TAFSIR IBN KATHIR
(ABRIDGED)

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TAFSIR
IBN KATHIR
(ABRIDGED)

Volume 2

VOLUME
2

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

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In the Name of Allâh
The Most Beneficent, the Most Merciful
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Reports from the Companions of the Messenger of Allâh ﷺ

Reports that are attributed to the companions of Allâh’s Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur’ân. As for those quotes that Ibn Kathîr 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 Kathîr.

Incomplete Chains of Narration

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

- ‘Ali bin Abî Ṭâlîḥah (Al-Wâlibi) reported that Ibn ‘Abbâs said...
- (‘Atiyah) Al-‘Awfî reported that Ibn ‘Abbâs said...
- Aḍ-Ḍâḥhâk from Ibn ‘Abbâs.
- As-Suddî reported from Abu Mâlik and Abu Ṣâliḥ from Ibn ‘Abbâs, Ibn Mas‘ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrî reporting from or about the Prophet ﷺ.
- Az-Zuhri [Muḥammad bin Shihâb] 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.
- Qatâdâh reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of Hadîth. 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 Tafsîr. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathîr. 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.


Other Scholars After the Companions

The following are some scholars that Ibn Kathîr 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’ân’s revelation, are not to be considered as important as authentically narrated texts.

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 قَدِّيِّبْنَا بَعْضَ الَّذِينَ عَلِيَّةٍ عَلَى بَعْضِهِمْ وَأَثَانَى نَا كَوْنَاءٍ زُبَرُوكَ»

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

In the Āyāh above, Allāh said,
Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly) meaning, Musa and Muhammad ﷺ, and also Adam according to a Hadith recorded in Sahih Ibn Hibban from Abu Dharr.

Others He raised to degrees (of honor) as is evident in the Hadith about the Isra’ journey, when the Messenger of Allah ﷺ saw the Prophets in the various heavens according to their rank with Allah.

If somebody asks about the collective meaning of this Ayah and the Hadith that the Two Sahihs 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 Musa superiority over all human beings!’ Hearing him, the Muslim man raised his hand and slapped the Jew on his face and said, ‘Over Muhammad too, O evil one!’ The Jew went to the Prophet ﷺ and complained to him and the Prophet ﷺ said,

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 Musa holding on to the pillar of Allah’s Throne. I will not know whether the unconsciousness Musa suffered on the Day of the Trumpet sufficed for him, or if he got up before me. So, do not give me superiority above the Prophets. In another narration, the Prophet ﷺ said, ‘Do not give superiority to some Prophets above others.’

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

[1] Refer to Sūrat Al-Baqarah 2:55-56
argument, such as the incident mentioned in the Hadith. The Hadith indicates that it is not up to creation to decide which Prophet is better, for this is Allah’s decision. The creation is only required to submit to, obey and believe in Allah’s decision.

Allah’s statement,

«And We gave ‘Isa, the son of Maryam, clear signs»

refers to the proofs and unequivocal evidences that testify to the truth that ‘Isa delivered to the Children of Israel, thus testifying that he was Allah’s servant and His Messenger to them.

«And supported him with Ruh-il-Qudus»

meaning Allah aided ‘Isa with Jibril, peace be upon him. Allah then said,

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

meaning all this happened by Allah’s decree, and this is why He said next,

«But Allah does what He wills.»

«254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.»
Allâh commands His servants to spend for His sake, in the path of righteousness, from what He has granted them, so that they acquire and keep the reward of this righteous deed with their Lord and King. Let them rush to perform this deed in this life,

"Before a Day comes" meaning, the Day of Resurrection,

"When there will be no bargaining, nor friendship, nor intercession."

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

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

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

Allâh’s statement,

"And it is the disbelievers who are the wrongdoers"

indicates that no injustice is worse than meeting Allâh on that Day while a disbeliever. Ibn Abi Ḥâtim recorded that ‘Aţâ’ bin Dînâr said, “All thanks are due to Allâh Who said,

"And it is the disbelievers who are the wrongdoers"

but did not say, ‘And it is the wrongdoers who are the disbelievers.’"[1]

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

The Virtue of Āyat Al-Kursi

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

"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 (Allah) next to the leg of the Throne.”[1]"

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

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 Ḥadīth in the chapter of the virtues of the Qur’ān 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 Sahīh from Abu Hurayrah, in the chapters on the virtues of the Qur’ān and the description of Shaytān. In this narration, Abu Hurayrah said,

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

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


me, 'What did your prisoner do yesterday, O Abu Hurayrah?' I said, 'O Allah's Messenger! He complained of being needy and of having many dependents, so I pitied him and let him go.' Allah's Messenger ﷺ said, 'Indeed, he told you a lie and will be coming again.' I believed that he would show up again, for Allah'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 Allah'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 Allah's Messenger ﷺ asked me, 'What did your prisoner do last night, O Abu Hurayrah!' I replied, 'O Allah's Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free.' Allah'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 Allah'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 Allah will give you benefit from.' I asked, 'What are they?' He replied, 'Whenever you go to bed, recite Ayat Al-Kursi- Allahu la ilaha illa Huwai-Hayyu-Qayyum, till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you, and no Shaytan will come near you until morning.' So, I released him. In the morning, Allah's Messenger ﷺ asked, 'What did your prisoner do yesterday?' I replied, 'O Allah's Messenger! He claimed that he would teach me some words by which Allah will grant me some benefit, so I let him go.' Allah's Messenger ﷺ asked, 'What are they?' I replied, 'He said to me: Whenever you go to bed, recite Ayat Al-Kursi from the beginning to the end, Allahu la ilaha illa Huwai-Hayyu-Qayyum. He further said to me: (If you do so), Allah will appoint a guard for you who will stay with you, and no Shaytan 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’i also recorded this Ḥadīth in Al-Yawm wa Al-Laylah.[^2]

### Allāh’s Greatest Name is in Āyat Al-Kursi

Imām Aḥmad recorded that Asmā’ bint Yazīd bin As-Sakan said, “I heard the Messenger of Allāh ﷺ say about these two Āyāt,

> "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,

> "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],

> "I found in these two Āyāt the name Allāh’s Greatest Name."

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 Ṣaḥiḥ”.

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

> "Allāh’s Greatest Name, if He was supplicated with it, He answers the supplication, is in three Suwarahs - Al-Baqarah, Āl ‘Imrān and Ta-Ḥa.

Hishām bin ‘Ammār, the Ḥaṭīb (orator) of Damascus (one of the narrators in the above narration), said, “As for Al-Baqarah, it is in,

[^1]: Fāṭh Al-Bārī 8:672, 4:568, 6:386.
[^2]: Ad-Dārīmi no. 532.
[^3]: Aḥmad 6:461.
[^5]: Aṭ-Ṭabarānī 8:282.
"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,

"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,

"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,

"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,

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

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

3. Allāh’s statement,

"Neither slumber nor sleep overtakes Him"

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


Neither slumber overtakes Him

indicates that no unawareness due to slumber ever overtakes Allâh. Allâh said afterwards,

nor sleep,

which is stronger than slumber. It is recorded in the Sahîh[1] that Abu Musa said, “The Messenger of Allâh صلی اللہ علیه وسلم delivered a speech regarding four words:

إِنَّ اللّهَ لَا نَامَ وَ لَا نَفَسٌ مَّعَهُ وَ لَا رَبِّيَةٌ مَّعَهُ وَ لَا نَطُورٌ فِي نَبَاتٍ يَأْتِيُهُ عَمَلٌ النَّهَارَ فَبَلْ عَمَلُ اللَّهِ وَ عَمَلُ اللَّهِ قَبْلَ عَمَلِ الْإِنسَانِ جَابَاهُ الْيَوْمُ وَ النَّارُ أَوُّلَى الْيَوْمِ وَ لَعَظَمَهُ لِأَخْرَجَ مِنكَ نَيْسَةً وَ رَحِمَهُمْ مَنْ خَلَقَهُمْ

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

4. Allâh’s statement,

أَلَّمَ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ

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

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

إِنَّمَا فِي السَّمَاوَاتِ وَ الْأَرْضِ إِلَّا مَا فِي يَدِ الرَّحْمَنِ عِيناً. لَمْ تُصَلِّمْنَ وَ لَمْ تُعْمَّرْنَ عِيناً

There is none in the heavens and the earth but comes unto the Most Gracious (Allah) 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. Allah’s statement,

«Who is he that can intercede with Him except with His permission?»

is similar to His statements,

«And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with» [53:26], and,

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

These Ayat assert Allah’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 Hadith about the intercession, states that the Prophet ﷺ said,

«I will stand under the Throne and fall in prostration, and Allah 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.”»

6. Allah’s statement,

«I will not forgive what they do, and I will not forgive them»

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 نَرْتِلُ إِلَّآ يَا مُحَمَّدُ رَبِّكَ لَمْ يُكْنِي أَلِيْبَانَا وَمَا شَخَصْنا وَمَا بَيَّنَ كُلّ مَا كَانَ رَبِّكَ

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 يُحْيَطُونَ بِنِعْمَتِ رَبِّهِ إِلَّا يَا مُحَمَّدُ

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 يُحْيَطُوْنَ بِنِعْمَاتِ رَبِّي إِلَّا يَا مُحَمَّدُ

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

8. Allāh said,

وَبِسْعَ كَرِيمَةِ الْكُتُوْبِ وَالْأَرْضِ

His Kursi extends over the heavens and the earth.

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

of the Two Ṣaḥīḥs, and they (Al-Bukhārī and Muslim) did not record it.” In addition, Ād-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 يَتَعَلَّمُ جَنَّٰتُكَ»

«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,

«وَرَمَّى الْجَنََّةَ الْفَتْحَ»

«And He is the Most High, the Most Great» is similar to His statement,

«الْفَتْحُ الْقَرْنِيَّ»

«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.

4256. 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,

 إلا إِذَا أَخَذَ الْمُتَّقِينَ أَشُدَّادًا

(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,

لا إِذَا أَخَذَ الْمُتَّقِينَ أَشُدَّادًا

(There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.)

Abu Dāwud and An-Nasā‘ī[2] also recorded this Ḥadīth.

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

أَسْلَمْ قَالَ أَيُّهَا اِسْتَطَبَّتُكَ قَالَ وَإِنْ كُنتَ كَارِمًا

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

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

**Tawḥīd is the Most Trustworthy Handhold**

Allāh’s statement,

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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

\[\text{فَقَدْ أَسْتَسْتَأْتَ إِلَّا الْوُلْدَانِ} \]

\(\text{then he has grasped the most trustworthy handhold.}\)

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

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

Allāh’s statement,


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,


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

Mujāhid said, “The most trustworthy handhold is ʿImān (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 Rakʿahs 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. Nabaṭīan refers to a people who resided in Jordan, i.e. even if he was not an Arab.


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 Allah ﷺ and told him about the vision and he said,

«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 Sālām.’[1]

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

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

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.

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,

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 Ṭaqwā [6:153],

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

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 ‘Ābir, son of Shālikh, son of Arfakhshand, son of Sam, son of Noah. Mujāhid said, “The kings who ruled the eastern and western parts of the world are four, two believers and two disbelievers. As for the two believing kings, they were Sulaymān bin Dāwud and Dhul-Qarnayn. As for the two disbelieving kings, they were Nimrod and Nebuchadnezzar.”[1] Allāh knows best.

Allāh said,

(Al-m Tārīq)

(Have you not looked) meaning, “With your heart, O Muḥammad!”

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,

«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,

«Because Allāh had given him the kingdom.»

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

«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,

«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

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

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

This is why Ibrāhīm said to Nimrod,

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

This Āyah means, "You claim that it is you who brings life
and death. He who brings life and death controls the existence
and creates whatever is in it, including controlling its planets
and their movements. For instance, the sun rises everyday
from the east. Therefore, if you were god, as you claimed,
bringing life and death, then bring the sun from the west."

Since the king was aware of his weakness, inadequacy and
that he was not able to reply to Ibrāhīm's request, he was idle,
silent and unable to comment. Therefore, the proof was
established against him. Allāh said,

"And Allāh guides not the people, who are wrongdoers"

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

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

As-Suddi stated that the debate between Ibrāhīm and
Nimrod occurred after Ibrāhīm was thrown in the fire, for
Ibrāhīm did not meet the king before that day.
259. Or like the one who passed by a town in ruin up to its roofs. He said: "How will Allâh ever bring it to life after its death?" So Allâh 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 Allâh is able to do all things."

The Story of 'Uzayr

Allâh's statement,

«Have you not looked at him who disputed with Ibrâhîm about his Lord»

means, "Have you seen anyone like the person who disputed with Ibrâhîm about his Lord?" Then, Allâh connected the Âyâh,

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

Ibn Abî Hâtîm recorded that 'Ali bin Abî Tâlib said that the Âyâh [2:259] meant 'Uzayr. Ibn Jarîr also reported it, and this explanation was also reported by Ibn Jarîr and Ibn Abî Hâtîm from Ibn 'Abbâs, Al-Hasan, Qatâdah, As-Suddî and Sulaymân bin Buraydah.

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

\(<i>\text{in ruin}\end{italics}\rangle\text{ means, it became empty of people. Allāh's statement,}\end{quote}

\(<\text{up to its roofs}\rangle\text{ 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,}\end{quote}

\(<\text{"Oh! How will Allāh ever bring it to life after its death?"}\rangle\text{ because of the utter destruction he saw and the implausibility of its returning to what it used to be. Allāh said,}\end{quote}

\(<\text{"So Allāh caused him to die for a hundred years, then raised him up (again)."}\rangle\text{ 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,}\end{quote}

\(<\text{"How long did you remain (dead)?" He (the man) said:}\end{quote}

\(<\text{"(Perhaps) I remained (dead) a day or part of a day."}\rangle\text{ 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,}\end{quote}

\(<\text{"Or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they}\end{quote}
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.

«وَأَظْنَرْ إِلَّا حَسَابَكَ»

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

«وَأَظْنَرْ إِلَّا أَجْهَلَّ»

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

«وَأَظْنَرْ إِلَّا أَجْهَلَّ»

(look at the bones, how We Nunshizuha)

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

(سَكْبِيَّةُ نَعْشِرُكَا)

(look at the bones, how We Nunshizuha.) Al-Ḥâkim said; “Its chain is Ṣâhih and they (Al-Bukhâri and Muslim) did not record it.”[1] The Æyah was also read,

(سَكْبِيَّةُ نَعْشِرُكَا)

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

{أَلْمُ مُنْعَسُكَ لِلَّحْمِ}

(And clothe them with flesh.)

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

who blew life in the donkeys' nostrils, and the donkey started to bray by Allah's leave." [1] All this occurred while 'Uzayr was watching, and this is when he proclaimed,

\[
\text{"Qul, Allāh ālaqa} \text{ wa-hā la-na.}
\]

\[\text{"He said, "I know (now) that Allāh is able to do all things,"}"\]

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."

\[\text{"Qul, Allāh ālaqa} \text{ wa-hā la-na."}
\]

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

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

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

«Surely, my Lord is He Who give life and causes death.»
he wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes. Prophet Ibrahîm said,

«O my Lord, show me how You give life to the dead.» Ibrahîm said: “Do you not believe?” He (Ibrahîm) said: “Yes (I believe), but to be stronger in faith.”

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

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

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

The Answer to Al-Khalîl’s Request

Allah said,

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

Scholars of Tafsîr disagreed over the type of birds mentioned here, although this matter in not relevant due to the fact that the Qur’ân did not mention it. Allah’s statement,

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-Dīlī, Wahb bin Munabbih, Al-Ḥasan and As-Suddī. 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.” This is why Allāh said,

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,

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

said to him, “Which Ayah in the Qur’ān carries more hope for you?” Ibn ‘Amr said,

\[\text{Say: “O ‘Ibādi (My servants) who have transgressed against themselves (by committing evil deeds and sins)! Despair not.”} \]
[39:53].

Ibn ‘Abbās said, “But I say that it is Allāh’s statement,

\[\text{“And (remember) when Ibrāhīm said, “My Lord! Show me how You give life to the dead.” He (Allāh) said: “Do you not believe?” He (Ibrāhīm) said: “Yes (I believe)...”} \]

Allāh accepted Ibrāhīm’s affirmation when he merely said, ‘Yes.’ This Ayah 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 Sahīh but they did not record it.”[2]

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,

\[\text{“The parable of those who spend their wealth in the way of Allāh...”} \]

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

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

Muslim and An-Nasā‘ī 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,

"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,

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

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,

“Allāh gives manifold increase to whom He wills”

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

“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.

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

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

all needs) and He is Most Forbearing.»

«264. O you who believe! Do not render in vain your Sadaqah (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,

«وَلَئِنْ أَذَىٰ»

(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,

«وَلَهُمْ أَجْرًا عِنْدَ رَبِّهِمْ»

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

«وَلَا حَرُومَ عَلَيْهِمْ»

(On them shall be no fear) regarding the horrors of the Day of Resurrection,

«وَلَا تَخْرُونَ»

(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,

«وَدُلْ مَرْتُوهُ»

(Kind words) meaning, compassionate words and a
supplication for Muslims,

(and forgiving) meaning, forgiving an injustice that took the form of actions or words,

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

(And Allah is Rich) not needing His creation,

(Most Forbearing) forgives, releases and pardons them.

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

٣٠٣٣َّلاَّ يَكْتَلَّهُمُ الْلٍّ هَٰذَا الْيَوْمُ الْقَيَّمَةُ،َّلَا يَنْظُرُ إِلَيْهِمْ،َّلَا يَبْكُرُهُمْ،َّلَا يَعْذَبُهُمْ أَلِيمًا:َّالْمَنْسَبُ بِمَا آَغْثَىَ،َّوَالْمَسْبِلَ إِذَا قَضِيَ،َّوَالْمَقْفُ وَبِلَٰغَةَ بِالْخَلِيبِ الْخَاَبِبِ

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

This is why Allah said,

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

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

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 Allâh'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 Allâh or gaining His pleasure and generous rewards, and this is why Allâh said,

\[
\text{"and he does not believe in Allâh, nor in the Last Day."}
\]

Allâh next set the example of whoever gives charity to show off. Ad-Dâhâk commented that the example fits one who follows his acts of charity with reminders or harm.  

\[
\text{"His likeness is the likeness of Șafwân." Where Șafwân, from is Șafwânah, meaning 'the smooth rocks,'}
\]

\[
\text{"on which is little dust; on it falls a Wâbil" meaning, heavy rain,}
\]

\[
\text{"which leaves it bare." This Ayah means that heavy rain left the Șafwân completely barren of dust. Such is the case with Allâh's action regarding the work of those who show off, as their deeds are bound to vanish and disappear, even though people think that these deeds are as plentiful as specks of dust. So Allâh said,}
\]

\[
\text{"They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people."}
\]

\[
\text{\[1\] At-Tabari 5:527.}
\]
265. And the parable of those who spend their wealth seeking Allah's pleasure while they in their own selves are sure and certain that Allah 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 Allah is All-Seer (knows well) of what you do.

This is the example of the believers who give away charity seeking only Allah's pleasure,

\[\text{\textit{while they in their own selves are sure and certain}}\]

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

\[\text{\textit{Whoever fasts Ramaḍān with faith and expectation...}}\]

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

\[\text{[1] Fath Al-Bari 4:300.}\]
Allāh’s statement,

«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 Aḏ-Ḏahḥāk added that it also has flowing rivers.\(^1\)

Allāh’s statement,

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

«yield of harvest» meaning, fruits or produce,

«doubles», as compared to other gardens.

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

Aḏ-Ḏahḥāk said that the ‘Tall’ 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,

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

\(^1\) Aṭ-Ṭabari 5:539.
\(^2\) Aṭ-Ṭabari 5:539.
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 Allah make clear His Ayah to you that you may give thought.

The Example of Evil Deeds Nullifying Good Deeds

Al-Bukhari recorded that Ibn ‘Abbás and ‘Ubayd bin ‘Umayr said that ‘Umar bin Al-Khaṭṭāb asked the Companions of the Messenger of Allah, “According to your opinion, about whom was this Ayah revealed, “Would any of you wish to have a garden with date palms and vines...?”

They said, “Allah knows best.” ‘Umar became angry and said, “Say we know or we do not know.” Ibn ‘Abbás 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 ‘Abbás said, “This is an example set for a deed.” ‘Umar said, “What type of deed?” Ibn ‘Abbás said, “For a wealthy man who works in Allah’s pleasure and then Allah sends Shayṭān to him, and he works in disobedience, until he annuls his good works.”[1]

This Ḥadīth suffices as an explanation for the Ayah, for it explains the example it sets by a person who does good first and then follows it with evil, may Allah 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 Allah said,

“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,

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,

وَإِذَا أَسْتَمَتْلَآ نَحْوَهُ لَمْ يَجْنَبْهُ عِنْدَ نِعْمَتِهِمْ وَأَشْتَاءَ تَغْرُبُهُ مِنْ تَحْيَاهَا الْآمِنَّرُ لَمْ يَفْسَحَ نِيَاهَا

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,

وَأَمَرَنَّهُ الْكَبْرَ

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.î(1)

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

َاللَّهُمَّ اجْعَلِ أَوْسَعَ رَزْقِي عَلَيْيَ عِندَ كِبْرِي سَيِّئَيْ وَأَنْفِضَاءِ فُضُوْرِي

O Allāh! Make Your biggest provision for me when I am old in age and at the time my life ends.î(2)


This is why Allah said,

«Thus Allah makes clear to you His Laws in order that you may give thought»

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

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

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 Allah is Rich (free of all needs), and worthy of all praise.

268. Shaytān threatens you with poverty and orders you to commit Fahshā’ (evil deeds) whereas Allah promises you forgiveness from Himself and bounty, and Allah 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 Allah’s Sake

Allah 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 تَسْتَهِيمُوا الْجَيْهَةَ»

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

«يَمِينُهُ تَنْهَفُونَ وَيَصْبُرُونَ»

«(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 تَسْتَهِيمُوا الْجَيْهَةَ يَمِينُهُ تَنْهَفُونَ»

«(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,

«يَقُولُنَا الْمَلَائِكَةُ مَا أَنْفَقْنَاهُ مِنْ كَيْبِيْتٍ مَا سُخُصَّتْنَ وَمَا أَخْرَجْنَا لِكُمُّ مِنْ الأَرْضِ وَلَا تَسْتَهِيمُوا الْجَيْهَةَ يَمِينُهُ تَنْهَفُونَ»

«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,

آلاً تَسْمَحوا للذين كُثب ممَنٌفِنًا

(and do not aim at that which is bad to spend from it.)¹

‘Ali bin Abī Ṭalḥah said that Ibn ‘Abbās commented on the Āyah,

وَلَسْمِن يَتَصَخِّصِبِي إِلاَّ أَن تَسْمَحوا 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,

إِلاَّ أَن تَسْمَحوا 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 Abī Ḥātim and Ibn Jarīr recorded this Ḥadīth and Ibn Jarīr added, “And this is the meaning of Allāh’s statement,

لَكُنْ أَنَا اللَّهُ إِنْ تُنفِقوا بِعَبْدِي

(By no means shall you attain Al-Bīr, unless you spend of that which you love)” [4:92]²

Allāh said next,

وَاعْمَلُواْ أَنَّ اللَّهَ غَنِيٌّ كَثِيبٌ

(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 At-Ṭabarî 5:559.
It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him [22:37].

Allah is Rich and free of needing anything from any of His creatures, while all of His creatures stand in need of Him. Allah’s bounty encompassing, and what He has never ends. Therefore, whoever gives away good and pure things in charity, let him know that Allah 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

Allah said,

«Shayṭān threatens you with poverty and orders you to commit Falsāh; whereas Allah promises you forgiveness from Himself and bounty, and Allah is All-Sufficient for His creatures’ needs, All-Knower.»

Ibn Abī Hātim recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allah ﷺ said,

«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 Allah and let him thank Allah for it. Whoever finds the former, let him seek refuge - with Allah -
from Shayṭān. The Prophet then recited,

«Shayṭān threatens you with poverty and orders you to commit Faḥshā‘; whereas Allāh promises you forgiveness from Himself and bounty.»

This is the narration that At-Tirmidhi and An-Nasā‘i collected in the book of Tafsīr in their Sunan collections.

Allāh said,

«Shayṭān threatens you with poverty», so that you hold on to whatever you have and refrain from spending it in Allāh’s pleasure.

«And orders you to commit Faḥshā‘», 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,

«Whereas Allāh promises you forgiveness from Himself» instead of the evil that Shayṭān enjoints on you,

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

«And Allāh is All-Sufficient for His creatures’ needs, All-Knower.»

The Meaning of Al-Ḥikmah

Allāh said,
He grants Hikmah to whom He wills.

‘Ali bin Abi Ṭālḥah reported that Ibn ‘Abbās said, "That is knowledge of the Qur’ān. For instance, the abrogating and the abrogated, what is plain and clear and what is not as plain and clear, what it allows, and what it does not allow, and its parables."[1] Imam Ahmad recorded that Ibn Mas‘ūd said that he heard the Messenger of Allah  saying,

لا خَمَسُ إِلَّا فِي التَّنْبِيِّنِ: رَجَلٌ آتَاهُ اللهُ نَسْلَةً عَلَى مُكَلَّكِيَّةٍ في الحَقِّ، وَرَجَلٌ آتَاهُ اللهُ جَهَمَةً فَهُوَ يَفْسُدُ بِهَا وَيَعْمَلُهَا.

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-Bukhāri, Muslim, An-Nasā’ī, Ibn Mājah.[3]

Allah’s statement,

But none remember (will receive admonition) except men of

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."

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

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

Allah 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. Allah also warns those who do not work in his obedience, but instead disobey His command, reject His revelation and worship others besides Him:

"And for the wrongdoers there are no helpers."

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

The Virtue of Disclosing or Concealing Charity

Allah said,

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

Allah's statement,

"But if you conceal them and give them to the poor, that is
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 Allah ﷺ said,

«الجاهر بالفْرَان كَالجَاهِر بالضَّحْدِ، وَالمسِير بالفْرَان كَالمسِير بالضَّحْدِ»

«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 Ayah indicates that it is better that acts of charity be concealed, as reiterated by the Hadith that the Two Sahihs recorded from Abu Hurayrah that the Messenger of Allah ﷺ said,

«سَبُعَةٌ يَظُنُّهمُ اللهُ فِي ظَلِّهِ يَوْمَ لا ظَلِّ إِلَّا ظَلِّهُ: إِنَّمَى عَادِلٌ، وَشَابٌّ نَّفَا فِي عَيَاذَةِ اللهِ، وَزَجَّالٌ نَّحْبَانٌ فِي اللهِ، اجْتَمَعَا عَلَيْهِ وَفَتَرَّفَا عَلَيْهِ، وَزَجَّلُ قَلْبُهُ مَعْلَمَ بِالسَّجْدَة، إِذَا خَرَجَ مَنْ هَذَا حَتَّى بَرَجَّعَ إِلَيْهِ، وَزَجَّلَ ذُكْرَ اللهِ خَالِيَاً فَقَضَتْ عِيَانَهُ، وَزَجَّلَ دُعَةَ الْمَرَأَةَ ذَاتِ مَنْصِبٍ وَجْمَالٍ، فَقَالَ: إِنَّ أَخَافُ اللَّهِ رَبُّ الْعَالَمِينَ، وَزَجَّلَ تَصْدِقَ بِضَدِّهَا فَأَخَافَاهَا، حَتَّى لَا تَعْلَمَ شِمَالَاً مَا نَخْلُقُهُمَا.»

«Allah 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 Allah, two persons who love each other only for Allah’s sake who meet and part in Allah’s cause only, a man whose heart is attached to the Masjids from the time he departs the Masjid until he returns to it, a person who remembers Allah 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 Allah, 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]


Allāh’s statement,

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

Allāh’s statement,

«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.”

(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‘ī 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,

"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,

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

"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,

"When you spend not except seeking Allāh’s Face."

Al-Hasan Al-Baṣrī commented, “Whenever the believer spends, including what he spends on himself, he seeks Allāh’s Face with it.”[2] ‘Aṭā’ Al-Khurāsānī 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

with Allâh. 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 Ayah,

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

The Two Sahîhs recorded a Hadîth by Abu Hurayrah that the Messenger of Allâh ﷺ said,

«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 Allâh! 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 Allâh! 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 Allâh! 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,

(“(Charity is) for the poor, who in Allāh’s cause are restricted (from travel)”)

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

(“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]

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

(“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,

(“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

speech. There is a Hadith with this meaning that the Two Sahîhs recorded from Abu Hurayrah that the Messenger of Allah ﷺ said,

«The Miskin (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 Miskin 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]

Imâm Aḥmad also recorded this Hadith from Ibn Masʿūd.[2] Allâh’s statement,

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

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

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

Allâh’s statement,

«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.

Imām Aḥmad recorded that Abu Saʿīd 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,

«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 Saʿīd 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 Hadith collected by Abu Dāwud and An-Nasāʿī.[2]

Allāh’s statement,

«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,

«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

Šahīhs recorded that the Messenger of Allāh ﷺ said to Sa'd bin Abī Waqqās:

"Wa‘lân kān nānīqā fiqāhī bee ūjīrāt allāhella ila a‘rāzīt bee dārjīt wa‘wafīyya, ħūnī mā nājīlī fī nī fi ṣādīqīn."[1]

"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]

I mām Aḥmād recorded that Abu Mas‘ūd said that the Prophet ﷺ said,

"Ibn al-muslim, dālīr qāfīf‘ū lā na‘fīlī hā, kānta lī ṣa‘ādīqi nī fi ṣādīqīn."[2]

"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 Ḥadīth.[3]

Allāh said,

"Fā‘līm nīdhī bī‘l-nīna‘ū rā‘īnū."[4]

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

obedience. We previously explained the Āyah,

\[
\text{ فَلا خَوْفٌ عَلَيْهِمْ وَلَا حُزُنٌ }
\]

\[\text{there shall be no fear on them nor shall they grieve.} \]

(275. Those who eat Ribā will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shayṭān 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:

\[
\text{فَلا خَوْفٌ عَلَيْهِمْ إِلاَّ نَحْنُ نُحْزُنُ}
\]

\[\text{Those who eat Ribā will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shayṭān leading him to insanity.} \]

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.\footnote{At-Ṭabarî 6:9.} Ibn Abî Ḥâtim also recorded this and then commented, "This \textit{Tafsîr} was reported from 'Awf bîn Mâlîk, Sâ'îd bîn Jubayr, As-Suddî, Ar-Rabî' bîn Anas, Qatâdah and Muqâtitil bîn Ḥayyân.\footnote{Ibn Abî Ḥâtim 3:1130,1131.} Al-Bukhârî recorded that Samurah bîn Jundub said in the long Hadîth about the dream that the Prophet had,

\begin{quote}
"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."
\end{quote}

The explanation of this dream was that the person in the river was one who consumed Ribâ.\footnote{Fath Al-Bârî 3:295.}

\begin{quote}
Allâh’s statement,

\begin{quote}
"That is because they say: "Trading is only like Ribâ," whereas Allâh has permitted trading and forbidden Ribâ"
\end{quote}

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

\begin{quote}
"Even the interest is permitted (to you)."
\end{quote}

\textit{Trading is only like Ribâ} meaning, they are similar, so why did
Allāh allow this, but did not allow that, they asked in defiance of Allāh’s commandments.

Allāh’s statement,


*Whereas Allāh has permitted trading and forbidden Ribā*

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

Thereafter, Allāh said,


*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,


*Allāh has forgiven what is past.*

On the day Makkah was conquered the Prophet ﷺ said,


*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).*

We should mention that the Prophet ﷺ did not require the

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,

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

Sa’d bin Jubayr and As-Suddi said that,

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

«And 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,

«Whoever does not refrain from Mukhbarah, 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 Sahih according to the criteria of Muslim, and he did not record it.” Mukhbara (sharecropping), farming land in return

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

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

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

> ُنَسْعَانِیَ النُّشِهَاتُ َةِ اسْتَعْرَبَ لِبَيْنِهِ وَعَزْعِهِ، وَمَنْ وَقَعَ فِي النُّشِهَاتِ وَقَعَ فِي الْحَزَامِ، كَالْرَّافِعِ يَرَضَى خَلَوْ َتِیُؤْتِهِمَّ َنَسْعَانِیَ 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."

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

Leave that which makes you doubt for that which does not make you doubt."[1]

Ahmad recorded that Sa‘îd bin Al-Musayyib said that ‘Umar said, “The Ayah about Ribā was one of the last Ayāt 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,

"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 Ḥadîth that Ahmad recorded in which ‘A‘īshah said, “When the Ayāt 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 Ḥadîth, with the exception of At-Tirmidhi.[5] The Two Ṣaḥīḥs recorded that the Messenger of Allāh ﷺ said,

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

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

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[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.”
"May Allah curse whoever consumes Ribâ, whoever pays Ribâ, the two who are witnesses to it, and the scribe who records it.\footnote{11}

They say they only have witnesses and a scribe to write the Ribâ 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.

\begin{quote}

\begin{align*}
\text{فَيۡسَۡحُ عَلَىٰ الّهَ الَّذِينَ هُمۡ بِاللَّهِ مُؤۡمِنُونَ} & \\
\text{وَبَيۡنَ الۡكَٰفِرِينَ} & \\
\text{وَالۡكُفَّارُ مُتَّقِینَ} & \\
\text{وَالۡكُفَّارُ مُتَّرِضُونَ} & \\
\text{ءَالَّةَۡ مَعۡلُومَةً} & \\
\text{فَإِنَّا لِلّهِ وَإِنَّهُ لَمَّا تَجَلَّى} & \\
\text{مَثۡلُ الۡكَٰفِرِينَ} & \\
\text{فَلَا هُمُ الۡمُهۡتَرِّخُونَ}
\end{align*}
\end{quote}

\footnote{11}

276. Allah will destroy Ribâ and will give increase for Ṣadaqat. And Allah likes not the disbelievers, sinners.

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

Allah Does Not Bless Ribâ

Allah states that He destroys Ribâ, 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 Ribâ, Allah will torment them in this life and punish them for it on the Day of Resurrection. Allah said,

\begin{align*}
\text{فَلَوۡ لَّا يُسۡتَوِی الۡكَٰفِيرُ} & \\
\text{وَالۡلَّهُ وَلَّوۡ أَسۡتَنۡفِقَ كَثِرَةٌ} & \\
\text{الۡكَانِيِّ}
\end{align*}

\begin{quote}

\begin{align*}
\text{Say: “Not equal are Al-Khabîth (evil things) and Al-Ṭayyib} & \\
\text{(good things), even though the abundance of Al-Khabîth may} &
\end{align*}
\begin{align*}
\text{please you.”} & [5:100]
\end{align*}
\begin{align*}
\text{وَأَمۡسَتِ الۡكَٰفِیَةَ} & \\
\text{بِمَعْدَةٍ أَتَشُهِّبُ بِهَا} & \\
\text{فَمَتَّعْتُمْ جَیۡشٗا ﻓِیٓ جَحَمَ} & \\
\text{فِیٓ جَحَمَ}
\end{align*}
\begin{align*}
\text{And put the wicked (disbelievers and doers of evil deeds) one} & \\
\text{over another, heap them together and cast them into Hell} & [8:37], and,
\end{align*}

\footnote{11} Muslim 3:1219.
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 Allah [30:39].

