَابِئَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ»

«Many men reached the level of perfection, but no woman reached such a level except Āsiyah, the wife of Fir'aon, 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,

﴿يَسْمِعُ أَهْقِي رَيْبِكَ وَأَسْمَعِي وَأَنْزَلْنَاهَا مَعَ الرُّكُوعِ﴾

«“O Maryam! Submit yourself with obedience (Aqnuti) and prostrate yourself, and bow down along with Ar-Rakī'in.”»

As for Qunūt (Aqnuti in the Āyah), it means to submit with humbleness. In another Āyah, Allāh said,

﴿بَلِّغْ لَهُمُ الْبَرَكَاتِ وَاللَّسْكَوتِ وَالْأَرْضِ كُلِّ لَمْ قَدِيلُونَ﴾

[1] Aṭ-Ṭabari 6:397.

[2] *Faḥ Al-Bāri* 6:543, *Muslim* 4:1886, *Tuḥfat Al-Aḥwadhī* 5:563, *An-Nasā'i* in *Al-Kubrā* 5:93, *Ibn Mājah* 2:1091.

[3] *Faḥ Al-Bāri* 7:133.

﴿Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (Qānitūn) to Him.﴾ [2:116]

Allāh next said to His Messenger ﷺ after He mentioned Maryam's story,

﴿ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ﴾

﴿This is a part of the news of the Ghayb which We reveal.﴾
"and narrate to you (O Muḥammad ﷺ),"

﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَحَ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾

﴿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 Muḥammad, when this occurred, so you cannot narrate what happened to the people as an eye witness. Rather, Allāh 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 Jarīr 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 Mūsā. 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 Imām,' as 'Imrān used to lead them in prayer, 'who took care of our sacrificial rituals.' Zakariyyā 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 Imām.' So they conducted a lottery with the pens with which they wrote the *Tawrah*, and Zakariyyā won the lottery and took Maryam into his care.'"^[1] 'Ikrimah,^[2] As-Suddi, Qatādah, Ar-Rabī' bin Anas, and several

[1] Aṭ-Ṭabari 6:351.

[2] Ibn Abi Ḥātim 2:266.

الْأَنْبِيَاءِ

٥٦

لِأَنَّ

وَيُعَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٥﴾
 قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرًا قَالَ كَذَلِكَ
 اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٦﴾
 وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٧﴾
 وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ
 أَنِّي أَخْلَقْتُ لَكُمْ مِنَ الطَّيْرِ مِثْلَ نَسْتِ الْعُطْرِ فَاسْمَعُوا مِنِّي
 فَكُونُوا طَيْرًا بِإِذْنِ اللَّهِ وَأَزْيُتُوا الْأَكْثَمَ وَالْأَكْثَرُ
 وَأَخِي السَّمَوْنَ بِإِذْنِ اللَّهِ وَأَنْبِئْكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ
 فِي بُيُوتِكُمْ إِن فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ قَوْمِينَ ﴿٤٨﴾
 وَمُصَدِّقًا لِّمَا بَيَّنَّ بَدَىٰ جِبْرَائِيلَ مِنَ التَّوْرَةِ وَلَا أُحْذِلُ لَكُمْ
 بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجَنِّحْكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٤٩﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
 هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥٠﴾ ﴿٥١﴾ فَلَمَّا أَحْسَسَ عِيسَىٰ مِنْهُمُ
 الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ غَيْرُ
 أَنْصَارِ اللَّهِ عَمَّا بَالَغَهُ وَأَشْهَدُ بِأَنَّ أُمَّسَلُومَ ﴿٥٢﴾

others¹¹ 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 Allāh's peace and blessings be on him and the rest of the Prophets.

﴿٤٥﴾ قَالَتْ رَبِّي أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرًا قَالَتْ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٦﴾

﴿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-Masih, '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 Hātim 2 :207, 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 'Īsā'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 الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ﴾

﴿(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 Yaḥyā)

﴿مُعَذِّبًا بِكَلِمَةٍ مِنْ اللَّهِ﴾

﴿Believing in the Word from Allāh.﴾ [3:39], according to the majority of the scholars.

﴿نَسَمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ﴾

﴿His name will be Al-Masīḥ, 'Īsā, the son of Maryam﴾

and he will be known by this name in this life, especially by the believers. 'Īsā was called "Al-Masīḥ" (the Messiah) because when he touched (Masḥ) those afflicted with an illness, they would be healed by Allāh's leave. Allāh's statement,

﴿عِيسَى ابْنُ مَرْيَمَ﴾

﴿'Īsā, the son of Maryam﴾ relates 'Īsā to his mother, because he did not have a father.

﴿وَجِيهًا لِي الْأُولِيَاءِ وَالْآخِرِينَ وَمِنَ الْمُقَرَّبِينَ﴾

﴿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. 'Īsā 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.

'Īsā Spoke When He was Still in the Cradle

Allāh said,

﴿وَيُكَلِّمُ الْإِنسَانَ فِي الْمَهْدِ وَكَهْلًا﴾

﴿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 صَدْرِهِ إِلَّا عِيسَى وَصَاحِبُ جُرَيْجٍ»

«No infant spoke in the cradle except 'Īsā and the companion of Jurayj.»^[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَصَبِيٌّ كَانَ فِي زَمَنِ جُرَيْجٍ، وَصَبِيٌّ آخَرٌ»

«No infant spoke in the cradle except three, 'Īsā, the boy during the time of Jurayj, and another boy.»^[2]

﴿وَمِنَ الصَّالِحِينَ﴾

﴿And he will be one of the righteous.﴾ in his statements and actions, for he will possess, pure knowledge and righteous works.

'Īsā was Created Without a Father

When Maryam heard the good news that the angels conveyed from Allāh, she said;

^[1] Ibn Abi Ḥātim 2:272,273.

^[2] Ibn Abi Ḥātim 2:272, *Fath Al-Bārī* no. 3436, Muslim 2550.

﴿رَبِّ أَنْ يَكُونَ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ﴾

“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 Allāh forbid?” The angel conveyed to Maryam, Allāh’s answer,

﴿كَذَٰلِكَ أَنَّهُ يَخْلُقُ مَا يَشَاءُ﴾

﴿So (it will be) for Allāh creates what He wills.﴾

He is Mighty in power and nothing escapes His ability. Allāh used the word ‘create’ here instead of the word ‘does’ as in the tale about Zakariyyā [3:40], to eradicate any evil thought concerning ‘Isā. Allāh next emphasized this fact when He said,

﴿إِنَّا مَقْرَرْنَا أَنَّهُ يَكُونُ﴾

﴿When He has decreed something, He says to it only: “Be!” – and it is.﴾

meaning, what Allāh wills, comes into existence instantly and without delay. In another *Ayah*, Allāh said,

﴿وَمَا أَرْسَلْنَا إِلَّا رَجْدَةً كَلِمَةٍ بِالنَّظَرِ﴾

﴿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.”

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِسَابَ وَالذِّكْرَ وَالْإِسْمَ الَّذِي يَرْسُلُ فِيهِ رُسُلَهُ وَأَن يُعَلِّمَهُ مَا يَشَاءُ لِيُخْرِجَهُ مِنَّا مُسْلِمًا﴾

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِسَابَ وَالذِّكْرَ وَالْإِسْمَ الَّذِي يَرْسُلُ فِيهِ رُسُلَهُ وَأَن يُعَلِّمَهُ مَا يَشَاءُ لِيُخْرِجَهُ مِنَّا مُسْلِمًا﴾

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِسَابَ وَالذِّكْرَ وَالْإِسْمَ الَّذِي يَرْسُلُ فِيهِ رُسُلَهُ وَأَن يُعَلِّمَهُ مَا يَشَاءُ لِيُخْرِجَهُ مِنَّا مُسْلِمًا﴾

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِسَابَ وَالذِّكْرَ وَالْإِسْمَ الَّذِي يَرْسُلُ فِيهِ رُسُلَهُ وَأَن يُعَلِّمَهُ مَا يَشَاءُ لِيُخْرِجَهُ مِنَّا مُسْلِمًا﴾

448. And He will teach him the Book and Al-Hikmah, and the Tawrah and the Injil.

449. 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 Tawrah, 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 'Īsā and the Miracles He Performed

Allāh states that the good news brought to Maryam about 'Īsā was even better because Allah would teach him,

﴿تَلَكَّمْنَا وَالمَلَكَةَ﴾

﴿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 Tafsir of Sūrat Al-Baqarah.

﴿الَّذِينَ نَزَّلْنَا الذِّكْرَ وَالْإِنجِيلَ﴾

﴿the Tawrah and the Injil﴾. The Tawrah is the Book that Allāh sent down to Mūsā, son of 'Imran, while the Injil is what Allāh sent down to 'Īsā, son of Maryam, peace be upon them, and 'Īsā memorized both Books. Allah's statement,

﴿وَنُورًا إِلَىٰ بَنِي إِسْرَائِيلَ﴾

﴿And will make him a Messenger to the Children of Israel﴾ means, that Allāh will send 'Īsā as a Messenger to the Children of Israel, proclaiming to them,

أَنْ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ أَنْ تَتَّقُوا اللَّهَ فَكَفَىٰ لِلْعَالَمِينَ كَهَيِّئَةِ الطَّيْرِ أَن يُضَاعَفَ فِيهِ
فَبِكُونِ طَيْرًا بِإِذْنِ اللَّهِ﴾

﴿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 'Isā performed; he used to make the shape of a bird from clay and blow into it, and it became a bird by Allāh's leave. Allāh made this a miracle for 'Isā to testify that He had sent him.

﴿وَأَرْعَى الْأَعْمَى﴾

﴿And I heal him who is Akmah﴾ meaning, 'a person who was born blind,' which perfects this miracle and makes the challenge more daring.

﴿وَالأَبْرَص﴾

﴿And the leper﴾ which is a known disease,

﴿وَأَنبَأ السُّوقِ بِأَنزِ الْفَرِّ﴾

﴿And I bring the dead to life by Allāh's leave﴾.

Many scholars stated that Allāh sent every Prophet with a miracle suitable to his time. For instance, in the time of Mūsā, magic was the trade of the time, and magicians held a high position. So Allāh sent Mūsā with a miracle that captured the eyes and bewildered every magician. When the magicians realized that Mūsā's miracle came from the Almighty, Most Great, they embraced Islām and became pious believers. As for 'Isā, he was sent during a time when medicine and knowledge in physics were advancing. 'Isā brought them the types of miracles that could not be performed, except by one sent by Allāh. How can any physician bring life to clay, cure blindness and leprosy and bring back to life those entrapped in the grave? Muḥammad ﷺ was sent during the time of eloquent people and proficient poets. He brought them a Book from Allāh; 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'an is the Word of Allāh and is nothing like that of the creatures.

'Isā's statement,

﴿وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ﴾

﴿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,

﴿لَايَةً لَّكُمْ﴾

﴿is a sign for you﴾ testifying to the truth of what I was sent to you with,

﴿إِنْ كُنْتُمْ تُؤْمِنُونَ﴾ وَمَا كُنَّا لِنَأْتِيَكَ بِذِكْرِكَ الْتَّوْرَةِ﴾

﴿If you believe. And I have come confirming that which was before me of the Tawrah﴾,

affirming the Tawrah and upholding it,

﴿وَلَا حَيْلَ لَكُمْ بِتَعْرِ الْاُدَىٰ حُرْمٍ عَلَيْكُمْ﴾

﴿and to make lawful to you part of what was forbidden to you﴾.

This part of the Āyah indicates that Īsā abrogated some of the Laws of the Tawrah and informed the Jews of the truth regarding some issues that they used to dispute about. In another Āyah;

﴿وَلَا يُخَيِّبُ لَكُمْ تَعْرَ الْاُدَىٰ تَحْتَلِفُونَ فِيهَا﴾

﴿And in order to make clear to you some of the (points) in which you differ﴾ [43:63].

Īsā said next,

﴿وَجِئْتُكُمْ بِبَيِّنَةٍ 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.”

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُوا رِسَالِي إِنَّ اللَّهَ رَبُّكُمْ وَأَعْبُدُوهُ﴾

﴿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﴾.

تَبٰرَكَ الَّذِي

٥٧

الَّذِي

رَبَّنَا مَا مَشَايِمَا أَنْزَلْتَ وَأَتَّبَعْنَا الرَّسُولَ فَمَا كُنَّا سَمَاعَ
 الشَّاهِدِينَ ﴿٥٢﴾ وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ
 الْمَكْرِيينَ ﴿٥٣﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنَ مَرْيَمَ كَرِّفِيكَ وَرَافِعَكَ
 إِلَيَّ وَمُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلَ الَّذِينَ اتَّبَعُوكَ
 فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
 فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٤﴾ فَأَمَّا الَّذِينَ
 كَفَرُوا فَأَعَذَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا
 لَهُمْ مِنْ نَاصِرِينَ ﴿٥٥﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يَهْدِي الظَّالِمِينَ ﴿٥٦﴾
 ذَلِكَ نَتَلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٧﴾ إِنَّ
 مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقْنَا مِنْ تُرَابٍ ثُمَّ قَالَ
 لِلَّذِينَ فَسَادُوا ﴿٥٨﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكْفُرْ مِنَ الْمُنْذَرِينَ ﴿٥٩﴾
 فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَمَّازُوا نَدْعُ
 أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ
 ثُمَّ نَبْتَهِلُ فَنَجْعَلُ لَكَ اللَّهُ عَلَ الْكَافِرِينَ ﴿٦٠﴾

﴿قَلْبًا أَحْسَرَ عَيْسَىٰ مِنْهُمْ﴾
 الْكَافِرَ قَالَ مَنْ نَسَارَ إِلَى اللَّهِ؟
 قَالَ الْحَرَارِيُّونَ عَنْ نَسَارِ أَهْلِ
 بَنِي إِسْرَائِيلَ وَالْمُهَنْدِ بِأَنَّ
 مُسَبُوتَ ﴿٥٢﴾ رَبَّنَا مَا مَشَايِمَا
 أَنْزَلْتَ وَأَتَّبَعْنَا الرَّسُولَ فَمَا كُنَّا
 سَمَاعَ الشَّاهِدِينَ ﴿٥٣﴾ وَمَكَرُوا
 وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ
 الْمَكْرِيينَ ﴿٥٤﴾

452. Then when 'Isā came to know of their disbelief, he said: "Who will be my helpers in Allāh's cause?" Al-Hawwāriyyūn said: 'We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims.'

453. "Our Lord! We believe in what You have sent down, and we follow the Messenger [Isā]; so write us down among those who bear witness."

454. And they (disbelievers) plotted and Allāh planned too. And Allāh is the Best of those who plot

The Disciples Give Their Support to 'Isā

Allāh said,

﴿قَلْبًا أَحْسَرَ عَيْسَىٰ﴾

﴿Then when 'Isā came to know﴾, meaning, 'Isā felt that they were adamant in disbelief and continuing in misguidance. He said to them,

﴿مَنْ نَسَارَ إِلَى اللَّهِ﴾

﴿Who will be my helper in Allāh's cause?﴾ Mujāhid 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 يُؤْوِي حَتَّى أُبَلِّغَ كَلَامَ رَبِّي؟»، فَإِنْ قُرَيْشًا قَدْ مَنَعُونِي 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;

﴿فَالْعَوَارِثُ مِمَّنْ أَسَاَرَهُمْ إِتَّخَذُوا مِنْكُمْ أَهْلِيًا وَأُولَئِكَ يَرْجُونَ رِضَا رَبِّكَ بِمَا أَوْرَثَكُمُوهُمْ وَرَاضِعَا الْمَوْلَىٰ وَرُكِبَ الْمَهْدِ﴾

«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 *Ṣaḥīḥs* recorded that when the Prophet ﷺ encouraged the people to fight during the battle of *Al-Aḥzāb*, Az-Zubayr came forward, and again, when the Prophet ﷺ asked for fighters a second time. The Prophet ﷺ said,

«إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيِّي الرَّسُولِ»

«Every Prophet has a *Hawāri*, and Az-Zubayr is my *Hawāri*»^[4]

Ibn Abi Hātim recorded that Ibn 'Abbās said about,

[1] Ibn Abi Hātim 3:290.

[2] Aḥmad 3:322.

[3] *Al Bidāyah wan-Nihāyah* 5:140.

[4] *Fath Al-Bārī* 6:63, Muslim 4:1879.

﴿وَكُنْتُمْ مَعَ الشَّاهِدِينَ﴾

﴿so write us down among those who bear witness﴾

"Meaning among the *Ummah* of Muhammad."^[1] This *Hadith* has a good chain of narration.

The Jews Plot to Kill 'Īsā

Allāh states that the Children of Israel tried to kill 'Īsā by conspiring to defame him and crucify him. They complained about him to the king who was a disbeliever. They claimed that 'Īsā 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 'Īsā, 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 'Īsā to torture and crucify him. When they surrounded 'Īsā'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 'Īsā 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 'Īsā. 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,

﴿مَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمَاكِرِينَ .﴾

﴿And they plotted, and Allāh planned too. And Allāh is the Best of those who plot﴾

﴿إِذْ قَالَ اللَّهُ لِيَسَّىٰ بْنِ مَرْيَمَ إِنِّي فَؤَادُكِ وَإِنِّي مُلَوِّدُكِ مِن بَيْنِ أَيْدِيهِمْ وَيَأْمُرُ الْأَوَّلِينَ
أَنْعَمَ قَوْلَ الْأَوَّلِينَ كَذَّبُوا إِنِّي يَوْمَ الْبَيْعَةِ لَأُرِيَنَّكُمْ 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 Hātim 2:294.

يَوْمَ نَحْمِلُهُمْ إِلَيْنَا فَمَا لِيَ الَّذِينَ كَفَرُوا فَاَعِدْهُمْ عَذَابًا شَدِيدًا فِي الْأَنْبَاءِ وَالْأَنْبَاءِ وَمَا لَهُمْ مِنْ
 نَصِيرَةٍ إِنَّا وَآتَى الْوَيْلَ مَا كَانُوا يَكْفُرُونَ وَكَفَلُوا الْمَكَلَةَ فَدَوَّبَهُمْ آجُورُهُمْ وَاللَّهُ لَا يُعِثُّ
 الظَّالِمِينَ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ مِنْ الْوَيْلِ الَّذِي كُنْتُمْ تُكْفِرُونَ بِهِ ﴿٥٥﴾

﴿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 مُتَوَفِّيكَ وَرَاضٍ بِكَ﴾

﴿I will take you and raise you to Myself﴾ while you are asleep. Allāh said in a similar Āyat,

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ﴾

﴿It is He Who takes your souls by night (when you are asleep).﴾ [6:60], and,

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالِئِن لَّمْ تَمُتْ فِي مَنَاجِحِهَا﴾

﴿It is Allah 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 أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ»

«All the thanks are due to Allāh Who brought us back to life after He had caused us to die (sleep), and the Return is to Him».^[1]

Allāh said,

﴿وَبِكْفَرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ هَيْبَتًا عَظِيمًا إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ﴾

«And because of their disbelief and allegations against Maryam and because of their saying “We killed Al-Masih ‘Īsā, son of Maryam, the Messenger of Allāh,” – but they killed him not, nor crucified him, but it appeared that way to them» until,

﴿وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٦﴾ عَلَىٰ رُءُوفِهِ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ غَرِيبًا حَكِيمًا ﴿١٥٧﴾ وَإِن مِّنْ أُمَّةٍ إِلَّا لَلْأُولَىٰ بِرَبِّهِمْ يَوْمَ يُرْفَعُونَ يَوْمَ لَا يُكَذِّبُ أَحَدٌ مِّنْهُمْ شَيْئًا ﴿١٥٨﴾﴾

«For surely; they killed him not But Allāh raised him up unto Himself. And Allāh 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 [‘Īsā] will be a witness against them.» [4:156-159]

‘His death’ refers to ‘Īsā, and the *Āyah* means that the People of the Book will believe in ‘Īsā, before ‘Īsā dies. This will occur when ‘Īsā 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 ‘Īsā, for he will annul the *Jizyah*^[2] and he will only accept Islām from people. Ibn Abi Hātim recorded that Al-Ḥasan said that Allāh’s statement,

﴿إِن مَّزِفْنَاكَ﴾

«I will take you» is in reference to sleep, for Allāh raised ‘Īsā while he was asleep.^[3]

Altering the Religion of ‘Īsā

Allāh said,

[1] *Fath Al-Bārī* 11:134.

[2] A tax levied on non-Muslims living under Muslim control.

[3] Ibn Abi Hātim 2:296.

﴿وَمَنْ يَكْفُرْ يَكْفُرًا﴾

﴿And purify [save] you from those who disbelieve﴾

by raising you to heaven,

﴿وَمَا جَعَلُ الَّذِينَ آمَنُوا قَدًّا الَّذِينَ كَفَرُوا إِلَّا يَوْمَ الْقِيَامَةِ﴾

﴿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 'Īsā to heaven, his followers divided into sects and groups. Some of them believed in what Allāh sent 'Īsā as, a servant of Allāh, His Messenger, and the son of His female-servant.

However, some of them went to the extreme over 'Īsā, believing that he was the son of Allāh. Some of them said that 'Īsā 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 'Īsā 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 'Īsā established to the east, built churches for 'Īsā, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of 'Īsā 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, Allāh abrogated all the laws that were sent down to the Prophets with the Law He sent Muḥammad ﷺ with, which consists of the true religion that shall never change or be altered until the commencement of the Last Hour. Muḥammad's religion shall always be dominant and victorious over all other religions. This is why Allāh 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 Allāh's sake. All this occurred just as their Prophet ﷺ told them it would, when he conveyed Allāh's statement,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ حَمَا أَسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيَسْجُدَ لَهُمُ الْكُفْرُ أَرَأَيْتُمْ لَوِ اسْتَأْذَنُوا مِن بَعْدِ خُرُوجِهِمْ إِنَّا
بَسْبُؤُهُمْ لَآ نَتْرَكُوكَ فِي شَيْءٍ﴾

﴿Allāh 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 ʿIsā. The Muslims then acquired Ash-Shām 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, Muḥammad 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 Kathīr's time.

Threatening the Disbelievers with Torment in This Life and the Hereafter

Allah said,

﴿وَمَا يَلِ الْآزِينَ الشُّؤْكَ قَوْلَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِنَّ رَبَّكُمْ وَأَنْتُمْ بَيْنَكُمْ
يَسْمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۗ إِنَّا الْآزِينَ كَفَرُوا فَأَعَذَّيْنَهُمْ عَذَابًا شَدِيدًا فِي ذَلِكَ وَالْآخِرَةِ وَمَا
لَهُمْ مِنْ شُعِيرٍ ۗ﴾

﴿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 Allah did to the Jews who disbelieved in 'Īsā 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,

﴿مَا لَهُمْ مِنْ اللَّهِ مِنْ رَاقِبٍ﴾

﴿And they have no Wāq (defender or protector) against Allāh﴾
[13:34].

﴿وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ﴾

﴿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,

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

﴿And Allāh does not like the wrongdoers.﴾

Allāh then said,

﴿ذَلِكَ نَقُوءُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْمَكْرُورِ ۗ﴾

﴿This is what We recite to you of the verses and the Wise Reminder.﴾

meaning, "What We narrated to you, O Muhammad, regarding 'Īsā, his birth and his life, is what Allāh conveyed and revealed

سُورَةُ مَرْيَمَ ٥٨

إِنَّ حَتَّىٰ لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ
 الْعَزِيزُ الْحَكِيمُ ﴿٥٨﴾ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٥٩﴾
 قُلْ يَٰ أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكَ
 أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
 بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَرَلُّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
 مُسْلِمُونَ ﴿٦٠﴾ يَٰ أَهْلَ الْكِتَابِ لِمَ تُحَاجُّوْنَ فِي
 إِزْهِيمٍ وَمَا أُنزِلَتْ التَّوْرَةُ وَالْإِنْجِيلَ إِلَّا مِّن سِدْرٍ أَفَلَا
 تَعْقِلُونَ ﴿٦١﴾ هُنَّ أُمَّتُكُمْ فَوَلَّوْهُنَّ حُجُجَهُنَّ فِيمَا لَكُمْ بِهِ
 عِلْمٌ فَلِمَ تُحَاجُّوْنَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
 لَا تَعْلَمُونَ ﴿٦٢﴾ مَا كَانَ إِزْهِيمٌ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِن كَانَتْ
 حُجُجًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٣﴾ إِنَّ أَوْلَى النَّاسِ
 بِإِزْهِيمٍ لِّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ
 الْمُؤْمِنِينَ ﴿٦٤﴾ وَدَّت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لِيُبْتَلُوْكُمْ
 وَمَا يُبْتَلُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٥﴾ يَٰ أَهْلَ
 الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تُشْهَدُونَ ﴿٦٦﴾

to you, sent down from the *Al-Lawh Al-Mahfuz* (The Preserved Tablet). So there is no doubt in it. Similarly, Allah said in *Sūrah Maryam*;

﴿وَالَّذِى يَعْزِيٰنُ مَرْيَمَ قَوْلِكَ﴾
 الْحَقُّ الَّذِى بِهِ يَشْتَكِرُ الَّذِينَ مَا
 كَانُوا بِهِ أَنْ يَتَّخِذُوا مِنْ دُونِ
 رَبِّهِمْ آلِهَةً إِنَّهُمْ أَتَمَّوْا مَا
 لَهُمْ كَيْفَ يَكْفُرُونَ ﴿٥٨﴾

﴿Such is 'Isā, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not Allah that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" and it is.﴾

﴿وَإِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ ﴿٥٨﴾ الْحَقُّ
 مِنْ رَبِّكَ فَلَا تَكْفُرْ مِنَ الشُّرِكِ إِنَّهُمْ كَانُوا بِكُفْرَانِهِمْ فِي سُبُلٍ مَّثَلًا تُتَّبَعُ
 أَسْبَابُهَا وَأَتَّخِذُوا مِنَّا وَإِنَّا لَكُنَّا بِكُفْرَانِكُمْ أَقْبَسًا فَأَتَّخِفُوا لِكَلِمَةٍ لَّمْ يَأْتِ الْكُفْرَانَ
 الْكُفْرَانَ ﴿٥٨﴾ إِنَّ مَثَلَ لُوطِ الْقَصَصِ الْحَقُّ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ
 الْحَكِيمُ ﴿٥٨﴾ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٥٩﴾

- ﴿59. Verily, the likeness of 'Isā before Allāh is the likeness of Adam. 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 'Īsā

Allāh said,

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ﴾

﴿Verily, the likeness of 'Īsā before Allāh﴾

regarding Allāh's ability, since He created him without a father,

﴿كَمَثَلِ مَا دَّمَ﴾

﴿is the likeness of Ādam﴾, for Allāh created Ādam without a father or a mother. Rather,

﴿خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ قَالَ لِئِي مَا كُنْتُمْ﴾

﴿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 'Īsā, as well, without a father. If the claim is made that 'Īsā 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 'Īsā 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 'Īsā 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,

﴿وَجَعَلْنَا آيَةً لِلنَّاسِ﴾

﴿And We made him a sign for mankind﴾ [19:21].

Allāh said in this Āyah,

﴿الْحَقُّ مِن رَّبِّكَ لَا تَكْفُرْ بِالْقُرْآنِ﴾

﴿(This is) the truth from your Lord, so be not of those who doubt.﴾

meaning, this is the only true story about 'Isā, and what is beyond truth save falsehood? Allāh next commands His Messenger ﷺ to call those who defy the truth, regarding 'Isā, to the *Mubāhalah* (the curse).

The Challenge to the *Mubāhalah*

﴿فَمَنْ عَتَاكَ فِيهِ مِنَّا بَدُو مَا جَاءَكَ مِن آلِهِمْ قُلْ مَاؤَاغِبْنَا وَأَنْسَاءَكُمُ وَنِسَاءَنَا
وَنِسَاءَكُمُ وَأَنْسَاءَنَا وَأَنْسَاءَكُمُ﴾

﴿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 نَسْتَجِزُ﴾

﴿then we pray﴾, supplicate,

﴿فَتَجْعَلُ لَنَا لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ﴾

﴿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 'Isā, 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.

Muḥammad bin Ishāq bin Yasār said in his famous *Sūrah*, "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-Masīh, 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, Nabih, Khuwaylid, 'Amr, Khālid, 'Abdullāh and Yuḥannas. 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.^[1] 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, "Muḥammad bin Ja'far bin Az-Zubayr said that, The (Najrān) delegation came to the Messenger of Allāh ﷺ in Al-Madinah, 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-Masīh 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 'Īsā; 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 'Īsā 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

[1] Ibn Hishām 2:222.

Allāh's leave, so that ʿĪsā would be a sign from Allāh for people.

They also claim that ʿĪsā 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 ʿĪsā 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 ʿĪsā and Allāh are one (Trinity). Allāh is far from what they attribute to Him, and we should mention that the Qurʾān refuted all these false Christian claims.

Ibn Ishāq continued, "When these *Āyāt* came to the Messenger from Allāh ﷻ, 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-ʿĀqib, to whom they referred to for advice. They said to him, 'O ʿAbdul-Masīh! 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 (ʿĪsā). 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 (ʿĪsā), 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 Ḥudhayfah said, "Al-ʿĀqib and As-Sayyid, two leaders from Najrān, came to the Messenger of

[1] Ibn Hishām 2:233.

Allāh ﷻ 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;

«لَأَبْعَثَنَّ مُعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِيرِي، فاستشرف لها أصحاب رسول الله ﷺ، فقال: «فَمَنْ يَا أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ؟ فَلَمَّا نَامَ، قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا أَمِينٌ هَذِهِ 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-Jarrāh! 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 أَمِيرٌ، وَأَمِينٌ هَذِهِ الْأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ»

‘Every Ummah has a trustee, and the trustee of this Ummah is Abu ‘Ubaydah bin Al-Jarrāh.’^[2]

Imām Ahmad 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,

«فَلَوْ فَعَلَ لَأَخَذْتَهُ الْمَلَائِكَةُ عِيَانًا، وَلَوْ أَرَادَ الْيَهُودُ تَمَنُّوا السُّوتَ لَمَاتُوا، وَرَأَوْا مَقْعَدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يَبَاهِلُونَ رَسُولَ اللَّهِ ﷺ لَرَجَعُوا 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-Bārī* 7 :695.

[2] *Fath Al-Bārī* 7 :696.

when they returned home.⁴¹¹

Al-Bukhāri, At-Tirmidhi and An-Nasā'i¹²¹ also recorded this Ḥadīth, which At-Tirmidhi graded *Ḥasan Ṣaḥīḥ*.

Allāh then said,

﴿إِن هَذَا لَهُوَالْقَسْمُ الْحَقُّ﴾

﴿Verily, this is the true narrative﴾ meaning, what we narrated to you, O Muḥammad, about 'Isā is the plain truth that cannot be avoided,

﴿وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِلَهُكَ اللَّهُ لَهُ الْقَدِيرُ الْعَلِيمُ إِنَّ مِنْ تَوَلَّوْا﴾

﴿and none has the right to be worshipped but Allāh. And indeed, Allāh is the All-Mighty, the All-Wise. And if they turn away,﴾ by abandoning this truth,

﴿عَلَّمَ اللَّهُ عَلَيْهِمُ الْغَيْبِ وَالْمُنْجِبِينَ﴾

﴿then surely, Allāh is All-Aware of those who do mischief.﴾

for those who abandon the truth for falsehood commit mischief, and Allāh has full knowledge of them and will subject them to the worst punishment. Verily, Allāh is able to control everything, all praise and thanks are due to Him, and we seek refuge with Him from His revenge.

﴿قَدْ تَأْخُذُ الْكِتَابَ مَعَالِمْ أَلَمْ تَكُنْ مِنْكُمْ بَيْنَنَا وَبَيْنَكُمْ إِلَّا نَسِيْدٌ إِلَّا اللَّهُ وَلَا شَرِيْكَ بِهِ سَعْيًا وَلَا يَشْفَعُ عَمَلُهُمْ شَيْئًا مِنْ دُونِ اللَّهِ إِنْ تَوَلَّوْا فَقُلُوْا نَشْكُرُوْا بِأَنَّا مُسْلِمُونَ﴾

464. Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allāh the same, 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."﴾

Every Person Knows about Tawḥīd

This Āyah includes the People of the Book, the Jews and Christians, and those who follow their ways.

^[1] Aḥmad 1:248.

^[2] *Fath Al-Bāri* 8:595, *Tuhfat Al-Aḥwadhī* 9:77, An-Nasā'i in *Al-Kubrā* 6:518.

﴿قُلْ يَا قَوْمِ الْكِتَابِ تَمَاتُوا إِلَى كَلِمَةٍ﴾

﴿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,

﴿سَلَامٌ بَيْنَنَا وَبَيْنَكُمُ﴾

﴿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 نَسْتَعِذُّ بِاللَّهِ وَلَا تَشْرِكُ بِهِ 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,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ إِلَّا نُوْحِي 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 بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوهَ﴾

﴿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 يَتَّخِذْ بَيْنَنَا وَمَنْ بَيْنَكُمْ مِنْ دُونِ 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."

﴿إِنْ تَوَلَّوْا فَعُولُوا أُنشِكُمْوْا بِأَنَّا 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 أَهْلَ الْكِتَابِ تَمَّازُوا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا نَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِن دُونِ اللَّهِ إِنَّ تَوَلَّوْا فَعُولُوا أَشْهَدُوا بِأَنَّ مُسْلِمِينَ﴾

﴿"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."﴾

Muḥammad 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-Madinah). 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 Muḥammad 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 *Hijab* (Muslim woman code of dress), refraining from performing prayer for the hypocrites, and regarding his statements:

﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُسَلِّينَ﴾

﴿And take you the *Maqām* (place) of *Ibrāhīm* as a place of prayer.﴾ [2:125], and,

﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ رَبًّا خَيْرًا مِنْكَ﴾

﴿It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you.﴾ [66:5].

﴿يَتَأَمَّلُ الْكُفَّابُ لِمَ لَمْ يَكُنِ فِي إِبْرَاهِيمَ وَمَا أُرْسِنُ التَّوْرَةَ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ۚ إِنَّا هَدَيْنَاهُ عِيسَىٰ لَمَّا كَانَتْ هَدًى لَكُمْ بِهِ عَلَّمْنَا مَا تَشَاءُونَ وَلَكِنَّ كَافٍ خَيْبًا وَسُبُلًا وَأَنَا كَافٍ مِنَ الْشَّاكِرِينَ ۚ إِنَّا نَكْفِي أَوْلَىٰ النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ آمَنُوا وَهَذَا أَشَدُّ الْوَجْهِ وَأَمَّا رَبُّهُ وَرَبُّ الْمُؤْمِنِينَ ۚ﴾

465. O people of the Scripture! Why do you dispute about *Ibrāhīm*, while the *Tawrah* and the *Injil* were not revealed till after him? Have you then no sense?﴾

466. 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.﴾

467. *Ibrāhīm* was neither a Jew nor a Christian, but he was a true Muslim *Hanifa* and he was not of the *Mushrikīn*﴾

468. 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.﴾

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-Khalīl and the claim each group made that he was one of them. Muḥammad 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,

﴿يٰٓاَهْلَ الْكِتٰبِ لِمَ تُمَآرُونَ بِاِبرٰهٖمَ﴾

﴿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 Tawrah to Mūsā? How is it that you, Christians, claim that Ibrāhīm was Christian, although Christianity came after his time?’¹¹ This is why Allāh said,

﴿اَفَلَا تَعْقِلٰوْنَ﴾

﴿Have you then no sense?﴾

Allāh then said,

﴿كٰنْتُمْ كٰوِلًاۙ حٰجِبِيْنَۙ فِىۤمَا لَكُمْۙ بِوٰءِۙ عَلٰمٍۙ فَاِلٰمَۙ تُمَآرُوْنَۙ فِىۤمَا لَيْسَ لَكُمْۙ بِوٰءِۙ عَلٰمٍۙ﴾

﴿Verity, 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 Muhammad 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

¹¹ At-Ṭabari 6:490.

the true reality of all things. This is why Allāh said,

﴿وَاللَّهُ يَتْلُمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿It is Allāh Who knows, and you know not.﴾

Allāh said,

﴿وَمَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَتْ حَنِيفًا مِثْلَ مَا

﴿Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanifa﴾, shunning Shirk and living in Imān,

﴿وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿and he was not of the Mushrikīn.﴾

This Āyah is similar to the Āyah in Sūrat Al-Baqarah,

﴿وَقَالُوا كُفُّوا أَعْيُنَكُمْ عَنْ هَذَا زُرُّوا نَسْتَغِيثُ﴾

﴿And they say, "Be Jews or Christians, then you will be guided..."﴾ [2:135].

Allāh said next,

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَأُولُو آئِمَّةٍ وَعَدَّةَ الْهُنُومِ وَالَّذِينَ آمَنُوا وَاللَّهُ وَرَى الْمُؤْمِنِينَ﴾

﴿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 Muhājirīn, Anṣār and those who followed their lead." Sa'īd bin Manṣūr recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

﴿إِنَّ لِكُلِّ نَبِيٍّ وَّلَاةً مِنَ النَّبِيِّينَ، وَإِنَّ وَّلِيَّيَ بَيْنَهُمْ أَبِي وَخَلِيلُ رَبِّي عَزَّ وَجَلَّ﴾

«Every Prophet had a Wali (supporter, best friend) from among the Prophets. My Wali among them is my father Ibrāhīm, the Khalīl (intimate friend) of my Lord, the Exalted and Most Honored»

The Prophet ﷺ then recited,

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَأُولُو آئِمَّةٍ﴾

¶ Verily, among mankind who have the best claim to Ibrahim are those who followed him... ۱۱

Allah's statement,

﴿وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَاقْبَاتِهِمْ طَائِفَةٌ أُولَئِكَ أَلْتَمَسُوا الْيَأْسَ مِنَ الْمَدِينَةِ الْمَكِّيَّةِ لِلْجَمْعِ كَثَرًا مِمَّا كُنْتُمْ تُغْتَابُونَ﴾

¶ And Allah is the Wali (Protector and Helper) of the believers. ۱

means, Allah is the Protector of all those who believe in His Messengers.

﴿وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَاقْبَاتِهِمْ طَائِفَةٌ أُولَئِكَ أَلْتَمَسُوا الْيَأْسَ مِنَ الْمَدِينَةِ الْمَكِّيَّةِ لِلْجَمْعِ كَثَرًا مِمَّا كُنْتُمْ تُغْتَابُونَ﴾

وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَاقْبَاتِهِمْ طَائِفَةٌ أُولَئِكَ أَلْتَمَسُوا الْيَأْسَ مِنَ الْمَدِينَةِ الْمَكِّيَّةِ لِلْجَمْعِ كَثَرًا مِمَّا كُنْتُمْ تُغْتَابُونَ
 وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَاقْبَاتِهِمْ طَائِفَةٌ أُولَئِكَ أَلْتَمَسُوا الْيَأْسَ مِنَ الْمَدِينَةِ الْمَكِّيَّةِ لِلْجَمْعِ كَثَرًا مِمَّا كُنْتُمْ تُغْتَابُونَ
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469. A party of the People of the Scripture wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. ۱

470. "O People of the Scripture! Why do you disbelieve in the Ayat of Allah, while you bear witness?" ۲

﴿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,

﴿يَتَأَمَّلَ الْكِتَابَ لِمَ تُكَفِّرُونَ بِيَدَيْهِ اللَّهُ وَأَنْتُمْ تُنْفِرُونَ﴾

﴿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,

﴿يَتَأَمَّلَ الْكِتَابَ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُونَ بِالْحَقِّ وَأَنْتُمْ تَقُولُونَ﴾

﴿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.

﴿وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ يَا مُوسَى بِالَّذِي أُوتِيَ عَلَى الْبَرِّ نَجَاً رَبَّنَا إِنَّ هَذَا لَشَيْءٌ عَلِيمٌ﴾

﴿يَا مُوسَى﴾

﴿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.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿so that they may turn back.﴾ Ibn Abi Najīh said that Mujāhid 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."^[1]

﴿وَلَا تُؤْمِنُوا إِلَّا بِمَنْ نَحْنُ 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 الْهُدَىٰ هُدَىٰ اللَّهِ﴾

﴿Say: (O Prophet) "Verily, right guidance is the guidance of Allāh."﴾

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 Muḥammad ﷺ. This occurs, O you Jews, even though you hide the description of Muḥammad ﷺ, the unlettered Prophet whom you find in your Books that you received from the earlier Prophets. Allāh's statement;

﴿أَنْ يُؤْتَاكُمْ كِتَابًا مِنْ بَيْنِ يَدَيْكُمْ﴾

^[1] Aṭ-Ṭabari 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,

﴿قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ 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.

﴿وَاللَّهُ وَاسِعٌ عَلِيمٌ ۖ إِنَّا يَخْتَسِرُ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۖ﴾

﴿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.

﴿وَمِنَ أَهْلِ الْكِتَابِ مَن إِذَا تَأَمَّنُوا بِبَيْتِ اللَّهِ يُؤَدُّوهُ إِلَىكَ وَبَيْنَهُم مَّن إِذَا تَأَمَّنُوا بِرَيْسِ اللَّهِ يُؤَدُّوهُ إِلَىكَ إِذْ نَأَمَّتْ عَلَيْهِ قَابِلًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذُوبَ وَهُمْ يَكْفُرُونَ ۗ إِنَّا لَنَرُّوهُمْ فَانْقَرُوا بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذُوبَ وَهُمْ يَكْفُرُونَ ۗ﴾

﴿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 Allāh while they know it.﴾

﴿76. Yes, whoever fulfills his pledge and fears Allāh much; verily, then Allāh loves the Muttaqīn (the pious).﴾

How Trustworthy Are the Jews?

Allāh states that there are deceitful people among the Jews. He also warns the faithful against being deceived by them, because some of them,

﴿مَنْ إِذْ تَأْتِيهِ بِقِنْطَارٍ﴾

﴿if entrusted with a Qintār (a great amount)﴾ of money,

﴿يُؤَدِّيهِ إِلَيْكَ﴾

﴿will readily pay it back﴾ This Āyah indicates that this type would likewise give what is less than a Qintār, as is obvious. However,

﴿وَمِنْهُمْ مَنْ إِذْ تَأْتِيهِ بِيَسْكَاوٍ لَا يُؤَدِّيهِ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا﴾

﴿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 *Dinār*, then what about what is more than a *Dinār*? We mentioned the meaning of *Qintār* in the beginning of this *Sūrah*, while the value of *Dinār* is well known. Allāh's statement,

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ﴾

﴿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 Allāh has allowed it for us." Allāh replied,

﴿وَيَتْلُوكَ عَلَى اللَّهِ الْكُذُوبَ وَهُمْ يَسْمُوكَ﴾

﴿But they tell a lie against Allāh while they know it.﴾

for they invented this lie and word of misguidance. Rather, Allāh would not allow this money for them unless they had a right to it.

'Abdur-Razzāq recorded that Ṣa'sa'ah bin Yazīd 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,

﴿لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ﴾

﴿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,

﴿بَلَىٰ مَنْ أَوْفَىٰ بِوَعْدِهِ وَاتَّقَىٰ﴾

﴿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.

﴿فَأَنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿verily, then Allāh loves the Muttaqīn﴾

﴿إِنَّ الَّذِينَ يَشْرُونَ عَهْدَهُمْ بِثَمَنٍ طَيِّبٍ أَتُحِبُّكَ لَا تَعْلَقَ لَهُمْ فِي الْآخِرَةِ وَلَا

يُكَفِّرُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ 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* : 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,

﴿أُولَٰئِكَ لَا نَجَىٰ لَهُمْ فِي الْآخِرَةِ﴾

﴿they shall have no portion in the Hereafter.﴾

They will not have a share or part in the Hereafter's rewards,

﴿وَلَا يَكَلِّمُهُمُ 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 يُزَكِّيهِمْ﴾

﴿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 *Ḥadīths* on the subject of this *Āyah*, some of which follow.

The First *Ḥadīth*

Imām Ahmad recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ. وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ»
قلت: يا رسول الله، من هم؟ خابوا وخسروا قال: وأعادته رسول الله ﷺ ثلاث
مرات، قال: «الْمُسْبِلُ، وَالْمُنْفِقُ بِلَعْنَةِ الْخَلِيفِ الْكَاذِبِ، وَالْمَنَادُ»

«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 Ḥaḍramūt in front of the Messenger of Allāh ﷺ concerning a piece of land. The Prophet ﷺ required the man from Ḥaḍramūt 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 Ḥaḍramūt 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 خَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ لِيَقْتُلِعَ بِهَا مَا لَ أَحَدٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضَبَانُ»

«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 الدِّينَ يَنْتَدُونَ بِمَهْدِ اللَّهِ وَأَيْمَانِهِمْ تَمَنَّا قِيلًا﴾

«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'ī also recorded this Ḥadīth.^[4]

[1] Aḥmad 5:148.

[2] Muslim 1:102, Abu Dāwud 4:346, Tuhfat Al-Aḥwadhī 4:401, An-Nasā'ī 7:245, Ibn Mājah 2:744.

[3] Aḥmad 4:191.

[4] An-Nasā'ī in Al-Kubrā 3:486.

Another Hadith

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

«مَنْ حَلَفَ عَلَى يَمِينٍ هُوَ فِيهَا فَاجِرٌ، لَيَقْتُلَنَّ بِهَا نَالَ امْرِئًا مُسْلِمًا، لَنْفَى اللَّهُ عَزَّ
وَجَلَّ وَهُوَ عَلَيْهِ غَضَابٌ»

«Whoever takes a false oath to deprive a Muslim of his property will meet Allāh while He is angry with him.»

Al-Ash'ath said, "By Allāh! 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 Allāh. 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 Allāh's Messenger! He will take a (false) oath immediately, and I will lose my property.' Allāh revealed the verse,

﴿إِنَّ الَّذِينَ يَشْرُونَ بِمَهْدِ اللَّهِ وَأَيْدِيهِمْ مَتًّا قَلِيلًا﴾

«Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths...»^[1]

The Two Ṣaḥīḥs recorded this Hadith.^[2]

Another Hadith

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ
أَلِيمٌ: رَجُلٌ مَتَعَ ابْنَ السَّبِيلِ فَضَلَّ مَاءَ بَيْتِهِ، وَرَجُلٌ حَلَفَ عَلَى سَلْعَةٍ بَعْدَ الْعَصْرِ -
يَعْنِي كَادِبًا - وَرَجُلٌ بَاعَ بِإِمَانًا، فَإِنْ أَعْطَاهُ وَفَى لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَبْ لَهُ»

«Three persons whom Allāh 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 'Asr prayer; and a man who gives his pledge of allegiance to an

[1] Aḥmad 1:379.

[2] Faṭḥ Al-Bāri 5:336, Muslim 1:122.

وَإِنْ مِنْهُمْ لَفَرِيقًا يَلُونُ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ
 مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ
 مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ
 وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِنَبِيِّ أَنْ يُوتِيَ اللَّهُ الْكِتَابَ
 وَالْحَكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ
 دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيُنَا بِمَا كُنْتُمْ تُعْلَمُونَ الْكِتَابَ
 وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلذَّكَايَةِ
 وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾
 وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ
 وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ
 بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
 قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾
 فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾
 أَفَغَيْرِ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ رَأْسُكُمْ فِي السَّمَوَاتِ
 وَالْأَرْضِ طُوعًا وَكَرْهًا وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

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-Tirmidhi¹² also recorded this Ḥadīth, and At-Tirmidhi graded it *Hasan Sahih*.

وَإِنْ مِنْهُمْ لَفَرِيقًا يَلُونُ
 أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ
 الْكِتَابِ وَمَا هُوَ مِنَ
 الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ
 اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ
 عَلَى اللَّهِ الْكَذِبَ وَهُمْ
 يَعْلَمُونَ ﴿٧٨﴾

﴿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.﴾

The Jews Alter Allāh's Words

Allāh states that some Jews, may Allah'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.

¹² Abu Dāwud 3:749, Tuḥfat Al-Aḥwadhī 5:218.

They attribute their own lies to Allāh, even though they know that they have lied and invented falsehood. Therefore, Allāh said,

﴿وَيَقُولُونَ عَلَى اللَّهِ الْكُذِّبَ وَهُمْ يَعْلَمُونَ﴾

﴿and they speak a lie against Allāh while they know it.﴾

Mujāhid, Ash-Sha'bi, Al-Hasan, Qatādah and Ar-Rabi' bin Anas said that,

﴿يَلُونُ أَلْسِنَتَهُمْ بِالْكِتَابِ﴾

﴿who distort the Book with their tongues,﴾

means, "They alter them (Allāh's Words)."¹¹

Al-Bukhārī reported that Ibn 'Abbās said that the *Āyah* means they alter and add although none among Allāh's creation can remove the Words of Allāh from His Books, they alter and distort their apparent meanings. Wahb bin Munabbih said, "The Tawrah and the Injil remain as Allāh 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 Allāh," but it is not from Allāh;﴾

As for Allāh's Books, they are still preserved and cannot be changed." Ibn Abi Hātim 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 Allāh that He has with Him, then indeed, these Books are preserved and were never changed.

﴿مَا كَانَ يَنْسَخُ آيَاتِهِ إِذْ بَيَّنَّاهُ لِلنَّاسِ الْفَصْلَ وَاللَّيْلَةَ ثُمَّ يَقُولُ إِنَّا كُنَّا بِعَسَاوَا فِي

¹¹ Ibn Abi Hātim 2:361.

مِن دُونِ اللَّهِ وَلَكِنْ كَرِهُوا رَبَّنِيئًا بِمَا كُنتُمْ تُؤْمِنُونَ بِالْكِتَابِ وَإِذَا كُنتُمْ تُدْرَسُونَ بِهِ وَلَا
بِمُؤْتَمَرِكُمْ أَنْ تَتْلُوا عَلَيْهِ الْكِتَابَ وَالَّذِينَ أُولَئِكَ بِأَن تَكْفُرُوا بِهِ إِذَا أُقْرَأُوا سُورًا ﴿٧٩﴾

﴿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 كَرِهُوا رَبَّنِيئًا بِمَا كُنتُمْ تُؤْمِنُونَ بِالْكِتَابِ وَإِذَا كُنتُمْ تُدْرَسُونَ﴾

﴿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 Razin and several others said that Rabbāniyyūn means, "Wise, learned, and forbearing."¹¹

¹¹ Ibn Abi Ḥatim 2:365.

Ad-Ḍaḥḥāk commented concerning Allāh's statement,

﴿وَمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَمَا كُنْتُمْ تَدْرُسُونَ﴾

﴿because you are teaching the Book, and you are studying it.﴾
 "Whoever learns the Qur'ān deserves to become a *Faqīh* (learned)."

﴿وَمَا كُنْتُمْ تَدْرُسُونَ﴾

﴿and you are studying it﴾, preserving its words.

Allāh then said,

﴿وَلَا يَأْمُرُكُمْ أَنْ تَسْجُدُوا لِلشَّجَرَةِ وَالشَّيْءِ مِنَ الْأَشْيَاءِ﴾

﴿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.

﴿أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ 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 Allah, 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 نُوحي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي﴾

﴿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],

﴿رَلَقْنَا بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا لِيُعْبُدُوا اللَّهَ وَاتَّخِذُوا لِلنَّاسِ حُكْمًا﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt (all false deities)".﴾ [16:36], and,

﴿وَسْئَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَحْسَنًا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ﴾

﴿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,

﴿ وَمَنْ يُضَلْ مِنْهُمْ إِذِ اتَّخَذَ مِنَ اللَّهِ مِثْقَالَ حَبَّةٍ خَيْرًا مِنْ حَبَّةٍ خَيْرًا وَمَنْ يَفْعَلْ ذَلِكَ يَجْزِ الْجَحِيمَ ﴾

﴿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].

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ حِكْمِهِ وَبِكَمْتِهِ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأَخَذَتُمْ عَلَيْكُمْ وَإِسْرِي قَالُوا أَتُزَيَّنُ قَالَ فَأْتُوا بِنَبِيٍّ يَقُولُ كَذَلِكَ قَالَ الَّذِينَ هُمْ أَكْفَرُوا﴾

﴿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 'Īsā, 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

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ حِكْمِهِ وَبِكَمْتِهِ﴾

﴿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,

﴿ثُمَّ بَاءَ عَلَيْكُمْ رَسُولٌ مِّنْكُمْ لِيُؤْمِنُوا بِهِ. وَكَتُمْتُمْهُنَّ قَالَ مَا أَغْتَرِبْتُمْ وَأَنْتُمْ عَنْ
ذَلِكَ إِسْرِي﴾

﴿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?”﴾

Ibn ‘Abbās, Mujāhid, Ar-Rabi’, Qatādah and As-Suddi said that ‘Isri’ means, “My covenant.”^[1] Muḥammad bin Ishāq said that,

﴿إِسْرِي﴾

﴿Isri﴾ means, “The responsibility of My covenant that you took,”^[2] meaning, the ratified pledge that you gave Me.

﴿قَالُوا أَغْرَبْنَا فَإِن نَّأْتَهُدُوا وَإِنَّا مَعَكُمْ مِنَ الشَّاهِدِينَ﴾ فَمَنْ قَوْلَ بَاءَ 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,

﴿فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

﴿they are the rebellious.﴾ ‘Ali bin Abi Ṭālib and his cousin ‘Abdullah 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. Ṭāwus, Al-Ḥasan 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-Ṭabari 6:555.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٦١

الْاٰیٰتِ الْكٰرِیْمٰتِ

قُلْ ءَاَمَنَّا بِاللّٰهِ وَمَا اُنزِلَ عَلَيْنَا وَمَا اُنزِلَ عَلٰى اِبْرٰهِيْمَ
 وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَا اُوْتِيَ
 مُوسٰى وَعِيسٰى وَالنَّبِيُّوْنَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ
 مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُوْنَ ﴿٨٣﴾ وَمَنْ يَبْتَغِ غَيْرَ الْاِسْلَامِ
 دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٤﴾
 كَيْفَ يَهْدِى اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَسَهِدُوْا
 اَنْ الرّٰسُوْلَ حَقٌّ وَجَآءَهُمُ الْبَيِّنٰتُ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ
 الظّٰلِمِيْنَ ﴿٨٥﴾ اُولٰٓئِكَ جَزَاؤُهُمْ اَنْ عَلَيْهِمْ لَعْنَةُ اللّٰهِ
 وَالْمَلٰٓئِكَةِ وَالنّٰسِ اَجْمَعِيْنَ ﴿٨٦﴾ خٰلِدِيْنَ فِيْهَا لَا يُخَفَّفُ
 عَنْهُمْ الْعَذٰبُ وَلَا هُمْ يَنْظُرُوْنَ ﴿٨٧﴾ اِلَّا الَّذِيْنَ تَابُوْا مِنْ
 بَعْدِ ذٰلِكَ وَاَسْلَمُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رّٰحِيْمٌ ﴿٨٨﴾ اِنَّ الَّذِيْنَ
 كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ اَزْدٰوْا كُفْرًا لَنْ نُقْبَلَ تَوْبَتَهُمْ
 وَاُولٰٓئِكَ هُمُ الضّٰلُّوْنَ ﴿٨٩﴾ اِنَّ الَّذِيْنَ كَفَرُوْا وَاٰتٰوْا هُمْ
 كُفْرًا فَلَنْ يُقْبَلَ مِنْ اَحَدِهِمْ تَوْبَةٌ اِلَّا اَنْ يُّرْسِلَ ذَهَابًا وَلَوْ
 اَفْتَدٰى بِوَدِّهِ اُولٰٓئِكَ لَهُمْ عَذٰبٌ اَلِيْمٌ وَمَا لَهُمْ مِنْ نّٰصِرِيْنَ ﴿٩٠﴾

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

of intercession, may Allāh's peace and blessings be on him.

﴿اَفْتَدٰى بِوَدِّهِ اُولٰٓئِكَ لَهُمْ عَذٰبٌ اَلِيْمٌ وَمَا لَهُمْ مِنْ نّٰصِرِيْنَ﴾
 ﴿قُلْ ءَاَمَنَّا بِاللّٰهِ وَمَا اُنزِلَ عَلَيْنَا وَمَا اُنزِلَ عَلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَا اُوْتِيَ مُوسٰى وَعِيسٰى وَالنَّبِيُّوْنَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُوْنَ﴾
 ﴿مَنْ يَبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ﴾

﴿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

down to us, and what was sent down to Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb and Al-Asbāt, and what was given to Mūsā, 'Isā and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted." ﴿

﴿85. And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾

The Only Valid Religion To Allāh is Islām

Allāh rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allāh Alone without partners, to Whom,

﴿وَلَهُ أَسْمَاءٌ مِّنْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿submitted all creatures in the heavens and the earth,﴾

Willingly, or not. Allāh said in other Āyāt,

﴿رَبِّهِ يَسْجُدُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿And unto Allāh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly.﴾ [13:15], and,

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ نَفْسِهِ يَتَفَكَّرُونَ ۗ وَالسَّمَاءِ سُجَّدًا لِلَّهِ ۗ وَسُجَّدًا لِلَّهِ ۗ وَمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ شَيْءٍ إِلَّا وَاسْتِغْفِرُ لَهُ ۗ وَاللَّهُ يَسْتَكْبِرُ ۗ يَعْلَمُونَ رَبَّهُمْ مِنْ قُدْرَتِهِمْ وَيَقُولُونَ مَا يُؤْمَرُونَ﴾ ﴿

﴿Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly? And to Allāh 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 Allāh in heart and body, while the disbeliever unwillingly submits to Him in body only, since he is under Allāh's power, irresistible control and mighty kingship that cannot be repelled or resisted. Wakī' reported that Mujāhid said that the Āyah,

﴿وَلَهُ أَسَلَّمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly﴾, is similar to the Āyah,

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

﴿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 أَسَلَّمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.﴾

"When He took the covenant from them." ^[2]

﴿وَالَّذِينَ يَرْجِعُونَ﴾

﴿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 نَكْفُرُ بِاللهِ وَمَا أُنزِلَ عَلَيْنَا﴾

﴿Say: "We believe in Allāh and in what has been sent down to us﴾ the Qur'ān,

﴿وَمَا أُنزِلَ عَلَيْكَ إِلَّا حَقٌّ وَبَشِيرٌ وَإِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

﴿and what was sent down to Ibrahim, Ismā'īl, Ishāq, Ya'qūb﴾ the scriptures and revelation,

﴿وَالْأَسْبَاطِ﴾

﴿and the Asbāṭ,﴾ the Asbāṭ are the twelve tribes who originated from the twelve children of Israel (Ya'qūb).

﴿وَمَا أُوتِيَ مُوسَىٰ زَيْبِقِينَ﴾

﴿and what was given to Mūsā, 'Isā﴾ the Tawrah and the Injil,

^[1] Aṭ-Ṭabari 6:565.

^[2] Aṭ-Ṭabari 6:565. Refer to 7:172-173.

﴿وَالنَّبِيِّينَ مِنْ رَبِّهِمْ﴾

﴿and the Prophets from their Lord.﴾

and this encompasses all of Allāh's Prophets. ' .

﴿لَا تَفَرِّقُ بَيْنَ أَمْرٍ بِتَهْتَدِ﴾

﴿We make no distinction between one another among them﴾

we believe in all of them,

﴿وَعَنْ لَدُنْهِ 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 عَيْرَ إِسْلَامٍ يَبْئَسْ لَنْ يُقْبَلَ 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 عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدٌّ»

«Whoever commits an action that does not conform to our matter (religion) then it is rejected!»^[1]

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ
وَأَنَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ أَوْلَيْكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ لَنْكَةُ اللَّهِ وَاللَّعْنَةُ
وَالسَّابِرِ أَجْمَعِينَ﴾ خَلِيدٍ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابَ وَلَا هُمْ يُنظَرُونَ﴾ إِلَّا الَّذِينَ
كُفِرُوا مِنْ بَعْدِ ذَلِكَ وَأَسْلَمُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

[1] *Fath Al-Bāri* 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 Islam, 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 إِسْمِهِمْ﴾

﴿How shall Allāh guide a people who disbelieved after their belief﴾ until,

﴿إِنَّا اللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿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 Hibbān.^[2] Al-Hākim said, "Its chain is Ṣaḥīḥ and they did not record it."

Allāh's statement,

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِسْمِهِمْ وَمَشَهُدًا أَنْ الرِّسُولَ حَقٌّ وَمَا لَهُمْ آيَاتُنَا﴾

﴿How shall Allah 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] Aṭ-Ṭabarī 6:572.

[2] An-Nasā'i in *Al-Kubrā* 6:311, Al-Hākim 4:366, Ibn Hibbān 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 Allah said,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

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

He then said,

﴿أُولَئِكَ جَزَاءُهم أَنْ عَلَيهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أجمعِينَ﴾

﴿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.

﴿حَلِيلِينَ فِيهَا﴾

﴿They will abide therein﴾ in the curse,

﴿لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنقَرُونَ﴾

﴿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 مِن بَعْدِ ذَلِكَ وَأَسْلَمُوا إِنَّ اللَّهَ غَفُورٌ 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 أَزَادُوا كُفْرًا لَنْ نُقَبِّلَ تَوْبَتَهُمْ وَأُولَئِكَ هُمُ

الضَّالُّونَ﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ وَلَا يُنصِرُ أَحَدًا

وَلَوْ أَقْبَلُوا تَوْبَتَهُمْ وَأُولَئِكَ هُمُ الْعَذَابُ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

﴿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 (whiole) 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,

﴿وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَقْسِمُونَ أَلْسِنَتِهِمْ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ﴾

﴿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,

﴿لَنْ نَقْبَلَ تَوْبَتَهُمْ وَأُوتِيَهُمْ مِمَّا أَلْمَأُونُ﴾

﴿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 ثُمَّ أَزَادُوا كُفْرًا لَنْ نَقْبَلَ تَوْبَتَهُمْ﴾

﴿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.^[1]

Thereafter, Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا لَنْ يُقْبَلَ مِنْ أَحَدِهِمْ نِيلٌ أَلَّا رَضِيَ دَهَبًا وَلَا

[1] Ad-Durr Al-Manthūr 2 :258.

﴿أَفْتَدَىٰ بِهِ﴾

﴿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 'Abdullāh bin Jud'ān, 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 يَقُلْ يَوْمًا مِنَ الدُّهُرِ: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ 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. Allāh said,

﴿وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُكَ شَفَاعَةٌ﴾

﴿...nor shall compensation be accepted from him, nor shall intercession be of use to him.﴾ [2:123], and

﴿لَا يَتَّع فِيهِ وَلَا يَتَلَّ﴾

﴿...on which there will be neither mutual bargaining nor befriending.﴾ [14:31], and,

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَتَّقُوا بِهِ يَوْمَ عَذَابِ يَوْمِ الْقِيَامَةِ مَا لَقِيلَ مِنْهُمْ وَلَقَدْ عَذَابٌ أَلِيمٌ﴾ [6:31]

﴿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 Allah said here,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرٍ أَكَلَتْهُ أَهْمَتُنَّ لَنَنفَعَهُمْ مِنْهَا شَيْئًا وَلَا يُؤْتُونَ عِلْمَ الْآيَاتِ﴾ [29:24]

[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 Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

يُؤْتَانِي بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَنزِلَكَ؟ فَيَقُولُ: أَيْ رَبِّ خَيْرٍ مَنزِلٍ، فَيَقُولُ: سَلْ وَتَمَنَّ، فَيَقُولُ: مَا أَسْأَلُ وَلَا أَتَمَنَّ إِلَّا أَنْ تُرُدِّيَ إِلَى الدُّنْيَا فَأُقْتَلَ فِي سَبِيلِكَ عَشْرَ مَرَارٍ، لِمَا بَرَى مِنْ فَضْلِ الشَّهَادَةِ، وَيُؤْتَانِي بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَنزِلَكَ؟ فَيَقُولُ: يَا رَبِّ شَرُّ مَنزِلٍ، فَيَقُولُ لَهُ: تَقْتَدِي مِنِّي بِطِلَاعِ الْأَرْضِ ذَهَبًا؟ فَيَقُولُ: أَيْ رَبِّ نَعَمْ، فَيَقُولُ: كَذَبْتَ، فَذَسَّاتُكَ أَقَلُّ مِنْ ذَلِكَ وَأَيْسَرُ لَكَ تَمَعْنُ، فَيُرَدُّ إِلَى النَّارِ.

‘A man from among the people of Paradise will be brought and Allāh will ask him, “O son of Ādam! 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 Ādam! 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.¹¹¹

This is why Allāh said,

﴿أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

¹¹¹ Aḥmad 3:207.

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا حُبَبْتُمْ وَمَا يُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ يَوْمَ عِلْمِهِ ﴿٩٢﴾ كُلُّ الطَّعَامِ كَانَ جَلًا لِّبَيْتِ إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَلَ الْتَّوْرَةُ قُلْ فَأَتُوا بِالتَّوْرَةِ فَإِنَّا نُلَوِّهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ أَفْرَعَىٰ عَلَىٰ اللَّهِ الْكُذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ فَإِذَا مَلَآئِمَةٌ أَنزَلَتْ حَبِيبًا وَمَا كَانَ مِنَ الشَّرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِزْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَىٰ سَبِيلٍ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّي وَعَنِ الْعَالَمِينَ ﴿٩٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِعَايَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ تَبِعُوا عَاجِبًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ نُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ صَدْرًا مِنْكُمْ كَافِرِينَ ﴿١٠٠﴾

﴿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 نَنَالُوا الْبِرَّ حَتَّىٰ نُنْفِقُوا مِمَّا حُبَبْنَاهُ وَمَا يُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ يَوْمَ عِلْمِهِ﴾

﴿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 *Tafsir, Waki'* reported, that 'Amr bin Maymūn said that

﴿لَنْ نَنَالُوا الْبِرَّ﴾

﴿By no means shall you attain Al-Birr﴾ is in reference to attaining Paradise.^[1]

Imām Aḥmad reported that Anas bin Mālik said, "Abu Ṭalḥah had more property than any other among the Anṣār in Al-Madīnah, and the most beloved of his property to him was Bayruḥā' 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] Aṭ-Ṭabari : 6:587.

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

«By no means shall you attain Al-Birr unless You spend of that which you love,»

Abu Ṭalḥah said, 'O Allāh's Messenger! Allāh says,

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

«By no means shall you attain Al-Birr, unless you spend of that which you love;»

No doubt, Bayruḥā' 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,

«بِئْسَ بَيْعٌ، ذَاكَ مَالٌ رَابِعٌ، ذَاكَ مَالٌ رَابِعٌ، وَفَدَّ سَمِعْتُ، وَأَنَا أَرَى أَنْ تُجْعَلَهَا فِي الْأَقْرَبِينَ»

«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 Ṭalḥah said, 'I will do so, O Allāh's Messenger.' Then Abu Ṭalḥah 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,

«خَبَسِ الْأَضَلَّ وَسَبِّلِ الشَّرَّةَ»

«Retain the land to give its fruits in Allāh's cause.»^[3]

[1] Aḥmad 3:141.

[2] Faṭḥ Al-Bāri 8:71 and Muslim 2:663.

[3] Its meaning is with Muslim 3:1256 and An-Nasā'ī 6:232, who mentioned it. This is Ibn Mājah's narration.