Ibn Jarīr said that Allah's statement,

“Allah 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] Imam Ahmad recorded a similar statement in Al-Musnad.[2]

Allah Increases Charity, Just as One Raises His Animal

Allah’s statement,

“And will give increase for Ṣadaqāt”

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

“Whoever gives in charity what equals a date from honest resources, and Allah only accepts that which is good and pure, then Allah 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]

Allah Does not Like the Disbelieving Sinners

Allah’s statement,

And Allâh likes not the disbelievers, sinners
indicates that Allâh 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 Ayah on Ribâ and what Allâh ended it with. Those who consume Ribâ are not satisfied with the permissible and pure resources that Allâh 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 Allâh provides.

Praising Those Who Thank Allâh

Allâh 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. Allâh 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. Allâh said,

إنّ آئتكم ستمأتم كأنتم käّفٌ لّهنم أَصِيمُهم بَعْدَ
وَلَا حَوْلٌ عَلَّيْهِمْ وَلَا هُمْ يَهِّرُونَ۠

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

وَإِذِ أَنَّنَا خَيْرٌ لَّهُمْ عِندَ رَبِّهِمْ وَلَا نَظِيمٌ لَّهُمْ وَلَا تَصِيرُونَْ

أَنَّنَا خَيْرٌ لَّهُمْ عِندَ رَبِّهِمْ وَلَا نَظِيمٌ لَّهُمْ وَلَا تَصِيرُونَْ

278. O you who believe! Have Taqwâ of Allâh and give up what remains from Ribâ, if you are (really) believers.

279. And if you do not do it, then take a notice of war from Allâh 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,

«O you who believe! Have Taqwā of Allāh»

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

«وَذَٰلِكَ ۛلِ‌ٓأَيُّهَا ٱلْمُؤْمِنُونَ ۛنَا ٱنْتَهُوا ۛاللَّهُ وَمَنْ أَتَى ۛبِنَآءٍ ۛۚ إِنَّ ۛلَنَا ۛنَتْبَغِّى}(۱)

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

«إِنَّكُم مُّؤْمِنِينَ»

«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 Ḥayyān and As-Suddi said that this Āyah was revealed about Bani ‘Amr bin ‘Umayr, a sub-tribe of Thaqīf, and Bani Al-Mughirah, from the tribe of Bani Makhzum, between whom were outstanding transactions of Ribā leftover from time of Jāhiliyyah. When Islām came and both tribes became Muslims, Thaqīf required Bani Al-Mughirah to pay the Ribā of that transaction, but Bani Al-Mughirah said, “We do not pay Ribā in Islām.” ‘Attāb bin Usayd, the Prophet’s deputy on Makkah, wrote to the Messenger of Allāh ﷺ about this matter. This Āyah was then revealed and the Messenger of Allāh ﷺ conveyed it to ‘Attāb,
O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allâh and His Messenger.

They said, “We repent to Allâh and abandon whatever is left of our Ribâ”, and they all abandoned it[1] This Ayah serves as a stern threat to those who continue to deal in Ribâ after Allâh revealed this warning.

Ribâ Constitutes War Against Allâh and His Messenger

Ibn Jurayj said that Ibn ‘Abbâs said that,

(then take a notice of war) means, “Be sure of a war from Allâh and His Messenger.”[2] He also said, “On the Day of Resurrection, those who eat Ribâ will be told, ‘take up arms for war.’” He then recited,

(And if you do not do it, then take a notice of war from Allâh and His Messenger.)[3]

‘Ali bin Abi Ṭaḥâh said that Ibn ‘Abbâs said about,

(And if you do not do it, then take a notice of war from Allâh and His Messenger.)

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

Allâh then said,

(But if you repent, you shall have your capital sums. Deal not unjustly)

[1] Ibn Abî Ḥâtim 3:1140,1141. This story is not authentic.
by taking the Ribā,

\[
\text{\textquoteleft\textquoteleft And you shall not be dealt with unjustly\textquoteright\textquoteright}
\]

meaning, your original capital will not diminish. Rather, you will receive only what you lent without increase or decrease. Ibn Abi Ḥātim recorded that ‘Amr bin Al-Aḥwas said, “The Messenger of Allah ﷺ gave a speech during the Farewell Hajj saying:

\[
\text{\textquoteleft\textquoteleft Verily, every case of Ribā from the Jāhiliyyah is completely annulled. You will only take back your capital, without increase or decrease. The first Ribā that I annul is the Ribā of Al-‘Abbās bin ‘Abdul-Muṭṭalib, all of it is annulled.\textquoteright\textquoteright}
\]

**Being Kind to Debtors Who Face Financial Difficulties**

Allāh said,

\[
\text{\textquoteleft\textquoteleft And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.\textquoteright\textquoteright}
\]

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

\[
\text{\textquoteleft\textquoteleft And if the debtor is having a hard time (has no money), then grant him time till it is easy for him to repay.\textquoteright\textquoteright}
\]

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

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from Him for this righteous deed,

\[\text{But if you remit it by way of charity, that is better for you if you did but know}\]

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

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

\[\text{Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.}\]

I also heard the Prophet ﷺ say,

\[\text{Whoever gives time to a debtor facing hard times, will earn charity multiplied two times for each day he gives.}\]

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,

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

Aḥmad recorded that Muḥammad bin Kaʿb 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

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

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

Muslim also recorded this Hadith in his Sahih.[2] Al-Hafiz Abu Ya'la Al-Mawsili recorded that Hudhayfah said that the Messenger of Allah say,

«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." Allah will say, "I Am the Most Worthy of giving easy terms. Therefore, enter Paradise."»

Al-Bukhari, Muslim and Ibn Majah also recorded this Hadith from Hudhayfah, and Muslim recorded a similar wording from Uqbah bin 'Amir and Abu Mas'ud Al-Badri.[3]

And have Taqwā for the Day when you shall be brought back to Allah. 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,

وَلَا تَهْتَرِبُوا بِأَنَّ اللَّهَ لَا يُؤْتِي الْجَاهِلِينَ ُهَسَبٌ وَلَا يُقْسِمُونَ ُهَسَبٌ

(And have Taqwā for the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.”)[1]

4282. 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 Taqāwa 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

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 Jarir 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,

\[\text{\textit{O you who believe! When you contract a debt for a fixed period, write it down}}\]

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,

\[\text{\textit{that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves.}}\]

The Two Sahihs 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,

\[\text{\textit{Whoever pays money in advance (for dates to be delivered later) should pay it for known specified measure and weight (of the dates) for a specified date.}}\][2]

Allāh’s statement,

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

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

Allah’s statement,

(وَلَيْتَ سَبِيلَكُم مَّسَّهُمْ بِالْعِدَّةِ وَالْكُلُّ)

(‘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. Allah’s statement,

(لا يَنِبِّئُ كُبَّةَ أَن يَكُونَ حَسَمًا عَلَّمَهُ اللَّهُ فَلَبِينَتْنَهُ)

(‘Let not the scribe refuse to write, as Allah 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 Allah taught him what he knew not. Therefore, let him write, just as the Hadith stated,

إِنَّ مِنِ الصَّدَقَةِ أَنْ تُبيِّنَ ضَيْبَةَ أَوْ تُصَنَّفَ لِلْأَخْرَجِ

(‘It is a type of charity to help a worker and to do something for a feeble person’.)[3]

In another Hadith, the Prophet said,

(مَنْ كَفَّرَ عَنْهَا بَعْلَمَهُ، أَلْيَمْ يَوْمَ الْقِيَامَةِ بِهِمْ مِنْ نَارٍ)

"Whoever kept knowledge to himself will be restrained by a bridle made of fire on the Day of Resurrection."

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

Allāh’s statement,

"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 يَبْخَسْهُ فِي يَدَّ سَيِّي́مَاٖ "

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

"إِنْ كَانَ أَلَذِي عَلَّمَهُ الْعَقَدَ سَيِّي́مًاٖ "

"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 ضَيْبًاٖ "

"Or weak," such as being too young or insane,

"أَوْ لَا يَسْتَطِيعُ أنْ يَبْيَلْ مَوْ دُ "

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

"فَقِيلُنَّ رَبُّكَ الْكَرِيمُ "

"then let his guardian dictate in justice."

Witnesses Should Attend the Dictation of Contracts

Allāh said,

"وَأَقْضِمْهُمَا شَهَدَانِ مِنْ يَهْلِكُمْ "

"And get two witnesses out of your own men" requiring witnesses to attend the dictation of contracts to

further preserve the contents,

فإِنَّ أَمْمَ يَكْتُبُنَّهَا ذَكْرُينَ دُخَلُّ وَأَمْرَانَا

«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 Sahīh that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

وَأَمْيَسْرُ، وَأَكْثَرُاهَا الْسَيِّئَاتُ، فَإِنِّي رَأَيْتُ أَنْ أُؤْلِقُ أَهْلَ الْحَيَاءِ

«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,

وَأَمْيَسْرُ، وَأَكْثَرُاهَا الْسَيِّئَاتُ، رَمَّنَ رَأَيْتُ مِنْ نَافِضِينَ عَفَّلْ وَوَذَيْنَ، أَغْلُبُ لَدِي

«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,

أَمَا تَفُصُّلُ عَلَيْهَا، فَشَهَادَةُ امْرَأَتَيْنَ نَعْدِلُ شَهَادَةُ رَجُلٍ، فَهَذَا تَفُصُّلُ الْعَفَّلِ

وَشَكَبُ الْهَالِيَةِ لَا تَكْثُرُ وَتَتَقَطُّ فِي رَمَضَانَ، فَهَذَا تَفُصُّلُ الدُّمَيْنِ

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

Allāh’s statement,

وَمِنْ رَضَوْنِ مِنْ الْمَهْدَاةِ

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

witnesses. Further, Allâh’s statement,

*آن تُعَلِّمَ إِنْ تُقُولُنَّ تُسَبِّبُنَّ؟*

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

*إِنْ تُقُولُنَّ تُسَبِّبُنَّ أَنْ تُعَلِّمَ إِنْ تُقُولُنَّ تُسَبِّبُنَّ؟*

*the other can remind her* meaning, the other woman’s testimony mends the shortcoming of forgetfulness in the first woman.

Allâh’s statement,

*وَلَا يَأْتِي الْمَلِكَ الْمَشْرِكَةُ إِذَا مَا رَفَعْتَ الرِّيْفَةَ?

*And the witnesses should not refuse when they are called* means, when people are called to be witnesses, they should agree, as Qatâdah and Ar-Rabi’ bin Anas stated. Similarly, Allâh said,

*وَلَا يَأْتِي الْمَلِكَ الْمَشْرِكَةُ إِذَا مَا رَفَعْتَ الرِّيْفَةَ؟

*Let not the scribe refuse to write as Allâh has taught him, so let him write.*

Some say that this Æyah indicates that agreeing to become a witness is *Farîd Kifâyah* (required on at least a part of the Muslim Úmmah). However, the majority of the scholars say that the Æyah,

*وَلَا يَأْتِي الْمَلِكَ الْمَشْرِكَةُ إِذَا مَا رَفَعْتَ الرِّيْفَةَ؟

*And the witnesses should not refuse when they are called* is referring to testifying to what the witnesses actually witnessed, 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 *Farîd Kifâyah*. Mujâhid 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.”


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

﴾وَلَا تَطْهِرَ أَنْ تَكْتُبُوا صِيِّبَىٰ أَوْ صَيْبَاٰرَى إِلَّا أَنْ تَكْتُبُوا﴾

﴾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 تَطْهِرَ﴾

﴾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,

﴾ذِيٌّ حَمَّامٌ إِنَّ اللَّهَ وَقَوْمِيَ إِلَيْهِ تُرْجِهُ بِ ذَٰلِكَ الْمَثَانَى﴾

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

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

﴾وَذَٰلِكَ الْبَيِّنَى﴾

﴾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 تَكْتُبُوا صِيِّبَىٰ إِنَّكُمْ كَأَيْدَاءٍ نُوْرُهُمَا بِيَدَيْهِمَا لَيَشْفِعُونَ عِنْدَ رَبِّكُمْ جَانِبَةً إِلَّا أَنْ تَكْتُبُوا﴾

﴾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,

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

However, this command was abrogated by,

«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 Ḥadīth that Khuzaymah bin Thābit Al-Anṣāri narrated which Imām Aḥmad collected. 'Umārah bin Khuzaymah Al-Anṣāri 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 Dāwūd and An-Nasā‘ī.\[2\]

Allāh’s statement,

\[
\text{وَلَا تُسَرِّبُوا كَبِيثًا وَلَا شَهِيدًا}
\]

\textit{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,

\[
\text{وَإِذَا قُلْنَاءِنَّمَا فَعَلْنَا بِصَبْرٍ}
\]

\textit{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,

\[
\text{وَإِنَّمَا يَسْتَنْفِرُكُمْ رَبُّكُمْ}
\]

\textit{So have Taqwā of Allāh} means, fear Him, remember His watch over you, implement His command and avoid what He prohibited,

\[
\text{وَسَيَذْكُرُكُمْ رَبُّكُمْ}
\]

\textit{And Allāh teaches you.} Similarly, Allāh said,

\[
\text{يَدْعُوُنَّا إِنَّمَا أَنْبِئُوا أَنَّ أَمْساَكَ رَبُّكُمْ}
\]

\textit{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,

\[
\text{يَدْعُوُنَّا إِنَّمَا أَنْبِئُوا أَنَّ أَمْساَكَ رَبُّكُمْ}
\]

\textit{O you who believe! Have Taqwā of Allāh, and believe in His}

\[1\] Aḥmad 5:215.

\[2\] Abu Dāwūd 4:31, An-Nasā‘ī 7:301.

\[3\] Aṭ-Ṭabārī 6:85,86.
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].

Allâh said:

"وَاللَّهُ يُحَكِّمُ عَلَى عَرَضِهِمْ"

"And Allâh is the All-Knower of everything"

stating that Allâh 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.

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

What is the ‘Mortgaging’ Mentioned in the âyah?

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

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,

Let there be a pledge taken (mortgaging) given to the creditor in lieu of writing the transaction. The Two Sahīhs recorded that Anas said that the Messenger of Allāh died while his shield was mortgaged with a Jew in return for thirty Wasq (approximately 180 kg) of barley, which the Prophet bought on credit as provisions for his household. In another narration, the Hadith stated that this Jew was among the Jews of Al-Madīnah.[1]

Allāh said,

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

Ibn Abī Ḥātim recorded, with a sound chain of narration, that Abu Sa‘īd Al-Khudrī said, “This Āyah abrogated what came before it (i.e. that which required recording the transaction and having witnesses present).”[2] Ash-Sha‘bī 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,

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 said,

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

Allah’s statement,

«‌وَلا تَكُرَّرُوا الْكُفْرَةَ»

«‌And conceal not the evidence» means, do not hide it or refuse to announce it. Ibn ‘Abbâs 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 Allah said,

«‌وَمَن يَسْتَفْنَنَّهُ فِي وَاحِدِهِ عَلَى الْكِفْرَةِ»

«‌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 Allah’s statement,

«‌وَلَا تَكُرَّرُوا الْكُفْرَةَ لَنَّا إِذَا أَيَّضَأَ الْأَلْبَابُ»

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

Allah said,

«‌بَلْ يَأْتِيَ الَّذِينَ يَعْصُونَ يَأْتِيَهُمْ بِالْبَلَاءِ وَالْعِقَابَ وَاللَّهُ يَغْفِرُ لِمَنْ يَعْفُرُ وَيَتَوَكَّلُ فِي مَلَكِهِ»

«‌And whoever is false to Allah, whatsoever he does, will be brought to it, and the Reckoning of the Day. And the best of what you do, Allah surely takes — of the doers of good» [2:283]

and in this Ayah [2:283] He said,


[^2]: At-Tabari 6:100.
And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allah is All-Knower of what you do.

284. To Allah 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, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is able to do all things.

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

Allah 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. Allah also states that He will hold His servants accountable for what they do and what they conceal in their hearts. In similar statements, Allah said,

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

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

There are many other Ayah on this subject. In this Ayah [2:284], Allah 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 Ayah 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.

Imám Aḥmad recorded that Abu Hurayrah said, “When

﴿وَقَدْ نَزَّلَ عَلَيْنَا الْكِتَابُ وَهُوَ الْحَقُّ وَقَدْ نَسَوْنا مَا فِيهِمْ مِنْ وَهْجٍ وَأَنْجَيْنَاكُمْ بِهِ الدَّارَ﴾

(170) To Allâh 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, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is able to do all things.

was revealed to the Messenger of Allâh 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 Allâh! We were asked to perform what we can bear of deeds: the prayer, the fast, Jihâd and charity. However, this Āyah was revealed to you, and we cannot bear it.’ The Messenger of Allâh ﷺ said,

﴿إِنْذَكَرَنَّكُمْ حُلُولًا كَمَا ذَكَرَتْ أَهْلَ الْكِتَابِ مِنْ قَبْلَكُمْ سِيَامًا وَصَيَاةً تَأْتُونَا وَأَطْعُمُونَا غَفَرَانَكَ رَبَّنَا وَإِلَيْكَ النُّصِيرَ﴾

(171) ‘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, Allâh sent down afterwards,

﴿وَهَكَانَ الْأَرْضُ يَتَّقُونَ إِلَيْهِ يَوْمَ يُقَدَّرُونَ أَمَامَهُ وَمَكْرُهُمْ كَثِيرُ وَقَصَدُوْا فَأَخَذَهُمْ دَارَةً وَرَسِيمًّا لَّا يَقُولُوا إِنَّا بِالَّذِينَ أَخَذْنَاهُمْ فَيَوْمَ يُقَدَّرُونَ قَبَلُهُمْ نُصِيبُهُمْ﴾

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

When they did that, Allâh abrogated the Āyah [2:284] and sent down the Āyah,
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. "Our Lord! Punish us not if we forget or fall into error." until the end.\footnote{Ahmad 2:412.}

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

\textit{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. "Our Lord! Punish us not if we forget or fall into error."}"

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

\textit{"Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)"}

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

\textit{"Our Lord! Put not on us a burden greater than we have strength to bear."}

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

\textit{"Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlah (Supporter and Protector) and give us victory over the disbelieving people."}

Allah said, 'I shall.' \footnote{Muslim 1:115.}

Imam Ahmad recorded that Mujahid said, "I saw Ibn 'Abbás and said to him, 'O Abu Abbas! I was with Ibn 'Umar, and he
read this Āyah and cried.' He asked, 'Which Āyah?' I said,

\[\text{وَإِنّكُمْ نَذَّرَنَّكُمْ، أَنْ تُحَمَّرُنَّ} \]

'(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 صل الله عليه وسلم 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 صل الله عليه وسلم said,

\[\text{فُوَلَواْ، صَمِّمُواْ وَأَطْعُمُواْ} \]

'Say, 'We hear and we obey.'

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

\[\text{هُدَىُّ الَّذِينَ أَنْزَلْنَاهُ مِنْ بَعْضِ أَشْرَافِهِمْ أَنَّهُمْ أُمَّةُ بَيْنَآَ مِنْ قَبْلِهِ وَمَنْ مِنْ قَبْلِهِ إِلَّا مَنْ آمَنَ بِكُلِّ مَا أُرْسِلْنَا بِهِ} \]

(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,

\[\text{لَا يَكُفُّ اللَّهُ نَفَسًا إِلَّا وَقَسَمَةً لَّهَا مَا كَسَبَّتْ وَمَا أُنْفَسَتْ} \]

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

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

The Group recorded that Abu Hurayrah said that the Messenger of Allāh صل الله عليه وسلم said,

\[\text{إِنَّ اللَّهَ يُجَاوِرُ، لِيَغْفِرْ أَمْثَلَيْنَ ما خَذَلَتُنَّ بِهِ أَنْفُسُهَا مَالُكُمْ أَوْ تَعْمَلُونَ} \]

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

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

هَلْ أَمَّرْتُ عَلَيْكُمْ أَنْ تُعِدُّنِي سَيِّئَتَى فَلَا تَكْتُبُوهَا عَلَيْهِ، إِلَّا عِنْصَلَتُها فَأَكْتُبُوهَا سَيِّئَتَى، إِنَّ عِنْصَلَتُها فَأَكْتُبُوهَا حَسَنَتَى.

"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]

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 Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people." [1]
The Ḥadīths on the Virtue of These Two Āyāt, May Allāh Benefit Us by Them

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

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

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


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

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

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

[5] Lote-tree of the utmost boundary, beyond which none can pass.
been given and which no Prophet before you was given: the 
Opener of the Book (Al-Fatiha) and the last Ayat in Sûrat Al-
Baqarah. You will not read a letter of them, but you will be 
granted its benefit.'" This Hadith was collected by Muslim and 
An-Nasâ‘î,[1] and this is the wording collected by An-Nasâ‘î.

The Tafsîr of the Last Two Ayât of Sûrat Al-Baqarah

Allâh said,

"Îmân kâmil yâ dîwâ‘ânî wâkûnî. Âbîdûr-râ’sî.Îrrâ‘î bînîkî. Astâ‘îbîr bînîr-râ’sî."

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

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

"Wâkallâwâ sâmnî wâlîmûn."

"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.

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

supplication for Allāh’s forgiveness, mercy and kindness.

Allāh’s statement,

\[ 
\text{ذَٰلِكَ رَحْمَةٌ مِّنِّي لَّن تُدْعَ دُنْيَا وَلَا آخِرَةً مَّثَلُهَا مِّنَ الْحَمْذَةِ} 
\]

\{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,

\[ 
\text{وَإِنْ تَحْبَسْنَا مَا بِأَنْفُسِهِمْ أَوْ تَخْفَفْنَهَا} 
\]

\{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,

\[ 
\text{يَا نَا كَتِبْنَ} 
\]

\{He gets reward for that which he has earned\} of good,

\[ 
\text{وَزَكَّاهُ ما أَكْتِبَنَ} 
\]

\{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:

\[ 
\text{رَبّنَا لَا تَوَزَّنَّا إِنْ تَبَيَّنَتَانِ أَوْ أَنْفَكَانِ} 
\]

\{“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

supplication).”[1]

"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 Hanifi (Islamic 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 Allāh said, “I did (accept your supplication).”[3] There is the Ḥadīth recorded through various chains of narration that the Messenger of Allāh ﷺ said,

"I was sent with the easy Hanifiyyah way.”[4]

"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.

"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.

[4] Aḥmad 5:266, 6:116,233. These are references for similar wordings. The first is also recorded by Al-Ḥumaydi, see As-Sahīḥah 1829, 2924.
《Pardon us》 meaning, between us and You regarding what You know of our shortcomings and errors.

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

《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.

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

《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 Hadīṯ that Muslim collected from Ibn ‘Abbās.

Further, Ibn Jarīr recorded that Abu l-Suḥāq said that whenever Muʿādh would finish reciting this Sūrah,

《And give us victory over the disbelieving people》， he would say “Āmīn.”

The Tafsîr of Sûrah Āl 'Imrân
(Chapter 3)

Sûrah Āl 'Imrân was revealed in Al-Madînah, as evident by the fact that the first eighty-three Ayât in it relate to the delegation from Najrân that arrived in Al-Madînah on the ninth year of Hijrah (632 CE). We will elaborate on this subject when we explain the Ayah about the Mubahalah [3:61] in this Sûrah, Allâh willing. We should also state that we mentioned the virtues of Sûrah Āl 'Imrân along with the virtues of Sûrat Al-Baqarah in the beginning of the Tafsîr of Sûrat Al-Baqarah.

{In the Name of Allâh, the Most Gracious, the Most Merciful}
{1. Alif-Lâm-Mim.}
{2. Allâh! 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 Taurîh and the Injîl,

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

We mentioned the Hadîth in the Tafsîr of Ayât Al-Kursi [2:255] that mentions that Allâh’s Greatest Name is contained in these two Ayât,

أَللهُ لّا إِلَهَ إِلَّا هُوَ الْغَدِيرُ

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

لِلَّهِ لّا إِلَهَ إِلَّا هُوَ الْغَدِيرُ

Alif-Lâm-Mim. Allâh! 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 Tafsîr of,

اَلْحَيُّ

Alif-Lâm-Mim in the beginning of Sûrat Al-Baqarah, and the meaning of,

أَللهُ لّا إِلَهَ إِلَّا هُوَ الْغَدِيرُ

Allâh! La ilahâ illa Huwa, Al-Hayyul-Qayyûm in the Tafsîr of Ayât Al-Kursi. Allâh’s statement,

وَزُوَّرَ عَلَيْهِ الْكِتَابُ بِالْحَقِّ

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

(And He sent down the Tawrāh) to Musa (Mūsā) son of ʿImrān,

(And the Injīl), to ʿĪsā, son of Mary.

(Aforetime) meaning, before the Qur’ān was revealed,

(As a guidance to mankind) in their time.

(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,

(Truly, those who disbelieve in the Āyāt of Allāh)

means they denied, refused and unjustly rejected them,

(For them there is a severe torment) on the Day of Resurrection,
And Allah is All-Mighty meaning, His grandeur is invincible and His sovereignty is infinite,

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

5. Truly, nothing is hidden from Allah, 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.

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

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.

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

He creates you in the wombs of your mothers, creation after
creation in three veils of darkness.» [39:6].

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 Allah. 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, Allah never breaks His Promise.”

The Mutashābīhāt and Muḥkamāt Āyāt

Allah 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 Mutashābīhāt not entirely clear for many, or some people. So those who refer to the Muḥkam Āyāt to understand the Mutashābīh Āyāt, will have acquired the correct guidance, and vice versa. This is why Allah said,

<i>فَنَّمَّا أَمَّ الْكِتَابِ</i>

(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,
(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,

(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,

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

(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,

(seeking Al-Fitnah) meaning, they seek to misguide their following by pretending to prove their innovation by relying on
the Qur‘ān – the Mutashābih of it – but, this is proof against and not for them. For instance, Christians might claim that [Īsā is divine because] the Qur‘ān states that he is Rūhullāh and His Word, which He gave to Mary, all the while ignoring Allāh’s statements,

\[\text{\textit{And seeking for its Ta‘wil,}}\]

\textit{We granted Our favor to him.} \[43:59\], and,

\textit{Verily, the likeness of Īsā 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 Īsā is but one of Allāh’s creatures and that he is the servant and Messenger of Allāh, among other Messengers.

Allāh’s statement,

\textit{And when the Book is recited, 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,} \[\text{\textit{Men of understanding}}\] and he said,

\[\text{\textit{When you see those who argue in it (using the Mutashābihāt), then they are those whom Allāh meant. Therefore, beware of them.}}\[1\]

Al-Bukhārī recorded a similar Ḥadīth in the Tafsīr of this

\[\text{[1] Ahmad 6:48.}\]
Āyah [3:7], as did Muslim in the book of Qadar (the Divine Will) in his Sahih, and Abu Dāwūd in the Sunnah section of his Sunan, from 'A'ishah: “The Messenger of Allāh ﷺ recited this Āyah,

﴿وَمَا يُخْشَىُّ إِلَّا أُولُو الْأَلْسَنِ﴾

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

﴿وَوُتْمَأْ يَدُحَشُّرُ إِلَّا أُولُو الْأَلْسَنِ﴾

(And none receive admonition except men of understanding.)

He then said,

﴿فَإِذَا رَأَيْتُ الْأَلْسَنَ مَا نَشَأَّبَ مِنْهُ لَأَوْلِيكُمْ الْأَلْسَنَ مُنِّيَ السَّمِّىِّ الْحَيَاةَ الْعَالِمَةَ﴾

(When you see those who follow what is not so clear of the Qur’ān, then they are those whom Allāh described, so beware of them.)

This is the wording recorded by Al-Bukhārī.

Only Allāh Knows the True Ta’wīl (Interpretation) of the Mutashabihāt

Allāh said,

﴿وَرَبَّنَا يُحْسَبُونَ ذَوِينِهَا إِلَّآ أَنْتَ﴾

(But none knows its Ta’wīl except Allāh.)

Similarly, as preceded in what has been reported from Ibn ‘Abbās, “Tafsīr is of four types: Tafsīr that the Arabs know in their language; Tafsīr that no one is excused of being ignorant of; Tafsīr that the scholars know; and Tafsīr that only Allāh knows.” Scholars of Qur’ān recitation have different opinions about pausing at Allāh’s Name in this Āyah. This stop was reported from ‘A’ishah, ‘Urwah, Abu Ash-Sha’thā and Abu Nahik.

Some pause after reciting,

﴿وَزَكَّمُونَ فِي الْيَوْمِ﴾


And those who are firmly grounded in knowledge

saying that the Qur’ān does not address the people with what they cannot understand. Ibn Abī Najīh said that Mujāhid said that Ibn ‘Abbās said, “I am among those who are firmly grounded in its Ta‘wīl interpretation.”[1] The Messenger of Allāh ἄ荣耀 supplicated for the benefit of Ibn ‘Abbās,

«O Allāh! Bestow on him knowledge in the religion and teach him the Ta‘wīl (interpretation).»[2]

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 يَا بَعْثًا هذَا تَأْوِيلٌ زَوْيَتِي مِنْ قَبْلِهِ»

«And he said: “O my father! This is the Ta‘wīl of my dream aforetime!”» [12:100], and,

«هَلْ يُظْنُونَ إِلَّا نَأْوِيلَ يُؤْمِنُونَ بِنَأْوِيلِهِ»

«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,

«وَأَرْسَاهُمَا فِي الْيَوْمِ»

«And those who are firmly grounded in knowledge»

is connected to His statement,

«يَفْتَرِنَّ مَاتًا يَوْفِرُونَ»

«say: “We believe in it”» If the word Ta‘wīl means the second

[1] Al-Ṭabarī 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 Al-Ṭabarī 6:203, and its chain of narrators meets the criteria of Al-Bukhāri.

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

«(They said): “Inform us of the Ta’wil of this”»

meaning its explanation, then pausing after reciting,

«وَأَرْسَلْنَاهُ فَإِلَيْهِ»

«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,

«وَيَقُولُونَ رَبّنَا يَعْلَمُ»

«say: “We believe in it”» describes the conduct of the scholars. Similarly, Allāh said,

«وَبَلَّلَّ الْحَقَّ وَأَمَاتُ الْكَذِبَ»

«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,

«وَيَقُولُونَ رَبّنَا يَعْلَمُ»

«We believe in it» means, they believe in the Mutashābih.

«لَا يَقُولُونَ إِلَّا مَا يَعْلَمُونَ»

«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,

«أَلَيْنَبْتَ أُنْبَيْتُنَا الْقُرْآنَ وَلَوْ كَانَ مِنْ عِبَادٍ عَبَرَ أَمَّنَّا فَلَمْ يُحْصَنَ فَيَقُولُوا أَنَّا أَخْلَصْنا سَمِيعًا»

«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 يَدْخُلُ إِلَّا أَوْلُوا الأُلْبَى»
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 Tafsîr that Naﬁ’ bin Yazîd said, “Those firmly grounded in knowledge are those who are modest for Allâh’s sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them.”

Allâh said that they supplicate to their Lord,

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 Mutashâbih in the Qur’ân. Rather, make us remain firmly on Your straight path and true religion.”

And grant us from Ladunka meaning, from You,

Mercy with which You make our hearts firm, and increase in our Faith and certainty,

Truly, You are the Bestower.

Ibn Abi Ḥâtim and Ibn Jarîr recorded that Umm Salamah said that the Prophet used to supplicate,

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

He then recited,

“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.”\(^{[1]}\)

The Ayah continues,

“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.

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; 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 Ayat. So Allah punished them for their sins. And Allah is severe in punishment.\(^{[1]}\)

\(^{[1]}\) Ibn Abi Ḥātim 2:84, At-Tabari 6:213.
On the Day of Resurrection, No Wealth or Offspring Shall Avail

Allāh states that the disbelievers shall be fuel for the Fire,

«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,

«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,

«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 Ayah [3:10],

«Verily, those who disbelieve» meaning, disbelieved in Allāh’s Ayāt, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

«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,
Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell!

[21:98].

Allah said next,

Like the Da‘b of the people of Fir‘awn. Ad-‘Dāḥak said that Ibn ‘Abbās said that the Ayah means, “Like the behavior of the people of Fir‘awn.”[1] This is the same Tafsīr of ‘Ikrimah, Mujāhid, Abu Mālik, Ad-‘Dāḥak, and others. Other scholars said that the Ayah 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 Ayah 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 Ayāt, and proofs of Allah that they were sent with.

And Allah is severe in punishment. meaning, His punishment is severe and His torment is painful. None can escape Allah’s grasp, nor does anything escape His knowledge. Allah 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.

12. Say to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place of rest.”
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,

«You will be defeated» in this life,

«And gathered together» on the Day of Resurrection,

«to Hell, and worst indeed is that place of rest»

Muḥammad bin Isḥāq bin Yasār recorded that ‘Āṣim bin ʿUmar bin Qatādah said that when the Messenger of Allāh ﷺ gained victory in the battle of Badr and went back to Al-Madīnah, he gathered the Jews in the marketplace of Bani Qaynuqā‘.

Therefore, Allāh said,

«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.

«In the two armies» meaning, two camps,

«that met» in combat (in Badr),
One was fighting in the Cause of Allah, the Muslims,

And as for the other, in disbelief meaning, the idolators of Quraysh at Badr. Allah’s statement,

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 Allah made this illusion a factor in the victory that Islam had over them.