﴿ كُلُّ الطَّعَامِ حَلَالٌ جِلًّا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ فَمَنْ أَتَى مِنْكُمْ صَدُوقًا وَإِنْ كَانَ مُؤْمِنًا فَمَنْ أَتَى عَلَى اللَّهِ الْكُذُوبَ يَأْتِ بِتَوْرَةٍ مُؤْمِنًا فَمَنْ أَتَى عَلَى اللَّهِ الْكُذُوبَ يَأْتِ بِتَوْرَةٍ مُؤْمِنًا فَمَنْ أَتَى عَلَى اللَّهِ الْكُذُوبَ يَأْتِ بِتَوْرَةٍ مُؤْمِنًا فَمَنْ أَتَى عَلَى اللَّهِ الْكُذُوبَ يَأْتِ بِتَوْرَةٍ مُؤْمِنًا ﴾

﴿93. All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrah was revealed. Say: "Bring here the Tawrah and recite it, if you are truthful."﴾

﴿94. Then after that, whosoever shall invent a lie against Allāh, then it is these that are the wrongdoers.﴾

﴿95. Say: "Allāh has spoken the truth; follow the religion of Ibrāhīm the Ḥanīf (monotheist), and he was not of the Mushrikīn (idolators)."﴾

The Questions that the Jews Asked Our Prophet ﷺ

Imām Aḥmad recorded that Ibn 'Abbās said, "A group of Jews came to Allāh'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 Allāh, similar to the pledge that Ya'qūb took from his children, that if I tell you something and you recognize its truth, you will follow me in Islām.' 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 Isrā'īl 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 *Walī* (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 Tawrah to Mūsā, do you not know that Isrā'īl once became very ill? When his illness was prolonged, he vowed to Allāh 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 Tawrah 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 Tawrah 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 *Walī* among the angels, for this is when we either follow or shun you.' He said, 'My *Walī* (who brings down the revelation from Allāh) is Jibrīl, and Allāh never sent a Prophet, but Jibrīl is his *Walī*.' They said, 'We then shun you. Had you a *Walī* other than Jibrīl, we would have followed you.' On that, Allāh, the Exalted revealed,

﴿لَمَّا مَنَّ كَاتِبُ عَدُوِّ جِبْرِيلَ﴾

﴿Say: "Whoever is an enemy to Jibrīl..."﴾ [2:97].¹¹

Allāh's statement,

﴿مِن قَبْلِ أَنْ نُنزِّلَ الْكِتَابَ﴾

﴿before the Tawrah was revealed﴾ [3:93], means, Isrā'īl forbade that for himself before the Tawrah 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,

﴿لَنْ نَكُونُوا إِلَهًا حَتَّىٰ نُنْفِقُوا رَبَّنَا صُحُفًا﴾

﴿By no means shall you attain Al-Birr, unless you spend of

¹¹ Aḥmad 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;

﴿وَمَا أَنَالَ عَلَىٰ حُبِّهِ﴾

«And gives his wealth, in spite of love for it,» [2:177], and;

﴿وَيُعْطُونَ الْعِلْمَ عَلَىٰ حُبِّهِ﴾

«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 'Īsā 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 Tawrah, that when Nūḥ departed from the ark, Allāh allowed him to eat the meat of all types of animals. Afterwards, Isrā'īl forbade the meat and milk of camels for himself, and his children imitated this practice after him. The Tawrah 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 Tawrah 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 Tawrah. All these examples are in the Tawrah and constitute a *Naskh* (abrogation) of the Law. Therefore, let the Jews consider what Allāh legislated for 'Īsā and if such legislation falls under the category of abrogation or not. Why do they not then follow 'Īsā in this regard? Rather, the Jews defied and rebelled against 'Īsā and against the correct religion that Allāh sent Muḥammad ﷺ with.

This is why Allāh said,

﴿كُلُّ الظَّالِمِينَ كَانُوا جُلَاةَ بَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ. مِنْ قَبْلِ أَنْ تُنزَلَ الْتَّوْرَةُ﴾

﴿All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrah was revealed﴾ [3:93]

meaning, before the Tawrah was revealed, all types of foods were allowed, except what Isrā'īl prohibited for himself. Allāh then said,

﴿قُلْ فَأْتُوا بِالتَّوْرَةِ فَانْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾

﴿Say: "Bring here the Tawrah and recite it, if you are truthful."﴾,

for the Tawrah affirms what we are stating here. Allāh said next,

﴿فَمَن أَذْرَىٰ عَلَى اللَّهِ الْكَذِبَ مِن بَعْدِ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿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 Tawrah 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 Tawrah,

﴿فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿then these it is that are the wrongdoers.﴾

Allāh then said,

﴿قُلْ صَدَقَ 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 إِنِّي هَدَيْتُ رَبِّيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۖ إِنَّمَا كَانَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

◀Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, the Ḥanīf, and he was not of the idolaters."▶ [6:161]

and,

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

◀Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, the Ḥanīf, and he was not of the idolaters."▶ [16:123].

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١٢٥﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ لِّقَوْمٍ أَعْيُنٌ عَابِدُونَ ۗ رَمَضُوا لَهَا ۗ فَمِنَ اللَّيْلِ يَسْجُدُونَ ﴿١٢٦﴾ لِلَّهِ الَّتِي هِيَ أَعْيُنُ عَابِدِينَ ۗ لَمَّا سَأَلْنَا آلَ إِبْرَاهِيمَ إِنِّي جَاعِلٌ لِّكَافَّةٍ لِّلْأَيْدِي ۗ قَالُوا إِنَّكَ جَافِلٌ ﴿١٢٧﴾﴾

◀96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn (mankind and Jinn).

◀97. In it are manifest signs (for example), the Maqām (station) of Ibrāhīm; whosoever enters it, he attains security. And Hajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey; and whosoever disbelieves, then Allāh stands not in need of any of the 'Ālamīn.▶

The Ka'bah is the First House of Worship

Allāh 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 Ṭawāf], pray in its vicinity and remain in its area in Itikāf.

﴿لَلَّذِي بِبَكَّةَ﴾

◀was that at Bakkah,▶ meaning, the Ka'bah that was built by Ibrāhīm Al-Khalīl, 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,

﴿مَبَارَكًا﴾

﴿full of blessing﴾, sanctified,

﴿وَمَقْدَى لِّلْعَالَمِينَ﴾

﴿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 أَدْرَكْتَ الصَّلَاةَ فَصَلِّ، نَكَلَهَا مَسْجِدًا﴾

«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 *Ḥadīth*.

The Names of Makkah, Such As 'Bakkah'

Allāh said,

﴿لِّلَّذِي بَكَّتْ﴾

﴿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-'Atiq (the Ancient House), Al-Bayt Al-Ḥaram (the Sacred House), Al-Balad Al-Amīn (the City of Safety) and Al-Ma'mūn (Security). Makkah's names include Umm Raḥm (Mother of Mercy), Umm Al-Qurā (Mother of the Towns), Ṣalāh, [as well as others].

^[1] Aḥmad 5:150.

^[2] *Faṭḥ Al-Bārī* 6:469. Muslim 1:370.

The Station of Ibrāhīm

Allāh's statement,

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ﴾

﴿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,

﴿مَقَامَ 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 *Ṭawāf* are able to perform it easily, without disturbing those who pray next to the *Maqām* after finishing their *Ṭawāf*. Allāh commanded us to pray next to the *Maqām*;

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿And take you (people) the *Muqām* (station) of Ibrāhīm as a place of prayer﴾ [2:125].

We mentioned the *Ḥadīths* about this subject before, and all the thanks are due to Allāh. Al-'Awfī said that, Ibn 'Abbās commented on Allāh's statement,

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامَ إِبْرَاهِيمَ﴾

﴿In it are manifest signs, the *Maqām* of Ibrāhīm;﴾

"Such as the *Maqām* and *Al-Mash'ar* [*Al-Ḥarām*]." ^[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-Suddī, Muqātil bin Ḥayyān and others said similarly. ^[3]

[1] Aṭ-Ṭabari 7:26.

[2] Aṭ-Ṭabari 7:27.

[3] Ibn Abi Ḥātim 2:412,413.

Al-Ḥaram, the Sacred Area, is a Safe Area

Allāh said,

﴿وَمَنْ دَخَلَهَا كَانَ آمِنًا﴾

﴿whosoever enters it, he attains security,﴾ [3:97]

meaning, the Ḥaram 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-Ḥasan Al-Basri said, "(During the time of *Jāhiliyyah*) a man would commit murder, then wear a piece of wool around his neck and enter the Ḥarām. 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,

﴿أَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّكِينًا وَمُتَّعِفًا لِّلنَّاسِ مِن 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,

﴿فَلْيَسْتَدْرِكْ رَبُّ هَذِهِ الْبَيْتِ رَبَّ الْأَوْتِ أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّن حَوَافٍ﴾

﴿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 Ḥaram or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the *Ḥadīths* of the Prophet ﷺ and the statements of the Companions testify. The Two *Ṣaḥīḥs* 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 هِجْرَةَ، وَلَكِنْ جِهَادٌ وَبِئْسَ مَا تَشْتَرُونَ فَأَنْتُمْ رَاهِبُونَ»

«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 حَرَمُ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ يُعْرَفُ بِاللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ نَمَّ يُجَلُّ فِيهِ الْأَخْبَدُ قَبْلِي، وَلَمْ يُجَلِّ لِي إِلَّا فِي سَاعَةٍ مِنْ يَوْمِ الْقِيَامَةِ.»

تَهَارٍ، فَهَرَّ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْتَرُ حَيْدُهُ، وَلَا
يُلْتَقَطُ لُغَطُهَا إِلَّا مِنْ عَرَفِهَا. وَلَا يُحْتَلَى خِلَامًا.

«Beware! Allāh made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allāh'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 Allāh'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-'Abbas said, 'Except the lemon grass, O Allāh's Messenger, as they use it in their houses and graves.' The Prophet ﷺ said:

«إِلَّا الْأُدْجِرَ»

«Except lemongrass».^[1]

The Two Ṣaḥīḥs also recorded that Abu Shurayḥ Al-'Adawī said that he said to 'Amr bin Sa'īd while he was sending the troops to Makkah (to fight 'Abdullāh bin Az-Zubayr), "O Commander! Allow me to tell you what Allāh'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 Allāh, said,

«إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَجُزُّ لِأَمْرِي يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أَنْ يَشْفِكَ بِهَا دَمًا، وَلَا يُعْضَدَ بِهَا شَجَرَةٌ، فَإِنْ أَحَدٌ تَرَخَصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ
فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ
تَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَنْسِ قَلِيلًا الشَّاهِدُ الْعَائِبُ.»

«Allāh, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allāh 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 Allāh's Messenger fought in Makkah, say to him, 'Allāh allowed His

[1] Faḥ Al-Bārī 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 يُجِزُ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِنَتِكَ السَّلَاحَ»

«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-Ḥazwarah in the marketplace of Makkah,

«وَاللَّهِ إِنَّكَ لَحَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا أُخْرِجْتُ»

«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 Aḥmad collected this Ḥadīth and this is his wording. At-Tirmidhi, An-Nasā'ī and Ibn Mājah^[4] also collected it. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."

The Necessity of Performing Ḥajj

Allāh said,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

«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] Aḥmad 4:305.

[4] Tuhfat Al-Aḥwadhī 10:426, An-Nasā'ī in Al-Kubrā 2:479, Ibn Mājah 2:1038.

This *Āyah* established the obligation of performing *Hajj*. There are many *Hadīths* that mention it as one of the pillars and fundamentals of Islām, 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. Imām Ahmad recorded that Abu Hurayrah said that the Messenger of Allāh 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 Allāh's Messenger?" The Prophet ﷺ remained silent until the man repeated the question three times and he then said,

«لَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ»

«Had I said yes, it would have become an obligation and you would not have been able to fulfill it.» He said next,

«ذُرُّوْنِي مَا تَرَكْتُمْ فَإِنَّمَا ذَلِكَ مَنْ كَانَ قَبْلَكُمْ يَكْتُمُونَ سؤَالِهِمْ وَاسْتِغْلَابِهِمْ عَلَى أَنْبِيَائِهِمْ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَذَعُّوهُ»

«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 *Āyah*

There are several categories of "the ability to under take 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 Īsa At-Tirmidhī recorded that Ibn Umar said, "A man stood up and asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh! Who is the pilgrim?' He said, 'He who has untidy hair and clothes.' Another man asked, 'Which *Hajj* is better, O Messenger of Allāh?' 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,

﴿مَنْ اسْتَطَاعَ 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] Aḥmad recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

﴿مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ﴾

‘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 غَنِيٌّ عَنِ الْعَالَمِينَ﴾

﴿...and whoever disbelieves, then Allāh stands not in need of any of the ‘Ālamīn﴾ [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-Hāfiz

[1] *Tuḥfat Al-Aḥwadhī* 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-Bayhaqī graded the *Hadīth Ḥasan*, but Al-Albānī and Muqbil bin Hādī graded it weak. See *Al-Irwā’* no. 988.

[4] *Aḥmad* 1:225.

[5] *Abu Dāwud* 2:350.

Abu Bakr Al-Isma'ili recorded that Umar bin Al-Khattab 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 يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِمَا وَعَدَ اللَّهُ وَأَنَّهُ سَهِيدٌ عَلَىٰ مَا تَكْفُرُونَ إِنَّمَا قُلْ بِالْحَقِّ
الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن ءَامَنَ تَبِعُونَهَا ءَوْجًا وَانْتُمُ شُهَدَاؤُهَا وَمَا اللَّهُ بِغَفِيلٍ
عَمَّا تَكْفُرُونَ﴾

498. 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?" ﴿

499. 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 Ādam, 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.

تِلْكَ آيَاتُ

١٢

الَّذِينَ

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنْتَلَىٰ عَلَيْكُمْ مَا بَدَأَ اللَّهُ مِن قَبْلِكُمْ
رَسُولَهُ. وَمَن يَعْتَصِم بِاللَّهِ فَقَد هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ. وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ
مُسْلِمُونَ ﴿١٠٢﴾ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَسْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرٍ مِّنَ النَّارِ
فَأَقْبَدَكُمُ مِنهَا كَذَلِكَ بَيِّنَ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾
وَأَتَىٰكَ مِنكُمُ أُمَّةٌ يَدْعُونَ إِلَى الْفِتْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا
تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ
وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ بَيِّنَاتِكُمْ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ أَبْيَضَّتْ
وُجُوهُهُمْ فَمَن رَّحِمَ اللَّهُ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ
اللَّهِ تَنْتَلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

﴿بَيْنَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ﴾

﴿The Day whereon neither wealth nor sons will avail﴾ [26:88].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا

رَبَّكُم مِّنَ الَّذِينَ أُرْتُوا لِكَيْتَبَ

بِرُّوْكُمْ بَعْدَ إِيمَانِكُمْ كَفِرِينَ﴾

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنْتَلَىٰ عَلَيْكُمْ

مَا بَدَأَ اللَّهُ وَيُحْيِيكُمْ رَسُولُهُ وَمَن

يَعْتَصِم بِاللَّهِ فَقَد هُدِيَ إِلَىٰ صِرَاطٍ

مُّسْتَقِيمٍ ﴿١٠١﴾

﴿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,

﴿وَرَهَ كَفَرُوا مِن أَهْلِ الْكِتَابِ لَوِ بَرُّوْكُمْ مِّن بَعْدِ إِيمَانِكُمْ كَفَرًا حَسْبًا مِّنْ عِنْدِ

أَنْفُسِهِمْ﴾

﴿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,

﴿إِنْ تُطِيعُوا فِرْقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ بِرُءُوسِكُمْ حَتَّىٰ يَمُنُّوا بِكُمْ كَفْرِينَ﴾

﴿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 تَكْفُرُونَ وَأَنْتُمْ تُنزلُ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ﴾

﴿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 يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن كُنتُمْ مُؤْمِنِينَ﴾

﴿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 *Hadīth* 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؟» وذكروا الأنبياء. قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَالرُّوحُ يَنْزِلُ عَلَيْهِمْ؟» قالوا: نحن. قال: «وَكَيْفَ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟» قالوا: فأي الناس أعجب إيمانًا؟ قال: «أَفَرَأَيْتُمْ يَجِئُونَ مِنْ بَعْدِكُمْ يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِهَا 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,

﴿وَمَنْ يَتَّكِمِ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿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 آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ. وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ. وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ لَعَنَّاهُمْ أَنْ يَقُولُوا إِذْ قِيلَ لَهُمْ قَاتِلُوا فِي سَبِيلِ اللَّهِ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقُولُوا حَقَّ قَوْلِنَا فَتَحْنَبْهُمْ. وَذَكَرُوا لِلَّهِ الْفِتْرَةَ وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿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,

﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾

﴿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 'Abdullāh bin Mas'ūd. Al-Hākim collected this *Hadīth* in his *Mustadrak*, from Ibn Mas'ūd, who related it to the Prophet ﷺ. Al-Hākim said, "It is authentic according to the criteria of the Two Shaykhs [Al-Bukhārī and Muslim], and they did not record it."^[1] This is what he said, but it appears that it is only a statement of 'Abdullāh bin Mas'ūd, and Allāh knows best. It was also reported that Anas said, "The servant will not have *Taqwā* of Allāh as is His due until he keeps his tongue idle."^[2] Allāh's statement,

﴿وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

﴿and die not except as (true) Muslims﴾ [3:102], means, preserve your Islām while you are well and safe, so that you die as a Muslim. The Most Generous Allāh 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 Islām.

Imām Aḥmad recorded that Mujāhid said, "The people were circling around the Sacred House when Ibn 'Abbās was sitting, holding a bent-handled walking stick. Ibn 'Abbās said, The Messenger of Allāh [recited],

﴿بِتَابِئِهَا الَّذِينَ مَاتُوا أَنْتَوَا اللَّهُ حَقَّ تَعَابُدِهِ. وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

﴿Have *Taqwā* of Allāh as is His due, die not except as (true) Muslims.﴾ [3:102], [then he said;]

«وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ لَأَمْرَتْ عَلَى أَهْلِ الْأَرْضِ عَيْشَتَهُمْ، فَكَيْفَ يَمُنُّ نَبِيْنٌ لَهُ طَعَامٌ إِلَّا الزَّقُّومُ؟»

«Verily, if a drop of *Zaqqūm* (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from *Zaqqūm*?»^[3]

This was recorded by At-Tirmidhi, An-Nasā'ī, Ibn Mājah, Ibn Ḥibbān in his *Ṣaḥīḥ* and Al-Hākim his *Mustadrak*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*"^[4] while Al-Hākim said; "It meets the

[1] Al-Hākim 2:294.

[2] Ibn Abi Ḥātim 2:448.

[3] Aḥmad 1:300.

[4] *Tuḥfat Al-Aḥwadhī* 7:307, An-Nasā'ī in *Al-Kubrā* 6:313, Ibn Mājah 2:1446, Ibn Ḥibbān 9:278, Al-Hākim 2:294.

conditions of the Two *Ṣaḥīḥs* 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 يَمُوتُ أَحَدُكُمْ إِلَّا وَهُوَ يُعْبِرُ الظَّنَّ بِاللهِ عَزَّ 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 *Ṣaḥīḥs* record that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ: أَنَا عِنْدَ ظَنِّ 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,

﴿وَأَعْتَبُوهَا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

«And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.» It was said that,

﴿بِحَبْلِ اللهِ﴾

«to the Rope of Allāh» refers to Allāh's covenant, just as Allāh said in the following *Āyah*,

﴿ضَرَبْتَ عَلَيْهِمُ الْوَعْدَ أَنْ مَا نُقَاتُوا إِلَّا بِحَبْلِ بَيْنِ يَدَيْهِ مِنْ 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 تَفَرَّقُوا﴾

«and be not divided among yourselves», orders sticking to the

[1] Aḥmad 3:315.

[2] Muslim 4:2205.

[3] *Fatḥ Al-Bārī* 13:395, Muslim 4:2061.

community of the believers and forbids division. There are several *Ḥadīths* that require adhering to the *Jamā'ah* [congregation of believers] and prohibit division. Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا: يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَتَّصِفُوا بِخَلْقِ اللَّهِ حَبِيبًا وَلَا تَفْرُقُوا، وَأَنْ تَتَّصِحُوا مِنْ رَأْيِ رَأْيِ اللَّهِ أَمْرًا. وَيَسْخَطُ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَبِضَاعَةُ الْمَالِ»

«It pleases Allāh 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 Allāh altogether and do not divide, and that you advise whoever Allah 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]

Allāh said,

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِيَعْتُبٍ﴾

«and remember Allāh'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 *Jāhiliyyah*, 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 Allāh brought Islām, those among them who embraced it became brothers who loved each other by Allāh's grace, having good ties for Allāh's sake and helping each other in righteousness and piety. Allāh said,

﴿مَنْ أَلْفَ يَدَكَ يَصِرْ، وَالْمُؤْمِنِينَ. وَالَّذِي يَكُ قُلُوبِهِمْ نُو أَنْفَتِ مَا فِي الْأَرْضِ حَيْثَا مَا
أَلْفَتِ يَكُ قُلُوبِهِمْ وَكَعْكَبُ أَنْهُ أَلْفَ بَيْنَهُمْ﴾

[1] Muslim 3:1340.

سُورَةُ آلِ اِمْرَانٍ

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الْحَمْدُ لِلّٰهِ

وَاللّٰهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِلَى اللّٰهِ رُجْعُ الْاُمُوْرِ ﴿٦٤﴾ كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُوْمِنُوْنَ بِاللّٰهِ وَلَوْ ءَاَمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لّٰهُم مِّنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿٦٥﴾ لَنْ يَضُرُّوْكُمْ اِلَّا اَذًى وَاِنْ يُقْتَلُوْكُمْ يَوْكُمُ الْاَدْبَارُ لَمْ يَلْبِسْوْكُمْ ﴿٦٦﴾ ضُرِيْبًا عَلَيْهِمُ الدَّلٰةُ اِنْ مَاتَ قَوْمٌ اِلَّا يُحْيِلْ مِنَ اللّٰهِ وَحَيَّلْ مِنَ النَّاسِ وَاَبَءُوْا بِغَضَبٍ مِنَ اللّٰهِ وَضُرِيْبًا عَلَيْهِمُ الْمَسْكَنَةُ ذٰلِكَ بِاَنْهُمْ كَانُوْا يَكْفُرُوْنَ بِقَايِمَتِ اللّٰهِ وَيَقْتُلُوْنَ الْاَنْبِيَاةَ بِغَيْرِ حَقٍّ ذٰلِكَ بِمَا عَصَوْا وَاَكْفَرُوْا بِمَا نُهُوْنَ ﴿٦٧﴾ لَيْسَ اَسْوَاةً مِنَ اَهْلِ الْكِتٰبِ اُمَّةٌ قٰبِلَةٌ لِّتَلُوْنَ ءَايٰتِ اللّٰهِ ءَاثًا اَلْتَلٰوْا وَّهُمْ يَسْجُدُوْنَ ﴿٦٨﴾ يَوْمَ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَيُّمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَاَسْرِعُوْنَ فِي الْخَيْرٰتِ وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ﴿٦٩﴾ وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوْهُ وَاَللّٰهُ عَلِيْمٌ بِالْمُفْسِدِيْنَ ﴿٧٠﴾

◀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 Āyah. 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 Hunayn.

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,

يَا مَعْشَرَ الْاَنْصَارِ اَلَمْ اُجِدْكُمْ ضَلٰلًا فَهَدَاكُمْ اللّٰهُ بِى، وَكُنْتُمْ مَفْتَرِيْنَ مَا لَكُمْ اَللّٰهُ بِى، وَغَاةً فَاَعْتَاكُمْ اللّٰهُ بِى؟

◀O Anṣār! Did I not find you misguided and Allah directed you to guidance because of me? Were you not divided beforehand and Allāh united you around me? Were you not poor and Allah 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.”⁽¹¹⁾

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاختلفُوا مِنْ بَيْنِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ يَقُولُ الْمُجْرِمُونَ وَسَوْفَ نُحْيِيهِمْ فَأَمَّا الَّذِينَ اسْتَدْرَجُوا وَجُوهُهُمْ أَكْفَرُ مِنْ مَا كَانُوا يَفْعَلُونَ فَلْيُذِقُوا الْعَذَابَ بِمَا كَانُوا يَكْفُرُونَ ﴿۱۰۴﴾ وَأَمَّا الَّذِينَ أُبَيِّنُوا وَجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿۱۰۵﴾ إِنَّكَ بِعَيْنِكَ عَلَى النَّارِ وَلَئِن لَأَنْتَ بِالْبَاقِي ﴿۱۰۶﴾ وَمَا اللَّهُ بِرَبِّدٍ ظَلَمَ الْمُتَلِينَ ﴿۱۰۷﴾ وَاللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿۱۰۸﴾

﴿104. Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf (all that Islām orders) and forbidding Al-Munkar (all that Islām 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 Allāh's mercy (Paradise), therein they shall dwell forever.﴾

﴿108. These are the Āyāt of Allāh. We recite them to you in truth, and Allāh wills no injustice to the 'Ālamīn.﴾

﴿109. And to Allāh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh.﴾

The Command to Establish the Invitation to Allāh

Allāh said,

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ﴾

﴿Let there arise out of you a group of people﴾

⁽¹¹⁾ An-Nazā'ī in Al-Kubrā 5:91.

that calls to righteousness, enjoins all that is good and forbids evil in the manner Allāh commanded,

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

«And it is they who are the successful.»

Aḍ-Ḍaḥḥāk 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 *Āyah* 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 رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

«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 حَبَّةُ خَرْدَلٍ»

«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، لَأُفْرَدَنَّ بِالْمَعْرُوفِ، وَتَنْتَهَرُونَ عَنِ الْمُنْكَرِ، أَوْ تَتَوَكَّلُونَ اللَّهُ أَنْ يَأْتِيَنَّكُمْ عِقَابًا مِنْ بَيْنِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبُ 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] Aḍ-Ḍabari 7:92.

[2] Muslim 1:69,70.

[3] Aḥmad 5:38.

At-Tirmidhi also collected this *Hadith* and said, "*Hasan*".^[1] There are many other *Hadiths* and *Āyāt* on this subject, which will be explained later.

The Prohibition of Division

Allāh said,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَيْنِ مَا بَاءَهُمُ الْبَيِّنَاتُ﴾

﴿And be not as those who divided and differed among themselves after the clear proofs had come to them﴾ [3:105].

In this *Āyah*, Allāh 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.

Imām Aḥmad recorded that Abu 'Amir 'Abdullāh bin Luḥay said, "We performed *Hajj* with Mu'āwiyah bin Abi Sufyān. When we arrived at Makkah, he stood up after praying *Zuhr* and said, The Messenger of Allāh ﷺ said,

«إِنَّ أُمَّلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى بَتْنِ رَسْبَيْنِ مِلَّةً، وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُنَّ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً - بَعْضِي الْأَهْوَاءَ - كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً - وَهِيَ الْجَمَاعَةُ - وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ نَجَارَى بِهِمْ بَلْكَ الْأَهْوَاءِ كَمَا تَنَجَارَى الْكَلْبُ بِصَاحِبِهِ، لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ 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'ah*.^[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'āwiyah said next:] By Allāh, 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 Dāwud^[4] from Aḥmad bin Ḥanbal and Muḥammad bin Yaḥyā.

[1] *Tuḥfat Al-Aḥwadhī* 6:390

[2] That is, the group that adheres to the teachings of the Prophet ﷺ and his Companions.

[3] Aḥmad 4:102.

[4] Abu Dāwud 5:5.

The Benefits of Brotherly Ties and Unity and the Consequence of Division on the Day of the Gathering

Allāh said next,

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

﴿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,

﴿قَالَمَا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِسْلَامِكُمْ﴾

﴿As for those whose faces will become black (to them will be said): "Did you reject faith after accepting it?"﴾

Al-Ḥasan Al-Baṣrī said, "They are the hypocrites."^[2]

﴿تَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾

﴿Then taste the torment (in Hell) for rejecting faith.﴾

and this description befits every disbeliever.

﴿وَأَمَّا الَّذِينَ أَبْيَضتْ وُجُوهُهُم فَبِى رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾

﴿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 Ḥatīm 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 Ḥatīm 2:465.

﴿يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ﴾

﴿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 Umamah, 'Did you hear this from the Messenger of Allāh?' He said, 'If I only heard it from the Messenger of Allāh once, twice, thrice, four times, or seven times, I would not have narrated it to you.' " At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*."^[1] Ibn Mājah^[2] and Aḥmad^[3] recorded similarly.

Allāh said,

﴿تِلْكَ آيَاتُ اللَّهِ تَنْلُوهَا عَلَيْكُمْ﴾

﴿These are the *Ayāt* of Allāh. We recite them to you﴾

meaning, 'These are the verses of Allāh, His proofs and signs that We reveal to you, O Muḥammad,'

﴿بِالْحَقِّ﴾

﴿in truth﴾ making known the true reality of this world and the Hereafter.

﴿وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِّلْعَالَمِينَ﴾

﴿and Allāh wills no injustice to the 'Ālamīn.﴾

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,

﴿وَاللَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ﴾

﴿and to Allāh belongs all that is in the heavens and all that is in the Earth.﴾,

they are all His servants and His property,

﴿وَأِلٰهَ اللَّهِ رَبُّ الْعٰلَمِیْنَ﴾

﴿And all matters go back to Allāh,﴾

[1] *Tuḥfat Al-Aḥwadhī* 8:351.

[2] *Ibn Mājah* 1:62.

[3] *Aḥmad* 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 أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَذَلِكُمْ بِإِيمَانِكُمْ
وَأَنَّ أُمَّةً أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ إِنْ هُمْ يُؤْمِنُونَ وَأَكْفَرْتُمْ فَالْعِشْقُ الْغَيْبُورَةُ ۚ لَنْ
يَضُرَّكُمْ إِلَّا أَذًى وَإِنْ يُبْتَغَلِكُمْ بِرُءُوسِكُمْ الْأَذَىٰ تَنْتَهَوْنَ عَنْهَا وَيَكْفُرُونَ بِهَا وَيَكْفُرُونَ
بِهَا مَا لَهَا مِنْ أُمَّةٍ وَلَا يَجِدُ مِنَ اللَّهِ مَكْرَهُمْ شَيْئًا إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ إِنَّ اللَّهَ
ذَلِكُمْ بِأَنَّكُمْ كَانُوا يَكْفُرُونَ بِمَا كَانُوا يَكْفُرُونَ بِمَا كَانُوا يَكْفُرُونَ بِمَا كَانُوا يَكْفُرُونَ بِمَا
كَانُوا يَكْفُرُونَ ۚ﴾

﴿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 Āyāt 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 Muḥammad ﷺ, the Best Nation Ever

Allāh states that the Ummah of Muḥammad ﷺ is the best nation ever,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴿You are the best of peoples ever raised up for mankind﴾ [3:110].

Al-Bukhāri recorded that Abu Hurayrah commented on this

Āyah, "(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 Islām." [1] Similar was said by Ibn 'Abbās, Mujāhid, 'Aṭīyah Al-'Awfi, 'Ikrimah, 'Aṭā' and Ar-Rabī' bin Anas that,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ 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 Āyah is that the Ummah of Muḥammad is the most righteous and beneficial nation for mankind. Hence Allāh's description of them,

﴿تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَذُووْنَ بَأْتٍ﴾

﴿you enjoin Al-Ma'rūf and forbid Al-Munkar and believe in Allāh﴾ [3:110].

Aḥmad,[3] At-Tirmidhi,[4] Ibn Mājah,[5] and Al-Ḥākim recorded that Ḥakīm bin Mu'āwiyah bin Ḥaydah narrated that his father said that the Messenger of Allāh ﷺ said,

«أَنْتُمْ نَوْفُلُونَ سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهَا، وَأَنْتُمْ أَكْرَمُ عَلَى اللَّهِ عَزَّ وَجَلَّ»

«You are the final of seventy nations, you are the best and most honored among them to Allāh.»

This is a well-known Ḥadīth about which At-Tirmidhi said, "Ḥasan", and which is also narrated from Mu'ādh bin Jabal and Abu Sa'īd. The Ummah of Muḥammad achieved this virtue because of its Prophet, Muḥammad, peace be upon him, the most regarded of Allāh's creation and the most honored Messenger with Allāh. Allāh sent Muḥammad ﷺ with the perfect and complete Law that was never given to any Prophet or Messenger before him. In Muḥammad's Law, few deeds take the place of the many deeds that other nations performed. For instance, Imām Aḥmad recorded that 'Ali bin Abi Ṭalib said,

[1] *Faṭḥ Al-Bārī* 8:72.

[2] Ibn Abi Ḥātim 2:472,473.

[3] Aḥmad 5:3.

[4] *Tuḥfat Al-Aḥwadhī* 8:352.

[5] Ibn Mājah 2:1433.

“The Messenger of Allāh ﷺ said,

«أَعْطَيْتُ مَا لَمْ يُعْطَ أَحَدٌ مِنِ الْأَنْبِيَاءِ»

‘I was given what no other Prophet before me was given.’

We said, ‘O Messenger of Allāh! What is it?’ He said,

«نُصِرْتُ بِالرُّعْبِ، وَأَعْطَيْتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي
طَهْرًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَّةِ»

‘I was given victory by fear, I was given the keys of the earth, I was called Ahmad, the earth was made a clean place for me (to pray and perform Tayammum with it) and my Ummah was made the best Ummah.’^[1]

The chain of narration for this Hadīth is Ḥasan. 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,

«يَدْخُلُ الْجَنَّةَ مِنْ أَشْيِ رُمَّةٍ وَهُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِشَاءَةَ الْقَمَرِ بَلَّةَ
الْبَدْرِ، قَالَ أَبُو هُرَيْرَةَ: فَنَامَ عَكَاشَةُ بْنُ مِحْصَنِ الْأَسَدِيِّ يَرْفَعُ نَمْرَةً عَلَيْهِ، قَالَ: يَا
رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ، قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»
ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ، فَقَالَ:
«سَبَقَكَ بِهَا عَكَاشَةُ»

‘A group of seventy thousand from my Ummah will enter Paradise, while their faces are radiating, just like the moon when it is full.’ Ukkāshah bin Miḥṣan 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, ‘Ukkāshah has beaten you to it.’^[2]

[1] Aḥmad 1:98.

[2] Faḥ Al-Bāri 11:413, Muslim 1:197.

Another *Hadīth* that Establishes the Virtues of the *Ummah* of Muḥammad ﷺ in this Life and the Hereafter.

Imām Aḥmad recorded that Jābir said, "I heard the Messenger of Allāh ﷺ saying,

«إِنِّي لأَرْجُو أَنْ يَكُونَ مِنْ يَتَّبِعَنِي مِنْ أُمَّتِي بَرَكَةُ نِزْمِ الْقِيَامَةِ رُبُعَ الْجَنَّةِ» قال: فكبّرنا، ثم قال: «أَرْجُو أَنْ يَكُونُوا ثُلُثَ النَّاسِ» قال: فكبّرنا، ثم قال: «أَرْجُو أَنْ تَكُونُوا الشُّطْرَ»

‘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 Aḥmad recorded the same *Hadīth* with another chain of narration,^[2] and this *Hadīth* 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,

«أَمَّا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟»

‘Does it please you that you will be one-fourth of the people of Paradise?’

We said, ‘Allāhu Akbar!’ He added,

«أَمَّا تَرْضَوْنَ أَنْ تَكُونُوا 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 لأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ؟»

‘I hope that you will be half of the people of Paradise.’»^[3]

Another *Hadīth*

Imām Aḥmad recorded that Buraydah said that the Prophet ﷺ said,

«أَهْلُ الْجَنَّةِ بِشَرُونِ رَبَائِهِمْ صَفًّا، هَذِهِ الْأُمَّةُ مِنْ ذَلِكَ تَمَاتُونَ صَفًّا.»

[1] Aḥmad 3:346.

[2] Aḥmad 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 الْأَجْرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّةَ، بَعْدَ أَنَّهُمْ
أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتِنَاهُ مِنْ بَعْدِهِمْ، فَهَذَا اللَّهُ لَنَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ،
فَهَذَا الْيَوْمَ الَّذِي اخْتَلَفُوا فِيهِ، النَّاسُ لَنَا فِيهِ تَبِعَ، غَدًا لِلْيَهُودِ، وَلِغَدٍ بَعْدَ غَدِهِ

«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).»

Al-Bukhārī^[5] and Muslim^[6] collected this Ḥadīth. Muslim recorded Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

«نَحْنُ الْأَجْرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ 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-Aḥwadhī* 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 *Hadiths* conform to the meaning of the *Āyah*,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْتُمْ عَنِ الْمُنْكَرِ وَآتَوْنَهُمْ بِالْحَقِّ﴾

﴿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 Jarir^[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 يَنْهَوْنَ عَنِ الْمُنْكَرِ فَأُولَٰئِكَ قَمَلُوا﴾

﴿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,

﴿وَلَوْ أَنَّهُمْ فَعَلُوا مَا كُنْتُمْ عَمَلًا﴾

﴿And had the People of the Scripture (Jews and Christians) believed﴾ [3:110],

in what was sent down to Muḥammad ﷺ,

﴿لَكَانَ خَيْرًا لَّهُمْ مِنْهُمْ وَالَّذِينَ كَفَرُوا أَكْثَرُهُمُ الْفَاسِقُونَ﴾

﴿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-Ṭabari 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 يَضُرَّكُمْ إِلَّا أَذًى وَإِنْ يَضُرُّكُمْ يَضُرُّكُمْ بِأُكُفُوكُمُ الْإِسْلَامَ فَمَا لَكُمْ لَنْ يَضُرَّكُمْ وَلَا يَضُرُّكُمْ﴾

﴿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', Naḍīr 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 'Īsā, son of Maryam, descends while they are like this [on the truth, apparent and victorious]. 'Īsā will at that time rule according to the Law of Muḥammad ﷺ, break the cross, kill the swine, banish the *Jizyah* and only accept Islām from the people.

Allāh said next,

﴿هُرِّبَتْ عَلَيْهِمُ الْقِلَابُ مِنْ مَآ تَشَاءُونَ إِلَّا بِعَهْدٍ مِنْ اللَّهِ وَعَهْدٍ مِنَ 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 بِعَهْدٍ مِنَ اللَّهِ﴾

﴿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.

﴿وَعَهْدٍ مِنَ 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 'Abbas said that,

﴿إِلَّا بِعَهْدٍ مِنَ اللَّهِ وَحَسْبٍ مِنَ النَّاسِ﴾

﴿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', Aḍ-Ḍaḥḥāk, Al Ḥasan, Qatādah, As-Suddi and Ar-Rabi' bin Anas.^[2] Allāh's statement,

﴿وَيَأْتُوا بِغَضَبٍ مِنَ اللَّهِ﴾

﴿they have drawn on themselves the wrath of Allāh,﴾

means, they earned Allāh's anger, which they deserved,

﴿وَمُضِرَّتْ عَلَيْهِمُ الْمَسْكَنَةُ﴾

﴿and destitution is put over them﴾, meaning they deserve it by decree and legislatively.

Allāh said next,

﴿ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِرِسَالِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ﴾

﴿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,

﴿ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِرِسَالِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ﴾

﴿This is because they disobeyed and used to transgress (the limits set by Allāh).﴾

meaning, what lured them to disbelieve in Allah'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] Aḷ-Ṭabari 7:112.

[2] Ibn Abi Ḥātim 2:480,481.

تِلَاةِ الْفَجْرِ

٦٥

الْمُرْتَدِّينَ

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
 مِنْ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٣﴾
 مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا
 صِرٌّ أَصَابَتْ حَرَّتْ فَوَرَّظْلَمُوا أَنْفُسَهُمْ فَأَهْلَكْتَهُ وَمَا
 ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٤﴾ يَا أَيُّهَا الَّذِينَ
 آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ بَنِي دَاوُدَ الَّذِينَ لَا يُؤْمِنُونَ حِينًا لَ
 وَدَّوَامًا عِنْتُمْ قَدِيدَاتٍ الْبَغْضَاءُ مِنْ أَقْوَامِهِمْ وَمَا تَحْتَفِي
 صُدُّوهُمْ كَبِرَ قَدَرَيْنَا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تُعْقِلُونَ ﴿١١٥﴾
 هَذَا نَسَمُ أَوْلَادَهُمْ يُجِبُونَكُمْ وَلَا يُجِبُونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ عَلَيْهِ
 وَإِذَا لِقَاكُمْ قَالُوا آمَنَّا وَإِذَا خَلَقُوا عَصَاكُمْ عَلَيْنَا الْأَنْبِيَاءِ
 مِنْ الْعَيْطِ قُلْ مَوْتُوا يَعْنِيظُكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٦﴾
 إِنْ تَمَسَّكُمْ حَسَنَةٌ سَوْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا
 بِهَا وَإِنْ تَصِبُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا
 إِنَّ اللَّهَ سَمِيعٌ مُجِيبٌ ﴿١١٧﴾ وَإِذْ عَدَّتْ مِنْ أَهْلِكَ
 بُيُوتُ الْمُؤْمِنِينَ مَعْبُودَاتٍ لِقَائِهِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١١٨﴾

﴿١١٣﴾ لَيْسُوا سَوَاءً مِنْ أَهْلِ
 الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ
 اللَّهِ إِنَّهُ آتَى وَهُمْ يُسْجُدُونَ ﴿١١٣﴾
 يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 وَيَأْتُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
 الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ
 وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا
 يُفْعَلُوا مِنْ حَيْثُ قُلْتُمْ يُكْفَرُوا
 وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١١٥﴾ إِنَّ
 الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ
 أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
 شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
 فِيهَا خَالِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنْفِقُونَ
 فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ
 رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرَّتْ فَوَرَّ
 ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكْتَهُ وَمَا
 ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ
 يَظْلِمُونَ ﴿١١٧﴾

﴿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'rūf 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 Sîr; it struck the harvest of a people who did wrong against themselves and destroyed it. Allāh wronged them not, but they wronged themselves.﴾

Virtues of the People of the Scriptures Who Embrace Islām

Muḥammad bin Ishāq and others, including Al-'Awfi who reported it from Ibn 'Abbās, said; "These *Āyāt* were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is 'Abdullāh bin Salām, Asad bin 'Ubayd, Tha'labah bin Sa'yah, Usayd bin Sa'yah, and so forth. This *Āyah* means that those among the People of the Book whom Allāh rebuked earlier are not at all the same as those among them who embraced Islām. Hence Allāh's statement,

﴿لَيْسُوا سَوَاءً﴾

﴿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 Allāh said,

﴿بَيْنَ أَهْلِ الْكِتَابِ أَنَّهُ قَلِيلَةٌ﴾

﴿a party of the People of the Scripture stand for the right﴾

for they implement the Book of Allāh, adhere to His Law and follow His Prophet Muḥammad ﷺ. Therefore, this type is on the straight path,

﴿يَتْلُونَ مَائِدَتِ اللَّهِ نَافِلَةً عَلَى الْبِلَىٰ مُتَمَنِّنِينَ وَسَبِّحُونَ﴾

﴿they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.﴾

They often stand in prayer at night for *Tahajjud*, and recite the Qur'ān in their prayer,

﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ زَاهِدُونَ فِي الْمَالِ الدُّنْيَا وَمَسْرُوعُونَ فِي الْغَيْبِ وَأُولَئِكَ مِنْ السَّالِحِينَ﴾

^[1] Al-Muḥarrar Al-Wajiz 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;

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ فَهُو﴾

﴿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 يَفْسُقُوا مِنْ خَيْرٍ فَلَنْ يُصْفَرُوا﴾

﴿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,

﴿وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾

﴿for Allāh knows well the Muttaqīn (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:

﴿لَنْ تُنْفِكَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا﴾

﴿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 أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿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.

﴿مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ﴾

﴿The likeness of what they spend in this world is the likeness of a wind of Şir;﴾

a frigid wind, as Ibn 'Abbas, 'Ikrimah, Sa'îd bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas and others have said.^[1] 'Aṭā' said that Şir, means, 'cold and snow.'^[2] Ibn 'Abbās and Mujāhid are also reported to have said that Şir 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 حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَلْجَمَتْنَاهُ﴾

﴿It struck the harvest of a people who did wrong against themselves and destroyed it﴾ [3:117],

by burning. This Āyah 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 Allāh 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 ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ﴾

﴿And Allāh wronged them not, but they wronged themselves.﴾

﴿يَتَأْتِيهِمُ الَّذِينَ آمَنُوا لَا تَسْجُدُوا لِلْإِلهِ مِن دُونِكُمْ لَا يَأْتِ لَكُمْ حِسَابٌ حَتَّىٰ تَأْتُوا مَا عِثِمَ قَدِ بَدَأَ الْبِقِسْمَةِ مِنَ الْقَوْمِهِمْ وَمَا تُغْنِي عَنْهُمْ صُدُورُهُمْ أَكْثَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ حَقِيلِينَ ﴿١١٧﴾ هَٰذَا مَا جِئْتُم بِهِمْ وَلَا يُحِيطُونَ وَلَا يُحِيطُونَ بِكَيْبِ اللَّهِ. وَإِذَا تَقَرَّبْتُمْ قَالُوا يَا مَنَّا وَإِذَا سَخَرُوا عَضُوا عَلَيْكُمُ الْأَنْبَابَ مِنَ النَّيْلِ قُلْ مَوْتُوا بِعَيْبِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٨﴾ إِنْ تَسْتَكْتُمُ حَسَةً تَسْتَكْتُمُونَهَا وَإِنْ تُصَلِّتُمْ حَسَةً يَتَرَكُوا بِهَا وَإِنْ تَصْرَفُوا وَتَسْتَفُوا لَا يَضُرُّكُمْ كَيْدُهُمْ حَسَبًا إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٩﴾﴾

[1] Ibn Abi Ḥatim 2:494, 495.

[2] Ibn Abi Ḥatim 2:496.

[3] Ibn Abi Ḥatim 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 *Anāmīl* 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 بِطَانَةَ مِّنْ 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-Bukhārī and An-Nasā'ī recorded that, Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ وَلَا امْتَحَنَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَنْحَصُهُ عَلَيْهِ، وَبَطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَنْحَصُهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ

«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 Hātim reported that Ibn Abi Ad-Dahqānah said, 'Umar bin Al-Khaṭṭab was told, 'There is young man here from the people of Hīrah (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 يَأُوذُكُمْ كَيْدًا وَذُوا مَا عَيْبُهُمْ﴾

«since they will not fail to do their best to corrupt you. They desire to harm you severely.»

Allāh then said,

﴿قَدْ بَدَتْ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي 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,

﴿قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

«Indeed We have made plain to you the Āyat if you understand.»

Allāh said next,

﴿هَاتَمْتُمْ آوَادَهُمْ يُحِبُّوهُمْ وَلَا يُحِبُّوكُمْ﴾

«O! You are the ones who love them but they love you not.»

^[1] Fath Al-Bāri 13:201, An-Nasā'i 7:158.

^[2] Ibn Abi Hātim 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.

Muḥammad bin Ishāq reported that Ibn 'Abbās said that,

﴿وَتُؤْمِنُونَ 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]

﴿وَإِذَا لَعَنُواكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُوا عَلَىٰ أَعْيُنِهِمِ مِنَ النَّبِيِّ﴾

﴿And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmīl at you in rage.﴾

The word *Anāmīl*, 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 خَلَوْا عَضُوا عَلَىٰ أَعْيُنِهِمِ مِنَ النَّبِيِّ﴾

﴿But when they are alone, they bite their Anāmīl at you in rage﴾

and rage is extreme anger and fury. Allāh said to them,

﴿قُلْ مَوْتُوا بِمَا تَكْفُرُونَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets).">﴾

for no matter how much you envy the believers and feel rage

[1] Aṭ-Ṭabari 7:149.

[2] Aṭ-Ṭabari 7:153.

towards them, know that Allāh 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,

﴿إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿Allāh knows what is in the breasts.﴾

Allāh has perfect knowledge of what you conceal in your hearts and chests and in the rage, envy and hatred you have against the believers. Allāh 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, Allāh said,

﴿إِنْ مَسَّكُمْ حَسَنَةٌ سَأَلُوكُمْ بِهَا بِرَّكُمْ وَإِنْ تَسَّكُمْ سَيِّئَةٌ سَأَلُوكُمْ بِهَا بِرَّكُمْ وَإِنْ تَسَّكُمْ سَيِّئَةٌ سَأَلُوكُمْ بِهَا بِرَّكُمْ وَإِنْ تَسَّكُمْ سَيِّئَةٌ سَأَلُوكُمْ بِهَا بِرَّكُمْ﴾

﴿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 Allāh's decree, just as occurred during the battle of Uhud, the hypocrites become pleased. Allāh said to His believing servants,

﴿وَإِنْ تَسِبُّوا رَسُولًا أَوْ تَسِبُّوا رَسُولًا أَوْ تَسِبُّوا رَسُولًا أَوْ تَسِبُّوا رَسُولًا﴾

﴿But if you remain patient and have Taqwa, not the least harm will their cunning do to you.﴾

Allāh 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 Allāh and trusting Him. Allāh encompasses the enemies of the believers, all the while the believers have no power or strength except from Him. Whatever Allāh 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 Allāh, Allāh shall suffice for him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٦٦

إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ فَتَسَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى
 اللَّهُ فَلَئَسَوْكَلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ
 أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ
 أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ
 مُنْزَلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَاتَّقُوا وَأْتُواكُم مِّنْ قُدْرِهِمْ
 هَذَا يُبَدِّدْكُمْ رَبُّكُمْ بِمِخْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ
 ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُطْمِئِن قُلُوبُكُمْ بِهِ وَمَا
 النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا
 مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَسِبَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ
 مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَا تُهْمُ ظَالِمُونَ
 ﴿١٢٨﴾ وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ
 وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾ يَتَّيِبُهَا لِلَّذِينَ
 ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ
 لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ
 ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

Allāh then mentions the story of Uḥud, the defeat that He tested the believers with, His distinguishing the believers from the hypocrites and their patience.

﴿وَإِذْ عَدُوَّتْ مِنْ أَمَلِكَ ثُبُوءُ
 الْمُؤْمِنِينَ مَقْعِدِ لِلْقِتَالِ وَاللَّهُ
 سَمِيعٌ عَلِيمٌ ﴿١٢٦﴾ إِذْ هَمَّتْ طَآئِفَتَانِ
 مِنْكُمْ أَنْ فَتَسَلَا وَاللَّهُ وَلِيَهُمَا
 وَعَلَى اللَّهِ فَلَئَسَوْكَلِ الْمُؤْمِنُونَ ﴿١٢٢﴾
 وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ
 فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾﴾

﴿121. And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uḥud). And

Allāh is All-Hearer, All-Knower.﴾

﴿122. When two parties from among you were about to lose heart, but Allāh was their Walī (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 Uḥud

According to the majority of scholars, these Āyāt are describing the battle of Uḥud, as Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and others said.⁽¹⁾ The battle of Uḥud

(1) Ibn Abi Hātim 2:510.

occurred on a Saturday, in the month of Shawwāl on the third year of Hijrah. 'Ikrimah said that Uḥud occurred in the middle of the month of Shawwāl, and Allāh knows best.

The Reason Behind the Battle of Uḥud

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 Makkah 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 on the caravan on warfare expenses and mobilized their forces including the Aḥabish tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near Uḥud facing Al-Madinah. 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-Madinah. 'Abdullāh bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madinah, saying that if the disbelievers lay siege to Al-Madinah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madinah, 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 Uḥud 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-Madinah." The Messenger of Allāh ﷺ said,

مَا يَنْبَغِي لِنَبِيِّ إِذَا لَيْسَ لِأَمْتِهِ أَنْ يَرْجِعَ حَتَّى يَنْحُكِمَ 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-Bukhārī in abridged form, and At-Ṭabarānī 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-Madinah 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 Uḥud, where they camped in the valley with Mount Uḥud behind them. The Messenger of Allāh ﷺ said,

«لَا يُقَاتِلَنَّ أَحَدٌ حَتَّى تَأْمُرَهُ 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,

«انصَحُوا الْخَيْلَ عَنَّا، وَلَا تُؤْتِرُوا مِنَّا فَيْلَكُمْ، وَالزُّمُورَ مَكَانَكُمْ، إِنْ قَامَتِ الثُّرُوبُ لَنَا أَوْ عَلَيْنَا، وَإِنْ رَأَيْتُمُونَا نَحْطَفَتِ الطَّيْرُ فَلَا تَبْرَحُوا 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-Walīd 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,

﴿رَادَ عَدُوَّتَ مِنْ أَهْلِكَ نُبُوِّ الْمُؤْمِنِينَ مَقْعِدَ لِقَاتِ﴾

«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.

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿And Allāh is All-Hearer, All-Knower﴾, He hears what you say and knows what you conceal in your hearts. Allāh said next,

﴿إِذْ هَمَّتْ طَافِقَتَانِ مِنْكُمْ أَنْ تَنْتَحِلَا﴾

﴿When two parties from among you were about to lose heart,﴾
[3:122].

Al-Bukhārī recorded that Jābir bin 'Abdullāh said, "The *Āyah*,

﴿إِذْ هَمَّتْ طَافِقَتَانِ مِنْكُمْ أَنْ تَنْتَحِلَا﴾

﴿When two parties from among you were about to lose heart﴾

was revealed about us, [the two Muslim tribes of] Bani Hārithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allāh said in it,

﴿وَاللَّهُ وَوَالِيَهُمَا﴾

﴿but Allāh was their Wali (Supporter and Protector)﴾
[3:122].^[1]

Muslim recorded this *Hadīth* from Sufyān bin 'Uyaynah.^[2]

Reminding the Believers of Their Victory at Badr

Allāh said,

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ﴾

﴿And Allāh has already made you victorious at Badr,﴾[3:123]

meaning, during the battle of Badr, which occurred on a Friday, the seventeenth of Ramaḍān, in the second year of Hijrah.

The day of Badr is known as *Yawm Al-Furqān* [the Day of the Clarification], by which Allāh gave victory and dominance to Islām and its people and disgraced and destroyed *Shirk*, even though the Muslims were few. The Muslims numbered

[1] *Fath Al-Bārī* 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. Allah also brought disgrace to Shayṭān and his army. This is why Allāh reminded His believing servants and pious party of this favor,

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ﴾

﴿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,

﴿وَيَوْمَ حُنَيْنٍ إِذْ أُنْزِلْتُمْ كَثْرَتُكُمْ فَأَمَّا تَمَنَّيْنَا عَنْكُمْ شَيْئًا﴾

﴿..and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught﴾ [9:25], until,

﴿وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

﴿And Allāh is Oft-Forgiving, Most Merciful﴾ [9:27].

Badr is an area between Makkah and Al-Madīnah 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.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ سَلْمَكُمْ تَنُكَّرُونَ﴾

﴿So have Taqwā of Allāh that you may be grateful.﴾ [3:123],

means, fulfill the obligations of His obedience.

﴿إِذْ نَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آيَاتٍ مِنَ الْمَلٰٓئِكَةِ مُرْسَلِينَ ۝١١٠ أَلَمْ يَنْزِلْ عَلَيْكُمْ الْحَدِيثُ قُبْحًا وَمَغْلِبًا وَأَدْنَىٰ أَلَمْ يُنَزِّلْ عَلَيْكُمْ مِنَ السَّمَاءِ مَائِدَاتٍ مِّنَ السَّمَاءِ فِي يَوْمَيْ بُرْءٍ وَأَنَّ اللَّهَ سَرِيمٌ ۝١١١ وَأَلَمْ يَجْعَلْ لِّلَّذِينَ كَفَرُوا آيَاتٍ لِّقَطْعِ أَيْدِيهِمْ وَأَيْسُرِ أَعْيُنِهِمْ ۝١١٢ وَأَلَمْ يَجْعَلْ لِّلَّذِينَ كَفَرُوا آيَاتٍ لِّقَطْعِ أَيْدِيهِمْ وَأَيْسُرِ أَعْيُنِهِمْ ۝١١٣ وَأَلَمْ يَجْعَلْ لِّلَّذِينَ كَفَرُوا آيَاتٍ لِّقَطْعِ أَيْدِيهِمْ وَأَيْسُرِ أَعْيُنِهِمْ ۝١١٤ وَأَلَمْ يَجْعَلْ لِّلَّذِينَ كَفَرُوا آيَاتٍ لِّقَطْعِ أَيْدِيهِمْ وَأَيْسُرِ أَعْيُنِهِمْ ۝١١٥ وَأَلَمْ يَجْعَلْ لِّلَّذِينَ كَفَرُوا آيَاتٍ لِّقَطْعِ أَيْدِيهِمْ وَأَيْسُرِ أَعْيُنِهِمْ ۝١١٦ وَأَلَمْ يَجْعَلْ لِّلَّذِينَ كَفَرُوا آيَاتٍ لِّقَطْعِ أَيْدِيهِمْ وَأَيْسُرِ أَعْيُنِهِمْ ۝١١٧ وَأَلَمْ يَجْعَلْ لِّلَّذِينَ كَفَرُوا آيَاتٍ لِّقَطْعِ أَيْدِيهِمْ وَأَيْسُرِ أَعْيُنِهِمْ ۝١١٨ وَأَلَمْ يَجْعَلْ لِّلَّذِينَ كَفَرُوا آيَاتٍ لِّقَطْعِ أَيْدِيهِمْ وَأَيْسُرِ أَعْيُنِهِمْ ۝١١٩ وَأَلَمْ يَجْعَلْ لِّلَّذِينَ كَفَرُوا آيَاتٍ لِّقَطْعِ أَيْدِيهِمْ وَأَيْسُرِ أَعْيُنِهِمْ ۝١٢٠﴾

﴿الْأَرْضِ يَغِيْرُ لِمَنْ يَشَاءُ وَيُنزِلُ مَنْ يَشَاءُ وَاللَّهُ عَزِيزٌ ذِكْرُهُ﴾

﴿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 Taqwā, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."

﴿126. 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.﴾

﴿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 Allāh 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 Allāh is Oft-Forgiving, Most Merciful.﴾

The Support of the Angels

The scholars of Tafsir differ over whether the promise contained in these Āyāt referred to the battle of Badr or Uḥud.

The First View

There are two opinions about this, one of them saying that Allāh's statement,

﴿إِذْ نَقُولُ لِلْمُؤْمِنِينَ﴾

﴿(Remember) when you said to the believers﴾ [3:124],

is related to His statement,

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ﴾

﴿And Allāh has already made you victorious at Badr﴾ [3:123].

This was reported from Al-Ḥasan Al-Baṣrī, 'Āmr Ash-Sha'bi, Ar-Rabi' bin Anas and several others,^[1] Ibn Jarir also agreed

[1] Ibn Abi Ḥātim no. 519-521.

with this opinion. 'Abbād bin Mansûr said that Al-Ḥasan said that Allāh's statement,

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلْفٍ مِنَ الْمَلَائِكَةِ مُتَرَاتٍ﴾

«(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;

﴿أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلْفٍ مِنَ الْمَلَائِكَةِ مُتَرَاتٍ﴾

«"Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?"», until,

﴿مُتَرَاتٍ﴾

«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 تَسْتَعِينُونَ رَبُّكُمْ فَأَسْتَجَابَ لَكُمْ أَنْ يُمِدَّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّينَ﴾

«(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 عَزِيزٌ حَكِيمٌ﴾

[1] Aṭ-Ṭabari 7:174.

[2] Ibn Abi Ḥātim 2:520.

[3] Aṭ-Ṭabari 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,

﴿يَقُلْ إِنَّ نَسْرُوا وَنَنْصُرُوا﴾

﴿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, Qatadah, Ar-Rabi' and As-Suddi said that Allāh's statement,

﴿وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ مَدَا﴾

﴿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,

﴿وَأَذِّنْ لِلْحَيْبَةِ مِنْ أَهْلِكَ بُرُؤَى الْمُشْرِكِينَ مَقْعِدَ لِيُقَاتِلُوا﴾

﴿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,

﴿يَقُلْ إِنَّ نَسْرُوا وَنَنْصُرُوا﴾

﴿But if you hold on to patience and have *Taqwā*﴾ [3:125].

[1] Ibn Abi Hātim 2:523,524.

[2] At-Ṭabari 7:182.

The Muslims were not patient at Uḥud. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allāh's statement,

﴿يُنَادِيكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ﴾

﴿your Lord will help you with five thousand angels having marks﴾, of distinction.

Abu Ishāq As-Subay'ī said; from Ḥārithah bin Muḍarrib said that 'Alī bin Abi Ṭālib said, "The angels were distinguished by wearing white wool at Badr." ^[1] The angels also had special markings distinguishing their horses.

Allāh said,

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلَقَدْ لَكُم بُشْرَىٰ﴾

﴿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,

﴿وَإِن يَرَوْا كِسْفًا مِّنَ الْجُنُودِ فَرَجَدُوا إِلَىٰ أَعْقَابِهِم بِوَجْهِكَ يُضَلُّونَ﴾

﴿أَعْيُنُهُمْ أَغْرَقُوا فِي حَيْثُ جَاءُوا فِي الْحَرْبِ بِوَجْهِكَ يُضَلُّونَ﴾

﴿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,

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلَقَدْ لَكُم بُشْرَىٰ﴾

﴿الْمَكِيدِ﴾

^[1] Ibn Abi Ḥatim 2:525.

﴿Allah made it not but us 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, "Allah 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,

﴿يَنْقُطُ طَرَفًا مِمَّنِ الْكُفْرَانِ﴾

﴿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,

﴿يَنْقُطُ طَرَفًا﴾

﴿That He might cut off a part...﴾ meaning, to cause a part of a nation to perish,

﴿مِمَّنِ الْكُفْرَانِ أَوْ بِكَيْدِهِمْ﴾

﴿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,

﴿أَوْ بِكَيْدِهِمْ يُنْفِرُوا﴾

﴿or expose them to infamy, so that they retire﴾

to go back to their land,

﴿غَائِبِينَ﴾

﴿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 لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision﴾ [3:128]

meaning, "The matter is all in My Hand." Allāh also said,

﴿إِنَّمَا عِبَادُ النَّاسِ وَغَيْرُنَا لِحُكْمِنَا﴾

﴿your duty is only to convey (the Message) and on Us is the reckoning.﴾ [13:40], and,

﴿يَسِّرْ عَلَيْكَ هُدَاهُمْ وَلَعَجَزَ اللَّهُ تَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills.﴾ [2:272], and,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَعَمَّتْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Verily, you guide not whom you like, but Allāh guides whom He wills﴾ [28:56].

Muḥammad bin Ishāq said that Allāh's statement,

﴿لَيْسَ 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."¹¹ 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 يَذَّبَهُمْ﴾

﴿or punishes them﴾ in this life and the Hereafter because of their disbelief and errors,

﴿فَأَنذَرْتَهُمْ ظَلِيمُونَ﴾

﴿verily, they are the wrongdoers﴾, and thus, they deserve such a fate.

Al-Bukhari 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, Rabbana wa lakal-Ḥamd*. Thereafter, Allāh revealed this Ayah,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

¹¹ At-Ṭabari 7:195.

﴿Not for you is the decision;﴾^[1] This was also recorded by An-Nasā'ī.^[2] Imām Aḥmad recorded that Sālim bin 'Abdullāh said that his father said that he heard the Messenger of Allāh ﷺ saying,

«اللَّهُمَّ اَعْرِزْ فَلَانَا، اللَّهُمَّ اَعْرِزْ اَلْحَارِثَ بْنَ هِشَامٍ، اللَّهُمَّ اَعْرِزْ سُهَيْلَ بْنَ عَمْرٍو،
اللَّهُمَّ اَعْرِزْ صَفْوَانَ بْنَ أُمَيَّةَ»

«O Allāh! Curse so-and-so. O Allāh! Curse Al-Ḥarith bin Hishām. O Allāh! Curse Suhayl bin 'Amr. O Allāh! Curse Safwān bin Umayyah.»

Thereafter, this Āyah was revealed;

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ إِنَّهُمْ عَشِيرَةٌ لِّئِيَّاكَ﴾

﴿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 Islām later on).^[3]

Al-Bukhārī recorded that Abu Hurayrah said that when Allāh's Messenger ﷺ would supplicate against or for someone, he would do so when he was finished bowing and saying; *Samī' Allāhu Liman Ḥamidah, Rabbāna wa lakal-Ḥamd*. He would then say, (the *Qunūt*)

«اللَّهُمَّ أَنْجِ الْوَالِدَ بْنَ الْوَالِدِ، وَسَلِّمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ،
وَالْمُسْتَضْعِفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، رَاجِعْهَا عَلَيْهِمْ مِثْرِينَ
كَمِثْرِي يَوْمَئِذٍ»

«O Allāh! Save Al-Walīd bin Al-Walīd, Salamah bin Hishām, 'Ayyāsh bin Abi Rabī'ah and the weak and the helpless people among the faithful believers. O Allāh! Be hard on the tribe of Muḍar and let them suffer from years of famine like that of the time of Yūsuf.»

He would say this supplication aloud. He sometimes would supplicate during the Dawn prayer, "O Allāh! Curse so-and-so

[1] *Fath Al-Bārī* 8:73.

[2] An-Nasā'ī in *Al-Kubrā* 6:314.

[3] Aḥmad 2:93.

(persons),” mentioning some Arab tribes. Thereafter, Allāh revealed,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision.﴾^[1]

Al-Bukhāri recorded that Ḥamid and Thābit said that, Anas bin Mālik said that the Prophet ﷺ was injured during the battle of Uḥud and said,

«كَيْفَ يُفْلِحُ قَوْمٌ شَجَرُوا نَبِيَّهُمْ؟»

«How can a people achieve success after having injured their Prophet?»

Thereafter,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision,﴾ was revealed.^[2]

Imām Aḥmad recorded that Anas said that, the Prophet's front tooth was broken during the battle of Uḥud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet ﷺ said,

«كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ 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 لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَأِنَّهُمْ لَكَاذِبُونَ﴾

﴿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 Ḥadīth.^[4]

Allāh then said,

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

^[1] Al-Bukhāri no. 4560.

^[2] *Fath Al-Bārī* 7:365.

^[3] Aḥmad 3:99.

^[4] Muslim no. 1791.

سورة

٦٧

الأنعام

﴿ وَسَارِعُوا إِلَىٰ مَعْفَرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿٦٧﴾ الَّذِينَ يُبْقُونَ
فِي الشَّرَاءِ وَالصَّرَاءِ وَالْكُفَّيْنِ الْعَلِيفِ وَالْعَافِيْنَ
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٦٨﴾ وَالَّذِينَ إِذَا
فَعَلُوا فَرْجَسَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ تَأْسِفُونَ
لِدُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوْا عَلَىٰ
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿٦٩﴾ أُولَٰئِكَ جَزَاءُ مَعْفَرَةٍ
مِنْ رَبِّهِمْ وَجَنَّتْ خَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَبِعَمَلِهِمُ الْمُجْتَلِينَ ﴿٧٠﴾ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ
فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ
﴿٧١﴾ هَٰذَا بَيِّنَاتٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿٧٢﴾
وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ
﴿٧٣﴾ إِنْ يَسْأَلْكُمْ فَرِحٌ فَقَدْ مَسَّ الْقَوْمَ فَرِحٌ مِّثْلُهُ
وَأُولَٰئِكَ الْأَيَّامُ نَدَّوْا لَهَا بَيْنَ النَّاسِ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ
آمَنُوا وَتَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٧٤﴾

﴿And to Allāh belongs all that is in the heavens and all that is in the Earth.﴾ [3:129],

everything is indeed the property of Allāh and all are servants in His Hand.

﴿يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾

﴿He forgives whom He wills, and punishes whom He wills.﴾

for His is the decision and none can resist His decision. Allāh is never asked about what He does, while they will be asked,

﴿وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿and Allāh is Oft-Forgiving, Most Merciful.﴾

﴿بَيِّنَاتٍ لِّلَّذِينَ آمَنُوا لَّا تَأْكُلُوا أَمْوَالَهُمْ مِّمَّا كَسَبَتْ فَوَاللَّهِ لَمَّا كُنْتُمْ تُبْغُونَ ﴿٦٧﴾
وَأَنْتُمْ أَنْتُمْ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿٦٨﴾ وَالْيَوْمَ اللَّهُ وَالرَّسُولُ لَكُمْ رَبُّكُمْ يَرْحَمُكُمْ
وَسَارِعُوا إِلَىٰ مَعْفَرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿٦٩﴾
الَّذِينَ يُبْقُونَ فِي الشَّرَاءِ وَالصَّرَاءِ وَالْكُفَّيْنِ الْعَلِيفِ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ ﴿٦٨﴾ وَالَّذِينَ إِذَا فَعَلُوا فَرْجَسَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ تَأْسِفُونَ
لِدُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوْا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿٦٩﴾
أُولَٰئِكَ جَزَاءُ مَعْفَرَةٍ مِنْ رَبِّهِمْ وَجَنَّتْ خَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَبِعَمَلِهِمُ الْمُجْتَلِينَ ﴿٧٠﴾ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٧١﴾ هَٰذَا بَيِّنَاتٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿٧٢﴾ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ
﴿٧٣﴾ إِنْ يَسْأَلْكُمْ فَرِحٌ فَقَدْ مَسَّ الْقَوْمَ فَرِحٌ مِّثْلُهُ وَأُولَٰئِكَ الْأَيَّامُ
نَدَّوْا لَهَا بَيْنَ النَّاسِ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَتَتَّخِذَ مِنْكُمْ
شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٧٤﴾

﴿130. O you who believe! Do not consume Ribā doubled and multiplied, but fear Allāh 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 Muttaqīn (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 Muḥsinīn (the good-doers).﴾

﴿135. And those who, when they have committed Fāḥishah (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 (Rībā) 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 Jāhiliyyah. 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,

﴿وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾﴾

﴿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 إِلَىٰ مَغْفِرَةٍ مِن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

«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,

﴿بِطَائِفٍ مِّنَ إِسْتَبْرَقٍ﴾

«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 *Ṣaḥīḥ*;

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ، وَأَوْسَطُ الْجَنَّةِ، وَيَتَنَبَّهُ مِنْهَا أَنْهَارُ الْجَنَّةِ، وَتَسْفِلُهَا 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-Ḥadīd*,

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ 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,

﴿وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ﴾

﴿Paradise as wide as the heavens and the Earth﴾ [3:133];

"Where is the Fire then?" The Prophet ﷺ said,

﴿أُرَأَيْتَ اللَّيْلَ إِذَا جَاءَ نَبَسَ كُلَّ شَيْءٍ، فَأَيْنَ 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,

﴿وَكَذَلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللهُ عَزَّ وَجَلَّ﴾

«Similarly, the Fire is where Allāh wants it to be.»^[1]

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,

﴿كَعَرْضِ السَّمَاءِ 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 يُدْفِنُونَ فِي السَّرَّاءِ وَالْأَضْرَاءِ﴾

[1] *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*,

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا 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 الْغَيْظَ وَالسَّامِعِينَ 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 Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«بِئْسَ الشَّدِيدُ بِالصُّرْعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ،»

«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 *Ḥadīth* is also recorded in the Two *Ṣaḥīḥs*.^[2] Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهٗ، وَقَاهُ اللهُ مِنْ فِتْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزَنٌ بِرَبْوَةٍ - ثَلَاثًا - أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ. وَالسَّيِّدُ مَنْ وَفِيَ الْبَيْتُ، وَمَا مِنْ جُرْعَةٍ أَحَبَّ إِلَى اللهِ مِنْ جُرْعَةٍ غَبِطَ بِكَظْمِهَا عَيْدٌ، مَا كَظَمَهَا عَيْدٌ هُوَ إِلَّا مَلَأَ جَوْفَهُ 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] Aḥmad 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 *Hadīth* was recorded by Imām Aḥmad, its chain of narration is good, it does not contain any dispraised narrators, and the meaning is good.

Imām Aḥmad recorded that Sahl bin Mu'adh bin Anas said that his father said that the Messenger of Allāh ﷺ said,

مَنْ كَفَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللهُ عَلَى رُؤُوسِ السَّمَاوَاتِ حَتَّى يُخَيَّرَهُ
مِنْ أَيِّ النِّسَاءِ 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 Dāwūd, At-Tirmidhi and Ibn Mājah collected this *Hadīth*,^[2] which At-Tirmidhi said was "*Ḥasan Gharīb*".

Ibn Marduwyah recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

مَا تَجَرَّعَ عَبْدٌ مِنْ جَرَعَةٍ أَفْضَلَ أَجْرًا مِنْ جَرَعَةٍ غَيِظَ كَلَمَهَا ابْتِغَاءً وَجِهَ اللهُ

«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 *Hadīth*.

Allāh said,

﴿وَالْكَاظِمِينَ الْغَيْظَ﴾

«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] Aḥmad 1:327.

[2] Aḥmad 3:438,440, Abu Dāwūd 5:137, *Tuhfat Al-Ahwadhi* 6:139, Ibn Mājah 2:1400.

[3] Aḥmad 2:128.

[4] Ibn Mājah 2:1401.

﴿وَالصَّافِينَ 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 *Ihsān* [excellence in the religion]. There is a *Hadīth* that reads,

«ثَلَاثٌ أَقْبِمُ عَلَيْهِنَّ: مَا تَقَصَّرَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا،
وَمَنْ تَوَاضَعَ لِلَّهِ 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 فَحِشًا أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا 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 أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا فَاعْفُرْهُ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَيْدِي
عَمِلَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، فَذَعَفَرْتُ لِعَيْدِي، ثُمَّ عَمِلَ ذَنْبًا
آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاعْفُرْهُ، فَقَالَ تَبَارَكَ وَتَعَالَى: عَلِمَ عَيْدِي أَنَّ لَهُ رَبًّا
يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، فَذَعَفَرْتُ لِعَيْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ
ذَنْبًا فَاعْفُرْهُ لِي، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَيْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ،
فَذَعَفَرْتُ لِعَيْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاعْفُرْهُ لِي، فَقَالَ
اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَيْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أَشْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ

(1) Ahmad 4:231.

لَعْبُدِي فَتَعْمَلْ مَا 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 sin. 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. Bear witness that I have forgiven My servant, so let him do whatever he likes.'^[1] A similar narration was collected in the *Ṣaḥīḥ*.^[2]

'Abdur-Razzāq recorded that Anas bin Mālik said, "I was told that when the Āyah,

﴿وَالَّذِينَ إِذَا فَعَلُوا ذَنْبًا أَوْ طَغَوْا أُنذِرُوا أَنَّهُمُ ذَكَرُوا اللَّهَ فَاَسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

﴿And those who, when they have committed Fāḥishah or wronged themselves with evil, remember Allāh and ask forgiveness for their sins,﴾

was revealed, Iblīs (Shayātān) cried."^[3] Allāh's statement,

﴿وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ﴾

﴿and none can forgive sins but Allāh﴾, means that none except Allāh forgives sins.

Allāh said,

﴿وَلَكُمْ يُعْرَفُ عَنَ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾

﴿And do not persist in what (torong) they have done, while they know﴾,

[1] Aḥmad 2:296.

[2] *Faḥī Al-Bāri* 13:474.

[3] 'Abdul-Razzāq 1:133.

الْبَاطِلِينَ

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الْمُرْتَدِّينَ

وَلِيَمَّخَصَّ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِيْنَ ﴿١٠٤﴾ اَمْرٌ
 حَسِيْبٌ اَنْ تَدْخُلُوْا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جَهِدُوْا
 مِنْكُمْ وَيَعْلَمَ الصّٰدِقِيْنَ ﴿١٠٥﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتُ مِنْ
 قَبْلِ اَنْ تَلْقَوْهُ فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ تُنظَرُوْنَ ﴿١٠٦﴾ وَمَا مُحَمَّدٌ
 اِلَّا رَسُوْلٌ فَدَخَلْتَ مِنْ قِبَلِهِ الرَّسُوْلُ اَفَاِيْن مَاتَ اَوْ قُتِلَ
 اَنْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلٰى عَقْبَيْهِ فَلَنْ يَصُرَ
 اِلََّهَ شَيْئًا وَسَيَجْزِيْ اَللّٰهُ الشّٰكِرِيْنَ ﴿١٠٧﴾ وَمَا كَانَ
 لِيُقْسَى اَنْ تَمُوْتْ اِلَّا بِاِذْنِ اللّٰهِ كَتَبْنَا مُوَجَّلًا وَمَنْ يُّرِدْ
 ثَوَابَ الدُّنْيَا نُؤْتِيْهِ مِنْهَا وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِيْهِ
 مِنْهَا وَسَيَجْزِيْ الشّٰكِرِيْنَ ﴿١٠٨﴾ وَكَانَ مِنْ نَّبِيِّ قَتَلَ مَعَهُ
 رِيْبُوْنَ كَثِيْرًا فَمَا وَهَبُوْا لِمَا اَصَابَهُمْ فِيْ سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوا
 وَمَا اسْتَكْبَرُوْا وَاللّٰهُ يَحِبُّ الصّٰدِقِيْنَ ﴿١٠٩﴾ وَمَا كَانَ قَوْلَهُمْ
 اِلَّا اَنْ قَالُوْا رَبَّنَا اَغْفِرْ لَنَا ذُنُوْبَنَا وَاِسْرَافَنَا فِيْ اَمْرِنَا وَنَسِيتْ
 اَقْدَامَنَا وَانصُرْنَا عَلٰى الْقَوْمِ الْكٰفِرِيْنَ ﴿١١٠﴾ فَتَابَ اللّٰهُ
 ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابَ الْاٰخِرَةِ وَاللّٰهُ يَحِبُّ الْمُحْسِنِيْنَ ﴿١١١﴾

for they repent from their error, return to Allāh before death, do not insist on error, and if they err again, they repent from it. Allāh said here,

﴿وَهُمْ يَعْلَمُونَ﴾

﴿while they know﴾

Mujāhid and 'Abdullāh bin 'Ubayd bin 'Umayr commented, "Whoever repents, then Allāh will forgive him." Similarly, Allāh said,

﴿اَلَمْ يَعْلَمُوْا اَنَّ اللّٰهَ مُوَقِّتٌ
 النَّوْةَ عَنِ عِبَادِهِ﴾

﴿Know they not that Allāh accepts repentance from His servants﴾ [9:104], and,

﴿وَمَنْ يَّمْسَلْ سُرْمًا اَوْ يَطْلِمَ نَفْسَهُ مَدًّا يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ﴿١١٢﴾﴾

﴿And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful﴾ [4:110]

and there are several examples similar to this *Ayah*.

Next, Allāh said after this description,

﴿اُوْتِيْتِكَ جَزَاؤُكُمْ مُّغِيْرَةً مِنْ رَبِّهِمْ﴾

﴿For such, the reward is forgiveness from their Lord﴾ [3:136],

as a reward for these qualities,

﴿مَغْفِيْرَةً مِنْ رَبِّهِمْ رَحْمَةً يَّجْرِيْ مِنْ تَحْتِهَا الْاَنْهَارُ﴾

﴿forgiveness from their Lord, and Gardens with rivers flowing

underneath (Paradise) carrying all kinds of drinks,

﴿سَائِرِينَ فِيهَا﴾

﴿wherein they shall abide forever﴾ and ever,

﴿وَتَسْمُ أَجْرُ الْمُتَعَبِينَ﴾

﴿How excellent is this reward for the doers﴾ Allāh praises Paradise in this part of the Āyah.

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفِرِينَ﴾ هَذَا
يَكُنُّ لِلنَّاسِ رَهْدًا وَرُحْمَةً يُشْفَعُونَ بِهَا وَلَا يَنْفَعُهُمْ وَلَا يَنْصُرُهُمْ وَأَنْتُمْ الْأَخْلَاقُونَ إِن كُنْتُمْ
مُؤْمِنِينَ ﴿١٣٧﴾ إِن بَسْتَكُمْ فَارْحَمْ فَقَدْ سَسَّ الْقَوْمَ فَسَرَحَ يُسَلِّحُ وَيَقْتُلُ وَتِلْكَ الْأَيَّامُ تُدَاوِلُهَا بَيْنَ
النَّاسِ وَيَسْلَمُ اللَّهُ الْأَيُّومَ مَا سَأَلُوا وَيَشْجِدُ بِكُمْ شُهَدَاءُ وَأَلَّهُ لَا يَحِثُّ الظَّالِمِينَ ﴿١٣٨﴾ وَيَسْخَرُ
اللَّهُ الَّذِينَ آمَنُوا وَيَسَخَرُ الْكٰفِرِينَ ﴿١٣٩﴾ أَمْ حَسِبْتُمْ أَن تُدَلَّوْا الْجَنَّةَ وَلَكِنَّا بِمَا اللَّهُ الْغَوِيُّونَ
جَنَّهُمْ كُفَرُوا بِكُمْ وَيَسْلَمُ الْمُتَعَبِينَ ﴿١٤٠﴾ وَلَقَدْ كُفَرْتُمْ تَمَوُّنَ النَّوَى مِن قَبْلِ أَن تَقْرُوهُ فَقَدْ رَأَيْتُمُوهُ
وَأَنْتُمْ تَنْظُرُونَ ﴿١٤١﴾

﴿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 Muttaqīn.﴾

﴿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

Allāh states to His believing servants who suffered losses in the battle of Uhud, including seventy dead,

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ﴾

﴿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 Allāh said,

﴿فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفِرِينَ﴾

﴿so travel through the earth, and see what was the end of those who denied﴾. Allāh said next,

﴿هَذَا بَيِّنٌ لِّالنَّاسِ﴾

﴿This is a plain statement for mankind﴾,

meaning, the Qur'an explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

﴿وَهُدًى وَمَوْعِظَةً﴾

﴿And a guidance and instruction﴾ for the Qur'an contains the news of the past, and,

﴿هُدًى﴾

﴿guidance﴾ for your hearts,

﴿وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

﴿and instruction for the Muttaqīn﴾ to discourage committing the prohibited and forbidden matters.

Allāh comforts the believers by saying,

﴿وَلَا يَهِنُوا﴾

﴿So do not become weak﴾, because of what you suffered,

﴿وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ 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 يَمَسُّكُمْ فَجَعٌ فَقَدْ مَسَّ الْقَوْمَ فَجَعٌ مِثْلَهُ﴾

﴿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.

﴿وَرَبِّكَ الْأَيَّامَ تُدَوِّلُهَا بَيْنَ النَّاسِ﴾

﴿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.

﴿وَلِيَسْلَمَ اللَّهُ الَّذِينَ آمَنُوا﴾

﴿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.

﴿وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ﴾

﴿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.

﴿وَأَنَّ لَهُ لَا يَجِبُ الظَّالِمِينَ الْبِرَّ. وَلِيُخَيَّرَ اللَّهُ الَّذِينَ آمَنُوا﴾

﴿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,

﴿وَيَمْحَقَ الْكٰفِرِيْنَ﴾

﴿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.

Allāh then said,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الضَّالِّينَ؟﴾

﴿Do you think that you will enter Paradise before Allāh knows (tests) those of you who will perform Jihād and (also) knows (tests) those who are the patient!?!﴾ [3:142].

The Āyah asks, do you think that you will enter Paradise without being tested with warfare and hardships? Allāh said in *Sūrat Al-Baqarah*,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَرَزَقُوا﴾

﴿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]. Allāh said,

﴿الَّذِينَ آمَنُوا أَنْ يُرَكَّبَ عَلَيْهِمْ آيَاتُنَا وَأَنْ يَقُولُوا مَاذَا بَدَأَ اللَّهُ بِالَّذِينَ﴾

﴿Alif Lām Mim. 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,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الضَّالِّينَ؟﴾

﴿Do you think that you will enter Paradise before Allāh knows (tests) those of you who will perform Jihād and (also) knows (tests) those who are the patient!?!﴾ [3:142]

meaning, you will not earn Paradise until you are tested and thus Allāh knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allāh said,

﴿وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ 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 Āyah 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 تَشْتَرُوا نِجَاةَ الْعَدُوِّ، وَسَلُّوا اللهَ الْعَاقِبَةَ، فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا، وَاعْتَصِرُوا أَرْبَابَ الْجَنَّةِ تَحْتَ ظِلِّ السُّيُوفِ؛

‘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.’¹¹

This is why Allāh said here,

﴿فَقَدْ رَأَيْتُمُوهُمْ﴾

﴿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.

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ لَفَلَتْنُمْ عَنْ آفَاقِكُمْ وَمَنْ يَفْلِتْ عَلَى عَفْوَهِ فَلَنْ يَصُرَ اللهُ شَيْئًا وَسَتَجْرِي اللهُ الْفُكْرَ الْكَبِيرَ﴾: وَمَا كَانَ لَكُمْ أَنْ تُمُوتَ إِلَّا بِإِذْنِ اللهِ كَتَبْنَا مُوْتَلَأًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَتَجْرِي الْفُكْرَ الْكَبِيرَ﴾: وَأَكْفَيْنَ بَيْنَ يَدَيْهِ فَتَنَالَهُ مِثْقَالَ ذَرَّةٍ شَاءَ وَهَلَاكُوا لِمَا كَسَبَتْ فِي سَبِيلِ اللهِ وَمَا جَعَلُوا وَمَا اسْتَكَامُوا وَاللَّهُ بِحَيْثُ الْقَصِيرِ﴾: وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾: فَاتَّخَذْتُمْ مِنْهُمْ أُلِيَاءَ قَالَتْهُمْ إِنَّهُمُ الَّذِينَ كَفَرُوا وَاللَّهُ يُحِبُّ الْمُتَّبِعِينَ﴾

﴿144. Muhammad 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

¹¹ *Faḥ Al-Bārī* 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 Uḥūd

When Muslims suffered defeat in battle at Uḥūd and some of them were killed, Shayṭān shouted, "Muḥammad has been killed." Ibn Qami'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 قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

﴿Muḥammad 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 Najīh said that his father said that a man from the Muhājirīn passed by an Anṣārī man who was bleeding (during Uḥūd) and said to him, "O fellow! Did you know that Muḥammad was killed?" The Anṣārī man said, "Even if Muḥammad was killed, he has indeed conveyed the Message. Therefore, defend your religion." The Āyah,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

﴿Muḥammad 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-Nubuwwah*.^[1]

Allāh said next, while chastising those who became weak,

﴿أَفَأَمِنَ مَن آوَىٰ قَيْلًا أَوْ قَبِيلًا مَن آوَىٰ قَيْلًا أَوْ قَبِيلًا مَن آوَىٰ قَيْلًا أَوْ قَبِيلًا مَن آوَىٰ قَيْلًا أَوْ قَبِيلًا﴾

﴿If he dies or is killed, will you then turn back on your heels?﴾, become disbelievers,

﴿وَمَن يَنقَلِبْ عَلٰى عَقْبَيْهِ فَاِنَّ بُعْثَ اللّٰهُ شَيْئًا وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ﴾

﴿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-Bukhārī recorded that 'Ā'ishah said that Abu Bakr came riding his horse from his dwelling in As-Sunḥ. 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 Muḥammad, then Muḥammad is dead, but whoever worshipped Allāh, Allāh is alive and will never die. Allāh said,

﴿رَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَأَمِنَ مَن آوَىٰ قَيْلًا أَوْ قَبِيلًا مَن آوَىٰ قَيْلًا أَوْ قَبِيلًا﴾

﴿وَمَن يَنقَلِبْ عَلٰى عَقْبَيْهِ فَاِنَّ بُعْثَ اللّٰهُ شَيْئًا وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ﴾

[1] *Dalā'il An-Nubuwwah* 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 Allāh; and Allāh will reward the grateful.﴾

The narrator added, "By Allāh, it was as if the people never knew that Allāh had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it." Sa'īd bin Al-Musayyib said that 'Umar said, "By Allāh! When I heard Abu Bakr recite this *Āyah*, my feet could not hold me, and I fell to the ground." [1]

Allāh said,

﴿وَمَا كَانَ لِقَوْمٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبَ مُّؤَلَّتًا﴾

﴿And no person can ever die except by Allāh's leave and at an appointed term.﴾ [3:145]

meaning, no one dies except by Allāh's decision, after he has finished the term that Allāh has destined for him. This is why Allāh said,

﴿كَتَبَ مُّؤَلَّتًا﴾

﴿at an appointed term﴾ which is similar to His statements,

﴿وَمَا يَعْزَرُ مِنَ عُمُرٍ وَلَا يَنْقُصُ مِنْ عُمُرِهِ 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 قَضَىٰ أَجَلَكُمْ وَإِلَيْهِ تُرْجَعُونَ﴾

﴿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 *Āyah* [3:145] encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term. Ibn Abi Hātim narrated that, Ḥabīb bin Suhbān said that a Muslim man, Hujr bin 'Adi, said in a battle, "What prevents you from crossing this river (the Euphrates) to the enemy?"

[1] *Fath Al-Bāri* 7:751.

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَدَعَاتُهَا﴾

«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, "Diwān (Persian; crazy)," and they ran away.¹¹

Allāh said next,

﴿وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا﴾

«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 كَانَتْ تُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ. وَمَنْ كَانَتْ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَيْبٍ﴾

«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 الصَّالِحَةَ فَلَنَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَنَّتَهُمْ بِمَنْهَا مَدْمُونًا مَذْهُورًا بِهَا. وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ شُكْرًا﴾

«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

¹¹ Ibn Abi Ḥātim 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,

﴿وَسَنَجْزِي الشَّاكِرِينَ﴾

﴿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 Uhud,

﴿وَكَاثِبِينَ بَيْنَ يَدَيْهِ فَتَلَّ مَعَهُ رِبِّيُّونَ كَثِيرٌ﴾

﴿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,

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾

﴿and Allāh loves the patient.﴾"

As-Suhayli agreed with this explanation and defended it vigorously. This view is supported by Allāh saying;

﴿مَعَهُ رِبِّيُّونَ كَثِيرٌ﴾

﴿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,

﴿رَبِيئُونَ كَثِيرٌ﴾

﴿many Ribbiyyūn﴾ means, thousands.^[1] Ibn 'Abbās, Mujāhid, Sa'īd 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'immar said that Al-Hasan said that,

﴿رَبِيئُونَ كَثِيرٌ﴾

﴿many Ribbiyyūn﴾ means, many scholars. He also said that it means patient and pious scholars.

﴿فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا﴾

﴿But they never lost heart for that which befell them in Allāh's way, nor did they weaken nor degrade themselves.﴾

Qatādah and Ar-Rabī' bin Anas said that,

﴿وَمَا ضَعُفُوا﴾

﴿nor did they weaken﴾, means, after their Prophet was killed.^[3]

﴿وَمَا اسْتَكَانُوا﴾

﴿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 اسْتَكَانُوا﴾

﴿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.

﴿وَأَلْفَهُ مِائَتُ الصَّابِرِينَ﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي

أَمْرِنَا وَتَبِيتْ أَدْمَانَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

﴿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-Ṭabari 7:266.

[2] Ibn Abi Ḥatīm 2:587-588.

[3] Ibn Abi Ḥatīm 2:591.

[3:146-147],

and this was the statement that they kept repeating. Therefore,

﴿فَاتَّخَذُوا اللَّهَ نِدَاءً﴾

﴿So Allāh gave them the reward of this world﴾
victory, triumph and the good end,

﴿وَحَسَنَ ثَوَابِ الْآخِرَةِ﴾

﴿and the excellent reward of the Hereafter﴾
added to the gains in this life,

﴿وَاللَّهُ يُحِبُّ النَّاصِحِينَ﴾

﴿And Allāh loves the good-doers﴾.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا

إِن تُطِيعُوا الَّذِينَ كَفَرُوا

يَزِدْكُمْ عَلَى

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا
يَزِدْكُمْ عَلَىٰ أَفْعَابِكُمْ فَسَقَلُوا خَيْرِينَ ﴿١٤٦﴾
بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٤٧﴾ سَقَلُوا
فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّغْبَ بِمَا أَشْرَكُوا بِإِلَهِ اللَّهِ
مَا لَهُمْ بِشَيْءٍ مِنْهُ سُلْطَانًا وَمَا لَهُمْ مِنَ الشَّأْنِ وَبِئْسَ
مَثْوَى الظَّالِمِينَ ﴿١٤٦﴾ وَلَقَدْ صَدَقَكُمُ اللَّهُ
وَعَدَهُ إِذْ تَحْسُبْتُمْ بِإِذْنِهِ ۚ حَتَّىٰ إِذَا فَتِنْتُمْ
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرْسَلْنَا
مَنْ يُرِيدُ الْأَلْبَابَ وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ
وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٤٧﴾
إِذْ تَصَوَّدُونَ وَلَا تَكْفُرُونَ عَلَىٰ أَحَدٍ
وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَجِكُمْ فَأَتَيْنَاكُمُ
عَمَّا يَغْتَمِرُ لِكَيْلًا تَحْذَرْتُمْ أَعْلَىٰ مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٤٧﴾

أَفْعَابِكُمْ فَسَقَلُوا خَيْرِينَ ﴿١٤٦﴾ بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٤٧﴾ سَقَلُوا
فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّغْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَهُمْ بِشَيْءٍ مِنْهُ سُلْطَانًا وَمَا لَهُمْ
مِنَ الشَّأْنِ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٤٦﴾ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعَدَهُ إِذْ تَحْسُبْتُمْ بِإِذْنِهِ
حَتَّىٰ إِذَا فَتِنْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرْسَلْنَا مَنْ يُرِيدُ
الْأَلْبَابَ وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ
وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٤٧﴾ إِذْ تَصَوَّدُونَ وَلَا تَكْفُرُونَ
عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَجِكُمْ فَأَتَيْنَاكُمُ عَمَّا يَغْتَمِرُ لِكَيْلًا
تَحْذَرْتُمْ أَعْلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٤٧﴾

﴿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 Fashūltūm 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 Uḥud

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,

﴿إِنْ طَلَبْتُمْ أَعْيُنَ الْمُشْرِكِينَ لَا تُطْبِقُوا لَهَا أُذُنًا مِّنْكُمْ وَلَا تُسَلِّمُوا إِلَيْهَا﴾

﴿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,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاعْتَصِمُوا بِهِ حَتَّىٰ يُؤْتِيَكُمْ مِن دُونِهِ قَوْلًا سَوِيًّا﴾

﴿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,

﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى 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 Ṣaḥīḥs recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَ لِي أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا، وَأُجِلَّتْ لِي الْغَنَائِمُ، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُعْتَرُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ 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.’¹¹

Allāh said,

﴿وَلَقَدْ كَفَضْنَاكَ اللَّهُ وَعَدْنَا﴾

﴿And Allāh did indeed fulfill His promise to you﴾ [3:152],
in the beginning of the day of Uhud,

﴿إِذْ تَحْسَبُهُمْ

﴿when you were killing them﴾, slaying your enemies,

﴿بِإِذْنِهِ﴾

﴿with His permission﴾, for He allowed you to do that against them,

﴿حَتَّىٰ إِذَا فَشِلْتُمْ﴾

¹¹ 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]

﴿وَتَشْتَرِقْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ﴾

﴿and fell to disputing about the order, and disobeyed﴾

such as the mistake made by the archers,

﴿فَرَأَى بَعْدَ مَا أَرَاكُمْ مَا تُجْبُرُونَ﴾

﴿after He showed you what you love﴾, that is, victory over the disbelievers,

﴿بِمِصْرِكُمْ مَن يُرِيدُ الْدُنْيَا﴾

﴿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 مَن يُرِيدُ الْآخِرَةَ ثُمَّ سَرَّحْتُمْ عَنْهُمْ يَتَّبِعِكُمْ﴾

﴿and some that desire the Hereafter. Then He made you flee from them, that He might test you﴾.

This *Ayah* means, Allāh gave them the upper hand to try and test you, O believers,

﴿وَلَقَدْ عَفَا عَنْكُمْ﴾

﴿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-Bukhari recorded that Al-Barā' said, "We met the idolators on that day (Uḥud) 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] Aḷ-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 Sufyān shouted, 'Is Muḥammad present among these people?' The Prophet ﷺ said, 'Do not answer him.' Then he asked, 'Is the son of Abu Quḥafah (Abu Bakr) present among these people?' The Prophet ﷺ said, 'Do not answer him.' He asked again, 'Is the son of Al-Khattāb ('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 Sufyān), 'You lie, O enemy of Allāh! The cause of your misery is still present.' Abu Sufyān 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 Sufyān 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 Sufyān 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-Bukhārī collected this *Hadīth* using this chain of narration.^[1]

Muḥammad bin Ishāq said that, 'Abdullāh bin Az-Zubayr narrated that Az-Zubayr bin Al-'Awwām said, "By Allāh! I saw the female servants and female companions of Hind (Abu Sufyān'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, 'Muḥammad 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-Bārī* 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,

﴿ثُمَّ صَرَّفْنَاكُمْ عَنْهُمْ لِيَبْلِغَكُمْ﴾

﴿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 Uḥud 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'adh met him, he said to him, 'O Sa'd bin Mu'adh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) Uḥud,' 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 Uḥud

Allāh said,

﴿إِذْ تَسْلُبُونَ وَلَا تَنْظُرُونَ عَلَىٰ 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-Ḥasan and Qatādah said

^[1] Fath Al-Bāri 7:411.

^[2] Muslim 3:1512.

that, *Tuṣ'idūna*, means, 'go up the mountain'.^[1]

﴿وَلَا تَنْوُتْ عَلٰى اَحَدٍ﴾

﴿without even casting a side glance at anyone﴾

meaning, you did not glance at anyone else due to shock, fear and fright.

﴿وَالرَّسُوْلُ يَدْعُوْكُمْ مِنْ اٰخِرَتِكُمْ﴾

﴿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 Uḥud and defeated them, some Muslims ran away to Al-Madīnah, while some of them went up Mount Uḥud, 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,

﴿اِذْ صَبَرْتُمْ وَلَا تَنْوُتْ عَلٰى اَحَدٍ وَالرَّسُوْلُ يَدْعُوْكُمْ مِنْ اٰخِرَتِكُمْ﴾

﴿(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-Rabi' and Ibn Zayd.^[3]

The Anṣār and Muhājirīn Defended the Messenger ﷺ

Al-Bukhāri recorded that Qays bin Abi Hāzim said, "I saw Talḥah's hand, it was paralyzed, because he shielded the Prophet ﷺ with it." meaning on the day of Uḥud.^[4] It is recorded in the Two *Ṣaḥīḥs* that Abu 'Uthmān An-Nahdi said, "On that day (Uḥud) during which the Prophet ﷺ fought, only Talḥah bin 'Ubaydullah and Sa'd remained with the

[1] Ibn Abi Hātim 2:609.

[2] Aṭ-Ṭabari 7:301.

[3] Aṭ-Ṭabari 7:303.

[4] *Fatḥḥ Al-Bāri* 7:416.

Prophet.^[1]

Sa'īd bin Al-Musayyib said, "I heard Sa'd bin Abi Waqqās saying, The Messenger of Allāh ﷺ gave me arrows from his quiver on the day of Uḥud and said, 'Shoot, may I sacrifice my father and mother for you.'" Al-Bukhārī also collected this *Ḥadīth*.^[2] The Two *Ṣaḥīḥs* recorded that Sa'd bin Abi Waqqās said, "On the day of Uḥud, 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 Mikā'īl, peace be upon them.^[3]

Abu Al-Aswad said that, 'Urwah bin Az-Zubayr said, "Ubayy bin Khalaf of Bani Jumah 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 Uḥud, 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 'Umayr, from Bani Abd Ad-Dār, intercepted him and shielded the Prophet ﷺ with his body, and Muṣ'ab bin 'Umayr 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,

﴿فَسَحَقْنَا لِأَسْحَابِ النَّارِ﴾

﴿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 *Ṣaḥīḥ* 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, Fāṭimah, the daughter of Allāh's Messenger ﷺ washed off the blood while 'Ali was pouring water on her hand. When Fāṭimah 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,

﴿فَاتَّبَعْتُمْ عَنَّا بِسَوْءٍ﴾

﴿There did Allah 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-Raḥmān 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 Marduwyah 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,

﴿لَعَلَّكُمْ تَحْزَنُونَ عَلَيَّ 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 مَا أَصَابَكُمْ﴾

﴿nor for what struck you﴾, of injury and fatalities, as Ibn 'Abbas, 'Abdur-Raḥman bin 'Awf, Al-Ḥasan, Qatādah and As-Suddi

⁽¹⁾ This narration is not authentic.

تَمَلُّونَ

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تَمَلُّونَ

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً مُمَاسًا يَعْتَمِنُ بِطَائِفَةٍ
 مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ
 الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ
 قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ
 يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ
 فِي يُسُوفِكُمْ لَرَزَّ الَّذِينَ كَتَبَ عَلَيْهِمُ الْقَتْلَ إِلَى مَضَاجِعِهِمْ
 وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ
 وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧٠﴾ إِنَّ الَّذِينَ قَالُوا إِنَّا
 بِنِعْمَةِ رَبِّنَا كَسَبُوا وَاللَّهُ عَسَاءَ اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٧١﴾
 الَّذِينَ آمَنُوا لَا تَتَكَبَّرُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا
 ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا
 قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ
 وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾ وَلَئِنْ قَتَلْتُمْ فِي سَبِيلِ اللَّهِ
 أَوْ مِتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٧٣﴾

stated.^[1] Allāh said next,

﴿وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

«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 أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ

أَمْنَةً مُمَاسًا يَعْتَمِنُ بِطَائِفَةٍ مِنْكُمْ

وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ

يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ

لِلْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ

الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ

لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا

يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا

مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قُلْ

لَوْ كُنْتُمْ فِي يُسُوفِكُمْ لَرَزَّ الَّذِينَ كَتَبَ عَلَيْهِمُ الْقَتْلَ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
 وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧٠﴾ إِنَّ الَّذِينَ قَالُوا إِنَّا
 بِنِعْمَةِ رَبِّنَا كَسَبُوا وَاللَّهُ عَسَاءَ اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٧١﴾

«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

[1] 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 Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in the breasts.

﴿155. 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. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing.﴾

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allāh 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, Allāh said in *Sūrat Al-Anfāl* about the battle of Badr,

﴿إِذْ يَتَنَبَّأُكُمْ اللَّهُ أَنَّهُ مُنْزِلٌ

﴿(Remember) when He covered you with a slumber as a security from Him﴾ [8:11].

Al-Bukhāri recorded that Anas said that, Abu Ṭalḥah said, "I was among those who were overcome by slumber during the battle of Uḥud. 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-Bukhāri collected this *Ḥadīth* in the stories of the battles without a chain of narration, and in the book of *Tafsir* with a chain of narrators.^[2] At-Tirmidhi, An-Nasā'i and Al-Ḥākim recorded from Anas that Abu Ṭalḥah said, "On the day of Uḥud, 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, "*Ḥasan Ṣaḥīḥ*".^[3] An-Nasā'i also recorded this *Ḥadīth* from Anas who said that Abu Ṭalḥah

[1] *Fath Al-Bāri* 7:22.

[2] *Fath Al-Bāri* 8:76, *Tuḥfat Al-Aḥwadhī* 8:358.

[3] *Tuḥfat Al-Aḥwadhī* 8:358, *An-Nasā'i in Al-Kubrā* 6:349, *Al-Ḥākim* 2:297.

said, "I was among those who were overcome by slumber."¹¹

The second group mentioned in the *Āyah* were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth,

﴿يُظُنُّوكَ بِاَللّٰهِ غَيْرَ الْحَقِّ ظَنًّا لِّمُهَيَّبَةٍ﴾

﴿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,

﴿ثُمَّ اَنْزَلَ عَلَيْكُمْ مِنْ بَدُوِّ النَّوْرِ اَمْنًا تَمَاسًا بِتَمَاسٍ ظَهَرْتُمْ لَهَا اَيْسَارًا﴾

﴿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.

﴿وَمَا يَأْتِيهِمْ اِلَّا اَمْرًا اَوْ اَمْرًا﴾

﴿While another party was thinking about themselves﴾,

and they were not overcome by slumber because of their worry, fright and fear,

﴿يُظُنُّوكَ بِاَللّٰهِ غَيْرَ الْحَقِّ ظَنًّا لِّمُهَيَّبَةٍ﴾

﴿and thought wrongly of Allāh - the thought of ignorance﴾.

Similarly, Allāh said in another statement,

﴿بَلْ ظَنَنْتُمْ اَنْ لَنْ يَنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ اِلَى اٰهْلِيْهِمْ اَبَدًا﴾

﴿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.

﴿بِقَوْلِهِمْ﴾

﴿they said﴾ in this situation,

﴿هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ﴾

﴿“Have we any part in the affair?”﴾ Allah replied,

﴿قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ﴾

﴿Say: “Indeed the affair belongs wholly to Allāh.” They hide within themselves what they dare not reveal to you.﴾

Allāh exposed their secrets, that is,

﴿بِقَوْلِهِمْ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا﴾

﴿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 Allāh ﷺ.

Ibn Ishāq recorded that ‘Abdullāh bin Az-Zubayr said that Az-Zubayr said, “I was with the Messenger of Allāh ﷺ when fear intensified and Allāh sent sleep to us (during the battle of Uhud). At that time, every man among us (except the hypocrites) was nodding off. By Allāh! 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 Allāh mentioned later on,

﴿بِقَوْلِهِمْ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا﴾

﴿saying: “If we had anything to do with the affair, none of us would have been killed here.”﴾

Ibn Abi Hātim collected this *Hadīth*.^[1]

Allāh the Exalted said,

﴿قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ﴾

﴿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 Allāh’s appointed destiny and a decision that

[1] Ibn Abi Hātim 2:620.

will certainly come to pass, and there is no escaping it. Allāh's statement,

﴿وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ 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 befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites,

﴿وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿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 تَوَلَّوْا مِنْكُمْ يَوْمَ الْفَتْحِ الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ 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,

﴿وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ﴾

﴿but Allāh, indeed, has forgiven them﴾, their giving flight,

﴿إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾

﴿surely, Allāh is Oft-Forgiving, Most Forbearing﴾

He forgives sins, pardons and exonerates His creatures. Imam Aḥmad recorded that Shaḥīq said, " 'Abdur-Raḥmān bin 'A'wī met Al-Walīd bin 'Uqbah, who said to him, 'Why did you desert 'Uthmān, the Leader of the Faithful?' 'Abdur-Raḥmān said, 'Tell him that I did not run away during Uhud, remain behind during Badr, nor abandon the *Sunnah* of 'Umar.' Al-Walīd told 'Uthmān what 'Abdur-Raḥmān said. 'Uthmān

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَلَیْنِ مِنْكُمْ اَوْ قَاتِلْتُمْ لَآ اِلٰهَ اِلَّا اللّٰهُ تَحْشُرُوْنَ ﴿١٥٦﴾ فِیْمَا رَحِمْنَا مِنْ
 اَللّٰهِ لَیْسَتْ لَهُمْ وَّلُوْكَتٌ فَاَطَاعِلْطِ الْقَلْبِ لَا تَنْصُرُوْا مِنْ حَوْلِیْ
 فَاَعْفُ عَنْهُمْ وَاَسْتَغْفِرْ لَهُمْ وَاَشَارُوْهُمْ فِی الْاَمْرِ فَاِذَا عَزَمْتَ
 فَتَوَكَّلْ عَلٰی اللّٰهِ اِنَّ اللّٰهَ یُحِبُّ الْمُتَوَكِّلِیْنَ ﴿١٥٧﴾ اِنْ یَنْصُرْكُمْ اللّٰهُ
 فَلَا غَیْبَ لَكُمْ وَاِنْ یَخْذُلْكُمْ فَمَنْ ذَا الَّذِیْ یَنْصُرْكُمْ مِنْ
 بَعْدِهِمْ وَعَلٰی اللّٰهِ فَلِیَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٥٨﴾ وَمَا كَانَ لِنَبِیٍّ اَنْ
 یَعْلَمَ مِنْ یَعْلَلْ یَاْتِ بِمَا عَلَّ یَوْمَ الْقِیٰمَةِ ثُمَّ تُوْفٰی كُلُّ
 نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا یُظْلَمُوْنَ ﴿١٥٩﴾ اَفَمَنْ اَتْبَعَ رِضْوَانَ
 اللّٰهِ كَمَنْ بَاءَ بِسَخَطِ اللّٰهِ وَمَا وَاٰهُ جَهَنَّمَ وِیْسُرُ الْمَصِیْرُ
 ﴿١٦٠﴾ هُمْ دَرَجَاتٌ عِنْدَ اللّٰهِ وَاللّٰهُ بَصِیْرٌ لِّمَا یَعْمَلُوْنَ ﴿١٦١﴾
 لَقَدْ مَنَّ اللّٰهُ عَلٰی الْمُؤْمِنِیْنَ اِذْ بَعَثَ فِیْهِمْ رَسُوْلًا مِنْ اَنْفُسِهِمْ
 یَتْلُوْا عَلَیْهِمْ مَا یَكْتُوْنَ وَاُزِیْرُهُمْ وَاُعَلِّمُهُمُ الْكِتٰبَ
 وَالْحِیْسَمَ وَاِنْ كَانُوْا مِنْ قَبْلِ لَیْسٍ ضَلُّوا مُبِیْنٌ ﴿١٦٢﴾
 اَوْ لَمَّا اَصَابَتْكُمْ مُّصِیْبَةٌ قَدْ اَصَبْتُمْ مِّثْلَهَا قُلْ مَن اِنِّیْ هٰذَا
 قُلْ هُوَ مِنْ عِنْدِ اَنْفُسِكُمْ اِنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ وَفٰیْدِیْرٌ ﴿١٦٣﴾

replied, 'As for his statement, I did not run away during Uhud,' how can he blame me for an error that Allāh has already forgiven. Allāh said,

﴿اِنَّ الَّذِیْنَ قَوْلُوا مِنْكُمْ یَوْمَ النَّحْلِ
 الْجَمْعَانِ اِنَّمَا اَسْرَلْتُمْ السَّيْطٰنَ
 بِبَعْضِ مَا كَسَبُوْا وَلَقَدْ عَفَا اللّٰهُ
 عَنْهُمْ﴾

‹Those of you who turned back on the day the two hosts met, Shaytān only caused them to err because of some of what they had earned. But Allāh, 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 Allāh ﷺ, until she passed away. The Messenger of Allāh ﷺ gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allāh 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."⁽¹⁾

﴿بِمَا تَابَا الَّذِیْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِیْنَ كَفَرُوْا وَقَالُوْا لِاٰخِرَتِهِمْ اِذَا مَرَبُوْا فِی الْاَرْضِ اَوْ كَانُوْا
 عُرٰی لَوْ كَانُوْا عِدَا مَا مَاتُوْا وَمَا قُتِلُوْا لَیَجْمَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِی قُلُوْبِهِمْ وَاِنَّهٗ بِیْـٔی وُجُوْهِ
 وَاَللّٰهُ یَسِّرُ لِمَا یَشَآءُ سُبُوْلًا وَّلَیْنِ قُلُوْبُهُمْ فِی سَبِیْلِ اللّٰهِ اَوْ مُنْذَرٌ لِّمَنْفِعَةٍ مِنَ اللّٰهِ وَرَحْمَةً
 حِیْرًا یَسَّرُ لِمَنْ یَشَآءُ مِیْمَاتًا ﴿١٦٤﴾ وَلَیْنِ مِنْكُمْ اَوْ قَاتِلْتُمْ لَآ اِلٰهَ اِلَّا اللّٰهُ تَحْشُرُوْنَ ﴿١٦٥﴾

⁽¹⁾ 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 unass.﴾

﴿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,

﴿يَتَأْتِيَ الَّذِينَ لَا يَتَّقُونَ اللَّهَ كَذِبًا يُكْفِرُونَ ۗ وَالَّذِينَ إِخْرَجْتَهُمْ

﴿O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren﴾,

about their dead brethren,

﴿يَا سَرَوْنَا فِي الْأَرْضِ﴾

﴿when they travel through the earth﴾

for the purpose of trading and otherwise,

﴿أَوْ كَانُوا غُرُبًا﴾

﴿or go out to fight﴾, participating in battles,

﴿أَوْ كَانُوا بَعْدَنَا﴾

﴿"If they had stayed with us,"﴾ in our area,

﴿مَا سَأَلُوا 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,

﴿يَجْعَلُ اللَّهُ ذٰلِكَ حَسْرَةً فِي قُلُوْبِهِمْ﴾

﴿so that Allāh may make it a cause of regret in their hearts.﴾

means, Allāh creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase. Allāh refuted them by saying,

﴿وَاللّٰهُ يَحْيِيْ وَيُمِيْتُ﴾

﴿It is Allāh that gives life and causes death.﴾

for the creation is under Allāh's power, and the decision is His Alone. No one lives or dies except by Allāh's leave, and no one's life is increased or decreased except by His decree.

﴿وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ﴾

﴿And Allāh is All-Seer of what you do,﴾

for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him. Allāh's statement,

﴿وَلَيْنِ قُتِلْتُمْ فِي سَبِيْلِ اللّٰهِ اَوْ مِتُّمْ لَسَمِيْرَةٌ بَيْنَ اللّٰهِ وَرَحْمَتِهِ خَيْرٌ مِّمَّا يَكْتُمُوْنَ﴾

﴿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.﴾ [3:157],

indicating that death and martyrdom in Allāh's cause are a means of earning Allāh'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 Allāh, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds. Allāh said,

﴿وَلَيْنِ مِتُّمْ اَوْ قُتِلْتُمْ لَإِلَّهٍ فَتُجْمَعُوْنَ﴾

﴿And whether you die or are killed, verily, unto Allāh you shall be gathered.﴾ [3:158].

﴿فَمَا رَحِمُوْا مِنْ اللّٰهِ يَتَّوَلَّوْا لَهُمْ رِزْقًا كَرِيْمًا ۗ وَلَوْ كُنْتُمْ فَطٰرًا غٰظِبِيْنَ ۗ لَاصْتَضٰرُوْا مِنْ حَوٰلَتِنَا نَاعْفُ عَنْهُمْ ۗ وَاسْتَغْفِرْ لَهُمْ ۗ وَنَارِزُهُمْ فِي الْاٰخِرَةِ ۗ فَاِنَّا عٰظِمَتْنَا لَعَلَّكُمْ عَلٰى اللّٰهِ ۗ اِنَّ اللّٰهَ يَحِيْثُ السُّرُوْثَ ۗ اِنَّ بِيْمْرِكُمْ اللّٰهُ فَلَا غٰلِبَ لَكُمْ ۗ اِنْ يَّخٰذْكُمْ فَنَسْ ۗ فَا الَّذِيْ يَمْشُرْكُمْ مِنْ بَعْدِي ۗ وَعَلَى اللّٰهِ لِيُنْتَوِكِيْنَ الْمُوْمِنُوْنَ ۗ اِنَّ رَمَا كَانَ لِيَبْرَأَ اَنْ يُّقَالَ وَمَنْ يَقُلْ يٰٓاَيُّهَا اللّٰهُ يَوْمَ الْقِيٰمَةِ ثُمَّ لَوْ اَنَّ كُلَّ نَفْسٍ مَّا كَسَبَتْ وَهَمَّ لَا يُظْلَمُوْنَ ۗ اِنَّ اَفْسَحَ اَفْسَحَ رِضْوَانِ اللّٰهِ كُنَّ بَادٍ يَّحْطٰوْنَ مِنْ اللّٰهِ

وَمَا أَوْلَاهُمْ جَهَنَّمَ رِيسَ الْمَصِيرِ ۚ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٥٩﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِسَابَ وَإِنْ كَانُوا مِنْ قَبْلِ لَيْ سَاءَلِينَ ﴿١٦٠﴾

¶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-Seeing 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 Muḥammad 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.

﴿يَا رَسُولَ اللَّهِ إِنِّي أَمَرْتُ الْمَلَائِكَةَ بِاللَّيْلِ وَالنَّهَارِ أَنْ يَقْرَأُوا بِكَ وَاللَّيْلِ وَالنَّهَارِ بِرَحْمَتِي مِنْ اللَّهِ لِيَسْتَأْذِنُوا مِنْكَ﴾

﴿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,

﴿وَمَا رَحِمْتَ مِنْ أَقْوَابِنَا لَهُمْ﴾

﴿And by the mercy of Allāh, you dealt with them gently﴾

means, "With Allāh's mercy you became this kind." Al-Ḥasan Al-Baṣri said that this, indeed, is the description of the behavior that Allāh sent Muḥammad ﷺ with. This *Ayah* is similar to Allāh's statement,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ﴾

﴿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,

﴿رَأَوْا كُنْتُمْ نَفْثًا غَیْظًا لِقُلُوبِهِمْ لَأَنْقَضُوا 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,

﴿غَیْظًا الْقَلْبِ﴾

﴿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.

﴿رَأْفُ عَنِّمْ وَاسْتَنْصِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

﴿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 Uḥud, 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-Aḥzab (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'adh 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 Ḥudaybiyyah, 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 he 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 Mājah recorded that Abu Hurayrah said that the Prophet ﷺ said;

«الْمُسْتَشَارُ مُؤْتَمَرٌ»

‘The one whom advice is sought from is to be entrusted’

This was recorded by Abu Dāwud, At-Tirmidhi, and An-Nasā’i who graded it *Ḥasan*.^[1]

Trust in Allāh After Taking the Decision

Allāh’s statement,

﴿إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿Then when you have taken a decision, put your trust in Allāh,﴾

means, if you conduct the required consultation and you then make a decision, trust in Allāh over your decision,

﴿رَبَّنَا اللَّهُ يُحِبُّ الْمُتَوَكِّلِينَ﴾

﴿certainly, Allāh loves those who put their trust (in Him)﴾.

Allāh’s statement,

﴿إِنْ يَصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿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﴾,

is similar to His statement that we mentioned earlier,

﴿وَمَا الْفَتْحُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَلِيِّ الْعَلِيمِ﴾

﴿And there is no victory except from Allāh the Almighty, the All-Wise﴾ [3:126].

Allāh next commands the believers to trust in Him,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

﴿And in Allāh (Alone) let believers put their trust﴾.

Treachery with the Spoils of War was not a Trait of the Prophet ﷺ

Allāh said,

[1] Abu Dāwud 5:345, *Tuḥfat Al-Aḥwadhī* 8:109.

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَتَّخِذَ﴾

﴿It is not for any Prophet to illegally take a part of the booty.﴾

Ibn 'Abbās, Mujāhid and Al-Ḥasan 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 يَتَّخِذَ﴾

﴿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 يَتَّخِذَ وَمَنْ يَتَّخِذْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ﴾

﴿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 Dawūd and At-Tirmidhi, who said "Ḥasan 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 يَنْقُلْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ نُوْفَىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ 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 Malik Al-Ashja'i said that the Prophet ﷺ said,

«أَعْظَمُ الْغُلُولِ عِنْدَ اللَّهِ ذِرَاعٌ مِنَ الْأَرْضِ، تَجِدُونَ الرَّجُلَيْنِ خَاذِلَيْنِ فِي الْأَرْضِ -

[1] Ibn Abi Ḥatīm 2:37.

[2] At-Ṭabari 7:348.

[3] Abu Dawūd 4:280, Tuhfat Al-Aḥwadhī 8:359.

أَوْ فِي الدَّارِ - يَمْتَصِعُ أَحَدُهُمَا مِنْ حَظِّ صَاحِبِهِ فِرَاعًا، فَإِذَا انْتَصَلَتْ، طُرُقَةٌ مِنْ سَبْعِ
أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ

«The worst Ghulul (i.e. stealing) with Allāh 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]

Imām Aḥmad recorded that Abu Ḥumayd As-Sā'idi said, "The Prophet ﷺ appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the Zakāh. 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 الْعَابِلِ نَبَعْتَهُ قَبِيحِي قَيُولُ: هَذَا لَكُمْ، وَمَذَا أُهْدِي لِي، أَفَلَا جَلَسَ فِي
بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أُنْهَدَى إِلَيْهِ أَمْ لَا؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِنْكُمْ
بِئْتَا بَشِيءٍ، إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتَيْهِ، إِنْ كَانَ نَعِيرًا لَهُ رَعَاءٌ، أَوْ بَقْرَةً لَهَا
حَوَارِزٌ، أَوْ شَاةً تَنْعَرُ، ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عَفْرَةَ إِبْطِيمَ، ثُمَّ قَالَ: «اللَّهُمَّ هَلْ
تَلَعْتُ» ثلاثاً.

«What is the matter with a man whom we appoint to collect Zakāh, 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 Zakāh (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 Allāh! Haven't I conveyed Your Message.'»

Hishām bin 'Urwah added that Abu Ḥumayd 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 *Ṣaḥīḥs*.^[2]

In the book of Aḥkam of his *Sunan*, Abu 'Isā At-Tirmidhī

[1] Aḥmad 4:140.

[2] Aḥmad 5:423, Al-Bukhārī no. 2597,7174, Muslim no. 1832.

recorded that Mu'adh 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,

«أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟ لَا تُصَيِّرْ شَيْئًا 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 يَتْلُ بِأَنْفِيسِهِ مَا عَمَّا عَنِ يَوْمِ الْقِيَامَةِ»

«and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took».

«لِهَذَا دَعَرْتُكَ فَأَمْضِ بِعَمَلِكَ»

«This is why I summoned you, so now go and fulfill your mission.»^[1] At-Tirmidhi said, "This Ḥadīth is Ḥasan 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 أَلْفَيْزُ أَحَدَكُمْ بِجِيءِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رِغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنَيْتَنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، فَذُ أَتَلْعَثُكَ، لَا أَلْفَيْزُ أَحَدَكُمْ بِجِيءِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ فَرَسٌ لَهَا حَمْحَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنَيْتَنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، فَذُ أَتَلْعَثُكَ، لَا أَلْفَيْزُ أَحَدَكُمْ بِجِيءِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بِعَيْرٍ لَهُ رِغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنَيْتَنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، فَذُ أَتَلْعَثُكَ، لَا أَلْفَيْزُ أَحَدَكُمْ بِجِيءِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَابٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنَيْتَنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، فَذُ أَتَلْعَثُكَ»

«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

[1] Tuḥfat Al-Aḥwadhī 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 Ṣaḥīḥs.^[2]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb 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,

«كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَبَهَا - أَوْ غَبَاةٍ -»

«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,

«يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَادِّ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ»

«O Ibn Al-Khaṭṭāb! 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 Ṣaḥīḥ".^[3]

The Honest and Dishonest are Not Similar

Allāh said,

[1] Aḥmad 2:426.

[2] Fath Al-Bāri 6:214, Muslim 3: 1416.

[3] Aḥmad 1:30, Muslim no.114, At-Tirmidhi no. 1574.

﴿أَفَمَنْ أَتَّبَعَ رَسُولَ اللَّهِ كَمَا نَاهَى بِسَخَطٍ مِنْ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ رِيسٌ أَلْمِيحٌ﴾

«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,

﴿أَلَسَ بِمَا أَنْزَلْنَا إِلَيْكَ مِنَ الْكِتَابِ كَمَا هُوَ آمِنٌ﴾

«Shall he then who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth be like him who is blind?» [13:19], and,

﴿أَلَمْ نَعِدْكَ وَعْدًا حَسَنًا فَهُوَ لَقِيَهِ كَمَنْ مُنِعَهُ مَنَعَ الْحَيِّ مِنَ الْمَوْتِ﴾

«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,

﴿هُمْ 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-Ḥasan Al-Basri 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 دَرَجَةٍ مِمَّا عَمِلُوا﴾

«For all there will be degrees (or ranks) according to what they did» [6:132]. Next, Allāh said,

¹¹ Ibn Abi Hātim 2:646. Aṭ-Ṭabari 7:367.

﴿وَاللَّهُ بِمَا يَسْعُونَ﴾

﴿and Allāh 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

Allāh the Most High said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾

﴿Indeed Allāh 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 Allāh said:

﴿وَمِنْ مَائِنِهِمْ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا﴾

﴿And among His signs is that he created for them mates, that they may find rest in.﴾

Meaning; of their own kind. And Allāh said;

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ﴾

﴿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 لِيَأْكُلُوا الطَّعَامَ وَيَشْرَبُوا فِي الْأَسْوَاقِ﴾

﴿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 نُوْحِينَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ﴾

﴿And We sent not before you any but men unto whom We revealed, from among the people of townships﴾ [12:109], and,

﴿يَتَفَتَحْنَ لِلرَّحْمَنِ الرَّحْمَٰنِ أَنْ يَأْتِيَكُمُ الرُّسُلُ مِنْكُمْ﴾

﴿O you assembly of Jinn and mankind! "Did not there come to you Messengers from among you ...?"﴾ [6:130].

Allāh's favor is perfected when His Messenger to the people

تِلْكَ الْآيَاتُ

٧٢

الَّتِي نَزَّلْنَا

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَيَا ذِينَ آمَنُوا وَسَلِّمُوا لِلْمُؤْمِنِينَ ﴿٧٢﴾ وَيُعَلِّمُ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَمَلَّوْا فَنِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَأَنبَغَتْ كُمْ هُمْ لِلْكَافِرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَنِ يَقُولُونَ يَا قَوْمِ هَيْهَامَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهِ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿٧٣﴾ الَّذِينَ قَالُوا إِخْوَانِهِمْ وَقَعَدُوا لَوْ أِطَاعُوا مَا قَتَلُوا قُلَّ قَادَرَهُ وَأَعَنَ أَنْفُسَكُمْ أَلَمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٤﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرَوِّقُونَ ﴿٧٥﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ. وَتَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّاخَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٦﴾ تَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿٧٧﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَلْجُزْءُ عَظِيمٌ ﴿٧٨﴾ الَّذِينَ قَالُوا لَهُمْ النَّاسُ إِنْ نَأَسْنَا قَدْ جِئْنَاكُمْ فَاحْشَوْهُمْ فَرَادَهُمْ يُبْمَنُوا وَقَالُوا أَحْسَبْنَا اللَّهَ وَنِعْمَ الْوَكِيلُ ﴿٧٩﴾

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,

﴿يَتْلُوا عَلَيْهِمْ آيَاتِهِ﴾

﴿reciting unto them His verses﴾ [3:164], the Qur'an,

﴿وَرُزِّيهِمْ﴾

﴿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.

﴿وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

﴿and instructing them (in) the Book and the Hikmah﴾,

the Qur'an and the Sunnah,

﴿رَانَ كَانُوا مِنْ قَبْلُ﴾

﴿while before that they had been﴾, before sending this Prophet, Muhammad ﷺ,

﴿لَيْسَ صَلَّاءٌ بِيْنِي﴾

﴿in manifest error﴾

indulging in plain and unequivocal error and ignorance that are clear to everyone.

﴿أَرَلْنَا أَسْبَغْتُمْ مُبِينَةً قَدْ أَمْبَبْتُمْ بِئِنَّهَا قُلْتُمْ أَنَّ هَذَا قَوْلُ مَنْ مِنْ بَعْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ

عَلَىٰ كُلِّ عَشْرٍ وَمِائَةٍ أَوْ مِائَتَيْنِ يَوْمَ الْقِيَامَةِ ۗ وَمَا أَسْحَبَتْكُمْ يَوْمَ الْقِيَامَةِ قِيَادِي اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٥﴾
 وَرَبِّعْتُمْ الَّذِينَ تَأْتُوا وَقِيلَ لَهُمْ تَأَلَّفُوا قَبْلُوهَا فِي سَبِيلِ اللَّهِ أَوْ آذَعُوا قَالُوا لَوْ تَنَلَّمُ بِغَلَا
 لِأَلْبَسْتُمْكُمْ مِنْ لَدُنْكُمْ يَوْمَ يَمُزُّ أَرْبُؤَهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ
 وَأَنَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٦﴾ الَّذِينَ قَالُوا لِلْإِيمَانِ وَقَمَدُوا لَوْ آطَاعُوا مَا قُتِلُوا قُلْ تَادَرُوا عَنْ
 أَفْوَحِكُمْ الْمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٧﴾

﴿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 Uḥud

Allāh said,

﴿أَوْ لَنَا أَصَابَتْكُمْ مُصِيبَةٌ﴾

﴿When a single disaster smites you﴾, in reference to when the Muslims suffered seventy fatalities during the battle of Uḥud,

﴿فَدَّأَصَبْتُمْ بِغَلَا﴾

﴿although you smote (your enemies) with one twice as great,﴾

during Badr, when the Muslims killed seventy *Mushriks* and captured seventy others,

﴿قُلْتُمْ أَنَّى هَذَا﴾

﴿you say: "From where does this come to us?"﴾

why did this defeat happen to us?

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

﴿Say, "It is from yourselves."﴾ Ibn Abi Hātim recorded that 'Umar bin Al-Khaṭṭāb said, "When Uhūd 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 لَمَّا أَصَابَكُمْ مُصِيبَةٌ فَرَأَيْتُمْ فَلَاحًا مِمَّا فَلَاحُوا فِي يَوْمِئِذٍ قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

﴿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-Rabī' bin Anas and As-Suddi said that the *Āyah*,

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

﴿Say, "It is from yourselves."﴾ means, because you, the archers, disobeyed the Messenger's ﷺ command to not abandon your positions.

﴿إِنَّ اللَّهَ عَلَىٰ 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 أَصَابَكُمْ يَوْمَ الْتَقَى الْفُلُوكُ إِلَّا بِإِذْنِ 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,

﴿رَبِّعَلَّمَ الْمُؤْمِنِينَ﴾

﴿in order that He might test the believers.﴾

who were patient, firm and were not shaken,

﴿رَبِّعَلَّمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ خَالِفُوا خَيْبَلًا فِي سَبِيلِ اللَّهِ أَوْ اذْعَبُوا فَاَلَا لَوْ تَقَالَمُ وَمَا لَا
لَأَسْمَعْتَكُمْ﴾

﴿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 Sa'ūl who went back (to Al-Madinah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying,

﴿أَوْ اذْعَبُوا﴾

﴿or defend﴾, so that the number of Muslims increases, as Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Abu Šāliḥ, Al-Ḥasan and As-Suddi stated. Al-Ḥasan bin Šāliḥ 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,

﴿لَوْ تَقَالَمُ وَمَا لَا لَأَسْمَعْتَكُمْ﴾

﴿"Had we known that fighting will take place, we would
certainly have followed you."﴾

meaning, according to Mujāhid, if we knew that you would fight today, we would join you, but we think you will not fight. Allāh said,

﴿هُمْ لِكُفْرٍ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾

﴿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,

﴿هُمْ لِكُفْرٍ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾

﴿They were that day, nearer to disbelief than to faith,﴾

Allāh then said,

﴿يَقُولُونَ بِأَفْوَاهِهِمْ 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,

﴿وَلَوْ نَعْلَمُ بِنَسَائِكُمْ﴾

﴿"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 يَكْتُمُونَ﴾

﴿And Allāh has full knowledge of what they conceal.﴾

﴿الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَمَّاؤُنَا مَا قُتِلُوا﴾

﴿(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,

﴿قُلْ فَادْرَأُوا عَنْ أَفْئِدِكُمُ 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 تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاؤُهُمْ عِنْدَ رَبِّهِمْ يُدْفَعُونَ إِلَيْهِمْ وَأَنْتُمْ بِمَا كُفَرْتُمْ أَعْمَى﴾

[1] At-Ṭabari 7:383.

مِنَ قَضِيهِمْ وَكَفَرُوا بِآيَاتِنَا لَمْ
 يَلْمُوا بِهِمْ مِنْ غَالِبِهِمْ إِلَّا حَرْفٌ
 عَلَيْهِمْ وَلَا هُمْ يَحْتَرُونَ ﴿١٦٩﴾
 يَنْتَبِرُونَ يَغْتَمُونَ مِنْ اللَّهِ وَفَضْلٍ
 وَإِنَّ اللَّهَ لَا يُبْغِي لَكُمْ
 الْفُتُورَ ﴿١٧٠﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ
 وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ
 الْفِتْنَةُ الَّذِينَ أَحْسَنُوا إِلَيْهِمْ وَأَنْفَقُوا
 الْكِبْرَ عَظِيمًا ﴿١٧١﴾ الَّذِينَ قَالُوا لَهُمْ
 الْإِنْسَانُ إِذْ أَنْشَأَهُمْ قَدْ جَمَعُوا لَكُمْ
 فَاخْتَرْتُمْ فَرَادْتُمْ إِلَيْنَا وَقَالُوا
 حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٢﴾
 فَانْقَلَبُوا يَفْعَمُونَ مِنْ اللَّهِ وَفَضْلٍ لَمْ
 يَسْتَسْمِعْهُمُ سَوَاءٌ وَكَانُوا فِي رِضْوَانٍ
 مِنَ اللَّهِ وَرَأَى اللَّهُ قُلُوبَهُمْ عَظِيمًا ﴿١٧٣﴾
 وَإِنَّمَا تِلْكَ الْأَمْثَلُ لِمَنْ خَشِيَ اللَّهَ
 فَلَا تَخَافُوهُمْ وَخَافُوا مِنْكُمْ كَيْفَ
 يُؤْمِنُونَ ﴿١٧٤﴾

من قضيوه وكنيتورن بالذين لم
 يلحموا بهم من غالبيهم الا حرف
 عليهم ولا هم يحترون ﴿١٦٩﴾
 ينتبرون يغمون من الله وفضل
 وان الله لا يبغى لكم
 الفتور ﴿١٧٠﴾ الذين استجابوا لله
 والرسول من بعد ما اصابهم
 الفتنه الذين احسنوا اليهم وانفقوا
 الكبر عظيمًا ﴿١٧١﴾ الذين قال لهم
 الناس اذ انشأهم قد جمعوا لكم
 فاخترتم فرادتم إلينا وقالوا
 حسبنا الله ونعم الوكيل ﴿١٧٢﴾
 فانقلبوا يغمون من الله وفضل لم
 يستسمعهم سواء وكانوا في رضى
 من الله وراى الله قلوبهم عظيمًا
 وانما تلك الامثل لمن خشى الله
 فلا تخافوهم وخوافوا منكم كيف
 يؤمنون ﴿١٧٤﴾

﴿169. Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.﴾

﴿170. They rejoice in what Allah 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 Allah, and that Allah will not waste the reward of the believers.﴾

﴿172. Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, 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 Shayṭān 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 تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ﴾

﴿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,

أرواحهم في جوف طير خضر، لها قناديل معلقة بالعرش، تشرخ من الجنة حيث شاءت، ثم تأتي إلى تلك القناديل، فاطلع إليهم ربهم أطلاعة فقال: هل تشتهون شيئاً؟ فقالوا: أي شيء نشتهي ونحن نشرخ من الجنة حيث شئنا؟ ففعل ذلك بهم ثلاث مراتب، فلما رأوا أنهم لن يتحركوا من أن يسألوا، قالوا: يا رب زبد أن ترد أرواحنا في أجسادنا حتى نقتل في سبيلك مرة أخرى، فلما رأى أن ليس لهم حاجة، تركوا؛

• 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.' Allāh knew that they did not have any other wish, so they were left.^[11] There are several other similar narrations from Anas and Abu Sa'īd.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسْتَرْجِعُ إِلَى الدُّنْيَا، إِلَّا التَّيْمِدُ، فَإِنَّهُ يَسْتَرْجِعُ إِلَى الدُّنْيَا يُتَقَلَّبُ مَرَّةً أُخْرَى، لِمَا تَرَى مِنْ فَضْلِ الشَّهَادَةِ»

«No soul that has a good standing with Allāh 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 *Hadith*.^[21]

In addition, Imām Aḥmad recorded that, Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي أَجْوَابِ طَيْرٍ خُضِرَ، نَرَاهُمْ أَنهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ بَعَادِهِمْ، وَتَأْوِي إِلَى قَنَابِيلٍ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا رَجَعُوا طَيَّبَ مَشْرِبِهِمْ وَمَأْكِلِهِمْ، وَحَسُنَ مُنْقَلَبُهُمْ فَأَلْوَا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ مَا صَنَعَ اللَّهُ لَنَا، بَلَلًا يَزِيدُوا فِي الْجِهَادِ، وَلَا يَنْكَلُوا عَنِ الْعُرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَبْلَغُهُمْ عَنْكُمْ»

«When your brothers were killed in Uhud, Allāh 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 Allāh gave us so that they will not abandon *Jihād* or warfare.' Allāh said, 'I will convey the news for you.'» Allāh revealed these and the following *Āyat*,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرَدُّونَ﴾

«Think not of those as dead who are killed in the way of Allāh.»