It was said that the meaning of Allah’s statement,

They saw them with their own eyes twice their number is that the Muslims saw twice as many idolators as they were, yet Allah gave them victory over the disbelievers. ‘Abdullah bin Mas’ud 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 Allah’s statement,

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

so that Allah might accomplish a matter already ordained.

[8:42]

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;

\[
\text{وَلَقَدْ نَصَرَكُمُ اللَّهُ وَأَنَّمَا أَوَلَدْتُكُمُ إِلَّا مِنْ نِعَمَةٍ مِّنِّيَ إِلَّا أَنَّكُمْ تَلْبَسُونَهَا}
\]

«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,

\[
\text{وَاللَّهُ يَعِيدُ نَعَمَهُ مَنْ يُتَفَكَّرُ فِيهِ أَكْثَرًا}
\]

«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 Allah’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.

{14. Beautified for men is the love of things they covet; women, children, Qanāṭir Al-Muqantarah of gold and silver, branded beautiful horses (Musawwanah), 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 Azwājn Mutahlaratun (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the servants.”}
The True Value of This Earthly Life

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 Sahih recorded that the Messengerﷺ said,

"I did not leave behind me a test more tempting to men than women."

When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so. There are many Hadiths that encourage getting married, such as,

"Verily, the best members of this Ummah are those who have the most wives." He also said,

"This life is a delight, and the best of its delight is a righteous wife."

The Prophetﷺ said in another Hadith,

"I was made to like women and perfume, and the comfort of my eye is the prayer."

'A'īshah, may Allāh be pleased with her, said, "Nothing was more beloved to the Messenger of Allāhﷺ than women, except horses," and in another narration, "...than horses except women."

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

[2] Fath Al-Bari 9:15. That is, a maximum of four at the same time.
Ummah of Muḥammad ﷺ with those who worship Allāh alone without partners, then it is encouraged and praised. A Ḥadīth states,

«مَارِيُّوا الْوَادُّ (كِنْدَ) وَالْوَادُّ (فَطِيرَةً) النِّسَاءَ، فَأَنَّى مَكَانِيرُ يَكْمُلُ الأُمْمَ يُؤْمِنُونَ الْكِتَابَةَ»

«Marry the Wadūd (kind) and Wadūd (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,

وَأَيْدِنِّيَّ أَنْ تُهْمَ تَا أَسْتَلَعُهُم مِّن قُوَّةٍ وَرَسُوبٍ (وَبَابِلٍ الْأَلِيِّ)«And make ready against them all you can of power, including steeds of war.» [8:60].

As for the *Musawwamah* horses, Ibn ‘Abbās said that they are the branded, beautiful horses.\(^1\) This is the same explanation of Mujāhīd, ʿIkrimah, Saʿīd bin Jubayr, ‘Abdūr-Raḥmān bin ‘Abdullāh bin Abzā, As-Suddi, Ar-Rabīʿ bin Anas and Abu Sīnān and others.\(^2\) Makhlūl said the *Musawwamah* refers to the horse with a white spotted faced, and the horse with white feet.\(^3\) Imām Āḥmad recorded that Abu Dharr said that the Messenger of Allāh Ῥ said,

> اللَّهُمَّ إِنَّكَ حَوْلَتِي مِنْ بَنِي آدَمَ، فَاجْعَلْنِي مِنْ أُصْبَ مَالِهِ وَأُهْلِهِ إِلَيْهِ - أو أَحْبَبْ أُهْلِهِ وَمَالِهِ إِلَيْهِ –

> "Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, 'O Allāh! You made me subservient to the son of 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,

> ِّلا مَّلكَ مَكْبُعَ لِالْخَيْرَ الدُّنيَا

> (Cattle) means, camels, cows and sheep.

> ِّلا مَّلكَ مَكْبُعَ لِالْخَيْرَ الدُّنيَا

> (And fertile land) meaning, the land that is used to farm and grow plants.

Allāh then said,

> ِّلا مَّلكَ مَكْبُعَ لِالْخَيْرَ الدُّنيَا

> (This is the pleasure of the present world’s life) meaning, these are the delights of this life and its short lived joys,
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,

\[\text{“Say: “Shall I inform you of things far better than those?””}\]

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,

\[\text{“For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow”}\]

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,

\[\text{“Therein (is their) eternal (home)”}\]

meaning, they shall remain in it forever and ever and will not want to be removed from it.

\[\text{“And Azwājum Muṭahharatun (purified mates or wives)”}\]

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

\[\text{“And Allāh will be pleased with them”}\]

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,

\[\text{“But the pleasure of Allāh is greater” [9:72], meaning, greater than the eternal delight that He has granted them. Allāh then said,}\]
The Supplication and Description of Al-Muttaqīn

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

\[\text{كُتْبَة} \text{ بُقْوَة} \text{ وَرَكَّة} \]

\text{Those who say: “Our Lord! We have indeed believed”}

in You, Your Book and Your Messenger.

\[\text{تَغْفِيرُكَ وَرَحْمَتُكَ} \]

\text{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,

» وَتَأْتِيَ عَذَابَ الْجَاهِلِينَ 

«and save us from the punishment of the Fire.»

Allāh then said,

» الْقَنِيرِينَ 

«(They are) those who are patient»

while performing acts of obedience and abandoning the prohibitions.

» النَّصِيرِينَ 

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

» الْقَنِيرِينَ 

«and obedient» meaning, they submit and obey Allāh,

» النَّصِيرِينَ 

«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.

» النَّصِيرِينَ 

«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,

» سَوَّتْ أَسْتَغْفِرَ 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,

بَنَوْيَةُ اللَّهِ تَبَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءِ الْدُنْيَا جِنِينَ تَبَيْنَ لُقُوَّةُ اللَّٰلِيِّ الأَخِرِ، فَقَالُوْا: هَلِّ مِنْ سَائِلٍ فَأَغْفِرْ لَهُ؟ هَلِّ مِنْ مَسْتَغْفِرٍ فَأَغْفِرُ لَهُ؟
419. Truly, the religion with Allah is Islam. Those who were disbelievers in the Ahl al-Kitab (Jews and Christians) did not differ except in what was from their ignorance (also their unbelief in this). He, and the angels and those having worshiped but He, and those having witnessed that none has the right to be worshiped but Allah. 420. So they dispute with you saying: "I have submitted myself to the Almighty, the All-Wise." His creation in justice. None has the right to be worshiped but Him. This is the way of those who have knowledge. 421. Verily, Ibn Abi Hailam, this Hadith was collected by Ibn Abi Hailam. [2] What honor is there in seeking My Forgiveness, so that I may forgive him, whereas anyone to invoke Me, so that I may respond to his invocations, whereas anyone is asking Me, so that I may grant him his request is the Supreme, descends to the lowest heaven saying, "Every night, when the last third of it remains, Our Lord, the Most Gracious, may forgive him!"
to Allâh, 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 Allâh sees the servants.

The Testimony of Tawhîd

Allâh bears witness, and verily, Allâh is sufficient as a Witness, and He is the Most Truthful and Just Witness there is; His statement is the absolute truth,

<that Lâ ilâha 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. Allâh is the Most Rich, Free from needing anyone or anything. Allâh said in another Æyah,

<Allâh bears witness to that which He has sent down (the Qur‘ân) unto you (O Muhammâd)>

[4:166].

Allâh then mentioned the testimony of His angels and those who have knowledge after he mentioned His own testimony,

<Allâh bears witness that none has the right to be worshipped but He>, and the angels, and those having knowledge (also bear witness to this).

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

<(He) maintains His creation in justice> in all that He does,

<None has the right to be worshipped but He>

thus emphasizing this fact,
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 Allah is Islam

Allah said,


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


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

In this Ayah [3:19], Allah said, asserting that the only religion accepted with Him is Islam,


Truly, the religion with Allah is Islam.

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


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. Allah then said,


And whoever disbelieves in the Ayāt of Allāh
meaning, whoever rejects what Allāh sent down in His Book,

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.

So if they dispute with you (Muḥammad ﷺ)
so if they argue with you about Tawḥīd,

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,

and those who follow me who followed my religion and embraced my creed.' In another Ayāh, Allāh said,

Say (O Muḥammad ﷺ): "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me..."
[12:108].

Islām is the Religion of Mankind and the Prophet ﷺ Was Sent to all Mankind

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

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 Allah 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 Allah said,

«وَاللَّهُ يَشَاءُ یَهْدُ یَأْدَبُ یَأْذَابُ»

«And Allah sees the servants.»

for He has perfect knowledge of who deserves to be guided and who does not deserve to be guided. Verily,

«لَا يُبْنِئُ عَنْ عَمَلٍ وَمَثَلُهُ مَثَلُ ۖ إِنَّ غَلَابٌ أَنتُوْنَا»

«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 Ayat are clear proofs that the Message of Muhammad 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, Allah said,

«فَلِبِنَاتِّي وَعَلَىٰ مَعَاهُ إِلَيْ رَسُولِ اللَّهِ مَيْلًا وَمَيْلًا»

«Say (O Muhammad ﷺ): “O mankind! Verily, I am sent to you all as the Messenger of Allah.”» [7:158], and,

«بِلَاتَّرَكَ اللَّهُ مَرْجَعًا فَرَّقَانَ عَلَىٰ عِبَادِهِ لَيْكُنْ مَلِكًا بَلِّغًا»

«Blessed be He Who sent down the criterion to His servant that he may be a warner to the ‘Alamîn (mankind and jinn).» [25:1].

The Two Sahîhs and other collections of Hadith 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 Allah had commanded him.[1] ‘Abdur-Razzâq recorded that Ma’mar said, that

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

وَالذِي نَفَسَ بِهِ، لَا يَسْتَمِعُ بِهِ أَحَدٌ مِّن هَذِهِ الْأُمَّةِ: نَبِيُّودَيْنِ وَلاّ نُضِرْائِنِي، وَمَاتُوا

«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 Hadith.\[1\]

The Prophet ﷺ said,

ْبُعِثْتُ إِلَى الْأَحْيَرَ وَالْأَسْوَدَ

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

كَانَ النَّبِيُّ بُعِثْتُ إِلَى قُوَّةٍ خَاصَّةٍ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

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

إِنَّ اللَّهَ يَفْخُرُ بِكُلِّ دُنيَا وَيَفْخُرُ بِالْقَبْلَى بِصَبْرٍ فَقُلْ إِنَّمَا أُتُّهِبُ فِي

«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.
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,

> And kill those men who order just dealings

thus, demonstrating the worst type of arrogance. Indeed, the Prophet ﷺ said,

> 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,

> Then announce to them a painful torment

meaning, painful and humiliating,

> 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.
23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allah 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 Allah for Judgment

Allah 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 Allah commanded them to follow Muhammad ﷺ, they turn away with aversion. This censure and criticism from Allah was all because of their defiance and rejection. Allah said next,

“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 Allah 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 Tafsir of Surat Al-Baqarah.

Allah then said,
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,

\[ \text{And that which they used to invent regarding their religion has deceived them.} \]

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,

\[ \text{How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection).} \]

meaning, there is no doubt that this Day will come,

\[ \text{And each person will be paid in full what he has earned? And they will not be dealt with unjustly.} \]

\[ \text{O Allāh! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.} \]

\[ \text{You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give} \]
Encouraging Gratitude

Allāh said,

(Say) O Muhammad ﷺ, while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

(O Allāh! Possessor of the power) meaning, all sovereignty is Yours,

(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, Makkāni, 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,

(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,
And they say: "Why is not this Qur’an sent down to some great man of the two towns (Makkah and Ta’if)?" [43:31].

Allāh refuted them by saying,

And they say: "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,

Allāh knows best with whom to place His Message and,

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

Allāh said,

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,

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.
meaning, You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

28. 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 Allah warns you against Himself, and to Allah is the final return.

The Prohibition of Supporting the Disbelievers

Allah 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. Allah warned against such behavior when He said,

(And whoever does that, will never be helped by Allah in any way)

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

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

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

(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,

(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,

(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-Bukhārī recorded that Abu Ad-Dardā’ said, “We smile in the face of some people although our hearts curse them.”[1] Al-Bukhārī said that Al-Ḥasan said, “The Tuqyah[2] is allowed until the Day of Resurrection.” Allāh said,

(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,

[2] To shield what is in one’s heart.
And to Allāh is the final return. mean the return is to Him and He will reward or punish each person according to their deeds.

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,

\[
\text{وَأَنَّهُ عَلَىٰ سُمْعِ ﺞَنَٰرٰٰٓٓ ﺞَنَٰرٰٓٓٓ}
\]

**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,

\[
\text{وَيَٰمُ تَبَيَّنُ حُكْمُ ﺞَنَٰرٰٓٓٓ ذُنُفُّ ﺞَنَٰرَٰٓٓٓ}
\]

**On the Day when every person will be confronted with all the good he has done.**

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

\[
\text{ذِٰلِكَ الْجَنَّةُ ﻟَمَّا أَفْخَضَ ﻟَهَا ﻭَذَٰلِكَ ﻟَهَا}
\]

**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;

\[
\text{لَمَّا عَاصِرَ ﺞَنَٰرٰٓٓٓ وَرَتَّبَ ﺞَنَٰرٰٓٓٓ}
\]

**“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,

\[
\text{وَيَٰمَّا أَدْرَىَ} \\
\text{وَأَنَّهُ أَنْفَكَ}
\]

**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,
And Allâh is full of kindness with the servants

Al-Hasan Al-Bâsri said, “Allâh 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.”

431. Say (O Muhammâd to mankind): “If you (really) love Allâh, then follow me (i.e. Muhammâd), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.”

432. Say: “Obey Allâh and the Messenger.” But if they turn away, then Allâh does not like the disbelievers.

Allâh’s Love is Attained by Following the Messenger

This honorable ãyâh judges against those who claim to love Allâh, yet do not follow the way of Muhammâd. Such people are not true in their claim until they follow the Shari’ah (Law) of Muhammâd and his religion in all his statements, actions and conditions. It is recorded in the Sahîh that the Messenger of Allâh said,

\[ \text{Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.} \] [2]

This is why Allâh said here,

Say (O Muhammâd to mankind): “If you (really) love Allâh, then follow me, Allâh will love you…”

meaning, what you will earn is much more than what you

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

"Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me, Allāh will love you…"."

Allāh then said,

"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,

"Say: "Obey Allāh and the Messenger." But if they turn away by defying the Prophet ﷺ,

\begin{quote}
then Allāh does not like the disbelievers.\end{quote}

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,

"And (remember) when Allāh took the Covenant of the Prophets\textsuperscript{[3:81]}, Allāh willing.

\footnote{Ibn Abī Ḥātim 2:205.}
33. Allāh chose Ādam, Nūh (Noah), the family of Ibrāhīm and the family of Ṭūrān 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 Ṭūrān, the father of Marym bint Ṭūrān, the mother of Īsā, peace be upon them. So Īsā is from the offsprings of Ibrāhīm, as we will mention in the Tafsīr of Sūrat Al-An‘ām, Allāh willing, and our trust is in Him.

35. (Remember) when the wife of Ṭūrān 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."
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 Išāq 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,

"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.

"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," in strength and the commitment to worship Allāh and serve the Masjid in Jerusalem.

"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,

«This night, a son was born for me and I called him by my father’s name, Ibrāhīm.» Al-Bukhārī and Muslim[1] collected this Ḥadīth.

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,

«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 Šahīḥ by At-Tirmidhi. We should mention that another narration for this Ḥadīth 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,

«…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., Īsā, peace be upon him. Allāh accepted her supplication, for ‘Abdur-Razzāq

recorded that Abu Hurayrah said that the Messenger of Allāh Ṣallallāhu ‘alayhi wa sallam said,

"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,

"And I seek refuge with You for her and for her offspring from Shaytān, the outcast."

The Two Ṣaḥīḥs recorded this Hadith.  

437. 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,

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.

And put her under the care of Zakariyya.

meaning, Allāh made Zakariyya her sponsor. Allāh made Zakariyya 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 Jarir stated, or her brother-in-law, as mentioned in the Sahih,

إِذَا بَرَأْتُكُمْ وَعِيسَةٌ، وَمَنَّا ابْنَاءُ الْخَالِئَةِ

I saw John and 'Isa, 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 Sahihs recorded that the Messenger of Allāh ﷺ decided that 'Amārah, the daughter of Ḥamzah, be raised by her maternal aunt, the wife of Ja'far bin Abi Ṭalib, saying,

الخالَةُ بَيْنَةُ الْأَمِّ

The maternal aunt is just like the mother.²

Allāh then emphasizes Maryam’s honor and virtue at the place of worship she attended,

ۡلَعْلَا دَخَلَ عَلَيْهَا يَقِينًا أَلِيْهِ الْمَيْرَابَ وَيَتَّقِى٣

Every time he entered the Mihrab to (visit) her, he found her supplied with sustenance.

Mujahid, 'Ikrimah, Sa'id bin Jubayr, Abu Ash-Sha'thā, Ibrāhim An-Nakha'i, Ad-Dahhak, Qatadah, Ar-Rabi' bin Anas, 'Atiyah Al-'Awfi and As-Suddi said, “He would find with her the fruits of the summer during winter, and the fruits of the winter during summer.”³ When Zakariyya would see this;

قَالَ يَا زَكَارِيَّةُ أَلَمْ تَسْتَغْفِرْ لِذَٰلِكَ؟

He said: “O Maryam! From where have you gotten this?”

¹ Fatḥ Al-Bāri 6:539.
² Fatḥ Al-Bāri 7:571.
³ Ibn Abi Ḥātim 2:227-229.
meaning, where did you get these fruits from?

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

"38. At that time Zakariyya 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 Mihrāb, (saying): "Allāh gives you glad tidings of Yahyā, believing in the Word from Allāh, and Sāyyidan, and Ḥaṣūraṇ, 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.""
41. He said: "O my Lord! Make a sign for me." (Allāh) said: "Your sign is that you shall not speak to the people for three days except by signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning."

The Supplication of Zakariyyā, and the Good News of Yaḥyā’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,


(O my Lord! Grant me from Ladunka, from You,

(A good offspring meaning, a righteous offspring.

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

(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,

(Allāh gives you glad tidings of Yaḥyā, of a child from your offspring, his name is Yaḥyā. Qatādah and other scholars said that he was called Yaḥyā (literally, 'he lives') because Allāh filled his life with faith.[1]

Allāh said next,

believing in the Word from Allāh

Al-ʿAwfī reported that Ibn ʿAbbās said, and also Al-Ḥasan, Qatādah, ʿIkrimah, Mujāhid, Abu Ash-Shaʿthā, As-Suddi, Ar-Rabīʿ bin Anas, Ad-Ḍahḥāk, and several others said that the Āyah,

believing in the Word from Allāh means, "Believing in Īsā, son of Maryam."[1]

Abu Al-ʿĀliyah, Ar-Rabīʿ bin Anas, Qatādah and Saʿīd bin Jubayr said that Allāh’s statement,

And Sayyidan means, a wise man.[2] Ibn ʿAbbās, Ath-Thawri and Ad-Ḍahḥāk said that Sayyidan means, “The noble, wise and pious man.”[3] Saʿīd bin Al-Musayyib said that Sayyid is the scholar and Faqīh. ʿAṭīyah said that Sayyid is the man noble in behavior and piety. Ṭkrimah 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,

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,

Grant me from You, a good offspring, meaning, grant me a son who will have offspring, and Allāh knows best.

Allāh’s statement,

A Prophet, from among the righteous delivers more good news of sending Yahyā as Prophet after the good news that he will be born. This good news was even better than the news of Yahyā’s birth. In a similar statement, Allah said to the mother of Mūsā,

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,

"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,

"Thus Allah does what He wills." meaning, this is Allah’s matter, He is so Mighty that nothing escapes His power, nor is anything beyond His ability.

He said: "O my Lord! Make a sign for me" meaning make a sign that alerts me that the child will come,

"(Allah) 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 Ayah, Allah said,

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

Allah then commanded Zakariyyā to supplicate, thank and praise Him often in that condition,

And remember your Lord much and glorify (Him) in the
afternoon and in the morning.

We will elaborate more on this subject in the beginning of Sūrah Maryam (chapter 19), Allāh willing.

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-Rāki’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,

“The best woman (in her time) was Maryam, daughter of ‘Imrān, and the best woman (of the Prophet’s time) is Khadijah (his wife), daughter of Khuwaylid.”

The Two Ṣahīhs recorded this Hadīth. Ibn Jarir recorded that Abu Musa Al-Ash’ari said that the Messenger of Allāh ﷺ said,

Many men achieved perfection, but among women, only Maryam the daughter of ‘Imrân and Āsīhah, the wife of Fir’awn, achieved perfection.\[^{1}\]

The Six – with the exception of Abu Dāwūd – recorded it.\[^{2}\] Al-Bukhārī’s wording for it reads,

\[
\text{كُلُّ مِنَ الْرَّجَالِ كَبِيرُ، وَلَمْ يَكُمِلْ مِنَ السُّلْطَانِ إِلَّا أَبْيَةً إِمْرَأَةً فَرْعَوْنَ، وَمَزَٰمَٰنَ يُبْتُ}
\]

\[
\text{جِمْرَانَ، وَإِنَّ فَضِلَ ٍ عَلَى السُّلْطَانِ فِضْلُ الرَّبِّيٍّ عَلَى سَلِّمِ الطَّعَامِ؛}
\]

Many men reached the level of perfection, but no woman reached such a level except Āsīhah, the wife of Fir’awn, and Maryam, the daughter of ‘Imrân. 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 Hadith 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,

\[
\text{يَمْضَرِّعُ آتِيِّكَ رَبّكَ وَسَجَرِّيَ وَأَذَكَّرُكَ مَعَ آتِيِّكَ}
\]

\[
\text{“O Maryam! Submit yourself with obedience (Aqnuti) and prostrate yourself, and bow down along with Ar-Rākī‘īn.”}
\]

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

\[
\text{بَلْ أَمَّا نَا في الْتَّسْكُوبِ وَالْأَحْمَذِ إِلَّا أَمَّ أَمَّ مَيْتُونِ}
\]

\[^{1}\text{At-Ṭabarī 6:397.}\]


\[^{3}\text{Fath Al-Bārî 7:133.}\]
Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (Qānitīn) to Him." [2:116]

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

«This is a part of the news of the Ghayb which We reveal.»

"and narrate to you (O Muḥammad ﷺ),"

«what you are not 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 Ṭākimah 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 ʻImrān 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 Tawrāh, and Zakariyyā won the lottery and took Maryam into his care.” [1]

Ṭākimah, [2] As-Suddi, Qatādah, Ar-Rabī’ bin Anas, and several

others[1] 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 Zakariyya’s pen, which remained afloat in its place. Zakariyya was also their master, chief, scholar, Imām and Prophet, may Allāh’s peace and blessings be on him and the rest of the Prophets.

445. (Remember) when the angels said: “O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him, his name will be Al-Masīh, ‘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.”

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,

(whatever God wills, for God is the One Who creates and no one can create)

(Remember) when the angels said: “O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him,

a son who will come into existence with a word from Allāh, ‘Be’, and he was. This is the meaning of Allāh’s statement (about Yahyā)

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

(His name will be Al-Masih, ‘Īsā, the son of Maryam)

and he will be known by this name in this life, especially by the believers. ‘Īsā was called “Al-Masih” (the Messiah) because when he touched (Mash) those afflicted with an illness, they would be healed by Allāh’s leave. Allāh’s statement,

(He is the One Who created)

(‘Īsā, the son of Maryam) relates ‘Īsā to his mother, because he did not have a father.

(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. Ïsā 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.

‘İsā Spoke When He was Still in the Cradle

Allāh said,

﴾وَيَكُلَّمُ الَّذِينَ ءَايَاتُنَا فِي الْمَيْلِ وَالْفُرُوجِ﴾

﴿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.

Muḥammad bin Ishāq recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿وَما نَكِلَّمَ مُؤْلُوَةً فِي صُغرِهِ إِلَّا عِيسَى وَصَاحِبَهُ جُرَایْجُ﴾

﴿No infant spoke in the cradle except ‘İsā and the companion of Jurayj.﴾[1]

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

﴿دَلَّمُ نَكِلَّمُ فِي الْمَيْلِ إِلَّا ثَلَاثَةٌ: عِيسَى وَضَيْعِيْهِ كَانَ فِي زَمَنِ جُرَایْجٍ وَضَيْعِيْهِ أَخْرَى﴾

﴿No infant spoke in the cradle except three, ‘İsā, the boy during the time of Jurayj, and another boy.﴾[2]

﴿وَرَأى الْكَتِبَ﴾

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

‘İsā was Created Without a Father

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

"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,

“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 Īsā. Allāh next emphasized this fact when He said,

“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 Āyah, Allāh said,

“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.”

48. And He will teach him the Book and Al-Ḥikmah, and the Taurāh and the Injil.

49. And will make him a Messenger to the Children of Israel
The Description of ‘Īsā and the Miracles He Performed

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

الكتِب وَالْهِيْكَمَةُ

the Book and Al-Ḥikmah. It appears that the ‘Book’ the Āyah mentioned here refers to writing. We explained the meaning of Al-Ḥikmah in the Tafsīr of Sūrat Al-Baqarah.

النُزْلَةُ وَالبَعْلِبَةُ

the Tawrāh and the Injīl. The Tawrāh is the Book that Allāh sent down to Mūsā, son of Īmrān, while the Injīl is what Allāh sent down to ‘Īsā, son of Maryam, peace be upon them, and ‘Īsā memorized both Books. Allāh’s statement,

وَسَلَّمْنَاهُ إِلَىِّ إِسْرَائِيلٖ

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,

إِنَّمَا أَنْزَلْنَاهُ لِيُبَيِّنَ الرِّيْبَ عَلَىِّ الْجِبَالِ وَيَزَادَ عَلَىِّ الْمُتَّقِينَ

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.

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

(And the leper) which is a known disease,

(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'ān is the Word of Allāh and is nothing like that of the creatures.

'Isā's statement,

(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.

\[
\text{بَلَى،} \text{ فَلَا يَضُرُّكَ} \\
\text{بِمَا هُنَّ} \text{مُّرَّجِعَيْنِ.}
\]

\text{Surely, therein}, all these miracles,

\[
\text{لَا أُحِبُّ} \text{لَمْ يَكُنْ} \text{مَتَّعًا} \\
\text{يَقْطَعُ بَيْنَيْنِ.}
\]

\text{is a sign for you} testifying to the truth of what I was sent to you with,

\[
\text{إِنَّكُنَّ أُسْتَوْيَيْنِ} \text{وَمَسَاءِلًا} \text{لَمْ يَكُنْ بِهَا} \text{بَرَاءٌ مِّنَ الْقُرْآنِ مَرَّةً.}
\]

\text{If you believe. And I have come confirming that which was before me of the Tawrāh,} \\
affirming the Tawrāh and upholding it,

\[
\text{وَلَا يَقْرَءُ لَحَمَّة} \text{بَعْضَ الْأُمَّةِ} \text{حَيَّةً} \text{عَلَى عَضْدِهَا}
\]

\text{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 Tawrāh and informed the Jews of the truth regarding some issues that they used to dispute about. In another Āyah;

\[
\text{وَلَا يَقْرَءُ لَحَمَّة} \text{بَعْضَ الْأُمَّةِ} \text{حَيَّةً} \text{عَلَى عَضْدِهَا}
\]

\text{And in order to make clear to you some of the (points) in which you differ} [43:63].

Īsā said next,

\[
\text{أَيَتَّقُنِينَ اللَّهَ} \text{وَأَلْبِينَ} \\
\text{يَقْرَءُونَ} \text{إِنَّ اللَّهَ} \text{بَيْنَيْنِ} \text{مَلْكُهُ}
\]

\text{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.”

\[
\text{فَأَتَمُّرُوا} \text{اللَّهَ} \text{وَأَلْبِينَ} \\
\text{يَقْرَءُونَ} \text{إِنَّ اللَّهَ} \text{بَيْنَيْنِ} \text{مَلْكُهُ}
\]

\text{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,

\[
\text{هَذَا صِرَطُ مُّسْتَقِيمٌ}
\]

\text{This is the straight path.}
52. Then when ‘Isā came to know of their disbelief, he said: “Who will be my helpers in Allāh’s cause?” Al-Ha-warīyyūn said: “We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims.”

53. “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.”

54. 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,


(Then when ‘Isā came to know), meaning, ‘Isā felt that they were adamant in disbelief and continuing in misguidance. He said to them,

(Who will be my helper in Allāh’s cause?) Mujāhid commented,
“Meaning, who would follow me to Allāh?”[1] However, it appears that Ĵsā was asking, “Who would help me convey the Message of Allāh?”

The Prophet ﷺ said during the Ḥajj season, before the Hijrah,

«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 Ĵsā, 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;

«Al-Hawāriyyūn said: “We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims. Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness.”»

Hawāri in Arabic - means ‘support’. The Two Sahīhs recorded that when the Prophet ﷺ encouraged the people to fight during the battle of Al-Ahzāb, Az-Zubayr came forward, and again, when the Prophet ﷺ asked for fighters a second time. The Prophet ﷺ said,

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

Ibn Abī Ḥātim recorded that Ibn ‘Abbās said about,

so write us down among those who bear witness

"Meaning among the Ummah of Muḥammad."[1] This Hadīth has a good chain of narration.

The Jews Plot to Kill ʻĪsā

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

And they plotted, and Allāh planned too. And Allāh is the Best of those who plot.[3]

[1] Some of this story is based on a report from Ibn ‘Abbās which appears in the explanation of Sūrat An-Nisā’ no. 156.

55. And (remember) when Allah said: ‘O Isa! 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, Allah will pay them their reward in full. And Allah does not like the wrongdoers.

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

Meaning of ‘Take You’

Allah said,

“I will take you and raise you to Myself” while you are asleep. Allah said in a similar Ayat,

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

“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 Allah used to recite the following words when he would awaken;

الحمد لله الذي أخبارنا بعد ما أ_facesنا، وإليه التسُورٌ
"All the thanks are due to Allah Who brought us back to life after He had caused us to die (sleep), and the Return is to Him."[1]

Allah said,

وَفَرَّجُوهُمْ وَفَرَّجُوهُمْ عَلَى مَرْحَمَتِهِ اللهُ عَلَى مَيْتِهِمْ وَمَا قَتَلُوهُ إِنَّا فَنَلَا السُّيُبَى عِينى أَنْ مَرَّ

"And because of their disbelief and allegations against Maryam and because of their saying 'We killed Al-Masih 'Isa, son of Maryam, the Messenger of Allah,'—but they killed him not, nor crucified him, but it appeared that way to them—until,

وَمَا قَتَلُوهُ بِبُطُورٍ بَلْ رَفَعَهُ اللَّهُ إِلَى هُمْ وَكَانَ اللَّهُ عَزِيزًا حكَمًا وَرَبِّى أَهْلِ الْكِتَابِ إِلَى

"For surely, they killed him not. But Allah raised him up unto Himself. And Allah 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 ['Isa] will be a witness against them."[2] [4:156-159]

'His death' refers to 'Isa, and the Ayah means that the People of the Book will believe in 'Isa, before 'Isa dies. This will occur when 'Isa 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 'Isa, for he will annul the Jizyah[3] and he will only accept Islam from people. Ibn Abi Hatim recorded that Al-Hasan said that Allah's statement,

إِنَّا سَتَّنَفِينَكُهُمْ

'I will take you' is in reference to sleep, for Allah raised 'Isa while he was asleep.[4]

**Altering the Religion of 'Isa**

Allah said,


And purify [save] you from those who disbelieve
by raising you to heaven,

And I will make those who follow you superior to those who disbelieve, till the Day of Resurrection

This is what happened. When Allah raised 'Isa to heaven, his followers divided into sects and groups. Some of them believed in what Allah sent 'Isa as, a servant of Allah, His Messenger, and the son of His female-servant.

However, some of them went to the extreme over 'Isa, believing that he was the son of Allah. Some of them said that 'Isa was Allah Himself, while others said that he was one of a Trinity. Allah mentioned these false creeds in the Qur'an 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 'Isa 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 'Isa established to the east, built churches for 'Isa, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of 'Isa became the religion of Constantine, who built more then 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. Allah 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 Allah's curse descend on them.

When Allah sent Muhammad ﷺ, those who believed in him also believed in Allah, 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,

\[
\text{Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they worship Me and do not associate anything with Me. } [24:55].
\]

Therefore, Muslims are the true believers in 'Īsā. 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,\[1\] and seize its treasures.

\[1\] This occurred after Ibn Kathīr's time.
Threatening the Disbelievers with Torment in This Life and the Hereafter

Allâh said,

«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 Allâh did to the Jews who disbelieved in Ìsà and the Christians who went to the extreme over him. Allâh 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,

«And they have no Wâq (defender or protector) against Allâh»
[13:34].

«And as for those who believe and do righteous good deeds, Allâh will pay them their reward in full»

in this life, with victory and domination, and in the Hereafter, with Paradise and high grades,

«And Allâh does not like the wrongdoers.»

Allâh then said,

«This is what We recite to you of the verses and the Wise Reminder.»

meaning, “What We narrated to you, O Muhammad, regarding Ìsà, his birth and his life, is what Allâh conveyed and revealed
to you, sent down from the Al-Lawh Al-Maḥfūz (The Preserved Tablet). So there is no doubt in it. Similarly, Allāh said in Sūrah Maryam;

{59} Verily, the likeness of ‘Īsā before Allāh is the likeness of Ādam. 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 Allâh’s curse upon the liars."

(62. Verily, this is the true narrative, and there is no god except Allâh. And indeed, Allâh is the Almighty, the All-Wise.

(63. And if they turn away, then surely, Allâh is All-Aware of those who do mischief.

The Similarities Between the Creation of Ādām and the Creation of ʿĪsâ

Allâh said,

(Verily, the likeness of ʿĪsâ before Allâh)

regarding Allâh’s ability, since He created him without a father,

(is the likeness of Ādām), for Allâh created Ādām without a father or a mother. Rather,

(He created him from dust, then (He) said to him: “Be!” and he was.

Therefore, He Who created Ādām without a father or a mother is able to create ʿĪsâ, as well, without a father. If the claim is made that ʿĪsâ is Allâh’s son because he was created without a father, then the same claim befits Ādām even more. However, since such a claim regarding Ādām is obviously false, then making the same claim about ʿĪsâ is even more false.

Furthermore, by mentioning these facts, Allâh emphasizes His ability, by creating Ādām without a male or female, Ḥawâ’ from a male without a female, and ʿĪsâ from a mother without a father, compared to His creating the rest of creation from male and female. This is why Allâh said in Sûrah Maryam,
And We made him a sign for mankind [19:21].

Allāh said in this Āyah,

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

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

The Challenge to the Mubāhalah

(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,

(then we pray), supplicate,

(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 Īsā, 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 Sīrah, “The delegation of Christians from Najrān came to the Messenger of Allāh ﷺ. The delegation consisted of sixty horsemen, including fourteen of their chiefs who make
decisions. These men were Al-‘Āqib, also known as ‘Abdul-Masiḥ, 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, Yazid, Nabiḥ, Khuwaylid, ‘Amr, Khalīd, ‘Abdullāh and Yuhannas. Three of these men were chiefs of this delegation, Al-‘Āqib, their leader and to whom they referred for advice and decision; As-Sayyid, their scholar and leader in journeys and social gatherings; and Abu Ḥārithah bin ‘Alqamah, their patriarch, priest and religious leader. Abu Ḥārithah was an Arab man from [the family of] Bakr bin Wā’il, but when he embraced Christianity, the Romans and their kings honored him and built churches for him (or in his honor). They also supported him financially and gave him servants, because they knew how firm his faith in their religion was.11 Abu Ḥārithah knew the description of the Messenger of Allāh  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 Isḥāq said, “Muḥammad bin Ja‘far bin Az-Zubayr said that, The (Najrān) delegation came to the Messenger of Allāh  in Al-Madinah, entered his Masjid wearing robes and garments, after the Prophet  had prayed the ‘Aṣr prayer. They accompanied a caravan of camels led by Bani Al-Ḩārith bin Ka‘b. The Companions of the Messenger of Allāh  who saw them said that they never saw a delegation like them after that... Then Abu Ḥārithah bin ‘Alqamah and Al-‘Āqib ‘Abdul-Masiḥ or As-Sayyid Al-Ayham spoke to the Messenger of Allāh  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

11 Ibn Hishām 2:222.
Allāh's leave, so that Ḥisā would be a sign from Allāh for people.

They also claim that Ḥisā is the son of Allāh, since he did not have a father and he spoke when he was in the cradle, a miracle which had not occurred by any among the Children of Ādām before him, so they claim. They also claim that Ḥisā is one of a trinity, because Allāh would say, 'We did, command, create and demand.' They said, 'If Allāh were one, he would have said, 'I did, command, create and decide.' This is why they claim that Ḥisā and Allāh are one (Trinity). Allāh is far from what they attribute to Him, and we should mention that the Qur'ān refuted all these false Christian claims.

Ibn Ishāq continued, "When these Āyāt came to the Messenger from Allāh ﷺ, thus judging between him and the People of the Book, Allāh also commanded the Prophet ﷺ to call them to the Mubāhalah if they still refused the truth. The Prophet ﷺ called them to the Mubāhalah. They said, 'O Abu Al-Qāsim! Let us think about this matter and get back to you with our decision to what we want to do.' They left the Prophet ﷺ and conferred with Al-'Āqib, to whom they referred to for advice. They said to him, 'O 'Abdul-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 (Ḥisā). You also know that no Prophet conducted Mubāhalah with any people, and the old persons among them remained safe and the young people grew up. Indeed, it will be the end of you if you do it. If you have already decided that you will remain in your religion and your creed regarding your fellow (Ḥisā), then conduct a treaty with the man (Muḥammad) and go back to your land.' They came to the Prophet ﷺ and said, 'O Abu Al-Qāsim! We decided that we cannot do Mubāhalah with you and that you remain on your religion, while we remain on our religion. However, send with us a man from your Companions whom you are pleased with to judge between us regarding our monetary disputes, for you are acceptable to us in this regard.'\[1\]

Al-Bukhārī recorded that Ḥudhayfah said, "Al-'Āqib and As-Sayyid, two leaders from Najrān, came to the Messenger of

\[1\] Ibn Hishām 2:233.
Allāh 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 Ṣallallāhu 'alayhi wa sallam said:

"'Verily, I will send a trusted man with you, a truly trustworthy man.' The Companions of the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam all felt eager to be that man. The Messenger Ṣallallāhu 'alayhi wa sallam said, 'O Abu 'Ubaydah bin Al-Jarrāh! Stand up.' When Abu 'Ubaydah stood up, the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam said, 'This is the trustee of this Ummah.'"”

Al-Bukhārī recorded that Anas said that the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam said on another occasion,

"Every Ummah has a trustee, and the trustee of this Ummah is Abu 'Ubaydah bin Al-Jarrāh."[[1]

Imām Aḥmad recorded that Ibn 'Abbās said, "Abu Jahl, may Allāh curse him, said, 'If I see Muḥammad praying next to the Ka'bah, I will step on his neck.' The Prophet later said,

"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 Mubāḥalah with the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam went ahead with it, they would not have found estates or families

[[1] Fath Al-Bāri 7:695.
when they returned home.⁴¹⁴ Al-Bukhārī, At-Tirmidhi and An-Nasāʾī⁴² also recorded this Ḥadīth, which At-Tirmidhi graded Ḥasan Ṣaḥīḥ.

Allāh then said,

«Verily, this is the true narrative» meaning, what we narrated to you, O Muḥammad, about ʿĪsā is the plain truth that cannot be avoided,

«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,

«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.

⁶⁴. 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.
"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,

(that is the same between us and you), an honest and righteous word that is fair to both parties. Allāh then explained this word,

(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,

(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,

(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,

(“‘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.”

(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 Muhammad, 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,

"O people of the Scripture: Come to a word that is the same between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh.” Then, if they turn away, say: “Bear witness that we are Muslims.”

Muhammad bin Ishāq and other scholars said that the beginning of Sūrah Āl ʾImrān, and more than eighty verses thereafter; were revealed about the delegation of Najrān. Az-Zuhri stated that the people of Najrān were the first people to pay the Jizyah (tax money paid to the Muslim State). However, there is no disagreement that the Āyah that ordained the Jizyah [9:29] was revealed after the Fath (conquering Makkah, and therefore, after the delegation of Najrān came to Al-Madīnah). So, how can this Āyah [3:64] be contained in the Prophet’s letter to Heraclius before the victory of Makkah, and how can we harmonize between the statements of Muḥammad bin Ishāq and Az-Zuhri? The answer is that the delegation of Najrān came before Al-Ḥudaybiyyah (before the victory of Makkah), and what they paid was in lieu of the Mubāḥalah; 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 Jahsh 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 Ayah was revealed. Later on, the Qur’an agreed with the Prophet’s statement, word by word. It is also a fact that the Qur’an 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:

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

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

«65. O people of the Scripture! Why do you dispute about Ibrāhīm, while the Taurāh and the Injil were not revealed till after him? Have you then no sense?»

«66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not.»

«67. Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanifa and he was not of the Mushrikin»

«68. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the 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-Khalil and the claim each group made that he was one of them. Muḥammad bin Ishāq bin Yāsār 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,

"O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm?"

meaning, ‘How is it that you, Jews, claim that Ibrāhīm was Jew, although he lived before Allāh sent down the Tawrāh to Mūsā? How is it that you, Christians, claim that Ibrāhīm was Christian, although Christianity came after his time?”[1] This is why Allāh said,

"Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge?"

This Āyah criticizes those who argue and dispute without knowledge, just as the Jews and Christians did concerning Ibrāhīm. Had they disputed about their religions, which they had knowledge of, and about the Law that was legislated for them until Muḥammad ﷺ was sent, it would have been better for them. Rather, they disputed about what they had no knowledge of, so Allāh criticized them for this behavior. Allāh commanded them to refer what they have no knowledge of to He Who knows the seen and unseen matters and Who knows

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

{It is Allāh Who knows, and you know not.}

Allāh said,

{Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa, shunning Shirk and living in Imān,

{and he was not of the Mushrikūn.}

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

{And they say, “Be Jews or Christians, then you will be guided...”} [2:135].

Allāh said next,

{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.” Saʿīd bin Manṣūr recorded that Ibn Masʿūd said that the Messenger of Allāh ﷺ said,

{Every Prophet had a Wali (supporter, best friend) from among the Prophets. My Wali among them is my father Ibrāhīm, the Khalil (intimate friend) of my Lord, the Exalted and Most Honored.}

The Prophet ﷺ then recited,
43. Ayat of Allah, while you bear witness:
40. "O People of the Scripture! Why do you disbelieve in the
and they perceive not?
astony. But they shall not lead any one except themselves.
69. A party of the People of the Scripture wish to lead you
messengers.
who believe in His
Protector and Helper)
And Allah is the Waal
Alhamdulillah.
Following him..."
471. “O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know?”

472. 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.”

473. 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.”

474. 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,

"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,

"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.

"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 Islamic religion." This is why they said next.

⟨so that they may turn back.⟩ Ibn Abi Najih said that Mujahid commented about this Ayah, 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]

⟨“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,

⟨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 Ayāt, plain proofs and unequivocal evidence that He has sent down to His servant and Messenger Muhammad ﷺ. This occurs, O you Jews, even though you hide the description of Muhammad ﷺ, the unlettered Prophet whom you find in your Books that you received from the earlier Prophets. Allāh’s statement;

(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 Allâh’s proof against you in this life and the Hereafter.” Allâh said,

Фَقَهَ إِنَّ الْقَنْصَلَ بِيدَ اللَّهِ وَهُوَ الْقَنْصَلُ عَلْىَ الْأَعْرَافِ

(Say: “All the bounty is in the Hand of Allâh; He grants to whom He wills.”)

meaning, all affairs are under His control, and He gives and takes. Verily, Allâh 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. Allâh has the perfect wisdom and the unequivocal proofs.

وَاللَّهُ وَسُلُوْمُ ۚ يَخْفِّضُ ۡعَنْهُمْ مِنْ كَیْسِهِمْ وَيَتَّقِنُّهُمْ ذَٰلِكَ الْفَضْلُ الْمُفْلِحُ

(And Allâh is All-Sufficient for His creatures’ needs, All-Knower.’’ He selects for His mercy whom He wills and Allâh 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.

ۚ وَإِنَّ أَهْلَ الْكِتَابِ مِنْ إِنَّ تَأْسِيَةً فَمَانُ حُمَّلَ حَزَّوَهُ إِلَّا حَزَّوْهُ مَنْ كَانَ تَأْسِيَةً بَيْنَكُمْ لَا يَوْزَعُهُ إِلَّا إِنَّا نَذَّرْنَاهُ عَلَىٰ أَيْمَنَيْنَا فَآمِنُوا بِذَٰلِكَ وَتَحْيَرْنَاهُ عَلَىٰ الْأَرْمَىَّ الْكَبْرِيَّ وَهُمْ يُصَلَّوْنَۡ إِلَّا بِفَتْحٍ مَّعْمُودٍ فَأَمَنُوا إِنَّ اللَّهَ يُبَشِّرُ الصَّالِحِينَ

75. Among the People of the Scripture is he who, if entrusted with a Qintâr (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).” But
they tell a lie against Allâh while they know it.»

«76. Yes, whoever fulfills his pledge and fears Allâh much; verily, then Allâh loves the Mutaqûn (the pious).»

How Trustworthy Are the Jews?

Allâh states that there are deceitful people among the Jews. He also warns the faithful against being deceived by them, because some of them,

«مَنْ إِنْ تَأْسَتْهُ يَقِنَا»

«if entrusted with a Qintâr (a great amount)» of money,

«مَنْ يَقِنَا إِلَّا أَنْ يَجْعَلَهُ»

«will readily pay it back;» This Ayah indicates that this type would likewise give what is less than a Qintâr, as is obvious. However,

«وَيَقِنُونَ مَنْ إِنْ تَأْسَتْهُ بِبِيْكَارِ أَنْ يَجْعَلَهُ إِلَّا أَنْ يَجْعَلَهُ غَصْبًا»

«and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding,»

and insisting on acquiring your rightful property. If this is what he would do with one Dinâr, then what about what is more than a Dinâr? We mentioned the meaning of Qintâr in the beginning of this Sûrah, while the value of Dinâr is well known. Allâh’s statement,

«ذَلِكَ إِنَّمَا قَالَوا لِيُصِيبُنَا بِاللَاِعِبَةِ سَيِّئَةٌ»

«because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).”»

means, what made them reject the truth (or what they owed) is that they said, “There is no harm in our religion if we eat up the property of the unlettered ones, the Arabs, for Allâh has allowed it for us.” Allâh replied,

«وَقَالُونَ عَلَى الَّذِينَ كَتَبَنَاهُمْ وَكُنُونَا بِيْنَهُمْ»

«But they tell a lie against Allâh while they know it.»

for they invented this lie and word of misguidance. Rather, Allâh would not allow this money for them unless they had a right to it.
‘Abdur-Razzāq recorded that Ṣa‘ṣa‘ah bin 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,

\begin{equation}
\text{“There is no blame on us to betray and take the properties of the illiterates (Arabs).”}
\end{equation}

Verily, if they pay the Jizyah, then you are not allowed their property, except when they willingly give it up.”\(^2\)

Allāh then said,

\begin{equation}
\text{“Verily, whoever fulfills his pledge and fears Allāh much,”}
\end{equation}

fulfills his promise and fears Allāh among you, O People of the Book, regarding the covenant Allāh took from you to believe in Muhammad 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.

\begin{equation}
\text{“Verily, then Allāh loves the Muttaqīn.”}
\end{equation}

\begin{equation}
\text{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.”}
\end{equation}

\(^1\) Jews and Christians living under Muslim control.

\(^2\) Tafsīr ‘Abdur-Razzāq 1:123.
There is No Share in the Hereafter for Those Who Break Allāh’s Covenant

Allāh states that whoever prefers the small things of this short, soon to end life, instead of fulfilling what they have promised Allāh by following Muhammad ﷺ, announcing his description [from their books] to people and affirming his truth, then,

\[\text{لَا عَلَى الَّذِينَ كَفَرُوا بِاللَّهِ وَفِي الْيَوْمِ الْآٓخِرِ} \]

\[\text{they shall have no portion in the Hereafter.}\]

They will not have a share or part in the Hereafter’s rewards,

\[\text{وَلَا يُبْصِرُونَ} \]

\[\text{ anakum} \]

\[\text{Neither will Allāh speak to them nor look at them on the Day of Resurrection} \]

with His mercy. This Āyah indicates that Allāh will not speak words of kindness nor look at them with any mercy,

\[\text{وَلَا يُغْفِرُ لَهُمْ} \]

\[\text{لَا يُغْفِرُ} \]

\[\text{nor will He purify them} \]

from sins and impurities. Rather, He will order them to the Fire,

\[\text{وَلَهُمْ عَذَابَ الَّذِينَ} \]

\[\text{وَلَا يُغْفِرُ لَهُمْ} \]

\[\text{and they shall have a painful torment.} \]

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,

\[\text{لا يَكُلُّمُهُمَّ اللَّهُ، وَلا يُبْرِكُهُمَّ، وَلَا يُعْفِنُهُمْ عَذَابَ الَّذِينَ} \]

\[\text{heit: يَا رَسُولَ اللَّهِ، مَنْ هُمْ؟ خَابِرَوْا وَخَلَفُوا قَالَ: وَأَعَادَتْ رُسُلُ اللَّهِ ثَلَاثَ مَرَاتَ، قَالَ: أَلْسِنُهُمْ، وَأَلْسِنُهُمْ بَيْنَ الْحِيْلَيْنِ الكَانِبِيَّ، وَالْمَكَانِ} \]

‘There are three persons whom Allāh will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment. I said, ‘O Messenger of Allāh! Who are they, may they gain failure and loss?’ He said, repeating this
statement thrice, 'The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it.'"[1]

This was also recorded by Muslim, and the collectors of the Sunan.[2]

Another Ḥadīth

Imām Aḥmad recorded that ‘Adi bin ‘Amīrah Al-Kindi said, "Imru’ Al-Qays bin ‘Ābis, a man from Kindah, disputed with a man from Ḥadramūt in front of the Messenger of Allāh ﷺ concerning a piece of land. The Prophet ﷺ required the man from Ḥadramūt to present his evidence, but he did not have any. The Prophet ﷺ required Imru’ Al-Qays to swear to his truthfulness, but the man from Ḥadramūt said, ‘O Messenger of Allāh! If you only require him to swear, then by the Lord of the Ka‘bah (Allāh), my land is lost.’ The Messenger of Allāh ﷺ said,

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"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,

«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]

Another Ḥadīth

Imām Ahmad recorded that ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«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,

«Verily, those who purchase a small gain at the cost of Allāh’s covenant and their oaths...»¹¹

The Two Šahīhs recorded this Ḥadīth.²²

Another Ḥadīth

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

«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 Ḥaḍīth prayer; and a man who gives his pledge of allegiance to an

¹¹ Ahmad 1:379.
²² Fath Al-Bārî 5:336, Muslim 1:122.
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.\[1\]

Abu Dāwud and At-Tirmidhī\[2\] also recorded this Ḥadīth, and At-Tirmidhī graded it Ḥasan Ṣāḥīḥ.

478. 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.\[3\]

The Jews Alter Allāh's Words

Allāh states that some Jews, may Allāh’s curses descend on them, distort Allāh’s Words with their tongues, change them from their appropriate places, and alter their intended meanings. They do this to deceive the ignorant people by making it appear that their words are in the Book of Allāh.

\[1\] Aḥmad 2:480.

\[2\] Abu Dāwud 3:749, Tuhfat Al-Ahwadhi 5:218.
They attribute their own lies to Allah, even though they know that they have lied and invented falsehood. Therefore, Allah said,

«وَيَقُولُونَ عَلَى اللَّهِ الْكِتَابِ وَرَبِّنَا يَعْلَمُونَ»

«and they speak a lie against Allah while they know it.»

Mujahid, Ash-Sha'bi, Al-Hasan, Qatadah and Ar-Rabi' bin Anas said that,

«وَالَّذِينَ مُنَضِّرُونَ بِالْكِتَابِ»

«who distort the Book with their tongues,»

means, “They alter them (Allah’s Words).”

Al-Bukhari reported that Ibn ‘Abbas said that the Ayah means they alter and add although none among Allah’s creation can remove the Words of Allah from His Books, they alter and distort their apparent meanings. Wahib bin Munabbih said, “The Tawrah and the Injil remain as Allah 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 يَدَيْنَ اللَّهِ وَمَا هُوَ مِنْ يَدَيْنَ ﷺ»

«they say: ‘This is from Allah,’ but it is not from Allah;»

As for Allah’s Books, they are still preserved and cannot be changed.” Ibn Abi Hatim recorded this statement. However, if Wahib 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 Wahib meant the Books of Allah that He has with Him, then indeed, these Books are preserved and were never changed.

«فَمَا كَانَ لِيُكْسِبَنَ أَنْ يُؤْذِينَ اللَّهِ الْكِتَابَ وَالْعِلْمَ وَالْعَلاِمَ وَأَنْ يُؤْكِلُ فِي كِتَابٍ كَوْنَآ يَعْبَسُ لِي»

479. It is not (possible) for any human being to whom Allâh has given the Book and Al-Hukm and prophethood to say to the people: “Be my worshippers rather than Allâh’s.” On the contrary (he would say): “Be you Rabbâniyyûn, because you are teaching the Book, and you are studying it.”

480. Nor would he order you to take angels and Prophets for lords. Would he order you to disbelieve after you have submitted to Allâh’s will?

No Prophet Ever Called People to Worship him or to Worship Other Than Allâh

This Âyah [3:79] means, it is not for a person whom Allâh has given the Book, knowledge in the Law and prophethood to proclaim to the people, “Worship me instead of Allâh,” meaning, along with Allâh. 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 Allâh commands them, as their honorable Messengers conveyed to them. They also forbid what Allâh forbade for them, by the words of His honorable Messengers. The Messengers, may Allâh’s peace and blessings be on all of them, are the emissaries between Allâh and His creation, conveying Allâh’s Message and Trust. The messengers indeed fulfilled their mission, gave sincere advice to creation and conveyed the truth to them. Allâh’s statement,

وَلَنَكُمْ رَبُّّيْنِيْنِيْنِ بِمَا كُنْتُمْ تَعْمَلُونَ الْكِتَبَ وَبِمَا كُنْتُمْ تَذَاكَرُونَ

(On the contrary (he would say), “Be you Rabbâniyyûn, because you are teaching the Book, and you are studying it.”)

means, the Messenger recommends the people to be Rabbâniyyûn. Ibn ‘Abbâs, Abu Razîn and several others said that Rabbâniyyûn means, “Wise, learned, and forbearing.”

Aḍ-Ḍaḥḥāk commented concerning Allāh’s statement,

\(\text{because you are teaching the Book, and you are studying it.}\)

“Whoever learns the Qur’ān deserves to become a Faqīh (learned).”

\(\text{and you are studying it},\) preserving its words.

Allāh then said,

\(\text{Nor would he order you to take angels and Prophets for lords.}\)

The Prophet does not command worshipping other than Allāh, whether a sent Messenger or an angel.

\(\text{Would he order you to disbelieve after you have submitted to Allāh’s will?}\)

meaning, he would not do that, for whoever calls to worshipping other than Allāh, will have called to Kufr. The Prophets only call to Īmān which commands worshipping Allāh Alone without partners. Allāh said in other Āyāt,

\(\text{And We did not send any Messenger before you (O Muḥammad ﷺ) but We revealed to him (saying): “None has the right to be worshipped but I, so worship Me”.}\) [21:25],

\(\text{And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allāh (Alone), and avoid Tāghūt (all false deities).”}\) [16:36], and,

\(\text{And ask those of Our Messengers whom We sent before you: “Did We ever appoint gods to be worshipped besides the Most Gracious (Allāh)?”}\) [43:45]

Allāh said concerning the angels,
And if any of them should say: "Verily, I am a god besides Him (Allah)," such a one We should recompense with Hell. Thus We recompense the wrongdoers. [21:29].

81. And (remember) when Allah 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." Allah said: "Do you agree (to it) and will you take up Isrî?" 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, Muḥammad ﷺ

Allah states that He took a pledge from every Prophet whom He sent from Adam until Isā, that when Allah 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 Allah 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 Allah, the Most High, Most Honored, said

(And (remember) when Allah 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 Ḥikmah,

“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 Ḩārī?”

Ibn ‘Abbās, Mujāhid, Ar-Rabī’, Qatādah and As-Suddi said that Ḥārī means, “My covenant.”[1] Muḥammad bin Ishāq said that,

Ḥārī means, “The responsibility of My covenant that you took,”[2] meaning, the ratified pledge that you gave Me.

“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,

they are the rebellious.” ‘Ali bin Abī Ṭālib and his cousin ‘Abdullāh bin ‘Abbās said, “Allāh never sent a Prophet but after taking his pledge that if Muḥammad 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. Tawus, Al-Ḥasan Al-BAṣrī 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 until the Day of Resurrection. He is the greatest Imām, who if he existed in

any time period, deserves to be obeyed, rather than all other Prophets. This is why Muhammad ﷺ led the Prophets in prayer during the night of Isra’ 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 Muhammad deserves, a responsibility which the mighty Prophets and Messengers will decline to assume. However, Muhammad ﷺ will carry the task of intercession, may Allah’s peace and blessings be on him.

83. Do they seek other than the religion of Allah, 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 Allah and in what has been sent
down to us, and what was sent down to Ibrāhīm, Ismā‘īl, Ishaq, 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,

وَلَنَّ أَسْتَعْبَدَنَّ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ,

submitted all creatures in the heavens and the earth,

Willingly, or not. Allāh said in other Āyāt,

وَإِنْ يُلْهِمَنَا إِلَّا مَا خَلَقَ رَبُّنَا تَمَاثِلًا" [13:15], and,

وَإِنْ يُلْهِمَنَا إِلَّا مَا خَلَقَ رَبُّنَا تَمَاثِلًا[9:64]

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. Wākī’ reported that Mujāhid said that the Āyah,
While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly, is similar to the Ayah,

And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh" [39:38].

He also reported that Ibn 'Abbâs said about,

while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.

"When He took the covenant from them." [2]

(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.

Allâh then said,

Say: "We believe in Allâh and in what has been sent down to us" the Qur'ân,

(And what was sent down to Ibrâhîm, Ismâ'îl, Ishaq, Ya'qûb) the scriptures and revelation,

(And the Asbât,) the Asbât are the twelve tribes who originated from the twelve children of Israel (Ya'qûb).

(And what was given to Mûsâ, 'Isâ) the Tawrâh and the Injîl.

and this encompasses all of Allāh's Prophets.

>We make no distinction between one another among them<

we believe in all of them,

>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,

>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,

>And in the Hereafter he will be one of the losers.<

As the Prophet ﷺ said in an authentic Ḥadīth,

>Whoever commits an action that does not conform to our matter (religion) then it is rejected<.\(^{[1]}\)

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 ʿAbbās said, “A man from the Anṣār embraced Islām, but later reverted and joined the polytheists. He later on became sorry and sent his people to, ‘Ask the Messenger of Allāh ʿṣr for me, if I can repent.’ Then,

किन्न देखिया और वासुकिया बुद्ध इरिमीन

किन्न देखिया और वासुकिया बुद्ध इरिमीन

How shall Allāh guide a people who disbelieved after their belief until,

करान आदुर रस्तीम

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?

was revealed and his people sent word to him and he re-embraced Islām."\[1\]

This is the wording recorded by An-Nasāʾī, Al-Ḥākim and Ibn Ḥibbān.\[2\] Al-Ḥākim said, “Its chain is Ṣahīḥ and they did not record it.”

Allāh’s statement,

किन्न देखिया और वासुकिया बुद्ध इरिमीन और बुद्ध इरिमीन और बुद्ध इरिमीन

How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them?

\[1\] At-Ṭabarī 6:572.

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,

»And Allah guides not the people who are wrongdoers.«

He then said,

»They are those whose recompense is that on them (rests) the curse of Allah, of the angels and of all mankind.«

Allah curses them and His creation also curses them.

»They will abide therein in the curse,

»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, Allah said,

»Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.«

This Ayah indicates Allah's kindness, graciousness, compassion, mercy and favor on His creatures when they repent to Him, for He forgives them in this case.

»90. Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted. And they are those who are astray.«
91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom. For them is a painful torment and they will have no helpers.

Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted

Allāh threatens and warns those who revert to disbelief after they believed and who thereafter insist on disbelief until death. He states that in this case, no repentance shall be accepted from them upon their death. Similarly, Allāh said,

\[\text{وَلْيُسْتَيْنَ الْخَوَبَةُ بِذِيَّرَةٍ بِمَعْلُوْمَ الْكِتَابِ حَتَّىٰ إِذَا حَمِّلَ أَحَدَهُمُ الْمَوْتَ} \]

\[\text{And of no effect is the repentance of those who continue to do evil deeds until death faces one of them} \] [4:18].

This is why Allāh said,

\[\text{أَلَّا تَفْنَّى قَوْمَتُكُمْ وَأَوْلَادُكُمْ مَمْ مَكْتَالُونَ} \]

\[\text{never will their repentance be accepted. And they are those who went astray.} \]

to those who abandon the path of truth for the path of wickedness. Al-Ḥāfīz Abu Bakr Al-Bazzār recorded that Ibn ʿAbbās 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,

\[\text{إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ مَرَّ أَدَّاهُمُ كَفَرُوا أُوْلَٰئِكْ أُعْفَىْ عَنْهُمْ} \]

\[\text{Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted}. \] The chain of narration is satisfactory.[1]

Thereafter, Allāh said,

\[\text{إِنَّ الَّذِينَ كَفَرُوا وَمَنَّاهُمْ كَفَارُ فَلَن يَفْسَدُنَّ بِهِمْ يَوْلِيَهُوَاءِ الأَرْضِ ذُحَاً ذَكَرُ} \]

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 Judān, 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,

No, for not even one day during his life did he pronounce, 'O my Lord! Forgive my sins on the Day of Judgment.'

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him. Allāh said,

...nor shall compensation be accepted from him, nor shall intercession be of use to him,

...on which there will be neither mutual bargaining nor befriending.

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

This is why Allāh said here,

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 Ayah is that the disbeliever shall never avoid the torment of Allah, 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.

Imam Ahmad recorded that Anas said that the Messenger of Allah ﷺ said,

١٥٤ - إن آدم يسأل في النار : يا آدم، أين أنت؟ ﷺ : لا أرى أحداً في النار، لذا أذهب فقد ماتت الأرض. ﷺ : يا آدم، أين أنت؟ ﷺ : لا أرى أحداً في النار.

A man from among the people of Paradise will be brought and Allah will ask him, “O son of Adam! How did you find your dwelling?” He will say, “O Lord, it is the best dwelling.” Allah 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 Allah will say to him, “O son of Adam! How do you find your dwelling?” He will say, “It is the worst dwelling, O Lord.” Allah will ask him, “Would you ransom yourself from Me with the earth’s fill of gold?” He will say, “Yes, O Lord.” Allah 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. ١١١

This is why Allah said,

١١١ أُوْلَٰئِكَ لَهُمُ عِدَاتُ أَيُّهَا الْدَاوْلَةُ وَمَا لَهُمْ مِنْ نَقِيبٍ

١١١ Ahmad 3:207.
In his Tafsir, Waki' reported, that 'Amr bin Maymūn said that

"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.

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

(By no means shall you attain Al-Birr) is in reference to attaining Paradise.[1]

Imām Ahmad reported that Anas bin Mālik said, "Abu Talhah had more property than any other among the Anṣār in Al-Madinah, and the most beloved of his property to him was Bayruhā' garden, which was in front of the (Messenger's) Masjid. Sometimes, Allāh's Messenger ﷺ used to go to the garden and drink its fresh water." Anas added, "When these verses were revealed,

\(\text{No doubt, Bayruh\textsuperscript{a}}' 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,}

\[\text{"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."\footnote{Ahmād 3:141.}

This Ḥadīth was recorded in the Two Šahīhs.\footnote{Fath Al-Bārī 8:71 and Muslim 2:663.} 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,

\[\text{"Retain the land to give its fruits in Allāh's cause."}\footnote{Ibn Mājah's narration.}
The Questions that the Jews Asked Our Prophet

Imām Aḥmad recorded that Ibn ‘Abbās said, “A group of Jews came to Allāh’s Prophet 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 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 Wali (supporter) among the angels?’ The Prophet took their covenant that they will follow him if he answers these questions, and they agreed. He said, ‘I ask you by He Who sent down the Tawrāh 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 Allah.’ The Messenger ﷺ said, ‘O Allah, be Witness against them.’ The Prophet ﷺ then said, ‘I ask you by Allah, other than Whom there is no deity (worthy of worship), Who sent down the Tawrâh to Mûsâ, 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 Allah’s leave. Hence, if the man’s is more than the woman’s, the child will be male, by Allah’s leave. If the woman’s discharge is more than the man’s, then the child will be female, by Allah’s leave.’ They said, ‘Yes.’ He said, ‘O Allah, be Witness against them.’ He then said, ‘I ask you by He Who sent down the Tawrâh to Mûsâ, do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?’ They said, ‘Yes, by Allah!’ He said, ‘O Allah, be Witness.’ They said, ‘Tell us now about your Wali among the angels, for this is when we either follow or shun you.’ He said, ‘My Wali (who brings down the revelation from Allah) is Jibrîl, and Allah never sent a Prophet, but Jibrîl is his Wali.’ They said, ‘We then shun you. Had you a Wali other than Jibrîl, we would have followed you.’ On that, Allah, the Exalted revealed,

{قل من كان عدوا ليجبيل،}

(Say: "Whoever is an enemy to Jibrîl...") [2:97].” [1]

Allah’s statement,

{من قبل أن نزل النَّورَةُ،}

(before the Tawrâh was revealed) [3:93], means, Isrâ’il forbade that for himself before the Tawrâh was revealed. There are two objectives behind revealing this segment of the Âyah. First, he forbade himself the most delightful things for Allah’s sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allah’s statement,

{لن تناولوا اب.eventually وقعنا بغير منتجِر،}

(By no means shall you attain Al-Birr, unless you spend of

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 أَلْفَّانَ عَلَى شَيْءٍ

(And gives his wealth, in spite of love for it, [2:177], and;

وَذَلِكَ مِنْ أَطْرَافِ الْكَلِمَةِ عَلَى شَيْءٍ

(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 Tawrāh, 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 Tawrāh later on prohibited this type of food, and added several more types of prohibitions. Allāh allowed Ādam to marry his daughters to his sons, and this practice was later forbidden. The Law of Ibrāhīm allowed the man to take female servants as companions along with his wife, as Ibrāhīm did when he took Hājar, while he was married to Sārah. Later on, the Tawrāh prohibited this practice. It was previously allowed to take two sisters as wives at the same time, as Yaʿqūb married two sisters at the same time. Later on, this practice was prohibited in the Tawrāh. All these examples are in the Tawrāh and constitute a Naskh (abrogation) of the Law. Therefore, let the Jews consider what Allāh legislated for 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 sallallaʻal-ḥayyāt with.

This is why Allāh said,
All food was lawful to the Children of Israel, except what Isrā’il made unlawful for himself before the Tawrāh was revealed [3:93]

meaning, before the Tawrāh was revealed, all types of foods were allowed, except what Isrā’il prohibited for himself. Allāh then said,

قل كأنتوا بالقرآن قاتلون إنى كنتم ص ملفتونك <

Say: “Bring here the Tawrāh and recite it, if you are truthful.”

for the Tawrāh affirms what we are stating here. Allāh said next,

فَنَافَلْتُنَّ عَلَى اللَّهِ الكِتَابَ مِن بَعْدَ ذَلِكَ فَأُلَّبِينَ مُمَّا فَلَبِينُ<

Then after that, whosoever shall invent a lie against Allāh, then these it is that are the wrongdoers [3:94],

in reference to those who lie about Allāh and claim that He made the Sabbath and the Tawrāh eternal. They are those who claim that Allāh did not send another Prophet calling to Allāh with the proofs and evidences, although evidence indicates that abrogation, as we have described, occurred before in the Tawrāh,

فَأُلَلِّبِينَ مُمَّا فَلِبِينُ<

then these it is that are the wrongdoers.