[11] Muslim 3 : 1502.

[21] Aḥmad 3:126, Muslim 1877.

Nay, they are alive, with their Lord, and they have provision.^[1]

Qatādah, Ar-Rabī' and Aḍ-Ḍaḥḥāk said that these *Āyāt* were revealed about the martyrs of Uḥud.^[2]

Abu Bakr Ibn Marduwyah 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 أُخْبِرُكَ؟ مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ. وَإِنَّهُ كَلَّمَ أَبَاكَ كَيْفَ سَأَلْتَهُ.
قَالَ عَلِيٌّ: الْكِفَاحُ: الْمَوَاجِهُةُ «قَالَ: سَأَلْتَنِي أُعْطَيْتُكَ. قَالَ: أَسَأَلْتُكَ أَنْ أُرَدُّ إِلَى
الْذُنُوبِ فَأَقْتُلَ فِيكَ ثَابِتَةً. فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ: إِنَّهُمْ إِلَيْهَا
لَا يَرْجِعُونَ. قَالَ: أَيُّ رَبِّ تَأْتِلُغُ مِنْ وَرَائِي»

'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 تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾

Think not of those as dead who are killed in the way of Allāh...﴾^[3]

Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الشُّهَدَاءُ عَلَى بَارِقٍ تَهْرِي بِبَابِ الْحَنَّةِ، فِي قُبَّةٍ خَضْرَاءَ، يُخْرَجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ
الْجَنَّةِ نَهْرًا وَغَيْثًا»

'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] Aḥmad 1:265.

[2] Aṭ-Ṭaharī 7:389-390.

[3] *Dalā'il An-Nubuwwah* by Al-Bayhaqī 3:299.

Aḥmad^[1] and Ibn Jarīr^[2] collected this *Ḥadīth*, 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 Allāh knows best.

Imām Aḥmad narrated a *Ḥadīth* 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 Allāh has prepared in it for him. This *Ḥadīth* has a unique, authentic chain of narration that includes three of the Four Imāms. Imām Aḥmad narrated this *Ḥadīth* from Muḥammad bin Idrīs Ash-Shāfi'ī who narrated it from Mālik bin Anas Al-Asbuḥī, from Az-Zuhri, from 'Abdur-Raḥmān bin Ka'b bin Mālik that his father said that the Messenger of Allāh ﷺ said,

«نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَلْقَى فِي نَجْرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللَّهُ إِلَى جَسَدِهِ يَوْمَ يُعْتَقَهُ»

«The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allāh sends him back to his body when He resurrects him.»^[3]

This *Ḥadīth* 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 Allāh the Most Generous that He makes us firm on the faith.

Allāh's statement,

«فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ»

«They rejoice in what Allāh has bestowed upon them»

indicates that the martyrs who were killed in Allāh's cause are alive with Allāh, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allāh'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 Ṣaḥīḥs record from Anas, the story of the seventy Anṣār Companions who were murdered at Bir Ma'ūnah in one night. In this Ḥadīth, 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]

Allah said next,

﴿يَسْتَبْشِرُونَ بِعَمْرِ مِنَ اللَّهِ وَقَضَىٰ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

﴿They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers﴾ [3:171].

Muḥammad 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-Raḥmān bin Zayd bin Aslam said, "This Āyah 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 استَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ﴾

﴿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 Jābir bin 'Abdullāh Al-Anṣārī, as we will mention. The Muslims mobilized, even though they were still suffering from their injuries, in obedience to Allāh and His Messenger ﷺ.

Ibn Abi Hātim recorded that 'Ikrimah said, "When the idolators returned [towards Makkah] after Uhud, they said, 'You neither killed Muḥammad nor collected female captives. Woe to you for what you did. Let us go back.' When the Messenger of Allāh ﷺ heard this news, he mobilized the Muslim forces, and they marched until they reached Ḥamrā Al-Asad. The idolators said, 'Rather, we will meet next year', and the Messenger of Allāh ﷺ went back [to Al-Madīnah], and this was considered a *Ghazwah* (battle). Allāh sent down,

﴿الَّذِينَ استَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا اصابَهُمُ الْقَرْحُ لِلَّذِينَ اٰمَنُوا مِنْهُمْ وَاَتَوْا اَجْرًا عَظِيمًا﴾

«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.»^[1]

Al-Bukhārī recorded that 'Ā'ishah said to 'Urwah about the Ayah;

﴿الَّذِينَ استَجَابُوا لِلَّهِ وَالرَّسُولِ﴾

«Those who answered (the Call of) Allāh 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 Allāh's statement,

﴿الَّذِينَ قَالِ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخشَوْهُمْ فَزَادَهُمْ اِيْتِيَانًا﴾

«Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only)

[1] An-Nasā'ī in *Al-Kubrā* no. 11083.

[2] Al-Bukhārī 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 حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

﴿and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."﴾

Al-Bukhāri recorded that Ibn 'Abbās said,

﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

﴿"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 Marduwyah recorded that Anas bin Mālīk said that the Prophet ﷺ was told on the day of Uḥud, "Verily, the people have gathered against you, therefore, fear them." Thereafter, Allāh sent down this Āyah [3:173].

This is why Allāh said,

﴿فَاتَّخَذُوا بَيْعَتًا مِّنَ اللَّهِ وَفَضَّلْنَا لَهُمْ يَتَسَبَّحُونَ﴾

﴿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,

﴿بِئَمْتَنٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَتَسَبَّحُوا﴾

﴿with grace and bounty from Allāh. No harm touched them;﴾ safe from the wicked plots of their enemies,

﴿وَأَكْتَفُوا وَرَضُوا أَنَّ اللَّهَ دَرُّ فَضْلٍ عَظِيمٍ﴾

[1] Faḥ Al-Bārī 8:77.

﴿and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.﴾

Al-Bayhaqī recorded that Ibn ‘Abbās said about Allāh’s statement,

﴿تَأْتَلَبُوا بِنِعْمَةِ رَبِّ أَنْوْ رَحْمَتِهِ﴾

﴿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 ذِكْمُ الشَّيْطَانِ يُخَوِّفُ أَوْلِيَاءَهُ﴾

﴿It is only Shayṭān that suggests to you the fear of his friends,﴾

[3:175]

meaning, Shayṭān threatens you with his friends and tries to pretend they are powerful and fearsome. Allāh said next,

﴿فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ﴾

﴿so fear them not, but fear Me, if you are indeed believers.﴾

meaning, “If Shayṭān 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 بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ﴾

﴿Is not Allah Sufficient for His servant? Yet they try to frighten you with those besides Him!﴾ [39:36], until,

﴿قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾

﴿Say: “Sufficient for me is Allāh; in Him those who trust must put their trust.”﴾ [39:38]. Allāh said,

﴿فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾

﴿So fight you against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān.﴾ [4:76] and

[1] Dalā’il An-Nubuwwah 3:318.

﴿أَزَلَيْكَ جُزْءَ الشَّكْلِ الْآ إِلَى جُزْءِ الشَّكْلِ مُمُ الْفَيْرَةِ﴾

﴿They are the party of Shayṭān. Verily, it is the party of Shayṭān that will be the losers!﴾ [58:19],

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ 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

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾

﴿Verily, Allāh will help those who help His (cause).﴾ [22:40] and

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَصُرُوا اللَّهَ يَصُرْكُمْ﴾

﴿O you who believe! If you help (in the cause of) Allāh, He will help you﴾ [47:7], and,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَبِئْسَ بِئْسَ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْرِضَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝﴾

﴿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 يَحْزَنكَ الَّذِينَ يُدْعَوْنَ إِلَى الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَقًّا فِي الْآخِرَةِ وَلَمْ عَذَابٌ عَظِيمٌ ۝﴾ إِنَّ الَّذِينَ آمَنُوا بِالْإِيمَانِ لَن يَصُرُوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلَا يَحْزَنَ الَّذِينَ كَفَرُوا إِنَّمَا نَسُوا نَفْسَ نَسْوَى لَمْ يَرَادُوا إِسْمًا وَلَهُمْ عَذَابٌ شَدِيدٌ ۝﴾ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَاتِ مِنَ الطَّيِّبَاتِ وَمَا كَانَ اللَّهُ لِيُطِيعَكُمْ عَلَى الشَّيْبِ وَلَكِنَّ اللَّهَ جَمِيٌّ مِنْ رُسُلِهِ مَنْ يَفْعَلْ قَالُوا يَا اللَّهُ ذَرْهُمْ لَن مُّرِئِينَ وَإِنْ نُؤْمِنُوا وَنَسَلْنَا لَنَكْفُرَنَّ بِأَنْفُسِنَا وَلَا يَحْزَنَ الَّذِينَ يَنْتَحِلُونَ إِسْمًا مَّا نَهَى اللَّهُ مِنْ فَضْلِهِ فَوَيْحًا لَهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَكُوتُ مَا يُجَاوِزُونَ يَوْمَ الْفَيْسَمَةِ وَلَهُ يَوْمَ مِيرَاثُ السَّمَكَيْنِ وَالْأَرْضِ وَاللَّهُ بِمَا تَصَدَّقُونَ خَبِيرٌ ۝﴾

﴿176. And let not those grieve you who rush with haste to

disbelieve; verily, not the least harm will they do to Allāh. It is Allāh'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 Allāh. 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. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Unseen, but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and have Taqwā of Allāh, then for you there is a great reward.﴾

﴿180. And let not those who are stingy with that which Allāh 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 Allāh's is the inheritance of the heavens and the earth; and Allāh is Well-Acquainted with all that you do.﴾

Comforting the Messenger of Allāh ﷺ

Allāh said to His Prophet,

﴿وَلَا يَصْرُوكَ الَّذِينَ يُؤْمِنُونَ بِالْكَفْرِ﴾

﴿And let not those grieve you who rush with haste to disbelieve﴾ [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. Allāh said, 'Do not be saddened by this behavior.'

﴿إِنَّهُمْ لَنْ يَصْرُوا اللَّهَ شَيْئًا يُبَدِّ اللَّهُ أَلَّا يَحْمِلَ لَهُمْ حَقًّا فِي الْآخِرَةِ﴾

﴿verily, not the least harm will they do to Allāh. It is Allāh'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 اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ﴾

﴿Verily, those who purchase disbelief at the price of faith,﴾
by exchanging disbelief for faith,

﴿لَنْ يَضُرُّوا اللَّهَ شَيْئًا﴾

﴿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 يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّئُهُمْ بِمَا كَفَرُوا إِنَّمَا نَزِدُّهُمْ بِهِمْ لِقَابًا وَأَنَّمَا نُمَلِّئُهُمْ بِمَا كَفَرُوا إِنَّمَا نَزِدُّهُمْ بِهِمْ لِقَابًا﴾

﴿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,

﴿أَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن نَّالٍ رَبِّيْنَا إِنَّا سَازِغُهُمْ فِي لِقَابَيْنِ لِي لَا يَسْتَوُوا﴾

﴿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

﴿فَذَرْنِي وَمَن يُكَذِّبُ هَذَا لَقَدْ عَلِمْتُمْ أَنِّي فَقِيرٌ﴾

﴿Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not.﴾ [68:44], and,

﴿وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَلَا تَقُلْ لَهُمْ إِنَّمَا أُوتِيَ اللَّهُ أَن يُعَذِّبَهُم بِمَا فِي الدُّنْيَا وَتَرَكَ أَنفُسَهُمْ وَهُمْ كَافِرُونَ﴾

﴿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,

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴿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 Uḥud, 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,

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴿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 Uḥud."^[1] Qatādah said, "He distinguished between them in *Jihād* and *Hijrah*."^[2] Allāh said next,

﴿وَمَا كَانَ اللَّهُ لِيُفْلِحَكُمْ عَلَى الْغَيْبِ﴾

﴿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,

﴿وَلَيَكُنَّ اللَّهُ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن يَشَاءُ﴾

﴿but Allāh chooses of His Messengers whom He wills.﴾ is similar to another *Āyah*,

^[1] At-Ṭabari 7:424.

^[2] At-Ṭabari 7:424.

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۚ إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يُسَلِّكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۚ﴾

﴿(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,

﴿فَآمِنُوا بِاللَّهِ وَرُسُلِهِ﴾

﴿So believe in Allāh and His Messengers.﴾

Obeys Allāh and His Messenger ﷺ and adhere to the law that he legislated for you,

﴿وَإِن تَوَلَّوْا فَسَاءَ مَا تَكْتُمُونَ لَكُمْ أَعْرَابِيَّةٌ﴾

﴿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 يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنزَلْنَا لَهُمْ مِن رَّبِّهِمْ أَنَّهُ سَيُؤْتِيَهُمْ فَيْسًا مِّمَّا أَنزَلْنَا لَهُمْ ۚ إِنَّهُ يَكْتُمُ لَهُمْ خَيْرًا مِّمَّا يُخْفُونَ ۚ﴾

﴿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,

﴿سَيُكْفَرُونَ مَا حَمَلُوا فِي يَوْمِ 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 يُوَدِّ زَكَاتَهُ، نُقِلَ لَهُ شِجَاعًا أَفْرَعُ، لَهُ رَيْبَتَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِرَيْبَتَيْهِ - يَعْنِي بِرَيْبَتَيْهِ - يَقُولُ: أَنَا مَالِكٌ، أَنَا كَتْرَكٌ»

«Whoever Allāh makes wealthy and he does not pay the Zakāh 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 Āyah,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنزَلْنَا لَهُمْ مِن فَضْلِنَا أَنَّهُم مِّن فَضْلِنَا ۚ هُوَ خَيْرٌ لَّهُمْ بِئِنَّ هُوَ خَيْرٌ لَّهُمْ﴾

«And let not those who are stingy with that which Allāh 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-Bukhāri, but not Muslim, collected this Hadith using this chain of narration, Ibn Hibbān also collected it in his Ṣaḥīḥ.^[2]

Imām Aḥmad recorded that 'Abdullāh said that the Prophet ﷺ said,

«مَا مِنْ عَبْدٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ شُجَاعٌ أَقْرَعٌ يَتَّبِعُهُ، يَقْرَأُ مِنْهُ زَمْرًا يَتَّبِعُهُ، يَقُولُ: أَنَا كَنْزُكَ»

«Every person who does not pay the Zakāh 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.'»

'Abdullah then recited the Āyah in Allāh's Book that testifies to this fact,

﴿سَلْبَاتُهُنَّ مَا يَحْمَلْنَ بِهِ 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-Nasā'i,^[5] and Ibn

[1] Fath Al-Bāri 8:78.

[2] Ibn Hibbān 5:107.

[3] Aḥmad 1:377.

[4] Tuḥfat Al-Aḥwadhī 8:393.

[5] An-Nasā'i in Al-Kubrā 6:317.

تِلْكَ آيَاتُ
٧٤
الْحُرُوفِ

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَعِيرٌ وَعَنْ آغْيَابِهِ
سَتَكُنْتُمْ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ
دُونُوا عَذَابَ الْحَرِيقِ ﴿٧٤﴾ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ
وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿٧٥﴾ الَّذِينَ قَالُوا إِنَّ
اللَّهَ عَهْدُ الْإِنْسَانِ الْأَتُّومِ لِرَسُولٍ حَتَّىٰ بَأْيُنَانَا فُجِرْنَا
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ
وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٧٦﴾
فَإِن كَذَّبْتُمْ فَسَوْفَ نَكْتُمُوكُمْ فَكَيْفَ تَكْفُرُونَ ﴿٧٧﴾
وَالرُّسُلُ وَالْكِتَابُ الْمُنِيرِ ﴿٧٨﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ
وَلِنَسْأَلَنَّ نُفُوسَ أَجْرُومِكُمْ يَوْمَ الْقِيَامَةِ لَمَن رُّحِخَ
عَنِ النَّكَارِ وَأُدْجِلَ الْجَنَّةُ فَقَدْ نَارٌ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا مَتَاعُ الْفُرُورِ ﴿٧٩﴾ ﴿ تَسْبُلُوكُمْ فِي أَمْوَالِكُمْ
وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَىٰ كَثِيرًا
وَإِن تَصْبرُوا وَاتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٨٠﴾

Majah,^[1] and At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."

Allāh's statement,

﴿وَالَّذِي يَرِثُ الْأَرْضَ وَالسَّمَوَاتِ وَالْأَرْضِ﴾

﴿And to Allāh belongs the inheritance of the heavens and the Earth﴾, means,

﴿وَأَنْفِقُوا مِمَّا حَقَّكَ تَسْبِيلِينَ﴾

﴿يَدِ﴾

﴿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 بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿and Allāh is Well-Acquainted with all that you do.﴾

with your intentions and what your hearts conceal.

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَعِيرٌ وَعَنْ آغْيَابِهِ سَتَكُنْتُمْ مَا قَالُوا وَقَتْلَهُمُ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ دُونُوا عَذَابَ الْحَرِيقِ ﴿٧٤﴾ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ
لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿٧٥﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدُ الْإِنْسَانِ الْأَتُّومِ لِرَسُولٍ حَتَّىٰ
بَأْيُنَانَا فُجِرْنَا تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ
وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٧٦﴾ فَإِن كَذَّبْتُمْ فَسَوْفَ
نَكْتُمُوكُمْ فَكَيْفَ تَكْفُرُونَ ﴿٧٧﴾ وَالرُّسُلُ وَالْكِتَابُ الْمُنِيرِ ﴿٧٨﴾

[1] Ibn Mājah 2:568.

﴿181. Indeed, Allāh has heard the statement of those who say: "Truly, Allāh 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, Allāh is never unjust to (His) servants.﴾

﴿183. Those 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." Say: "Verily, there came to you Messengers before me, with Al-Bayināt 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-Bayināt and the Scriptures and the Book of Enlightenment.﴾

Allāh Warns the Idolators

Sa'īd bin Jubayr said that Ibn 'Abbās said, "When Allāh's statement,

﴿مَنْ ذَا الَّذِي يُعْرِضُ اللَّهُ قَرْضًا حَسَنًا فَيَمْنَعُكُمْ لَهُ أَمْعَادًا كَثِيرَةً﴾

﴿Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?﴾ [2:245]

was revealed, the Jews said, 'O Muḥammad! Has your Lord become poor so that He asks His servants to give Him a loan?' Allāh sent down,

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فُقِيرٌ وَنَحْنُ أَثْيَابٌ﴾

﴿Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!"﴾ [3:181]."

This Ḥadīth was collected by Ibn Marduyah and Ibn Abi Ḥātim.

Allāh's statement,

﴿سَنَكْتُبُ مَا قَالُوا﴾

﴿We shall record what they have said﴾

contains a threat and a warning that Allāh followed with His statement,

﴿وَقَتَلَهُمُ الْآيِسَةَ بِغَيْرِ حَقٍّ﴾

﴿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,

﴿وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ إِنَّكَ يَا قَوْمِئِذٍ لَّآ تَبْرَأُونَ
لِلْمَسِيئِينَ﴾

﴿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,

﴿الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدُ إِلَيْنَا أَلَّا نُؤْمِنَ
رَسُولًا حَتَّىٰ يَأْتِنَنَا بِنُورٍ مِّنَ السَّمَاءِ
الْقَادِرِ﴾

﴿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-Ḥasan stated. Allāh replied,

﴿قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِ
بَابِئِيَّتِي﴾

﴿Say: "Verily, there came to you Messengers before me, with Al-Bayināt..."﴾

with proofs and evidence,

﴿وَالَّذِي قُلْتُمْ﴾

﴿and even with what you speak of﴾

a fire that consumes the accepted charity, as you asked,

﴿قَدْ فَتَنَّاكُمْ﴾

﴿why then did you kill them?﴾ Why did you meet these Prophets with denial, defiance, stubbornness and even murder,

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿if you are truthful﴾, if you follow the truth and obey the Messengers?

Allāh then comforts His Prophet Muḥammad ﷺ,

﴿إِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ سَاءَ مَا يَكْتُمِبُونَ وَالْكِتَابَ الْمُنِيرَ﴾

﴿Then if they reject you, so were Messengers rejected before you, who came with Al-Baiyyināt 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,

﴿وَالزُّبُرِ﴾

﴿and the Zubūr﴾, the divinely revealed Books that were sent down to the Messengers,

﴿وَالكِتَابَ الْمُنِيرِ﴾

﴿and the Book of Enlightenment﴾ meaning the clarification and best explanation.

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُ الْجُرُحُكُمْ يَوْمَ الَّتِي كُنْتُمْ تَنْزِعُونَ عَنْ النَّارِ وَأَذِيعَ الْحِكْمَةَ فَقَدْ مَارَ وَمَا الْعَيْوَةُ الدُّنْيَا إِلَّا مَتَاعُ الشُّرُورِ إِنَّا لَنَشْكُرُ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ آتَيْنَا أَمْوَالَكُمُ مِنَ الْكُفْرِ مِنْ قَبْلِكُمْ وَمِنْ الَّذِينَ أَشْرَكُوا أَدْمَى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَذَابِ الْأُمُورِ الْمُتَنَبِّهَةِ﴾

﴿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, Allah said,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْعَرْشِ وَالْإِكْرَامُ﴾

﴿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 *Āyah* 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 Ādam 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, Allah will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

﴿وَأِنَّمَا نُؤْتِكُمْ أُجُورَكُمْ 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,

﴿مَنْ دُخِيَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ نَاجَى﴾

﴿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 Hātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَوْضِعٌ سَوَّطٌ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، أَقْرَأُوا إِنْ شِئْتُمْ»

«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 رُمِيَ عَنِ النَّارِ وَأُدْخِلَ الْمَكَّةَ فَقَدْ نَجَّى»

«And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful».

This was collected in the Two *Ṣaḥīḥs*, but using another chain of narration and without the addition (the *Āyah*)^[1] Abu Hātim Ibn Hibbān recorded it in his *Ṣaḥīḥ* without the addition^[2] as did Al-Ḥākim in his *Mustadrak*.^[3]

Allāh said,

«وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْمُرُورِ»

«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,

«يَوْمَ تُؤْتَوْنَ الْحَيَاةَ الدُّنْيَا. وَالْآخِرَةُ خَيْرٌ وَأَبْقَى»

«Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.» [87:16,17], and,

«وَمَا أُوتِيتُمْ مِنْ شَيْءٍ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَرِزْقُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى»

«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 *Ḥadīth* states,

«وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَبْعَثُ أَحَدُكُمْ أَصْبَعَهُ فِي النَّيْمِ، فَلْيَنْظُرْ بِمَنْ تَرَجِعُ إِلَيْهِ»

«By Allāh! This life, compared to the Hereafter, is just as

[1] *Fath* Al-Bāri 6:100.

[2] Ibn Hibbān 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,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الدُّنْيَا﴾

﴿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,

﴿تَبْلُوكُمْ وَ 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,

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالسَّرْبِ﴾

﴿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.

﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ آمَنُوا مِنكُمْ كُفْرًا﴾

﴿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-Madinah, 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;

﴿وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

﴿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-Bukhāri 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-Ḥārith bin Al-Khazraj, and this occurred before the battle of Badr. The Prophet ﷺ passed by a gathering in which 'Abdullah bin Ubayy bin Salūl was sitting, before 'Abdullah bin Ubayy became Muslim. That gathering was made up of various Muslims as well as *Mushriks*, who worshipped the idols, and some Jews. 'Abdullah bin Rawāḥah was sitting in that gathering. When the Prophet ﷺ reached 'Abdullah bin Ubayy, the donkey caused some sand to fall on the group. Then, 'Abdullah 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. 'Abdullah 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.' 'Abdullah 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 'Abdullah 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,

﴿وَلَنَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن بَيْنِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى 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,

﴿وَمَا كَيْفِيَّةُ مِنَ الْعَدْلِ الْكِتَابَ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كَلْفًا مِّمَّنْ كَانَ مِن بَيْنِهِمْ فَمَا يَعْنِي مَا بَيْنَهُمْ لَهُمُ الْحَقُّ فَأَعْمُوا وَأَصْغُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ﴾

﴿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.¹¹

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.

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْفُمُوهُ فَتَدَّوْنَهُ وَرَأَىٰ لَهَاوِجِهِمْ وَاتَّقُوا بِهِ فَمَا كَانَ لِيُقْبَلَ مِنِّي مَا يَشْرُوكُ بِمَا لَا تَحْسِبُ الَّذِينَ يَفْرُقُونَ بَيْنَ أَوْلَىٰ وَغَيْرِهِمْ أَلْ يَحْسَدُونَ إِنَّمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبُوهُمْ بَعَادُونَ مِمَّنَ الدَّاعِيَ إِلَيْهِمْ وَيَدْعِي اللَّهَ مُنْكَرًا كَاتِبًا﴾

﴿وَأَنَّ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

¹¹ Al-Bukhārī no. 4566, Muslim no. 1798.

وَأِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ
وَلَا تَكْفُرُونَهُ. فَبَدَّلُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِمُ مَعْتًا
قَلِيلًا فِيمَنْ مَا بَشُرُوا كَمَا لَا تَحْسَبِينَ الَّذِينَ يَفْرَحُونَ
بِمَا أُوتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَقَارِفِينَ الْعُذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٧﴾ وَبِاللَّهِ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٨﴾ إِنَّ فِي
خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ أَلْوَانِ السَّمَاءِ لَآيَاتٍ
لِلْأُولَى الَّذِينَ يَتَذَكَّرُونَ اللَّهَ لَعَلَّهُمْ يُرْجَعُونَ ﴿١٨٩﴾
وَعَلَى جُنُودِهِمْ يَنْفَعُ كُرُونٌ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ فَقَتَلْنَا عَذَابَ النَّارِ ﴿١٩٠﴾
رَبَّنَا إِنَّكَ مَنْ تَدْخُلُ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَابٍ ﴿١٩١﴾ رَبَّنَا إِنَّا أَسْمَعُ مَا نَدَى بِآيَاتِنَا إِلَى الْبَاطِنِ أَنْ
تَأْمِنُوا بِرُؤُوسِكُمْ فَأَمَّا رَبِّتَ فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مِنَ الْآبْرَارِ ﴿١٩٢﴾ رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا
عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْبِعَادَ ﴿١٩٣﴾

﴿187. (And remember) when Allāh 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 Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.﴾

Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth

In this *Āyah*, Allāh chastises the People of the Scriptures, from whom Allāh took the covenant by the words of their Prophets, that they would believe in Muhammad ﷺ and describe him to the people, so that they would recognize and follow him when Allāh 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 *Āyāt* 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 *Hadith* states that the Prophet ﷺ said,

«مَنْ سئِلَ عَنْ عِلْمٍ فَكْتَمَهُ، أَلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ 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 تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا 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 *Ṣaḥīḥs* recorded that the Prophet ﷺ said,

«مَنْ ادَّعَى دَعْوَةَ كَاذِبَةٍ يَتَكَبَّرُ بِهَا، لَمْ يَزِدْهُ اللهُ إِلَّا قَلْبًا»

«Whoever issues a false claim to acquire some type of gain, then Allāh will only grant him decrease.»^[2]

The *Ṣaḥīḥ* also recorded;

«الْمُنْتَفِعُ بِمَا لَمْ يُعْطَ، كَالْبَاسِرِ تَوْبِي 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 Rafī' 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] Aṭ-Ṭabarānī 8:401.

[2] Al-Bukhari no. 6105, 6652 Muslim 1:104.

[3] Muslim no. 2129.

tormented." Ibn 'Abbās said, "This Āyah was revealed about the People of the Scriptures." He then recited the Āyah,

﴿وَإِذْ أَخَذَ اللَّهُ مِنَ النَّبِيِّينَ الْوَيْثَاقَ أَنْ يَقُولُوا إِنَّمَا أَلْهَيْنَاكُم بِمَا كُنتُمْ تَعْبُدُونَ وَلَا تَكْفُرُوا بِهِ وَمَا تَشْتَرُونَ بِهَا﴾

﴿(And remember) when Allāh 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 تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَنُوتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا 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 'Abbās 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-Bukhāri,^[2] Muslim,^[3] At-Tirmidhi^[4] and An-Nasā'i.^[5]

Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said, "During the time of the Messenger of Allāh 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 Allāh revealed,

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَنُوتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾

[1] Aḥmad 1:298.

[2] *Fath Al-Bāri* 8:81.

[3] Muslim 4:2143.

[4] *Tuhfat Al-Aḥwadhī* 8:66.

[5] An-Nasā'i in *Al-Kubrā* 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. ^[1] Allāh said;

﴿فَلَا تَحْسَبَنَّكُمْ بِمَقَارِفِ بَيْنِ 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,

﴿وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ 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 السَّمَوَاتِ وَالْأَرْضِ وَالْخَلْقِ أَيْلٍ وَالْقَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ ^[190] الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَذَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا بِغَيْرِ حِسَابٍ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَخْرَارِ رَبَّنَا وَمَا وَعَدْنَاكَ عَلَى رُسُلِكَ وَلَا نَجْرْنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ﴾ ^[191]

﴿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

^[1] 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-Abrār (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 Tawḥīd for People of Understanding, their Characteristics, Speech, and Supplications

Allāh said,

﴿بِئْسَ فِي تَخْلُقِ السَّمَوَاتِ 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.

﴿وَأَخْتَابِ اللَّيْلِ وَالنَّهَارِ﴾

﴿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 تَنْبَغُ لِأُولِي الْأَلْبَابِ﴾

﴿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,

﴿وَكَيْفَ يَتَذَكَّرُ فِي السَّمَوَاتِ وَالْأَرْضِ بِعُرْوَتِ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٦﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِآيَاتِهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٧﴾﴾

﴿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 يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

﴿Those who remember Allāh standing, sitting, and lying down on their sides﴾ [3:191].

Al-Bukhārī recorded that 'Imrān bin Ḥuṣayn said that, the Messenger of Allāh ﷺ said,

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ قَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَاعْلَىٰ جَنْبٍ»

«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,

﴿وَتَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ 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, Sharī'ah, His decree and Āyat. Allāh said,

﴿وَكَيْفَ يَتَذَكَّرُ فِي السَّمَوَاتِ وَالْأَرْضِ بِعُرْوَتِ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٦﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِآيَاتِهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٧﴾﴾

﴿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] Faḥ Al-Bārī 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 سَمَاءٍ وَنُجُودٍ وَعَلَىٰ جُوهِهِمْ وَيَتَكَبَّرُونَ فِي خَلْقِ السَّمَوَاتِ 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;

﴿رَبَّنَا مَا خَلَقْنَاكَ مِنَّا بَطْلًا﴾

﴿“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,

﴿سُبْحَانَكَ﴾

﴿“glory to You,”﴾, for You would never create anything without purpose,

﴿رَبَّنَا عَذَابَ النَّارِ﴾

﴿“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,

﴿رَبَّنَا إِنَّكَ مَن تُدْخِلُ النَّارَ فَقَدْ أَخْرَجْتَهُ﴾

﴿“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,

﴿رَمَا يَنْفَعِيكَ مِنْ أَصْحَابِكَ﴾

﴿“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 مُنَادِيًا 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,

﴿أَنْ آمَنَّا بِرَبِّنَا﴾

﴿‘Believe in your Lord,’ and we have believed﴾,

accepted his call and followed him.

﴿رَبَّنَا فَاعْفُزْ لَنَا ذُنُوبَنَا﴾

﴿“Our Lord! Forgive us our sins”﴾, on account of our faith and obeying Your Prophet ﷺ

﴿فَاعْفُزْ لَنَا ذُنُوبَنَا﴾

﴿“Forgive us our sins”﴾, and cover them,

﴿وَكْفِّرْ عَنَّا سَيِّئَاتِنَا﴾

﴿“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 وَإِنَّا مَا وَعَدْتَنَا عَن 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 تُخْزُوا يَوْمَ الْقِيَامَةِ﴾

﴿"and disgrace us not on the Day of Resurrection,"﴾,

before all creation,

﴿إِنَّكَ لَا تَخِفُّ بِعِبَادِكَ﴾

﴿"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 *Āyāt* at the end of [Sūrah] *Āl 'Imrān* when he woke up at night for (voluntary) prayer. Al-Bukhārī recorded that Ibn 'Abbās said, "I slept one night at the house of my aunt, Maymunah. The Messenger of Allah 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,

﴿بِكَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاللَّيْلِ وَالنَّهَارِ لَآئِنِتُمْ لِأَوَّلِ الْأَنْبِيَاءِ﴾

﴿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 *Siwāk* (to clean his teeth) and prayed eleven units of prayer. When Bilāl said the *Adhān*, 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 'Aṭa' said, "I, Ibn 'Umar and 'Ubayd bin 'Umayr went to 'Ā'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 Allāh 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-Bārī* 8:83.

[2] *Muslim* 1:530.

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِنْ
ذَكَرٍ أَوْ أَنِّي وَآئِنِّي بَعْضُكُمْ مِنْ بَعْضٍ فَأَلِينَ هَا جُرُؤًا وَتَرَجُؤًا
مِنْ دِينِهِمْ وَأُودُوا فِي سَكَبِي وَرَقَتُلُوا وَقِيلُوا لَا كُفْرَانَ
عَنَّهُمْ سَكَبَاتِهِمْ وَلَا ذُجَلَتُهُمْ جَنَّتْ بَحْرِي مِنْ حَتْمِهَا
أَلَا نَهْتَرُ نَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حَسَنُ الْتَوَابِ ﴿٧٦﴾
لَا يَعْزُتُكَ تَقَلُّبُ اللَّيْلِ كُفْرُوا فِي الْيَلَدِ ﴿٧٧﴾ مَنَعَ قَلِيلٌ
لَّمَّا وَطَنَهُمْ جَهَنَّمَ وَيَسَّرَ الْهَادِ ﴿٧٨﴾ لَكِنِ الَّذِينَ اتَّقَوْا
رَبَّهُمْ هُمْ جَنَّتْ بَحْرِي مِنْ حَتْمِهَا أَلَا نَهْتَرُ خَلِيدٍ فِيهَا
تُرَا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ حَمْرٌ لِلْأَرْبَابِ ﴿٧٩﴾ وَإِنْ مِنْ
أَهْلِ الْكُتُبِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا
أُنزِلَ إِلَيْهِمْ حَشِيصِينَ لِلَّهِ لَا تَسْتَعْرُونَ بِعَايَتِ اللَّهِ تَسْكَا
قَلِيلًا أَوْلَيْتُكَ لَهْمَ أَجْرُهُمْ عِنْدَ رَبِّهِمْ رَبُّكَ اللَّهُ
سَرِيعُ الْحِسَابِ ﴿٨٠﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا
وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٨١﴾

Lord.' I said, 'By Allah 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,

«رَبِّحَكَ يَا بِلَالُ، وَمَا يَنْتَهِي أَنْ أَبْكِي، وَقَدْ أُنزِلَ عَلَيَّ فِي هَذِهِ اللَّيْلَةِ:

«O Bilāl! What prevents me from crying, when this night, this Āyah was revealed to me,»

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَخَلْقِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ ﴿١٠١﴾

«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.»

«دَيْنٌ لِّمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا»

«Woe to he who recites it but does not contemplate it.»^[1]

[1] Mawārid Az-Zamān no. 139.

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَنَابِ يُنْكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ تَتَّصِلُونَ ذُو بَقِيصٍ
 قَالِيبٌ مَّا جِئْتُمُوهُم وَأَنْزَلْنَا مِنْ سَمَوَاتِنَا مَاءً فَسَوَّيْنَاهُمْ
 وَأَلْزَمْنَا بَيْنَهُم مَّوَدَّةَ بَيْنِهِمْ وَجِئْتُمْهُمْ خِطَابًا مِّن بَيْنِ يَدَيْهِمْ وَأَلْقَيْنَا لِبَنِي إِسْرَائِيلَ
 الْكِتَابَ لِيُحَدِّثُوا عَلَيْكُمْ أَحْسَنَ مَثَلٍ مِّمَّا أُرْسِلْتُمْ بِهِ وَإِنَّ إِلَىٰ رَبِّكُمْ أَعْيُنًا
 تُرِيقُونَ﴾

﴿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 harin 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 *Āyah*,

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَنَابِ يُنْكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ﴾

﴿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-Hakim collected this *Ḥadīth* in his *Mustadrak*,^[2] and said, "It is *Ṣaḥīḥ* according to the criteria of Al-Bukhārī but they [Al-Bukhārī and Muslim] did not collect it".

Allāh's statement,

^[1] Saīd bin Mansūr 3:1136.

^[2] Al-Hakim 2:300.

﴿أَنْ لَا أُسْبِعُ عِندَ غَيْبِي نَيْكَمَ بِنِ 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 Allah 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,

﴿تَعْتَسِكُمْ بِنِ بَعْضِنِ﴾

﴿You are (members) one of another﴾

means, you are all equal in relation to gaining My reward. Therefore,

﴿مَالِدِينَ مَاهَجْرًا﴾

﴿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,

﴿وَأُخْرِجُوا مِنْ بِلْدَانِهِمْ﴾

﴿and were driven out from their homes﴾,

when the *Mushriks* tormented them and forced them to migrate,

﴿وَأُزِدُوا فِي سَيْئِهِمْ﴾

﴿and suffered harm in My cause﴾, for their only wrong, to the people, was that they believed in Allāh Alone. In similar *Ayāt*, Allāh said,

﴿يُخْرِجُونَ الرَّسُولَ وَإِنَّكُمْ أَنْ تَدِينُوا بِإِلَهِ رَبِّكُمْ﴾

﴿and have driven out the Messenger and yourselves because you believe in Allāh your Lord!﴾ [60:1], and,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِإِلَهِ الْعَزِيزِ الْقَوِيِّ﴾

﴿And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴾ [85:8]. Allāh's statement,

﴿وَقَاتِلُوا وَأُكْتَلُوا﴾

﴿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 Allāh and dies in the process, with his face covered in dust and blood. It is recorded in the *Ṣaḥīḥ* that a man said,

يا رسول الله، أرايت إن قتلت في سبيل الله صابراً محتسباً مقبلاً غير مدبر، أيكفر الله عني خطاياي؟ قال: «نعم»، ثم قال: «كيف قلت؟» فأعاد عليه ما قال، فقال: «نعم»، إلا الدين، قاله لي جبرئيل أنفأ.

'O Messenger of Allāh! If I was killed in Allāh's cause, observing patience, awaiting Allāh's reward, attacking, not retreating, would Allāh 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 Allāh said here,

﴿لَا تُكْفِرُوا عَنْهُمْ سَيِّئَاتِهِمْ وَأَلْبَسْتَهُمْ حُجُوبًا مَحْمَرِيًّا مِنْ تَحْتِهَا لَا يُبْهَرُونَ﴾

﴿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]. Allāh's statement,

﴿تُؤَاتَى مِنْ عِنْدِ اللَّهِ﴾

﴿a reward from Allāh﴾ testifies to His might, for the Mighty and Most Great only gives tremendous rewards. Allāh's statement,

﴿وَاللَّهُ عِنْدَهُ خَيْرُ الثَّوَابِ﴾

﴿and with Allāh is the best of rewards.﴾

for those who perform good deeds.

﴿لَا يَرْفَعُ لَكَ نَفْسُ الْكُفْرَانِ كَمَا رَفَعُوا لَكَ نَفْسَ الْإِسْلَامِ﴾ مَتَّعَ قَلْبُكَ مَا وَوَدَّاهُمْ حَمِيمٌ وَيَسِّرُ
لَهُمُ الْإِيمَانَ لَكِنِ الْكُفْرَانَ اتَّقُوا رَبَّهُمْ لَمْ يَشْفُ كَفْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
لَوْلَا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَزْرَارِ﴾

﴿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,

﴿مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيَسَّرَ اللَّهُ لِلْمُؤْمِنِينَ﴾

﴿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 يَجِدُونَ فِي مَالِهِمْ إِلَّا الْوَيْلَ لَا يَنْتَظِرُونَ فِي الْآيَاتِ﴾

﴿None disputes in the Āyāt 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 الْوَيْلَ يَفْتَرُونَ عَلَى اللَّهِ الْكِبْرَ لَا يَتَذَكَّرُونَ فِي الَّذِي نُزِّلَ إِلَيْهِمْ مِنْ قَبْلِهِمْ لَنْ نُجِيبَهُمْ بِالْعَذَابِ أَنْ يَكْفُرُوا﴾

﴿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],

﴿لَنَجْزِيَنَّهُمْ قَلِيلًا ثُمَّ نَرْجِعُهُمْ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ [31:24],

﴿فَهَيِّئْ لِكَافِرِينَ أَهْلَهُمْ رَبَّنَا﴾

﴿So, give a respite to the disbelievers; deal gently with them for

a while. ﴿ [86:17], and,

﴿أَفَنْ وَعِدَّتُهُ وَعَدْنَا حَسَنًا فَهَوَ لَنَفْسِهِ كَمَنْ مَنَعْتُهُ مَنَعَ الْحَبْرُ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ﴾¹¹

﴿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 Allāh mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

﴿لَكَيَ الَّذِينَ اتَّقَوْا رَبَّهُمْ لِمَن جَنَّتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا لَا يَزَالُونَ فِيهَا وَعِنْدَ اللَّهِ﴾

﴿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,﴾ [3:198], for certainly,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ﴾

﴿and that which is with Allāh is the best for Al-Abrār.﴾

Ibn Jarīr recorded that Abu Ad-Dardā' used to say, "Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allāh's statements,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ﴾

﴿and that which is with Allāh is the best for Al-Abrār﴾, and,

﴿وَلَا يَسْتَبِينَ الَّذِينَ كَفَرُوا إِنَّا نَسِلُ لَهُمْ خَيْرٌ لِأَنفُسِهِمْ إِنَّا نَسِلُ لَهُمْ لِيَزِيدُوا إِسَاءًا وَلَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿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-Ṭabari 7:496.

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعُونَ بِهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾

﴿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 Taqwa 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 Muḥammad ﷺ, along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allāh.

﴿لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا 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 Muḥammad 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-Qaṣaṣ,

﴿الَّذِينَ آمَنُوا مِنْ قَبْلِهِمْ مِنَ الْكِتَابِ مِنْ قَبْلِهِمْ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُقْرَأُ عَلَيْهِمْ الْقُرْآنُ فَسَمِعُوا لَهُمْ نَسْوًا يَوْمَ فَذَلِكُمُ الَّذِي كَفَرُوا بِهِ إِذْ كُنُوا مِنَ الْمُسْلِمِينَ ﴿٥٣﴾ لَوْلَا إِتْرَافُكُمْ إِذْ كُنْتُمْ مُسْلِمِينَ ﴿٥٤﴾ لَوَلَّيْتُمْ لَسَخَّرْنَاكُمْ آلَ قَوْثَانَ ﴿٥٥﴾ وَلَمَّا آتَوْكُم مِّنْ بَعْدِهِمْ لَقَدْ عَلِمْتُمْ لِيَوْمِئَذٍ ﴿٥٦﴾﴾

﴿Those to whom We gave the Scripture before it, they believe in it (the Qur'an). 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 مَتَّعْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُرْسِلُوا يُقُودُوا 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],

﴿وَمِن قَوْمِ مُوسَى إِذْ جَاءَهُمْ بَأْسُنَا فَبِتْلُوا رَدًّا﴾

«And of the people of Mūsā there is a community who lead with truth and establish justice therewith.» [7:159],

﴿لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اجْلِسْ أَتَى اللَّهَ الْمَلَأَ الْعِزَّ وَقَمَّ

يَسْجُدُونَ﴾

«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.» [3:113], and,

﴿عَلَّ مَائِمًا يَدَ أَر لَّا قَوْمِيًّا إِذِ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُسْأَلُ عَلَيْهِمْ يُخْرُونَ إِلَادَاقِي
سُجَّدًا وَسُجَّدًا وَسُجَّدًا وَسُجَّدًا وَسُجَّدًا وَسُجَّدًا وَسُجَّدًا وَسُجَّدًا وَسُجَّدًا وَسُجَّدًا وَسُجَّدًا وَسُجَّدًا وَسُجَّدًا
حُشْرًا﴾

«Say: "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." 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 Islāmic faith, such as 'Abdullāh bin Salām. Many among the Christians, on the other hand, embraced the Islāmic faith. Allāh said,

﴿لَتَجِدَنَّ أُمَّةً تُؤْمِنُ بِآيَاتِنَا وَتُؤْمِنُ بِآيَاتِنَا وَتُؤْمِنُ بِآيَاتِنَا وَتُؤْمِنُ بِآيَاتِنَا وَتُؤْمِنُ بِآيَاتِنَا
لَتَجِدَنَّ أُمَّةً تُؤْمِنُ بِآيَاتِنَا وَتُؤْمِنُ بِآيَاتِنَا وَتُؤْمِنُ بِآيَاتِنَا وَتُؤْمِنُ بِآيَاتِنَا وَتُؤْمِنُ بِآيَاتِنَا

«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,

﴿فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ 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,

﴿أُزْلِفَتْ لَهُمْ 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 Ṣaḥīḥs record that when An-Najāshi died, the Prophet ﷺ conveyed the news to his Companions and said,

﴿إِنَّ أَخَا لَكُمْ بِالْحَبَشَةِ قَدْ مَاتَ، فَصَلُّوا 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 Najīb narrated that Mujāhid said that,

﴿رِإَىٰ مِنْ أَهْلِ الْكِتَابِ﴾

﴿And there are, certainly, among the People of the Scripture﴾, refers to those among them who embraced Islām.^[3] 'Abbād bin Manṣūr said that he asked Al-Ḥasan Al-Baṣrī about Allāh's statement,

﴿رِإَىٰ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ﴾

﴿And there are, certainly, among the People of the Scripture, those who believe in Allāh﴾.

Al-Ḥasan said, “They are the People of the Book, before Muḥammad ﷺ was sent, who believed in Muḥammad ﷺ and

[1] Ibn Hishām 1:357.

[2] Faḥ Al-Bārī 7:230, Muslim 2:657.

[3] Aḥ-Ṭabari 7:499.

recognized Islām. Allāh gave them a double reward, for the faith that they had before Muḥammad ﷺ, and for believing in Muḥammad ﷺ (after he was sent as Prophet).” Ibn Abi Hātim recorded both of these statements. The Two Ṣaḥīḥs record that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ»

«Three persons will acquire a double reward.»¹¹¹

He mentioned among them,

«وَرَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِسَيِّدِي وَأَمَّنَ بِي»

«A person from among the People of the Book who believed in his Prophet and in me.»

Allāh’s statement,

«لَا يَشْتَرُونَ بِعَاقِبَاتِ اللَّهِ شَيْئًا قَلِيلًا»

«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 لَنُؤْتِيَهُمْ أَجْرَهُمْ عِنْدَ رَبِّهِمْ إِنَّكَ عِنْدَ اللَّهِ 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 Hātim and others have recorded from him.

The Command for Patience and Ribāt

Allāh said,

«يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِعُوا»

«O you who believe! Endure and be more patient, and Rābiṭū»
[3:200].

Al-Ḥasan Al-Baṣrī said, “The believers are commanded to be

¹¹¹ *Fath Al-Bāri* 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 *Murabāṭah*, 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-Qurazī stated. Ibn Abi Ḥātim collected a *Ḥadīth* that was also collected by Muslim and An-Nasā'ī from Abu Hurayrah that the Prophet ﷺ said,

«أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِسْنَاعُ الرُّضْوَةِ عَلَى
الْمَكَارِهِ، وَرَكُوعُ الْخُطَا إِلَى الْمَسَاجِدِ، وَاتِّبَاعُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ
الرِّبَاطُ، فَذَلِكَ الرِّبَاطُ. فَذَلِكَ 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 *Murabāṭah* 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 *Ḥadīths* that encourage *Murabāṭah* and mention its rewards. Al-Bukhāri recorded that Sahl bin Sa'īd As-Sa'īdi said that the Messenger of Allāh ﷺ said,

«رِبَاطٌ يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ 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-Fārisi said that the Messenger of Allāh ﷺ said,

«رِبَاطٌ يَوْمٌ وَتَلَبُّ خَيْرٌ مِنْ صِيَامِ شَهْرِ رَيْبَانِيهِ، وَإِنْ مَاتَ جَزَى عَلَيْهِ عَقْلُهُ الَّذِي كَانَ»

[1] Aṭ-Ṭabari 7:502.

[2] Muslim 1:219, An-Nasā'ī 1:89.

[3] Al-Bukhāri no. 2892.

بِعَمَلِهِ، وَأَجْرِي عَلَيْهِ بِرِزْقِهِ، وَأَمْرَ النَّاسِ

«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.»^[1]

Imām Ahmad recorded that Fadālah bin 'Ubayd said that he heard the Messenger of Allāh ﷺ saying,

«كُلُّ مَيِّتٍ يُحْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يَنْبِي لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ، وَبِأَمْرِ يَوْمِ الْقَبْرِ»

«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.»^[2]

This is the same narration collected by Abu Dāwud and At-Tirmidhi, who said, «*Hasan Sahīh*».^[3] Ibn Hibbān also collected this *Hadūth* in his *Sahīh*.^[4]

At-Tirmidhi recorded that Ibn 'Abbās said that he heard the Messenger of Allāh ﷺ saying,

«عَيْنَانِ لَا تَمَسُهُمَا النَّارُ: عَيْنٌ نَكَتَ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ 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.»^[5]

Al-Bukhārī recorded in his *Sahīh* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَمَسَنَّ عَيْنُ الدَّيْنَارِ وَعَيْنُ الدَّرْهَمِ وَعَيْنُ الْخَمِصَةِ، إِنْ أَعْطِيَ رَضِي، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَمَسَنَّ وَأَتَكَرَّنَ، وَإِذَا شَبِكَ فَلَا انْتَفَشَ، طَوْبُ لِي لِعَبْدٍ آخِذٍ بِعِنَانِ قُرْبِي فِي

[1] Muslim no. 1913.

[2] Ahmad 6:20.

[3] Abu Dawud 3:20, *Tuhfat Al-Ahwadhi* 5:249.

[4] Ibn Hibbān 7:69.

[5] At-Tirmidhi no. 1639.

سَبِيلِ اللَّهِ، أَشْعَثَ رَأْسُهُ، مُغْبِرَّةً تَدْمَاءُ، إِنْ كَانَ فِي الْجِرَاسَةِ كَانَ فِي الْجِرَاسَةِ،
وَإِذَا كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ اسْتَأْذَنَ لَمْ يُؤْذَنَ لَهُ، وَإِنْ سَمِعَ لَمْ يُسْمَعْ،

«Let the servant of the Dīnār, the servant of the Dirham and the servant of the Khamīṣah (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-Khaṭṭāb 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,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

«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-Hāfiẓ Ibn 'Asākir mentioned in the biography of 'Abdullah 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 'Iyād 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-Bukhārī no. 2886.

[2] Aṭ-Ṭabari 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-Fuḍayl Ibn 'Iyād in the Sacred *Masjīd* and gave him the letter. When he read it, his eyes became tearful and he said, 'Abu 'Abdur-Raḥmān (Abdullāh bin Al-Mubārak) has said the truth and offered sincere advice to me.' He then asked me, 'Do you write the *Ḥadīth*?' I said, 'Yes.' He said, 'Write this *Ḥadīth* as reward for delivering the letter of Abu 'Abdur-Raḥmān to me. He then dictated, 'Maṣūūr 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,

«مَنْ تَنَطَّيْعُ أَنْ تُصَلِّيَ فَلَا تَقْطُرُ، وَتُصُومَ 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,

«مَنْ أَلَدِي نَفْسِي بِيَدِهِ لَوْ طَوَّقَتْ ذَلِكَ مَا بَلَغَتْ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، أَوْ مَا عَلِمْتُ أَنْ فَرَسَ الْمُجَاهِدِ لَيْسَتْ فِي طَوْلِهِ، فَيَكْتَبُ لَهُ بِذَلِكَ الْحَسَنَاتُ.»

«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.»^[1]

Allāh said next,

﴿وَاتَّقُوا اللَّهَ﴾

«and have Taqwā of Allāh», concerning all your affairs and

[1] Aḥmad 5:236.

situations. For instance, the Prophet ﷺ said to Mu'ādh when he sent him to Yemen,

«اتَّبِعِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَّعَهَا، وَخَالِقِ النَّاسَ بِخُلُقِي 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,

﴿لَا تَكُونُوا تُدَبِّرُونَ﴾

﴿so that you may be successful﴾, in this life and the Hereafter. Ibn Jarir recorded that Muḥammad bin Ka'b Al-Qurazi said that, Allāh's statement,

﴿وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿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] Tuhfat Al-Aḥwadhī 6:123.

[2] At-Ṭabari 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-Madinah. Ibn Marduwyah recorded similar statements from 'Abdullāh bin Az-Zubayr and Zayd bin Thābit. In his *Mustadrak*, Al-Hākim recorded that 'Abdullāh bin Mas'ūd 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 يَكْتُمُ بِشَيْءٍ ذَرَّةً﴾

﴿Surely, Allāh wrongs not even the weight of an atom,﴾ [4:40],

﴿إِنْ تَحْتَسِبُوا كَثِيرًا مَّا تَهْتَبُونَ عَنْهُ﴾

﴿If you avoid the great sins which you are forbidden to do﴾ [4:31],

﴿إِنَّ اللَّهَ لَا يَغْفِرُ لِمَن يَشْرَكَ بِهِ. وَيَغْفِرُ مِمَّا دُونِ ذَلِكَ لِمَن 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],

﴿رَلَوْ أَنَّهُمْ إِذ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ﴾

﴿If they (hypocrites), when they had been unjust to themselves, had come to you﴾ [4:64], and,

﴿وَمَن يَمْسَلْ سَوْمًا أَوْ يظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ 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'an when I was still young." Al-Hākim said, "This *Hadīth* is *Ṣaḥīḥ* according to the criteria of the Two *Ṣaḥīḥs*, and they did not collect it."^[2]

^[1] Al-Hākim 2:305.

^[2] Al-Hākim 2:301.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧٧

النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
 زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
 بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَاتَّقُوا الْيَتِيمَ أَتَمُّوا
 وَلَا تَتَّبِعُوا الْاِحْيَاءَ بِالطَّبِيبِ وَلَا تَأْكُلُوا أَمْوَالَكُمُ الَّتِي آتَمَّوْا لِلَّهِ
 كَانَ حُوبًا كَبِيرًا ﴿٢﴾ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِسُوا
 مَاطَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّنْ رَزَقْتُمْ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
 فَوَاحِدَةٌ أَوْ مَمْلُوكَاتٌ أَمْ تَمْتِكْتُمْ ذَلِكَ أَذَقُوا أَلَّا تَعْدِلُوا ﴿٣﴾ وَاتَّقُوا
 النِّسَاءَ صَدَقْتُنَّ عَلَيْكُمْ فَإِنْ طَلَقْتُمْ عَنْ نَفْسٍ وَرَيْبٍ فَقَدْ كَلُمْتُ
 هَيْبَتًا مَرْيَتًا ﴿٤﴾ وَلَا تَتَّبِعُوا السُّبُهَاتِ أَمْوَالِكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ
 قِيَمًا وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لِمَنْ يُؤْتِيهِ مَعْرُوفًا ﴿٥﴾ وَاتَّقُوا
 الْيَتِيمَ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا
 إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ
 غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ
 إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ عَسِيمًا ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
 خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
 زَوْجَهَا وَبَثَّ مِنْهَا رِجَالًا كَثِيرًا وَنِسَاءً
 وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
 وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
 رَقِيبًا﴾ ﴿١﴾

﴿1. O mankind! Have
 Taqwa 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 Taqwā of Allāh
 through Whom you de-
 mand your mutual

(rights), and revere the wombs. Surely, Allāh is always watching over you.﴾

The Command to have Taqwā, a Reminder about Creation, and Being Kind to Relatives

Allāh commands His creatures to have Taqwā 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, Ādam, peace be unto him.

﴿وَخَلَقَ مِنْهَا زَوْجَهَا﴾

﴿And from him He created his wife﴾ Hawwā' (Eve), who was created from Ādam's left rib, from his back while he was sleeping. When Ādam woke up and saw Hawwā', he liked her

and had affection for her, and she felt the same toward him. An authentic *Hadīth* states,

إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّ أَعْرَجَ شَيْءٍ فِي الضِّلْعِ أَغْلَاهُ، فَإِنْ دَفَنْتَ نَفْسَهُ
عَضْرَتَهُ، وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ 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,

﴿وَمِنْ مِّنْهُمَا رِجَالٌ كَثِيرٌ مِّنْهَا﴾

﴿And from them both He created many men and women;﴾

means, Allāh created from Ādam 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,

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾

﴿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,

﴿الَّذِي تَسَاءَلُونَ بِهِ﴾

﴿through Whom you demand your mutual (rights)﴾,

is in reference to when some people say, "I ask you by Allah, and then by the relation of the *Raḥīm* [the womb, i.e. my relationship to you]", according to Ibrāhīm, Mujāhid and Al-Ḥasan.^[2] Aḍ-Ḍaḥḥāk 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, 'Ikrimah, Mujāhid, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabi', and others have stated.^[4]

[1] *Fath Al-Bārī* 6:418.

[2] *Aḥ-Ṭabari* 7:519.

[3] *Aḥ-Ṭabari* 7:518.

[4] *Aḥ-Ṭabari* 7:521,522.

Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

﴿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 *Hadīth* states,

«اغْبُدُوا اللَّهَ كَأَنَّكُمْ تَرَاهُ، فَمَنْ لَمْ يَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ»

«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,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ﴾

﴿O mankind! Have Taqwā of your Lord, Who created you from a single person.﴾

until the end of the *Āyah*. He ﷺ also recited,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْيَنْظُرْ فَمَا تَقَدَّمَ مِنكُمْ﴾

﴿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-Bārī* 1:140.

فَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِيهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَرْتَرِهِ

'A man gave Ṣadaqah from his Dīnār, from his Dirham, from his Sa' of wheat, from his Sa' of dates' until the end of the Ḥadīth.^[1]

This narration was also collected by Aḥmad and the Sunan compilers from Ibn Mas'ūd.^[2]

﴿وَأُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ لَا تَدْرَأُونَ فَنَجَّيْتُمْ بِالْحَقِّيبِ وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِذَا أُمِرْتُمْ بِاللَّهِ كَأَنْ هُوَ كَيْدُكُمْ وَإِنْ جُنْتُمْ أَلَّا تُقْبَلُوا فِي الْيَقِينِ فَاتَّكُمُوا مَا عَاطَ لَكُمْ مِنَ الْإِنْسَانِ مَتَى وَكَذَلِكَ نُزِّلَ إِلَيْنَا أَنْ جُنْتُمْ أَلَّا تَدْرَأُوا فَرِيضَةً لَكُمْ أَنْ تَأْكُلُوا أَمْوَالَكُمْ إِذَا أُمِرْتُمْ بِاللَّهِ كَأَنْ هُوَ كَيْدُكُمْ وَإِنْ جُنْتُمْ أَلَّا تَدْرَأُوا فَرِيضَةً لَكُمْ أَنْ تَأْكُلُوا أَمْوَالَكُمْ إِذَا أُمِرْتُمْ بِاللَّهِ كَأَنْ هُوَ كَيْدُكُمْ﴾

﴿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 Ṣaduqāt (or dowry) Nihlah (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 تَدْرَأُوا فَنَجَّيْتُمْ بِالْحَقِّيبِ﴾

[1] Muslim 2:705.

[2] Aḥmad 4:358, An-Nasā'ī 5:75 Ibn Majah 1:74.

﴿and do not exchange (your) bad things for (their) good ones;﴾

Saʿd bin Al-Musayyib and Az-Zuhri commented, "Do not substitute a weak animal of yours for a fat animal [of the orphans]."^[1] Ibrāhīm An-Nakhaʿī and Aḍ-Ḍaḥḥāk 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] Allāh's statement,

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَ أَمْوَالِكُمْ﴾

﴿and devour not their substance to your substance.﴾

means, do not mix them together so that you eat up both, as Mujāhid, Saʿd bin Jubayr, Muqātil bin Ḥayyān, As-Suddi and Sufyān bin Ḥassān stated.^[4] Allāh said,

﴿إِنَّهُ كَانَ حُوبًا كَبِيرًا﴾

﴿Surely, this is a great sin.﴾, a major and substantial sin, according to Ibn ʿAbbās.^[5] This was also reported from Mujāhid, Ikrimah, Saʿd bin Jubayr, Al-Ḥasan, Ibn Sīrīn, Qatādah, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk, Abu Mālik, Zayd bin Aslam and Abu Sinān.^[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

Allāh said,

﴿وَمَا كَانَ لَكُمْ مِنَ الْمَرْءِ الْمَلَائِكَةِ لَ شَيْءٌ أَلَّا تُعْطُوا فِي الْبَتِّ مَا تَكْتُمُونَ مَا طَلَبْتُمْ مِنْ أَيْسَارَةٍ يُسَّرَ بِهِ﴾

[1] Aḷ-Ṭabari 7:525.

[2] Aḷ-Ṭabari 7:525.

[3] Aḷ-Ṭabari 7:526.

[4] Aḷ-Ṭabari 7:528.

[5] Aḷ-Ṭabari 7:530.

[6] Aḷ-Ṭabari 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-Bukhāri recorded that 'Ā'ishah 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 خِفْتُمْ أَلَّا تَقْسُطُوا﴾

﴿If you fear that you shall not be able to deal justly﴾^[1]

Al-Bukhāri recorded that 'Urwah bin Az-Zubayr said that he asked 'Ā'ishah about the meaning of the statement of Allāh,

﴿وَإِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَتَامَى﴾

﴿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." 'Ā'ishah further said, "After that verse, the people again asked the Messenger of Allāh ﷺ (about marriage with orphan girls), so Allāh revealed the Āyah,

﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ﴾

﴿They ask your instruction concerning the women..﴾ [4:127]."

She said, "Allāh's statement in this Āyah,

﴿وَتَرْفِئُونَ أَنْ تَنْكِحُوهُنَّ﴾

[1] 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,

﴿مَنْ مَنَّكَ وَمَنْ﴾

﴿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*,

﴿جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَيْمَانٍ مِّنْ مَّنْ مَّنَّكَ وَمَنْ﴾

﴿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 Aḥmad recorded that Sālim said that his father said that Ghilān bin Salamah Ath-Thaqafi 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-Shāfi'i, At-Tirmidhi, Ibn Mājah, Ad-Dāraquṭni and Al-Bayhaqi collected this Ḥadīth up to the Prophet's statement, "Choose any four of them." Only Ahmad collected the full version of this Ḥadīth.^[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 أَلَّا تَعْلَمُوا عَيْنَيْهَا فَمَنْعًا أَوْ نَاصِيحَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾

﴿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,

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْلَمُوا بَيْنَ الْمَرْءِ وَالْمَرْءِ وَلَوْ حَرَصْتُمْ﴾

﴿You will never be able to do perfect justice between wives even if it is your ardent desire﴾ [4:129]. Allāh said,

﴿ذَلِكَ أَتَى الْأَعْرَابَ﴾

[1] Ahmad 2:14, Al-Umm 5:49, At-Tirmidhi no.1128, Ibn Mājah no.1953, Ad-Dāraquṭni 3:271 Al-Bayhaqi 7:182.

﴿That is nearer to prevent you from Ta'ūlū﴾,

meaning, from doing injustice. Ibn Abi Hātim, Ibn Marduwyah and Abu Hātim Ibn Hibbān, in his *Ṣaḥīḥ*, recorded that 'Ā'ishah said that, the Prophet ﷺ said that the *Ayah*,

﴿يَدُّ أَدْنَىٰ أَلَّا تُؤْرَؤُوا﴾

﴿That is nearer to prevent you from Ta'ūlū﴾,

means, from doing injustice.^[1] However, Ibn Abi Hātim said that his father said that this *Ḥadīth* to the Prophet ﷺ is a mistake, for it should be attributed to 'Ā'ishah not the Prophet ﷺ.

Ibn Abi Hātim reported from Ibn 'Abbās, 'Ā'ishah, Mujāhid, Ṭkrimah, Al-Ḥasan, Abu Mālik, Abu Razīn, An-Nakha'ī, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, 'Aṭā' 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 Ṭalḥah reported Ibn 'Abbās saying, *Nihlah*, in Allāh's statement,

﴿وَأَنْتُمْ أَلَسْتُمْ مَسْئُومِينَ عَلَيْهَا﴾

﴿And give to the women (whom you marry) their *Saduqāt Nihlah*﴾ refers to the dowry.^[3]

Muḥammad bin Ishāq narrated from Az-Zuhri that 'Urwah said that 'Ā'ishah 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 Hibbān 6:134.

[2] Aṭ-Ṭabari 7:549-551.

[3] Aṭ-Ṭabari 7:553.

[4] Aṭ-Ṭabari 7:553.

[5] Aṭ-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 جَاءَكَ مِنْهُنَّ عُقُوبَةٌ فَخُذْهَا مِنْ يَدَيْهِمْ وَأَكْرِمَهُمْ وَلَا تُجَاهِلْ فِي أَمْوَالِهِمْ أُولَئِكَ ذُو الْقُرْبَىٰ وَالضُّلَمَىٰ وَالْمَسْكِينُ وَالْمَسْكِينُ وَالْمَسْكِينُ﴾

﴿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 تُؤْتُوا أَسْمَاءَ أَمْوَالِكُمْ الَّتِي سَمَّى اللَّهُ لَكُمْ إِنَّمَا يَتَّخِذُهَا حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْفُرُوا وَمَنْ كَانَ عَيْبًا فَلْيُتَّقِمْ وَكُنْ لَهُ سَيِّئًا﴾

45. 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.﴾

46. 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-Ḍaḥḥak reported that Ibn 'Abbās said that Allāh's statement,

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ﴾

﴿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-Dahhak: "Women and boys."^[2] Sa'id bin Jubayr said that 'the unwise' refers to the orphans.^[3] Mujahid, Ikrimah and Qatadah said; "They are women."^[4]

Spending on the Unwise with Fairness

Allah said,

﴿وَأَنْزَلْنَاهُمْ فِيهَا وَأَكْسَوْهُمْ وَوَلُّوْا لَهُمْ قَوْلًا مَّعْرُوفًا﴾

﴿but feed and clothe them therewith, and speak to them words of kindness and justice.﴾

'Ali bin Abi Talhah said that Ibn 'Abbās commented, "Do not give your wealth, what Allah 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] Mujahid said that the *Āyah*,

﴿وَوَلُّوْا لَهُمْ قَوْلًا مَّعْرُوفًا﴾

﴿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

Allah said,

﴿وَالْقَوْلَ الْبَلَّغَ﴾

[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-Ḥasan, As-Suddī and Muqātil bin Ḥayyān stated.^[1]

﴿حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ﴾

﴿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 يُمْ بَعْدَ الْخَيْلَامِ، وَلَا صُمَاتٌ يَوْمَ إِلَى اللَّيْلِ»

«There is no orphan after the age of puberty nor vowing to be silent throughout the day to the night.»^[3]

In another *Ḥadīth*, 'Ā'ishah and other Companions said that the Prophet ﷺ said,

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ، عَنِ الصَّبِيِّ حَتَّىٰ يَحْتَلِمَ، وَعَنِ النَّائِمِ حَتَّىٰ يَسْتَيْقِظَ، وَعَنِ الْمُسْنُونِ حَتَّىٰ يُبِينَ»

«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 *Ṣaḥīḥs*, 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 *Ḥadīth* 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-Ṭabari 7:574.