Allāh then said,

قل صدق الله<

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,

فَأَتَى مَعَهُ مَلَأَهُ كِحْيَمًا وَمَا كَانَ بِالْمُكْرَمِ<

follow the religion of Ibrāhīm the Ḥanīf, 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,
〈Say: “Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, the Ḥanif, and he was not of the idolators.”〉 [6:161]

and,

〈Then, We have sent the revelation to you (saying): “Follow the religion of Ibrāhīm, the Ḥanif, and he was not of the idolators.”〉 [16:123].

496. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-ʿĀlāmīn (mankind and Jinn).

497. In it are manifest signs (for example), the Maqām (station) of Ibrāhīm; whosoever enters it, he attains security. And Ḥajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey; and whoever disbelieves, then Allāh stands not in need of any of the ʿĀlāmīn.

The Kaʿbah is the First House of Worship

Allāh said,

〈Verily, the first House appointed for mankind〉

for all people, for their acts of worship and religious rituals. They go around the House [in ʿTawāf], pray in its vicinity and remain in its area in ʿItikaf.

〈was that at Bakkah,〉 meaning, the Kaʿbah that was built by Ibrāhīm Al-Khalīl, whose religion the Jews and Christians claim
they follow. However, they do not perform Ḥajj to the house that Ibrāhīm built by Allāh's command, and to which he invited the people to perform Ḥajj. Allāh said next,

«بَلْ «full of blessing», sanctified,

وَهُدِّي إِلَّا لِلِّقَلِيسِ»

«and a guidance for Al-ʿĀlāmīn.»

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-Maṣjid Al-Ḥarām (in Makkah).’ I said, ‘Which was built next?’ He replied ‘Al-Maṣjid Al-Aqṣā (in Jerusalem).’ I said, ‘What was the period of time between building the two?’ He said, ‘Forty years.’ He added,

اَلْيَمْنُ خِيَّبَ أَذَرَّكَ الْصَّلَاةَ فَصَلِّ فَكُلُّهَا مُسْجِدٌ

‘Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid.’”[1] Al-Bukhārī and Muslim[2] also collected this Ḥadīth.

The Names of Makkah, Such As ‘Bakkah’

Allāh said,

«لَنْ تُقْعِدْ يَأْتِكَ»

«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-ʿĀtiq (the Ancient House), Al-Bayt Al-Ḥarām (the Sacred House), Al-Balad Al-Amin (the City of Safety) and Al-Maʾmūn (Security). Makkah’s names include Umm Raḥm (Mother of Mercy), Umm Al-Qurā (Mother of the Towns), Ṣalāḥ, [as well as others].

The Station of Ibrâhîm

Allâh’s statement,

«In it are manifest signs» [3:97], means, clear signs that Ibrâhîm built the Ka‘bah and that Allâh has honored and blessed it. Allâh then said,

«the Maqâm (station) of Ibrâhîm» When the building [the Ka‘bah] was raised, Ibrâhîm stood on; the Maqâm so that he could raise the walls higher, while his son Ismâ‘îl was handing the stones to him. We should mention that the Maqâm used to be situated right next to the House. Later, and during his reign, Umar bin Al-Khaṭṭāb moved the Maqâm farther to the east, so that those who go around the House in Tawâf are able to perform it easily, without disturbing those who pray next to the Maqâm after finishing their Tawâf. Allâh commanded us to pray next to the Maqâm;

«And take you (people) the Maqâm (station) of Ibrâhîm as a place of prayer» [2:125].

We mentioned the Hadîths about this subject before, and all the thanks are due to Allâh. Al-‘Awfî said that, Ibn ‘Abbâs commented on Allâh’s statement,

«In it are manifest signs, the Maqâm of Ibrâhîm;»

“Such as the Maqâm and Al-Mash‘ar [Al-Harâm].” [1] Mujâhid said, “The impression of Ibrâhîm’s feet remains on the Maqâm as a clear sign.” [2] It was reported that Umar bin ‘Abdul-‘Azîz, Al-Ḥasan, Qatâdah, As-Suddî, Muqâtîl bin Ḥayyân and others said similarly. [3]

Al-Ḥaram, the Sacred Area, is a Safe Area

Allāh said,

»وَمَنْ دَخَلَهَا كَانَ مَأْيَمًا.« [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-Baṣrī 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,

»أُلْزِمُ بِزَوَا أَنَّهَا جَمَالًا حَكِيمًا مَّا يُحَتَّضُ الْإِنسَانُ مِنْ حَرْفِهِمْ.«

»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,

»تَفْيِدُوا رَبَّهُ حَدَّثَا الْبَيْتِ ۚ أَلْيَأُ الْقَمَّامُ يَنْتَجُو وَمَانْهُمْ يَنْتَجُو حَوْفِهِمْ.«

»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,

»لا هجرة، ولكن جهاد وزمنا، وإذا استنفرتم فانغرووا«

“There is no more Hijrah (migration to Makkah), only jihad and good intention. If you were mobilized, then march forth.”

He also said on the day of the conquest of Makkah,

»إِنَّ هَذَا الْبُلُدُ خَرَّمَةً اللَّهُ نَبْيَ خَلِيقَ الشَّمَوْسَاتِ وَالأَرْضَ، فَهُمْ حَزَامُ بَعُوضَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنْ تَمَّ نُجُولُ الْقَيَامَةِ فِيهِ لَا يَثِبِتُ بِمَلِكَةِ نَفْسِهِ، وَلَمْ نُجُولَ لَهُ إِلَّا فِي سَاعَةٍ مِنْ يَوْمِ الْقِيَامَةِ.«
"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-‘Abbās said, 'Except the lemon grass, O Allāh’s Messenger, as they use it in their houses and graves.' The Prophet ﷺ said:

فَإِلَّا الْإِذْجَرَةُ

"Except lemongrass." [1]

The Two Ṣaḥīḥs also recorded that Abu Shurayḥ Al-‘Adawi said that he said to ‘Amr bin Sa‘d 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 خَرَمَهَا اللَّهُ، وَلَمْ يَحْرَمْهَا النَّاسُ، فَلاَ يُجِلِّ لَأُمَيْرِهَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ الآخرِ أنْ يَتَّخِذَ بَيْتاً دَمَأً، وَلَا يَحْفِظُ بِهَا شَجَرَةً، إِنَّ أُحْدَى تَرْخَصَ بِقِتَالِ رَسُولِ اللهِ ﷺ فِيهَا فَنُولِّواً لَّهُ: إِنَّ اللَّهَ أَنَّى لِرَسُولِهِ وَلَمْ يَأْذَنَ لَهُ، إِنْ تَأْذَنَّهُ أَن يَلْبِخُ فِيهَا شَجَرَةٌ منْ نَهَارٍ، وَقَدْ عَادَتْ خَرَمَتَهَا الْيَوْمَ تَحْرَمُهَا بالْأَمْسِ فَلْيَنْبُثَ الرَّجَالُ عِنْدَ الْعَلِيِّ.

"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

Messenger and did not allow you.' Allah 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 Shurayh was asked, "What did 'Amr reply?" He said that 'Amr said, "O Abu Shurayh! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief."[1]

Jabir bin 'Abdullah said, "I heard the Messenger of Allah ﷺ saying,

لا يُحَرِّلُ اللَّهُ أَحَدٌ مِّنۡ أَشْهَادَتْ النُّجَاحِ

"None of you is allowed to carry a weapon in Makkah." Muslim[2] recorded this Hadith.

'Abdullah bin 'Adi bin Al-Hashrâ Az-Zuhri said that he heard the Messenger of Allah ﷺ say while standing at Al-Hazwarah in the marketplace of Makkah,

وَلَأَنَّ اللَّهُ أَحَبَّ أَرْضَهُ إِلَيْهِ الْمَلِكُ مَا أَخْرَجَهُ بِشَكْرٍ

"By Allah! You are the best of Allah's land and the most beloved land to Allah. Had it not been for the fact that I was driven out of you, I would not have left you."

Imam Ahmad collected this Hadith and this is his wording. At-Tirmidhi, An-Nasâ'i and Ibn Majah[4] also collected it. At-Tirmidhi said, "Hasan Sahîh."

The Necessity of Performing Hajj

Allah said,

وَقَدْ أَنَّ هَذِهِ كَلِمَةٌ فَرَقَتْ عَلَى أَلْامَةٍ جَمِيعِ الْأُمَّةِ مِنْ نَفْسِهَا إِلَى نَفْسِهَا

"And Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey" [3:97].

This Āyah established the obligation of performing Ḥajj. There are many Hadiths 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 ʿAḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ once gave a speech in which he said,

أَلْسِنَةُ النَّاسِ فَرْضًا عَلَيْكُمُ الْحَجُّ وَالْبَيْتُ

"O people! Ḥajj has been enjoined on you, therefore, perform Ḥajj."

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,

ٌأَلْسِنَةُ النَّاسِ فَرْضًا عَلَيْكُمُ الْحَجُّ وَالْبَيْتُ

"Had I said yes, it would have become an obligation and you would not have been able to fulfill it." He said next,

دُرِّونِي مَا تُرِكْتُمُ فَإِنَّمَا هَذَا مَنْ تَأْتَى فَلَيْكُمْ بِكِتَابِهِ وَخَلَفَهُمْ عَلَيْهِ أَبْنَائِهِمْ، وَإِذَا أَمَرْتَكُمْ فَمَا قَالَتُمْ مَا أَشْتَعَلْتُمْ، وَإِذَا نَهَيْتُكُمْ نَحْنُ شَيْءٌ فَذَغْفُوهُ

"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 ʿĪsa At-Tirmidhi recorded that Ibn ʿUmar 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 Ḥajj is better, O Messenger of Allāh?’ He said, ‘The noisy

(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-Ḥākim narrated that Anas said that the Messenger of Allāh was asked about Allāh’s statement,

«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-Ḥākim stated that this Hadith’s chain of narration is authentic, following the guidelines of Muslim in his Ṣaḥīḥ, but the Two Ṣaḥīḥs did not collect it. [3] Ahmad recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ أَرَادَ الْحَجَّ فَثَمِّنِّهِ»

(Whoever intends to perform Ḥajj, let him rush to perform it.) [4] Abu Dāwud also collected this Hadith. [5]

The One who Denies the Necessity of Ḥajj Becomes a Disbeliever

Allāh said,

«وَمَن كَفَرْ فَلْيُنْفِقْ عَنْ الْعَمَليْنِ» [3:97].

Ibn ‘Abbās, Mujāhid and several others commented on this Ayah, “Whoever denies the necessity of Ḥajj becomes disbeliever, and Allāh is far Richer than to need him.” Al-Ḥāfiẓ

[3] Al-Ḥākim 1:442. The Ḥadīths about provision and means that are mentioned here are all weak narrations. Al-Bayhaqi graded the Ḥadīth Hasan, but Al-Albānī and Muqbil bin Hādī graded it weak. See Al-ʿIrwā’ no. 988.
Abu Bakr Al-Ismā‘īlī recorded that ‘Umar bin Al-Khaṭṭāb 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]

498. Say: “O People of the Scripture (Jews and Christians)! Why do you reject the Ayāt 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 Ayāh Allāh criticizes the disbelieving People of the Book for refusing the truth, rejecting Allāh’s Ayāt and hindering those who seek to believe from His path, although they know that what the Messenger ∏ 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 ∏ 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,

The Day whereon neither wealth nor sons will avail [26:88].

The Day whereon neither wealth nor sons will avail [26:88].

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 Allâh, and among you is His Messenger? And whoever depends upon Allâh, then he is indeed guided to the right path.

Warning Muslims Against Imitating People of the Scriptures

Allâh warns His believing servants against obeying the People of the Book, who envy the believers for the favor that Allâh gave them by sending His Messenger ﷺ. Similarly, Allâh said,

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,

"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,

"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 day and night, and he recites and conveys them to you. Similarly, Allāh said,

"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 Hadith states that one day, the Prophet ﷺ said to his Companions,

"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 يَتَّقِمُ إِلَى اللَّهِ فَإِذَا هُدِيَ إِلَى صِرْطٍ مُّسْتَقِيمٍ»

«And whoever depends upon Allāh, then he is indeed guided to the right path» [3:101]

for trusting and relying on Allāh are the basis of achieving the right guidance and staying away from the path of wickedness. They also represent the tool to acquiring guidance and truth and achieving the righteous aims.

4102. O you who believe! Have Taqwā of Allāh as is His due, and die not except as (true) Muslims.

4103. 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 Abī Ḥātim recorded that ‘Abdullāh bin Mas‘ūd commented on the Āyah,

«أنَّمَا اللَّهُ حَقَّ حَقّ النَّازِلِينَ»

«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

an authentic chain of narration to 'Abdullah bin Mas‘ūd. Al-Ḥākim collected this Ḥadith in his Mustadrak, from Ibn Mas‘ūd, who related it to the Prophet ﷺ. Al-Ḥākim said, “It is authentic according to the criteria of the Two Shaykhs [Al-Bukhara and Muslim], and they did not record it.”[1] This is what he said, but it appears that it is only a statement of 'Abdullah 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,

﴾Wa la tawwūn illā wa-lamimsa‘ūn﴾

(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 Mujahid 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],

﴿Yatābihu al-‘abīna māma‘unna anwā‘a l-lāh ḥaqq nafsikum. Wa la tawwūn illā wa-lamimsa‘ūn﴿

﴿Have Taqwā of Allāh as is His due, die not except as (true) Muslims.﴾ [3:102], [then he said;]

﴿Wālaqān ān faṭrat min al-zāwma fāqārāt lam mārīt ‘alā ‘alāl al-‘arzī yuṣṣāthum, kaghīf yām: la zammī l-lāhā ‘alā al-zawma?﴿

“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‘i, Ibn Mājah, Ibn Ḥibbān in his Ṣahīḥ and Al-Ḥākim his Mustadrak. At-Tirmidhi said, “Hasan Ṣahīḥ”[4] while Al-Ḥākim said; “It meets the

---

conditions of the Two Şahîhs and they did not record it."

Imâm Aḥmad recorded that Jâbir said that three nights before the Messenger of Allâh ﷺ died he heard him saying;

\[
\text{لا يَمُتُّنَ أَحَدَكُمُ إِلَّا زُوَّرَتِي وَيُحْسِنُ الْمَلَكُ بَيْنَ بَحْرِ عُرْقٍ وَجَلْبٍ}
\]

"None of you should die except while having sincere trust in Allâh, the Exalted and Most Honorable."[1] Muslim also recorded it.[2]

The Two Şahîhs record that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

\[
ٌٍَٗ يَقُولُ عَلَى: أَنَا عِنْدُ عَالِمٍ عَبْدَي بَيّٓ
\]

"Allâh said, "I am as My servant thinks of Me.""[3]

The Necessity of Holding to the Path of Allâh and the Community of the Believers

Allâh said next,

\[
(وَاعْتَصَمُوا بِرِيفَةِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا)
\]

"And hold fast, all of you together, to the Rope of Allâh, and be not divided among yourselves." It was said that,

\[
(وَيَعْبُدُ اللَّهَ)
\]

"to the Rope of Allâh" refers to Allâh's covenant, just as Allâh said in the following Ayah,

\[
(مَهْيَأَتُ عَلَيْهِمُ الْيَدَلَةُ أَنْ لَنْ يُفْتَرِقَا إِلَّا يَعْبُدُونَ اللَّهَ وَيَعْبُدُونَ مِنَ الْأُمَامِ)
\]

"Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men;"[3:112],

in reference to pledges and peace treaties.

Allâh's statement

\[
(وَلَا تَفَرَّقُوا)
\]

"and be not divided among yourselves", orders sticking to the

community of the believers and forbids division. There are several Hadiths 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 الْلَّهَ يَزْدَخِرُ لَكُمْ ثلَاثًا، وَيَنْزِحُ لَكُمْ ثلَاثًا: يَزْدَخِرُ لَكُمْ أنَّ عُمْرَانَوَذَا نِتَنْعَوْا بِهِ شُيُبَهُ، وَأَنَّكُمْ تَلَقَّيْتُمْ مِنْ اللَّهِ أُمُورًا، وَيَنْزِحُ لَكُمْ ثلَاثًا: قَبْلَ وَقَالَ، وَقَنْصَرُ السَّؤَالِ، وَإِضَاعَةَ 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 Allāh 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,

وَذَكَّرُوا بِنَاهِئٍ إِلَيْكُمْ إِذْ كُنْتُمْ أَذْلِكَ بِنَاهِئٍ كُنْتُمْ فَأَصْلَحْنَاهُ بَيْنَكُمْ إِنِّي أَنفَقْتُ عَلَيْكُمْ"[3:103].

(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)

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,

فَهُمُ اللَّهُ أَتَّبَعُوهُ. وَاللَّهُ بِمَثْلِهِمْ لَا يَعْفَفُ مَا فِي الأَرْجُلِ جَيْبًا مَا أَتَّبَعُوهُ. أَلَََّهُ بِمَثْلِهِمْ وَلَحِيَاجٌ اللَّهُ أَتَّبَعُوهُ."[1]

During that time, some Anşar 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 ﷺ reminded the Anşar [from both Aws and Khazraj] of this bounty when he was dividing the war booty of Ḥunayn.

"O Anşar! Did I not find you misguided and Allāh directed you to guidance because of me? Were you not divided beforehand and Allāh united you around me? Were you not poor and Allāh enriched you because of me?"
bounty.”

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,

\[\text{\textit{Let there arise out of you a group of people}}\]

that calls to righteousness, enjoins all that is good and forbids evil in the manner Allah commanded,

وَأَلْفَأْنِيَنَّكُمْ مَّنّى أَلْهَيْكُنَّ

«And it is they who are the successful.»

Ad-Ḍahḥāk 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.”

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 Allah ﷺ said,

«من رأى منكم متكهم فُلْعَبَيْه، فَإِذًا لَمْ يَنْتَفِعُ فِيَّوْمَهُ، فَإِنْ لَمْ يَنْتَفِعَ فِيَّوْمَهُ، فَذَلِكَ أَضْعَفُ الدِّينُ عِنْدَهُ»

«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 وَزَرَاءَ ذَلِكَ مِنَ الدِّينِ حَيَاةٌ خَرَِّدَةٌ»

«There is no faith beyond that, not even the weight of a mustard seed.»

Imām Ahmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرُنَّ بِالعَمَّارِ، وَلَتَنْفِهِنَّ عَنِ السَّمَتِ، أَوْ لَيْسَ كَنَّ اللَّهَ أَن يُنْفِكَ عَلَيْكُمْ عَقْبَةً مِنْ غَضَبِهِ، ثُمَّ لَتَدْعُهُنَّ فَلَا يَنْتَجِبُ لِكَمْ

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.»

At-Tirmidhi also collected this Hadīth and said, “Ḥasan”.[1] There are many other Hadīths and Āyāt on this subject, which will be explained later.

The Prohibition of Division

Allāh said,

«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 Ahmad recorded that Abu ‘Amir ‘Abdullāh bin Luḥay said, “We performed Ḥajj 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 أُهُلَّ الْكِتَابِينَ اَفْتَرَوْا فِي دُنْيَاهُمْ عَلَىٰ بَيْنِيٓ وَبَيْنِيٓ مَلَّةً، وَإِنَّهَا الْأَمْةَ سُتْفَرَةٌ عَلَىٰ ثَلَاثٍ وَسُبْعَينَ مَلَّةٍ - يُغْنِيَ الْأَهْلَاءَ - كَلَّهَا فِي النَّارِ إِلَّا وَاحِدَةَ - وَهُمْ بِالْجِمَاعَةِ - وَإِنَّهُ سَيُخْرَجُ فِي أُمَيْ أَفْرَزَ نَجَابَةً يُبَيِّنُ يَلُوَّ الْأَهْلَاءَ كَمَا يَنْبَذِرُ الْكُلْبُ بِبَصَاحِهِ، لَا يَبْقَى مَنْ عَرَّقَ وَلَا مَفْسِلُ 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 Dāwūd[4] from Aḥmad bin Ḥanbal and Muhammad bin Yahyā.

[2] That is, the group that adheres to the teachings of the Prophet ﷺ and his Companions.
The Benefits of Brotherly Ties and Unity and the Consequence of Division on the Day of the Gathering

Allāh said next,

«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‘āh 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,

«As for those whose faces will become black (to them will be said): ‘Did you reject faith after accepting it?’»

Al-Ḥasan Al-Baṣri said, "They are the hypocrites."[2]

«Then taste the torment (in Hell) for rejecting faith,»

and this description befits every disbeliever.

«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 ‘Īsā 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 Abī Ḥātim 2:464. Editor’s note: Although this statement is very popular, if it is not fabricated, it is among the weakest kinds of narrations, all of its chains resting upon a narrator are well-known for fabrication.
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 Ummāh, ‘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,

These are the Āyāt 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,’

[in truth] making known the true reality of this world and the Hereafter.

And Allāh wills no injustice to the ‘Ālamin.

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,

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,

And all matters go back to Allāh.

[^1]: Tuhfat Al-Аhwadhi 8:351.
[^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.

١١٠. 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 Allah. 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).

١١١. 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.

١١٢. They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allah, and a covenant from men; they have drawn on themselves the wrath of Allah, and destitution is put over them. This is because they disbelieved in the Āyāt of Allah and killed the Prophets without right. This is because they disobeyed (Allah) and used to transgress (the limits set by Allah).

Virtues of the Ummah of Muḥammad ﷺ, the Best Nation Ever

Allah states that the Ummah of Muhammad ﷺ is the best nation ever,

١١٠. You are the best of peoples ever raised up for mankind [3:110].

Al-Bukhārī 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 Islam." [1] Similar was said by Ibn ‘Abbas, Mujahid, ‘Atiyah Al-‘Awfi, Ikrimah, ‘Atā' and Ar-Rabī‘ bin Anas that,

«الْحَمْدُ لِلَّهِ الَّذِي أَحْصَى السَّمَاوَاتِ وَالْأَرْضَ لَكُمْ »

«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,

كُلُّ مَثَلٍ مِّنَ الْعَبْدِينَ تَأْمُّرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُتَّعِ مَنْ ضَلَّ عَنِ الدِّينِ

«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 ᴬˢ said,

أَلَمْ تَنَبَّأُونَ مِنْ بَعْضِ أَنَّكُمْ غَيْبًا، أَلَمْ تَنَبَّأُونَ عَلَى الْحَمْدِ وَالْجَلَّ

«You are the final of seventy nations, you are the best and most honored among them to Allāh.»

This is a well-known Hadith about which At-Tirmidhi said, “Hasan”, 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 ᴬˢ 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 Abī Ṭālib said,

"The Messenger of Allāh ﷺ said,

«I was given what no other Prophet before me was given.»

We said, 'O Messenger of Allāh! What is it?' He said,

«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 Ḥadīth is Ḥasan. There are
several Ḥadīths that we should mention here.

The Two Šaḥīḥs recorded that Az-Zuhri said that, Sa’d bin
Al-Musayyib said that Abu Hurayrah narrated to him, "I heard
the Messenger of Allāh ﷺ saying,

«يا دخُل الْجَنَّةَ مِنْ أَنْتمُ رَأْمَةً وَأَمْسِيْنَ أَلْلَهَا، فَخَضِبُوهُمْ إِضَاءَةَ الْقُمْرُ لِلَّهَ
الْبَرِّ، فقَالَ أَبُو هَرْبَةُ: فَقَامَ عَكَاشَةُ بِنَ مَجْهَنِ السَّدِيِّ يَرْفَعُ نَمَرَةَ عَلَيْهِ، فقَالَ: يَا
رسُولُ اللَّهِ، ادْعُ اللَّهَ أَن يَجْعَلُنِي مِنْهُمْ، فقَالَ رَسُولُ اللَّهِ ﷺ: «لَهُمْ الْجَعْلَةُ وَمِنْهُمْ
ثُمَّ قَامَ رَجُلٌ مِنَ الأَنْصارِ فقَالَ: يَا رَسُولُ اللَّهِ! ادْعُ اللَّهَ أَن يَجْعَلُنِي مِنْهُمْ، فقَالَ:
دِفَّتُكِ بِي أَعْكَاشَةُ.»» [2]

'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, 'Ukkashah has beaten you to
it.' [2]

Another Ḥadīth that Establishes the Virtues of the Ummah of Muḥammad صلی اللہ علیہ وسلم in This Life and the Hereafter.

Imām Aḥmad recorded that Jābir said, "I heard the Messenger of Allāh صلی اللہ علیہ وسلم saying,

"I am not saying that you will become part of the jannah."

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."

Imām Aḥmad recorded the same Ḥadīth with another chain of narration, and this Ḥadīth meets the criteria of Muslim in his Sahīḥ. In the Two Sahīḥs, it is recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh صلی اللہ علیہ وسلم said to us,

"Does it please you that you will be one-fourth of the people of Paradise?"

We said, "Allāhu Akbar!" He added,

"Does it please you that you will be one-third of the people of Paradise?" We said, "Allāhu Akbar!" He said,

"I hope that you will be half of the people of Paradise."

Another Ḥadīth

Imām Aḥmad recorded that Buraydah said that the Prophet صلی اللہ علیہ وسلم said,

Another Ḥadīth

Imām Aḥmad recorded that Buraydah said that the Prophet صلی اللہ علیہ وسلم said,

The people of Paradise are one hundred and twenty rows, this Ummah takes up eighty of them.  

Imām Aḥmad also collected this Ḥadīth through another chain of narration. At-Tirmidhi and Ibn Mājah also collected this Ḥadīth, and At-Tirmidhi said, 'This Ḥadīth is Ḥasan.'

'Abdūr-Razzāq recorded that Abu Hurayrah said that, the Prophet ﷺ said,


"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 and Muslim collected this Ḥadīth. Muslim recorded Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

"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."  

These and other Hadiths conform to the meaning of the Ayah,

«Vous êtes les meilleurs des êtres humains que Dieu a créés. Vous exhortez à l'accomplissement du digne (al-Ma’ruf) et interdisez le défendu (al-Munkar), et vous croyez en Allah.»

Therefore, whoever among this Ummah acquires these qualities, will have a share in this praise. Qatadah said, “We were told that ‘Umar bin Al-Khaṭṭab recited this Ayah [3:110] during a Ḥajj 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 Allah set in this Ayah.’” 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 Allah criticized, when He said,

«Il n'a pas interdit l'un à l'autre des Munkár qu'ils avaient commis…» [5:79].

This is the reason why, after Allah praised the Muslim Ummah with the qualities that He mentioned, He criticized the People of the Scriptures and chastised them, saying,

«Et qu'ils ne refusent pas l'Enseignement de leurs seigneurs qui sont écrits, à savoir qu'ils n'engagent pas leurs esclaves dans des choses dont Allah est leur Garant.»

«And had the People of the Scripture (Jews and Christians) believed» [3:110],

in what was sent down to Muḥammad ﷺ,

«Verily it is 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 Allah and in what was sent down to you and to them. The majority of them follow deviation, disbelief, sin and rebellion.

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,

﴾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-Madinah, the tribes of Qaynuqā’, Naḍīr and Qurayẓah, 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,

﴾Sinā’īt ʿalayhim ʾal-dūla ʾain ma ṭawqawwā ala ʿīsā ʿalā ʾl-ʾalā ʿalā ʾl-ʾalāîn﴾

﴾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,

﴿Ela ʿīsā ʾl-ʾalā ʾl-ʾalāîn﴾

﴿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.

﴿Wa ʿīsā ʾl-ʾalā ʾl-ʾalāîn﴾

昶and a covenant from men;﴿ meaning, covenant from men,
such as pledges of protection and safety offered to them by Muslim men and women, and even a slave, according to one of the sayings of the scholars. Ibn ‘Abbās said that,

\[
\text{except when under a covenant from Allāh, and a covenant from men;}
\]

refers to a covenant of protection from Allāh and a pledge of safety from people.\[^1\] Similar was said by Mujāhid, 'Ikrimah, 'Aṭā', Aḍ-Ḍāḥīk, Al-Ḥasan, Qatādah, As-Suddī and Ar-Rabī' bin Anas.\[^2\] Allāh’s statement,

\[
\text{they have drawn on themselves the wrath of Allāh,}
\]

means, they earned Allāh’s anger, which they deserved,

\[
\text{and destitution is put over them},
\]

meaning they deserve it by decree and legislatively.

Allāh said next,

\[
\text{This is because they disbelieved in the Āyāt of Allāh and killed the Prophets without right.}
\]

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,

\[
\text{This is because they disobeyed and used to transgress (the limits set by Allāh).}
\]

meaning, what lured them to disbelieve in Allāh’s Āyāt and kill His Messengers, is the fact that they often disobeyed Allāh’s commands, committed His prohibitions and transgressed His set limits. We seek refuge from this behavior, and Allāh Alone is sought for each and every type of help.

\[^1\] At-Ṭabari 7:112.

\[^2\] Ibn Abi Ḥātim 2:480,481.
113. Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.

114. They believe in Allah and the Last Day; they enjoin Al-Ma’ruf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.

115. And whatever good they do, nothing will be rejected of them; for Allah knows well the Muttaqin (the pious).

116. Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allah. 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 Şir; it struck the harvest of a people who did wrong against themselves and destroyed it. Allâh wronged them not, but they wronged themselves.

**Virtues of the People of the Scriptures Who Embrace Islâm**

Muḥammad bin Ishâq and others, including Al-‘Awfî who reported it from Ibn ‘Abbâs, said; “These Ayât were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is ‘Abdullâh bin Salâm, Asad bin ’Ubayd, Thâlabah bin Sa’yah, Usayd bin Sa’yah, and so forth. This Âyah means that those among the People of the Book whom Allâh rebuked earlier are not at all the same as those among them who embraced Islâm. Hence Allâh’s statement,

يمشوا سوآء

(Not all of them are alike) [3:113].” [1]

Therefore, these two types of people are not equal, and indeed, there are believers and also criminals among the People of the Book, just as Allâh said,

أين أهل الكتب أنتَ قائمَة

(a party of the People of the Scripture stand for the right) for they implement the Book of Allâh, adhere to His Law and follow His Prophet Muḥammad ﷺ. Therefore, this type is on the straight path,

يتلون ماكتب الله آلٍ وهم يسبعون

(they recite the verses of Allâh during the hours of the night, prostrating themselves in prayer.)

They often stand in prayer at night for Tahâjjud, and recite the Qur'ân in their prayer,

ويموتون بإمامة والليتور أنفسهم ويتلون ملذاته في غيظ الصبي وسترون في الحبر وأولاتك لى الجليلون

They believe in Allâh and the Last Day; they enjoin Al-Ma'ârîf 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 Sûrah;

«And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh.» [3:199].

Allâh said here,

«And whatever good they do, nothing will be rejected of them;» [3:115]

meaning, their good deeds will not be lost with Allâh. Rather, He will award them the best rewards,

«for Allâh knows well the Muttaqîn (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. Allâh mentions the disbelieving polytheists:

«neither their properties nor their offspring will avail them against Allâh» [3:116].

meaning, nothing can avert Allâh’s torment and punishment from striking them,

«They are the dwellers of the Fire, therein they will abide.»

The Parable of What the Disbelievers Spend in This Life

Allâh gave a parable for what the disbelievers spend in this life, as Mujâhid, Al-Hasan and As-Suddî said.[1]

The likeness of what they spend in this world is the likeness of a wind of Sir.

A frigid wind, as Ibn ‘Abbās, ‘Ikrimah, Sa’īd bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍahhāk, Ar-Rabi’ bin Anas and others have said. ‘Aṭā’ said that Sir, means, ‘cold and snow.’ Ibn ‘Abbās and Mujāhid are also reported to have said that Sir means, ‘fire.’ 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.

Its 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,

And Allāh wronged them not, but they wronged themselves.
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 Ayāt if you understand.

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures. And when they meet you, they say, “We believe.” But when they are alone, they bite their Anāmil at you in rage. Say: “Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets).”

120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and have Taqwā, not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.

The Prohibition of Taking Advisors From Among the Disbelievers

Allāh forbids His believing servants from taking the hypocrites as advisors, so that the hypocrites do not have the opportunity to expose the secrets of the believers and their plans against their enemies. The hypocrites try their very best to confuse, oppose and harm the believers any way they can, and by using any wicked, evil means at their disposal. They wish the very worst and difficult conditions for the believers. Allāh said,

لا تَنْخَذُوا بِيَدَانَا مِنْ دُوَّارِكُمْ

(4:118)

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’d said that the Messenger of Allāh ﷺ said,

فَمَنْ يَتَّبَعُ اللَّهَ مِنْ تَبَعِينَ وَلَا أَشْتَخَلَفْ مِنْ خَلْقِهِ إِلَّا كَانَ لَهُ بِطَائِنُهَا 
بِالظَّاهِرِ وَبِخَفْصَةِ عَلَيْهِ، وَبِطَائِنَةِ تَأَمَّرَهُ بِالسُّوءِ وَبِخَفْصَةٍ عَلَيْهِ، وَالْمُغْصُومُ مِنْ عَصْمِ اللَّهِ
"Allāh has not sent any Prophet nor was there any Khalifah 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."

Ibn Abī Ḥātim reported that Ibn Abī 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.’” 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,

﴿لا يَأْوَبُوكُمْ حَيَّانَا وَذَٰلِكَ مَا عَظِمْتُ﴾

〈since they will not fail to do their best to corrupt you. They desire to harm you severely.〉

Allāh then said,

﴿لَقَدْ بَدَّلَ الْبَصَّةَ مِنْ أَفْضَلْهُمْ وَمَا تَخْفَى صَدْرُوهُمْ 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,

﴿مَثَانِيَ لَكُمْ الآيَاتِ نَحْنُ نَظَرُونَ﴾

〈Indeed We have made plain to you the Āyāt if you understand.〉

Allāh said next,

﴿إِنَّ أَوَّلَاءَ الْيَعْمَانِ لَا يُحْبَبُونَ﴾

〈O! You are the ones who love them but they love you not〉.

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.

(And you believe in all the Scriptures)

meaning, you have no doubt in any part of Allah’s Book, while the hypocrites have deep doubts, confusion and reservations about it.

Muhammad bin Ishâq reported that Ibn ‘Abbâs said that,

(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 Jarîr collected this statement.\(^1\)

(And when they meet you, they say, “We believe.” But when they are alone, they bite their Anāmil at you in rage.\(^2\)

The word Anāmil, means the tips of the fingers, as Qatādah stated. 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 Allah describes,

(But when they are alone, they bite their Anāmil at you in rage\(^3\)

and rage is extreme anger and fury. Allah said to them,

(Say: “Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets)’.”\(^4\)

for no matter how much you envy the believers and feel rage

\(^1\) At-Tabari 7:149.