[2] At-Ṭabari 7:575.

[3] Abu Dāwud 3:293.

[4] Abu Dāwud 4:558-560.

[5] Al-Bukhārī 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 *Hadith* collected by Imam Ahmad^[1] from 'Atiyah Al-Qurazi who said, We were presented to the Prophet ﷺ on the day of Qurizah, 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 Ṣaḥīḥ*."

Allāh's statement,

﴿إِن دَأَبْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ﴾

﴿if then you find sound judgment in them, release their property to them,﴾

Sa'īd bin Jubayr said that this portion of the *Āyah* means, when you find them to be good in the religion and wise with their money. Similar was reported from Ibn 'Abbās, Al-Ḥasan Al-Baṣri and others among the Imāms.^[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

Allāh said,

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا﴾

﴿But consume it not wastefully and hastily, fearing that they should grow up.﴾

Allāh commands that the money of the orphan should not be spent unnecessarily,

﴿إِسْرَافًا وَبِدَارًا﴾

﴿Wastefully and hastily﴾ for fear they might grow up. Allāh also commands,

[1] Ahmad 4:310.

[2] Abu Dāwud 4:561, *Tuhfat Al-Aḥwadhī* 5:207, An-Nasā'i in *Al-Kubrā* 5:185, Ibn Mājah 2:849.

[3] Aṭ-Ṭabari 7:576.

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْفُوفْ﴾

«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 يَوْيَرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

«but if he is poor, let him have for himself what is just and reasonable.»

Ibn Abi Ḥatim recorded that 'Ā'ishah said, "This Āyah,

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْفُوفْ وَمَنْ كَانَ يَوْيَرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

«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-Bukhārī also collected this Ḥadīth.^[2]

Imām Aḥmad 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 يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَذِّرٍ وَلَا مُتَأَنِّلٍ مَالًا، وَمِنْ غَيْرِ أَنْ تَقِيَّ مَالَكَ - أَوْ تَأْرَ - تُغْدِي 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,

﴿إِذَا دَقَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ﴾

«And when you release their property to them.»

after they become adults, and you see that they are wise, then,

[1] At-Ṭabari 7:593.

[2] Faḥ Al-Bārī 8:89.

[3] Aḥmad 3:186.

الَّذِينَ

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الَّذِينَ

﴿فَأَشْهَدُوا عَلَيْهِمْ﴾

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ
 مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا
 مَّفْرُوضًا ﴿٧٨﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
 وَالْمَسْكِينُ فَأَرْضُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
 ﴿٧٩﴾ وَلِيخَشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ضَعْفًا
 حَافُوا عَلَيْهِمْ فَلْيَسْمَعُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٨٠﴾
 إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ إِثْمًا يُكُونُونَ فِي
 بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٨١﴾ يُوصِيكُمُ اللَّهُ
 فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْوَأُنثَىٰ فَإِنْ كُنَّ نِسَاءً
 فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
 النِّصْفُ وَلَا يُوْصِي لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُوسَ مِمَّا تَرَكَ إِنْ
 كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِلْأُمِّهِ الثُّلُثُ
 فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ الشُّدُوسُ مِنْ بَعْدِ وَصِيَّتِهِ رُحْمَىٰ
 بَيْنَ أَوْلَادِيهِنَّ مَالًا وَرُحْمَىٰ بَيْنَ أَوْلَادِيهِمْ أَمْوَالُهُمْ
 لَكُمْ نَفْعًا فَرِيضَةً مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٨٢﴾

﴿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,

﴿وَكُنَّ اللَّهُ حَسِيبًا﴾

﴿and Allāh is All-Sufficient in taking account.﴾

meaning, Allāh is sufficient as Witness, Reckoner and Watcher over their

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 *Sahih*, Muslim recorded that the Messenger of Allāh ﷺ said,

يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي، لَا تَأْمُرْ عَلَى اثْنَيْنِ، وَلَا تَلِيَنَّ 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.﴾¹¹¹

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ

¹¹¹ Muslim 3:1458.

بَيْنَهُ أَوْ كَثُرَ نَسِيبًا مَقْرُونًا ﴿٤٧﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالسَّكِينَةُ فَارْزُقُوهُمْ
 مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٤٨﴾ وَلْيَخْشَ الَّذِينَ لَوْ رَزَقُوا مِنْ يَدَيْكُمْ يُغْنُوا عَنْكُمْ صَعْفًا خَانُوا
 عَلَيْهِمْ فَاتَّقُوا اللَّهَ وَاقُولُوا قَوْلًا سَدِيدًا ﴿٤٩﴾ إِذَا الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا
 يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْفُونَ ﴿٥٠﴾ سَعِيرًا ﴿٥١﴾

﴿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'īd 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;

﴿إِذَا كَانَ مِنْكُمْ صَبِيٌّ وَمِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴾

﴿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 Marduwyah reported that Jabir 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;

﴿إِذَا كَانَ مِنْكُمْ صَبِيٌّ وَمِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴾

«There is a share for men from what is left by parents and those nearest in relation.»

We will mention this *Hadith* when explaining the two *Āyāt* about inheritance. Allāh knows best.^[1] Allāh said,

﴿وَإِذَا حَضَرَ الْقِسْمَةَ﴾

«are present at the time of division,» those who do not have a share in the inheritance,

﴿وَالْيَتِيمَ وَالسَّكِينِ﴾

«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 الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتِيمَ وَالسَّكِينِ﴾

«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-Thawri said that Ibn Abi Najjāh narrated from Mujāhid 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 Mas'ūd, Abu Mūsā, 'Abdur-Rahmān bin Abi Bakr, Abu Al-'Āliyah, Ash-Sha'bi and Al-Ḥasan.^[6] Ibn Sirīn, Sa'īd bin Jubayr, Makḥul, Ibrāhīm An-Nakha'ī, 'Aṭā' bin Abi Rabāh, Az-Zuhri and Yahyā 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-'Awfī reported that Ibn 'Abbās said that this *Āyah*,

﴿وَإِذَا حَضَرَ الْقِسْمَةَ﴾

[1] Abu Dāwūd 3:314.

[2] *Fath Al-Bāri* 8:90.

[3] *Aṭ-Ṭabari* 8:8.

[4] *Aṭ-Ṭabari* 8:8.

[5] *Aṭ-Ṭabari* 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,

﴿وَلْيَخْشَ الَّذِينَ لَوْ رُكِّبُوا مِنْ خَلْقِهِمْ﴾

﴿And let those have the same fear in their minds as they would have for their own, if they had left behind...﴾

'Alī bin Abī 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 *Ṣaḥīḥs* 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;

«الثُلُثُ، وَالثُلُثُ خَيْرٌ»

«One-third, and even one-third is too much.»

The Messenger of Allāh ﷺ then said,

«إِنَّكَ أَنْ تَذَرَ رِزْقَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ»

[1] At-Ṭabari 8:19.

[2] At-Ṭabari 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 تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ يَدًّا أَنْ يَبْكُرُوا﴾

«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 ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصَرُونَ
سَوِيرًا﴾

«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 *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْمُفْسِدَ»

«Avoid the seven great destructive sins.»

[1] *Fath Al-Bāri* 5:427, *Muslim* 4:1253.

[2] *Aḥ Ṭabari* 8:23.

The people asked, "O Allāh's Messenger! What are they?" He said,

«الشُّرْكُ بِاللَّهِ، وَالسُّحْرُ، وَقَتْلُ النَّسِيِّ الَّذِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالزُّوْلَمِيُّ يَوْمَ الرِّجَابِ، وَزَنْدُ الْمُخَضَّاتِ 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.»^[1]

﴿يُوسِعُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَىٰ ۚ وَإِن كُنَّ نِسَاءً مَّوْتًا فَتَرَكَنَّ لَهُنَّ تِلْكَ مَا تَرَكَ زَوْجُهُنَّ وَآبَاؤُهُنَّ وَلَهُمَا النِّصْفُ وَلِلأُنثَىٰ مِثْلُ حَظِّ الرَّجُلِ مِن مَّا تَرَكَ إِذَا كَانَ لَهُنَّ إِخْوَةٌ ۚ وَإِن كَانَ لَكُم مَّا تَرَكَ آبَاؤُكُمْ وَأُمَّهَاتُكُمْ فَالتُّرَاتِكُمْ لَكُمْ وَأَنَّ لِلأُمِّ مِنَ الْوَارِثَةِ النِّصْفَ الَّذِي لِلأَبِ ۚ وَإِن كُنَّ أُمَّهَاتُكُمْ أُمَّهَاتُكُمْ وَأَبْنَاؤُكُمْ فَأَنَّ لِلأُمِّ مِنَ الْوَارِثَةِ النِّصْفَ الَّذِي لِلأَبِ ۚ وَإِن كُنَّ أُمَّهَاتُكُمْ وَأَبْنَاؤُكُمْ فَأَنَّ لِلأُمِّ مِنَ الْوَارِثَةِ النِّصْفَ الَّذِي لِلأَبِ ۚ وَإِن كُنَّ أُمَّهَاتُكُمْ وَأَبْنَاؤُكُمْ فَأَنَّ لِلأُمِّ مِنَ الْوَارِثَةِ النِّصْفَ الَّذِي لِلأَبِ ۚ﴾

﴿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

^[1] Fath Al-Bāri 5:462, Muslim 1:92.

from the *Hadīths* on this subject which explain them. Learning this knowledge is encouraged, especially the specific things mentioned in the *Āyāt*. Ibn 'Uyaynah 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,

﴿يُورِثُ اللَّهُ بَيْنَ الذَّكَرِ مِثْلَ حَظِّ الْأُنثَى﴾

«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 Uḥud. 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-Bāri* 8:91.

[2] Muslim 3:1235.

[3] An-Nasā'ī in *Al-Kubrā* 6:320.

[4] *Fath Al-Bāri* 1:118, Muslim 3:1234, Abu Dawud 3:308, *Tuhfat Al-Aḥwadhī* 8:368, An-Nasā'ī 1:77, Ibn Mājah 2:911.

«أعْزِدِ ابْنَتَيْ سَعْدِ الثَّانِيَيْنِ، وَأُمَّهُمَا الثَّمَنَ، وَمَا بَقِيَ فَهُوَ لَكَ»

«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 *Hadīth*. It is apparent, however, that the first *Hadīth* 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 *Hadīth* here just as Al-Bukhāri did.

Males Get Two Times the Share of Females for Inheritance

Allāh said,

﴿يُؤْتِيكَ اللَّهُ فِي الْأَوْلَادِ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثِيَيْنِ﴾

«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 *Jāhiliyyah* 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,

﴿يُؤْتِيكَ اللَّهُ فِي الْأَوْلَادِ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثِيَيْنِ﴾

«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] *Tuhfat 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 *Ḥadīth* 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 Allāh ﷺ said to his Companions,

«أَتَرُونَ هَذِهِ عَارِجَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلَى ذَلِكَ؟»

«Do you think that this woman would willingly throw her child in the fire?»

They said, "No, O Messenger of Allāh." He said,

«فَرَأَى اللَّهُ أَرْحَمَ بِعِبَادِهِ مِنْ هَذِهِ بِرَلْدِمَا»

«By Allāh! Allāh is more merciful with His servants than this woman is with her own child.»^[1]

Al-Bukhāri recorded that Ibn 'Abbās 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 Allāh 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

Allāh said,

﴿إِنْ كُنَّ نِسَاءً لَوْ كُنَّ أُمَّاتٍ فَهُنَّ لَكُنَّ مَا تَرَكَ﴾

«if only daughters, two or more, their share is two-thirds of the inheritance;»

We should mention here that some people said the *Āyah* only means two daughters, and that 'more' is redundant, which is not true. Nothing in the Qur'ān is useless or redundant. Had the *Āyah* been talking about only two women,

[1] Muslim 4:2109.

[2] *Fath Al-Bārī* 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 *Hadīth* in which the Prophet ﷺ commanded that two-thirds be the share of the two daughters of Sa'd bin Ar-Rabī'. So this is proven in the Book and the Sunnah.

﴿وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ﴾

﴿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,

﴿وَالْأَبَوَانِ لِلْكُلِّ وَالْأُمِّ السُّدُسُ﴾

﴿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 Hātim recorded that Qatādah commented on the *Āyah*,

﴿فَإِنْ كَانَ لَهُ إِخْوَةٌ فَالْأُمُّ السُّدُسُ﴾

﴿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

Allāh said,

﴿يُرَىٰ بَعْدَ وَصِيِّ يَوْمِي بِهَا أَوْ ذَوِّي﴾

﴿(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 *Āyah* carefully.

Allāh said next,

﴿مَنْ بَالِكُمْ وَأَبَاكُمْ لَا تَدْرُونَ أَيُّهُمُ أَقْرَبُ لَكُمْ تَسَاءَلًا﴾

﴿You know not which of them, whether your parents or your children, are nearest to you in benefit.﴾

This *Āyah* means: We have appointed a share to the parents and children, contrary to the practice of *Jāhiliyyah* and the early Islāmic era, when the inheritance would go to the children, and parents get a share only if they were named in

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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وَلَكُمْ نَصِيبٌ مِّمَّا تَرَكَ آزْوَاجُكُمْ إِن لَّو يَكُن
 لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا
 تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دِينٍ
 وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتْن إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ
 فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتْمُ
 مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دِينٍ وَإِن كَانَ
 رَجُلٌ يُورِثُ كَاللَّيْلِ أَوْ امْرَأَةٌ وَلَهُ أُخٌ أَوْ أُخْتٌ فَلِكُلِّ
 وَجِدْرٍ يَنْتَهَمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ
 فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِن بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا
 أَوْ دِينٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ
 ﴿٧٩﴾ نَبَأَكَ حَدُّوَدَ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
 يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٠﴾
 وَمَنْ يُعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ
 سَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِمٌ ﴿٨١﴾

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,

﴿ مَا لَكُمْ رَبَّاءَكُمْ لَّا تَدَّوْنُ

أَنفُسَهُمْ أُولَئِكَ تَكْفُرًا

﴿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 other of these relatives, We appointed a fixed share of inheritance for each. Allāh knows best.

Allāh said,

﴿ رُبْعَهُ مِمَّا آتَوْا

﴿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 عَلِيمًا حَكِيمًا﴾

﴿And Allāh is Ever All-Knower, All-Wise.﴾, Who places everything in its rightful place and gives each his rightful share.

﴿وَأَنتُمْ يَصُدُّ مَا ذَرَكْتُمْ أَزْوَاجًا إِذَا تَرَ بَيْنَكُمُ الْهَيْبَةَ وَلَئِنْ كَانَ لَهِنَّ رِزْقٌ مِّمَّا تَرَكَتُمْ إِزْوَاجًا مِمَّا تَرَكَتُمْ لَكُمْ وَلَئِنْ كَانَ لَكُمْ رِزْقٌ مِمَّا تَرَكَتُمْ إِزْوَاجًا مِمَّا تَرَكَتُمْ لَكُمْ وَلَئِنْ كَانَ لَكُمْ رِزْقٌ مِمَّا تَرَكَتُمْ إِزْوَاجًا مِمَّا تَرَكَتُمْ لَكُمْ وَلَئِنْ كَانَ لَكُمْ رِزْقٌ مِمَّا تَرَكَتُمْ إِزْوَاجًا مِمَّا تَرَكَتُمْ لَكُمْ﴾

﴿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 أَرْبَعٌ مِمَّا تَرَكَتُمْ﴾

﴿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,

﴿وَمِنْ بَعْدِ وَصِيَّتِكُمْ﴾

﴿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 *Ikālīl*; 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'bi reported that when Abu Bakr Aṣ-Ṣiddīq 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 Shayṭān, 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 Jarir and others.

In his *Tafsīr*, Ibn Abi Hātim recorded that Ibn 'Abbas 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 'Alī bin Abi Ṭālib, Ibn Mas'ūd, Ibn 'Abbās, Zayd bin Thābit, Ash-Sha'bi, An-Nakha'ī, Al-Ḥasan Al-Baṣrī, Qatādah, Jābir bin Zayd and Al-Ḥakam.^[3] This is also the view of the

[1] Aṭ-Ṭabari 8:53.

[2] Aṭ-Ṭabari 8:59.

[3] Aṭ-Ṭabari 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,

﴿وَلَهُنَّ أَجْرُ الْأُمَّةِ﴾

«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-Ṣiddiq.

﴿فَلِكُلِّ وَجِدٍ مِّنْهُمَا الشُّدْرُ إِذَا كَانَ أَكْثَرُ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الْأُنْتِ﴾

«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,

﴿يَوْمَ بَعْدَ وَصِيِّ بُوَصِيَ بِهَا أَوْ ذَوِي عَرْبٍ مُّصَافِرٍ﴾

«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'd bin Al-Musayyib (Died in 94 H.), 'Urwah bin Az-Zubayr (Died in 94 H.), Abu Bakr bin 'Abdur-Rahmān bin Al-Hārith bin Nishām 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 *Ḥadīth* states,

«إِنَّ اللَّهَ نَدَّ أَغْطَرَ كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا رُجْبَةَ لِإِرَابٍ»

«Allāh has given each his fixed due right. Therefore, there is no will for a rightful inheritor.»^[1]

﴿يَتْلُك حُدُودَ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْغَوْزُ الْمَطِينُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَّقْ حُدُودَهُ يُدْخِلْهُ نَارًا كَالَّذِي فِيهَا وَلَمْ يُعَذِّبْ فِيهَا ﴿١٤﴾﴾

﴿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 يُطِيعِ 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 Dāwūd no. 2870, At-Tirmidhi no. 2121, 2122, An-Nasā'i no. 3673, Ibn Mājah nos. 2712 and 2713.

﴿يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا كَانًا حَكِيدًا فِيهَا وَلَهُ عَذَابٌ شَدِيدٌ ۝﴾

﴿Will he 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 Aḥmad recorded that Abu Hurayrah said that, the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّحْرِ سَبْعِينَ سَنَةً، فَإِذَا أُوَسَّى خَافَ فِي رَضِيئِهِ، فَيُخْتَمُ لَهُ بِشَرِّ عَمَلِهِ، فَيُدْخَلُ النَّارَ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيُعَدَّلُ فِي رَضِيئِهِ فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ فَيُدْخَلُ 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,

﴿يُنذِرُكَ حُدُودَ اللَّهِ﴾

﴿These are the limits (set by) Allāh﴾ until,

﴿عَذَابٌ شَدِيدٌ﴾

﴿a disgraceful torment.﴾»^[1]

In the chapter on injustice in the will, Abu Dāwūd recorded

^[1] Aḥmad 2:278.

الْحَمْدُ لِلَّهِ
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الرَّحْمٰنِ الرَّحِیْمِ

وَالَّذِي يَأْتِيكَ الْفَجْئَةَ مِنْ بَيْنِ يَدَيْكُمْ فَاسْتَشْهِدُوا
عَلَيْهِمْ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُمْ فِي
الْبُيُوتِ حَتَّى يَتَوَقَّعَ الْمَوْتَ أَوْ يُجْعَلَ لَهُنَّ سَبِيلًا
﴿١٥﴾ وَالَّذِينَ يَأْتِيْنَهَا مِنْكُمْ فَقَادُوا مَا فِي أَنْفُسِكُمْ
وَأَصْلَحُوا فَأَعْرَضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا
﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ
ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ
يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ
قَالَ إِنِّي تَبْتُ الْفَنِّ وَلَا الَّذِينَ يَسْتُوْتُونَ وَهُمْ كَمَا زُرَّ
أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا يَجْعَلْ لَكُمْ أَنْ تَرْتُوْنَا الْبَنَاتِ كَرِهًا وَلَا تَتَّصِلُوْنَ
بِهِنَّ بِبَعْضِ مَا آتَيْتُمُوْنَ إِلَّا أَنْ يَأْتِيَنَّ بِعَدَّةٍ
مُتَيَقِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَمَسُوْ
أَنْ تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

in his Sunan that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ - أَوْ الْمَرْأَةُ - بِطَاعَةِ اللَّهِ سِتِينَ سَنَةً، ثُمَّ يَخْضَرُهَا الْمَوْتُ، فَيُضَارَانِ فِي الرَّبِيبَةِ، فَتَجِبُ لَهَا النَّارُ»

«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,

﴿مِنْ بَيْنِ يَدَيْكُمْ وَمِمَّا بَيْنَ يَدَيْكُمْ﴾

«After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused» until,

﴿وَذَلِكَ الْمَوْرُ الْعَظِيمُ﴾

﴿and that is the great success.﴾^[1] This was also recorded by At-Tirmidhi^[2] and Ibn Mājah,^[3] and At-Tirmidhi said, "Ḥasan Ḡarīb".

﴿وَالَّذِي يَأْتِيكَ الْفَجْئَةَ مِنْ بَيْنِ يَدَيْكُمْ فَاسْتَشْهِدُوا عَلَيْهِمْ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُمْ فِي الْبُيُوتِ حَتَّى يَتَوَقَّعَ الْمَوْتَ أَوْ يُجْعَلَ لَهُ سَبِيلًا﴾ وَالَّذِينَ يَأْتِيْنَهَا مِنْكُمْ فَقَادُوا مَا فِي أَنْفُسِكُمْ وَأَصْلَحُوا فَأَعْرَضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

[1] Abu Dāwud 3:288.

[2] Tuḥfat Al-Aḥwadhī 6:304.

[3] Ibn Mājah 2:902.

بِكُمْ تَكَادُمًا فَإِن تَكَرَّرُوا فَأَعْرِضُوا عَنْهُنَّ إِذَا آتَىٰ كُنَّ نَوَارًا ﴿١٥﴾

﴿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 Allāh 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, Allāh 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 beginning of Islām, 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. Allāh said,

﴿وَأَنذَرْتَنِي يَأْتِيكَ الْفِتْنَةُ﴾ يعني الزنا ﴿فَمِن بَيْنِكُمْ تَأْسَفُخُوهَا عَلَيْهِنَّ أَنزَمَهُ بِنِعْمَتِكُمْ فَاِنْ تَبَدُّوا فَأْتِكُمْ فِي الْبَيْتِ حَتَّى يَمُوتُنَّ أَوْ يُعْمَلَ لَهُنَّ سَبِيلًا﴾

﴿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 Allāh ordains for them some (other) way.﴾

'Some other way' mentioned here is the abrogation of this ruling that came later. Ibn 'Abbās said, "The early ruling was confinement, until Allāh sent down *Sūrat An-Nūr* (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'īd bin Jubayr, Al-Ḥasan, 'Aṭā' Al-Khurasāni, Abu Ṣāliḥ, Qatādah, Zayd bin Aslam and Aḍ-Ḍaḥḥāk, and this is a matter that is agreed upon.

Imām Aḥmad recorded that Ubādah bin Aṣ-Ṣāmit said, "When the revelation descended upon the Messenger of Allāh 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 عَنِّي، فَمَا جَعَلَ اللَّهُ لَهُمْ سَبِيلًا، النَّيْبُ بِالنَّيْبِ، وَالْبَكْرُ بِالْبَكْرِ، النَّيْبُ جَلْدٌ مِائَةٌ، وَرَجْمٌ بِالْحِجَازَةِ، وَالْبَكْرُ جَلْدٌ مِائَةٌ ثُمَّ نَفْيٌ سَنَةً»

«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 عَنِّي خُذُوا عَنِّي، فَمَا جَعَلَ اللَّهُ لَهُمْ سَبِيلًا، الْبَكْرُ بِالْبَكْرِ جَلْدٌ مِائَةٌ وَنَفْيٌ سَنَةً، وَالنَّيْبُ بِالنَّيْبِ جَلْدٌ مِائَةٌ وَالرَّجْمُ»

«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, "Ḥasan Ṣaḥīḥ".

Allāh said,

﴿وَالَّذَانِ يَأْتِيَانِيهَا مِنكُمْ فَآذُوهُمَا﴾

﴿And the two persons among you who commit illegal sexual intercourse, punish them both.﴾

Ibn 'Abbās and Sa'īd 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] Aḥmad 5:317.

[2] Muslim 3:1316, Abu Dāwūd 4:570, *Tuḥfat Al-Aḥwadhī* 4:705, An-Nasā'ī in *Al-Kubrā* 4:270, Ibn Majah 2:852.

[3] Aṭ-Ṭabari 8:85.

[4] Aṭ-Ṭabari 8:82.

The collectors of Sunan recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَيْتُمْرُهُ يَعْمَلُ عَمَلُ فُؤْمِ لُوطٍ. فَاقْتُلُوا النَّاعِلَ وَالْمَعْمُولَ بِهِ»

«Whoever you catch committing the act of the people of Lūt (homosexuality), then kill both parties to the act.»^[1]

Allāh said,

﴿فَإِن تَابَا وَأَصْلَحَا﴾

«And if they repent and do righteous good deeds», by refraining from that evil act, and thereafter their actions become righteous,

﴿تَأْخِذُوا عَنْهُمْ﴾

«leave them alone», do not verbally abuse them after that, since he who truly repents is just like he who has no sin,

﴿وَإِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا﴾

«Surely, Allāh is Ever the One Who accepts repentance, Most Merciful.»

The following is recorded in the Two Ṣaḥīḥs:

«إِذَا زَنَتْ أُمَّةٌ أَحَدِكُمْ، فَلْيَجْلِدْهَا الْحَدَّ، وَلَا يَرْبُزْ عَلَيْهَا»

«When the slave-girl of one of you commits illegal sexual intercourse, let him flog her and not chastise her afterwards.»^[2]

because the lashes she receives erase the sin that she has committed.

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِمَهْلِكِهِمْ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾^[3] وَكَانَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السُّوءَاتِ حَقًّا إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي بُدِّئْتُ بِالسُّوءِ وَلَا الَّذِينَ يَتُوبُونَ وَهُمْ كَمَا أُولَٰئِكَ أَتَيْنَا لَهُمْ عَذَابًا أَلِيمًا﴾

«17. Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon [afterwards]; it is

[1] Abu Dāwud 4:607, Tuhfat Al-Aḥwadhī 5:21, An-Nasāʾī in Al-Kubrā 4:322 and Ibn Mājah 2:856.

[2] Fath Al-Bārī 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-Ā'iyah 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, "Abdullaḥ 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, "Aṭā' 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 Ṭalḥah reported that Ibn 'Abbās said about the Āyah,

﴿تَوُوبٌ 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-Baṣrī said about the Āyah,

[1] Aṭ-Ṭabari 8:89.

[2] Aṭ-Ṭabari 8:89.

[3] 'Abdur-Razzāq 1:151.

[4] Aṭ-Ṭabari 8:90.

[5] Aṭ-Ṭabari 8:90.

[6] Aṭ-Ṭabari 8:94.

[7] Aṭ-Ṭabari 8:94.

﴿لَنْ يَتُوبَ مِنْ رَبِّهِ﴾

﴿and repent soon afterwards﴾, "Just before his last breath leaves his throat."^[1] 'Ikrimah said, "All of this life is 'soon [afterwards]."^[2] Imām Aḥmad recorded that Ibn 'Umar said that the Messenger said,

إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يَخْرُجْ

﴿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, "*Ḥasan 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-Khaṭṭab was the narrator.

Allāh said,

﴿فَأَرْوَيْكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

﴿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,

﴿وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي

تُوبْتُ﴾

﴿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,

﴿قَلَمَّا زَاوَأْنَا يَأْتِنَا فَالْرَأْيَانَا يَنْعُو وَهُمْ﴾

[1] At-Ṭabari 8:96.

[2] At-Ṭabari 8:94.

[3] Aḥmad 2:132.

[4] *Tuḥfat Al-Aḥwadhī* 9:521.

[5] Ibn Mājah 2:1420.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٨١

النِّسَاءِ

وَإِنْ أَرَدْتُمْ أَنْتَبِّدُوا دَرَجَاتِ رُجُوعِكُمْ وَأَنْتَبِّدُوا
 إِحْدَيْهِنَّ فَنظَارًا فَلَا تَأْخُذُوا بِهِنَّ سَيِّئًا أَمَا خَذُوهُنَّ
 بِهَتَّاتٍ وَإِنَّمَا تَأْخُذُونَ ۝١٠٠ وَكَيْفَ تَأْخُذُوهُنَّ وَقَدْ أَقْضَىٰ
 بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْتُمْ مِنْكُمْ يَمِينًا
 غَلِيظًا ۝١٠١ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنْ
 النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا
 وَسَاءَ سَبِيلًا ۝١٠٢ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ
 وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَوْنَتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
 الْأَخِ وَبَنَاتُ الْأَخِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْتُمْ
 وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ
 وَرَبِّبَاتِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمْ
 اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ يَكُونُوا دَخَلْتُمْ بِهِنَّ
 فَلَا جُنَاحَ عَلَيْكُمْ وَخَالَاتُكُمْ وَأُمَّهَاتُكُمْ اللَّاتِي
 مِّنْ أُمَّهَاتِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ
 إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝١٠٣

﴿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.

﴿يَوْمَ يَأْتِي بَعْضُ مَا يَوَدُّ رَبُّكَ لَا يَنْفَعُ نَفْسًا إِيْتَابًا لِّرَّ تَكْفُرٍ ؕ آمَنَتْ مِن قَبْلُ أَوْ كَفَّتْ فِي يَمِينِنَا حَتَّىٰ﴾

﴿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 يَسْتُوفُونَ وَهُمْ كَفَّارٌ﴾

﴿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 يَسْتُوفُونَ وَهُمْ كَفَّارٌ﴾

﴿nor of those who die while they are disbelievers﴾,

was revealed about the people of Shirk. Imām Ahmad recorded that Usamah bin Salmān said that Abu Dharr said that the Messenger of Allāh ﷺ said,

strong covenant?﴾

﴿22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and Maqān, and an evil way.﴾

Meaning of 'Inheriting Women Against Their Will'

Al-Bukhārī recorded that Ibn 'Abbās said about the Āyah,

﴿يَتَأْتِيهَا الْوَرِثَ مَا مَشُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا﴾

﴿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,

﴿يَتَأْتِيهَا الْوَرِثَ مَا مَشُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا﴾

﴿O you who believe! You are not permitted to inherit women against their will.﴾" [1]

Women Should not Be Treated with Harshness

Allāh said,

﴿وَلَا تَمْلُؤُنَّ لَهُنَّ كُفْرًا الَّذِي أُوتِيْنَهُنَّ بِمَا نَبَّهْتُمُوهُنَّ﴾

﴿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 بِعَظْمَةٍ مُّبِينَةٍ﴾

﴿unless they commit open Fāhishah.﴾

Ibn Mas'ūd, Ibn 'Abbās, Sa'īd bin Al-Musayyib, Ash-Sha'bi,

[1] Fath Al-Bāri 8:93.

Al-Ḥasan Al-Baṣri, Muḥammad bin Sīrīn, Sa'īd bin Jubayr, Mujahid, 'Ikrimah, 'Aṭa' Al-Khurasani, Aḍ-Ḍaḥḥāk, Abu Qilābah, Abu Ṣāliḥ, As-Suddi, Zayd bin Aslam and Sa'īd bin Abi Hilāl 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 *Sūrat Al-Baqarah*, Allāh said,

﴿وَلَا يَجُزُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ مِنْهَا أَلَّا تَحْسَبُوا الْحَدَّ إِلَّا أَنْ يَتَّخِذَا مِنْكُمْ مَقْرِنًا فَتَحْسَبُوا الْحَدَّ إِلَّا مَا كَانُوا يَحْسَبُونَ﴾

﴿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 Allāh﴾ [2:229].

Ibn 'Abbas, 'Ikrimah and Aḍ-Ḍaḥḥāk said that *Fāḥishah* refers to disobedience and defiance.^[2] Ibn Jarīr 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 Allāh knows best.

Live With Women Honorably

Allāh said,

﴿وَعَاشِرُوهُنَّ 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. Allāh said in another *Āyah*,

﴿وَكُنَّ مِثْلَ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

﴿And they have rights similar over them to what is reasonable﴾ [2:228].

The Messenger of Allāh ﷺ said,

[1] At-Ṭabari 8:115-117.

[2] At-Ṭabari 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 'Ā'ishah, the Mother of the Faithful, as a means of kindness to her. 'Ā'ishah 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,

«هَذِهِ بِتِلْكَ»

«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 أُسْوَةٌ حَسَنَةٌ﴾

«Indeed in the Messenger of Allāh you have a good example to follow» [33:21].

Allāh said,

﴿إِن كَرِهْتُمُوهُنَّ فَمَسِيَ أَن تَكْرَهُنَّ شَيْئًا وَيَجْمَلَ 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-Aḥwadhi 10:394.

[2] Abu Dāwud 3:66.

carries tremendous goodness." An authentic *Hadith* states,

«لَا يَفْرَقُ مُؤْمِنٌ مُؤْمِنَةً، إِذْ سَخَطَ مِنْهَا خُلُقًا، وَحَبِيَ مِنْهَا آخَرَ»

«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

Allāh said,

﴿وَإِنْ أَرَدْتُمْ أَنْ تَسْتَبَدِّلُوا ذَوَىٰ عَصَاكَ ذَوَىٰ وَكَانَتْ إِحَادُهُمْ فَلَآ تُؤَخَّرُوا مِنْهُ
سَكِينًا فَأْتُواهُنَّ مِنْهُنَّ وَإِنَّمَا مَيْسَرَةٌ ۝۲۰﴾

«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?»

The *Āyah* 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 *Qinṭar* of money. We mentioned the meaning of *Qinṭar* in the *Tafsir* of *Sūrah Āl ‘Imrān*.

This *Āyah* 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. Imām Aḥmad recorded that Abu Al-‘Ajfā’ 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 *Taqwā*, then the Prophet ﷺ would have had more right to practice it than you. The Messenger ﷺ of Allāh 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!” Aḥmad^[3] and the collectors of *Sunan* collected this *Hadith* through various chains of narration,^[4] and At-Tirmidhi said,

[1] Muslim 1:1091.

[2] Approximately 400 *Dirhams*, refer to the next *Hadith*

[3] Aḥmad 1:40.

[4] This story, and the earlier report from ‘Umar, were both classified as weak by Muqbil bin Hādī.

"Ḥasan Ṣaḥīḥ".

Al-Ḥafīz Abu Ya'ālā recorded that Masrūq said, "Umar bin Al-Khaṭṭāb 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 Allah's statement,

﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ يُبَيَّنُ﴾

﴿And you have given one of them a *Qintār*﴾?

He said, 'O Allah! 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 *Ḥadīth* is strong.^[1]

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَيْنَكُمْ إِلَىٰ بَيْنِهِ﴾

﴿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-Suddī and several others said that this means sexual intercourse.^[2] The Two *Ṣaḥīḥs* record that the Messenger of Allāh ﷺ said three times to the spouses who said the *Mulā'anah*:^[3]

[1] Abu Dawūd 2:582, *Tuḥfat Al-Aḥwadhī* 4:255, An-Nasā'ī 6:117, Ibn Mājah 1:601.

[2] Aṭ-Ṭabarī 8:126.

[3] Refer to *Surat An-Nur* 24:6-9.

«اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَذَبَ، فَهَلْ وَتَكُمَا تَابَ؟»

«Allah knows that one of you is a liar, so would any of you repent?»

The man said, "O Messenger of Allāh! My money," referring to the dowry that he gave his wife. The Messenger said,

«لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِنَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، 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 Allāh said;

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَيْنَكُمُ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَاطًّا﴾

«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 'Abbās, Mujāhid and Sa'īd bin Jubayr.^[2] In his *Saḥīḥ*, Muslim recorded that Jābir said that during the speech that the Prophet ﷺ gave in the Farewell *Hajj*, he said,

«وَاسْتَرْضُوا بِأَنْسَابِ خَيْرٍ، فَإِنَّكُمْ أَخَذْتُمُوهُمْ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُمْ بِكَلِمَةِ اللَّهِ»

«Be kind with women, for you have taken them by Allāh's covenant and earned the right to have sexual relations with them by Allāh's Word.»^[3]

Marrying the Wife of the Father is Prohibited

Allah said,

﴿وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ﴾

«And marry not women whom your fathers married,»

[1] *Faḥ Al-Bāri* 9:366 and *Muslim* 2:1131.

[2] *Aṭ-Ṭabari* 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 تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنْ النِّسَاءِ﴾

﴿And marry not women whom your fathers married,﴾ and,

﴿وَأَنْ تَتَمَسَّوْا بَيْنَ الْأُخْتَيْنِ﴾

﴿and two sisters in wedlock at the same time﴾ [4:23]."^[1]

Similar was reported from 'Aṭā' and Qatādah.^[2]

Therefore, the practice that the *Āyah* mentions is prohibited for this *Ummah*, being disgraced as an awful sin,

﴿إِنَّهُ كَانَ فَجْهًا وَمَقْتًا وَسَاءَ سَبِيلًا﴾

﴿Indeed it was shameful and Maqṭan, and an evil way.﴾

Allāh said in other *Āyat*,

﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ﴾

﴿Come not near to Al-Fawāhish (shameful acts) whether committed openly or secretly﴾ [6:151], and,

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَجْهًا وَسَاءَ سَبِيلًا﴾

﴿And come not near to unlawful sex. Verily, it is a *Fāhishah* and an evil way.﴾ [17:32]

In this *Āyah* (4:22), Allāh added,

﴿وَمَقْتًا﴾

﴿and Maqṭan﴾, meaning, offensive. It is a sin itself and causes the son to hate his father after he marries his wife. It is usual

[1] Aṭ-Ṭabari 8:132.

[2] Aṭ-Ṭabari 8:132-134.

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 الرِّضَاعَةَ تُحْرِمُ مَا تُحْرِمُ الْوِلَادَةُ»

‘Suckling prohibits what birth prohibits.’

In another narration reported by Muslim,

«يُحْرِمُ مِنَ الرِّضَاعَةِ مَا يُحْرِمُ مِنَ النَّسَبِ»

‘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 *Ṣaḥīḥ*, 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 Sahlak bint Suhayl narrated states that the Messenger of Allāh ﷺ ordered her to suckle Sālim the freed slave of Abu Ḥudhayfah 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*,

﴿رَضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُكْمِلَ الرِّضَاعَةَ﴾

﴿(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] *Faḥ Al-Bārī* 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

Allâh said next,

﴿رَأْمَتُ نِسَابِكُمْ وَرَبِّبَتُكُمْ أَلْتِي فِي مَعْرَبِكُمْ مِنْ نِسَابِكُمْ أَلْتِي دَخَلْتُمْ بِهِنَّ إِذْ أَنْتُمْ قُلَانٌ 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 Allâh said;

﴿رَبِّبَتُكُمْ أَلْتِي فِي مَعْرَبِكُمْ مِنْ نِسَابِكُمْ أَلْتِي دَخَلْتُمْ بِهِنَّ إِذْ أَنْتُمْ قُلَانٌ 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

Allâh said,

﴿رَبِّبَتُكُمْ أَلْتِي فِي مَعْرَبِكُمْ﴾

﴿...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 *Ṣaḥīḥ* recorded that Umm Ḥabībah said, "O Messenger of Allâh! Marry my sister, the daughter of Abu Sufyân (and in one narration 'Azzah bint Abu Sufyân)." He said,

«أَوْ تُجِيزَنَّ ذَلِكَ؟» قالت: نعم. لست لك بمغلبة، وأحب من شاركتني في خيرٍ أختي، قال: «فَإِنَّ ذَلِكَ لَا يَجُزُّ لِي». قالت: فإنا نتحدث أنك تريد أن تتكح بنت أبي سلمة، قال: «بِئْسَتْ أُمُّ سَلَمَةَ؟» قالت: نعم. قال: «إِنِّهَا لَوْ لَمْ تَكُنْ رِيْسِي فِي جِجْرِي مَا حَلَّتْ لِي، إِنِّهَا لَبِنْتُ أُخِي مِنَ الرِّضَاعَةِ، أَرْضَعْتَنِي وَأَبَا سَلَمَةَ ثَوْبَةَ، فَلَا تُعْرَضَنَّ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ»

“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-Bukhārī,

«إِنِّي لَوْ لَمْ أَنْزِجْ 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,

﴿وَالَّذِي دَخَلْتُمْ بِهِنَّ﴾

﴿Your wives unto whom you have gone in﴾, meaning, had sexual relations with them, according to Ibn ‘Abbās and several others.^[3]

Prohibiting the Daughter-in-Law for Marriage

Allāh said,

^[1] Fath Al-Bārī 9 :64 and Muslim 2 :1073.

^[2] Fath Al-Bārī 9 :62.

^[3] At-Ṭabari 8 :148.

﴿وَسَلِّتُمْ أَبْنَاءَكُمْ الَّذِينَ مِنْ أَنْبَابِكُمْ﴾

﴿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,

﴿ظَنَّا نَصْرَ زَيْدٍ نَبَاً وَظَلَمْنَا زَوْجَتَكَمَا لِيَكِيَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزِلَ
أَدْعِيَابِهِمْ﴾

﴿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 'Aṭā' about Allāh's statement,

﴿وَسَلِّتُمْ أَبْنَاءَكُمْ الَّذِينَ مِنْ أَنْبَابِكُمْ﴾

﴿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*:

﴿وَسَلِّتُمْ أَبْنَاءَكُمْ الَّذِينَ مِنْ أَنْبَابِكُمْ﴾

﴿The wives of your sons who (spring) from your own loins,﴾,

﴿وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ﴾

﴿nor has He made your adopted sons your real sons.﴾ [33:4],
and,

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ﴾

﴿Muḥammad 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-Ṭabari 8:149.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ
 كَتَبَ اللَّهُ عَلَيْكُمْ وَإِجْلَ لَكُمْ مَا وَرَاءَ ذَلِكَُمْ أَنْ تَتَمَتُّوا
 بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرِ مُسْفِيحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ
 مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ
 فِيمَا رَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنْ أَلَّفَهُ كَانَتْ عَلَيْكُمْ
 حِكْمًا ۖ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ
 الْمُحْصَنَاتِ الْمُؤَيَّنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ
 فَنِيِّكُمْ الْمُؤَيَّنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ
 بَعْضٍ فَإِنْ كَوَّهْتُمْ بِأَذْنِ أَهْلِيهِنَّ وَأَتُوهُنَّ أُجُورَهُنَّ
 بِالْمَعْرُوفِ مُحْصِنَاتٍ غَيْرِ مُسْفِيحَاتٍ وَلَا مُتَّخِذَاتِ
 أَعْدَانٍ فَإِذَا أَحْصَيْتُمْ أَنْ تَنْكِحَ بِمَحْشَرَةٍ فَعَلَيْهِنَّ نِيفٌ
 مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ
 الْعَمَلَ يَنْكحُكُمْ وَأَنْ تَصِرُوا خَيْرَ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ
 ۖ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ مُسْنِ الْإِيمَانِ
 مِنْ قَلْبِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

﴿وَعَلَيْكُمْ أَنْبَاءُكُمْ﴾

﴿the wives of
your sons﴾, and,

﴿وَأُمَّهَاتُ بَنَائِكُمْ﴾

﴿your wives' mothers﴾.

This is also the explanation of *Tāwus*, *Ibrāhīm*, *Az-Zuhri* and *Makhul*. It means that these two *Āyāt* 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,

﴿يُحْرَمُ مِنَ الرِّضَاعِ مَا يُحْرَمُ مِنَ النَّسَبِ﴾

﴿Suckling prohibits what blood relations prohibit.﴾⁽¹⁾

The Prohibition of Taking Two Sisters as Rival Wives

Allāh said,

﴿وَأَنْ تَتَّخِذُوا بَنَاتِ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾

(1) 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. Imam Aḥmad recorded that Aḍ-Ḍaḥḥāk 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]

﴿ وَالنِّسَاءَ الَّتِي كُنْتُمْ عَلَيْكُمْ كُتِبَ عَلَيْكُمْ وَأَمْرٌ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَنْتَفِئُوا بِأَمْوَالِكُمْ لِمَنْ حَبِيبِينَ غَيْرَ مُسْتَفِيدِينَ قَدْ اسْتَمْتَمْتُمْ بِهِ مِنْ قَبْلُ فَتَأْتُوا مِنْ أَمْوَالِكُمْ رِيْسَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا رَزَقْتُمْ بِهِ مِنْ بَيْنِ يَدَيْ الرِّيسَةِ إِنْ أَلَّهَ كَانَ عَيْنًا كَيْمًا ۝﴾

﴿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

Allah said,

﴿ وَالنِّسَاءَ الَّتِي كُنْتُمْ عَلَيْكُمْ كُتِبَ عَلَيْكُمْ وَأَمْرٌ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَنْتَفِئُوا بِأَمْوَالِكُمْ لِمَنْ حَبِيبِينَ غَيْرَ مُسْتَفِيدِينَ قَدْ اسْتَمْتَمْتُمْ بِهِ مِنْ قَبْلُ فَتَأْتُوا مِنْ أَمْوَالِكُمْ رِيْسَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا رَزَقْتُمْ بِهِ مِنْ بَيْنِ يَدَيْ الرِّيسَةِ إِنْ أَلَّهَ كَانَ عَيْنًا كَيْمًا ۝﴾

[1] Aḥmad 4:232.

﴿Also (forbidden are) women already married, except those whom your right hands possess.﴾

The *Āyah* 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.

Imam Ahmad 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 *Āyah* was revealed,

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ 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'ī,^[3] Ibn Jarīr^[4] and Muslim in his *Ṣaḥīḥ*.^[5]

Allāh's statement,

﴿كَذَلِكَ قَالَ 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,

﴿وَأُحِلَّ لَكُمْ مَا وَرَاءَهُ ذَلِكُمْ﴾

[1] Ahmad 3:72

[2] *Tuhfat Al-Aḥwadhī* 4:282

[3] An-Nasā'ī in *Al-Kubrā* 3:308

[4] Aṭ-Ṭabari 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.^[1] Allāh's statement,

﴿أَنْ تَسْتَعْرَبُوا بِأَمْوَالِكُمْ أَعْمِينَ غَيْرَ مُسْتَفِيدِينَ﴾

﴿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,

﴿أَعْمِينَ غَيْرَ مُسْتَفِيدِينَ﴾

﴿(desiring) chastity, not fornication.﴾

Allāh's statement,

﴿فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً﴾

﴿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,

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ﴾

﴿And how could you take it (back) while you have gone in unto each other﴾,

﴿وَأْتُوا النِّسَاءَ سَدَقَاتِهِنَّ مَحَبَّةً﴾

﴿And give to the women (whom you marry) their dowry with a good heart﴾, and,

﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ مِنْهَا﴾

﴿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 اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً﴾

^[1] Aṭ-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 *Ṣaḥīḥs*, it is recorded that the Leader of the Faithful 'Alī bin Abi Ṭālib said, "The Messenger of Allāh ﷺ prohibited *Mut'ah* marriage and eating the meat of domesticated donkeys on the day of Khaybar (battle)."^[2]

In addition, in his *Ṣaḥīḥ*, Muslim recorded that Ar-Rabī' bin Sabrah bin Ma'bad Al-Juhani said that his father said that he accompanied the Messenger of Allāh ﷺ during the conquest of Makkah, and that the Prophet ﷺ said,

يَا أَيُّهَا النَّاسُ! إِنِّي كُنْتُ أَذُنْتُ لَكُمْ فِي لَاسْتِنَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَيَّ يَوْمَ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخْلِ سَبِيلَهُ. وَلَا تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا

«O people! I allowed you the *Mut'ah* marriage with women before. Now, Allāh 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] Allāh's statement,

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا رَضَيْتُمْ بِهِ مِنْ بَعْدِ الْقَرْبِصَةِ﴾

﴿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,

﴿وَأَوْفُوا نِسَاءَ صَدَقْتِهِنَّ بِحَسَنَةٍ﴾

﴿And give to the women their dowry with a good heart﴾.

The meaning of these *Āyāt* 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 Jarīr said, "Al-Ḥadrami said that some men would designate a certain dowry, but then fall into financial difficulties. Therefore, Allāh

[1] Aṭ-Ṭabari 8:176

[2] *Faḥ Al-Bārī* 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).^[1] meaning, if she gives up part of the dowry, then you men are allowed to accept that. Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿Surely, Allah is Ever All-Knowing, All-Wise.﴾ is suitable here, after Allāh mentioned these prohibitions.

﴿وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ
مِنْ نَسَائِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّن بَعْضٍ فَاذْكُرُونَهُنَّ يَٰۤأَيُّهَا
رَبُّهُنَّ أَجْرَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَوِّغَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِيَٰ قَدْرُ
أَثَرِكُمْ بِحِسَابٍ مَّا يَفُؤْ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْمَذَٰبِ ذَٰلِكَ لِمَنْ حَسِبَ الْعَمَلُ
مِنْكُمْ وَإِن تَصَدَّقُوا خَيْرٌ لَّكُمْ وَاللَّهُ عَلِيمٌ رَّحِيمٌ 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 Fāhishah, 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 طَوْلًا﴾

﴿the means﴾, financial capability,

﴿أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ﴾

﴿Wherewith to wed free believing women﴾

^[1] At-Ṭabari 8:180

meaning, free faithful, chaste women.

﴿فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ نَفْسِكُمُ الْمُؤْمِنَاتِ﴾

﴿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.

﴿وَأَلَّهُ أَطَلَمَ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ﴾

﴿and Allāh has full knowledge about your faith; you are one from another.﴾

Allāh knows the true reality and secrets of all things, but you people know only the apparent things. Allāh then said,

﴿فَأَنْكِحُوهُنَّ 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 *Hadīth* states,

أَيُّمَا عَبْدٍ تَزَوَّجَ بَعْدَ إِذْنِ مَوْلَاهُ، فَهُوَ غَايِرٌ

«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 *Hadīth* states that

«لَا تَزُوجُ الْمَرْأَةُ الْمَرْأَةَ، وَلَا الْمَرْأَةُ نَفْسَهَا، فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تَزُوجُ نَفْسَهَا»

«The woman does not give away another woman, or herself in marriage, for only the adulteress gives herself away in marriage.»^[3]

Allāh's statement,

﴿وَالْمُؤْمِنَاتُ الْمَرْفُوقَاتُ﴾

^[1] Recently converted captives of war.

^[2] Abu Dawud 2:563

^[3] Ibn Mājah 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,

﴿مُحْصَنَاتٍ﴾

﴿they should be chaste﴾ means, they are honorable women who do not commit adultery, and this is why Allāh said,

﴿غَيْرَ مُسَوِّغَاتٍ﴾

﴿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 مُتَّخِذَاتٍ أَخْدَانٍ﴾

﴿nor promiscuous.﴾ refers to taking boyfriends.^[1] Similar was said by Abu Hurayrah, Mujāhid, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni, Yaḥyā bin Abi Kathīr, Muqātil bin Ḥayyān and As-Suddi.^[2]

The Slave Girl's Punishment for Adultery is Half that of a Free Unmarried Woman

Allāh said,

﴿فَإِذَا أُحْصِنُ فَإِنَّ أَتَىٰ بِمَعْشَرَ تَمَلِّتٍ يَضُفُّ مَا عَلَىٰ الْمُحْصَنَاتِ مِنْ الْعَذَابِ﴾

﴿And after they have been taken in wedlock, if they commit Fāḥishah, 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 لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ نَا مَلَكَتْ أَيْمَانُكُمْ فَمِنْ قَبَائِلِكُمُ الْمُؤْمِنَاتِ﴾

﴿And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among

[1] At-Ṭabari 8:193

[2] At-Ṭabari 8:194

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ
 الشَّهَوَاتِ أَنْ يُبْسِلُوا مِثْلًا عَظِيمًا ﴿٧٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ
 عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٧٨﴾ بِأَيُّهَا الَّذِينَ
 ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْإِطْلَاقِ إِلَّا أَنْ
 تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ
 إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٧٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا
 وَظُلْمًا فَسَوْفَ نُصَلِّيُكَ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
 يَسِيرًا ﴿٨٠﴾ إِنْ جَعَلْتُمْ كِبَآءَ مَا تَنْهَوْنَ عَنْهُ تُكْفِرَ
 عَنْكُمْ سَيِّئَاتِكُمْ وَنُدَّخِلْكُمْ مُدْخِلَ كَرِيمًا ﴿٨١﴾
 وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِرِجَالِ
 نَفْسِيٍّ وَمَا آكَسَبُوا لِلنِّسَاءِ نَفْسِيٍّ مِمَّا آكَسَبْنَ
 وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
 عَلِيمًا ﴿٨٢﴾ وَلِكُلِّ جَعَلْنَا مَوَالِيٍّ وَمَا تَرَكَ الْوَالِدَانِ
 وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ
 نَفْسِيَّهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٨٣﴾

those whom your
right hands
possess, ﴿

Therefore, since the
honorable Ayah is
about believing slave
girls, then,

﴿فَاذْأُتِمِّنَّ﴾

﴿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,

﴿نِصْفٌ مَّا عَلَى النِّكَاحِ وَمِنَ
النِّكَاحِ﴾

﴿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,

﴿ذَلِكَ لِمَنْ خَشِيَ مِنَ اللَّهِ فِي دِينِهِ﴾

﴿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,

﴿وَأَنْ تَصْرَبُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿but it is better for you that you practice self-restraint, and Allāh is Oft-Forgiving, Most Merciful.﴾

﴿يُرِيدُ اللَّهُ يَشِيرَ لَكُمْ فِي ذُنُوبِكُمْ شَتْرَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ۗ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يُقِيلُوا مَتَلًا
عَظِيمًا ۗ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخِشْيَ الْإِنْسَانِ سَعِيمًا﴾

﴿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 Sūrahs,

﴿وَيَهْدِيكُمْ سَبِيلَ الَّذِينَ 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.

﴿وَيَتُوبَ عَلَيْكُمْ﴾

﴿and accept your repentance﴾ from sin and error,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿and Allāh is All-Knower, All-Wise.﴾

in His commands, decrees, actions and statements. Allāh's statement,

﴿وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يُقِيلُوا مَتَلًا عَظِيمًا﴾

﴿but those who follow their lusts, wish that you (believers) should deviate tremendously away from the right path)﴾

indicates that the followers of Shayṭān among the Jews, Christians and the adulterous, wish that you would take the horrendous path of falsehood instead of the truth.

﴿رِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ﴾

﴿Allāh wishes to lighten (the burden) for you﴾

His legislation, orders, what He prohibits and what He decrees for you. This is why Allāh has allowed free men to marry slave girls under certain conditions, as Mujāhid and others have stated.^[1]

﴿وَوَلِّقَ الْإِنْسَانَ 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 Ḥātim recorded that Ṭawus said that,

﴿وَوَلِّقَ الْإِنْسَانَ ضَعِيفًا﴾

﴿and man was created weak﴾, "Concerning women".^[2] Waki' said, "Man's mind leaves when women are involved."

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْحَىٰ إِذْ أَنْ تَكُونُ بِحَضْرَةٍ
عَنْ زَوْجٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِذْ اللَّهُ كَانَ بِكُمْ رَءِيفًا. وَمَنْ يَفْعَلْ ذَلِكَ
عُدْرَتًا وظَلَمًا سَوْفَ نُصِيبُهُ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا. وَإِنْ جَحَدْتُمْ
كَأَيُّكُمْ مَا تُهَوِّنُ عَنْهُ نُكَلِّفْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ فِيهِم مَّا كَرِهْتُمْ.﴾

﴿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, Allāh 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 Allāh.﴾

﴿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-Ṭabari 8:215

[2] At-Ṭabari 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 بِالْبُطْلِ﴾

﴿Eat not up your property among yourselves unjustly.﴾^[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "When Allāh sent down,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ﴾

﴿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,

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ﴾

﴿There is no restriction on the blind﴾ (until the end of the *Āyah*). [24:61]."

Qatādah said similarly. Allah's statement,

﴿إِلَّا أَنْ تَكُونَ بَيْنَكُمْ عَنْ تَأْوِيلٍ مِمَّا بَيْنَكُمْ﴾

﴿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-Ṭabari 8:217

transactions. Mujāhid said that,

﴿إِلَّا أَنْ تَكُونَ بَيْعَةً عَنْ تَرَاضٍ بَيْنَكُمُ﴾

«except it be a trade amongst you, by mutual consent.»

means, "By selling and buying, or giving someone a gift." Ibn Jarir 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 *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَنْفَرَقَا»

«The seller and the buyer retain the (right to change their mind) as long as they have not parted.»^[2] Al-Bukhārī's wording for this *Ḥadīth* reads,

«إِذَا تَبَايَعَ الرَّجُلَانِ نَكَلَ وَاحِدٌ مِنْهُمَا بِالْخِيَارِ، مَا لَمْ يَنْفَرَقَا»

«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 تَقْتُلُوا أَنْفُسَكُمْ﴾

«And do not kill yourselves.» by committing Allāh's prohibitions, falling into sin and eating up each other's property unjustly,

﴿إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

«Surely, Allāh is Most Merciful to you.» in what He commanded you and prohibited you from.

Imām Aḥmad recorded that 'Amr bin Al-'Ās said that when

[1] At-Ṭabari 8:221

[2] *Faḥḥ Al-Bārī* 4:385, Muslim 3:1163

[3] *Faḥḥ 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,

«يَا عَمْرُو! صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ!»

«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 أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

«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 Marduwyah mentioned this honorable *Āyah* and then reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ، يَجَأُ بِهَا بَطْنَ يَوْمِ الْيَتَامَى فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمِّ فُسْمُهُ فِي يَدِهِ، يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ نَزَّاهُ مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ مُتْرَدٌّ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا 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 *Hadīth* was also collected in the Two *Ṣaḥīḥs*. Abu Qilābah said that Thābit bin Aḍ-Ḍaḥḥāk said that the Messenger of Allāh ﷺ said,

«مَنْ قَتَلَ نَفْسَهُ بِسَیْرٍ، عَذَّبَ بِهِ یَوْمَ الْقِیَامَةِ»

«Whoever kills himself with an instrument, will be punished with it on the Day of Resurrection.»

This *Hadīth* was collected by the Group. This is why Allāh said,

﴿وَمَنْ یَعْمَلْ ذَلِكُمْ عَلَیْنا وَعَلَمًا﴾

﴿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,

﴿كَسَفَ نَصْلِهِ 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 جَتَبْتُمَا كَبَائِرَ مَا نَنْهَوْنَ عَنْهُ نَكَفَرْنَا عَنْكُمْ سِیِّئَاتِكُمْ﴾

﴿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,

﴿وَنَدْخِلْكُمْ مَدْخَلًا كَرِيمًا﴾

﴿and admit you to a Noble Entrance (i.e. Paradise).﴾

There are several *Hadīths* on the subject of this honorable *Āyah*. Imām Aḥmad recorded that Salmān Al-Fārisi 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,

«لَكِنِ أَذْرِي مَا يَوْمَ الْجُمُعَةِ، لَا يَنْظُرُ الرَّجُلُ فَيُحْسِنُ طَهْرَهُ، ثُمَّ يَأْتِي الْجُمُعَةَ

فَبَيْتٌ حَتَّى يَفْضِيَ الْإِنَامَ صَلَاتَهُ، إِلَّا كَانَ كَفَّارَةً لِّ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْمُقْبِلَةِ،
مَا اجْتَنَبَ الْمُفْتَلَةَ»

«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 Inām 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-Fārisi.

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,

«اجْتَنِبُوا السَّبْعَ الْأَكْبَرَةَ»

«Avoid the seven great destructive sins.»

The people inquired, 'O Allāh's Messenger! What are they?' He said,

«الشِّرْكَ بِاللَّهِ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَالشَّخْرُ، وَأَكْلُ الرِّبَا، وَأَكْلُ
مَالِ الْيَتِيمِ، وَالنَّوْزِيُّ يَوْمَ الرِّحَابِ، وَقَذْفُ السُّحُفَاتِ الْمَرْبُوبَاتِ الْعَاقِلَاتِ»

«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.»^[1]

Another Ḥadīth that mentions False Witness

Imām Aḥmad recorded that Anas bin Mālik said, "The Messenger of Allāh ﷺ mentioned the major sins, or was asked about the major sins. He said,

«الشِّرْكَ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَغُفْرَةُ الزَّوَالِدِينَ»

[1] Faḥḥ Al-Bāri 5:462, Mustim 1:92

«Associating others with Allāh in worship, killing the life, and being undutiful to the parents.»

He then said,

«أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» قَالَ: «فَقَوْلُ الزُّورِ - أَوْ شَهَادَةُ الزُّورِ -»

«Should I tell you about the biggest of the major sins? The false statement - or the false testimony.»

Shu'bah - one of the narrators of the *Hadith* - said, "Most likely, in my opinion, he said, 'False testimony.'^[1] The Two *Ṣaḥīḥs* recorded this *Hadith* from Shu'bah from Anas.^[2]

Another *Hadith*

In the Two *Ṣaḥīḥs*, it is recorded that 'Abdur-Raḥmān bin Abi Bakrah said that his father said, "The Prophet ﷺ said,

«أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟»

«Should I inform you about the greatest of the great sins?»

We said, Yes, O Allāh's Messenger !' He said,

«الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ 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 الزُّورِ، أَلَا وَقَوْلُ الزُّورِ»

«And I warn you against false testimony and false speech.»

and he continued repeating it until we wished that he would stop.^[3]

Another *Hadith* that mentions killing the Offspring

In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullah bin Mas'ud said, "I asked, 'O Allāh's Messenger! What is the greatest sin?' [(in one narration) the biggest sin.]" He said,

«أَنْ تَجْعَلَ لَكَ بَنًا وَتُهْرُقَ خَلْقَكَ»

[1] *Aḥmad* 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 تَقْتُلَ زَوْجَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

«To kill your offspring for fear that he might share your food with you.»

I said, 'Then?' He said,

«أَنْ تُزَانِيَ حَبِيلَةَ جَارِكَ»

«To commit adultery with your neighbor's wife.»^[1] He then recited,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾

«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 الْكِبَايِرِ: الإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ - أَوْ قَتْلُ النَّفْسِ سَبْعَةَ الشَّاكِ - وَالْيَمِينُ الْمَمْسُومُ»

«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-Nasāi.

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 الْكِبَايِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ»

[1] Faḥḥ Al-Bāri 8:350, Muslim 1:90

[2] Al-Bukhāri 6675, Tuḥfat Al-Aḥwadhī 3021 and An-Nasāi 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,

«يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ»

«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, "Ṣaḥīḥ." It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«مِنَابِ النَّسَبِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

«Cursing a Muslim is a sin and fighting him is Kufr.»^[2]

﴿وَلَا تَلْمِزُوا مَا فَضَّلَ اللَّهُ بِكُمْ، بَعْضَكُمْ عَلَى بَعْضٍ لِرِجَالٍ نَعِيبٌ مِمَّا كَفَرْتُمْ وَاللِّسَانُ نَعِيبٌ لِّمَا كَسَبْتُمْ وَمَسَلُوا اللَّهَ مِنْ فَسَادِهِ، إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

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 Aḥmad 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 تَلْمِزُوا مَا فَضَّلَ اللَّهُ بِكُمْ، 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 Ḥadīth.^[4] Allāh's statement,

[1] Muslim no. 90

[2] Al-Bukhāri : 5973, Muslim : 64

[3] Aḥmad 6:322

[4] Tuhfat Al-Aḥwadhī 8:375, 377

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ﴾

﴿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 Jarīr, 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 Āyah is talking about inheritance, indicating the fact that each person will get his due share of the inheritance, as Al-Walibi^[1] reported from Ibn 'Abbās. Allāh then directed the servants to what benefits them,

﴿وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ﴾

﴿and ask Allāh of His Bounty.﴾ Therefore, the Āyah 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." Allāh then said,

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴿Surely, Allāh is Ever All-Knower of everything.﴾

meaning, Allāh 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, Allāh said,

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴿Surely, Allāh is Ever All-Knower of everything.﴾

﴿وَلِكُلِّ جَمَلَةٍ مَوَالِيٍّ وَمِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَتَأْتُوهُمْ

نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا﴾

﴿33. And to everyone, We have appointed Mawālī of that left by parents and relatives. To those also with whom you have

[1] 'Alī bin Abi Ṭalhah.

made a pledge (brotherhood), give them their due portion (by will). Truly, Allāh is Ever a Witness over all things.﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Šālih, Qatādah, Zayd bin Aslam, As-Suddi, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, and others said that Allāh's statement,

﴿وَلِكُلِّ جَنْتَا مَوْلَى﴾

﴿And to everyone, We have appointed Mawālī﴾

means, "Heirs."^[1] Ibn 'Abbās was also reported to have said that *Mawālī* refers to relatives. Ibn Jarīr commented, "The Arabs call the cousin a *Mawālā*."

Ibn Jarīr continued, "Allāh's statement,

﴿بِمَا رَزَقْنَا الْوَالِدِينَ 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 عَقَدْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ﴾

﴿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-Bukhārī recorded that Ibn 'Abbās said,

﴿وَلِكُلِّ جَنْتَا مَوْلَى﴾

﴿And to everyone, We have appointed Mawālī﴾ "meaning, heirs;

[1] At-Ṭabari 8:270-271

تَبَيَّنَ

٨٤

الْمَرَاتِلَ

الرِّجَالِ قَوْمًا عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ
 عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَقْنَا لَكَ
 قَتِينَتَكَ حَفِظْتَ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّذِي عَاقَبُونَ
 نُشُورَهُمْ فِعْضُهُمْ وَأَمْجُرُهُمْ فِي الْمَصَاحِبِ
 وَأَضْرِبُوهُمْ فَإِنْ أَطَعْتُمْ فَلَا تَعُوا عَلَيْهِمْ سَبِيلًا
 إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٦٦﴾ وَإِنْ خِفْتُمْ شِقَاقَ
 بَيْنِهِمَا فَأَبْغُثُوا حَكْمًا مِنْ أَهْلِهِ وَحَكْمًا مِنْ آهْلِهَا إِنْ
 رِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا
 ﴿٦٧﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ
 إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَالْجَارِ
 ذِي الْقُرْبَىٰ وَالْجَارِ الْخَبِثِ وَالصَّاحِبِ بِالْجَنبِ
 وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنْ اللَّهُ لَا يُحِبُّ مَنْ
 كَانَ مُخْتَالًا فَخُورًا ﴿٦٨﴾ الَّذِينَ يَتَخَلَّوْنَ بِأَمْرٍ
 أَلَسَ بِالْمُخْلِ وَرَكَعُوتٍ مَا آتَاهُمْ اللَّهُ
 مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِمًّا ﴿٦٩﴾

﴿وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ﴾

﴿To those also with whom you have made a pledge (brotherhood)﴾

When the emigrants came to Al-Madinah, the emigrant would inherit from the Anṣārī, 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,

﴿وَلَعَلَّ جَمَلًا مَوَالِي﴾

﴿And to everyone We have appointed Mawālī﴾

was revealed, it

cancelled (the pledge of brotherhood regarding inheritance).” Then he said, “The verse,

﴿وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَآتُوهُمْ نَبِيَّتَهُمْ﴾

﴿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.⁽¹¹⁾

﴿الرِّجَالِ قَوْمًا عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ

⁽¹¹⁾ Fatḥ Al-Bārī 8:96

أَمْوَالِهِمْ وَأَلْبَسَهُنَّ قَنِينَتَهُ حَفِظْتُمْ لِلنِّسَاءِ بِمَا حَفِظَ اللَّهُ وَاللَّهُ تَعَالَى شَهِيدٌ
بِمَعْرُوفِكُمْ وَأَنْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأْمُرُوهُنَّ بِمَا أَمَرَ اللَّهُ فَإِنَّ أَلْسِنَتَكُمْ فَلَاحُ تَبْعُوا عَلَيْهِنَّ سَبِيحًا إِنَّ اللَّهَ
كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

﴿34. Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are Qānīnāt, and guard in the husband's absence what Allāh 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, Allāh is Ever Most High, Most Great.﴾

Allāh said,

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

﴿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.

﴿بِمَا فَضَّلَ اللَّهُ تَعَالَى عَلَى بَعْضِهِمْ﴾

﴿because Allāh 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 يَنْجَحَ قَوْمٌ وَلَوْ أَمَرَهُمُ امْرَأَةٌ﴾

«People who appoint a woman to be their leader, will never achieve success.»

Al-Bukhārī recorded this *Hadīth*.^[1] Such is the case with appointing women as judges or on other positions of leadership.

﴿وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

﴿and because they spend from their means,﴾ meaning the dowry,

[1] *Fath Al-Bāri* 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,

﴿وَالرِّجَالُ عَلَيْهِمْ نِهَةٌ﴾

﴿But men have a degree (of responsibility) over them﴾.

Qualities of the Righteous Wife

Allāh said,

﴿الْمُحْسِنَاتُ﴾

﴿Therefore, the righteous﴾ women,

﴿قَانِتَاتُ﴾

﴿are Qānitāt﴾, obedient to their husbands, as Ibn 'Abbās and others stated.^[1]

﴿حَافِظَاتُ الْبَيْتِ﴾

﴿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,

﴿بِمَا حَفِظَ اللَّهُ﴾

﴿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 سَوَّيْتُكَ، وَإِذَا أَمَرْتَهَا أَطَاعَتْكَ، وَإِذَا غَبَّتْ عَنْهَا حَفِظْتَكَ فِي نَفْسِهَا 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-Ṭabari 8 :294

[2] At-Ṭabari 8 :295

﴿إِنَّمَا قَوْمُنَا عَلَىٰ السُّبُوٰةِ﴾

﴿Men are the protectors and maintainers of women,﴾

until its end.^[1]

Imām Aḥmad recorded that 'Abdur-Raḥmān bin 'Awf said that the Messenger of Allāh ﷺ said,

«إِنَّمَا صَلَّتِ الْمَرْأَةُ خَمْسَتَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ الْأَبْوَابِ تَشَاءُ»

«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

Allah said,

﴿وَالَّذِي تَخَافُونَ سُوءَهَا﴾

﴿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 أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا، مِنْ عِظَمِ حَقِّ عَلَيْهَا»

«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] Aḥ-Ṭabari 8:295

^[2] Aḥmad 1:191

^[3] Tuhfat Al-Aḥwadhī 4:323

﴿إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَىٰ فِرَاشِهِ فَأَبَتْ عَلَيْهِ، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّىٰ تَضْحَكُ﴾

«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 بَاتَتِ الْمَرْأَةُ حَاجِزَةً فِرَاشِ زَوْجِهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّىٰ تَضْحَكُ﴾

«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,

﴿وَالَّذِينَ تَعْلَوْنَ فَوُشُوهُنَّ يَمْشُرُهُنَّ﴾

«As to those women on whose part you see ill conduct, admonish them (first)».

Allāh's statement,

﴿وَأَعْفُوهُنَّ فِي الْمَضَاجِعِ﴾

«abandon them in their beds.» 'Alī bin Abi Talḥah 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, Aḍ-Ḍaḥḥāk, Tkrimah, 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 Ḥaydah 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 تَطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَبْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تَفْتَحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ﴾

«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-Bāri* 9:205

[2] *Muslim* 2:1059

[3] *Aḍ-Ḍabari* 8:302

[4] *Aḍ-Ḍabari* 8:302-304

[5] *Abu Dawūd* 2:606, *An-Nasa'i in Al-Kubra* 5:375, *Ibn Mājah* 1:593, *Aḥmad* 5:3

﴿وَأَضْرِبُوهُنَّ﴾

﴿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 عِنْدَكُمْ غَوَايِ، وَنُكْمٌ عَلَيْهِنَّ أَدَّى لَا يُرْطَبُنَّ فُرُشَكُمْ أَحَدًا نَكَرَهُنَّ، فَإِنْ فَعَلْتُمْ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ 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 ‘Abbas and several others said that the *Āyah* refers to a beating that is not violent.^[2] Al-Ḥasan 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 أَطَعْتُمْ فَلَا تَبْغُوا عَلَيْهِمْ 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,

﴿إِنْ أَلَّكَ كَانَتْ عَلَيْكَ حَبِيرًا﴾

[1] Muslim 8:886

[2] Aṭ-Ṭabari 8:314

[3] Aṭ-Ṭabari 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 خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْسُتُوا حَكَامًا مِنْ أَهْلِهِ وَحَكَامًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّي اللَّهُ بَيْنَهُمَا بِرَأْسِهِ إِنْ كَانَ عَلِيمًا حَكِيمًا﴾

435. 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 خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْسُتُوا حَكَامًا مِنْ أَهْلِهِ وَحَكَامًا مِنْ أَهْلِهَا﴾

«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 يُرِيدَا إِصْلَاحًا يُوَفِّي اللَّهُ بَيْنَهُمَا﴾

«if they both wish for peace, Allāh will cause their reconciliation.»

'Alī bin Abī Ṭalḥah 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 Hātim and Ibn Jarir.^[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.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا وَبِهِ انْقَرَضَ وَالْيَتَامَى
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّابِغِ بِالْحَسْبِ وَإِنِ السَّيْلِ وَمَا
مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُبْدِي مِنْ كَيْدٍ مَخْرَجًا لَقَوْلِهِمْ﴾

﴿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] Aṭ-Ṭabari 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'adh,

«أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟»

«Do you know what Allāh's right on His servants is?»

Mu'adh replied, "Allāh and His Messenger know better." He said,

«أَنْ يَتَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«That they should worship Him and should not worship any others with Him.»

The Prophet ﷺ then said,

«أَتَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟ أَنْ لَا يُعَذِّبَهُمْ»

«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 أَشْكُرَ لِي وَلِوَالِدَيْهِ﴾

«give thanks to Me and to your parents», and,

﴿وَمَنْ رَبِّكَ إِلَّا عَبْدًا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

«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 Ḥadīth states,

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّجْمِ صَدَقَةٌ رِصَالَةٌ»

«Charity given to the poor is Ṣadaqah, while charity given to

[1] Faḥḥ Al-Bāri 13:359

relatives is both *Ṣadaqah* and *Ṣilah* (keeping the relations).^[1]

Allāh then said,

﴿وَالْيَتَامَى﴾

«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,

﴿وَالْمَسْكِينِ﴾

«*Al-Masākin* (the poor)» who have various needs and cannot find what sustains these needs. Therefore, Allah 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'h* (9:60).

The Right of the Neighbor

Allāh said,

﴿وَالضَّرْفَىٰ وَالضَّرْفَىٰ وَالضَّرْفَىٰ﴾

«the neighbor who is near of kin, the neighbor who is a stranger»

'Alī bin Abi Talḥah said that Ibn 'Abbās said that,

﴿وَالضَّرْفَىٰ﴾

«the neighbor who is near of kin» means, "The neighbor who is also a relative"^[2], while,

﴿وَالضَّرْفَىٰ﴾

«The neighbor who is a stranger» means, "Who is not a relative."^[3] It was also reported that 'Ikrimah, Mujāhid, Maymūn bin Mihrān, Aḍ-Ḍahḥāk, Zayd bin Aslam, Muqātil bin Ḥayyān and Qatādah said similarly.^[4] Mujāhid was also reported to have said that Allāh's statement,

[1] *Tuhfat Al-Aḥwadhī* 3:324

[2] *Aṭ-Ṭabari* 8:335

[3] *Aṭ-Ṭabari* 8:338

[4] *Aṭ-Ṭabari* 8:335-336

﴿وَالْمَلَأَ الْكُفْبَ﴾

«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 Aḥmad recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيَرِثُنِي»

«Jibrīl 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 Ṣaḥīḥs recorded this Ḥadīth.^[3]

The Second Ḥadīth

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr said that the Messenger of Allāh ﷺ said,

«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيَرِثُنِي»

«Jibrīl 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 Dāwūd and At-Tirmidhi recorded this Ḥadīth, which At-Tirmidhi said was “*Ḥasan Gharīb* through this route.”^[5]

The Third Ḥadīth

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr bin Al-‘Ās said that the Prophet ﷺ said,

«خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ. وَخَيْرُ الْجِيرَانِ 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-Ṭabari 8:341

[2] Aḥmad 2:85

[3] *Fath Al Bāri* 10:455, *Muslim* 4:2025

[4] Aḥmad 2:160

[5] Abu Dāwūd 5:357, *Tuhfat Al-Aḥwadhī* 6:72-73

Allāh are the best with their neighbors.^[1] At-Tirmidhi recorded this Ḥadīth and said, "Ḥasan Gharīb".^[2]

The Fourth Ḥadīth

Imām Aḥmad recorded that Al-Miqdād bin Al-Aswad said that the Messenger of Allāh ﷺ asked his Companions,

«مَا تَقُولُونَ فِي الزُّنَا؟»

«What do you say about adultery?»

They said, "It is prohibited, for Allāh and His Messenger have prohibited it. So it is forbidden until the Day of Resurrection." The Messenger of Allāh ﷺ said,

«لَأَنَّ زَيْنَ الرَّجُلِ بِعَشْرِ نِسْوَةٍ، أَيْسُرُ عَلَيْهِ مِنْ أَنْ يَزِينَ بِامْرَأَةِ 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 تَقُولُونَ فِي الْمَرْقَةِ؟»

«What do you say about theft?» They said, "It is prohibited, for Allāh and His Messenger prohibited it." He said,

«لَأَنَّ يَسْرِقَ الرَّجُلُ مِنْ عَشْرَةِ آيَاتٍ، أَيْسُرُ 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 Aḥmad recorded this Ḥadīth.

A similar Ḥadīth is recorded in the Two Ṣaḥīḥs, Ibn Mas'ūd said, "I asked, 'O Allāh's Messenger! What is the greatest sin?' He said,

«أَنْ تَجْعَلَ لِلَّهِ بَدَأًا وَهُوَ خَلَقَكَ»

«To make a rival for Allāh while He Alone created you.» I said, "Then?" He said,

«أَنْ تَقْتُلَ وَتَلَدَّكَ خَشِيَّةٌ أَنْ يَطْعَمَ مَعَكَ»

[1] Aḥmad 2:167

[2] Tuhfat Al-Aḥwadhī 6:75

[3] Aḥmad 6:8

«To kill your offspring for fear that he might share your food with you.» I said, «Then?» He said,

«أَنْ تُزَايِيَ حَيْلَةَ جَارِكَ»

«To commit adultery with your neighbor's wife.»^[1]

The Fifth Ḥadīth

Imām Aḥmad 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 أَقْرَبِهِمَا 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 مَلَكَتْ 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 Ḥadīth records that during the illness that preceded his death, the Messenger of Allāh ﷺ continued advising his Ummah:

«الصَّلَاةَ الصَّلَاةَ، وَمَا تَلَكَتْ 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 Aḥmad recorded that Al-Miqdām bin Ma'dykarib said that the Messenger of Allāh ﷺ said,

«مَا أَطْعَمْتُ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتُ وَلَدَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا

[1] *Fath Al-Bāri* 8:350, Muslim 1:90

[2] Aḥmad 6:175, Al-Bukhāri 6020

[3] An-Nasā'ī in *Al-Kubrā* 4:258

أَطَعْتِ زَوْجَتِكَ فَهِيَ لَكَ صَدَقَةٌ، وَمَا أَطَعْتِ خَادِمَكَ فَهِيَ لَكَ 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 *Ḥadīth*^[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 بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَنْبَلِكُ قُوَّتَهُمْ»

«It is enough sin for someone to prevent whomever he is responsible for from getting their food.» Muslim recorded this *Ḥadīth*.^[3]

Abu Hurayrah narrated that the Prophet ﷺ said,

«الْمَمْلُوكُ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يَكْفَى مِنَ الْعَمَلِ إِلَّا مَا يَطِيقُ»

«The slave has the right to have food, clothing and to only be required to perform what he can bear of work.» Muslim also recorded this *Ḥadīth*.^[4]

Abu Hurayrah narrated that the Prophet ﷺ said,

«إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجِلسْهُ مَعَهُ فَلْيَأْوِلْهُ لُفْمَةً أَوْ لُفْمَتَيْنِ - أَوْ أَكْلَةً أَوْ أَكْلَتَيْنِ - فَإِنَّهُ وَلِيُّ خِرَّتِهِ وَجِلَابَتِهِ»

«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.»^[5] This is the wording collected by Al-Bukhāri.

Allāh Does Not Like the Arrogant

Allāh said,

[1] *Aḥmad* 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

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِيقَةً النَّاسِ وَلَا يُؤْمِنُونَ
 بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ
 قَرِينًا ﴿٢٥﴾ وَمَاذَا عَلَيْهِمْ لَوْ آتَاهُمُ اللَّهُ بِأَلْفِي نَفَقًا
 مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٢٦﴾ إِنْ اللَّهُ لَا يَظْلِمُ
 شَيْئًا لَدَرْوَانِ تَكُ حَسَنَةً يَضَعُهَا وَيُؤْتِ مِنْ لَدُنْهُ
 أَجْرًا عَظِيمًا ﴿٢٧﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
 وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٢٨﴾ يَوْمَ يُذَوِّدُ الَّذِينَ
 كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ سَأَلْنَا بِهِمُ الْأَرْضَ وَلَا يَكْتُمُونَ
 اللَّهُ حَيْدِيكَ ﴿٢٩﴾ يَتَأْتِيهِمُ الَّذِينَ آمَنُوا لِاتَّقِرْبُوا الصَّلَاةَ
 وَأَنْتُمْ مُكْرَهُونَ حَتَّى تَقْلَمُوا مَا تَقُولُونَ وَلَا جُنْدًا لِالْأَعْرَابِ
 سَبِيلٌ حَتَّى تَقْتُلُوا وَإِنْ كُنْتُمْ مَرْهَقِينَ أَوْ عَلَّ سَفِيرًا أَوْ جَاءَ
 أَعْدَاؤُكُمْ مِنَ الْعَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
 فَتَيَسَّمُوا صَعِيدًا طَبِيبًا فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ
 اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٣٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِنَ
 الْكِتَابِ يَشَرُّونَ الصَّلَاةَ وَيُرِيدُونَ أَنْ تَتَّخِذُوا السَّبِيلَ ﴿٣١﴾

﴿إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
 غَنًا فَخُورًا﴾

﴿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 مَنْ كَانَ
 غَنًا فَخُورًا﴾

﴿Verily, Allāh does not
 like such as are proud﴾
 means arrogant, while,

﴿فَخُورًا﴾

﴿boastful﴾ means boasting about what he has, while he does
 not thank Allāh.^[1] This *Āyah* 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 تَلَكَ أَيْمَانُكُمْ﴾

﴿and those (slaves) whom your right hands possess,﴾

[1] At-Ṭabarī 8:350

You will find that he who is undutiful (to parents) is also arrogant, and deprived. He then recited,

﴿وَبَرًّا بِوَالِدِيٍّ وَلَمْ يَجْعَلْ لِي جِئَارًا شَقِيًّا﴾

﴿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 وَإِسْبَالَ الْإِزَارِ، فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ الْمَجْبِلَةِ، وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَجْبِلَةَ.»

«Avoid lengthening the dress (below the ankles), for this practice is from arrogance. Verily, Allāh does not like arrogance.»^[1]

﴿الَّذِينَ يَبْتَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْخُلِيٍّ وَيَعْطُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾ وَالَّذِينَ يُسْفُتُونَ أَمْوَالَهُمْ رِيقَةَ النَّاسِ وَلَا يُؤْمِنُونَ
بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لِرُبِّهِمْ كَرِيحًا مَنِيًّا وَمَا نَكَبُ عَنْهُمُ لَوْ
أَنَّ اللَّهَ وَالْيَوْمَ الْآخِرَ أَنْفَعَا بِمَا رَزَقَهُمُ 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 Shayṭān 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 Allah 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] Aḥmad 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 دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ»

«What disease is more serious than being stingy?»^[1] He also said,

«إِيَّاكُمْ وَالشَّعْ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا، وَأَمَرَهُمْ بِالْعُجُورِ فَعَجَبُوا»

«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,

﴿وَكَشَرُوا مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«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 الْإِنْسَانَ لِرَبِّهِ لَكَنُورٌ وَإِنَّ عَلَىٰ ذَٰلِكَ لَنَهَيْدٌ﴾

«Verily, man is ungrateful to his Lord. And to that he bears witness,»

by his manners and conduct,

﴿وَإِنَّهُ لِحُبِّ الْغَيْرِ لَشَدِيدٌ﴾

«And verily, he is violent in the love of wealth.» Allāh said,

﴿وَكَشَرُوا مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«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

﴿وَأَعَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا﴾

«And We have prepared for the disbelievers a disgraceful torment.»

Kufr means to cover something. Therefore, the *Bakhū* (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 أَنْعَمَ نِعْمَةً عَلَى عَبْدٍ، أَحَبَّ أَنْ يَنْظُرَ أَرْوَاحًا عَلَيْهِ»

«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 يُنْفِقُونَ أَمْوَالَهُمْ رِيقَةً لِلنَّاسِ﴾

«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,

«يَقُولُ صَاحِبُ الْمَالِ: مَا تَرَكْتُ مِنْ شَيْءٍ تُحِبُّ أَنْ يُنْفَقَ فِيهِ، إِلَّا أَنْفَقْتُ فِي سَبِيلِكَ، فَيَقُولُ اللَّهُ: كَذَبْتَ، إِنَّمَا أَرَدْتُ أَنْ يَقَالَ: جَوَادٌ، فَكَذَّبَ»

«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-Ṭabarāni 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 يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

﴿and believe not in Allāh and the Last Day,﴾

meaning, it is Shayṭān who lured them to commit this evil action, instead of performing the good deed as it should be performed. Shayṭān encouraged, excited and lured them by making the evil appear good,

﴿وَمَنْ يَتَّكِفِ الشَّيْطَانَ لِمَ قَرِينًا فَسَاءَ قَرِينًا﴾

﴿And whoever takes Shayṭān as an intimate; then what a dreadful intimate he has!﴾

Allāh then said,

﴿وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأُنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ﴾

﴿And what loss have they if they had believed in Allāh and in the Hereafter, 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:

﴿وَكَانَ اللَّهُ بِهِمْ عَلِيمًا﴾

﴿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'ī 6:24

﴿إِنَّ اللَّهَ لَا يَظَلُّمُ نَفْسًا ذَرَّرَ وَإِنْ تَك حَسَنَةٌ يضاعفها وَيؤت من لَدُنْهُ أَجْرًا عَظِيمًا ۖ وَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا ۗ﴾ يَوْمَئِذٍ يَوْمَئِذٍ يَوْمَئِذٍ كَفَرُوا وَصَوَّرَ الرَّسُولُ لَو تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَيْثُ أَتَىٰ﴾

﴿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,

﴿وَضَعُ الْمَوَازِينَ الْقِسْطَ﴾

﴿And We shall set up balances of justice﴾

Allāh said that Luqmān said,

﴿يَسِّرْ يَا أَبَا إِبْرَاهِيمَ إِنَّ تَكْ يَضَعُ حَبَّةً مِنْ خَرْدَلٍ فَتَكُنْ فِي سَعْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ﴾

﴿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 يَسُدُّ النَّاسُ أُنْفُسَهُمْ إِسْرًا أُعْتَبَتْهُمْ ۖ مَن يَسْمَلْ يَشْفَاكَ ذَرَّةٌ حَبْرٍ ۖ وَمَن يَسْمَلْ يَشْفَاكَ ذَرَّةٌ سُورٍ يَسْرُورٍ﴾

﴿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 Sa'īd Al-Khudri narrated, and in which the Messenger of Allāh ﷺ said,

«قَبُولُ اللَّهِ عَزَّ وَجَلَّ: اِرْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ خَرْدَلٍ 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 مِثْقَالِ ذَرَّةٍ مِنْ إِيمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا»

«"Whosoever had the least, least, least speck of faith, take him out of the Fire," and they will take out many people.»

Abu Sa'īd then said, "Read, if you will,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

«Surely! Allāh wrongs not even of the weight of a speck of dust».^[1]

Will Punishment be Diminished for the Disbelievers?

Sa'īd bin Jubayr commented about Allāh's statement,

﴿وَإِنْ تَكُنْ حَسَنَةً يَضْعَفْهَا﴾

﴿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 Ṭālib used to protect and support you, did you benefit him at all?" The Messenger ﷺ said,

«نَعَمْ هُوَ فِي ضَحْطَاحٍ مِنْ نَارٍ، وَلَوْ لَا أَنَا، لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ 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] *Faḥ Al-Bāri* 13:413, *Muslim* 1:167

[2] *Al-Bukhārī* nos. 3883, 6208 and *Muslim* no. 209

However, this *Hadith* only applies to Abu Ṭālib, not the rest of the disbelievers. To support this, we mention what Abu Dāwud Aṭ-Ṭayālisi recorded in his *Musnad* that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً، يُنَاقِبُ عَلَيْهَا الرُّزُقَ فِي الدُّنْيَا، وَيُجْزَى بِهَا فِي
الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِهَا فِي الدُّنْيَا، فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ لَمْ يَكُنْ لَهُ حَسَنَةٌ.»

«Allah 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'īd bin Jubayr, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk said that Allāh's statement,

﴿وَيُؤْتِيكَ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

«and gives from Him a great reward» refers to Paradise. We ask Allāh for His pleasure and Paradise. Ibn Abi Ḥātim recorded that Abu 'Uthmān 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-Baṣrah saying that he narrated that he heard the Messenger of Allāh ﷺ saying,

«إِنَّ اللَّهَ يُعَاقِبُ الْحَسَنَةَ أَلْفَ أَلْفِ حَسَنَةٍ.»

«Allāh 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 *Hadith*! 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 *Hadith*."

Ibn Abi Ḥātim also recorded this *Hadith* using another chain of narration leading to Abu 'Uthmān. In this narration, Abu 'Uthmān said, "I said, 'O Abu Hurayrah! I heard my brethren in Al-Baṣrah claim that you narrated that you heard the Messenger of Allāh ﷺ saying,

[1] *Musnad Aṭ-Ṭayālisi* p. 47, Muslim no. 2808

﴿إِنَّ اللَّهَ يُجْزِي بِالْحَسَنَةِ أَلْفَ أَلْفِ 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 يُجْزِي بِالْحَسَنَةِ أَلْفَيْ أَلْفِ حَسَنَةٍ﴾

‘Allāh rewards the good deed with two million deeds.’ He then recited this Āyah,

﴿فَمَا مَتَّعَ الْحَيَاةَ الدُّنْيَا فِي الْآخِرَةِ إِلَّا لَيْسَلٌ﴾

‘But little is the enjoyment of the life of this world as compared to the Hereafter.’⁽¹⁾

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,

﴿كَذَٰلِكَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ 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;

﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ رِجَالُهُمْ بِالشَّهَادَةِ﴾

‘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 نَقُصُّ فِي كُلِّ أُمَّةٍ مِنْهُمْ مِنْ أَنفُسِهِمْ﴾

‘And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves’.

Al-Bukhāri recorded that ‘Abdullāh bin Mas‘ūd said, ‘The

⁽¹⁾ Aḥmad no. 7932.

Messenger of Allāh ﷺ said to me, 'Recite to me.' I said, 'O Messenger of Allāh! Should I recite (the Qur'ān) to you, while it was revealed to you?' He said, 'Yes, for I like to hear it from other people.' I recited *Sūrat An-Nisā'* until I reached this *Āyah*,

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَٰؤُلَاءِ 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] Allāh's statement,

﴿يَوْمَ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَيَاتًا﴾

﴿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.﴾

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 Allāh's statement,

﴿يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَا﴾

﴿The Day when man will see that (the deeds) which his hands have sent forth﴾

Allāh then said,

﴿وَلَا يَكْتُمُونَ اللَّهَ حَيَاتًا﴾

﴿but they will never be able to hide a single fact from Allāh.﴾

indicating that they will admit to everything they did and will not hide any of it.

'Abdur-Razzāq recorded that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās and said to him, 'There are things that confuse me in the Qur'ān.' Ibn 'Abbās said, 'What things do you have doubts about in the Qur'ān?' He said, 'Not doubts, but rather confusing things.' Ibn 'Abbās said, 'Tell me what caused you confusion.' He said, 'I hear Allāh's statement,

[1] *Fath Al-Bāri* 8:712

كَانَ عَفْوًا عَفْوًا ﴿٤٣﴾

﴿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 *Lāmastum* (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,

﴿تَسْأَلُونَ عَنْ الْخَمْرِ وَالْمَيْمِرِ﴾

﴿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,

﴿بَابِ الْإِيمَانِ مَا نَسُوا. إِنَّمَا الْخَمْرُ وَالْمَيْمِرُ وَالْأَسْبَابُ وَالْأَصْلَامُ وَاللَّكْمُ بِعَصْرِ بْنِ عَمْرِو بْنِ عَبْسَةَ لَعْنَهُمْ

﴿تَتْلُونَ﴾

﴿O you who believe! alcoholic drinks, gambling, *Al-Anṣāb*, and *Al-Azām*^[1] are an abomination of *Shayṭān'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-Azām* refers to a type of arrows used for divination.

﴿فَمَا لَمْ تَنْهَوْهُمْ﴾

﴿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 آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ﴾

﴿O you who believe! Do not approach Salāh 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 Hātim 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 Muhājirīn 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 آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ﴾

﴿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] Aḥmad 1:53

[2] Abu Dāwud 4:80

[3] Abu Dāwud Aṭ-Ṭayālisi, 28

[4] Muslim 4:1878

[5] Abu Dāwud: 1773, *Tuḥfat Al-Aḥwadhī* 8:466, An-Nasāī 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 آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ﴾

«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 "Ḥasan [Gharīb] Ṣaḥīḥ."^[2] Allāh's statement,

﴿حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ﴾

«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 Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي، فَلْيَنْصِرْ فَلْيَسْمِ، حَتَّىٰ يَعْلَمَ 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'ī.^[5] In

[1] Aḥ-Ṭabari 8:378

[2] *Tuhfat Al-Aḥwadhī* 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] Aḥmad 3:142

[4] *Faṭḥ Al-Bārī* 1:377

[5] An-Nasā'ī 1:215

some of the narrations of this *Hadīth*, the Messenger ﷺ said,

«لَعَلَّهُ يَذُوبُ بِسُغْفِرٍ قَسِبَ نَفْسَهُ»

«...For he might want to ask for forgiveness, but instead curses himself!»^[1]

Allāh said,

«وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا»

«nor while *Junub* (sexually impure), except while passing through, until you bathe (your entire body).»

Ibn Abi Hātim recorded that Ibn 'Abbās said that Allāh's statement,

«وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا»

«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 Hātim said that similar is reported from 'Abdullāh bin Mas'ūd, Anas, Abu 'Ubaydah, Sa'īd bin Al-Musayyib, Abu Aḍ-Ḍuhā, 'Atā', Mujāhid, Masrūq, Ibrāhīm An-Nakha'ī, Zayd bin Aslam, Abu Mālik, 'Amr bin Dīnār, Al-Ḥakam bin 'Uḫaybah, Tkrimah, Al-Ḥasan Al-Baṣri, Yaḥyā bin Sa'īd Al-Anṣārī, Ibn Shihāb and Qatādah.^[3] Ibn Jarīr recorded that Yazīd bin Abi Ḥabīb 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-Bārī* 1:375

[2] *Aṭ-Ṭabari* 8:382

[3] *Aṭ-Ṭabari* 8:381-384

﴿وَلَا حُجَّتَ إِلَّا عَرَى سَبِيلٍ﴾

«nor while Junub (sexually impure), except while passing through.»^[1]

What supports this statement by Yazid bin Abi Ḥabīb, may Allāh have mercy upon him, is Al-Bukhārī's report in his *Ṣaḥīḥ*, that the Messenger of Allāh ﷺ said,

«سَدُّوا كُلَّ خُرُوجٍ فِي الْمَسْجِدِ إِلَّا خُرُوجَ 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 Khalīfah 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 Allāh 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 *Ṣaḥīḥ* is what is correct.

In his *Ṣaḥīḥ*, Muslim recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ said to me,

«تَأْتِيَنِي الْخُمْرَةَ مِنَ الْمَسْجِدِ»

«Bring me the garment from the Masjid.»

I said, 'I am having my period.' He said,

«إِنَّ حَبْضَكَ لَيْسَتْ فِي يَدِكَ»

«Your period is not in your hand.»^[3]

Muslim also collected a similar narration from Abu Hurayrah.^[4] This *Ḥadīth* indicates that the woman is allowed to pass through the *Masjid* during menses or post-natal bleeding, and Allāh knows best.

[1] Aṭ-Ṭabari 8:384. The chain is not authentic.

[2] *Faḥḥ Al-Bārī* 1:665

[3] Muslim 1:245

[4] Muslim 1:245

Description of *Tayammum*

Allāh said,

﴿وَإِن كُنْتُمْ تَرَاهُمْ أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَسْتُمْ إِذَا فَتَقْتُمْ الْمَاءَ فَغَسَّوْا مَآءًا نَّيِّبًا صَدِيدًا يُبَيِّتُكُمْ﴾

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 جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ﴾

For 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 لَسْتُمْ إِذَا فَتَقْتُمْ الْمَاءَ﴾

For you Lāmastum women, which was recited *Lamastum* and *Lāmastum*, referring to sexual intercourse. For instance, Allāh said in another *Āyah*,

﴿وَإِن طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ رِقَدَ فَرَضْتُمْ لهنَّ فَرِيضَةً مِمَّا قَرَضْتُمْ﴾

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,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَكَرَّرَ الْقَوْلُنَا مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ لَمَا نَكَّحْتُمْ عَلَيْهِنَّ مِنْ عَدْوٍ تَعَدُّوهُنَّ﴾

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 Hätim recorded that Ibn 'Abbäs said that Alläh's statement,

﴿أَوْ لَمَسْتُمُ النِّسَاءَ﴾

﴿or Lāmastum women﴾ refers to sexual intercourse.^[1]

It was reported that 'Ali, Ubayy bin Ka'b, Mujahid, Ṭawus, Al-Ḥasan, Ubayd bin 'Umayr, Sa'īd bin Jubayr, Ash-Sha'bi, Qatādah and Muqātil bin Hayyān said similarly.^[2] Allāh said,

﴿لَقَدْ جَاءَكُمْ إِذْ لَا مَاءَ فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

﴿but you do not find water, then perform Tayammum with clean earth,﴾

In the Two Ṣaḥīḥs, it is recorded that Imrān bin Ḥuṣayn said,

إن رسول الله ﷺ رأى رجلاً معزلاً لم يصل في النوم فقال: «يا فلان ما منعك أن تُصلي مع القوم، أأنت برجل مسلم؟» قال: بلى، يا رسول الله! ولكن أصابني جنابة ولا ماء، قال: «عليك بالصعيد، فإنه يكفيك»

«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 *Tayummamaka* (direct at you) His care." 'Clean earth' means dust. In his Ṣaḥīḥ, Muslim recorded that Ḥudhayfah bin Al-Yamān said that the Messenger of Allāh ﷺ said,

«فَضَّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا مَحْضُوفٍ الْعَلَابِكَةِ، وَجُعِلَتْ لَنَا

[1] Aḥ-Ṭabari 8:392

[2] Aḥ-Ṭabari 8:392-393

[3] *Fath Al-Bārī* 1:545, Muslim 1:474

الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ نُزُوتُهَا لَنَا طَهْرًا، إِذَا لَمْ نَجِدِ 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,

«الصُّعَيْدُ الطَّيِّبُ طَهْرٌ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ جِحِجٍ، فَإِذَا وَجَدَهُ فَلْيَمْسُهُ بَشْرَتِهِ، 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, "*Ḥasan Ṣaḥīḥ*". Allāh's statement,

﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

«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-Raḥmān 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, *Tuḥfat Al-Aḥwadī* 1:388, *An-Nasā'ī* 1:171

«إِنَّمَا كَانَ يَخْفِيكَ»

«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. ^[1]

The Muslim Ummah, rather than all other nations, was favored with the allowance of *Tayammum*. In the Two *Sahih*s, it is recorded that Jābir bin ‘Abdullah said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَ مِنْ أَمْدٍ قَبْلِي: نُصِرْتُ بِالرَّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتَهُ الضَّلَاةَ فَلْيَصِلْ، وَفِي لَفْظٍ: «فَعِنْدَهُ طَهُورُهُ وَمَسْجِدُهُ»، وَأُجِّلْتُ لِي الْغَنَائِمُ، وَنُزِحَ لِي لِأَخِيذِ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يَبْعَثُ إِلَى قَوْمِهِ، وَيُبْعَثُ إِلَى النَّاسِ غَايَةً»

I have been given five things which were not given to any (Prophet) before me: Allāh 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. ^[2]

We also mentioned the *Hadīth* of Hūdhayfah that Muslim recorded:

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ. جُعِلَتْ طُفُوفُنَا كَطُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا، وَتُرَابُهَا 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.» ^[3]

[1] Ahmad 4:265

[2] *Fath Al-Bari* 1 :519, Muslim 1 :370

[3] Muslim 1 :371

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الرَّحْمَنِ الرَّحِيمِ

وَاللَّهُ أَعْلَمُ بِأَعْدَابِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٨٦﴾
 مِنَ الَّذِينَ هَادُوا بِحُرُوفِ الْكَلِمِ عَنْ مَوَاضِعِهِ، وَيَقُولُونَ
 سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ سَمِعٍ وَرَاعَيْنَا لِيَا بِأَيْسِنِهِمْ
 وَطَعْنَا فِي الَّذِينَ وَلُوا أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا
 لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِنْ لَمَنَّهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
 إِلَّا قَلِيلًا ﴿٨٧﴾ يَتَأْتِيهَا الَّذِينَ أَوْثُوا الْكُتُبَ، أَيْ أَوْثُوا أَنْزَلْنَا
 مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْوَيسَ وُجُوهًا فَتَرُدَّهَا
 عَلَيَّ أَدْبَارَهَا أَوْ لَمَنَّهُمْ كَمَا لَمْنَا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ
 اللَّهِ مَفْعُولًا ﴿٨٨﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
 ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا
 ﴿٨٩﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَزُكُّونَ أَنفُسَهُمْ بِاللَّهِ يَزُكِّي مِنْ يَشَاءُ
 وَلَا يَظْلُمُونَ قَبِيلًا ﴿٩٠﴾ أَنْظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكُتُبَ
 وَكَفَى بِهِ إِثْمًا مُبِينًا ﴿٩١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أَوْثُوا نَصِيبًا
 مِنَ الْكُتُبِ يُؤْمِنُونَ بِالْجَنَّةِ وَالطَّلْحُوتِ وَيَقُولُونَ
 الَّذِينَ كَفَرُوا هَتُّوْنَا أَهْدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٩٢﴾

Allāh said in this Āyah,

﴿فَأَسْمَعُوا بِوُجُوهِكُمْ وَبِأَيْسِنِكُمْ إِنَّ اللَّهَ كَانَ غَفُورًا غَفُورًا﴾

﴿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 Āyah sanctifies the position of the prayer, it being too sacred than to be performed in a deficient 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-Bukhārī recorded that 'Ā'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 Aṣ-Ṣiddiq and said, 'Don't you see

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 Muḥammad ﷺ. They also ignored the knowledge that they inherited from previous Prophets, about the description of Muḥammad ﷺ, so that they may have a small amount of the delights of this life.

﴿رُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ﴾

﴿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 بِأَعْدَائِكُمْ﴾

﴿Allāh has full knowledge of your enemies﴾

meaning, Allāh has better knowledge of your enemies, and He warns you against them.

﴿وَكُنْ بِاللهِ رَبًّا وَكُنْ بِاللهِ نَصِيرًا﴾

﴿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,

﴿يُحَرِّفُونَ 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 سَمِعْنَا وَعَصَيْنَا﴾

﴿And say: 'We hear your word and disobey﴾

saying, "We hear what you say, O Muḥammad, but we do not

obey you in it," as Mujahid and Ibn Zayd explained.^[1]

This is the implied meaning of the *Āyah*, and it demonstrates the Jews' disbelief, stubbornness and disregard for Allāh's Book after they understood it, all the while aware of the sin and punishment that this behavior will earn for them. Allāh's statement,

﴿وَاتَمَعَ عَيْرٌ مُسْمَعٌ﴾

﴿And "Hear and let you hear nothing."﴾

means, hear our words, may you never hear anything, as Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās.^[2] This is the Jews' way of mocking and jesting, may Allāh's curse descend on them.

﴿وَرَمَا نَا بِأَلْسِنِهِمْ وَطَمْنَا فِي الرِّبِّ﴾

﴿And Rā'inā, with a twist of their tongues and as a mockery of the religion.﴾

meaning, they pretend to say, 'Hear us,' when they say, Rā'inā (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 Allāh's statement,

﴿بِمَائِنَا الرِّبِّكَ مَا شَرْنَا لَا نَعُولُوا رَيْعًا وَفُولُوا أَنْظَرْنَا﴾

﴿O you who believe! Say not Rā'inā but say Unzurnā (make us understand)﴾.

Therefore, Allāh said about them, while they pretend to say other than what they truly mean,

﴿رَبًّا بِأَلْسِنِهِمْ وَطَمْنَا فِي الرِّبِّ﴾

﴿With a twist of their tongues and as a mockery of the religion﴾

because of their cursing the Prophet ﷺ. Allāh then said,

﴿وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا لَكُنْ خَيْرًا لَّكُمْ وَأَقْرَبَ وَلَكِنْ لَمَنْعَهُمُ اللَّهُ بِكُرْهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

﴿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 Allāh has cursed them for their disbelief, so

[1] Aḍ-Ḍabari 8:433

[2] Aḍ-Ḍabari 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,

﴿ثَقِيلًا مَّا يُؤْمَرُونَ﴾

﴿so little is that which they believe﴾ which means they do not have beneficial faith.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَلَمْ تَكُنْتُمْ مَآبِلُوا بِمَا زَلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِيسَ وُجُوهَكُمْ
فَعَرَّضَكُمْ عَنْ ذُنُوبِكُمْ وَأَوْذَىٰ عَنْكُمْ لَعْنًا كَمَا لَعْنَا أَهْلَ الْاْتَّهَابِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۗ إِنَّ اللَّهَ لَا
يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا
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, Muhammad ﷺ, the Glorious Book that conforms to the good news that they already have about Muhammad ﷺ. He also warns them,

﴿مِنْ قَبْلِ أَنْ نَطْمِيسَ وُجُوهَكُمْ فَعَرَّضَكُمْ عَنْ ذُنُوبِكُمْ﴾

﴿before We efface faces and turn them backwards﴾

Al-'Awfi said that Ibn 'Abbās said that 'effacing' here refers to blindness,

﴿فَعَرَّضَكُمْ عَنْ ذُنُوبِكُمْ﴾

﴿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 Qatadah and 'Atiyah Al-'Awfi.^[2]

This makes the punishment even more severe, and it is a parable that Allāh 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 Allāh's statement,

﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَقُونَ. وَإِنَّا جَعَلْنَا بَيْنَ يَدَيْهِمْ كَلْبًا﴾

﴿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 Allāh gave for their deviation and hindrance from guidance.

Ka'b Al-Aḥbār Embraces Islām Upon Hearing this Āyah [4:47]

It was reported that Ka'b Al-Aḥbār became Muslim when he heard this Āyah [4:47]. Ibn Jarir recorded that 'Isā bin Al-Mughfirah said: We were with Ibrāhīm 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-Madīnah intending to visit Jerusalem, and 'Umar said to him, 'Embrace Islām, O Ka'b.' Ka'b said, 'Do you not read in your Book,

﴿مَثَل الَّذِينَ خُلُوا إِلَيْكَ مِنَ الْكُفْرِ﴾

﴿The likeness of those who were entrusted with the Tawrah...﴾ [62:5] until,

﴿أَنْتَ﴾

﴿Books﴾ I am among those who were entrusted with the Tawrah.' 'Umar left him alone and Ka'b went on to Ḥimṣ (in Syria) and heard one of its inhabitants recite this Āyah while

[1] At-Ṭabari 8:440

[2] At-Ṭabari 8:441

feeling sad,

﴿يٰۤاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مٰيْمُوْا بِمَا رَزَقْنَا لَكُمْ مَعَكُمْ مِّنْ قَبْلِ اَنْ نُّطَيِّسَ وُجُوْكُمْ
فَرَدَّهَا عَلٰۤى اَدْبَارِهَا﴾

﴿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,

﴿اَوْ نُنٰمِيْهِمْ كَمَا نُنٰمِيْ السَّابِّثِيْنَ﴾

﴿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,

﴿رَبَّكَانَ اَمْرٌ اِنَّهُ مَفْعُوْلٌ﴾

﴿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 اَنْ يُشْرَكَ 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,

﴿وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ﴾

[1] At-Tabari 8:446

﴿but He forgives except that﴾ of sins,

﴿لَيْسَ بِشَيْءٍ﴾

﴿to whom He wills﴾ of His servants.

Imām Ahmad recorded that Abu Dharr said that the Messenger of Allah ﷺ said,

«إِنَّ اللَّهَ يَقُولُ: يَا عَبْدِي مَا عِنْدِي وَرَجَوْتَنِي، فَإِنِّي غَافِرٌ لَكَ عَلَى مَا كَانَ فِيكَ، يَا عَبْدِي إِنَّكَ إِذَا لَقَيْتَنِي بِقُرَابِ الْأَرْضِ حَطِيئَةً مَا لَمْ تُشْرِكْ بِي، لَقَيْتُكَ بِقُرَابِهَا مَغْفِرَةً»

«Allah 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 Ḥadīth with this chain of narration.^[1]

Imām Ahmad recorded that Abu Dharr said, "I came to the Messenger of Allah ﷺ and he said,

«مَا مِنْ عَبْدٍ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلَّا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ» ثَلَاثًا، ثُمَّ قَالَ فِي الرَّابِعَةِ: «عَلَى رِجْلِ أَبِي ذَرٍّ»

«"No servant proclaims, 'There is no deity worthy of worship except Allah,' 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 *izār* and saying, "Even if Abu Dharr's nose was put in the dust." Ever since that happened, Abu Dharr used to narrate the Ḥadīth 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

التَّائِبِينَ

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التَّائِبِينَ

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَمَا لَهُ مِنْ حِجْلَةٍ. نَصِيرًا ﴿٨٥﴾
 أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٨٦﴾ أَمْ
 يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا
 آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَرَأَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٨٧﴾
 فَمِنْهُمْ مَنْ ءَامَنَ بِرَبِّهِمْ وَمَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا ﴿٨٨﴾
 إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّبُهُمْ نَارًا كَمَا نُصَلِّبُ
 جُلُودَهُمْ بِدَلَّتِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ
 كَانَ عَزِيزًا حَكِيمًا ﴿٨٩﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
 لَهُمْ فِيهَا أَرْوَاحٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلْلٌ أَلَمْ نَسْأَلِ اللَّهَ أَنْ
 يَمُرَّكُمْ أَنْ تُؤَدُّوا إِلَيْنَا الْأَهْلِيَاءَ إِذَا حَكَمْتُمْ بَيْنَ
 النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا
 بَصِيرًا ﴿٩٠﴾ تِلْكَ آيَاتُ الَّذِينَ ءَامَنُوا وَأَطَاعُوا اللَّهَ وَأَطَاعُوا الرَّسُولَ وَأُولَى
 الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
 تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٩١﴾

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 يُشْرَكَ بِهِ وَيَغْفِرُ 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;», and his ﷺ saying,

«أَحْرُتُ شَفَاعَتِي لِأَخِي الْكَبَائِرِ مِنْ أُمَّتِي يَوْمَ 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 يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا﴾

«and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.» is similar to His statement,

﴿إِنَّكَ أَنْتَ ذِكْرٌ عَظِيمٌ﴾

[1] *Fath Al-Bāri* 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 Ṣaḥīḥs, it is recorded that Ibn Mas'ūd said, "I said, 'O Messenger of Allāh! Which is the greatest sin?' He said,

«أَنْ تَجْعَلَ لِي نِدًا وَمَعَى خَلْقِكَ»

«To make a rival with Allāh, while He Alone created you.»^[1]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ بَرٌّ عَلَىٰ مَن بَدَّلَهُمْ مِن بَنَاتِهِمْ وَلَا يُلْمُونَ فِتْنَانَا إِنَّا نُنظِرُ كَيْفَ يَتَّبِعُونَ عَلَىٰ أَهْلِ الْكُتُبِ وَكَانَ يَوْمَئِذٍ آيَاتُنَا مُرْئِيَةً لِّلَّذِينَ كَفَرُوا أَتُوبُوا نَاصِحًا أَمِ يَنْتَسِبُ الْمُؤْمِنُونَ بِالْحَيْبَةِ وَالنَّكْرِ وَالْمَقُولُونَ بِالَّذِينَ كَفَرُوا هَكَذَا هَدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا إِنَّا أَوْلَيْنَاكَ الَّذِينَ لَمْ يَلْمِزُوا اللَّهَ وَمَن يَلْمِزِ اللَّهَ فَن لَّمْ نَجِدْ لَهُ سَبِيلًا﴾

﴿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 Fatīl.﴾

﴿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 *ṭāghūt* 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 *Ṭāghūt*

Al-Ḥasan and Qatādah said, "This *Āyah*,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ﴾

﴿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] *Faḥ al-Bārī* 8:350 and *Muslim* 1:90

[2] *Aṭ-Ṭabari* 8:452

said, "This Āyah was revealed concerning their statement,

﴿عَنْ أَبْنَاءِ اللَّهِ وَأَوْلِيَاءِهِ﴾

﴿We are the children of Allāh and His loved ones﴾

and their statement,

﴿لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَانًا﴾

﴿None shall enter Paradise unless he be a Jew or a Christian﴾.^[1]

This is why Allāh said,

﴿يَلِي اللَّهُ مَن 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 يظَلْمُونَ شَيْئًا﴾

﴿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 scallish thread in the long slit of the date-stone."^[2] Allāh said,

﴿أَنْظُرْ كَيْفَ يَتَمَوَّنَ عَلَى اللَّهِ الْكَاذِبُ﴾

﴿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 نَصْرَانًا﴾

﴿None shall enter Paradise unless he be a Jew or a Christian﴾
their statement;

﴿فَنَسَبْنَا الْكَافِرَ إِلَىٰ آهَائِهِمْ مَمْدُونًا﴾

[1] Aṭ-Ṭabari 8:453

[2] Aṭ-Ṭabari 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. Allah has decreed that the good actions of the fathers do not help the children, when He said,

﴿بَلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ﴾

﴿That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn﴾.

Allāh then said,

﴿وَكُنْ بِمِثْلِ نَبِينَا﴾

﴿and enough is that as a manifest sin﴾ meaning, these lies and fabrications of theirs are sufficient. Allah's statement,

﴿أَلَمْ نَرِ إِلَى الْأَيْدِ الْأَيْدِ أَرْوَاحًا نَسِيبًا مِمَّنْ كُتِبَ يُؤْمِنُونَ وَالظَّالِمُونَ﴾

﴿Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Tāghūt﴾.

Muḥammad bin Ishāq said from Ḥassan bin Fa'īd that 'Umar bin Al-Khaṭṭāb said, "Jibt is sorcery and Tāghūt is the Shayṭān."^[1] Abu Naṣr Isma'īl bin Ḥammād Al-Jawhārī, the renowned scholar, said in his book *As-Siḥah*, "Al-Jibt means idol, soothsayer and sorcerer." Ibn Abi Hatim recorded that Jābir bin 'Abdullāh was asked about Tāghūt, and he said, "They are soothsayers upon whom the devils descend."^[2] Mujāhid said "Tāghūt is a devil in the shape of man, and they refer to him for judgment."^[3] Imam Mālik said, "Tāghūt is every object that is worshipped instead of Allah, the Exalted and Most Honored."

Disbelievers Are not Better Guided Than Believers

Allāh said,

﴿وَقَوْلُونَ يَا قَوْمِ لَغْوَنَا أَمْ يَأْتِيكُم مِّنَّا سَيِّئَاتٌ﴾

﴿and say to those who disbelieve, "These people are better guided on the way," than the believers.﴾

[1] At-Ṭabari 8:462

[2] Ibn Abi Ḥatim 3:994

[3] At-Ṭabari 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 Ḥatīm recorded that 'Krimah said, "Ḥuyay bin Akḥṭab 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,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا﴾

﴿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-Aḥzab,^[2] forcing the Prophet ﷺ and his Companions to dig a defensive tunnel around Al-Madinah. But, Allāh saved the Muslims from their evil,

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِصَلْبِهِمْ لِيُبَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْيَتَامَىٰ وَكَانَ اللَّهُ قَوِيًّا

عَزِيزًا﴾

﴿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 Ḥatīm 3:994, and Aṭ-Ṭabari 5:133

[2] See Sūrah Al-Aḥzab (33)

﴿أَمْ لَهُمْ حِيبٌ مِّنَ الشَّيْءِ إِذَآ لَا يُؤْتُونَ النَّاسَ نَبِيًّا ۗ أَمْ يُحْسَدُونَ النَّاسَ عَلَىٰ مَا بَاعْتُهُم
 اللَّهُ مِن فَضْلِهِ ۗ قَدْ جَاءْنَا مَالِ إِبْرَاهِيمَ الْكَافَّةَ وَالْحِكْمَةَ وَآتَيْنَاهُم مُّلْكًا عَظِيمًا ۗ يَا قَوْمِ
 إِنَّمَا يَبْغَىٰ بِي وَبِمَنْ مِّن سَعْدٍ عَنَّا وَكُنَّ بِحُكْمِ سَوِيًّا ۗ﴾

453. Or have they a share in the dominion? Then in that case they would not give mankind even a Naqir. ﴿

454. Or do they envy men for what Allāh has given them of His bounty? Then, We have already given the family of Ibrāhīm the Book and Al-Hikmah, and conferred upon them a great kingdom. ﴿

455. 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

Allāh 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. Allāh then described them as misers,

﴿إِذَآ لَا يُؤْتُونَ النَّاسَ نَبِيًّا﴾

﴿Then in that case they would not give mankind even a Naqir. ﴿

Meaning, if they had a share in the sovereignty and dominion, they would not give anyone anything, especially Muḥammad ﷺ, even if it was the speck on the back of a date-stone, which is the meaning of Naqir according to Ibn 'Abbās and the majority of the scholars. This Āyah is similar to another of Allāh's statements,

﴿قُلْ لَوْ أَنَّم تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأْتَسْكُم خَبَّةٌ الْإِيمَانِ﴾

﴿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 Allāh said,

﴿وَكَانَ الْإِنْسَانُ قَتُورًا﴾

﴿And man is ever Qatūr﴾ meaning Bakhil (stingy). Allāh then said,

﴿أَمْ يُحْسَدُونَ النَّاسَ عَلَىٰ مَا بَاعْتُهُمُ اللَّهُ مِن فَضْلِهِ﴾

﴿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.

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said that,

﴿أَمْ يَحْسُدُونَ النَّاسَ﴾

﴿Or do they envy men﴾ means, "We are the worthy people, rather than the rest of the people."^[1] Allāh said,

﴿فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا 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,

﴿وَمِنْهُمْ مَّنْ آمَنَ بِهِ﴾

﴿Of them were (some) who believed in it;﴾

referring to Allāh's favor and bounty (Prophets, Books, kingship),

﴿وَمِنْهُمْ مَّنْ 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 Muḥammad ﷺ, especially since you are not from the Children of Israel? Mujāhid said,

﴿وَمِنْهُمْ مَّنْ آمَنَ بِهِ﴾

﴿Of them were (some) who believed in [him],﴾ "Muḥammad ﷺ,

﴿وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ﴾

[1] Aṭ-Ṭabarāni 11:146

﴿and of them were (some) who rejected [him].﴾^[1]

Therefore, O Muhammad, 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 مِنْهُمْ سَعِيرًا﴾

﴿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 بِآيَاتِنَا سَوْىٰ نُصِيبُهُمْ نَارًا كَمَا نُصِيبُ مَنْ نَّكَّرَ عَنْ آيَاتِنَا سَوْىٰ نُصِيبُهُمْ جُلُودًا غَيْرَهَا يَتَذَفَّرُونَ
الذَّكَابِ إِنْ كَانِ اللَّهُ كَانِ غَيْرًا حَكِيمًا﴾ وَإِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَّمْ يَسْأَلْ فِيهَا مِنْهُمُ رِجَالٌ مُّطَهَّرَةٌ وَتُدْخِلُهُمْ ظِلًّا ظَلِيلًا﴾

﴿56. Surely, those who disbelieved in Our Āyat, 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 Azwājun Muṭahharatun (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 Āyat and hinder from the path of His Messengers. Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا﴾

﴿Surely, those who disbelieved in Our Āyat ﴾

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]: Aṭ-Ṭabari 8:482, meaning the personal pronoun *Ha* was understood by "him" to be "him" rather than "it".

﴿كُلَّمَا نَضِجَتْ جُلُودُهُمْ بِدَلْنِهِمْ جُلُودًا غَيْرَهَا يَذُوقُوا 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 Hatim, who also recorded that Al-Hasan said,

﴿كُلَّمَا نَضِجَتْ جُلُودُهُمْ﴾

﴿As often as their skins are roasted through,﴾

"Their skin will be roasted through, seventy thousand times every day." Husayn said; Fuḍayl added that Hishām said that Al-Hasan also said that,

﴿كُلَّمَا نَضِجَتْ 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 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْجِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ 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,

﴿لَهُمْ فِيهَا أَنْهَارٌ مَطْمَرَةٌ﴾

[1] At-Ṭabari 8:484

[2] At-Ṭabari 8:485

﴿Therein they shall have Azwājūn Muḥalḥarātun (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 'Aṭā', Al-Hasan, Aḍ-Ḍaḥḥāk, An-Nakhaṭī, Abu Ṣāliḥ, 'Aṭiyah, and As-Suddī.^[2] Mujaḥid said that they are, free of urine, menstruation, spit, mucous and pregnancies." Allāh's statement,

﴿وَتَجِدُهُمْ بِرِزْقٍ رَحِيمٍ﴾

﴿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 لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا: شَجَرَةُ الْخُلْدِ

“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 تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نَبَأًا 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-Scer.﴾

The Command to Return the Trusts to Whomever They Are Due

Allāh commands that the trusts be returned to their rightful

[1] Aṭ-Ṭabarī 1:395

[2] Ibn Abi Ḥātim 1:92

[3] Aṭ-Ṭabarī 8:489 It is also recorded by Aḥmad and Aṭ-Ṭayālisī. 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-Ḥasan narrated that Samurah said that the Messenger of Allāh ﷺ said,

«أَدِّ الْأَمَانَةَ إِلَىٰ مَنْ اقْتَضَكَ، وَلَا تَخْرُ مِنْ خَانِكَ.»

«Return the trust to those who entrusted you, and do not betray those who betrayed you.»

Imām Aḥmad 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 *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«لَتُرَدُّنَّ الْخُفُوفُ إِلَىٰ أَهْلِهَا حَتَّىٰ يُنْفِصِرَ لِلشَّاءِ الْجَمَاءُ مِنَ الْقَرَنَاءِ.»

«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 Ṭalḥah 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 بِأَمْرِكُمْ لَآتِيكُمْ أَنْ تَرُدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا»

«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 بِأَمْرِكُمْ لَآتِيكُمْ أَنْ تَرُدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا»

[1] Aḥmad 3:414, Abu Dāwūd 3:805 and *Tuhfat Al-Aḥwadhī* 4:479

[2] Muslim 4:1097

«Verily, Allāh 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 *Āyah* before that.^[1] It is popular that this is the reason behind revealing the *Āyah* (4:58). Yet, the application of the *Āyah* is general, and this is why Ibn 'Abbās and Muḥammad bin Al-Ḥanafīyyah said, "This *Āyah* is for the righteous and wicked," meaning it is a command that encompasses everyone.

The Order to Be Just

Allāh said,

﴿إِنَّا حَكَمْنَا بَيْنَ النَّاسِ أَنْ تَمُوتُوا بِالْعَدْلِ﴾

«and that when you judge between men, you judge with justice.»

commanding justice when judging between people. Muḥammad bin Ka'b, Zayd bin Aslam and Shahr bin Ḥawshab said; "This *Āyah* was revealed about those in authority",^[2] meaning those who judge between people. A *Hadīth* states,

﴿إِنَّ اللَّهَ مَعَ الْحَاكِمِ مَا لَمْ يَجُرْ. فَإِذَا جَارَ وَكَلَّمَ اللَّهُ إِلَى نَفْسِهِ﴾

«Allāh is with the judge as long as he does not commit injustice, for when he does, Allāh will make him reliant on himself.»^[3]

A statement goes, "One day of justice equals forty years of worship."^[4] Allāh said,

﴿إِنَّ أَدَّ بَيْنَا بِحُلْمِكَ بِرَّ﴾

«Verily, how excellent is the teaching which He (Allāh) gives you!»

[1] At-Ṭabari 8:492, as well as others. The narrations, about the revelation of the *Āyah*, and the statement of 'Umar, may Allāh be pleased with him, are not authentic. There is, however a narration supporting the remainder of the information with Al-Bukhari, no. 4289.

[2] At-Ṭabari 8:490

[3] Ibn Majah 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 بَصِيرًا﴾

﴿Truly, Allāh is Ever All-Hearer, All-Seer.﴾

means, He hears your statements and knows your actions.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا أَوْلِيَّ الْأَمْرِ مِنْكُمْ فَإِنْ لَسْتُمْ فِي شَيْءٍ مِنْهُ فَرُدُّوهُ إِلَى

اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَالْيَوْمَ الْآخِرَ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

459. 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 وَأَطِيعُوا أَوْلِيَّ الْأَمْرِ مِنْكُمْ﴾

﴿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, "Ḥasan, Ḡharīb". Imām Aḥmad 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] *Faḥ Al-Bārī* 8:101

[2] *Muslim* 3:1465, *Abu Dāwud* 3:92, *Tuḥfat Al-Aḥwadhī* 5:364 and *An-Nasā'ī* 7:154

from the Fire to Allāh's Messenger. Therefore, do not rush until you go back to Allāh's Messenger, and if he commands you to enter it, then enter it.' When they went back to Allāh's Messenger ﷺ, they told him what had happened, and the Messenger ﷺ said,

«لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمْ مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

«Had you entered it, you would never have departed from it. Obedience is only in righteousness.»^[1]

This *Hadīth* is recorded in the Two *Ṣaḥīḥs*.^[2] Abu Dāwūd recorded that 'Abdullāh bin 'Umar said that the Messenger of Allah ﷺ said,

«السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ»

«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 *Hadīth* is recorded in the Two *Ṣaḥīḥs*.^[3] 'Ubādah bin Aṣ-Ṣāmit said, "We gave our pledge to Allāh'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 تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ فِيهِ مِنَ اللَّهِ بُرْهَانٌ»

«Except when you witness clear Kufr about which you have clear proof from Allāh.»

This *Hadīth* is recorded in the Two *Ṣaḥīḥs*.^[4] Another *Hadīth* narrated by Anas states that the Messenger of Allāh ﷺ said,

«اسْمَعُوا وَأَطِيعُوا، وَإِنْ أُمِرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَانَ رَأْسَهُ زَبِينَةً»

«Hear and obey (your leaders), even if an Ethiopian slave whose head is like a raisin, is made your chief.»

[1] Aḥmad 1:82

[2] *Faḥ Al-Bāri* 7:655, Muslim 3:1469

[3] Abd Dāwūd: 2626, Bukhari: 7144 and Muslim: 1839

[4] *Faḥ Al-Bāri* 13:204, Muslim 3:470

Al-Bukhāri recorded this *Hadīth*.^[1] Umm Al-Huṣayn said that she heard the Messenger of Allāh ﷺ giving a speech during the Farewell *Hajj*, in which he said;

«وَلَوْ اسْتَعْمِلَ عَلَيْكُمْ عَبْدٌ بِقُرْدُكُمْ بِكِتَابِ اللَّهِ، اسْتَعْمُوا لَهُ وَأَطِيعُوا»

«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 *Hadīth*.^[2] In another narration with Muslim, the Prophet ﷺ said,

«عَبْدًا حَبَشِيًّا مَجْدُوعًا»

«Even if an Ethiopian slave, whose nose was mutilated...»

In the Two *Sahīhs*, 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,

﴿أَطِيعُوا اللَّهَ﴾

﴿Obey Allāh﴾, adhere to His Book,

﴿وَأَطِيعُوا الرَّسُولَ﴾

﴿and obey the Messenger﴾, adhere to his Sunnah,

﴿وَأُولَ الْأَمْرِ مِنْكُمْ﴾

﴿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 *Hadīth*,

[1] *Faḥ Al-Bārī* 13:130

[2] Muslim:1838

[3] *Faḥ Al-Bārī* 13:119 and Muslim 3:1466

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٨٨

الْبُرْجَانِ

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِمْ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلًّا بَعِيدًا ﴿١٥٦﴾ وَإِذَا قِيلَ لَهُمْ تَمَّالُوا إِلَى مَا أَنْزَلَ
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ
صُدُّوًا ﴿١٥٧﴾ فَكَيْفَ إِذَا أَصَابَهُمْ مُصِيبَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءَهُمْ وَلَكِنْ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا
إِحْسَانًا وَتَوْفِيقًا ﴿١٥٨﴾ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا
فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِرْت
أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٥٩﴾ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا
يُطَاعُ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ
جَاءَهُمْ وَلَكِنْ فَاسْتَعْفَرُوا اللَّهَ وَاسْتَعْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿١٦٠﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿١٦١﴾

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

«Obedience is only in righteousness.»^[1]

The Necessity of Referring to the Qur'an and Sunnah for Judgment

Allāh said,

﴿إِن لَنْ نَنزِعَهُنَّ لِي شِعْرَهُنَّ قُرْءَانًا إِلَّا
أَنَّهُ رَاسُودٌ﴾

«(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger.»

Mujāhid and several others among the Salaf said that the *Āyah* means, "(Refer) to the Book of Allāh and the Sunnah of His Messenger."^[2]

This is a command from Allāh 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 *Āyah*, Allāh said,

﴿وَمَا اَخْلَقْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

«And in whatsoever you differ, the decision thereof is with Allāh.»

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 Allāh said,

[1] *Fath Al-Bārī* 13:130

[2] *At-Ṭabari* 8:504

﴿إِنْ كُنْتُمْ تُؤْمِنُونَ 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 كُنْتُمْ تُؤْمِنُونَ 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 Allah 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,

﴿وَأَخْسَرُ 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]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ رَزَقْتَهُمْ مِنْ آسَافٍ بِمَا أَرْزَلْنَا إِلَيْكَ وَمَا أَرْزَلْنَا مِنْ قَبْلِكَ رُيُودًا أَنْ
يَتَوَكَّمُوا إِلَى الظُّلُمَاتِ وَقَدْ أُرْسُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ صَفًّا
بَيْنَ سَائِرَةٍ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُسْتَفِيزِينَ يَمُذِّرُونَ
عَنْكَ صُدُورًا بَازِيَةً كَذَّبْتُمْ إِذَا هُمُوسَةٌ مُمْسِيَةٌ بِمَا قَدَّمْتُمْ إِلَيْهِمْ ثُمَّ جَاءَهُمْ
يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا بَلَى أُولَئِكَ الَّذِينَ يَخْلَفُونَ بِمَا فِي
قُلُوبِهِمْ فَأَعْرَضَ عَنْهُمْ وَعَظَّمَهُمْ وَقَالَ لَهُمْ فِتْنًا أَنْفُسِهِمْ قَوْلًا لَيْسَ بِهَا شَيْءٌ﴾

﴿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] Al-Tabari 8 :506

[2] Al-Tabari 8 :506

ordered to reject them. But Shayṭān wishes to lead them far astray.﴾

﴿61. And when it is said to them: "Come to what Allāh 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 Allāh, "We meant no more than goodwill and conciliation!"﴾

﴿63. They (hypocrites) are those of whom Allāh 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'ān and Sunnah for Judgment is Characteristic of Non-Muslims

Allāh chastises those who claim to believe in what Allāh has sent down to His Messenger ﷺ and to the earlier Prophets, yet they refer to other than the Book of Allāh and the Sunnah of His Messenger ﷺ for judgment in various disputes. It was reported that the reason behind revealing this Āyah was that a man from the Anṣār 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 Āyah was revealed about some hypocrites who pretended to be Muslims, yet they sought to refer to the judgment of *Jāhiliyyah*. Other reasons were also reported behind the revelation of the Āyah. However, the Āyah has a general meaning, as it chastises all those who refrain from referring to the Qur'ān and Sunnah for judgment and prefer the judgment of whatever they chose of falsehood, which befits the description of *Tāghūt* here. This is why Allāh said,

﴿رُبُّدُونَ أَن يُنَاجُوا إِلَى الْغَابِطِ﴾

﴿and they wish to go for judgment to the *Tāghūt*﴾
until the end of the Āyah. Allāh's statement,

﴿يُضَلُّوْنَ عَنْكَ مُذِرًا﴾

﴿turn away from you with aversion﴾

means, they turn away from you in arrogance, just as Allāh described the polytheists,

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا﴾

﴿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 تَوَلَّى الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾

﴿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 آصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ 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 جَاءُوكَ بِالْحَيْثُورِ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَابًا وَتَوْفِيقًا﴾

﴿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,

﴿فَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْتَعْجِلُونَ بِهِمْ يَقُولُونَ نَخْشَى﴾

﴿And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear", until,

﴿يَتَضَمَّنُوا عَنْ مَا أُنزِلَ فِي أَنفُسِهِمْ تَدْبِيرًا﴾

﴿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 الَّذِينَ رَزَقْتَهُمْ نَاسُوا بِمَا آتَيْنَاهُمْ وَإِنَّ آتَيْنَاهُم بِهَا مِن 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,

﴿إِن أَرَدْنَا إِلَّا إِسْكِنَاكَ وَتَوْفِيقًا﴾

﴿"We meant no more than goodwill and conciliation!"﴾^[1]

Allāh then said,

﴿أُولَئِكَ الَّذِينَ يَعْلَمُ 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,

﴿فَاتَّعَرَضْ عَنْهُمْ﴾

﴿so turn aside from them (do not punish them)﴾

meaning, do not punish them because of what is in their hearts.