\(^2\) At-Tabari 7:153.
towards them, know that 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,

\[\text{Allāh knows what is in the breasts.}\]

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,

\[\text{If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it}} [3:120].\]

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 Uḥud, the hypocrites become pleased. Allāh said to His believing servants,

\[\text{But if you remain patient and have Taqwā, not the least harm will their cunning do to you.}\]

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.
Allāh then mentions the story of Uhud, the defeat that He tested the believers with, His distinguishing the believers from the hypocrites and their patience.

121. And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uhud). And

Allāh is All-Hearer, All-Knower.

122. When two parties from among you were about to lose heart, but Allāh was their Wali (Supporter and Protector). And in Allāh should the believers put their trust.

123. And Allāh has already made you victorious at Badr, when you were a weak little force. So have Taqwā of Allāh that you may be grateful.

The Battle of Uhud

According to the majority of scholars, these Āyāt are describing the battle of Uhud, as Ibn ʿAbbās, Al-Ḥasan, Qatādah, As-Suddī and others said.\[1\] The battle of Uhud
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 Makkān leaders and the children of those who were killed at Badr to demand from Abu Sufyān to, "Spend this money on fighting Muḥammad!" Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the Aḥabish tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near Uḥud facing Al-Madīnah. The Messenger of Allāh ﷺ led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjār called Mālik bin 'Amr. The Prophet ﷺ then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madīnah. ‘Abdullāh bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madīnah, saying that if the disbelievers lay siege to Al-Madīnah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madīnah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure. However, some companions who did not attend the battle of Badr advised that the Muslims should go out to 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-Madīnah." The Messenger of Allāh ﷺ said,

"مَا يَتَبَطَّلُ إِبْنِيِّ إِذَا أَسِىَ لَأَمَّةٌ أَنْ يَزْجَعَ عَنْ إِيَّاهُ يَعْبُدُونَ اللَّهَ لَهُ

'It is not for a Prophet to wear his shield for war then lay down his arms before Allāh decides in his favor."

The Messenger of Allāh ﷺ marched with a thousand of his Companions. When they reached the Shawt 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,

«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,

«انضحو الخيل عنا، ولا تؤمنون ب밀كم، ولا ترفعوا مكانكم، إن كانت النوبة لتأذى علیا. وإن رأسكم تخطفنا الطائر فلا تترعرحوا مكانكم.»

«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-Khaṇḍaqa two years later. The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khalīd 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,

«وَلَهَا عَدْنَا بِكُلِّ أُهْلٍ يَتَأْمَرُونَ مَكْرَ لِلْيَتَأْمَرَاءَ»

«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.

«And Allah is All-Hearer, All-Knower», He hears what you say and knows what you conceal in your hearts. Allah said next,

«When two parties from among you were about to lose heart,» [3:122].

Al-Bukhārī recorded that Jābir bin ‘Abdullāh said, “The Ayah,

«When two parties from among you were about to lose heart» was revealed about us, [the two Muslim tribes of] Bani Ḥārithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allah said in it,

«but Allah was their Wali (Supporter and Protector)» [3:122].

Muslim recorded this Hadīth from Suflān bin ‘Uyaynaha.

Reminding the Believers of Their Victory at Badr

Allah said,

«And Allah 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 Yaum Al-Furqān [the Day of the Clarification], by which Allah gave victory and dominance to Islam and its people and disgraced and destroyed Shirk, even though the Muslims were few. The Muslims numbered

[1] Fatḥ Al-Bāri 8:63
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, Allah 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 Shaytaan and his army. This is why Allah reminded His believing servants and pious party of this favor,

وَلَقَدْ فَصِلَّمَ اِلَّهُ ٍبَيْنَ يَدَيْهِمْ وَأَنْزَلَ عَلَيْهِمْ سُوَاءً

“And Allah has already made you victorious at Badr, when you were a weak little force,”

when you were few then. This Ayah reminds them that victory is only from Allah, not because of a large army and adequate supplies. This is why Allah said in another Ayah,

وَزَيَّنَ ٌهُ ٍبَيْنَ يَدَيْهِمْ كَرَيْبًا ٌفَلَمْ تُنَقِّشُوا عَلَيْهِمْ دِينَا

“.and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught” [9:25], until,

وَاللهُ عَفُوٌّ رَحِيمٌ

“And Allah is Oft-Forgiving, Most Merciful” [9:27].

Badr is an area between Makkah and Al-Madinah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well.

ٍفَاذْرُوا ٍلَّهُ تَسَكُّرْتُهُ

“So have Taqwâ of Allah that you may be grateful.” [3:123],

means, fulfill the obligations of His obedience.
The Support of the Angels

The scholars of Tafsîr differ over whether the promise contained in these âyât referred to the battle of Badr or Uhud.

The First View

There are two opinions about this, one of them saying that Allâh’s statement,

«إِذَا نَذَىٰ إِلَيْنِیۡمُنَّینَ »

«(Remember) when you said to the believers» [3:124],

is related to His statement,

«وَلَقَدْ نَصَرۡنَآۡ ۖ اللَّهُ يَسۡتَرَّ »

«And Allâh has already made you victorious at Badr» [3:123].

This was reported from Al-Âhasan Al-Bâṣrî, ‘Âmr Ash-Sha‘bî, Ar-Râbi‘ bin Anas and several others.\(^1\) Ibn Jarîr also agreed

\(^1\) Ibn Abî Ḥâtim no. 519-521.
with this opinion. ‘Abbād bin Manṣūr said that Al-Ḥasan said that Allāh’s statement,

«(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; Ibn Abī Ḥātim also recorded this statement.

Ibn Abī Ḥātim then reported that ‘Āmr Ash-Sha’bī 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;

«Alā ‘īkum ṣallākum Allāhummā ‘īn al-ṣallākum min al-ṣallākum ‘īn al-ṣallākum.»

«(Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?»», until,

«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-Rabī’ 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,

«(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,

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,

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-Ḥasan, Qatādah, Ar-Rabī’ and As-Suddi said that Allāh’s statement,

and they will come rushing means, they (angels) will rush to you instantaneously.\(^1\) Al-‘Awfī said that Ibn ʿAbbās 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,

And (remember) when you left your household in the morning to post the believers at their stations for the battle

of Uḥud. However, we should add, the angels did not come to the aid of Muslims at Uḥud, because Allāh made it conditional,

But if you hold on to patience and have Taqwā [3:125].

\(^1\) Ibn Abī Ḥātim 2:523,524.

\(^2\) Aṭ-Ṭabari 7:182.
The Muslims were not patient at Uhud. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allāh's statement,

«your Lord will help you with five thousand angels having marks», of distinction.

Abu Ishāq As-Subay'i said; from Ḥārithah bin Muḍarrib said that 'Ali bin Abī Ṭalib said, “The angels were distinguished by wearing white wool at Badr.” [1] The angels also had special markings distinguishing their horses.

Allāh said,

«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,

«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,

Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise [3:126].

This Āyah means, “Allāh is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions.” Allāh said,

(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,

(That He might cut off a part... meaning, to cause a part of a nation to perish,

(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,

(or expose them to infamy, so that they retire

to go back to their land,

(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,

(Not for you is the decision [3:128]

meaning, “The matter is all in My Hand.” Allāh also said,
your duty is only to convey (the Message) and on Us is the reckoning.» [13:40], and,

"Not upon you is their guidance, but Allâh guides whom He wills." [2:272], and,

"Verily, you guide not whom you like, but Allâh guides whom He wills" [28:56].

Muhammad bin Ishâq said that Allâh’s statement,

"Not for you is the decision;", means, “No part of the decision regarding My servants is yours, except what I command you.”[1] Allâh then mentions the rest of the consequences of Jihâd,

"whether He pardons them" concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.

"or punishes them;" in this life and the Hereafter because of their disbelief and errors,

-verily, they are the wrongdoers-, and thus, they deserve such a fate.

Al-Bukhârî recorded that, Sâlim bin ‘Abdullâh said that his father said that he heard the Messenger of Allâh ﷺ saying – when he raised his head from bowing in the second unit of the Fajr prayer – “O Allâh! Curse so-and-so,” after saying; Sâmi’ Allâhu Liman Ĥamidah, Rabbâna wa lakal-Ĥamâd. Thereafter, Allâh revealed this Âyah,

Not for you is the decision;[1] This was also recorded by An-Nasāʻī.[2] Imām Ahmad recorded that Sālim bin ʻAbdullāh said that his father said that he heard the Messenger of Allāh  saying,

اللَّهُمَّ النَّعْمَ فُلُانًا، اللَّهُمَّ النَّعْمَ الحَبَّاتِ بِنِ حَبَّاءٍ، اللَّهُمَّ النَّعْمَ شَهِيْلًا بِنِ عَشْرَى،

اللَّهُمَّ النَّعْمَ صَفْوَانَ بَنِ أمِنَةٍ


Thereafter, this Āyah was revealed;

لَيْسَ لِكَ بِمِنَ الأُمُورِ شَيٌّ؛ أَوْ يَنْتَهِكْ عَلَيْهِمْ أَوْ يَتَكَبَّرُوا عَلَيْهِمْ إِلَّا هُمْ يَطْلُعُونَ

"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).[4]

Al-Bukhārī recorded that Abu Hurayrah said that when Allāh’s Messenger  would supplicate against or for someone, he would do so when he was finished bowing and saying; Sami’ Allāhu Liman Ḥamidah, Rabbāna wa lakal-Ḥamd. He would then say, (the Qunūt)

اللَّهُمَّ أَنْعِمُ الْولَيدِ بِنِ الْولِيدِ، وَسَلَّمَةُ بِنِ هَبَّامَ وَعَيْشَ بِنِ أُبيَّ رَبِيعَةٍ،

والْمُسْتَضْفَفِينَ بِنِ السَّوْمِينِ، اللَّهُمَّ اشْدُدْ وَطَأَطُكَ عَلَى مَضْرِ، وَاجْعَلْهَا عَلَيْهِمْ سِئِينَ

كَيْبَيْنَ يُبْشِفُ

"O Allāh! Save Al-Walīd bin Al-Walīd, Salamah bin Hishām, ʻAyyāsh bin Abī Rabī‘ah and the weak and the helpless people among the faithful believers. O Allāh! Be hard on the tribe of Mūdar 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

(persons),” mentioning some Arab tribes. Thereafter, Allāh revealed,

«لَيْسَ لَكُمْ مِنَ الْأَمْرِ مَّا»

«Not for you is the decision.»[1]

Al-Bukhārī recorded that Ḥamīd and Thābit said that, Anas bin Mālik said that the Prophet ﷺ was injured during the battle of Uḥud and said,

«كَيْفَ يُقِيلُ فَوْمٌ شَجَّوْا بِنَبِيهِ؟»

“How can a people achieve success after having injured their Prophet?”

Thereafter,

«لَيْسَ لَكُمْ مِنَ الْأَمْرِ مَّا»

«Not for you is the decision,» was revealed.[2]

Imām ʿAḥmad 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 يُقِيلُ فَوْمٌ فَعَلُوا هَذَا بِنَبِيهِ؟ وَهُوَ يُدْخِلُهُمْ إِلَى رَبِّهِمْ غَرُّ وَشَجَلَ؟»

“How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored?” Allāh revealed,

«لَيْسَ لَكُمْ مِنَ الْأَمْرِ مَّا أَنْتُمْ أَنْبِثُ عَلَيْهِمْ أَوْ يُعْلِبْهُمْ أَوْ يَهْدِيهِمْ إِلَى الْكَبْرَىِّ»

«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,

«وَإِنَّ مَا فِي الْكِتَابِ وَمَا فِي الْأُلُوَّى»

And to Allah belongs all that is in the heavens and all that is in the Earth. [3:129],
everything is indeed the property of Allah and all are servants in His Hand.

He forgives whom He wills, and punishes whom He wills.

for His is the decision and none can resist His decision. Allah is never asked about what He does, while they will be asked,

and Allah is Oft-Forgiving, Most Merciful.

130. O you who believe! Do not consume Ribâ doubled and multiplied, but fear Allah 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 Fāhishah (immoral sin) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; and none can forgive sins but Allāh, and do not persist in what (wrong) they have done, while they know.

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).

**Interest (Ribā) is Prohibited**

Allāh prohibits His believing servants from dealing in Ribā and from requiring interest on their capital, just as they used to do during the time of 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,

> وَأَنْفَقُوا آنَارَ الَّذِينَ أَعْمَلُونَ فِي الْخَيْرِ وَأَطْلِقُوا اللهُ وَالْرَّسُولُ فَلِلْحَمَّامِ فَخَزَمُوهُ .

(And fear the Fire, which is prepared for the disbelievers. And obey Allāh and the Messenger that you may obtain mercy.)

[3:131,132].
The Encouragement to Do Good for which Paradise is the Result

Allāh encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience. Allāh said,

وَسَارِعُوا إِلَى مَصَارِعٍٖ مِّنَ الْبَيِّنَاتِ وَجَنُوْبَهَا الْكَمِّيَةُ وَالْأَرْضُ أُبْدِتَ

«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,

عَشِيْشَةٌ الْكَمِّيَةُ 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,

بَيْتُنِي مِنْ إِسْتَرْوَةٍ

«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 Šahīţh;

إِذَا سَأَلْتَ اِلَّهَ الْجَنَّةَ فَاشْأَلُوهُ الْفِيِّرَزَوْسَ، فَإِنَّهُ أَقْصَى الْجَنَّةَ، وُسْقُفُهَا عَرْشُ الْرَّحْمَـٰنِ

«When you ask Allāh for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allāh).»[1]

This Āyah [3:133 above] is similar to Allāh’s statement in Sūrat Al-Hadīd,

سَابِقُوا إِلَى مَفَازَةٍ مِّنْ رَيْكَر١ وَجَنُوْبٍ عَشِيْشَةٌ كَمِّيَةٍ الْأَرْضُ وَالْأَلْبَـٰلِ

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,

«وَجَنََّتْ عَرَضَهَا الْحَرَابَةُ وَالْأَرْضُ»

«Paradise as wide as the heavens and the Earth» [3:133];

"Where is the Fire then?" The Prophet ﷺ said,

أَرَايْتَ اللَّهَ إِذَا جَاءَ لَسْتَ كُلُّ شَيْءٍ، فَأَلْبِنَ الْمَعْرَازِ؟

«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 خِيْبَةٌ مَّا شَاءَ اللَّهُ غَرَّ وَجَلَّ

«Similarly, the Fire is where Allāh wants it to be.»[1]

This Ḥadīth 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,

«كَمْ بِرَابِّ الْأَرْضِ وَالْاَصْرَى»

«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,

«أَلَّذِينَ يُضَفَّقُونَ فِي الْجَنَّةِ وَالْخَبَرَةِ»

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,

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,

who repress anger, and who pardon men.; [3:134]

for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imām Ahmad recorded that Abu Hurayrah said that the Prophet Ἔ said,

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 Šaḥīḥs.\[2\] Imām Ahmad recorded that Ibn ‘Abbās said that the Messenger of Allāh Ἔ said,

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

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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 Allâh than a dose of rage that the servant controls, and whenever the servant of Allâh controls it, he will be internally filled with faith. 

This Hadîth was recorded by Imâm Ahmad, its chain of narration is good, it does not contain any disparaged narrators, and the meaning is good.

Imâm Ahmad recorded that Sahl bin Mu'adh bin Anas said that his father said that the Messenger of Allâh said,

"Whoever controlled rage while able to act upon it, then Allâh will call him while all creation is a witness, until He gives him the choice of any of the Hâris (fair females with wide, lovely eyes - as mates for the pious) he wishes."

Abu Dâwud, At-Tirmidhi and Ibn Mâjah collected this Hadîth, which At-Tirmidhi said was "Hasan Gharîb". Ibn Marduwyah recorded that Ibn 'Umar said that the Messenger of Allâh said,

"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 Allâh’s Face."

Ibn Jarîr and Ibn Mâjah also collected this Hadîth. Allâh said,

\(\text{(who repress anger)}\) meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allâh, the Exalted and Most Honored. Allâh then said,

They forgo 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 Allâh said,

«verily, Allâh loves the Muhsînîn (the good-doers).»

This good conduct is a type of Ihsân [excellence in the religion]. There is a Hadîth that reads,

«I swear regarding three matters: no charity shall ever decrease the wealth; whenever one forgives people, then Allâh will magnify his honor; and he who is humble for Allâh, then Allâh will raise his rank.»

Allâh said,

«And those who, when they have committed Fâhishah or wronged themselves with evil, remember Allâh and ask forgiveness for their sins» [3:135].

Therefore, if they commit an error they follow it with repentance and ask forgiveness. Imâm Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

"A man once committed an error and said, 'O Lord! I committed an error, so forgive me.' Alläh 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.' Alläh 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.' Alläh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.' He then committed another error and said, 'O Lord! I committed an error, so forgive me.' Alläh 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.' A similar narration was collected in the Sahîh.\[2\]

'Abdur-Razzâq recorded that Anas bin Mâlik said, "I was told that when the Âyâh,

\[And those who, when they have committed Fâhishah or wronged themselves with evil, remember Alläh and ask forgiveness for their sins,\]

was revealed, Iblîs (Shayâtân) cried." \[3\] Alläh’s statement,

\[and none can forgive sins but Alläh,\]

means that none except Alläh forgives sins.

Alläh said,

\[And do not persist in what (wrong) they have done, while they know,\]

\[1\] Aḥmad 2:296.

\[2\] Fath Al-Bârî 13:474.

\[3\] ‘Abdul-Razzâq 1:133.
for they repent from their error, return to Allah before death, do not insist on error, and if they err again, they repent from it. Allah said here,

«وَحَمِّمْ بِذِينَةَكَ»

«While they know»

Mujahid and ‘Abdullāh bin ‘Ubayd bin ‘Umar commented, “Whoever repents, then Allah will forgive him.” Similarly, Allah said,

«أَفْلَانِ أَلْعَمَّرُ أَنَّ اللَّهُ هُوَ الْبَيِّنُ»

«Know they not that Allah accepts repentance from His servants» [9:104], and,

«وَمَنْ يَتَّلِمْ سَوْاً أَوْ يَفْتَحُ مَّسْأَلَةً مَّثْنَاءً يُسْتَفْقِرُ اللَّهُ يُجَادِلُهُ كِيِّمَةً»

«And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.» [4:110]

and there are several examples similar to this Ayāh.

Next, Allah said after this description,

«أَوْلَئِكَ خَلَفَهُم مُّفَوَّضًا مِّن رَبِّهِمْ»

«For such, the reward is forgiveness from their Lord» [3:136],

as a reward for these qualities,

«مُغْفِرَةً مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجَلَّى بِمَحْيَانِ الأَهْلِ»

«Forgiveness from their Lord, and Gardens with rivers flowing»
underneath (Paradise) carrying all kinds of drinks,

wherein they shall abide forever and ever,

How excellent is this reward for the doers! Allah praises Paradise in this part of the Ayah.

137. Many similar ways (and mishaps of life) were faced [by nations (believers and disbelievers) that have passed away] before you, so travel through the earth, and see what was the end of those who denied.

138. This is a plain statement for mankind, a guidance and instruction for the Muttaqin.

139. So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.

140. If a wound has touched you, be sure a similar wound has touched the others. And so are the days, that We give to men by turns, that Allah may know (test) those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers.

141. And that Allah may test those who believe and destroy the disbelievers.

142. Do you think that you will enter Paradise before Allah knows (tests) those of you who performed Jihad 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 Uḥud**

Allāh states to His believing servants who suffered losses in the battle of Uḥud, including seventy dead,

«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,

«ثِمَّ تَيَابِينَ فِي الْأَرْضِ مَعْلُومًا كَيْفَ كَانَ عَطَافُهُ الْكَفارِينَ»

«so travel through the earth, and see what was the end of those who denied». Allāh said next,

«هَكَذَا بَيْنَ الْأَيَّامِ»

«This is a plain statement for mankind», meaning, the Qur’ān explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

«وَهُدَا وَمُعِينَةٌ»

«And a guidance and instruction» for the Qur’ān contains the news of the past, and,

«هُدَايًا»

«guidance» for your hearts,

«وَمُعِينَةٌ لِّلْمُتَّقِينِ»

«and instruction for the Muttaqīn» to discourage committing the prohibited and forbidden matters.

Allāh comforts the believers by saying,

«وَلَا تَهَبُوا»

«So do not become weak», because of what you suffered,
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.

If a wound has touched you, be sure a similar wound has touched the others [3:140].

Therefore, the Ayah says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

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.

And that Allah may know (test) those who believe,
meaning, “So that We find out who would be patient while fighting the enemies,” according to Ibn ‘Abbās.

And that He may take martyrs from among you
those who would be killed in Allah’s cause and gladly offer their lives seeking His pleasure.

And Allah likes not the wrongdoers. And that Allah may test those who believe [3:140,141],
by forgiving them their sins if they have any. Otherwise, Allah will raise their grades according to the losses they suffered. Allah’s statement,

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.

Allah then said,

«أَمَّا حَيْبِيْمُ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمْ يَعْلَمُ اللَّهُ أَنْ أَلِينَ جِنَحَكُمْ وَمَعَنِّيُّ الْقُدُّورُونَ»

«Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform jihād and (also) knows (tests) those who are the patient?» [3:142].

The Ayah asks, do you think that you will enter Paradise without being tested with warfare and hardships? Allah said in Surah Al-Baqarah,

«أَمَا حَيْبِيْمُ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمْ يَعْلَمُ اللَّهُ أَنْ أَلِينَ جِنَحَكُمْ وَمَعَنِّيُّ الْقُدُّورُونَ»

«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]. Allah said,

«أَلِينَ جِنَحَكُمْ وَمَعَنِّيُّ الْقُدُّورُونَ»

«Alif Lam Min. 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,

«أَمَا حَيْبِيْمُ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمْ يَعْلَمُ اللَّهُ أَنْ أَلِينَ جِنَحَكُمْ وَمَعَنِّيُّ الْقُدُّورُونَ»

«Do you think that you will enter Paradise before Allah 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 Allah knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allah said,

«وَلَقَدْ كَمَتْ نَفْسُ النَّارِ مِنْ قَبْلِ أَنْ تَلَقِّكُمْ فَقَدْ رَأِيْتُمْ وَأَنْتُمْ تَطُورُونَ»

«You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes.» [3:143].

The Ayah 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 Sahīhs it is recorded that the Messenger of Allāh ﷺ said,

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.[1]

This is why Allāh said here,

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 Ayah contains a figure of speech that mentions imagining what can be felt but not seen.

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

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 befell them in Allāh’s way, nor did nor they weaken nor degrade themselves. And Allāh loves the patient.»

«147. And they said nothing but: “Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.”»

«148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves the good-doers.»

The Rumor that the Prophet ﷺ was Killed at Uhud

When Muslims suffered defeat in battle at Uhud and some of them were killed, Shayṭān shouted, “Muḥammad has been killed.” Ibn Qamīʿah 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,

«مَا كُتِبَ لَهُ مِن نِعَمَةِ الرَّسُولِ إِلَّا كُتِبَ لَهُ مِنْ نِعَمَةِ الْمُتَّقِينَ»

«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 Abī Najīḥ said that his father said that a man from the Muhājirīn passed by an Anṣāri man who was bleeding (during Uhud) and said to him, “O fellow! Did you know that Muḥammad was killed?” The Anṣāri man said, “Even if Muḥammad was killed, he has indeed conveyed the Message. Therefore, defend your religion.” The Āyah,
Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him,

was revealed. This story was collected by Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi in Dalā’il An-Nubuwwah.[1]

Allāh said next, while chastising those who became weak,

If he dies or is killed, will you then turn back on your heels?,

become disbelievers,

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 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 died. Al-Bukhāri recorded that ‘A’īshah said that Abu Bakr came riding his horse from his dwelling in As-Sunh. He dismounted, entered the Masjid and did not speak to anyone until he came to her [in her room] and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed, “My father and my mother be sacrificed for you! Allāh will not combine two deaths on you. You have died the death, which was written for you.”

Ibn ‘Abbās narrated that Abu Bakr then came out, while ‘Umar was addressing the people, and Abu Bakr told him to sit down but ‘Umar refused, and the people attended to Abu Bakr and left ‘Umar. Abu Bakr said, “To proceed; whoever among you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allāh, Allāh is alive and will never die. Allāh said,

[1] Dalā’il An-Nubuwwah 3:248. This is a Mursal narration.
Muḥammad 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.” Saʿīd bin Al-Musayyib said that ʿUmar 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 سَتَبَّطَىْ أَنْ تُمْتِرُ إِلَّا بِإِذِينِ أَللَّهِ كَيْبًا تَمُتْبَلَىْ"

"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,

"كَيْبًا تَمُتْبَلَىْ"

"at an appointed term" which is similar to His statements,

"وَمَا يُكَسَّرُ بِنَ مُعْمَرٍ وَلَا يَخْضَعُ بِنَ شَعُورٍ إِلَّا بِإِذِينِ أَللَّهِ كَيْبًا"

"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 طَينٍ ثُمَّ قَضَىْ أَبْيَالَ أَوْلَىْ مُسْمِنَ عَيْنَٰدَوْ"

"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 Abī Ḥātim narrated that, Ḥabīb bin Suhbān said that a Muslim man, Ḥujr bin ‘Adi, said in a battle, “What prevents you from crossing this river (the Euphrates) to the enemy?

«And no person can ever die except by Allâh’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, “Diwân (Persian; crazy),” and they ran away.\(^1\)

Allâh said next,

«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,

«Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will

\(^1\) Ibn Abî Ḥâtim 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,

«وَسَئَلْنَّ النَّفْسَيْنَ»

«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,

«وَقَاتِلُونَ بِنْيَةً تَحْكَمُ فِي نَفْسِهِ مَسْمُونَ رَبِّيَّةٌ كَبِيرَةٌ»

«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 Jarîr. 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,

«وَآتِهَا مِنْ بَيْنِ الْحَسَبِينَ»

«and Allāh loves the patient.»”

As-Suhayli agreed with this explanation and defended it vigorously. This view is supported by Allāh saying;

«مَسْمُونَ رَبِّيَّةٌ كَبِيرَةٌ»

«And along with him many Ribbiyyūn».  

In his book about the battles, Al-Amawi mentioned only this explanation for the Āyah.

Sufyān Ath-Thawrī reported that, Ibn Mas‘ūd said that,
(many Ribbiyyūn) means, thousands.\([1]\) Ibn 'Abbās, Mujāhid, Sa'd bin Jubayr, Ṭkrimah, Al-Ḥasan, Qatādah, As-Suddi, Ar-Rabī' and 'Aṭā' Al-Khurāsānī said that the word Ribbiyyūn means, 'large bands'.\([2]\) 'Abdur-Razzāq narrated that Ma'mmar said that Al-Ḥasan said that,

(many Ribbiyyūn) means, many scholars. He also said that it means patient and pious scholars.

(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,

(nor did they weaken), means, after their Prophet was killed.\([3]\)

(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,

(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.

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.
and this was the statement that they kept repeating. Therefore,

"So Allah gave them the reward of this world victory, triumph and the good end,

and the excellent reward of the Hereafter added to the gains in this life,

And Allah loves the good-doers.

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."
4150. Nay, Allah is your protector, and He is the best of helpers.

4151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.

4152. And Allah did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltum 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 Allah is Most Gracious to the believers.

4153. (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 Allah 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 Allah is Well-Aware of all that you do.

The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uhud

Allah 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 Allah said,

نَفَّظْتُمْ عَبْرَ اِبْنِي وَأَخَوِيَّتِي مَعْصَرَ مِنْ عَمَّانْوَاءٍ تَكَوَّنُوا تَكْوِينَ عَلَيْهِمْ فَتَقَفِّضُوا تَقَفَّضَينَا

(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].

Allah also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him. Allah said,

بِلَيْنَ اِنَّ لَنِعْمَاهُ وَكَفَاءَةً لِّلْمُتَّقِينِ

(Then, Allah is your protector, and He is the best of helpers).

Allah 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,

١٨٢٧

وَسَئَلَّيْنِي فِي قُلُوبِ آلِ بَكْرٍ كَفَّرُوا الزَّنَهَرَ سَّمَا أَكَثَرُوا بَالَّغِي مَا لَمْ يَكُونِ يُعْدَى

(We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers).

In addition, the Two Sahīhs recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said,

١٨٢٨

أَغْطِيَ خَمَسَةَ لَمْ يَغْفِرَ أَحَدُ مِنَ الْإِلْبَيْنَ - قَلِيلٌ: نُصَرَّتِ بِالْزَّنَهَرِ مَسْجَدًا وَثَمَّ نَزَّلَ بِهِ الْقَبْلَاءُ، وَأَجَلَّ بِهِ الْقَبْلَاءُ، وَأَغْطِيَ الْقَبْلَاءُ، وَكَانَ الْبَيْتُ بَيْعَتُ إِلَى قُوْمِهِ حَاضَّةً وَبَيْعَتُ إِلَى النَّاسِ عَانَةً

'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 Masjīd and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.'[^1]

Allāh said,

١٨٢٩

وَلَكَنْ مَنْ يَكُونُ عَلَى رَيْسِهِمْ أَنْ يُعَدَّؤَهُمْ

(And Allāh did indeed fulfill His promise to you) [3:152], in the beginning of the day of Uhud,

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فَإِذَا حَضِرتُمُهُمْ

(when you were killing them), slaying your enemies,

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(whi**t His permission), for He allowed you to do that against them,

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خَطَّ إِذَا كُلُّتُمُهُمْ

until when you Fashiltūm}. Ibn Jurayj said that Ibn 'Abbās said that Fashiltūm means, 'lost courage'.[1]

(and fell to disputing about the order, and disobeyed) such as the mistake made by the archers,

after He showed you what you love, that is, victory over the disbelievers,

Among you are some that desire this world referring to those who sought to collect the booty when they saw the enemy being defeated,

and some that desire the Hereafter. Then He made you flee from them, that He might test you.

This Āyah means, Allāh gave them the upper hand to try and test you, O believers,

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-Bukhārī 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

Messenger ﷺ commanded me not to allow you to abandon your position.' They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed. Abu Sufyân shouted, 'Is Muḥammad present among these people?' The Prophet ﷺ said, 'Do not answer him.' Then he asked, 'Is the son of Abu Quhafah (Abu Bakr) present among these people?' The Prophet ﷺ said, 'Do not answer him.' He asked again, 'Is the son of Al-Khaṭṭab (‘Umar) present among these people? As for these (men), they have been killed, for had they been alive, they would have answered me.' ‘Umar could not control himself and said (to Abu Sufyân), 'You lie, O enemy of Allāh! The cause of your misery is still present.' Abu Sufyân said, 'O Hubal, be high!' On that the Prophet ﷺ said (to his Companions), 'Answer him back.' They said, 'What shall we say?' He said, 'Say, Allāh is Higher and more Sublime.' Abu Sufyân said, 'We have the (idol) Al-‘Uzza, and you have no ‘Uzza.' The Prophet ﷺ said, 'Answer him back.' They asked, 'What shall we say?' He said, 'Say, Allāh is our protector and you have no protector.' Abu Sufyân said, 'Our victory today is vengeance for yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.'” Only Al-Bukhārī collected this Ḥadīth 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.”

Muhammad bin Ishāq said next, "The flag of the disbelievers was left on the ground until 'Amrah bint 'Alqamah Al-Ḥārithiyyah picked it up and gave it to the Quraysh who held it."

Allāh said,

«Then He made you flee from them, that He might test you»
[3:152].

Al-Bukhrāi recorded that Anas bin Mālik said, "My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, 'I was absent from the first battle the Prophet ﷺ fought (against the pagans). (By Allāh) if Allāh gives me a chance to fight along with the Messenger of Allāh, then Allāh will see how (bravely) I will fight.' On the day of Uhud when the Muslims turned their backs and fled, he said, 'O Allāh! I apologize to You for what these (meaning the Muslims) have done, and I denounce what these pagans have done.' Then he advanced lifting his sword, and when Sa'd bin Mu'ādh met him, he said to him, 'O Sa'd bin Mu'ādh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) Uhud,' and he went forth, fought and was killed. We found more than eighty stab wounds, sword blows or arrow holes on his body, which was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole." This is the narration reported by Al-Bukhrāi,[1] Muslim also collected a similar narration from Thābit from Anas.[2]

**The Defeat that the Muslims Suffered During the Battle of Uhud**

Allāh said,

«(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

that, *Tuṣ'īdūna*, means, 'go up the mountain'.

«وَلَا كَتَبْنَا عَلَى أَكْبَرٍ (without even casting a side glance at anyone)»

meaning, you did not glance at anyone else due to shock, fear and fright.

«وَآَرَوْاْلَ رَبُّكُمْ بِذَٰلِكَ مِنْ خَرْجِنَكُمْ»

«and the Messenger was in your rear calling you back», for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said, “When the disbelievers attacked Muslim lines during the battle of Uhud and defeated them, some Muslims ran away to Al-Madīnah, while some of them went up Mount Uhud, to a rock and stood on it. On that, the Messenger of Allah kept heralding, ‘Come to me, O servants of Allah! Come to me, O servants of Allah!’ Allah mentioned that the Muslims went up the Mount and that the Prophet called them to come back, and said,

«إِذْ تَصِبْعُنَّ وَلَا كَتَبْنَا عَلَى أَكْبَرٍ وَآَرَوْاْلَ رَبُّكُمْ بِذَٰلِكَ مِنْ خَرْجِنَكُمْ»

«(And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back.»[2]

Similar was said by Ibn ‘Abbās, Qatādah, Ar-Rabī‘ and Ibn Zayd.[3]

The Anṣār and Muhājirīn Defended the Messenger

Al-Bukhāri recorded that Qays bin Abi Ḥāzim said, “I saw Ṭalḥah’s hand, it was paralyzed, because he shielded the Prophet with it.” meaning on the day of Uhud.[4] It is recorded in the Two *Ṣaḥīḥs* that Abu ‘Uthmān An-Nahdi said, “On that day (Uhud) during which the Prophet fought, only Ṭalḥah bin ‘Ubaydullāh and Sa‘d remained with the

Prophet."[1]

Sa‘d 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 Mīkā‘īl, peace be upon them.[3]

Abū Al-Aswād said that, ‘Urwah bin Az-Zubayr said, “Ubayy bin Khalaf of Bani Jumaḥ 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,"

(‘نَفَعَهَا لِلْأَشْكَالِ أَلْبَيْرِ’)

‘So, away with the dwellers of the blazing Fire!’ [67:11]."

This was collected by Musā bin ‘Uqbah from Az-Zuhri from Sa‘d bin Al-Musayyib.[4]

[4] The narrations from ‘Urwah and Sa‘d are Mursal.
It is recorded in the Two Sahih that when he was asked about the injuries the Messenger ﷺ sustained [in Uhud], Sahl bin Sa'd said, “The face of Allah’s Messenger ﷺ was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fatimah, the daughter of Allah’s Messenger ﷺ washed off the blood while ‘Ali was pouring water on her hand. When Fatimah 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.” Allah said next,

﴾There did Allah give you one distress after another﴿ [3:153],

He gave you grief over your grief. Ibn ‘Abbás said, ‘The first grief was because of the defeat, especially when it was rumored that Muhammad ﷺ was killed. The second grief was when the idolators went up the mount and The Messenger of Allah ﷺ said, ‘O Allah! It is not for them to rise above us.’’[1]

‘Abdur-Rahmān bin ‘Awf said, “The first distress was because of the defeat and the second when a rumor started that Muhammad 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 Muhammad 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]. Allah said,

﴿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.

﴿nor for what struck you﴿, of injury and fatalities, as Ibn ‘Abbás, ‘Abdur-Rahmān bin ‘Awf, Al-Hasan, Qatādah and As-Suddi

[1] This narration is not authentic.
Allāh said next,

«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.

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
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 Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in the breasts.

(155). Those of you who turned back on the day the two hosts met, Shaytân only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allah 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, Allah said in Sūrat Al-Anfāl about the battle of Badr,

«إِذَا يَغْطِيَكُمُ اللَّهُ النَّاسَ أَنفًا يَنْتِهِ» [8:11].

«(Remember) when He covered you with a slumber as a security from Him» [8:11].

Al-Bukhārī recorded that Anas said that, Abu Talhah said, "I was among those who were overcome by slumber during the battle of Uhud. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again." [1] Al-Bukhārī collected this Ḥadīth in the stories of the battles without a chain of narration, and in the book of Tafsīr with a chain of narrators. [2] At-Tirmidhi, An-Nasā’ī and Al-Ḥākim recorded from Anas that Abu Talhah said, "On the day of Uhud, I raised my head and looked around and found that everyone's head was nodding from slumber." This is the wording of At-Tirmidhi, who said, "Ḥasan Ṣaḥīḥ". [3] An-Nasā’ī also recorded this Ḥadīth from Anas who said that Abu Talhah

said, "I was among those who were overcome by slumber." [1]

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,

र्निट्रित्र् भाद्रो हुर्न नन्म हृद्यन्तः ह्ये ह्ये [3:154],

for they are liars and people who have doubts and evil thoughts about Allāh, the Exalted and Most Honored. Allāh said,

पद्रूर्न महुर्न मण्डलो भवर्मम् मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्ना मन्नाम् [3:154],

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.

अथाहिन्त सूर्न अस्तिस्म होस्रम् [3:154],

and they were not overcome by slumber because of their worry, fright and fear,

र्निट्रित्र् भाद्रो हुर्न नन्म हृद्यन्तः ह्ये ह्ये [3:154],

similarly, Allāh said in another statement,

र्निट्रित्र् भाद्रो हुर्न नन्म हृद्यन्तः ह्ये ह्ये [3:154],

Similarly, Allāh said in another statement,

Similarly, Allāh said in another statement,

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Similarly, Allāh said in another statement,

Similarly, Allāh said in another statement,
they said} in this situation,

"Have we any part in the affair?" Allah replied,

"Say: 'Indeed the affair belongs wholly to Allah.' They hide within themselves what they dare not reveal to you."

Allah exposed their secrets, that is,

"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 Allah ﷺ.

Ibn Ishāq recorded that 'Abdullāh bin Az-Zubayr said that Az-Zubayr said, "I was with the Messenger of Allah ﷺ when fear intensified and Allah sent sleep to us (during the battle of Uhud). At that time, every man among us (except the hypocrites) was nodding off. By Allah! 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 Allah mentioned later on,

"saying: "If we had anything to do with the affair, none of us would have been killed here."

Ibn Abī Ḥātim collected this Hadīth.\[^{[1]}\]

Allah the Exalted said,

"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 Allah's appointed destiny and a decision that

\[^{[1]}\] Ibn Abī Ḥātim 2:620.
will certainly come to pass, and there is no escaping it. Allâh's statement,

وَإِنَّ الَّذِينَ تَوَلَّوُا يَسْتَكِيمُ نَفْسَ الْإِنْطَامِ إِنَّمَا أَسْتَرَفُّهُمُ السَّيِّدُ الْمَخْلُوقُۚ إِنَّمَا يَحْسَبُونَ أَنَّهُمْ لَا يُعْقِبُهُمْ مَا كَسَبُوا

(that Allâh 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,

وَلَمَّا عَلِمَ الْيَتِيمُ لِذَاتِ الصُّدُورِ

(and Allâh 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

Allâh then said,

إِذْ أَلْلَهُ نَظَرَلَّ أَيْنَ يَسْتَكِيمُ نَفْسَ الْإِنْطَامِ إِنَّمَا أَسْتَرَفُّهُمُ السَّيِّدُ الْمَخْلُوقُۚ إِنَّمَا يَحْسَبُونَ أَنَّهُمْ لَا يُعْقِبُهُمْ مَا كَسَبُوا

(Those of you who turned back on the day the two hosts met, Shaytân only caused them to err because of some of what they had earned) [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.” Allâh then said,

وَلَمَّا عَلِمَ الْيَتِيمُ لِذَاتِ الصُّدُورِ

(and Allâh is All-Knower of what is in the breasts),

(Those of you who turned back on the day the two hosts met, Shaytân only caused them to err because of some of what they had earned) [3:155],

(But Allâh, indeed, has forgiven them), their giving flight,

إِنَّ اللَّهَ عَفّوٌ عَلَيْهِمْ

(surely, Allâh is Oft-Forgiving, Most Forbearing)

He forgives sins, pardons and exonerates His creatures. Imâm Aḥmad recorded that Shaqîq said, “‘Abdûr-Raḥmân bin ‘Awf met Al-Walîd bin ‘Uqbah, who said to him, ‘Why did you desert ‘Uthmân, the Leader of the Faithful?’ ‘Abdûr-Raḥmân said, ‘Tell him that I did not run away during Uhud, remain behind during Badr, nor abandon the Sunnah of ‘Umar.’ Al-Walîd told ‘Uthmân what ‘Abdûr-Raḥmân said. ‘Uthman
replied, ‘As for his statement, I did not run away during Uhud,’ how can he blame me for an error that Allah has already forgiven. Allah said,

"Those of you who turned back on the day the two hosts met, Shaytân only caused them to err because of some of what they had earned. But Allah, 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 Allah ﷺ, until she passed away. The Messenger of Allah ﷺ gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allah 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.”


(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 Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

(157). And if you are killed or die in the way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass.

(158). And whether you die or are killed, verily, unto Allâh you shall be gathered.

Prohibiting the Ideas of the Disbelievers about Death and Predestination

Allâh 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." Allâh said,

"O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren, about their dead brethren,

when they travel through the earth

for the purpose of trading and otherwise,

or go out to fight, participating in battles,

"If they had stayed with us," in our area,

"they would not have died or been killed,"

they would not have died while traveling or been killed in battle. Allâh's statement,
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,

"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,

"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,

"And whether you die or are killed, verily, unto Allāh you shall be gathered." [3:158].
159. And by the mercy of Allah, 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 Allah, certainly, Allah loves those who put their trust (in Him).

160. If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.

161. It is not for any Prophet to illegitimately take 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 Allah like the one who draws on himself the wrath of Allah? His abode is Hell, and worse indeed is that destination!

163. They are in varying grades with Allah, and Allah is All-Seer of what they do.

164. Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'an), and purifying them, and instructing them (in) the Book (the Qur'an) 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

Allah 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.

«فَيَسْلُكُمْ بِنَّا بَيْنَ الْلَّهِ وَلُبْسَتْ لَهُمْ»
And by the mercy of Allah, you dealt with them gently
[3:159].

meaning, who would have made you this kind, if it was not
Allah’s mercy for you and them. Qatadah said that,

فَمَا رَحْمَتُ مِنَ اللَّهِ لَهُمْ

And by the mercy of Allah, you dealt with them gently
means, “With Allah’s mercy you became this kind.” Al-Hasan
Al-Baṣrī said that this, indeed, is the description of the
behavior that Allah sent Muḥammad ﷺ with. This Ayah is
similar to Allah’s statement,

فَأَقِمْ جَاحِرًا مَّسْتَحِيطًا مِنْ أَمْرِكَ إِنَّمَا تَعَلَّمْتُ حَوْفُكَ عَلَيْكُم

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 Allah); for the believers (he is) full of pity, kind, and
merciful} [9:128]. Allah said next,

وَزُوَّرَ كَنُوتُكَ فَلَا يَغْنِيُّ الْقَلْبُ لَا مَنْ أَسْتَنْدُرَ بِهِ

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,

عَذَّبَ 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, Allah 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 Allah 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

Allah said,

So pardon them, and ask (Allāh's) forgiveness for them; and consult them in the affairs.

The Messenger of Allāh used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach. For instance, before the battle of Badr, the Prophet ﷺ asked his Companions for if Muslims should intercept the caravan (led by Abu Sufyān). They said, "O Messenger of Allāh! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimād we would march with you. We would never say what the Children of Israel said to Mūsā, 'So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight." The Prophet ﷺ also asked them for their opinion about where they should set up camp at Badr. Al-Mundhir bin ‘Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of Uhud, the Messenger ﷺ asked the Companions if they should fortify themselves in Al-Madīnah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did. He also took their advice on the day of Khandaq (the Trench) about conducting a peace treaty with some of the tribes of Al-Ahzab (the Confederates), in return for giving them one-third of the fruits of Al-Madīnah. However, Sa’d bin ‘Ubādah and Sa’d bin Mu’ādh rejected this offer and the Prophet ﷺ went ahead with their advice. The Prophet ﷺ also asked them if they should attack the idolators on the Day of 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;

«المرخص مؤمن»

"The one whom advice is sought from is to be entrusted"

This was recorded by Abu Dāwud, At-Tirmidhi, and An-Nasā’ī who graded it Ḥasan.\(^\text{[1]}\)

**Trust in Allāh After Taking the Decision**

Allāh’s statement,

{\text{إِذَا حَضَرَتُمْ فَلَبِّـتُمْ عَلَى الْآمِرِ}}

"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,

{\text{إِنَّ اللَّهَ يَعْبُدُ الَّذِينَ يَتَوَكَّلُونَ}}

"certainly, Allāh loves those who put their trust (in Him)."

Allāh’s statement,

{\text{إِن يَضَعُّ الْهَمُّ مِنْ فَتَرَةٍ كَفَى أَنْ يُتَوَكَّلَ الَّذِي ذَاتِ الْحَقَّ مَّنْ يَتَوَكَّلُ عَلَى الْلَّهِ وَمَا يَشَاءُ مُفَاتِح}}

"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,

{\text{فَوَفَّاحُ الَّذِينَ يَتَوَكَّلُونَ إِلَّا مِنْ يَوْمِ يُتَوَكَّلُ أَلْفَ مُفَاتِح}}

"And there is no victory except from Allāh the Almighty, the All-Wise\([3:126]\).

Allāh next commands the believers to trust in Him,

{\text{وَاتَّقُنِ اللَّهَ فَلْتَسْلُوبُوْكَ الْمُحْمِدُونُ}}

"(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,

\(^\text{[1]}\) Abu Dāwud 5:345, Tuhfat Al-Ahwadhi 8:109.
"It is not for any Prophet to illegally take a part of the booty."

Ibn 'Abbás, 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 'Abbás said that, this Āyah,

"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,

"It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took."[2]

This was also recorded by Abu Dāwud and At-Tirmidhi, who said "Hasan Gharīb".[3] This Āyah exonerates the Messenger of Allāh ﷺ of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allāh then said,

"and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly."

This Āyah contains a stern warning and threat against Ghulūl [stealing from the booty], and there are also Ḥadīths, that prohibit such practice. Imām Aḥmad recorded that Abu Mālik Al-Ashja‘ī said that the Prophet ﷺ said,

"أُغْنِمُ الْغَلُولُ عَنْدَ اللَّهِ ذَرَاعَ مِنَ الْأَرْضِ، تَجْدُونَ الْرِّجْلَينَ جَارِيَينَ فِي الْأَرْضِ -

The worst Ghulūl (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-Sa`dī said, “The Prophet ﷺ appointed a man from the tribe of Al-Azād, called Ibn Al-Luthbiyyah, 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,

ما بأل العاملين بنيته فقية فيقول: هذا لكم، وعذذا أهدي لي. أقول: أتاني جلست في بيت أبيه وأثمته ينظر أبىده إلى أبيه أم لا؟ والذي نفس محجم ولي، لتأتي احتى ينكم بيتها فتنورمه؛ إلا جاء به ينوم القيامة عل رئتيه، إن كان تبتجر له رغبة أو تقتره لها خوار، أو شاها لئفريز ثم رفع يده حتى رأيت عفرة إبطيه، ثم قال: اللهم مل بربئر، ثلاثا.

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 moaning; 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 `Urwa 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 Saḥīhs.[2]

In the book of Aḥkam of his Sunan, Abu ʿĪsā At-Tirmidhi

recorded that Mu‘ādh bin Jabal said, “The Messenger of Allāh sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

«أَنْتَ ذِي الْيَمِنِ يَا يَأْتِينَكَ بِمَا عَلَى يَوْمِ الْيَمِينِ؟ لا تَصِيبَنَّ هَذَا فَقِيرُ إِذْنَى، فَأَنْتُ عَلَى عَرَضٍ؟

Do you know why I summoned you back? Do not take anything without my permission, for if you do, it will be Ghulūl.»

ومَنْ يَقْتُلِ بِيْنَ يَأْتِينَكَ بِمَا عَلَى يَوْمِ الْيَمِينِ؟

(and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took).

الَّذِي ذَٰلِكَ دَعَوَّنِكَ فَأَمْضِي لِعَمْلِكَ

“This is why I summoned you, so now go and fulfill your mission.”[[1]](Tuḥfat Al-Aḥwadhi 4:564.)

At-Tirmidhi said, “This Hadith is Hasan Gharīb.”

In addition, Imām Aḥmad recorded that Abu Hurayrah said, “The Prophet sent us and mentioned Ghulūl and emphasized its magnitude. He then said,

لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، فَوْلُ يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْлُ: لا أَنْمِلُ لِكَ مِنْ اللَّهِ شَيْتَانًا، فَأَبْلَغْنِكَ، لا أَلْيَنِي أَخْذُكُمْ بِنِعْجَيِنَّ، يَوْمِ الْيَمِينِ عُلْلَةً لَّهُ رَغْمَةً، فَقُولُ: يَا رَسُولُ الله أَغْنِيَّ، فَأَوْلُ: لا أَنْمِلُ L
you coming on the Day of Resurrection while carrying a
 neighing horse over his neck. Such a man will be saying, 'O
 Allâh’s Messenger! Intercede on my behalf,' and I will reply, '
I can’t intercede for you with Allâh, for I have conveyed
 (Allâh’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 Allâh’s Messenger!
 Intercede (with Allâh) for me,' and I will say, 'I can’t help you
 with Allâh, for I have conveyed (Allâh’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 Allâh’s Messenger! Intercede (with Allâh)
 for me.' And I will say, 'I can’t help you with Allâh, for I have
 conveyed (Allâh’s Message) to you.'

This Hadîth was recorded in the Two Sahîhs. [2]

Imâm Aḥmad recorded that 'Umâr bin Al-Khaṭṭāb said,
"During the day (battle) of Khaybar, several Companions of the
Messenger of Allâh 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 Allâh ﷺ said,

کلإ إني رأيت في النار في خرزة علها - أو عبادة -

"No. I have seen him in the Fire because of a robe that he stole
(from the booty)."

The Messenger of Allâh ﷺ then said,

ْا بئر الأخطاب، أذَهَبْ قدام في الناس: إنَّهُ لا يدخل الجنة إلا المؤمنونً

"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 “Hasan Ṣaḥîh”. [3]

The Honest and Dishonest are Not Similar

Allâh said,

Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah? His abode is Hell, and worse indeed is that destination! [3:162],

This refers to those seeking what pleases Allah 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 Allah'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'an, such as,

(Shall he then who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth be like him who is blind?) [13:19], and,

(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].

Allah then said,

(They are in varying grades with Allah,) [3:163]

meaning, the people of righteousness and the people of evil are in grades, as Al-Hasan Al-Basri and Muḥammad bin Ishāq said. 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, Allah said,

(For all there will be degrees (or ranks) according to what they did) [6:132]. Next, Allah said,

and Allah is All-Seer of what they do], and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

The Magnificent Blessing in the Advent of Our Prophet Muhammad ﷺ

Allah the Most High said:

«Indeed Allah 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 Allah said:

«And among His signs is that he created for them mates, that they may find rest in.»

Meaning; of their own kind. And Allah said;

«Say: “I am only a man like you. It has been revealed to me that your God is One God”» [18:110].

«And We never sent before you any of the Messengers but verily, they ate food and walked in the markets» [25:20].

«And We sent not before you any but men unto whom We revealed, from among the people of townships» [12:109], and,

«O you assembly of Jinn and mankind! “Did not there come to you Messengers from among you...?”» [6:130].

Allah’s favor is perfected when His Messenger to the people
is from their own kind, so that they are able to talk to him and inquire about the meanings of Allah’s Word. This is why Allah said,

«reciting unto them His verses» [3:164], the Qur’an,

«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.

«and instructing them (in) the Book and the Hikmah», the Qur’an and the Sunnah,

«while before that they had been», before sending this Prophet, Muhammad ﷺ,

«in manifest error.» indulging in plain and unequivocal error and ignorance that are clear to everyone.

«أَلَمْ نَأَسْتَنْفِكُمْ مَعِيبَةً لِأَنْ أَسْتَنَفُّكُمْ بِكُلِّ شَيْءٍ لَنِعْمَىُّ وَيَوْمَ هُدَايَةُ إِنَّ اللَّهَ بَارِزٌ لَّدُني»
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 Allâh has power over all things.

166. And what you suffered on the day the two armies met, was by the leave of Allâh, 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 Allâh 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 Allâh has full knowledge of what they conceal.

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): “If only they had listened to us, they would not have been killed.” Say: “Avert death from your own selves, if you speak the truth.”

The Reason and Wisdom Behind the Defeat at Uhud

Allâh said,

أَوْ لَتَا أَكْسِبْتُمْ فَزِيَاءً

When a single disaster smites you, in reference to when the Muslims suffered seventy fatalities during the battle of Uhud,

أَنْ أَكْسِبْتُمْ مُّفَتَّحَا

although you smote (your enemies) with one twice as great,

during Badr, when the Muslims killed seventy Mushriks and captured seventy others,
you say: "From where does this come to us?"

why did this defeat happen to us?

Say, "It is from yourselves." Ibn Abi Ḥattāb recorded that 'Umar bin Al-Khaṭṭab said, "When Uḥud 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,

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,

means, because you, the archers, disobeyed the Messenger's ﷺ command to not abandon your positions.

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,

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,

\[
\text{in order that He might test the believers.}
\]

who were patient, firm and were not shaken,

\[
\text{And that He might test the hypocrites, it was said to them:}
\]

"Come, fight in the way of Allah or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." [3:167],

This refers to the Companions of ‘Abdullāh bin Ubayy bin Salūl who went back (to Al-Madinah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying,

\[
\text{(or defend), so that the number of Muslims increases, as Ibn ‘Abbās, Ikrimah, Sa‘īd bin Jubayr, Aṣ-Ṣaḥāḥāt, Abu Sāliḥ, Al-}
\]

\[
\text{Hasan and As-Suddi stated. Al-Ḥasan bin Sāliḥ said that this part of the Ayah means, help by supplicating for us, while}
\]

\[
\text{others said it means, man the posts. However, they refused, saying,}
\]

\[
\text{"Had we known that fighting will take place, we would}
\]

\[
\text{certainly have followed you."}
\]

meaning, according to Mujāhid, if we knew that you would fight today, we would join you, but we think you will not fight. Allah said,

\[
\text{They were that day, nearer to disbelief than to faith,}
\]

This Ayah indicates that a person passes through various stages, sometimes being closer to Kufr and sometimes closer to faith, as evident by,
They were that day, nearer to disbelief than to faith.

Allāh then said,

"They were that day, nearer to disbelief than to faith."

saying with their mouths what was not in their hearts.

for they utter what they do not truly believe in, such as,

"We know 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;

"And Allāh has full knowledge of what they conceal."

(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,

"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).”

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.
4173. 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."

4174. 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.

4175. 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 Sahīh, Muslim recorded that Masrūq said, "We asked ‘Abdullāh about this Āyah,

\[\text{وَلَا تَحْتَسِبُوا النَّارَ فِي سَبِيلِ اللَّهِ أَن تُذَرُّوا وَلَنَّا لِأَيْمَانِ أَن نَّصَبْهُم بَعْدَ مَرَّةٍ.}\]

"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  the same question and he said,

أَزْوَاهُمْ فِي جَوْفٍ طَيْرٍ حَضَرٍ، لَهَا كَانَبٌ مَعْلُقةٌ بِالْغُرْشِ، نَشْرُهُ مِنَ الْجَبَّةِ حِينَ شَاءَ، مَا تُوْلِدُونَ إِلَّا كَانَبٌ قَانُونٌ. فَأَطْلَعْ إِلَيْهِمْ أَطْلَعْنَ بِفُجْرِهِمْ فَقَالُوهُ: مَا تَشَهَّدُونَ مِنْ ذَلِكَ ؟ فَأَلَّمْنَاهُمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يَزْرَعَوْا مِنْ أَنْ يَسَأَلُوا، فَأَلَمْنَاهُمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَيْنَاهُمْ أَنَّهُمْ خَاطِئُونَْ أَذْهَبَوا فِي سَبِيلِهِمْ مَرَّةً أُخْرَىٰ، فَأَلَمْنَاهُمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَيْنَاهُمْ خَاطِئُونَ، تَرَكُواْ.

"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."[1] 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,

«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 Hadīth[2]

In addition, Imām Ahmad recorded that, Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

«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,

«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.\(^{(1)}\)

Qatadah, Ar-Rabî’ and Ad-Daḥḥâk said that these Āyāt were revealed about the martyrs of Uhud.\(^{(2)}\)

Abu Bakr Ibn Marduwyah recorded that Jâbir bin ‘Abdullah said, “The Messenger of Allāh ﷺ looked at me one day and said, ‘O Jâbir! 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 أَخْبَرْكُونَ أَنَّمَا كَلَّمَنِ اللَّهُ أَمْنًا ثُمَّ لَمْ يَسْتَفْتَنَّهُمْ إِلَّا مِنْ وَرَاءِ جَهَابِ. وَإِنَّهُ كَلَّمَ أَبَاهُ مَعَصْرَةً،

قَالَ عَلَيْهِ المَوَاجِهَةُ دَقَّةً: صَلِّي أَعْطُكُ. قَالَ: أَمَّا أَخْبَرُكَ أَنَّكَ أَوْحِيَ إِلَى

الْحَمْلِ فَأَمْلَى فِي لاَبِي، قَالَ: الْرَّحْبِ غَرَبَ وَجلَّ: إِنَّهُ كَانَ مَنْ ثَبَتَ قُولُهُمْ: إِنَّهُمْ إِلَيْهِ

لا يَرْجِعونَ. قَالَ: أَيْ رَبُّ أَلْبَاعُ مِنْ وَزَائِدِهِ?

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,

وَلا تَتَحَقَّصُ اللَّهُ غَيْرُهُمْ فِي سِبْيلِ اللَّهِ أَمْوَاتُكُمْ

Think not of those as dead who are killed in the way of Allāh...” \(^{(3)}\)

Imām Ahmad recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

الْشَهَادَةِ عَلَى بَارِقٍ نُهِيَ بِشَبَابِ الجَلَّةِ، فِي غَيْرِ حَضْرَاءِ، يَبْعَرَ عَلَيْهِمْ وَرَفْعُهُمْ مِن

الْجَلَّةِ يُحْرِشُ وَعَفَّاءٍ;

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. \(^{(4)}\)

\(^{(1)}\) Ahmad 1:265.

\(^{(2)}\) At-Ṭabarî 7:389-390.

\(^{(3)}\) Dala’il An-Nubuwwah by Al-Bayhaqi 3:299.

\(^{(4)}\) Ajāīb al-Majā'īl 4:263.
Ahmad[1] and Ibn Jarir[2] collected this Hadith, 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 Allah knows best.

Imam Ahmad narrated a Hadith 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 Allah has prepared in it for him. This Hadith has a unique, authentic chain of narration that includes three of the Four Imams. Imam Ahmad narrated this Hadith from Muhammad bin Idris Ash-Shafi'i who narrated it from Malik bin Anas Al-Asbahi, from Az-Zuhri, from ‘Abdur-Rahman bin Ka'b bin Malik that his father said that the Messenger of Allah ﷺ said,

الْسُّوْلَةَ الْمُؤْمِنِينَ طَيِّرٌ يَعْلَقُ فِي جَنَّةِ الْحَيَاةِ حَتَّى يُرِجِّعَهُ اللَّهُ إِلَى جُسْدِهِ بُيُومَ يَوْمِ الْيَعْلَمِ

The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allah sends him back to his body when He resurrects him.[3]

This Hadith 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 Allah the Most Generous that He makes us firm on the faith.

Allah’s statement,

{They rejoice in what Allah has bestowed upon them}

indicates that the martyrs who were killed in Allah’s cause are alive with Allah, delighted because of the bounty and happiness they are enjoying. They are also awaiting, their brethren, who will die in Allah’s cause after them, for they will be meeting them soon. These martyrs do not have fear about

[1] Ahmad 1:266
[2] At-Tabari 7:387
the future or sorrow for what they left behind. We ask Allâh to
grant us Paradise. The Two Saḥîḥs record from Anas, the story
of the seventy Anṣâr Companions who were murdered at Bir
Maʿûnâh in one night. In this Ḥadîth, Anas reported that the
Prophet ﷺ used to supplicate to Allâh in Qunût in prayer
against those who killed them. Anas said, "A part of the Qurʼân
was revealed about them, but was later abrogated, 'Convey to
our people that we met Allâh and He was pleased with us and
made us pleased.'" [1]

Allâh said next,

\[
\text{\textit{They rejoice in a grace and a bounty from Allâh, and that}
Allâh will not waste the reward of the believers}} [3:171].
\]

Muḥammad bin Ishâq commented, "They were delighted and
pleased because of Allâh’s promise that was fulfilled for them,
and for the tremendous rewards they earned." ‘Abdur-Rahmân
bin Zayd bin Aslam said, "This Āyâh encompasses all the
believers, martyrs and otherwise. Rarely does Allâh 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 Ḥamrâʼ Al-Asad

Allâh said,

\[
\text{\textit{Those who answered (the Call of) Allâh and the Messenger}
after being wounded}} [3:172].
\]

This occurred on the day of Ḥamrâʼ Al-Asad. After the
idolators defeated the Muslims (at Uḥud), they started on their
way back home, but soon they were concerned because they
did not finish off the Muslims in Al-Madînâh, so they set out
to make that battle the final one. When the Messenger of Allâh
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

Prophet only allowed those who were present during Uhud to accompany him, except for Jābir bin ‘Abdullāh Al-Anşāri, 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 Ḥātim 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,

 אללָה אַסְתַעֲבָאוּ בְּגֵדֶעֶשׁ וַאֶרְשָׁדֶרוּ בָּאֶשׁ בַּעֲדֵּ֫הֵם מַאֲחָסְּבָּ֫הֵם אִלּוֹכֶם אֲחָסְּבָּ֫הֵם וְאֵלֶ֫כֶם אֲבָ֫הָמָהּ

وعلىكم ﷺ

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.

Al-Bukhārī recorded that Ā’ishah said to ‘Urwh about the Ayah;

אֵלֶ֫כֶם אֲשָׁבָּאֲמָה בְּגֵדֶעֶשׁ וַאֶרְשָׁדֶרוּ

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.

As for Allāh’s statement,

אֵלֶ֫כֶם כָּל לָהֶם אֲכָלָס יֵנָא אֲכָלֶס נָדָגְּמָה לָהֶם כּוַעֲחָמָה וָרְאֵרָמָהּ אֵסִינָ֫א

Those unto whom the people said, “Verily, the people have gathered against you, therefore, fear them.” But it (only)

increased them in faith\textsuperscript{[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 Allah and sought His help,

\textit{\textit{وَقَالُوا حَسَبُنَا اِنَّهُ وَيَسَّرَنَا}}

\textit{\textit{and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs."}}

Al-Bukhari recorded that Ibn ‘Abbás said,

\textit{\textit{حَسَبُنَا اِنَّهُ وَيَسَّرَنَا}}

\textit{\textit{"Allah Alone is Sufficient for us and He is the Best Disposer of affairs for us."}}

“Ibrahim 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, ‘Allah is Sufficient for us and He is the Best Disposer of affairs for us.’”\textsuperscript{[1]} Abu Bakr Ibn Marduwyah recorded that Anas bin Mālik said that the Prophet \textsuperscript{[a]} was told on the day of Uhud, “Verily, the people have gathered against you, therefore, fear them.” Thereafter, Allah sent down this Ayah [3:173].

This is why Allah said,

\textit{\textit{قَالَتْ لَهُمُ الْعُجْلُ رَبُّنَا مُنْ يُعْمَرُ بِنِعْمَتِكَ وَمَنْ يُصِيبُهُ الْمَصِيرُ}}

\textit{\textit{So they returned with grace and bounty from Allah. No harm touched them;}}

for when they relied on Allah, Allah took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land,

\textit{\textit{بِعَمْرٍ مِّنِّي اِنَّهُ وَفَضَلٌ أَمْ يُصِيبُهُ الْمَصِيرُ}}

\textit{\textit{with grace and bounty from Allah. No harm touched them;}}

safe from the wicked plots of their enemies,

\textit{\textit{وَأَكْشَمَهُمَا رَبُّنَا اِنَّهُ وَاللَّهُ ذَوٌّ فَضَلٌ عَظِيمٌ}}

\textsuperscript{[1]} Fath Al-Bari 8:77.
(and they followed the pleasure of Allah. And Allah is the Owner of great bounty.)

Al-Bayhaqi recorded that Ibn ‘Abbas said about Allah’s statement,

(So they returned with grace and bounty from Allah,)

"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 Allah ﷺ bought and sold and made a profit, which he divided between his Companions." [1]

Allah then said,

(Except for only Shaytan that suggests to you the fear of his friends.) [3:175]

meaning, Shaytan threatens you with his friends and tries to pretend they are powerful and fearsome. Allah said next,

(Then beware of them not, but beware of Me, if you are indeed believers.)

meaning, “If Shaytan 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, Allah said,

(Is not Allah Sufficient for His servant? Yet they try to frighten you with those besides Him?) [39:36], until,

(Say: “Sufficient for me is Allah; in Him those who trust must put their trust.”) [39:38]. Allah said,

(So fight you against the friends of Shaytan; ever feeble indeed is the plot of Shaytan.) [4:76] and

They are the party of Shayṭān. Verily, it is the party of Shayṭān that will be the losers!" [58:19],

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

Verily, Allāh will help those who help His (cause). [22:40] and

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]

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.  

١٧٧. 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.  

١٧٨. 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.  

١٧٩. 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.  

١٨٠. 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,  

إِنَّا لِلَّهِ وَإِنَّهُ لَإِيَّ َلاَ تُفْسِدُواْ عَلَى الْكُلُّ أَنْ تُصَدِّقُواْ َلاَ تُعَزِّيْنَ 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 يُصَدِّقُواْ َلاَ يُفْسِدُواْ بِالْكُلُّ َلاَ يَجِلُّوْنَ بِالْكَفْرِ  

‘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 اشْتَرَىَا النَّفْسَانَ فِي الدُّنْيَا»

«Verily, those who purchase disbelief at the price of faith,»

by exchanging disbelief for faith,

«إِنْ يَنْضَرْوا اللَّهَ كَنِيةً»

«not the least harm will they do to Allāh.»

Rather, they will only harm themselves,

«وَلَهُمْ عَذَابٌ أَلِيدٌ»

«For them, there is a painful torment.»

Allāh said next,

«وَلَا يَحْسَبُوا الَّذِينَ كُفَرُوا أَنَّهُمْ نُقِيمُونَ مَثَلًا لَّهُمْ إِنَّمَا نُقِيمُ مَثَلًا لِلَّذِينَ يَكْفُرُونَ مِنْهُمْ وَلَا يَتَحَشَّأُونَ»

«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,

«إِنِّي لَا نَذَهَبُونَ أَنَا وَبَنُو َمَيْلٍ إِبَّانَ نَزَعُوهُمْ مِنَ الْقُرْآنِ لَا يَبْعَثُونَ»

«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

«فَلَاتَمَّ وَمَا بَلَغْتُ يَوْمَ الْقَيَامَةَ مَنْ سَتَنفِدُوهُمْ مِنْ كُلِّ شَيْءٍ لَا يَبْلُغُونَ أَيْنَ عُدُوُّهُمْ»

«Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not.» [68:44], and,

«وَلَا ضَمَّحُوكَ أَمَرَكُمْ رَأَوْنَاهُمْ إِنَّمَا يَرْهَبُ اللَّهُ أَنْ يَحْضُرُوا الْقُرْآنَ وَزَرَعَهُمْ أَفْسُدُهُمْ وَحَمِّلْنَاهُمْ عَذَابَ النَّارِ»
«And let not their wealth or their children amaze you. Allah’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].

Allah then said,

«Whoever is saved from the Penalty of Allah, that is he who is safe from it.»