﴿وَعِظْهُمْ﴾

﴿but admonish them﴾ means, advise them against the hypocrisy and evil that reside in their hearts,

﴿وَقُلْ لَهُمْ قَوْلٌ نَّصِيحٌ﴾

﴿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 لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ۖ فَلَا وَرَبِّكَ لَا يُؤْمِنُ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۖ﴾

﴿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 ﷺ

Allāh said,

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ﴾

﴿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 مَنَّ اللَّهُ عَلَىٰ النَّاسِ إِذْ أَنْزَلَ إِلَيْكُمُ الْكِتَابَ فِيهِ يُحَكِّمُ بَيْنَكُمُ الَّذِي يَكْفُرُ بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ اللَّهُ عَلَيْهِ قُلُوبًا خَافَتْ لَوَالِيهِمْ أَنْ يَتَّخِذُوا مِنْكُمْ ضَحِكَةً وَالسُّوفْيَاءُ مِنَ الْأَعْرَابِ يَجْرِمُونَكَ لَعْنَةُ اللَّهِ عَلَى الْكٰفِرِينَ﴾

﴿And Allāh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission﴾

[1] At-Ṭabari 8:516

meaning, by His command, decree, will and because He granted you superiority over them. Allāh's statement,

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ﴾

﴿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 Allāh for forgiveness in his presence and ask him to supplicate to Allāh to forgive them. If they do this, Allāh will forgive them and award them His mercy and pardon. This is why Allāh said,

﴿لَوْ جَدَرَا أَنَّهُ تَوَّابٌ رَّحِيمٌ﴾

﴿they would have found Allāh 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

Allāh said,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكُمُونَكَ فِي مَا شَجَرَ بَيْنَهُمْ﴾

﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them,﴾

Allāh 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. Allāh said,

﴿لَكُمْ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَمًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

﴿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-Bukhārī recorded that 'Urwah said, "Az-Zubayr quarreled with a man about a stream which both of them used for irrigation. Allāh's Messenger said to Az-Zubayr,

تِلْكَ آيَاتُ

٨٩

الْاِنْشَارِ

وَلَوْ اَنَا كَتَبْنَا عَلَيْهِمْ اَنْ اَقْتُلُوا اَنْفُسَكُمْ اَوْ اَخْرَجُوْا مِنْ دِيَارِكُمْ مَا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِنْهُمْ وَلَوْ اَنْتُمْ فَعَلُوْا مَا يُوعَظُوْنَ بِهٖ لَكَانَ خَبْرًا لَّهُمْ وَاَسَدٌ نَّبِيًّا ﴿٨٩﴾ وَاِذَا لَا تَجْنَهُمْ مِنْ لَدُنَّا اَجْرًا عَظِيْمًا ﴿٩٠﴾ وَلَهَدَيْتَهُمْ صِرَاطًا مُسْتَقِيْمًا ﴿٩١﴾ وَمَنْ يُطِيعِ اللّٰهَ وَرَسُوْلًا فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِنَ النَّبِيِّيْنَ وَالصّٰدِقِيْنَ وَالشّٰهِيْدَةِ وَالصّٰلِحِيْنَ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٩٢﴾ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ وَكَفٰى بِاللّٰهِ عَلِيْمًا ﴿٩٣﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِخَذُوْا حِذْرَكُمْ فَاَنْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اَوْ اَنْفِرُوْا جَمِيْعًا ﴿٩٤﴾ وَاِنْ سَأَلْتُمْ لَنْ يُبَدِّلَنَّ فَاِنْ اَصْبَحْتُمْ مُصِيبَةً قَالَتْ اَنْعَمَ اللّٰهُ عَلٰى اِذْ لَمْ اَكُنْ مَعَهُمْ مَّسِيْدًا ﴿٩٥﴾ وَلِيْنَ اَصْبَحْتُمْ فَضَّلَ مِنَ اللّٰهِ لِيَقُوْلَنَّ كَاَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ بَلِيْسَتِيْ كُنْتُ مَعَهُمْ فَاَفُوْرٌ قُوْرًا عَظِيْمًا ﴿٩٦﴾ فَلْيَقْتُلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ اَوْ يُقْتَلْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿٩٧﴾

«اشق يا زُبَيْر! ثُمَّ اَرْسِلِ الْمَاءَ اِلَى جَارِكَ»

«O Zubayr! Irrigate (your garden) first, and then let the water flow to your neighbor.»

The Anṣārī 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,

«اشق يا زُبَيْر! ثُمَّ اَحْسِبِ الْمَاءَ حَتّٰى يَرْجِعَ اِلَى الْجَنْبِ، ثُمَّ اَرْسِلِ الْمَاءَ اِلَى جَارِكَ»

«Irrigate (your garden), O Zubayr, and then withhold the water until it reaches the walls (sur-

rounding the palms). Then, release the water to your neighbor.»

So, Allāh's Messenger ﷺ gave Az-Zubayr his full right when the Anṣārī made him angry. Before that, Allāh's Messenger ﷺ had given a generous judgment, beneficial for Az-Zubayr and the Anṣārī. Az-Zubayr said, 'I think the following verse was revealed concerning that case,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُكَ حَتّٰى يُحْكَمَكَ فَمَا شَكَرَ بَيْنَهُمْ﴾

«But no, by your Lord, they can have no faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them.»^[1]

[1] Faṭḥ Al-Bārī 8:103

﴿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 أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ﴾

﴿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 أَنَّهُمْ فَعَلُوا 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,

﴿لَكَانَ خَيْرًا لَّهُمْ﴾

﴿it would have been better for them,﴾

than disobeying the command and committing the prohibition,

﴿وَأَشَدَّ تَبَيُّنًا﴾

﴿and would have strengthened their conviction﴾,

stronger Taṣdīq (conviction of faith), according to As-Suddi.

﴿وَإِذَا لَا تَدِينَهُمْ مِنْ أَدْنَا﴾

﴿And indeed We should then have bestowed upon them from Ladunia﴾ from Us,

﴿أَجْرًا عَظِيمًا﴾

﴿A great reward﴾, Paradise.

﴿وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا﴾

﴿And indeed We should have guided them to the straight way.﴾
in this life and the Hereafter.

Whoever Obeys Allāh and His Messenger ﷺ Will Be Honored by Allāh

Allāh then said,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

﴿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!﴾

Consequently, whosoever implements what Allāh and His Messenger ﷺ have commanded him and avoids what Allāh and His Messenger ﷺ have prohibited, then Allāh will grant him a dwelling in the Residence of Honor. There, Allāh 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. Allāh then praised this company,

﴿وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

﴿And how excellent these companions are!﴾

Al-Bukhāri recorded that 'Ā'ishah said, "I heard the Messenger of Allāh ﷺ saying,

«مَا مِنْ نَبِيٍّ يَمْرُضُ إِلَّا خُيِّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ»

«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,

﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾

«in the company of those on whom Allāh has bestowed His grace, the Prophets, the true believers (Ṣiddiqīn), 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 اِنِّي الرَّفِيقُ الْاَعْلَى»

«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 Anṣārī 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 Anṣārī 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 Jibrīl came down to him with this Āyah,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ﴾

«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 Anṣārī 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 Marduwyah recorded it with a different chain from 'Ā'ishah,

[1] *Fath Al-Bāri* 8:103.

[2] Muslim 4:1893

[3] Muslim 4:1894

[4] *Aṭ-Ṭabari* 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 Allāh! 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 *Āyah*,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالْمُهَيَّبِينَ وَالْمَسْكِينِ وَرَحْمَةً أُولَٰئِكَ رِزْقًا: ﴿٢٤﴾﴾

«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 true believers, the martyrs, and the righteous. And how excellent these companions are!»

was revealed to him." This was collected by Al-Hāfiẓ Abu 'Abdullāh Al-Maqdisi in his book, *Sifat Al-Jannah*, he then commented, "I do not see problems with this chain."⁽¹⁾ And Allāh knows best. Muslim recorded that Rabī'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 Allāh! I ask that I be your companion in Paradise.' He said, 'Anything except that?' I said, 'Only that.' He said,

«فَأَعِنِّي عَلَى تَمِيكِنِ بَكْرَةِ السُّجُودِ»

«Then help me (fulfill this wish) for you by performing many prostrations.»⁽²⁾

Imām Aḥmad recorded that 'Amr bin Murrah Al-Juhani said, "A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! I bear witness that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh, pray the five (daily prayers), give the *Zakāh* due on my wealth and fast the month of Ramaḍān.' The Messenger of Allāh ﷺ said,

«مَنْ نَأَىٰ عَنِّي فَذَا كَانَ مَعَ النَّبِيِّينَ وَالصَّادِقِينَ وَالْمُهَيَّبِينَ يَوْمَ الْقِيَامَةِ، فَكُنَّا

(1) At-Ṭabarāni in *Aṣ-Ṣaḡhir* 3308, *Al-Hilyah* 8:125. This narration is authentic and a support for the previous one.

(2) Muslim: 489

وَنُصِبَ أُصْبَعِي - مَا لَمْ يَغُرَّ وَالذِّيهِ»

«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 Ahmad recorded this *Hadīth*.

Greater news than this is in the authentic *Hadīth* collected in the *Ṣaḥīḥ* 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,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«One is with those whom he loves.»^[2]

Anas commented, "Muslims were never happier than with this *Hadīth*." 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,

﴿ذَلِكَ الْفَضْلُ مِنَ 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.

﴿وَكَفَى بِاللَّهِ عَلِيمًا﴾

«and Allāh is sufficient as All-Knower», He knows those who deserve guidance and success.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَالِقُوا فُلُوقَ رَبِّكُمْ فَأُولَئِكَ سَابِقِ الْمَجْدِ وَالَّذِينَ سَأَلُوا اللَّهَ بِطُلُوعِ الشَّمْسِ وَمِنْ بَيْنِ يَدَيْهَا وَسَاءَلُوا اللَّهَ بِظُلُوعِ الشَّمْسِ وَمِنْ خَلْفِهَا وَسَاءَلُوا اللَّهَ جِهَاتٍ أُخْرَىٰ﴾

﴿71. O you who believe! Take your precautions, and either go

[1] *Jāmi' Al-Masānid was-Sunan* 10:77

[2] *Al-Bukhārī* no. 6168, and *Muslim* 2640

[3] *Faḥḥ Al-Bārī* 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 Allāh has favored me in that I was not present among them." ﴿

﴿73. But if a bounty comes to you from Allāh, 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 Allāh, and whoever fights in the cause of Allāh, and is killed or gets victory, We shall bestow on him a great reward. ﴿^[1]

The Necessity of Taking Necessary Precautions Against the Enemy

Allāh 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.

﴿يَاتِ﴾

﴿in parties﴾ means, group after group, party after party, and expedition after expedition. 'Ali bin Ṭalḥah reported that Ibn 'Abbās said that,

﴿تَأْتِرُوا يَاتِ﴾

﴿and either go forth in parties﴾ means, "In groups, expedition after expedition,

﴿أَوْ تَأْتِرُوا جَمِيعًا﴾

﴿or go forth all together﴾, means, all of you."^[2] Similar was reported from Mujahid, 'Ikrimah, As-Suddi, Qatadah, 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 *Āyah*, to fight with sincerity, not for worldly matters. Most of the commentators see it as the first example.

[2] At-Ṭabari 8:537

Ḍahhāk, 'Aṭā' Al-Khurrāsānī, Muqātil bin Ḥayyān and Khuṣayf Al-Jazari.^[1]

Refraining from Joining *Jihād* is a Sign of Hypocrites

Allāh said,

﴿وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَدِّلُ﴾

﴿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,

﴿لَيُبَدِّلُ﴾

﴿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 Saful, 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:

﴿وَإِنْ أَصَابَكَ مِصِيبَةٌ﴾

﴿If a misfortune befalls you﴾ death, martyrdom, or - by Allāh's wisdom - being defeated by the enemy,

﴿قَالَ قَدْ أُتِمَّ اللَّهُ عَلَيَّ إِذْ لَوْ أَكُنَّ مَعَهُمْ سَاهِدًا﴾

﴿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.

﴿وَلَئِنْ أَصَابَكُمْ نَصْرٌ مِنْ اللَّهِ﴾

﴿But if a bounty comes to you from Allāh﴾

such as victory, triumph and booty,

[1] Aṭ-Ṭabari 8:537-538

[2] Aṭ-Ṭabari 8:538

التَّائِبِينَ

٩٠

التَّائِبِينَ

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الظَّالِمِ أَهْلِهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ
نَصِيرًا ﴿٦٧﴾ الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا
يُقَاتِلُونَ فِي سَبِيلِ الظَّالِمِينَ فَتَنَّا بَعْضَهُم بِبَعْضٍ إِنَّ الشَّيْطَانَ
إِنَّ الشَّيْطَانَ كَانَ صَاحِبًا ﴿٦٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كَبَتْ عَلَيْهِمُ الْغَالِيَةُ إِذْ أَمَرُوا
مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا لِمَ لَنَا
كَلِمَتٌ عَلَيْهِمُ الْغَالِيَةُ لَوْلَا الْخُرُوجُ إِلَى أَجَلٍ قَرِيبٍ قُلْ مَنْعَ الدُّنْيَا
قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ﴿٦٩﴾ أَيْنَمَا
تَكُونُوا يُدْرِكْكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُسْتَعِدَّةٍ وَإِنْ تُصِيبْهُمْ
حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا
هَذِهِ مِنْ عِنْدِكَ قُلْ مَنْ عِنْدَ اللَّهِ هُوَ الْغَالِيَةُ هُوَ الَّذِي لَا يَكْادُونَ
يَفْقَهُونَ حَدِيثًا ﴿٧٠﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَرِحْتَهُ بِهَا وَمَا أَصَابَكَ مِنْ
سَيِّئَةٍ فَمِن نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧١﴾

﴿يَقُولُونَ كَانَ لِمَ تَكْفُرَ بَيْنَكُمْ
وَبَيْنَهُ مَوَدَّةٌ﴾

«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,

﴿يَلْبِثُنَّ كُنْتُمْ مَعَهُمْ فَأَمُورٌ
قَرُوبًا 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.

The Encouragement to Participation in Jihād

Allāh then said,

﴿فَلْيُقَاتِلْ﴾

﴿So fight﴾ the believer with an aversion (to fighting),

﴿فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا 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. Allāh then said;

﴿وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فُتِقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

﴿And whoever fights in the cause of Allāh, and is killed or gets

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 *Ṣaḥīḥs* recorded,

«وَتَكْفُلُ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ، إِنْ نُوْفَاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يُرْجِعَهُ إِلَى مَنْكِبِهِ
الَّذِي خَرَجَ مِنْهُ، بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَيْمَةٍ»

«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 لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا
أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أُهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا ۗ
الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الْمَلَائِكَةِ فَقَاتِلُوا أَوْلِيَاءَ
الْقَاتِلِينَ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ۝﴾

﴿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 Ṭāghūt. 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 أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ﴾

[1] *Fath Al-Bārī* 6:253 and *Muslim* 3:1496

﴿whose cry is: "Our Lord! Rescue us from this town"﴾,
referring to Makkah. In a similar Āyah, Allāh said,

﴿وَكَايَ بَنِي قَرْيَةٍ مِنْ قَرْيَتِكَ الَّتِي أَمْرَحَدَكَ﴾

﴿And many a town, stronger than your town which has driven you out﴾

Allāh then describes this town,

﴿الْقَالِيَةِ أَهْلَهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ 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-Bukhārī recorded that Ibn 'Abbās said, "I and my mother were from the oppressed (in Makkah)."¹¹

Allāh then said,

﴿الَّذِينَ آمَنُوا يَفْتَنُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُفْتَنُونَ فِي سَبِيلِ الطَّاغُوتِ﴾

﴿Those who believe, fight in the cause of Allāh, and those who disbelieve, fight in the cause of the Tāghūt.﴾

Therefore, the believers fight in obedience to Allāh and to gain His pleasure, while the disbelievers fight in obedience to Shayṭān. Allāh then encourages the believers to fight His enemies,

﴿فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾

﴿So fight against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān.﴾

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزِيلُ يَدَ اللَّهِ عَنْ قَوْمِهِمْ كَيْدَ الشَّيْطَانِ إِنَّهُمْ يَخْتَوُونَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْنَا إِلَهُ أَمْ لِلرَّحْمَنِ إِلَهٌ قَبْلُ الْإِلَهِ الَّذِي تَعْبُدُونَ وَمَا تَدْرِكُهُمْ الْمَوْتُ وَإِنَّهُمْ لَكَاظِمُونَ وَمَا أَصَابَكُمْ مِنَ الْمُوتِ وَالْحَرْبِ وَالْبَلَاءِ مِنْ شَيْءٍ فَاعْلَمُوا إِنَّكُمْ لَعِنَاءٌ لِلَّذِينَ آمَنُوا وَلَمْ يَلْبَسُوا الْحَمِيلَ﴾

[1] Fath Al-Bārī 8:103

رَسُولًا رَفَعْنَا بِكَ بِاللَّهِ حَتَّىٰ أَتَىٰ

﴿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-Madinah, 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 رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ﴾

‘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*, Allah said,

﴿وَنفُورَ الَّذِينَ آمَنُوا لَوْلَا نَزَّلَ سُورَةُ فَذَابَ الْقَوْمُ فَذَكَرْنَا فِيهَا الْقِتَالَ﴾

‘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-Raḥmān 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,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَاتِلُوا 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*;

﴿أَلَمْ تَرَ إِلَىٰ الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ﴾

‘Have you not seen those who were told to hold back their hands 》^[1]

This *Ḥadūth* was collected by An-Nasā’i and Al-Ḥākim.^[2] Allāh’s statement,

﴿قُلْ مَتَىٰ نُنَاجِيكَ يَا قَبِيلَ الْأَخِرَةِ حَتَّىٰ نَمُنَّ بِكَ﴾

‘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 *Taqwa* is better for

^[1] At-Ṭabari 8:549

^[2] An-Nasā’i in *Al-Kubrā* 6:325 and Al-Ḥākim 2:307

him than this life.

﴿وَلَا تُلَاقُوا فِيهَا﴾

﴿and you shall not be dealt with unjustly even equal to the Fatil﴾

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,

﴿أَيْنَمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسْتَبَرَّةٍ﴾

﴿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 مَن عَلَى الْوَجْهِ﴾

﴿Whatsoever is on it (the earth) will perish﴾,

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

﴿Everyone shall taste death﴾, and,

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلُودَ﴾

﴿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,

﴿وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسْتَبَرَّةٍ﴾

﴿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

Allāh said,

﴿وَإِنْ نُسِئْتُمْ حَسَنَةً﴾

﴿And if some good reaches them﴾ meaning, fertile years and provision of fruits, produce, children, etc., as said by Ibn 'Abbās, Abu Al-'Āliyah and As-Suddī.

﴿يَقُولُوا هَذَا مِنْ عِنْدِ اللَّهِ وَإِنْ نُسِئْتُمْ سَيِّئَةً﴾

﴿they say, "This is from Allāh," 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-'Āliyah and As-Suddī stated.

﴿يَقُولُوا هَذَا مِنْ عِنْدِكَ﴾

﴿they say, "This is from you,"﴾

meaning, because of you and because we followed you and embraced your religion.

Allāh said about the people of Fir'awn,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا إِنَّا كُنَّا بِمَا عِبَادُواكُمْ وَأَنْتُمْ كُنْتُمْ كَاذِبِينَ﴾

﴿But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā and those with him.﴾

Allāh said,

﴿وَمَنْ يَتَّبِعْ اللَّهَ عَلَىٰ حَرَبٍ﴾

﴿And among mankind is he who worships Allāh as it were upon the edge (i.e. in doubt)﴾.

The same is the statement uttered by the hypocrites, who embraced Islām outwardly, but disliked it inwardly. This is why when a calamity befell them, they attributed it to following the Prophet ﷺ. Consequently, Allāh revealed,

﴿قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ﴾

﴿Say: "All things are from Allāh,"﴾

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,

﴿مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ﴾

﴿Whatever of good reaches you, is from Allāh,﴾

meaning, of Allāh's bounty, favor, kindness and mercy.

﴿وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ﴾

﴿But whatever of evil befalls you, is from yourself,﴾, meaning because of you and due to your actions. Similarly, Allāh said,

﴿وَمَا أَصَابَكُمْ مِنْ مُبِينَةٍ فَسَاءَ كَسَبْتُمْ أَيْدِيَكُمْ وَيَقُولُوا عَنْ كَثِيرٍ﴾

﴿And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.﴾

As-Suddi, Al-Ḥasan Al-Baṣri, Ibn Jurayj and Ibn Zayd said that,

﴿فَمِنَ نَفْسِكَ﴾

﴿from yourself﴾ means, because of your errors. Qatādah said that,

﴿فَمِنَ نَفْسِكَ﴾

﴿From yourself﴾ means, as punishment for you, O son of Ādam, because of your sins. Allāh said,

﴿وَأَرْسَلْنَاكَ بِالْحَقِّ رَسُولًا﴾

﴿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.

﴿وَكُنْ بِاللَّهِ 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.

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا سُرَّوْا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ لَكَ مَا يُبَيِّنُونَ قَاعِزٌ ﴿٨٠﴾ أَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ آخِذَاتٍ كَثِيرًا ﴿٨١﴾ وَإِذْ آجَأَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَمَعَمَّ الشَّيْطَانُ إِلَّا لِقِيلًا ﴿٨٢﴾ فَقِيلَ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّصِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِكَ بِأَسِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنكِيلًا ﴿٨٣﴾ مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقِيبًا ﴿٨٤﴾ وَإِذْ أَخْبَرْنَا بَنِي إِسْرَائِيلَ أَنْ جَاءَكَ نَارٌ مِنَ رَبِّكَ تَأْتِيكَ بِالْخَبَرِ مِنْ كُلِّ مَكَانٍ فَاصْرَفْ عَنْهَا فَأَخْبِرْ فِيهَا مَا تَشَاءُ مِنَ الْأَنْبَاءِ وَإِنَّ عَلَيْكَ عِزًّا ﴿٨٥﴾ وَإِذْ أَخْبَرْنَا لُقْمَانَ أَنْ كُنْ مِنَ الصَّاغِرِينَ ﴿٨٦﴾ وَإِذْ أَخْبَرْنَا لُقْمَانَ أَنْ كُنْ مِنَ الصَّاغِرِينَ ﴿٨٧﴾ وَإِذْ أَخْبَرْنَا لُقْمَانَ أَنْ كُنْ مِنَ الصَّاغِرِينَ ﴿٨٨﴾

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا سُرَّوْا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ لَكَ

﴿80. 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.﴾

﴿81. 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

(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, Muḥammad 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 Ḥatim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ غَضَابَنِي فَقَدْ غَضَى اللَّهَ، وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا، وَمَنْ غَضَى الْأَمِيرَ فَقَدْ غَضَابَنِي»

«Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah. 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 تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾

«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 يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يُخْصِرِ اللَّهَ وَرَسُولَهُ فإِنَّهُ لَا يَنْصُرُ إِلَّا نَفْسَهُ﴾

«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

Allah said,

﴿وَيَقُولُونَ مَلَاةً﴾

«They say: "We are obedient,"». Allāh states that the hypocrites pretend to be loyal and obedient.

﴿فَإِذَا بَرَأُوا مِنْ عَبْدِكَ﴾

«but when they leave you», meaning, when they depart and are no longer with you,

﴿يَبْتَغِيكَ طَائِفَةٌ مِنْهُمْ عِبَادَ اللَّهِ يَقُولُ﴾

«a section of them spends all night in planning other than what

[1] Aḥmad 1:252

[2] Faḥ 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. Allāh said,

﴿وَاللَّهُ بِكُفْرِهِمْ شَهِيدٌ﴾

«But Allāh 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 Allāh, 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. Allāh will certainly punish them for this conduct. In a similar Āyah, Allāh said,

﴿وَقُولُوا مَا نَآءُ بِآلِهِ رَبِّ الرَّسُولِ مَا نَطْمَأَنَّ﴾

«They (hypocrites) say: "We have believed in Allāh and in the Messenger, and we obey,"»

until the end of the Āyah. Allāh's statement,

﴿تَأْمُرُهُمْ عَنْهُمْ﴾

«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.

﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا﴾

«and put your trust in Allāh. And Allāh 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.

﴿أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا إِنزِيلًا
جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَتَاغُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِينَ يَسْتَكْبِرُونَ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَفَانتُمْ مِنَ الْمُنْظَرِينَ إِلَّا
فَيْلًا﴾

«82. Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, 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 Shayfān, except a few of you.﴾

The Qur'an is True

Allāh commands them to contemplate about the Qur'an 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'an, because it is a revelation from the Most-Wise, Worthy of all praise. Therefore, the Qur'an is the truth coming from the Truth, Allāh. This is why Allāh said in another Āyah,

﴿أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ أَذْ عَلَى قُلُوبٍ أَقْلًا﴾

﴿Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?﴾ Allah then said,

﴿وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ﴾

﴿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,

﴿لَوَجَدُوا فِيهِ تَنَادُفًا﴾

﴿they would surely, have found therein contradictions, discrepancies and inconsistencies,﴾

﴿كَثِيرًا﴾

﴿in abundance﴾. However, this Qur'an is free of shortcomings, and therefore, it is from Allah. Similarly, Allāh describes those who are firmly grounded in knowledge,

﴿إِنَّمَا يَدْعُوا مِنْ عِندِ رَبِّنَا﴾

﴿We believe in it, all of it is from our Lord.﴾(3:7)

meaning, the *Muḥkam* sections (entirely clear) and the

Mutashābih sections (not entirely clear) of the Qur'ān 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 *Muḥkam* from the *Mutashābih*; thus only gaining misguidance. Allāh praised those who have knowledge and criticized the wicked.

Imām Aḥmad 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 Allāh 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 Allāh ﷺ was so angry that when he went out his face was red. He threw sand on them and said to them,

«مَهْلًا يَا قَوْمَ، بِهَذَا أَهْلَكْتَ الْأُمَّةَ مِنْ قَبْلِكُمْ، بِاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَضُرْبِهِمْ
الْكِتَابَ بَعْضَهَا بِبَعْضٍ، إِنَّ الْقُرْآنَ لَمْ يَنْزَلْ بِكُذِّبَ بَعْضُهُ بَعْضًا، إِنَّمَا يُصَدِّقُ بَعْضُهُ
بَعْضًا، فَمَا عَرَفْتُمْ مِنْهُ فَأَعْمَلُوا بِهِ، وَمَا جِهَلْتُمْ مِنْهُ فَرُدُّوهُ إِلَىٰ غَالِيهِ»

«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'ān 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]

Aḥmad recorded that 'Abdullāh bin 'Amr said, "I went to the Messenger of Allāh ﷺ one day. When we were sitting, two men disputed about an *Āyah*, and their voices became loud. The Prophet ﷺ said,

«إِنَّمَا هَلَكْتَ الْأُمَّةُ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ»

«Verily, the nations before you were destroyed because of their

[1] Aḥmad 2:181

disagreements over the Book.^[1] Muslim^[2] and An-Nasā'ī^[3] recorded this *Hadīth*.

The Prohibition of Disclosing Unreliable and Uninvestigated News

Allāh said,

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْعَتَابِ ادْفَعُوا بِيَدِهِ﴾

﴿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,

«كُلُّ مَا يُحَدَّثُ 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 *Hadīth* 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 وَهُوَ يَرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبَيْنِ»

«Whoever narrates a *Hadīth* 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 *Hadīth* of 'Umar bin Al-Khaṭṭāb collected in the Two *Ṣaḥīḥs*. When 'Umar was informed that

[1] Aḥmad 2:192

[2] Muslim 4:2053

[3] An-Nasā'ī in *Al-Kubr* 5:33

[4] Muslim 1:10

[5] Abu Dāwud 5:226

[6] Muslim : 5 and Abu Dāwud : 4992

[7] Muslim 1:9

سورة الاحزاب

٩٢

الاحزاب

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْعَلَ لَكُمْ مِنْ تَوْبِهِ قِسْمًا وَلَا رَيْبَ فِيهِ
 وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٩٢﴾ ﴿٩١﴾ فَمَا لَكُمْ فِي الْمُنَافِقِينَ
 فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَنْ يَرْجِدُوا أَنْ تَهْتَدُوا وَمَنْ
 أَضَلَّ اللَّهُ وَمَنْ يَضِلَّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٩٢﴾ وَذُو الْوَلَدِ
 تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَحْجِدُوا مِنْهُمْ أَوْلِيَاءَ
 حَتَّى يَهْجُرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْلُبُوهُمْ
 حَيْثُ رَجَدْتُمُوهُمْ وَلَا تَحْجِدُوا مِنْهُمْ وَبِئْسَ مَا لَا تَعْبُدُونَ ﴿٩٣﴾
 إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمِ بَيْتَكُمْ مِنْهُمْ مَيْثُقَ أَرْجَاءِهِمْ
 حَصْرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يَقْتُلُوا قَوْمَهُمْ وَلَوْ شَاءَ
 اللَّهُ لَسَطَّهْمُ عَلَيْكُمْ لَفَقَنْتُمُوهُمْ قَارِنًا عَمَّوْا كُمْ فَاتَمَّ بِقَوْلِكُمْ
 وَالْقَوْلُ بِالنَّارِ لَكُمْ السَّلَامُ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٤﴾
 سَتَجِدُونَ الْعَرَبِينَ يَرِيدُونَ أَنْ يُبَايَعُوكُمْ وَيَأْمُرُوا قَوْمَهُمْ كُلَّ
 مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْزُبُوا عَنْكُمْ وَابْتَلُوا إِلَيْكُمْ
 أَلْسِنَتَهُمْ وَرَكَّبُوا آيِدِيَهُمْ فُحِّدُوهُمْ وَأَقْلُبُوهُمْ حَيْثُ
 تَقْسَمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مَبِينًا ﴿٩٥﴾

with the loudest voice, 'The Messenger of Allāh ﷺ did not divorce his wives.' Then, this *Āyah* was revealed,

﴿إِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلَّهُ الَّذِينَ يَسْتَلِطُونَ عَلَيْهِمْ﴾

«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.^[1]

[1] *Fath Al-Bāri* 9:187 and *Muslim* 2:1105

the Messenger of Allāh 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, *Allāhu 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

This *Āyah* refers to proper investigation, or extraction of matters from their proper resources. Allāh's statement,

﴿لَا تَتَّبِعُوا الشَّيْطَانَ إِلَّا قَلِيلًا﴾

﴿you would have followed Shayṭān except a few of you.﴾ refers to the believers, as 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās.^[1]

﴿فَتَنبَلْ فِي سَبِيلِ اللَّهِ لَا تَكُنَّ إِلَّا أَنْفَكَ وَخَرَضَ الْوَالِدِينَ عَنِ اللَّهِ أَنْ يَكُنَّ بِأَسْمَاءِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسْمَاءِ وَأَشَدُّ تَنْكِيلًا﴾: مَنْ بَنَعَ شَفَعَةً حَسَنَةً يَكُنْ لَمْ يَهَبِثْ مِنْهَا وَمَنْ بَنَعَ شَفَعَةً سَيِّئَةً يَكُنْ لَمْ يَكْفَلْ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا وَلَا إِذَا حُيِمَ بِحَيْثُ مَنَاجِرًا بِأَحْسَنَ مِنْهَا أَوْ رُدُّهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيرًا﴾ وَاللَّهُ لَا إِلَهَ إِلَّا هُوَ يُجَمِّلُكُمْ إِنَّ يَوْمَ الْقِيَامَةِ لَأَرَبٌ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

﴿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] Aṭ-Ṭabari 8:575

﴿لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

«you are not tasked (held responsible except for yourself).»

Ibn Abi Hātim recorded that Abu Ishāq said, "I asked Al-Barā bin 'Āzib about a man who meets a hundred enemies and still fights them, would he be one of those referred to in Allāh's statement,

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

«And do not throw yourselves into destruction (by not spending your wealth in the cause of Allāh)»?

He said, 'Allāh said to His Prophet,

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ﴾

«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)»."

Imām Ahmad recorded Sulaymān bin Dāwud saying that Abu Bakr bin 'Ayyāsh said that Abu Ishāq said, "I asked Al-Barā', 'If a man attacks the lines of the idolators, would he be throwing himself to destruction?' He said, 'No because Allāh has sent His Messenger ﷺ and commanded him,

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

«Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself.»

That Āyah is about spending [in Allāh's cause]."^[1]

Inciting the Believers to Fight

Allāh said,

﴿وَحَرِّضِ الْمُؤْمِنِينَ﴾

«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,

«فَرُّوْا إِلَى جَنَّةِ نَارِهَا 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 *Hadīths* that encourage *Jihād*. Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آمَنَ بِاللهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، فَأَجْرَ فِي سَبِيلِ اللهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا»

«Whoever believes in Allāh and His Messenger, offers prayer, pays the *Zakāh* and fasts the month of *Ramādān*, 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 مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللهِ، بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللهَ فاسْأَلُوهُ الْفِرْدَاوسَ، فَإِنَّهُ رِسْطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَنْجَرُ 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 *Hadīth* from 'Ubādah,^[3] Mu'ādh,^[4] and Abu Ad-Dardā'. Abu Sa'īd Al-Khudri narrated that the Messenger of Allāh ﷺ said,

«يَا أَبَا سَعِيدٍ! مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِسَلْمَةَ ﷺ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ»

«O Abu Sa'īd! Whoever accepts Allāh as his Lord, *Islām* as his

[1] Muslim 3:1510

[2] *Fath Al-Bāri* 6:14

[3] *Tuhfat Al-Ahwadhī* 7:237

[4] Ibn Mājah 2:1448

religion and Muhammad as the Prophet, then he would rightfully acquire Paradise.¹

Abu Sa'ïd liked these words and said, "O Allāh's Messenger! Repeat them for me." The Prophet ﷺ repeated his words, then said,

«وَأُخْرَى يَرْفَعُ اللَّهُ الْعَبْدَ بِهَا مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«And (there is) another deed for which Allāh raises the servant a hundred grades in Paradise, between each two grades is the distance between heaven and Earth.»

Abu Sa'ïd said, "What is it, O Allāh's Messenger?" He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Jihād in Allāh's cause.» This *Hadīth* was collected by Muslim.^[1]

Allāh's statement,

«عَسَى اللَّهُ أَنْ يَكْفُرَ بِأَسِ الْكُفْرَانِ»

«it may be that Allāh 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 Islām and its people and to endure and be patient against the enemy. Allāh's statement,

«وَاللَّهُ أَشَدُّ نَأْسًا وَأَشَدُّ نَكِيلًا»

«And Allah 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 *Āyah*,

«لَوْ كَرِهَ اللَّهُ لِنَأْسِهِمْ لَفَسَدُوا وَلَكِنْ إِنَّا بِنِعْمِكُمْ لَمُبْتَلِينَ»

«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» (47:4).

[1] Muslim 3:1501

Interceding for a Good or an Evil Cause

Allāh said,

﴿مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ أَجْرٌ مِمَّا رَزَقْنَا﴾

﴿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.

﴿وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِمَّا رَزَقْنَا﴾

﴿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 *Sahūh* that the Prophet ﷺ said,

«اشْفَعُوا تُؤْجَرُوا، وَيَقْضِي اللهُ عَلَى إِنْسَانٍ نَبِيَّهُ 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 اللهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا﴾

﴿And Allāh is Ever Muqīt over everything.﴾

Ibn 'Abbās, 'Atā', 'Atīyah, Qatādah and Maṭar Al-Warraaq said that,

﴿مُقِيتًا﴾

﴿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-Ṭabari* 8:581

[3] *At-Ṭabari* 8:583

[4] *At-Ṭabari* 8:583.

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾

◀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.

Imam Ahmad recorded that Abu Raja' Al-'Uṭāridi said that 'Imrān bin Ḥuṣayn said that a man came to the Messenger of Allāh ﷺ and said, "As-Salāmu 'Alaykum". The Prophet ﷺ returned the greeting, and after the man sat down he said, "Ten." Another man came and said, "As-Salāmu 'Alaykum wa Raḥmatullāh, O Allāh's Messenger." The Prophet ﷺ returned the greeting, and after the man sat down he said, "Twenty." Then another man came and said, "As-Salāmu 'Alaykum wa Raḥmatullāh wa Barakātuh." The Prophet returned the greeting, and after the man sat down he said, "Thirty."^[1] This is the narration recorded by Abu Dāwūd, At-Tirmidhi, An-Nasā'i and Al-Bazzār also recorded it. At-Tirmidhi said, "*Ḥasan Ḡharīb*". There are several other *Ḥadīths* on this subject from Abu Sa'īd, 'Ali, and Saḥl bin Ḥanīf.^[2] When the Muslim is greeted with the full form of *Salām*, he is obliged to return the greeting equally.

As for *Ahl Adh-Dhimmah*^[3] the *Salām* should not be initiated nor should the greeting be added to when returning their greeting. Rather, as recorded in the Two *Ṣaḥīḥs* their greeting is returned to them equally. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said,

﴿إِذَا سَلَّمَ عَلَيْكُمْ الْيَهُودُ، فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّلَامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ﴾

◀When the Jews greet you, one of them would say, 'As-Sāmu 'Alayka (death be unto you).' Therefore, say, 'Wa 'Alayka (and the same to you).'◀^[4]

[1] Ahmad 4:439

[2] Abu Dāwūd 5:379, *Tuhfat Al-Aḥwadhī* 7:463, *Kashf Al-Astar* 2:418

[3] Non-Muslims under Muslim control.

[4] *Fath Al-Bārī* 12:293 and Muslim 4:1706

In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمُوهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُمْ إِلَى أَضْيَعِهِ»

«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,

«رَأَيْتُمُ الَّذِي تَقْسِي بِنَدْوِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَنْشُرُوا السَّلَامَ بَيْنَكُمْ»

«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 Salam among yourselves.»^[2]

Allāh said,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

﴿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,

﴿يَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

﴿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 أَضَدُّ مِنْ اللَّهِ حَيَاتًا﴾

﴿And who is truer in statement than Allāh?﴾ meaning, no one utters more truthful statements than Allah, 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.

﴿مَا لَكُمْ فِي التَّائِبِينَ قِسْفَتَيْنِ وَاللَّهُ أَرْكَبُهُم بِمَا كَسَبُوا أَسْرِدُونَ أَنْ تَهَدُوا مَنْ أَسْرَل﴾

[1] Muslim 4:1707

[2] Abu Dāwud 5:378

Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madīnah Before Uḥud

Allāh criticizes the believers for disagreeing over the hypocrites. There are conflicting opinions over the reason behind revealing this *Āyah*.

Imām Aḥmad recorded that Zayd bin Thābit said that Messenger of Allāh ﷺ marched towards Uḥud. 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,

﴿مَّا لَكُمْ فِي التَّيِّبِينَ يَتَّبِعُونَ﴾

﴿Then what is the matter with you that you are divided into two parties about the hypocrites?﴾

The Messenger of Allāh ﷺ said,

«إِنَّهَا طَيِّبَةٌ، وَإِنَّهَا تَتَّبِعِي الْحَبْثَ، كَمَا يَتَّبِعِي الْكَبِيرُ حَبْثَ الْحَدِيدِ»

«She (Al-Madīnah) is Ṭaybah, and she expels filth, just as the billow expels rust from iron.»^[1] The Two *Ṣaḥīḥs* also recorded this *Ḥadith*.^[2]

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 Muḥammad, 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

[1] Aḥmad 5:184

[2] *Faṭḥ Al-Bārī* 4:115 and Muslim 2:1007

reiterating their argument. Thereafter, Allāh revealed,

﴿مَا لَكُمْ فِي التَّنَافُوتِ يَتَفَتَرُونَ﴾

﴿Then what is the matter with you that you are divided into two parties about the hypocrites?﴾^[1] Ibn Abi Hātim recorded this Hadīth.

Allāh said,

﴿وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا﴾

﴿Allāh has cast them back because of what they have earned.﴾

meaning, He made them revert to, and fall into error. Ibn 'Abbās said that,

﴿أَرْكَسَهُمْ﴾

﴿Arkasahum﴾ means, 'cast them'.^[2] Allāh's statement,

﴿بِمَا كَسَبُوا﴾

﴿because of what they have earned﴾ means, because of their defiance and disobedience to the Messenger ﷺ and following falsehood.

﴿أَتُرِيدُونَ أَنْ تَهْتَدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَان فَجَدَهُ لَمْ يَسْجَلْ﴾

﴿Do you want to guide him whom Allāh has made to go astray? And he whom Allāh 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. Allāh's statement,

﴿وَمَنْ أَرَادَ أَنْ يَكْفُرَ كَفَرْنَا فَكُفِّرُوا 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, Allāh said,

﴿فَلَا تَتَّبِعُوا فِيهِمْ آيَاتَهُ حَتَّىٰ يَهَابُوا بِمَا اللَّهُ يُنَادُوا﴾

[1] At-Ṭabari 9:10. As was mentioned earlier, the narrations from Al-'Awfi are not authentic.

[2] At-Ṭabari 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 بَعِلُوا إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ﴾

﴿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 *Ṣaḥīḥ*, Al-Bukhāri recorded the story of the treaty of Al-Ḥudaybiyyah, 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,

﴿هَذَا مَنَاسِكَ الْأَشْهُرِ الْحَرَامِ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ﴾

﴿Then when the Sacred Months have passed, kill the idolators wherever you find them﴾^[4]

Allāh said,

﴿أَمْزَجَاءُكُمْ حَصِرَتْ سُدُورُهُمْ﴾

﴿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-Ṭabari 9:17

[2] At-Ṭabari 9:19

[3] *Faḥḥ Al-Bari* 5:388 and Aḥmad 4:325

[4] At-Ṭabari 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.

﴿وَوَسَّوْا لِلَّهِ لَظْمَهُمْ عَلَيْكُمْ لَظْمَتُكُمْ﴾

﴿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 أَعْرَضُوا عَنْكُمْ فَلَمْ يُغَيِّبُوا عَنْكُمْ الْقِتَالَ﴾

﴿So, if they withdraw from you, and fight not against you, and offer you peace,﴾

meaning, they revert to peace,

﴿لَا جُنْدَ لِلَّهِ 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,

﴿سَتَجِدُونَ الْعَرَبَ رُغِيدُونَ أَنْ يَأْمَنُوا بِيَدَيْكُمْ وَيَأْمَنُوا بِقَوْمِهِمْ﴾

﴿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,

﴿وَلَمَّا حَضَرُوا إِلَى الْمُشْرِكِينَ كَانُوا فِيكُمْ يَكْتُمُونَ﴾

﴿But when they are alone with their Shayātīn, they say: "Truly, we

﴿تَحَدُّوهُمْ﴾

﴿take (hold of) them﴾, capture them,

﴿وَأَنْتَهُمْ حَيْثُ يَلْتَقُونَ﴾

﴿and kill them wherever you *Thaqiftumuhum*.﴾,

wherever you find them,

﴿وَأُولَئِكَ جَمَلًا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا﴾

﴿In their case, We have provided you with a clear warrant against them﴾, meaning an unequivocal and plain warrant.

﴿وَمَا كَانُوا لِلَّذِينَ أَنْ يَقْتُلُوا الْمُؤْمِنًا إِلَّا حَرْفًا وَمَنْ قَتَلَ مُؤْمِنًا خَطَا فَتَضَعُ رَقَبَتَهُ مُؤْتَمَرًا وَدِيَّةً يُسَلَّمُ إِلَىٰ أَهْلِهِ. إِلَّا أَنْ يَكْفُرُوا فَإِنَّ كَلِمَاتٍ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَخْتَرُوا رَقَبَتَهُ مُؤْتَمَرًا وَإِنْ كَفَرَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ رِيقَةٌ فَدِيَّةٌ يُسَلَّمُ إِلَىٰ أَهْلِهِ. وَخْتَرُوا رَقَبَتَهُ مُؤْتَمَرًا قَسْرًا لَمْ يَجِدْ فَيَسْأَلْ أُمَّةً مِنْكُمْ عَنْهَا مِنْكُمْ فَيَدِينُوا بِمَا بَيْنَ يَدَيْهِمْ مِنْ آيَاتِ اللَّهِ وَمَا كَانَتْ اللَّهُ عَلَيْهِمْ حَكِيمًا. وَإِنْ يَقْتُلُ مُؤْمِنًا مُتَعَمِّرًا فَجَزَاءُ جَهَنَّمَ خَالِدًا فِيهَا وَعَذَابٌ عَظِيمٌ﴾

492. 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.﴾

493. 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 *Saḥīḥs*,

it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا يَجْلُ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَمِّي رَسُولُ اللَّهِ، إِلَّا بِأَخْذِي
ثَلَاثَ: النَّفْسَ بِالنَّفْسِ، وَالزَّانِيَ الزَّانِي، وَالثَّارِكَ لِيَدِيهِ الْمَغَارِقَ لِجَمَاعَةٍ»

«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 خَطَا﴾

«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 Rabi'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 Makkan 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,

«فَلَا شَقَّتْ 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 *Ṣaḥīḥ*, but it is not about Abu Ad-Dardā'.

Allāh said,

﴿وَمَنْ قَتَلَ مُؤْمِنًا خَطَا فَتَضَرَّرُ رَقَبَهُ مُؤْمِنًا وَرِدِيَّةٌ تُسَلِّمُهُ إِلَىٰ أَهْلِهِ﴾

«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 *Kaffārah* (fine) for the great sin that has been committed, even if it was a mistake. The *Kaffārah* is to free a Muslim slave, not a non-Muslim slave.

Imām Aḥmad recorded that a man from the Anṣār said that he brought a slave and said, "O Messenger of Allāh! I have to free a believing slave, so if you see that this slave is a believer, I will free her." The Messenger of Allāh ﷺ asked her,

«أَشْهَدِينَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟»

«Do you testify that there is no deity worthy of worship except Allāh?»

She said, "Yes." He asked her,

«أَشْهَدِينَ أَنِّي رَسُولُ اللَّهِ؟»

«Do you testify that I am the Messenger of Allāh?»

She said, "Yes." He asked,

«أَتُؤْمِنِينَ بِالْبَعْثِ بَعْدَ الْمَوْتِ؟»

«Do you believe in Resurrection after death?» She said, "Yes." The Prophet ﷺ said,

«أَعْتَبَهَا»

«Then free her.»^[2] This is an authentic chain of narration, and not knowing the name of the Anṣari Companion does not lessen its authenticity. Allāh's statement,

﴿وَرِدِيَّةٌ تُسَلِّمُهُ إِلَىٰ أَهْلِهِ﴾

[1] Aṭ-Ṭabari 9:34

[2] Aḥmad 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 Aḥmad, 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'ī. This *Diyah* is required from the elders of the killer's tribe, not from his own money.

In the Two *Ṣaḥīḥs*, 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 *Ḥadīth* 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-Bukhāri recorded in his *Ṣaḥīḥ* that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ sent Khālid bin Al-Walid to Banu Jadhīmah and he called them to Islām, but they did not know how to say, 'We became Muslims.' They started saying, 'Ṣaba'nā, Ṣaba'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 أُبْرَأُ إِلَيْكَ بِمَا ضَعَفَ خَالِدٌ»

•O Allāh! I declare my innocence before You of what Khalid

[1] An-Nasā'ī no. 4799, Aḥmad 1:384, Abu Dāwūd no. 4545, At-Tirmidhi no. 1386, and Ibn Mājah no. 3631.

[2] *Faṭḥ Al-Būri* 12:263 and Muslim 3:1309

did. (1)

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 *Hadith* indicates that the mistake of the Leader or his deputy (Khālid in this case) is paid from the Muslim Treasury.

Allāh said,

﴿إِلَّا أَنْ يَكْفُرُوا﴾

﴿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,

﴿وَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُمْ مُؤْمِنٌ فَتَعْوِذُ رُقُوكُمْ مُؤْمِنَةٌ﴾

﴿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,

﴿وَإِنْ كَانَتْ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ﴾

﴿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 يَجِدْ نَفْسًا شَهْرَيْنِ مُتَتَابِعَيْنِ﴾

﴿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,

(1) *Fath Al-Bāri* 7:653

﴿تُوبَهُ مِنْ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا 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 عَلِيمًا 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 يَتَشَلَّ مَؤْمِنًا فُتَعِدًا﴾

﴿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 يَدْعُونَ مَعَ اللَّهِ إِلَهًا مآخَرَ وَلَا يَقْتُلُونَ 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,

﴿قُلْ نَسَآلُوا أَنبَأَ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ عَنكُمُ إِلَّا تَشْرَكُوا بِهِ سُبْحَانَ﴾

﴿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 *Hadīths* that prohibit murder. In the Two *Ṣaḥīḥs*, it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

﴿أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ﴾

«Blood offenses are the first disputes to be judged between the people on the Day of Resurrection.»^[1]

^[1] *Faḥ Al-Bāri* 11:402 and *Muslim* 3:1304

In a *Hadith* that Abu Dāwūd recorded, 'Ubādah bin Aṣ-Ṣāmit states that the Messenger of Allāh ﷺ said,

«لَا يَزَالُ الْمُؤْمِنُ مُتَقَبَّحًا صَالِحًا، مَا لَمْ يُصِْبْ دَمًا حَرَامًا، فَإِذَا أَصَابَ دَمًا حَرَامًا
بَلَغَ»

«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 *Hadith*, states,

«لِرِوَايَةِ الدِّيِّ أَهْوَنُ 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 'Abbas 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 مُتَعَمِدًا فَجَزَاؤُهُ 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'ī^[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 Dāwūd no. 4270, *Jami' Al-Masanid was-Sunan* 7:143

[2] *Tuhfat Al-Ahwadhi* 4:652

[3] *Fath Al-Bāri* 8:106

[4] Muslim 4:2318

[5] An-Nasā'ī in *Al-Kubrā* 6:326

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾

﴿And those who invoke not any other god along with Allāh﴾, until,

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾

﴿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,

﴿قُلْ يَمَّابِدَى الَّذِينَ أَنزَلْنَا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ 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 يَغْفِرُ أَنْ يُشْرَكَ بِهِ. وَيَغْفِرُ 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﴾.

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 *Ḥadīth* is about an Israeli, it is even more suitable for the Muslim community that their repentance be accepted. Indeed, Allāh relieved Muslims

^[1] *Faḥ 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 *Ḥanifiyyah* way (Islāmic Monotheism).

As for the honorable *Āyah*,

﴿زَمَنٌ يَثُتُ مُؤْمِنًا مُتَعِدًا﴾

﴿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 كَانَ فِي قَلْبِهِ أَذَىٌّ ذُرَّةً مِنْ إِيْمَانٍ﴾

“Whoever has the least speck of faith in his heart shall ultimately depart the Fire.”^[1]

﴿يَأْتِيَا الَّذِينَ آمَنُوا إِذَا صَرْتُمْ فِي سَبِيلِ اللَّهِ فَتَقَاتُوا وَلَا تَقُولُوا لِمَنْ آمَنَ إِلَيْكُمْ
الَسَّلَامَ لَسَلَامٌ مُؤْمِنًا لَتَبْتَكَوْا عَرَضَ الْعَيْنِ وَاللَّيْمَةُ لِلَّذِينَ آمَنُوا اللَّهُ نَمَكُهُ كَثِيرٌ
كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ كَفَرَ اللَّهُ عَنْكُمْ فَتَبَيَّنُوا إِنَّكَ اللَّهُ كَانَ بِمَا
تَعْمَلُونَ 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 Favours, therefore, be cautious in discrimination. Allāh is Ever Well-Aware of what you do.﴾

Greeting with the *Salām* is a Sign of Islām

Imām Aḥmad recorded that ‘Ikrimah said that Ibn ‘Abbās

[1] 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,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿O you who believe!﴾, until the end of the *Āyah*.^[1] At-Tirmidhi recorded this in his (chapter on) *Tafsīr*, and said, "This *Ḥadīth* is *Ḥasan*, and it is also reported from Usāmah bin Zayd."^[2] Al-Ḥākim also recorded it and said, "Its chain is *Ṣaḥīḥ*, but they did not collect it."^[3] Al-Bukhāri recorded that Ibn 'Abbās commented;

﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ أَنْتُمْ لَسْتُمْ 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 'Alaykūm*.' However, they killed him and took his sheep. Allāh revealed the *Āyah*;

﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ أَنْتُمْ لَسْتُمْ مُؤْمِنًا تَبْتَغُونَ عَرَصَ 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,

﴿السَّلَام﴾

﴿Peace﴾^[4]

Imām Aḥmad recorded that Al-Qa'qa' bin Abdullāh bin Abi Ḥadrad narrated that his father 'Abdullāh bin Abi Ḥadrad said, "The Messenger of Allāh ﷺ sent us to (the area of) Iḍām. I rode out with a group of Muslims that included Abu Qatādah,

[1] Aḥmad 1:272

[2] *Tuḥfat Al-Aḥwadhī* 8:386

[3] Al-Ḥākim 2:235

[4] *Fath Al-Bārī* 8:107.

Al-Hārith bin Rab'ī and Muḥallam bin Juthāmah bin Qays. We continued on until we reached the area of Idam, where 'Amr bin Al-Aqbat Al-Ashja'ī passed by us on his camel. When he passed by us he said *Salām* to us, and we did not attack him. Because of some previous problems with him, Muḥallam bin Juthāmah killed him and took his camel. When we went back to the Messenger of Allāh ﷺ and told him what had happened, a part of the Qur'an was revealed about us,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا حُرِمْتُمْ فِي سَبِيلِ اللَّهِ﴾

«O you who believe! When you go (to fight) in the cause of Allāh», until,

﴿حَسِيرًا﴾

«Well-Aware»." Only Aḥmad recorded this *Ḥadīth*.^[11]

Al-Bukhārī recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said to Al-Miqdād,

«إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ نَاطِقِينَ إِيمَانَهُ فَتَقَاتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

«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-Bukhārī recorded this shorter version without a complete chain of narrators.^[12] However a longer version with a connected chain of narrators has also been recorded. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ sent a military expedition under the authority of Al-Miqdād 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 Allāh.' Yet, Al-Miqdād killed him, and a man said to him, 'You killed a man after he proclaimed: "There is no deity worthy of worship except Allāh. By Allāh I will mention what you did to the Prophet ﷺ.'" When they went back to the Messenger of

[11] Aḥmad 6:11. This narration is not authentic.

[12] Al-Bukhārī 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,

ادْعُوا لِي الْمِقْدَادَ، يَا مِقْدَادُ! أَقْتَلْتَ رَجُلًا يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، فَكَيْفَ تَكُ بِلَا إِلَهٍ إِلَّا اللَّهُ غَدًا؟¹¹

«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 آمَنُوا إِنَّا صَرَّفْنَا فِي سَبِيلِ اللَّهِ فَيَقْبَلُهُ مِنَّا أَكْثَرُ النَّاسِ وَلَٰكِن مَّا أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾
 ﴿كَذَلِكَ صَرَّفْنَا مِن قَبْلُ قَلِيلًا مِّن قَوْمِكُمْ فَكَانَ أَكْثَرُ مِمَّا ظَنَنْتُمْ أَن يَكُونُوا﴾

«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 مُّؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَتَى تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

«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.»¹¹

Allāh's statement,

﴿وَسَدَّ اللَّهُ مَكَانَهُ صَغِيرَةً﴾

«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

¹¹ Majma' Az-Zawā'id 7:9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٩٤

الْحَمْدُ لِلَّهِ

لَا يَسْتَوِي الْقَائِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ وَالْجَاهِدُونَ
 فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
 وَأَنْفُسِهِمْ عَلَى الْقَائِدِينَ دَرَجَةً وَكَلَّا وَعَدَ اللَّهُ الْمُشْرِكِينَ وَفَضَّلَ اللَّهُ
 الْمُجَاهِدِينَ عَلَى الْقَائِدِينَ أَجْرًا عَظِيمًا ﴿٩٤﴾ وَرَجَلَتْ مِنْهُ وَمَعْرُفَةٌ
 وَرَحْمَةٌ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿٩٥﴾ إِنَّ الَّذِينَ تَوَلَّوْهُمْ الْمَلَائِكَةُ
 ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُتَضَاعِفِينَ فِي الْأَرْضِ
 قَالُوا أَنْتُمْ تَكُنُّونَ أَرْضَ اللَّهِ وَسِعَةً فَهَا جِرُوا فِيهَا قَالُوا لَيْتَكُمَا وَمَا وَجَّهْتُمَا
 جِهَتُمْ وَسَاءَ مَا مَصِيرًا ﴿٩٦﴾ إِلَّا الْمُتَضَاعِفِينَ مِنَ الرِّجَالِ
 وَالنِّسَاءِ وَالْوَالِدِينَ لَا يُسْتَطِيعُونَ حِمْلَهُ وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٧﴾
 قَالُوا لَيْتَكُمَا عَلَى اللَّهِ أَنْ يَعْفُوَ عَنْكُمْ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿٩٨﴾
 ﴿٩٩﴾ وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْضًا كَثِيرًا وَسِعَةً
 وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مَهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ
 فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿١٠٠﴾ وَإِذَا ضَرَبْتُمْ
 فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ
 أَنْ يَفْعَلَتْكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا أَعْيُنًا مُرِيدَةً ﴿١٠١﴾

above. Allāh said,

﴿وَأَنْتُمْ كَرُّوا إِذْ أَنْتُمْ بَلِيلٌ تُسْتَمْتَرُونَ 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 كُنْتُمْ مِنْ قَبْلُ﴾

﴿so were you yourselves before﴾, "You used to hide your faith, just as this shepherd hid his faith."^[1] Allāh said,

﴿تَسْتَوِي﴾

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 كُنْتُمْ مِنْ قَبْلُ
 فَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْضًا كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مَهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا﴾

﴿so were you yourselves before, till Allah conferred on you His Favours﴾.

means, beforehand, you used to be in the same situation like this person who hid his faith from his people. We mentioned the relevant *Hadīths*

[1] 'Abdur-Razzāq 1:170

﴿therefore, be cautious in discrimination﴾, then said,

﴿إِنَّ اللَّهَ كَاتِبٌ بِمَا تَسْلُوكُونَ حَسِيرًا﴾

﴿Allāh is Ever Well-Aware of what you do.﴾ and this part of the Āyah contains a threat and a warning, as Sa'īd bin Jubayr stated.

﴿لَا يَسْتَوِي الْقَائِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَبِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَائِدِينَ دَرَجَةً وَلَا رَيْبَ أَنَّ اللَّهَ الْمُنْتَقِئُ وَقَسَلُ اللَّهُ
التَّجَاهِدِينَ عَلَى الْقَائِدِينَ أَجْرًا عَظِيمًا فَإِنَّ دَرَجَتِي مِنْهُ وَمَنْفُورًا رَحْمَةً وَإِنَّ اللَّهَ غَفُورًا رَحِيمًا﴾

﴿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.﴾

496. 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 Farḍ Kifāyah]^[1]

Al-Bukhārī recorded that Al-Barā' said, "When the Āyah,

﴿لَا يَسْتَوِي الْقَائِدُونَ مِنَ الْمُؤْمِنِينَ﴾

﴿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,

﴿غَيْرَ أُولِي الضَّرَبِ﴾

﴿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] Faṭḥ Al-Bārī 8:108

Al-Bukhārī recorded that Sahl bin Sa'd As-Sā'dī said, "I saw Marwān bin Al-Ḥakam sitting in the *Masjid*. I came and sat by his side. He told us that Zayd bin Thābit told him that Allāh's Messenger ﷺ dictated this *Āyah* to him,

﴿لَا يَسْتَوِي الْقَائِمُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ وَالْمُعْتَمِدُونَ 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 Allāh﴾

Ibn Umm Maktūm came to the Prophet ﷺ as he was dictating that very *Āyah* to me. Ibn Umm Maktūm said, 'O Allāh's Messenger! By Allāh, if I had power, I would surely take part in *Jihād*.' He was a blind man. So Allāh 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 Allāh revealed,

﴿غَيْرَ أُولِي الضَّرَرِ﴾

﴿except those who are disabled﴾.^[1] This was recorded by Al-Bukhārī. At-Tirmidhī recorded that Ibn 'Abbās said,

﴿لَا يَسْتَوِي الْقَائِمُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ﴾

﴿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 Jaḥsh and Ibn Umm Maktūm said, 'We are blind, O Messenger of Allāh! Do we have an excuse?' The *Āyah*,

﴿لَا يَسْتَوِي الْقَائِمُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ﴾

﴿Not equal are those of the believers who sit (at home), except those who are disabled﴾ was revealed.

Allāh made those who fight, above those who sit in their homes not hindered by disability.

﴿وَقَضَى اللَّهُ السَّجْدَ إِعْلَى الْقَائِمِينَ لَئِذَا كُنُّوا عُظُمَاءً أَنَّهُ دَرَجَاتٍ مِنْهُ﴾

﴿but Allāh has preferred those who strive hard and fight, above

[1] *Fath Al-Bāri* 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, "Ḥasan Gharīb."^[1]

Allāh's statement,

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾

﴿Not equal are those of the believers who sit (at home),﴾

this is general. Soon after, the revelation came down with,

﴿عَدَّ الَّذِينَ أُولِي الضَّرَرِ﴾

﴿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 *Ṣaḥīḥ*, Al-Bukhārī recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِيرْتُمْ مِنْ مَسِيرٍ، وَلَا قَطَعْتُمْ مِنْ رَاوٍ، إِلَّا وَهُمْ مَعَكُمْ فِيهِ»
قالوا: وهم بالمدينة يا رسول الله؟

«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,

«نَعَمْ خَبَسَتْهُمُ الْعُدَّةُ»

«Yes. Only their disability hindered them (from joining you).»^[2]

Allāh said,

﴿وَلِكُلِّ وَعْدَ اللَّهِ الْمُسْتَقَرُّ﴾

﴿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-Aḥwādhī* 8:388

[2] *Fath Al-Bārī* 7:732

(which is a collective duty). Allāh then said,

﴿وَعَدَّ اللَّهُ الْمُكْفِرِينَ عَلَى النَّبِيِّينَ أَجْرًا عَظِيمًا﴾

﴿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;

﴿رَبِّكَ بِذُنُوبِهِمْ وَتَقَرُّ رَحْمَتُهُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful﴾.

In the Two *Ṣaḥīḥs*, it is recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

إِنِّي نَبِيُّ أَلْحَقَّةِ مِائَةِ دَرَجَةٍ، أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ،

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.^[1]

﴿إِنَّ الَّذِينَ تَوَفَّيْتُمُ الَّذِينَ كَفَرُوا، قَالُوا فِيكُمْ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَهَاجَرُوا فِيهَا مَاؤَلَيْكَ مَاؤُهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا﴾ وَلَا تَسْتَسْتَفِيدُونَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِمْلَهُ وَلَا يَسْتَنْدُونَ سِيَلاً قَالُوا لَيْكَ عَسَى اللَّهُ أَنْ يَمْعُرَ عَنْتَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٧﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَاً كَثِيراً وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِراً إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْوَيْلُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٨﴾

﴿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-Bukhāri recorded that Muḥammad bin 'Abdur-Raḥmān, 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 'Ikrimah, 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 تَوَلَّوْا مِنْهُمْ سَخِرَ عَلَيْهِمْ سُلَيْمٌ وَأُجُودٌ﴾

﴿Verily, as for those whom the angels take (in death) while they are wronging themselves.﴾^[1]

Ad-Daḥḥāk 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-Bāri* 8:111

[2] *At-Ṭabari* 9:108

injustice against themselves and falling into a prohibition according to the consensus and also according to this *Āyah*,

﴿إِنَّ أَلْيَوْمَ تَرَوْهُمْ الْمَلَكَةَ طَالِيَةً أَنفُسِهِمْ﴾

﴿Verily, as for those whom the angels take (in death) while they are wronging themselves,﴾ by refraining from Hijrah,

﴿قَالُوا فِيهِ كُنْتُمْ﴾

﴿They (angels) say (to them): "In what (condition) were you?"﴾

meaning, why did you remain here and not perform Hijrah?

﴿قَالُوا كُنَّا مُسْتَضْفِينَ 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,

﴿قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً﴾

﴿They (angels) say: "Was not the earth of Allāh spacious enough for you"﴾.

Abu Dāwud recorded that Samurah bin Jundub said that the Messenger of Allāh ﷺ said,

﴿مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِنْهُمْ﴾

﴿Whoever mingles with the idolator and resides with him, he is just like him.﴾^[1]

Allāh's statement,

﴿إِلَّا الضَّعِيفِينَ﴾

﴿Except the weak﴾ until the end of the *Āyāh*, is an excuse that Allāh 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 Allāh said,

﴿لَا يَسْطِغُورُونَ فِيهِ وَلَا يَهْتَدُونَ سَبِيلًا﴾

﴿Who cannot devise a plan, nor are they able to direct their

^[1] Abu Dawud 3:224

way».

meaning, they do not find the way to emigrate, as Mujāhid, 'Ikrimah and As-Suddi stated.^[1]

Allāh's statement,

﴿فَأُولَٰئِكَ عَسَىٰ اللَّهُ أَنْ يَفْعُوَ عَنْهُمْ﴾

«These are they whom Allāh is likely to forgive them,»

means, pardon them for not migrating, and here, 'likely' means He shall,

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

«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 Ḥamidah.' He then said before he prostrated,

«اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَالِدِ بْنِ الْوَالِدِ، اللَّهُمَّ أَنْجِ الْمُسْتَظْفَعِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ رِمَاتِكَ عَلَىٰ مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسَنِي يُوسُفَ.»

«O Allāh! Save 'Ayyāsh bin Abi Rabī'ah. O Allāh! Save Salamah bin Hishām. O Allāh! Save Al-Walīd bin Al-Walīd. 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 Yūsūf.»^[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 الضَّعِيفِينَ﴾

«Except the weak ones among men».

«I and my mother were among those (weak ones) whom Allāh excused.»^[3]

Allāh's statement,

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً﴾

[1] At-Ṭabari 9:111

[2] Al-Bukhāri no. 804

[3] Faḥ Al-Bārī 8:113

﴿He who emigrates in the cause of Allāh, 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. Mujāhid said that,

﴿مَرْتَمًا كَثِيرًا﴾

﴿many dwelling places﴾ means, he will find a way out of what he dislikes. Allāh's statement,

﴿وَرِزْقًا﴾

﴿and plenty to live by.﴾ refers to provision. Qatādah also said that,

﴿يُحَدِّثُ فِي الْأَرْضِ مَرْتَمًا كَثِيرًا وَرِزْقًا﴾

﴿...will find on earth many dwelling places and plenty to live by.﴾

means, Allāh will take him from misguidance to guidance and from poverty to richness.^[1] Allāh's statement,

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ، ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ﴾

﴿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.﴾

means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allāh. The Two *Ṣaḥīḥs*, along with the *Musnad* and *Sunan* compilers, recorded that 'Umar bin Al-Khaṭṭāb said that the Messenger of Allāh ﷺ said,

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ بِمَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْزِلُهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهَا»

«The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allāh and His Messenger, then his

^[1] At-Ṭabari 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 *Hadīth* is general, it applies to *Hijrah* as well as every other deed. In the Two *Ṣaḥīḥs*, 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]

﴿وَمَا صَرَفْتُمْ فِي الْأَرْضِ قَدَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَقْصُرُوا مِنَ الصَّلَاةِ إِذْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا﴾

﴿101. And when you *Ḍarabtum* 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,

﴿وَمَا صَرَفْتُمْ فِي الْأَرْضِ﴾

^[1] *Faḥḥ Al-Bāri* 1:164, *Muslim* 3:1515, *Abu Dāwūd* 2:651, *Tuḥfat Al-Aḥwadhī* 5:283, *An-Nasa'ī* 7:713, *Ibn Mājah* 2:1413, *Aḥmad* 1:25

^[2] *Faḥḥ Al-Bāri* 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,

﴿عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ بِقُرْبَىٰ فِي الْأَرْضِ يَتَّقُونَ مِنَ قَسَلِ أَعْيُنِ﴾

﴿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 خِفْتُمْ أَنْ يَتَّخِذَ الْكُفَّارُ مِنْكُمْ كَفْرًا﴾

﴿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 Hījah, 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 تُكْرَهُوا قَبِيحًا عَلَى الْبَهَائِمِ إِنْ أَرَدْتُمْ عَشَاءَ﴾

﴿And force not your slave girls to prostitution, if they desire chastity﴾. And His saying;

﴿وَوَاتِبَاتِكُمْ اللَّاتِي فِي سُلُوبِكُمْ بَيْنَ يَدَيْكُمْ﴾

﴿And your stepdaughters, under your guardianship, born of your wives whom you have gone into﴾

Imām Ahmad recorded that Ya'la bin Umayyah said, "I asked 'Umar bin Al-Khaṭṭāb about the verse:

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَتَّخِذَ الْكُفَّارُ مِنْكُمْ كَفْرًا﴾

﴿there is no sin on you if you shorten the prayer. If you fear that the disbelievers may put you in trial,﴾

١٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذَا كُنْتَ فِيهِمْ فَأَقْسْتَ لَهُمْ الصَّلَاةَ فَلَنْفَعَنَّ طَائِفَةً
 مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا
 مِنْ وَرَائِكُمْ وَلِتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا
 فَلْيُصَلُّوا مَعَكَ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ
 كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
 عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ
 أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ
 وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥﴾
 فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ
 جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ
 كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٦﴾ وَلَا تَهِنُوا
 فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا
 تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا
 حَكِيمًا ﴿١٧﴾ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ
 النَّاسِ بِمَا أَرَادَكَ اللَّهُ وَلَا تَكُنَ لِلظَّالِمِينَ حَصْبًا ﴿١٨﴾

'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,

«صَدَقَ اللهُ بِهَا عَلَيْكُمْ
 فَاتَّبِعُوا صِدْقَهُ»

«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, "Ḥasan Ṣaḥīḥ".^[2] 'Alī bin Al-Madīni said, "This Ḥadīth is Ḥasan 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 Ḥanzalah Al-Hadhā' 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 خِفْتُمْ أَنْ يُفْتِنَكُمْ 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] Ahmad 1:25

[2] Muslim 1:478, Abu Dawud 2:7, Tuḥfat Al-Aḥwadhī 8:392, An-Nasa'i in Al-Kubārā 6:327 and Ibn Mājah 1:339

Messenger of Allāh ﷺ.”^[1]

Al-Bukhāri 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 Aḥmad recorded that Hārithah bin Wahb Al-Khuzā’i said, “I prayed behind the Prophet ﷺ for the *Zuhr* and ‘*Asr* 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-Bukhāri’s narration of this *Ḥadīth* reads, “The Prophet ﷺ led us in the prayer at Minā during the peace period by offering two *Rak’ahs*.”^[6]

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتُمْ طَائِفَةٌ مِنْهُمْ مِنْكَ وَتَأْتِيهِمْ مَلَأَتْ يَدَهُمْ وَالَّذِينَ كَفَرُوا لَوْ تَقَالَوْا عَنْ صَلَاتِكُمْ سَأَوْا لَا يُؤْمِنُونَ﴾
 ﴿وَالَّذِينَ كَفَرُوا لَوْ تَقَالَوْا عَنْ صَلَاتِكُمْ سَأَوْا لَا يُؤْمِنُونَ﴾
 ﴿وَالَّذِينَ كَفَرُوا لَوْ تَقَالَوْا عَنْ صَلَاتِكُمْ سَأَوْا لَا يُؤْمِنُونَ﴾
 ﴿وَالَّذِينَ كَفَرُوا لَوْ تَقَالَوْا عَنْ صَلَاتِكُمْ سَأَوْا لَا يُؤْمِنُونَ﴾
 ﴿وَالَّذِينَ كَفَرُوا لَوْ تَقَالَوْا عَنْ صَلَاتِكُمْ سَأَوْا لَا يُؤْمِنُونَ﴾

﴿102. When you (O Messenger Muḥammad 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-Bāri* 2:653

[3] Muslim 1:481, Abu Dāwūd 2:25, *Tuḥfat Al-Aḥwadhī* 3:110, An-Nasāʾī 3:121 and Ibn Mājah 1:342

[4] Aḥmad 4:306

[5] *Fath Al-Bāri* 2:655, Muslim 1:484, Abu Dāwūd 2:493, *Tuḥfat Al-Aḥwadhī* 3:621 and An-Nasāʾī 3:119

[6] *Fath Al-Bāri* 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'ī and Ibn Mājah recorded it.^[1] This is also the view of Aḥmad bin Ḥanbal. Al-Mundhiri said, "This is the saying of 'Aṭā', Jābir, Al-Ḥasan, Mujāhid, Al-Ḥakam, Qatādah and Ḥammad; and Tāwus and Aḍ-Ḍaḥḥāk also preferred it." Abu 'Āṣim 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 Rahwayh 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 Aḥmad recorded that Abu 'Ayyash Az-Zuraqi said, "We were with the Messenger of Allāh ﷺ in the area of 'Usfān (a

[1] Muslim: 687, Abu Dāwud: 1247, An-Nasā'ī 3:169 and Ibn Mājah:

well known place near Makkah), when the idolators met us under the command of Khālid bin Al-Walīd, and they were between us and the Qiblah. The Messenger of Allāh 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 ('*Aṣr*) that is dearer to them than their children and themselves.' However, Jibrīl came down with these *Āyāt* between the prayers of *Zuhr* and '*Aṣr*,

﴿وَإِنَّا كُنْتُمْ فِيهِمْ نَاقَتٌ لَهُمُ السَّكْرَةُ﴾

﴿When you (O Messenger Muḥammad ﷺ) are among them, and lead them in *Ṣalāh* (prayer)﴾.

When the time for prayer came, the Messenger of Allāh 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 *Taslīm* and ended the prayer. The Messenger of Allāh ﷺ performed this prayer twice, once in 'Uṣfān and once in the land of Banu Sulaym."^[1]

This is the narration recorded by Abu Dāwūd and An-Nasā'ī,^[2] and it has an authentic chain of narration and many other texts to support it.

Al-Bukhārī recorded that Ibn 'Abbās said, "Once the Prophet ﷺ led the Fear prayer and the people stood behind him. He said *Allāhu-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] Aḥmad 4:59-60

^[2] Abu Dāwūd 2:28 and An-Nasā'ī 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 Ahmad 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 *Ṣaḥīḥ*, *Sunan* and *Musnad* collections recorded this in a *Hadīth* from Jābir.

Ibn Abi Ḥātim recorded that Salim said that his father said,

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الْمَكَاةَ﴾

﴿When you (O Messenger Muḥammad ﷺ) are among them, and lead them in *Ṣalāh* (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-Ḥāfiẓ Abu Bakr Ibn Marduwyah 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] *Aḥmad* 3:298, *An-Nasā'i* 3:174 and *Muslim*: 840

[3] *Ad-Durr Al-Munthūr* 2:375

﴿وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْمَرِينَ أَنْ تَضَعُوا أَسْلِحَتَكُمْ
وَتُحَدِّثُوا جُنُوحَكُمْ﴾

﴿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 لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾

﴿Verily, Allāh has prepared a humiliating torment for the disbelievers﴾.

﴿إِنَّمَا تَسْبِئُهُ السَّلَاةَ فَادْكُرُوا اللَّهَ فِيهَا وَقُومُوا رِجَالًا جُوبِئْتُمْ بِهَا إِنَّمَا أَمَلْنَاكُمْ الْغَيْبَ وَالسَّلَاةَ إِنَّمَا السَّلَاةُ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾ وَلَا تَهَيَّأُوا فِي آيَاتِهِ الْقَوْمَ إِنْ تَكُونُوا تَأْمِنُونَ فَلْيُحَدِّثُوا بِالْمُحْرَمَاتِ كَمَا تَأْمُرُونَ مِنَ اللَّهِ مَا لَا يَجُوزُ وَإِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿١٠٤﴾﴾

﴿103. When you have finished the Ṣalāh, remember Allāh standing, sitting down, and on your sides, but when you are free from danger, perform the Ṣalāh. Verily, Ṣalāh is kitāban 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 Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.﴾

The Order for Ample Remembrance After the Fear Prayer

Allāh 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. Allāh said about the Sacred Months,

﴿وَلَا تَقْلِبُوا فِيهَا الِأَمْشَاجَ﴾

﴿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,

﴿إِذَا قُمْتُمْ الصَّلَاةَ فَادْكُرُوا اللَّهَ فِيمَا رَفَعْتُمْ وَأَعَلَّ جُنُوبَكُمْ﴾

﴿When you have finished Ṣalāh, remember Allāh standing, sitting down, and on your sides﴾

means, in all conditions,

﴿إِذَا أَمَأْتُمْ فَأَيُّمُوا الصَّلَاةَ﴾

﴿But when you are free from danger perform the Ṣalāh﴾

when you are safe, tranquil and fear subsides,

﴿فَأَيُّمُوا 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 الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

﴿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 Mujāhid, Sālim bin 'Abdullāh, 'Alī bin Al-Huṣayn, Muḥammad bin 'Alī, Al-Ḥasan, Muqātil. As-Suddi and 'Aṭiyah Al-'Awfi.^[3]

The Encouragement to Pursue the Enemy Despite Injuries

Allāh's statement,

﴿وَلَا تَهِنُوا فِي تَبَعَاءِ الْقَوْمِ﴾

﴿And don't be weak in the pursuit of the enemy﴾

means, do not weaken your resolve in pursuit of your enemy.

[1] Aṭ-Ṭabari 9:169

[2] Aṭ-Ṭabari 9:169

[3] Aṭ-Ṭabari 9:167, 168

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٥﴾ وَلَا تَجِدُوا
 عَنِ الَّذِينَ يَخْتَفُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِثُّ مِنْ كَانَ
 خَوَاتًا أَيْسًا ﴿١٦﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ
 مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ
 اللَّهُ بِمَا يَصْمَلُونَ حَكِيمًا ﴿١٧﴾ هَذَا نَسَبُهُ هَذَا لَا وَجَدْتُهُ
 عَنْهُمْ فِي الْحَيَاةِ وَالذُّنْيَا فَمَنْ يُجِدِ لُ اللَّهِ عَنْهُمْ يَوْمَ
 الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكَيْلًا ﴿١٨﴾ وَمَنْ يَصْمَلْ
 سُوءًا أَوْ يظْلِمَ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ عَفُورًا
 رَحِيمًا ﴿١٩﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبْهُ عَلَى نَفْسِهِ
 وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٢٠﴾ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا
 ثُمَّ يَرَهُ يَأْتِهِ بِيَدَيْهَا فَحَدَّ أَحْتَمَلْ يَسْتَأْذِنُ بَيْنَنَا وَبَيْنَكَ وَلَا
 فَضْلَ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ هُمَّتْ مَلَأَتْ مِنْهُمُ أَنْ
 يُصَلُّوكَ وَمَا يُصَلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ
 شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ
 مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿٢١﴾

Rather, pursue them vigorously, fight them and be wary of them.

﴿إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ﴾

﴿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 يَسْكُرْكُمْ فَجَاءَ فَتَدَسَّ الْقَوْمَ فَتَرَجَّ يَنْتَلِهُ﴾

﴿if you suffer a harm, be sure a similar harm has struck the others﴾.

Allāh then said,

﴿وَرَجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ﴾

﴿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 عَلَيْكَ حَكِيمًا﴾

﴿And Allāh 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 لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَادَ اللَّهُ وَلَا تَكُنَ لِلْغَافِلِينَ حَصِيكًا ۗ وَاسْتَغْفِرِ اللَّهُ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ۗ وَلَا تَجِدُ عِندَ اللَّهِ يَتَحَاوَنَ أُنثُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ حَوَائِبًا يَتَخَفُونَ مِنْ النَّاسِ وَلَا يَتَخَفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُنَيِّسُونَ مَا لَا يَرَوْنَ مِنَ الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا يَفْعَلُونَ مُحِيطًا ۗ فَتَأْتِنَهُمْ هَؤُلَاءِ حَدِيثًا مِمَّا كَانُوا فِي الْعَيْشِ الدُّنْيَا كَفَرًا يُجَادِلُ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكَيْلًا ۗ﴾

﴿105. Surely, We have sent down to you (O Muḥammad ﷺ) the Book in truth that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.﴾

﴿106. And seek the forgiveness of Allāh, certainly, Allāh is Ever Oft-Forgiving, Most Merciful.﴾

﴿107. And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner.﴾

﴿108. They may hide (their crimes) from men, but they cannot hide (them) from Allāh; 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.﴾

﴿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 Allāh, or who will then be their defender?﴾

The Necessity of Referring to What Allāh has Revealed for Judgement

Allāh says to His Messenger, Muḥammad ﷺ,

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ﴾

﴿Surely, We have sent down to you the Book in truth﴾

meaning, it truly came from Allāh and its narrations and

commandments are true. Allāh then said,

﴿لَتَجْزِيَنَّهُمْ سَرَ النَّاسِ بِمَا أَرَادَ اللَّهُ﴾

«that you might judge between men by that which Allāh has shown you,»

In the Two *Sahīhs*, it is recorded that Zaynab bint Umm Salamah said that Umm Salamah said that the Messenger of Allāh 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 أَقْضِي بَيْنَكُمْ مِمَّا أَسْمَعُ، وَلَعَلَّ أَحَدَكُمْ أَوْ يَكُونُ الْآخَرُ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ. فَمَنْ قَضَيْتُ لَهُ مِنْ حُجَّتِ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَتَّخِذْهَا أَوْ يَدْرُهَا»

«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]

Imām Ahmad recorded that Umm Salamah said, "Two men from the Anṣār came to the Messenger of Allāh ﷺ with a dispute regarding some old inheritance, but they did not have evidence. The Messenger of Allāh ﷺ said,

«إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ الْآخَرُ بِحُجَّتِهِ مِنْ بَعْضٍ، وَإِنَّمَا أَقْضِي بَيْنَكُمْ عَلَى نَحْوِ مِمَّا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حُجَّتِ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ، يَأْتِي بِهَا إِسْطِطَامًا فِي عُنُقِهِ 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 Allāh ﷺ said,

[1] *Fath Al-Bari* 5:128 and *Muslim* 3:1337

«أَمْ أَدْرَأْتُمْ فَادْحَبْنَا فَاذْهَبْنَا فَأَتَيْنَا، ثُمَّ نَوَيْتَ الْخَيْرَ لِمَ اشْتَهَمْتَ، ثُمَّ يَجْلِلْ كُلُّ وَاحِدٍ
بِنُكْمَا صَاحِبِهِ»

«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,

﴿يَسْتَعْثَمُونَ مِنَ النَّاسِ وَلَا يَسْتَعْثَمُونَ 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,

﴿وَهُوَ مَعَهُمْ إِذْ يُنْشُرُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَمْكُلُونَ حَبِيطًا﴾

«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.

Allah then said,

﴿هَآئِنَّ هَؤُلَاءِ حَدَّثْتَهُمْ 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 وَكَذٰلِكَ﴾

«for who will then be their defender?»

[1] Aḥmad 6:320

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾ وَمَنْ يَكْتِبْ إِثْمًا فَإِنَّمَا يَكْتِيبُهُ عَلَى نَفْسِهِ. وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا. ﴿۱۱۰﴾ وَمَنْ يَكْتِبْ حَظِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِي بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا. ﴿۱۱۱﴾ وَلَا تَقْضُ اللَّهُ عَلَيْكَ وَرَحْمَتُهُ لَسَتْ فَلَا يَفْكُهُ مِنْهُنَّ أَنْ يُبْلُوكَ وَمَا يُبْلُوكُ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّوكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا. ﴿۱۱۲﴾

﴿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

Allāh 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 يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا 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 Talhah 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,

﴿ثُمَّ يَسْتَغْفِرُ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

﴿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 Aḥmad 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 بَدَأَ بِذَنْبٍ، ثُمَّ بَرَّضَهُ فَبُضِيَ رَحْمَتِي، ثُمَّ يَسْتَغْفِرُ اللَّهَ لِذَلِكَ الذَّنْبِ، إِلَّا غَفَرَهُ 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.»

He then recited these two Āyāt,

﴿وَمَنْ يَمْسَلْ سَوَاءً أَوْ يَطْغَمْ يَفْسَرْ﴾

﴿And whoever does evil or wrongs himself﴾, and,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَجِيئَةً أَرْ طَلَمُوا أَنْفُسَهُمْ﴾

﴿And those who, when they have committed Fāhishah or wronged themselves with evil﴾.^[2]

Allāh's statement,

﴿وَمَنْ يَكْتِبْ إِنَّمَا قَالَهَا يُكْتَبُ عَلَيْهِ﴾

﴿And whoever earns sin, he earns it only against himself.﴾

is similar to His statement,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾

﴿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,

﴿وَكُلُّكُمْ عِنْدَ اللَّهِ حَكِيمٌ﴾

[1] Aṭ-Ṭabari 9:195

[2] Aḥmad 1:8

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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مِائَاتُ

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ ﴿٩٧﴾ وَمَن يُسَاقِ الرَّسُولَ مِن بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ عِبْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ. جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٨﴾ إِنَّ اللَّهَ لَا يَغْفِرُ لِمَن يُشْرِكْ بِهِ. وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ. وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ سَلَكًا بَعِيدًا ﴿٩٩﴾ إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا وَإِن يَدْعُونَ إِلَّا لَشَيْطَانًا مُّرِيدًا ﴿١٠٠﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١٠١﴾ وَلَا أَضِلُّهُمْ وَلَا أُضِلُّهُمْ وَلَا مَرْتَبَهُمْ فَلِيَبْتَلِيَنَّهُمْ أَأَذَانَ الْآفَاقِ وَلَا يُرْسِلُ إِلَيْهِمْ رَسُولًا ﴿١٠٢﴾ فَخَلَقَ الْإِنسَانَ مِنْ نُورٍ ﴿١٠٣﴾ فَكَيْفَ تَدْعُونَ اللَّهَ وَتَقُولُونَ لَوْ أَنَّا كُنَّا نَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ لَأَخْتَفُنَّهُمْ وَإِن كُنَّا لَنَاقِلِينَ ﴿١٠٤﴾

until the end of the Sūrah. Allāh said,

﴿وَمَا كُنْتُمْ تَرْجَوْنَ أَن نُّبَلِّغَ إِلَيْكَ الْكِتَابَ إِلَّا رَحْمَةً مِن رَّبِّكَ﴾

﴿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;

﴿وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

﴿And ever great is the grace of Allāh unto you (O Muḥammad ﷺ)﴾.

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ ﴿٩٧﴾ وَمَن يُسَاقِ الرَّسُولَ مِن بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ عِبْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ.

﴿And Allāh is Ever All-Knowing, All-Wise﴾.

meaning, this occurs due to His knowledge, wisdom, fairness and mercy.

﴿وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ﴾

﴿and taught you that which you knew not﴾, before this revelation was sent down to you.

Similarly, Allāh said,

﴿وَكَذَلِكَ أُنزِلْنَا إِلَيْكَ رُوحًا مِّن رَّبِّنَا 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﴾

﴿جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

¶114. *There is no good in most of their secret talks save (in) him who orders Sadaqah, 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 خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ﴾

﴿There is no good in most of their secret talks﴾

meaning, what the people say to each other.

﴿إِلَّا مَن أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ﴾

﴿save him who orders Sadaqah (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 الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيُنْبِي خَيْرًا، أَوْ يَقُولُ 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 *Ḥadīth*, 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-Aḥwadhī* 6:70 and *An-Nasā'ī in Al-Kubrā* 5:193

Messenger of Allāh ﷺ said,

«أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ ذَرْبِ الصَّيَامِ، وَالصَّلَاةِ، وَالصَّدَقَةِ؟»

«Should I tell you what is better than the grade of fasting, praying and Ṣadaqah?»

They said, "Yes, O Allāh's Messenger!" He said,

«إِصْلَاحُ ذَاتِ النَّبِيِّ»

«Bringing reconciliation between people.»

He also said,

«وَفَسَادُ ذَاتِ النَّبِيِّ هِيَ الْخَالِقَةُ»

«Spoiling the relationship (between people) is the destroyer.»

Abu Dāwud and At-Tirmidhi also recorded this Ḥadīth,^[1] and At-Tirmidhi said, "Ḥasan Ṣaḥīḥ".

Allāh said,

﴿وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾

﴿and he who does this, seeking the good pleasure of Allāh,﴾

with sincerity and awaiting the reward with Allāh, the Exalted and Most Honored,

﴿فَسَوْفَ نُوْتِيهِ 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

Allāh's statement,

﴿وَمَنْ يُضَاقِبِ الرَّسُولَ مِنْ بَعْدِ مَا نُبَيِّنَ 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] Aḥmad 6:444, Abu Dāwud no. 4919 and At-Tirmidhi 2509.

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وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْجُهُمْ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ
 اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿۹۸﴾ لَيْسَ بِأَمَانَتِكُمْ
 وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْرِبُهُ
 وَلَا يُجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿۹۹﴾ وَمَنْ
 يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
 فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يَطْلَمُونَ فِيهَا إِلَىٰ شَيْءٍ
 أَحْسَنَ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ
 مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ حَلِيلًا ﴿۱۰۰﴾ وَاللَّهُ مَعَ
 فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
 مُخْبِرًا ﴿۱۰۱﴾ وَاسْتَفْتَوْكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ
 فِيهِنَّ وَمَا يُبَلِّغُ عَلَيْكُمْ فِي الْكِتَابِ فِي نِسَاءِ
 الَّذِينَ لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبْنَ أَنْ يَكْتُمُوهُنَّ
 وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْقَوْمِ الَّذِينَ
 بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿۱۰۲﴾

been made clear, apparent and plain to him.

Allāh's statement,

﴿رَتَّبِعْ غَيْرَ سَبِيلِ 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'an or Sunnah) or contradicting what the Ummah of Muhammad ﷺ has agreed on. The Ummah of Muhammad ﷺ is immune from error

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. Allāh warned against the evil of contradicting the Prophet ﷺ and his *Ummah*, when He said,

﴿قَوْلِهِ مَا قَوْلِي رَتَّبِعُوا حَتَّىٰ تَمُوتُوا وَسَكَّاتٌ مُصِيبًا﴾

﴿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,

Allāh said,

﴿قَدَرِي وَمَنْ يَكُفِّرْ بِيَدَايَ فَلْيَبْتَئِمْهُمْ بَيْنَ حَيْثُ لَا يَسْمَعُونَ﴾ ﴿۱۰۳﴾

﴿Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not﴾,

﴿لَمَّا زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ﴾

﴿So when they turned away (from the path of Allāh), Allāh turned their hearts away﴾, and,

﴿وَمَدَرُهُمْ فِي تَطَلُّبِهِمْ يُهُمْ﴾

﴿And We shall leave them in their trespass to wander blindly﴾.

Allāh 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 Allāh's statements,

﴿اسْتُرُوا الْيَوْمَ النَّارَ وَأَرْجَمَهُمْ﴾

﴿(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils)﴾, and,

﴿وَرَبَّاءَ النَّجْرِيُونَ النَّارَ فَلَمَّسُوا أَنفُسَهُمْ فَمَا يَصُومُوا وَمِمَّا يَسْعَىٰ﴾

﴿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 لِمَن يَشْرِكْ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ، وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَئِيدًا﴾ ﴿١١٦﴾ إِنَّ يَدْعُونَكَ مِنَ دُونِهِ إِلَّا إِنشَاءً وَإِن يَدْعُونَكَ إِلَّا سَكْبَاتُ نَرِيحٍ ﴿١١٧﴾ لَمَنَّهُ اللَّهُ وَقَالَكَ لَا تُجِدَنَّ مِنَ عِبَادِكَ شَيْئًا مَّفْرُوضًا ﴿١١٨﴾ وَلَا يُضِلُّهُمْ وَلَا يُهِنُّهُمْ وَلَا يَمُرُّهُمْ بِكَيْدٍ مَّادَاكَ الْأَنْصَارُ وَلَا يَمُرُّهُمْ قَلْبُهُمْ عَلَى اللَّهِ وَمَن يَشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَئِيدًا ﴿١١٩﴾ فَقَدْ حَسِرَ حَسْرَاتًا نُّبِيًّا ﴿١٢٠﴾ يَدْعُهُمْ وَيُنَبِّئُهُمْ وَمَا يَدْعُهُمْ إِلَّا عُرْوَةً ﴿١٢١﴾ أَوْلَيْكَ مَاؤُهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عِثَابًا بِحَسْبِكَ ﴿١٢٢﴾ وَاللَّيْلِ مَأْمُونًا وَعَمَلُوا الصَّالِحَاتِ كَجَاهِلِيَّةٍ جَنَّتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَلَا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَضَلُّ مِنَّا ﴿١٢٣﴾

4116. Verily, Allāh 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 Allāh, has indeed strayed far away.﴾

﴿117. They invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shayṭān, a persistent rebel!﴾

﴿118. Allāh cursed him. And he [Shayṭān] 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 Shayṭān as a Wali instead of Allāh, has surely suffered a manifest loss.﴾

﴿120. He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān'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 Shayṭān

We talked about Allāh's statement,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ 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 Ḥadīths in the beginning of this Sūrah. Allāh's statement,

﴿رَمَىٰ شِرْكَهُ بِاللَّهِ فَقَدِ ضَلَّ سَبِيلًا بَعِيدًا﴾

﴿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 Aḍ-Ḍaḥḥāk said about Allāh's statement,

﴿إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْسَانًا﴾

﴿They invoke nothing but female deities besides Him (Allāh),﴾

“The idolators claimed that the angels are Allāh’s daughters,^[1] saying, ‘We only worship them so that they bring us closer to Allāh.’ So they took the angels as gods, made the shapes of girls and decided, ‘These (idols) resemble the daughters of Allāh (i.e., the angels), Whom we worship.’” This is similar to Allāh’s statements,

﴿لَقَدْ يَمَنُّ الَّذِينَ أَتَوْنَ كَافِرِينَ مِنْ بَنَاتِ اللَّاتِ وَالْأُزْزَىٰ﴾

﴿Have you then considered Al-Lāt and Al-‘Uzzā?﴾^[2]

﴿وَجَعَلُوا لِلتَّائِبِينَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنْسَانًا﴾

﴿And they make the angels who themselves are servants of the Most Gracious (Allāh) females﴾ and,

﴿وَجَعَلُوا بَيْنَهُمْ وَبَيْنَ اللَّهِ كِبْرًا﴾

﴿And they have invented a kinship between Him and the Jinn﴾.

Allāh’s statement,

﴿وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا﴾

﴿and they invoke nothing but Shayṭān, a persistent rebel!﴾

means, Shayṭān has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping Shayṭān in reality, just as Allāh said in another Āyah,

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِي نَادِمًا أَنْ لَا تَعْبُدُوا الشَّيْطَانَ﴾

﴿Did I not command you, O Children of Ādam, that you should not worship Shayṭān﴾

Allāh said that, on the Day of Resurrection, the angels shall proclaim about the idolators who worshipped them in this life:

﴿بَلْ كَانُوا يَعْبُدُونَ الَّذِينَ أَكْفَرْتُمْ بِهِمْ تُرْسُونَ﴾

﴿Nay, but they used to worship the Jinn; most of them were

[1] Aṭ-Ṭabari 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 يَجِدُكَ مِنْ عِبَادِكَ نَسِيبًا مَرُوسًا﴾

﴿I will take an appointed portion of your servants﴾

means, a fixed and known share. Muqātil bin Hayyān commented, "From every one thousand, nine hundred and ninety-nine will go to the Fire and one to Paradise."

﴿وَلَا يُلْهِئُهُمْ﴾

﴿Verily, I will mislead them﴾ from the true path,

﴿وَلَا يُلْهِئُهُمْ﴾

﴿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.

﴿وَأْمُرُهُمْ فَلْيَنْتَكِرُوا إِذَا ذُكِرُوا الْأَنْعَامَ﴾

﴿and certainly, I will order them to slit the ears of cattle,﴾

meaning, slitting their ears to designate them as Bahīrah,^[1] Sa'ibah,^[2] and a Waṣīlah,^[3] as Qatādah and As-Suddi stated.^[4]

﴿وَأْمُرُهُمْ فَلْيُغَيِّرُوا 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] Aṭ-Ṭabari 9:214

means tattooing, according to Al-Hasan bin Abi Al-Hasan Al-Basri.

In his *Ṣaḥīḥ*, 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 *Ṣaḥīḥ* that Ibn Mas'ūd 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 آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

﴿And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it)﴾.^[2]

Allāh's statement,

﴿وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُبِينًا﴾

﴿And whoever takes Shayṭān 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,

﴿يَعِدُّهُمْ وَيُعِينُهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا﴾

﴿He [Shayṭān] makes promises to them, and arouses in them false desires;﴾

explains the true reality. Surely, Shayṭān deceitfully promises his supporters and tempts them into believing that they are winners in this and the Hereafter. This is why Allāh said,

﴿وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا﴾

﴿and Shayṭān's promises are nothing but deceptions.﴾

Allāh states that on the Day of Return,

[1] Muslim 3:1618, *Faḥ Al-Bāri* 10:392, and the tattooing cursed is not restricted to the face, as it appears Ibn Kathir intended.

[2] *Faḥ Al-Bāri* 8:498

﴿وَقَالَ الْقَاطِلُونَ لِمَا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْمَلَقَ لِعِندِكُمْ لَأَسْتَفْتِيَنَّكُمْ وَمَا كَانَ
لِي عَلَيْكُمْ مِنْ سُلْطَانٍ﴾

﴿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 أَوْفَيْتُهُمْ مِنْهَا شَيْئًا﴾

﴿The dwelling of such (people) is Hell﴾, as their destination and
abode on the Day of Resurrection,

﴿وَلَا يَجِدُونَ عَنْهَا مَخْرَجًا﴾

﴿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 آمَنُوا 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.

﴿سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿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.

﴿حَتَّىٰ يَبِيتَ فِيهَا أَبَدًا﴾

﴿to dwell therein forever﴾, without end or being removed from it.

﴿وَعَدَ اللَّهُ حَقًّا﴾

﴿Allāh's promise is the truth﴾, meaning, this is a true promise from Allāh, and verily, Allāh's promise shall come to pass. Allāh then said,

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

﴿and whose words can be truer than those of Allāh?﴾

meaning, none is more truthful in statement and narration than Allāh. There is no deity worthy of worship, or Lord except Him. The Messenger of Allāh ﷺ used to proclaim in his speech,

«إِنَّ أَصْدَقَ الْحَدِيثِ كَلَامُ اللَّهِ، وَخَيْرَ الْهُدَىٰ هُدَىٰ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُخْتَرَاتُهَا، وَكُلُّ مُخْتَرَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ»

«The most truthful speech is Allāh'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 innovation is a heresy, and every heresy is in the Fire.»

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْرِمُهُ وَلَا يُجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾. ﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يظَلَمُونَ نَجْفًا﴾. ﴿وَمَنْ أَحْسَنُ مِنَّا وَبَدَّلَ اسْمَهُ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾. ﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُخِيطًا﴾. ﴿

﴿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 Allāh.﴾

﴿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 Naqir, 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 Ibrahim as a Khalīl (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,

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ.﴾

﴿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 أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

﴿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.^[11] Similar statements were attributed to As-Suddi, Masruq, Aḍ-Ḍaḥḥāk and Abu Sālih.^[12] Al-'Awfī reported that Ibn 'Abbās commented on this Āyah [4:123], "The followers of various religions disputed, the people of the Tawrah 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

[11] Aḡ-Ṭabari 9:229

[12] Aḡ-Ṭabari 9:229-231

your Books and adhere to our Book.' Allāh judged between them, saying,

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي 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 بِأَمَانِيكُمْ وَلَا أَمَانِي 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,

﴿مَنْ يَعْمَلْ بِشِقَاكِ دَرَّةً حَبْرًا يَرَوْهَا ۖ وَمَنْ يَعْمَلْ بِتَقْوَاكَ دَرَّةً شَرًّا يَرَوْهَا﴾

﴿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] Aṭ-Ṭabari 9:230

Ibn Abi Ḥatim 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 يُجْزَ بِهِ﴾

﴿whoever works evil, will have the recompense thereof﴾

He said,

﴿مَوْ مَا يُصِيبُ الْعَبْدَ الْمُؤْمِنَ، حَتَّى النَّكْبَةِ يُنْكَبُهَا﴾

«That is what strikes the believing servant, even the problems that bother him.»^[1] Ibn Jarīr and Abu Dāwud^[2] also recorded this Ḥadīth.

Saīd bin Manṣūr recorded that Abu Hurayrah said, "When the Āyah,

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾

﴿whosoever works evil, will have the recompense thereof﴾

was revealed, it was hard on Muslims. The Messenger of Allāh ﷺ said to them,

«تَشَدُّوْا وَتَقَارِبُوا، فَإِنَّ فِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةٌ، حَتَّى الشُّوْكَةُ يُشَاكِبُهَا،
وَالنَّكْبَةُ يُنْكَبُهَا»

«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 Aḥmad through Sufyān bin 'Uyaynah,^[4] Muslim^[5] and At-Tirmidhi^[6] also recorded it. Allāh's statement,

﴿وَلَا يَجِدُ لَكَ مِنْ دُونِ اللَّهِ وِثْرًا وَلَا نَصِيرًا﴾

﴿and he will not find any protector or helper besides Allāh﴾

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said; "Unless he

[1] Aṭ Ṭabari 9:244

[2] Aṭ Ṭabari 9:246 and Abu Dāwud 3:471

[3] Saīd bin Manṣūr 4:1378

[4] Aḥmad 2:248

[5] Muslim 4:1993

[6] Tuḥfat Al-Aḥwadhī 8:400 and An-Nasaī in Al Kubra 6:328

repents and Allāh forgives him." Ibn Abi Hātim recorded it.^[1]

Allāh then said,

﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ﴾

﴿And whoever does righteous good deeds, male or female, and is a believer﴾.

Allāh 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 Allāh from this end. We also beg Allāh for our well-being in this life and the Hereafter and for His forgiveness, mercy and pardon.

Allāh 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 *Naqir* - speck on the back of a date-stone. Earlier, we discussed the *Fatīl* - the scaly thread in the long slit of a date-stone, and both of these, along with the *Qitmir* - the thin membrane over the date-stone were mentioned in the Qur'an.

Allāh then said,

﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴾

﴿And who can be better in religion than one who submits his face to Allāh.﴾

meaning, performs the good actions in sincerity for his Lord with faith and awaiting the reward with Allāh,

﴿وَهُوَ مُسْلِمٌ﴾

﴿and he is a *Muhsin*﴾ following the correct guidance that Allāh 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 Allāh alone and it becomes correct when it conforms to the *Shari'ah*. So, the

[1] At-Tabari 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,

﴿وَاتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾

﴿And follows the religion of Ibrāhīm the Ḥanīf (Monotheist).﴾

referring to Muhammad ﷺ and his following, until the Day of Resurrection. Allāh said,

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَدَيْنَ اللَّهِ وَعَدَا النَّاسِ﴾

﴿Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet﴾, and,

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿Then, We have sent the Revelation to you (saying): "Follow the religion of Ibrāhīm the Ḥanīf (Monotheist) and he was not of the Mushrikīn﴾.

The *Ḥanīf*, 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 Khalīl

Allāh's statement,

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

﴿And Allāh did take Ibrāhīm as a Khalīl (an intimate friend)!﴾

encourages following Ibrāhīm Al-Khalīl, because he was and still is an Imam whose conduct is followed and imitated. Indeed, Ibrāhīm reached the ultimate closeness to Allāh that the servants seek, for he attained the grade of *Khalīl*, which is the highest grade of love. He acquired all this due to his obedience to His Lord, just as Allāh has described him,

﴿وَابْرَاهِيمَ الَّذِي وَفَّى﴾

﴿And of Ibrāhīm, the one who fulfilled﴾,

﴿وَلَمَّا اتَّخَذَ رَبُّهُ مِنَّا بَعْضَ الْأَمْرِ﴾

﴿And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled﴾, and,

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَا يَكُ مِنَ الْمُشْرِكِينَ﴾

﴿Verily, Ibrāhīm was an Ummah, obedient to Allāh, a Hanif, and he was not one of the Mushrikīn﴾.

Al-Bukhāri recorded that ‘Amr bin Maymūn said that when Mu‘ādh came back from Yemen, he led them in the *Fajr* prayer and recited,

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

﴿And Allāh did take Ibrāhīm as a Khalīl!﴾

One of the men present commented, "Surely, the eye of Ibrāhīm's mother has been comforted."⁽¹⁾

Ibrāhīm was called Allāh's *Khalīl* due to his Lord's great love towards him, on account of the acts of obedience he performed that Allāh loves and prefers.

We should mention here that in the Two *Ṣaḥīḥs*, it is recorded that Abu Sa‘īd Al-Khudri said that when the Messenger of Allāh ﷺ gave them his last speech, he said,

«أَنَا بَعْدُ، أَيُّهَا النَّاسُ فَلَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَأَتَّخَذْتُ أَبَا بَكْرٍ
ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ»

«O people! If I were to take a Khalīl from the people of the earth, I would have taken Abu Bakr bin Abi Quhāfah as my Khalīl. However, your companion (meaning himself) is the Khalīl of Allāh.»⁽²⁾

Jundub bin ‘Abdullāh Al-Bajali, ‘Abdullāh bin ‘Amr bin Al-‘Ās and ‘Abdullāh bin Mas‘ūd narrated that the Prophet ﷺ said,

«إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا»

(1) *Fath Al-Bāri* 7:662

(2) *Fath Al-Bāri* 7:15; *Muslim* 4:1854

«Allāh has chosen me as His Khalīl, just as He has chosen Ibrāhīm as His Khalīl.»^[1]

Allāh's statement,

﴿وَمَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ﴾

«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,

﴿وَحِطَّ اِلَيْهِ كُلُّ شَيْءٍ حِطًّا﴾

«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.

﴿رَوٰىنَّوٰكُ فِي الْاٰیٰتِ قُلْ اِلٰهُكُمْ اِلٰهُيْكُمْ فِیْہِمْ وَمَا یُنزِلْ عَلَیْكُمْ فِی الْكِتٰبِ فِیْ اٰیٰتِہٖ اِلٰیہِ لَا تُؤْتُوْنٰہُمْ مَّا كَتَبَ لَہُمْ وَرَقَبُوْا اَنْ تَكُوْمُوْا مِنَ الْمُسْتَضٰیِیِّیْنَ وَمَنْ اَوْلٰی اَنْ تَاْتُوْا بِالْبَیِّنٰتِ یَاْلَقِیْطِ وَمَا تَعْمَلُوْا مِنْ خَیْرٍ فَاِنَّ اِلٰہَ كٰنَ بِہٖ عَلِیْمًا ﴿۱۲۷﴾

﴿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 Majah 1:50, Muslim 4:1855

﴿وَسْتَأْذِنُكَ فِي النِّسَاءِ قُلْ اللَّهُ يُنَبِّئُكُمْ فِيهِنَّ﴾

«They ask your instruction concerning women. Say, "Allah instructs you about them...» until,

﴿وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ﴾

«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 *Āyah* was revealed."^[1] Muslim also recorded it.^[2]

Ibn Abi Hātim recorded that 'Ā'ishah said, "The people asked Allāh's Messenger ﷺ (about orphan girls), so Allāh revealed,

﴿وَسْتَأْذِنُكَ فِي النِّسَاءِ قُلْ اللَّهُ يُنَبِّئُكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ﴾

«They ask your instruction concerning women. Say, "Allāh instructs you about them and about what is recited unto you in the Book..."»

What is meant by Allāh's saying, 'And about what is recited unto you in the Book' is the former verse which said,

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي النِّسَاءِ فَانكِحُوا مَا كَتَبَ 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]

'Ā'ishah said, "Allāh's statement,

﴿وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ﴾

«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-Bāri* 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 *Ṣaḥīhs*.

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 Ṭalḥah 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,

﴿وَالسَّقَمِيْنَ مِنَ الْوَالِدِيْنَ﴾

﴿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,

﴿لَا تُؤْتُوْنَهُمْ مَّا كَتَبَ لَهُمْ﴾

﴿you give not what they deserve﴾

thus prohibiting this practice and designating a fixed share for each,

[1] *Faḥ Al-Bārī* 9:6 and *Muslim* 4:2313

[2] *Aṭ-Ṭabari* 9:264

وَإِنْ أَمْرًا خَافَتْ مِنْ بَيْلِهِنَّ شُورًا أَوْ إِعْرَاصًا فَلَا جُنَاحَ
 عَلَيْهِمَا أَنْ يَصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ
 الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ
 بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٥﴾ وَلَنْ نَسْتَطِيعُوا أَنْ نَعْدِلُوا
 بَيْنَ الْأُنثَىٰ وَلَوْ حَرَصْتُمْ فَلَا تَعْدِلُوا كُلَّ الْمَعْلُومِ
 فَتَدْرُوهَا كَالْمَعْلُومَةِ وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ
 كَانَ عَفُورًا رَحِيمًا ﴿١٢٦﴾ وَإِنْ يَصْرَقُوا فَلَا
 مِنْ سَعْيِهِمْ وَكَانَ اللَّهُ وَسِعًا حَكِيمًا ﴿١٢٧﴾ وَاللَّهُ مَكْفٍ
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ
 مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ
 مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٢٨﴾
 وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٢٩﴾
 إِنْ يَشَأْ يُذْهِبْكُمْ عَنْهَا النَّاسَ وَيَأْتِ بِآخَرِينَ وَكَانَ
 اللَّهُ عَلِيمًا ذَكِيرًا ﴿١٣٠﴾ مَنْ كَانَ يُرِيدِ ثَوَابَ الدُّنْيَا فَعِندَ
 اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣١﴾

﴿لِلذَّكَرِ مِثْلُ مَنَظَرِ الْأُنثَىٰ﴾

«To the male, a portion equal to that of two females..»

whether they were young or old, as Sa'īd bin Jubayr and others stated.^[1] Sa'īd bin Jubayr said about Allāh's statement,

﴿وَأَنْ تَقْرُوا لِلْيَتَامَىٰ بِالْقِسْطِ﴾

«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,

marry her and have her for yourself.”^[2] Allāh's statement,

﴿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 أَمْرًا خَافَتْ مِنْ بَيْلِهِنَّ شُورًا أَوْ إِعْرَاصًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

[1] At-Ṭabari 9:255

[2] At-Ṭabari 9:255

تَسَاوَتْ حَيْرَاتِهِمَا وَإِنْ تَشْتَلِبِعَا أَنْ تَمْدُوا بَيْنَ أَيْسَاهُ وَتَوْ حَرَضْتُمْ فَلَا تَجِبُوا كَيْلَ
النَّيْلِ فَتَذْرُبَا كَالْمَسَلَّةِ وَإِنْ تُصِيبُوا وَتَنْفَرُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا وَإِنْ
يَنْفَرَا يَتَيْنِ اللَّهُ كَيْلًا مِنْ سَعْتِهِ. وَكَانَ اللَّهُ رَءِيمًا حَكِيمًا ﴿١٢٨﴾

¶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 عَلَيْهِمَا أَنْ يُصِلِحَا بَيْنَهُمَا طَلْعًا﴾

¶there is no sin on them both if they make terms of peace between themselves;﴾

He then said,

﴿وَالطَّلْحُ خَيْرٌ﴾

¶and making peace is better than divorce. Allāh's statement,

﴿وَأُخْبِرَ مِنَ الْأَنْفُسِ الشُّعْبُ﴾

﴿And human souls are swayed by greed.﴾

means, coming to peaceful terms, even when it involves forfeiting some rights, is better than parting.

Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said, "Ṣawdah feared that the Messenger of Allāh ﷺ might divorce her and she said, 'O Messenger of Allāh! Do not divorce me; give my day to 'Ā'ishah.' And he did, and later on Allāh sent down,

﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاقًا فَلَا جُنَاحَ عَلَيْهِمَا﴾

﴿And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both﴾

Ibn 'Abbās said, "Whatever (legal agreement) the spouses mutually agree to is allowed."^[1] At-Tirmidhi recorded it and said, "Ḥasan Gharīb"^[2]

In the Two Ṣaḥīḥs, it is recorded that 'Ā'ishah said that when Ṣawdah bint Zam'ah became old, she forfeited her day to 'Ā'ishah, and the Prophet ﷺ used to spend Ṣawdah's night with 'Ā'ishah.^[3] There is a similar narration also collected by Al-Bukhāri.^[4]

Al-Bukhāri also recorded that 'Ā'ishah commented;

﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاقًا﴾

﴿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 Āyah was revealed."^[5]

Meaning of "Making Peace is Better"

Allāh said,

﴿وَالْمُلُحُّ خَيْرٌ﴾

[1] Abu Dāwud Aṭ-Ṭayālisi: 349

[2] *Tuhfat Al-Aḥwadhī* 8:403

[3] *Faḥḥ Al-Bārī* 9:223 and Muslim 2:1085

[4] *Faḥḥ Al-Bārī* 5:257

[5] Al-Bukhāri: 4601

﴿And making peace is better﴾. 'Alī bin Abi Ṭalḥah 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 dower for 'Ā'ishah. 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,

﴿وَالصُّلْحُ خَيْرٌ﴾

﴿and making peace is better﴾. Divorce is not preferred with Allāh. The meaning of Allāh's statement,

﴿وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴿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,

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ الْإِنْسَانِ وَلَوْ حَرَصْتُمْ﴾

﴿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 Aḍ-Ḍaḥḥāk bin Muzāḥim stated.^[2]

Imām Aḥmad and the collectors of the *Sunan* recorded that

[1] Aṭ-Ṭabari 9:272

[2] Aṭ-Ṭabari 9:285-287

‘Ā’ishah said, “The Messenger of Allāh ﷺ used to treat his wives equally and proclaim,

«اللَّهُمَّ مَذَا نَسِي فِيمَا أَمْلِكُ، فَلَا تُنَلِّمِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

«O Allāh! 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 Dāwud collected, and its chain of narrators is *Ṣaḥīḥ*.^[1]

Allāh’s statement,

«لَا تَيْبَسُوا كُلَّ أَنْتَسِلِ»

«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,

«تَذَرُونَهَا كَالْمَمْلُوقَةِ»

«so as to leave the other hanging.» referring to the other wives. Ibn ‘Abbas, Mujāhid, Sa‘d bin Jubayr, Al-Ḥasan, Ad-Ḍaḥḥāk, Ar-Rabī’ bin Anas, As-Suddi and Muqātil bin Ḥayyān said that *Mu‘allaqah* [hanging] means, “She is neither divorced nor married.”^[2]

Abu Dāwud Aṭ-Ṭayālisi recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ ثَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا، جَاءَ يَوْمَ الْقِيَامَةِ وَأَخَذَ بِجَنْبَيْهِ مَنَايِطَ»

«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]

Allāh’s statement,

«وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا»

«And if you do justice, and do all that is right and have *Taqwā*, then Allāh is Ever Oft-Forgiving, Most Merciful.»

The *Āyah* states: If you do justice and divide equally in what

[1] Abu Dāwud: 2134, *Tuḥfat Al-Aḥwadhī*: 1140, Ibn Mājah: 1971 and *An-Nasā’ī* 7:63

[2] Aṭ-Ṭabari 9:290-292

[3] Abu Dāwud Aṭ-Ṭayālisi: 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,

﴿وَلِيْنَ يَفْرَقْنَ بَيْنَ اللَّهِ كَلًّا مِنْ سَعْيِهِ. وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا﴾

﴿But if they separate (divorce), Allah 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. Allah 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 وَاسِعًا 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.

﴿وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَقَدْ وَصَّيْنَا الَّذِيْنَ اٰتٰوْا الْكِتٰبَ مِنْ قَبْلِكَمْ
وَاِيَّاكُمْ اَنْ لِّتُقُوْا اللّٰهَ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَانَ اللّٰهُ عٰنِيًا
حَمِيْدًا ۝۱۳۱ وَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَكِنْ يَّالِهُ وَكَيْلًا ۝۱۳۲ اِنْ يَشَآءْ يُّدْخِلْكُمْ اَلْيَوْمَ
اَلْاَسْرَ وَاَيَّ يَخْرُجْكُمْ وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ۝۱۳۳ مَنْ كَانَ يُرِيْدْ ثَوَابَ اللّٰهِ فَاِنَّ اللّٰهَ
قَوِيْمٌ لِّذٰلِكَ ۝۱۳۴﴾

﴿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-Scer.﴾

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 رَٰسَيْنَا الْآلِهَةَ لَوْ أَنَّهُم لَكُنَّبُ مِن بَيْنِكُمْ وَإِنَّا كُنتُم﴾

﴿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. Allah then said,

﴿وَإِن تَكْفُرُوا فَإِنَّ إِلَى اللَّهِ مَا فِي السَّمٰوٰتِ 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 أَنْتُمْ وَأَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌّ غَنِیٌّ﴾

﴿"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,

﴿تَكْفُرُوا وَتَوَلَّوْا وَاسْتَقْبَحْتُمْ أَنَّهُ وَاللَّهِ غَنِیٌّ غَنِیٌّ﴾

﴿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,

﴿وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَلَكِنَّ يَأْتِيهِ الْغٰیِبَاتُ﴾

﴿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 يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ 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,

﴿وَلَا تَتَوَلَّوْا بَعْدَ اللَّهِ قَوْمًا كَيْفَ كُنْتُمْ تُكْفِرُونَ﴾

﴿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 فَوَسَدَ اللَّهُ تَوَابَ الدُّنْيَا وَالْآخِرَةِ﴾

﴿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,

﴿فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُمْ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿١٩٠﴾
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنًا وَفِي الْآخِرَةِ حَسَنًا وَقِنَا عَذَابَ
النَّارِ ﴿١٩١﴾ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا﴾

﴿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 حَرْثَ الْآخِرَةِ نَزِدْ لَهُمْ فِي حَرْثِهِ﴾

﴿Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward﴾, and

﴿مَنْ كَانَ يُرِيدُ السَّاجِدَةَ عَلَّمْنَا لَهُ فِيهَا مَا يَشَاءُ لِمَنْ يُرِيدُ﴾

﴿Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like﴾ until,

لَا تَتَّبِعُوا
يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ
وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا
أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ
تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَا أَيُّهَا
الَّذِينَ آمَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ
عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ
ضَلَالًا بَعِيدًا ﴿١٣٦﴾ إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا
ثُمَّ كَفَرُوا ثُمَّ ءَاذَنُوا كَفَرًا لَمْ يَكُنِ اللَّهُ يَغْفِرْ لَهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا ﴿١٣٧﴾ بَشِّرِ الْمُتَّقِينَ بِأَنَّهُمْ عَدَاةَ الْإِسْلَامِ ﴿١٣٨﴾ الَّذِينَ
يَسْتَجِدُّونَ الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَسِئَلُكَ
عَنْهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي
الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيَسْتَهْزِئُ بِهَا فَلَا
تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخْرُجُوا فِي حَدِيثٍ غَيْرِهِمْ وَإِنَّ كَثِيرًا مِمَّنْ
إِنَّ اللَّهَ جَامِعُ الْمُتَّقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

﴿ تَنْظُرْ كَيْفَ فَضَّلْتَ بَعْضَهُمْ عَلَى
بَعْضٍ ﴾

﴿See how We prefer one
above another (in this
world)﴾.

So Allāh said here,

﴿وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا﴾

﴿And Allāh is Ever All-
Hearer, All-Seer.﴾

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا
قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ
عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ
فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا
الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ
تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا ﴾

﴿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'riḥū,
it, verily, Allāh is Ever Well-Acquainted with what you do.﴾

Commanding Justice and Conveying the Witness for Allāh

Allah 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,

﴿شَهَدَةٌ لِلَّهِ﴾

﴿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,

﴿وَلَوْ عَلَيَّ أَنْفُسِكُمْ﴾

﴿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 الْوَالِدِينَ 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 غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ 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 تَتَّبِعُوا الْهَوَىَٰ أَنْ تَسُدُّوا﴾

﴿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 in justice in all situations.

Allāh said;

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ تَوٰمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى﴾

﴿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 (Muḥammad), 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 Ḥadīth later in *Sūrat Al-Mā'idah* (chapter 5) Allāh willing.

Allāh's statement afterwards,

﴿وَإِن تَلَوْا أَوْ تَعْرَضُوا﴾

﴿and if you Talwū or Tu'riḍū﴾

means, "Distort your testimony and change it", according to Mujāhid and several others among the Salaf.^[1] *Talwū*, includes distortion and intentional lying. For instance, Allāh said,

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِآلِكِتَابٍ﴾

﴿And verily, among them is a party who Yalwūna (distort) the Book with their tongues (as they read)﴾.

Tu'riḍū, includes hiding and withholding the testimony.

Allāh said,

﴿وَمَنْ يَخْتَشِهَا فَيَكْتُمُهَا﴾

﴿Who hides it, surely, his heart is sinful﴾

The Prophet ﷺ said,

«خَيْرُ الشَّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا»

«The best witness is he who discloses his testimony before being

[1] At-Ṭabari 9:308

asked to do so.¹³¹

Allāh then warned,

﴿إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴿Verily, Allāh is Ever Well-Acquainted with what you do.﴾

and will reward or punish you accordingly.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ. وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ. وَالْكِتَابِ الَّذِي
 نَزَّلَ مِن قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ 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,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ﴾

﴿O you who believe! Have Taqwā of Allāh, and believe in His Messenger,﴾

Allāh's statement,

¹³¹ Muslim 3:1344

﴿وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ﴾

﴿and the Book which He has sent down to His Messenger,﴾
refers to the Qur'ān, while,

﴿وَالْحَقِّيبِ الَّذِي أُنزِلَ مِنْ قَبْلُ﴾

﴿and the Scripture which He sent down to those before (him);﴾
refers to the previously revealed divine Books. Allāh then said,

﴿وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

﴿and whosoever disbelieves in Allāh, 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 آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا كَثُرُوا لَا يَكْفِي اللَّهُ بِتَبَعٍ لَهُمْ وَلَا يَلْبِسُهُمْ سِيْلًا يَوْمَ الْقِيَامِ إِنَّهُمْ السَّافِكِينَ﴾ بِأَنَّ مَعَهُ عَذَابًا أَلِيمًا ﴿الَّذِينَ يَتَّبِعُونَ الْكُفْرَةَ مِنْ ذُرِّيَةِ الْمُؤْمِنِينَ أَتْلُفُونَ﴾ يَعْتَدُمُ الْبِرَّةَ إِذْ الْبِرَّةُ لِلَّهِ جَمِيعًا ﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَجَعْتُمْ مَاتَةً أَوْ يَكْفُرْ بِهَا وَاسْتَهْرَأْ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخْرُجُوا إِلَىٰ حَيْبِهِمْ قِيَوْمًا إِتْرًا إِذَا يَنْهَاهُمْ إِذْ اللَّهُ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٣٧﴾

﴿137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh 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 Allāh belongs all honor.﴾

﴿140. And it has already been revealed to you in the Book that when you hear the verses of Allāh 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, Allāh 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 يَكْفِيَكَ اللَّهُ يُغْفِرَ لِمَنْ وَلَا يُرِيدُ لَهُمْ سَبِيلًا﴾

﴿Allāh will not forgive them, nor guide them on the (right) way﴾.

Ibn Abi Hātim recorded that his father said that Aḥmad bin 'Abdah related that Ḥaṣṣ bin Jamī' said that Samāk said that 'Ikrimah reported that Ibn 'Abbās commented;

﴿ثُمَّ أزدَادُوا كُفْرًا﴾

﴿and go on increasing in disbelief﴾, "They remain on disbelief until they die." Mujāhid said similarly.¹¹ Allāh then said,

﴿يُنْفِرُ الْمُسْلِمِينَ بِأَنَّ لَكُمْ 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,

﴿أَتَيْسْتُمُوهُنَّ بِعَدَمِ الْهَرَّةِ﴾

﴿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

¹¹ Aṭ-Ṭabari 9:315

qualities to. Allāh said,

﴿مَنْ كَانَ يُرِيدُ الْهَيْبَةَ فَلِلَّهِ الْهَيْبَةُ جَمِيعًا﴾

﴿Whosoever desires honor, then to Allāh belong all honor﴾,
and,

﴿وَلِلَّهِ الْهَيْبَةُ وَالرِّسَالَةُ وَاللِّسَانُ وَلِلَّذِينَ آمَنُوا لَأُجْرُهُمْ لَا يَعْلَمُونَ﴾

﴿But honor belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not﴾.

The statement that honor is Allāh's Alone, is meant to encourage the servants to adhere to their servitude to Allāh 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.

Allāh's statement,

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيَسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا
مَعَهُمْ حَتَّىٰ يَخْرُجُوا إِلَىٰ حَدِيثٍ أُخْرَىٰ إِذْ يَأْتِيكُمُ الْبَأْسُ إِذًا مِثْلَهُمْ﴾

﴿And it has already been revealed to you in the Book that when you hear the verses of Allāh 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 Āyah means, if you still commit this prohibition after being aware of its prohibition, sitting with them where Allāh's Āyāt are rejected, mocked at and denied, and you sanction such conduct, then you have participated with them in what they are doing. So Allāh said,

﴿إِنَّكُمُ إِذًا مِثْلَهُمْ﴾

﴿(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 Āyah says – is the Āyah in Sūrat Al-An'ām [6], which was revealed in Makkah,

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ﴾

﴿And when you see those who engage in false conversation about Our verses (of the Qur'ān) by mocking at them, stay away from them﴾.

سُورَةُ النِّسَاءِ
١٠١
الْمُؤْمِنِينَ

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ قِتْحٌ مِنْ اللَّهِ قَالُوا اللَّهُ
تَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا اللَّهُ نَسْخُوهُ
عَلَيْكُمْ وَنَسْتَعْمِكُمْ مِنَ الْمُؤْمِنِينَ فَأَلَّهَ بِكُمْ يَتَّبِعُكُمْ يَوْمَ
الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٠١﴾
إِنَّ الْمُسْتَفِيزِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى
الصَّلَاةِ قَامُوا كَمَا لِيَؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا
قَلِيلًا ﴿١٠٢﴾ مُذَبِّدِينَ بَيْنَ ذَلِكَ لِآلِي هَؤُلَاءِ وَلَا لِآلِي هَؤُلَاءِ
وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴿١٠٣﴾ يَأْتِيهَا الَّذِينَ هَاسُوا
لَا تَنْجِدُوا الْكَافِرِينَ أُولَئِكَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ
أَنْ يَجْعَلَ اللَّهُ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٠٤﴾ إِنَّ الْمُسْتَفِيزِينَ
فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٠٥﴾
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا
رِيضَهُمْ لَهُ فَالْوَلِيُّكَ مِنَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٠٦﴾ مَا يَفْعَلُ اللَّهُ بِعَدَائِكُمْ
إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٠٧﴾

Muqātil bin Ḥayyān said that this Āyah [4:140] abrogated the Āyah in Sūrat Al-An'ām, referring to the part that says here,

﴿إِنَّكَ بِأَنْ يَنْهَهُ﴾

﴿(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 الَّذِينَ يَتَّقُونَ مِنْ
جَسَابِهِمْ مِنْ شَيْءٍ وَلَئِنْ
دَخَرُوا لَمَلَهُمْ تَتَابَعَتْ﴾

﴿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

remind them, that they may have Taqwā﴾.

Allāh's statement,

﴿إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

﴿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, enchained, restrained and in drinking boiling water.

﴿الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ قِتْحٌ مِنْ اللَّهِ قَالُوا اللَّهُ تَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ
نَصِيبٌ قَالُوا اللَّهُ نَسْخُوهُ عَلَيْكُمْ وَنَسْتَعْمِكُمْ مِنَ الْمُؤْمِنِينَ فَأَلَّهَ بِكُمْ يَتَّبِعُكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ

يَحْمِلُ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَيِّئًا ﴿١٤١﴾

﴿141. Those who wait and watch about you; if you gain a victory from Allāh, 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?" Allāh will judge between you (all) on the Day of Resurrection. And never will Allāh grant to the disbelievers a way (to triumph) over the believers.﴾

Hypocrites Wait and Watch what Happens to Muslims

Allāh 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.

﴿إِن كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ﴾

﴿if you gain a victory from Allāh﴾ triumph, aid and booty,

﴿قَالُوا أَمْ نَكُنْ مِنْكُمْ﴾

﴿they say, "Were we not with you?"﴾

trying to come closer to the believers with this statement. However,

﴿وَإِن كَانَ لِلْكَافِرِينَ نَصِيبٌ﴾

﴿But if the disbelievers gain a success,﴾

by gaining victory over the believers sometimes, just as occurred during Uḥud, for surely, the Messengers are tested, but the final victory is theirs.

﴿قَالُوا أَمْ نَسْتَعِزُّ بِكُمْ وَنَنْتَعِمُ بِبَيْنِ 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,

﴿لَا إِلَهَ إِلَّا اللَّهُ 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 لِلْكَافِرِينَ 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 لِلْكَافِرِينَ 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 لِلْكَافِرِينَ 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] Aṭ-Ṭabari 9:328

[3] Aṭ-Ṭabari 9:328

[4] Aṭ-Ṭabari 9:328

﴿They (think to) deceive Allāh and those who believe﴾.

Here, Allāh states,

﴿إِنَّ الْمَكِيدِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

﴿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 Allah. For instance, Allāh said,

﴿يَوْمَ يَسْعَىٰ اللَّهُ إِلَىٰ جَمِيعٍ فَمَنُتَوُونَ لِمَا كَانُوا يَحْلِفُونَ لَكُمْ﴾

﴿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 خَادِعُهُمْ﴾

﴿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,

﴿يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِبْ مِنْ نُّورِكُمْ﴾

﴿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,

﴿وَيُرْسِلُ السَّيْفُ﴾

﴿And worst indeed is that destination﴾.

A Hadith states;

﴿مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ، وَمَنْ رَأَىٰ رَأَىٰ اللَّهُ بِهِ﴾

«Whoever wants to be heard of, Allāh will make him heard of, and whoever wants to be seen, Allāh will show him.»^[1]

Allāh's statement,

﴿وَيَا قَوْمِ إِلَى الصَّلَاةِ قَامُوا كَمَا كُنْتُمْ﴾

«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,

﴿يُرَاءُونَ 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 Ṣaḥīḥs, it is recorded that the Messenger of Allāh ﷺ said,

«أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْبُحَا، وَصَلَاةُ الْفَجْرِ، وَلَوْ يَنْقَلِبُونَ مَا فِيهَا لِأَثَرِهَا وَلَوْ خَبَا، وَلَقَدْ قَسَمْتُ أَنْ أَمُرَّ بِالصَّلَاةِ فَتَقَامُ، ثُمَّ أَمُرَّ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ خَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأَحْرِقُ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ.»

«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 بِيَدِهِ، لَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرَقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ،

[1] *Fath Al-Bāri* 11 :343

[2] *Fath Al-Bāri* 2 :53 and *Muslim* 1 :451

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,

﴿كُلَّمَا أَشَاءَ لَهُمْ سَخِرْنَا فِيهِ وَإِذَا أَظْمَرْنَا عَلَيْهِمْ قَامُوا﴾

﴿Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still﴾.

Mujāhid said;

﴿مُتَّبِعِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ﴾

﴿(They are) swaying between this and that, belonging neither to these﴾ "The Companions of Muḥammad ﷺ,

﴿وَلَا إِلَى هَؤُلَاءِ﴾

﴿nor to those﴾: the Jews."

Ibn Jarīr recorded that Ibn 'Umar said that the Prophet ﷺ said,

«مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَازِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعْبُرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، وَلَا تَدْرِي أَيُّهُمَا تَتَّبِعُ»

«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 يُضِلِلِ اللَّهُ فَمَا لَهُ سَبِيلًا﴾

﴿and he whom Allāh sends astray, you will not find for him a way.﴾

meaning, whomever He leads astray from the guidance,

﴿فَلَنْ يَجِدَ لَهُ رَسُولًا مُرِيدًا﴾

﴿For him you will find no Wali (guiding friend) to lead him (to

[1] Aṭ-Ṭabari 9:333

[2] Muslim 4:2146

the right path) because,

﴿مَنْ يَضِلَّ اللَّهُ فَكَلَّا مُهْدِيٌّ لَهُ﴾

﴿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.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ يُخْفِلُوا بِكُمْ
عَلَيْكُمْ سُلْطَانًا مُبِينًا إِنَّ الَّذِينَ يَتَّخِذُونَ فِي الذُّكْرِ الْأَمْثَلِ مِنَ الذَّكْرِ وَلَنْ يَجِدَ لَهُمْ
مُسِيرًا إِلَّا إِلَىٰ آلِ الْأَيْمَنِ تَأْوَلُوا وَأَصْلَحُوا وَاتَّقُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا إِنَّ مَا يَفْعَلُ اللَّهُ بِمَدَابِكُمْ إِنَّ شَكَرْتُمْ
وَأَمْسَرْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾

﴿144. O you who believe! Do not take disbelievers as friends instead of believers. Do you wish to offer Allāh a manifest Sulṭān 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 يَجِدِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَتَّخِذْ ذَلِكَ فَإِنَّ مِنْهُ لَشِقَّةٌ
كَثِيرَةً إِلَّا أَنْ يَتَّخِذُوا بَيْنَهُمْ بَيْتًا وَيَعِزُّكُمْ اللَّهُ تَعَالَىٰ﴾

﴿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,

﴿أُرِيدُونَ أَن يُخْسِتُوا لِيَوْمِ عَلَيْكُمْ سُلْطَانًا 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;

﴿سُلْطَانًا 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'īd bin Jubayr, Muḥammad bin Ka'b Al-Qurazi, Ad-Dahhāk, As-Suddi and An-Naḍr bin 'Arabi.

The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire, Unless they Repent

Allāh then states that,

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَجَةِ الْأَسْفَلِ مِنَ النَّارِ﴾

﴿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 Ṭalḥab] said that Ibn 'Abbās said,

﴿فِي الدَّرَجَةِ الْأَسْفَلِ مِنَ النَّارِ﴾

﴿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] Aṭ-Ṭabari 9:339

﴿إِنَّ الْمُنَافِقِينَ فِي الْأَنْفُسِ الْأَسْفَلِ مِنَ النَّارِ﴾

◀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 Hātim 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 نَسِيرًا﴾

◀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 وَأَصْحَابُوا وَاتَّعَصَمُوا بِاللَّهِ وَأَخْلَصُوا فِيهَا رَبَّهُمْ رَبُّهُ﴾

◀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 مَعَ الْمُؤْمِنِينَ﴾

◀then they will be with the believers.▶ on the Day of Resurrection,

﴿وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾

◀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,

﴿مَّا يَفْعَلُ اللَّهُ بِمَا كُفَرْتُمْ وَأَمْسَمْتُمْ﴾

◀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 Allāh and His Messenger ﷺ.

﴿وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾

﴿And Allāh is Ever All-Appreciative (of good), All-Knowing.﴾

Allāh appreciates those who appreciate Him, and has knowledge of those whose hearts believe in Him, and He will give them perfect reward.