«Allah 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 Ayah refers to Uhud, since Allah tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allah and His Messenger ﷺ that the believers had. Allah exposed the hypocrites in their defiance, reverting from Jihad, and the treachery they committed against Allah and His Messenger ﷺ. This is why Allah said,

«Whoever is saved from the Penalty of Allah, that is he who is safe from it.»

«Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.»

Mujahid commented, “He distinguished between them during the day of Uhud.”[1] Qatada said, “He distinguished between them in Jihad and Hijrah.”[2] Allah said next,

«Nor will Allah disclose to you the secrets of the Unseen.»

meaning, you do not have access to Allah’s knowledge of His creation so that you can distinguish between the believer and the hypocrite, except by the signs of each type that Allah uncovers. Allah’s statement,

«And let not their wealth or their children amaze you. Allah’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].

(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]. Allâh then said,

(\textit{So believe in Allâh and His Messengers}.)

Obey Allâh and His Messenger \(\text{\textasciitilde}\) and adhere to the law that he legislated for you,

(\textit{And if you believe and fear Allâh, then for you there is a great reward}.)

The Censure of Selfishness, and Warning Against it

Allâh said,

\(\text{\textit{Do not be of the unjust who make the excuse of My bounty and say: \`It is for our hands.\'}}\)

\(\text{\textit{And let not those who are stingy with that which Allâh has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.}}\) [3:180]

Therefore, the \textit{Ayah} says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs. Allâh mentions the money that the miser collected on the Day of Resurrection,

\(\text{\textit{They shall be tied to their necks like a collar on the Day of Resurrection.}}\)

Al-Bukhâri recorded that Abu Hurayrah said that the Messenger of Allâh \(\text{\textasciitilde}\) said,

\(\text{\textit{From all that Allah made and made it for you.}}\)
"Whoever Allah 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 Ayah,

وَلَا يَحْسَبُوا اللَّهَ بِمَثْلِهِ وَيُبِئُنَّ يَسَّعًا مَّا كَسَبَّهُمْ اللَّهُ مِن فَضْلِهِ مَوْعِدًا. اللَّهُ عَزِيزٌ وَجَلِيلٌ

'(And let not those who are stingy with that which Allah 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 Ḥadīth using this chain of narration, Ibn Ḥibbān also collected it in his Sahīh.\[2\]

Imām Aḥmad recorded that 'Abdullāh said that the Prophet ﷺ said,

"Man from 'Abdūl ulā yādoti rzāštā mālae. Ela ǧāeš ālē maqṣašā 'afqīr yinbūţ. Yīṭrū mānā ūmu yinbūţ."

"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.'"

'Abdullāh then recited the Ayah in Allāh's Book that testifies to this fact,

"Sīgtūn mā yīṭrū yā. Yīṭrū yūm al-wāqi'ībhāt."[3]

'the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection.'\[4\]

This was recorded by At-Tirmidhi,\[5\] An-Nāsā'ī, \[5\] and Ibn

\[1\] Fath Al-Bārī 8:78.
\[2\] Ibn Ḥibbān 5:107.
\[3\] Aḥmad 1:377.
\[4\] Tuhfat Al-Ahwadhi 8:393.
\[5\] An-Nāsā'ī in Al-Kubrā 6:317.
Majah,\(^{[1]}\) and At-Tirmidhi said, “Hasan Sahih.”

Allah’s statement,

> And to Allah belongs the inheritance of the heavens and the Earth, means,

> ...and spend of that whereof He has made you trustees\(^{[57:7]}\).

Therefore, since all affairs are under Allah’s control, then spend from your money so it will benefit you on the Day of Return,

> ...and Allah is Well-Acquainted with all that you do.\(^{[2]}\)

with your intentions and what your hearts conceal.

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\(^{[1]}\) Ibn Majah 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,

«من ذا الَّذِی فَعَلَ اللَّهَ قَرَآناً حَسَبًا فَأَوْقَى مَنَافِیَهُمْ وَأَضْعَفَ مَنْ أَصیَارَتُهُمْ»

«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 Muhammad! Has your Lord become poor so that He asks His servants to give Him a loan?' Allāh sent down,

«أَنْتَ سَبِيرُ اللَّهِ ۡقَالَتِ ۗ أَلَا إِنَّ اللَّهَ قَدِيرٌ وَمُفْلِحٌ أَنَّیتِهِ»

«Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!"» [3:181]."

This Hadīth was collected by Ibn Marduwyah and Ibn Abi Ḥātim.

Allāh's statement,

«سَکنْنَا مَا قَالُوا»

«We shall record what they have said»

contains a threat and a warning that Allāh followed with His statement,
This is what they say about Allâh and this is how they treat His Messengers. Allâh will punish them for these deeds in the worst manner,

«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, Allâh is never unjust to (His) servants.»

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allâh said,

«Those (Jews) who said : “Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour.”»

Allâh refuted their claim that in their Books, Allâh 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 ‘Abbâs and Al-Hasan stated. Allâh replied,

«Say: “Verily, there came to you Messengers before me, with Al-Bayinât…”»

with proofs and evidence,

«and even with what you speak of»

a fire that consumes the accepted charity, as you asked,
Why did you meet these Prophets with denial, defiance, stubbornness and even murder,

إِن كَنْتُمْ صَفِيدُونَ

if you follow the truth and obey the Messengers?

Allah then comforts His Prophet Muhammad ﷺ,

إِن حَسَبْتُ عَذَابًا مَّا تُوَلِّوْتُ مِن فَتُوْرَتِي وَأَمْهَلَتِي وَالْكِتَابِ المُنْبِيِّرِ

Then if they reject you, so were Messengers rejected before you, who came with Al-Baiyynat 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,

وَالْزُبُّورُ

and the Zubûr, the divinely revealed Books that were sent down to the Messengers,

وَالْكِتَابِ المُنْبِيِّرِ

and the Book of Enlightenment meaning the clarification and best explanation.

وَكَثَنَّ ذَائِقَةَ الْحُيُوَّةِ لَهُمْ وَمَا نُوْرُكَ أُحَمَّصَ مِنَ الْكِتَابَ اتَّكَلَ مَعَ الْمَلَكِ وَأَدْجَلَ الْكِتَابَ فَنَذَقَ رَبُّهُمُ الْمَلَكَ إِلَّا مَنْ أَطَأَ الْمُجَرَّدُ وَأَمَلَهُمْ وَأَثَّنَى مِنْ الْمَلَكِ أُوْلَٰئِكَ مِنَ الْكِتَابِ مِنْ قَلِيلَ مِمَّنْ أَطَأَ الْمُجَرَّدُ وَأَمَلَهُمْ وَأَنْذَرْنَاهُمْ فَانْذَكَرُوا إِنَّ ذَٰلِكَ مِنْ عِزْزِي الأَمْوَرِ

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 Allah; but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs.

Every Soul Shall Taste Death

Allah issues a general and encompassing statement that every living soul shall taste death. In another statement, Allah said,

«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, Allah Alone is the Ever-Living Who never dies, while the Jinn, mankind and angels, including those who carry Allah’s Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First. This Ayah comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Adam no longer have any new generations, and thus this world ends, Allah will command that the Day of Resurrection commence. Allah 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,

«And only on the Day of Resurrection shall you be paid your wages in full» [3:185].

Who Shall Gain Ultimate Victory?

Allah said,

«And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.»

meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.
Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«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»,

«And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful».

This was collected in the Two Sahīhs, but using another chain of narration and without the addition (the Āyah.)[1] Abu Ḥātim Ibn Ḥibbān recorded it in his Sahīh without the addition[2] as did Al-Ḥākim in his Mustadrak.[3]

Allāh said,

«وَمَا الْحُزُورُ الْدُّنْيَا إِلَّا مَنْ تَمَتْعُ بِالْمُتَّمِّئِ»

«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,

«وَلَيْتَ حُيْوَنِ الْحَيَاةِ الْبَيْنَيْ»

«Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.» [87:16,17], and,

«وَمَا أُرِيَّتُ مِنْ حُيْوَنِ الْحَيَاةِ الْبَيْنَيْ»

«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,

«وَأَلَّهُ مَا الْدُّنْيَا فِي الْأَخْرَيْةِ إِلَّا كَمَا يُفْسِدُ أَحَدُكُمْ أَضْنَعُهُ فِي الْيَمِ»

«By Allāh! This life, compared to the Hereafter, is just as

insignificant as when one of you dips his finger in the sea; let him contemplate what his finger will come back with."[11]

Qatadah commented on Allah's statement,

«The life of this world is only the enjoyment of deception.»

"Life is a delight. By Allah, other than Whom there is no deity, it will soon fade away from its people. Therefore, take obedience to Allah from this delight, if you can. Verily, there is no power except from Allah."

**The Believer is Tested and Hears Grieving Statements from the Enemy**

Allah said,

«You shall certainly be tried and tested in your wealth and properties and in yourselves»,

just as He said in another Ayah,

«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.

«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 Allah» [3:186].

Allah said to the believers upon their arrival at Al-Madinah, before Badr, while comforting them against the harm they

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suffered from the People of the Scriptures and the polytheists;

\[ \text{\textquotedblleft but if you persevere patiently, and have Taqwa, then verily, that will be a determining factor in all affairs.\textquotedblright} \]

Therefore, Allah commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhārī recorded that Usāmah bin Zayd said that Allah’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 ‘Abdullāh bin Ubayy bin Salūl was sitting, before ‘Abdullāh bin Ubayy became Muslim. That gathering was made up of various Muslims as well as Mushriks, who worshipped the idols, and some Jews. ‘Abdullāh bin Rawaḥah was sitting in that gathering. When the Prophet ﷺ reached ‘Abdullāh bin Ubayy, the donkey caused some sand to fall on the group. Then, ‘Abdullāh bin Ubayy covered his nose with his robe and said, ‘Do not fill us with sand.’ The Messenger of Allah ﷺ greeted the gathering with Salām, called them to Allah and recited some of the Qur’ān to them. ‘Abdullāh bin Ubayy said, ‘O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.’ ‘Abdullāh bin Rawaḥah said, ‘Rather, O Messenger of Allah! Attend our gatherings for we like that.’ The Muslims, Mushriks and Jews then cursed each other, and they almost fought with each other. The Prophet ﷺ tried to calm them down, until they finally settled. The Prophet ﷺ rode his donkey and went to Sa’d bin Ubādah, saying, ‘O Sa’d! Have you heard what Abu Ḥubbāb said (meaning ‘Abdullāh bin Ubayy)? He said such and such things.’ Sa’d said, ‘O Messenger of Allah! Forgive and pardon him. By Allah, Who sent down the Book to you, Allah brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allah 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 Allah ﷺ forgave him. Indeed, the
Messenger of Allah ﷺ and his Companions used to forgive the Mushrik and the People of the Scriptures, just as Allah commanded them, and they used to tolerate the harm that they suffered. Allah said,

«وَتَسْمَىَ مِنْ الْدُّنْيَا أُوْلِيَ الْكُلْبَرْسَ مِنْ قَبْلَهُمْ مِنْ الْآدِمِ أَشْرَكُوا أَذَّنَّ كُفَاكَرَاهُمَّ»

«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 Allah» [3:186], and,

«فَوَدَّ سَاهِبِيْبُ بِرْتُمْ أَحْيِي الْكُلْبَرْسَ لِمَا رَمَيْتُكُمْ بِهِ بَيْنِيَنِيَنِيْ كَفَاكَرُوا ضَعْفًا بَيْنِيَنِيْ»

«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 Allah brings His command» [2:109].

The Prophet ﷺ used to implement the pardon that Allah commanded him until He gave His command (to fight the disbelievers). When the Messenger ﷺ fought at Badr, and Allah killed, by his hand, the leaders of the disbelievers from Quraysh, 'Abdullah bin Ubayy bin Salul and the Mushrik and idol worshippers who were with him said, 'This matter has prevailed,' and they gave their pledge to the Prophet ﷺ and became Muslims.«[1]

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allah’s cause, trusting in Him and returning to Him.

«وَإِذْ أَمْرَهُ إِنَّ هُدَىٰ اللَّهِ مَسْتَقِيمًا لَّيْسَ كَصَدَقَ مَنْ يَكْفُرُ بِاللَّهِ لَمْ يَكْفُرْ بَعْدَهُمُّ وَلَكِنْ يَكْفِرُونَ بِمَا كَفَّارَةَ الْحُجْرَةَ إِنَّهُمْ قَدْ جَاءَتَهُمْ مَعْلُومًا مَّا لَهُمْ مِنْ عِزَّةٍ مَّا لَهُمْ مَنْ عِزَّةٍ أَيُّهَا اللَّهُ مَلَكُ الْكَبْرِينَ وَأَوْلَادِينَ»

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 Muḥammad 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 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 Ḥadīth states that the Prophet said,

«من سبى عَن علم تَكَلَّم، أُليم يوم الْيَومانَ يَلَجَّمَ من نار»

«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,

«لا تخسّبِ أَئِنْ يَقْرَونَ يَسُانُ أوَّلاً وَيَقْرَونُ أَن يَعْسَدواْ يَا لَمْ يَعْصُوا يَا لَمْ يَفْضَلُوا»

«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 Šaḥīḥs recorded that the Prophet said,

«من أدع ذُخة كاذبة ليكرّر بها، لَمْ يَزْدَهَ اللَّهِ إلَّا قَلَة»

«Whoever issues a false claim to acquire some type of gain, then Allāh will only grant him decrease.»[2]

The Šaḥīḥ also recorded;

«المُنَتِّجُ بِنَمَا لَمْ يُعْطَ كَلاَّ يَسْنَوْيُ زُورٌ»

«He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.»[3]

Imām Ahmād recorded that Marwān told his guard Rāfī' 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

tormented.” Ibn ‘Abbās said, “This Āyah was revealed about the People of the Scriptures.” He then recited the Āyah,

“(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,

“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-Bukhārī,[2] Muslim,[3] At-Tirmidhi[4] and An-Nasā’ī.[5]

Al-Bukhārī recorded that Abu Sa‘īd Al-Khudr 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,

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 Ayah.” And Muslim recorded similarly. [1] Allāh said;

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;

and for them is a painful torment. Allāh then said,

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.

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

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,

«إِنَّهُ في خَلْقِ الْعَصُورِ 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.

«وَنَقْسَمُ َلِلنَّبِيِّينَ الْآيَاتِ»

«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,

«أَلْهِيَّةُ أَوَّلَ الْآيَاتِ»

«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,

«وَكَيْلَةٌ مِّنْ عَيْنِي فِي الْشَّمْسِ وَالْاَرْضِ بَارَتْهَا عَلَيْها وَفِيهَا عَمَّا مُّعَرِّضُونَ مَا يَوُمْنُ آَسَهُم بِيَاقِعٍ إِلَّا وَفِيهِم مُّشَرِّكُونَ»

«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,

«الدُّنَيَا تَذَكَّرُونَ الَّذِينَ فِي خَيْنِ الْشَّمْسِ وَالْأَرْضِ»

«Those who remember Allāh standing, sitting, and lying down on their sides» [3:191].

Al-Bukhārī recorded that 'Imrān bin Ḥuşayn said that, the Messenger of Allāh ﷺ said,

«صَلِّ فَيَأْتَيْنا فَإِنَّ لاَمْ نَسْتَطِيعُ فَقَاعِداً، إِنَّ لاَمْ نَسْتَطِيعُ فَعْلًا جَنِبًا»

«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,

«وَتَذَكَّرُونَ بِخَيْنِ الْشَّمْسِ وَالْأَرْضِ»

«and think deeply about the creation of the heavens and the Earth»,

contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator. Allāh criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, Shari'ah, His decree and Āyāt. Allāh said,

«وَكَيْلَةٌ مِّنْ عَيْنِي فِي الْشَّمْسِ وَالْاَرْضِ بَارَتْهَا عَلَيْها وَفِيهَا عَمَّا مُّعَرِّضُونَ مَا يَوُمْنُ آَسَهُم بِيَاقِعٍ إِلَّا وَفِيهِم مُّشَرِّكُونَ»

«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 also praises His believing servants,

«الَّذِينَ يَذْكُرُونَ اللَّهَ رَحْمَةً وَلَفْتَانَ وَقُلُوبَينَ مُفَلَّتَتْنَ أَعْرَضُهُمْ وَالتَّمَكُّنَّ﴾

«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;

«وَزُدْنَا مَا خَلَقْتَ هَذَا بِذِيبَال﴾

«"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,

«سَيَتَّخِذُونَكَ﴾

«"glory to You,“», for You would never create anything without purpose,

«فَتَيَّا عَزَّ الْأَلَّهَم﴾

«"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 إِنَّنِي نَذِلُ أَقَطَمُ أَقْطَمُ﴾

«"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,
"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.

"Our Lord! Verily, we have heard the call of one calling to faith,"

a caller who calls to faith, referring to the Messenger of Allâh ﷺ,

'Believe in your Lord,' and we have believed,

accepted his call and followed him.

"Our Lord! Forgive us our sins," on account of our faith and obeying Your Prophet ﷺ,

"Forgive us our sins," and cover them,

"and expiate from us our evil deeds",

between us and You, in private,

"and make us die along with Al-Abrâr."

join us with the righteous people.

"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,
“and disgrace us not on the Day of Resurrection,”

before all creation,

"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, Maymūnā. The Messenger of Allāh 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,

"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 then stood up, performed ablution, used Siwāk (to clean his teeth) and prayed eleven units of prayer. When Bilāl said the Adhān, the Prophet 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 ‘Aṭā’ said, “I, Ibn ‘Umar and ‘Ubayd bin ‘Umayr went to ‘A‘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.” 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

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 for the Dawn prayer, he said, 'O Messenger of Allah! What makes you cry, while Allah has forgiven you your previous and latter sins?' He said,

'O Bilal! What prevents me from crying, when this night, this Ayah was revealed to me,'

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.

Woe to he who recites it but does not contemplate it.\[1]\n
\[1\] Mawārid Az-Zamān no. 139.
195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."

Allāh Accepts the Supplication of Men of Understanding

Allāh said,

(So their Lord accepted of them), answered their invocation. Saʿīd bin Manṣūr 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 Ḥijrah (Migration).’ Allāh sent down the Āyah,

(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 Anṣār say that Umm Salamah was the first woman to migrate to them.”[1] Al-Ḥākim collected this Ḥadīth in his Mustadrak,[2] and said, “It is Saḥīh according to the criteria of Al-Bukhārī but they [Al-Bukhārī and Muslim] did not collect it”.

Allāh’s statement,

explains the type of answer Allāh gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds. Allāh’s statement,

"You are (members) one of another"

means, you are all equal in relation to gaining My reward. Therefore,

"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,

"and were driven out from their homes", when the Mushriks tormented them and forced them to migrate,

"and suffered harm in My cause", for their only wrong, to the people, was that they believed in Allāh Alone. In similar Āyāt, Allāh said,

"and have driven out the Messenger and yourselves because you believe in Allāh your Lord!" [60:1], and,

"And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!" [85:8]. Allāh’s statement,

"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,

«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,

«لَأَكْفُرُواْ عِنْمَ هُمْ مُّكَانُ وَلَا يَجِلُّنَّهُمْ جَنَّةُ مَجْحُورٍ مِنْ خَيْبَةِ الأَنْفُسِ»

«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,

«ذَٰلِكَ مَن يَعْبُدُ إِنَّ أَنَّهُ الْأَعْلَى»

«a reward from Allāh» testifies to His might, for the Mighty and Most Great only gives tremendous rewards. Allāh’s statement,

«وَاللَّهُ عِندَمَ حُسْنٍ الْحَوَاب»

«and with Allāh is the best of rewards.”»

for those who perform good deeds.

«لَا يُؤْقِلُنَّ تَجْزَى الْمَلِكِ كَنْفُواْ فِي الْيَوْمِ الْبِلَالِ مَنْ كَبَرَ الْعَمَلُ فَيَسْقُطُواْ وَيَسْقُطُ»

«لِكَيْ لَا يَقْدِرَونَ فِي الْأَيَّامِ الْآخِرَةِ مَا كَبَّرُواْ فِي الْأَيَّامِ الْأُولَى»

«نَزَّلَ مِنْ يَوْمِ الْأَيَّامِ وَالْأَيَّامِ الْآخِرَةِ إِلَى الْأَيَّامِ الْآخِرَةِ»

196. Let not the free disposal (and affluence) of the disbelievers

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,


(A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.)

This Āyah is similar to several other Āyat, such as,

None disputes in the Āyat of Allāh but those who disbelieve. So, let not their ability of going about here and there through the land deceive you! [40:4],

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],

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. [31:24],

So, give a respite to the disbelievers; deal gently with them for
a while.¶ [86:17], and,

 modificative.

«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,

«الله»

«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 يَعْبُدُ اللَّهَ حَيْرًا لِّلْأُزْرَاءِ»

«(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 يَعْبُدُ اللَّهَ حَيْرًا لِّلْأُزْرَاءِ»

«(and that which is with Allāh is the best for Al-Abrār), and,

«وَلَأَسْتَعْجَبَ أَلَّا يَنْتَهُ إِلَّا نَجْرَاهُمْ إِنَّمَا نَجْرُهُمْ لِيُعْمَى إِنَّمَا وَلَدَاهُمْ عِدَّةً قَصِيرَةً»

«(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].” [1]

199. And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the verses of Allâh for a small price, for them is a reward with their Lord. Surely, Allâh is swift in account.}

200. O you who believe! Endure and be more patient, and Râbi’î, and have Taqwâ of Allâh, so that you may be successful.

The Condition of Some of the People of the Scriptures and their Rewards

Allâh 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 Allâh.

They do not sell the verses of Allâh 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. Allâh said in Sûrat Al-Qasâs,

Those to whom We gave the Scripture before it, they believe in it (the Qur’ân). 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]. Allâh said,
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],

And of the people of Mūsā there is a community who lead with truth and establish justice therewith. » [7:159],

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,

Say: “Believe in it (the Qur’ān) 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 Islāmīc faith, such as ‘Abdullāh bin Salām. Many among the Christians, on the other hand, embraced the Islāmīc faith. Allāh said,

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,

«أُنذُرُوهُمُ اللَّهُ يَا قَالَا جَنَّتَا عِنْدَ الَّذِينَ كَفَّارَةٍ مِنَ الَّذِينَ آمَنُوا وَجَاتَهُمُ الْجَنَّةُ لَكُمُ النَّجَاةُ وَأَلْحَمِيَّةُ لَنَا»

«So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever» [5:85]. In this âyâh, Allâh said,

«أُولَّيَانِكُمْ لَهُمُ أُجْرُهُمْ عِنْدَ رَبِّهِمْ»

«for them is a reward with their Lord» [3:199].

When Ja’far bin Abî Tâlib recited Sûrah Maryam [chapter 19] to An-Nâjâshi, 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 Sahihs record that when An-Nâjâshi died, the Prophet ﷺ conveyed the news to his Companions and said,

«إِنَّ أَخًا لَكُمْ يَنْتَجِهِ مَعَ الَّذِينَ فَتَمَّ مَاتُ فَصَلَّوا عَلَيْهِ»

«A brother of yours from Ethiopia has passed, come to offer the funeral prayer.»

He went out with the Companions to the Musâllâ lined them up in rows, and after that led the prayer.\[^{2}\]

Ibn Abî Najîh narrated that Mujaahid said that,

«وَأَنَّكَ أَهْلَ السِّبِيلِ»

«And there are, certainly, among the People of the Scripture», refers to those among them who embraced Islâm.\[^{3}\] ‘Abbâd bin Manşûr said that he asked Al-Hasan Al-Baṣrî about Allâh’s statement,

«وَأَنَّكَ أَهْلَ السِّبِيلِ لَمْ تَؤْسِمَ بِأَنَّ دُلِّي»

«And there are, certainly, among the People of the Scripture, those who believe in Allâh».

Al-Hasan said, “They are the People of the Book, before Muḥammad ﷺ was sent, who believed in Muḥammad ﷺ and

\[^{1}\] Ibn Hishâm 1:357.
\[^{2}\] Fath Al-Bârî 7:230, Muslim 2:657.
\[^{3}\] At-Ţabari 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 Abī Ḥātim
recorded both of these statements. The Two Ṣahīḥs record that
Abū Mūsā said that the Messenger of Allāh ﷺ said,

"Three persons will acquire a double reward."[1]

He mentioned among them,

"A person from among the People of the Book who believed in
his Prophet and in me."

Allāh’s statement,

"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,

"for them is a reward with their Lord. surely, Allāh is Swift in
account."

Mujāhid commented on the verse,

"(Surely, Allāh is) swift in account", “He is swift in reckoning,”
as Ibn Abī Ḥātim and others have recorded from him.

The Command for Patience and Rībāt

Allāh said,

"O you who believe! Endure and be more patient, and Rābiṭū"
[3:200].

Al-Ḥasan Al-Bāṣrī said, “The believers are commanded to be

patient in the religion that Allah chose for them, Islam. 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 Murabatāh, 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 Muhammad bin Ka‘b Al-Quraṭi 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,

«Should I tell you about actions with which Allah 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 Ribāt, this is the Ribāt.» [2]

They also say that the Murabatāh in the above Ayah 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 Murabatāh and mention its rewards. Al-Bukhārī recorded that Sahl bin Sa‘d As-Sa‘īdī said that the Messenger of Allah ﷺ said,

«Ribāt in the cause of Allah is better than this life and all that is in it.» [3]

Muslim recorded that Salmān Al-Fārisi said that the Messenger of Allah ﷺ said,

"Ribat for a day and a night is better than fasting the days of a month and its Qiyam (voluntary prayer at night). If one dies in Ribat, 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]

Imam Ahmad recorded that Faḍlāh bin ‘Ubayd said that he heard the Messenger of Allāh ﷺ saying,

اَكَلَ مَيْتًٕا بِيَتِّهِ عَلَى عَمُّهُ إِلَّا الَّذِيَ مَاتٍ مُّرَابِطًا فِي سِبْيلِ اللَّهِ فَإِنَّهُ يَنْبِعُ لَهُ عَمَلُهُ إِلَى بَيْتِ الْيَمِينَ وَيَتَّمُّ بِهِ حَيَاتُهُ

"Every dead person will have his record of deeds sealed, except for whoever dies while in Ribat 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 Šaḥīḥ." [3] Ibn Ḥibbān also collected this Ḥadīth in his Šaḥīḥ. [4]

At-Tirmidhi recorded that Ibn ‘Abbās said that he heard the Messenger of Allāh ﷺ saying,

عَيْنَانِ لَا تَسْتَنْهِمَا اللَّهُ عَيْنَانِ بَكَتْ بِمِن حُسْبَانِي اللَّهِ عَيْنَانِ بَأَمَث تَحْرُسُ فِي سِبْيلِ 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 Šaḥīḥ that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

فَيَسَّنَ عَنْدَ الْمِيْتِ وَعَنْدَ الْمُرَابِطِ وَعَنْدَ الْخَيْصِيَةِ إِنْ أَغْطَىَ رَضِيَ إِنَّ لَمْ يَعْطَ سَجْرَةً یُسَّنَ وَأَنْتَ كُنْ وَإِذَا شَيَّكَ فَلَا أَنْفَشْ فَلَا ذِكَرُ فِي

Let the servant of the Dinar, the servant of the Dirham and the servant of the Khamisah (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 Allah’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 Jarir recorded that Zayd bin Aslam said, “Abu Ubaydah wrote to Umar bin Al-Khattab and mentioned to him that the Romans were mobilizing their forces. Umar wrote back, ‘Allah will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allah says in His Book,

(O you who believe! Endure and be more patient, and Rabiti, and have Taqwa of Allah, so that you may be successful)’ [3:200].”[2]

Al-Haithibi mentioned in the biography of Abdullah bin Al-Mubahak, that Mohammad bin Ibrahimm bin Abi Sakinah said, “While in the area of Tarsus, Abdullah bin Al-Mubahak dictated this poem to me when I was greeting him goodbye. He sent the poem with me to Al-Fudayl bin Iyad 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


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 Allâh’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 Allâh speaks among us that the martyr is not dead, and the truth in Allâh’s Book cannot be denied.’ I met Al-Fuḍayl Ibn ʿIyāḍ in the Sacred Masjid and gave him the letter. When he read it, his eyes became tearful and he said, ‘Abu ‘Abdur-Rahmân (ʿAbdullâh bin Al-Mubârak) has said the truth and offered sincere advice to me.’ He then asked me, ‘Do you write the Ḥadîth?’ I said, ‘Yes.’ He said, ‘Write this Ḥadîth as reward for delivering the letter of Abu ‘Abdur-Rahmân to me. He then dictated, ‘Manṣûr bin Al-Muʿtamir narrated to us that Abu Sâliḥ narrated from Abu Hurayrah that a man asked, ‘O Messenger of Allâh! Teach me a good deed that will earn me the reward of the Mujâhidîn in Allâh’s cause.’ The Prophet ﷺ said,

«Are you able to pray continuously and fast without breaking the fast?»

The man said, ‘O Messenger of Allâh! I cannot bear it.’ The Prophet ﷺ said,

«By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the Mujâhidîn in Allâh’s cause. Did you not know that the horse of the Mujâhid earns rewards for him as long as it lives.»[1]

Allâh said next,

«Waṭâfât Allâh»

(and have Taqwâ of Allâh), concerning all your affairs and

situations. For instance, the Prophet ﷺ said to Mu'adh when he sent him to Yemen,

"Have Taqwa 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,

\( 
\text{ṣaลلāح ुم ملحٰتٰن نلٰحٰتٰن} 
\)

"so that you may be successful", in this life and the Hereafter. Ibn Jarir recorded that Muḥammad bin Ka'b Al-Qurāzī said that, Allāh's statement,

\( 
\text{وألاحٰمأ لله ملحٰحٰتٰن ملحٰحٰتٰن} 
\)

"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.

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The Tafsīr of Sūrat An-Nisā’
(Chapter 4)

Virtues of Sūrat An-Nisā’, A Madinan Sūrah

Al-‘Awfī 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-Ḥākim 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 يُذَلِّلُ يَتَّقَالُ ذَرْوَةً

(Surely, Allāh wrongs not even the weight of an atom.) [4:40],

إِنَّهُمْ لَا يُرِيدُونَ عَلَيْنَا إِلَّا الْإِعْتِصَامَ

(If you avoid the great sins which you are forbidden to do) [4:31],

إِنَّ اللَّهَ لَا يُبَيِّنُ أَنْ يُهْزَى بِهِ وَتَغْيُرُ مَنْ ذَلِكَ لِيَظْلَمَ

(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],

وَلَيْسُ الْحَرَّمُ إِلَّا مَا قَالَ أَنْفَسُهُمْ يَكُونُ

(If they (hypocrites), when they had been unjust to themselves, had come to you) [4:64], and,

وَمَنْ يَتَّلَكَ سَوْاءً أَوْ يَتَّلَكَ نِسَاءً فَيُضْرِبُوا اللَّهَ بِجَدَيدٍ عَنْفًا وَحَسَبًا

(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-Ḥākim recorded that Ibn ‘Abbās said, “Ask me about Sūrat An-Nisā’, for I learned the Qur’ān when I was still young.” Al-Ḥākim said, “This Ḥadīth is Ṣaḥīh according to the criteria of the Two Ṣaḥīhs, and they did not collect it.” [2]

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

1. O mankind! Have Taqwā 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 demand 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, Ādām, peace be unto him.

(And from him He created his wife) Ḥawwā’ (Eve), who was created from Ādām’s left rib, from his back while he was sleeping. When Ādām woke up and saw Ḥawwā’, he liked her
and had affection for her, and she felt the same toward him. An authentic Hadith states,

«إنّ الرأة خُلقتْ مِن ضِلعٍ، وإنّ أعْرَجَ ضَرِبًا في الضَّلعِ أَغْلَاءًا، فإنّ ذُهْبَتْ تَفْتَمُّهُ.

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.»

Allah’s statement,

«وَصَبَّهَا الَّذِي بَنَاهَا كَيْبًا وُسَّعًا.

«And from them both He created many men and women;»

means, Allah created from Adam and Hawwa’ 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 Allah. Allah then said,

«وَأَنْفَقُوا اللهاعةِ أَلَّاهُ فَتَأْتُونَ يَوْمَ الْجُهَر.

«And have Taqwâ of Allah through Whom you demand your mutual (rights) and revere the wombs»,

protect yourself from Allah by your acts of obedience to Him. Allah’s statement,

«اللَّهُ يَدْخُلُونَ يَوْمَ الْقِيَامَةِ.

«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 Rahîm (the womb, i.e. my relationship to you)”, according to Ibrāhîm, Mujāhid and Al-Ḥasan.[2] Aḏ-Dahhâk said; “Fear Allah 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 ‘Abbâs, ‘Ikrîmah, Mujâhid, Al-Ḥasan, Aḏ-Dahhâk, Ar-Râbi‘, and others have stated.[4]

Allāh's statement,

«Surely, Allāh is always watching over you.»

means, He watches all your deeds and sees your every circumstance. In another Āyah, Allāh said;

«And Allāh is Witness over all things.» [58:6]. An authentic Ḥadīth states,

«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,

«O mankind! Have Taqwā of your Lord, Who created you from a single person,»

until the end of the Āyah. He ﷺ also recited,

«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,

A man gave Ṣadaqah from his Dinār, from his Dirham, from his Sā' of wheat, from his Sā' of dates until the end of the Hadīth.\[1\]

This narration was also collected by Ahmad and the Sunan compilers from Ibn Mas'ūd.\[2\]

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) Niḥlah (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;

\[\text{وَلَا نَتَبِعْنَاهَا لَمَّا كَانَ حَيٌّ}

and do not exchange (your) bad things for (their) good ones;}

Sa‘īd 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-Nakha‘ī and Ad-Ḍahḥāk 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,

ヴラ ْتَأْمَأْرَكَ إِلَّا أَمْرَكَ ْلَوْ أَمْرَكَ

means, do not mix them together so that you eat up both, as Mujāhid, Sa‘īd bin Jubayr, Muqātil bin Ḥayyān, As-Suddi and Suwayn bin Ḥassan stated.[4] Allāh said,

إِنَّمَا كُثْرًا كَبِيرًا

(Surely, this is a great sin.), a major and substantial sin, according to Ibn ‘Abbās.[5] This was also reported from Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr, Al-Ḥasan, Ibn Sirīn, Qatadah, Muqātil bin Ḥayyān, Ad-Ḍahḥāk, 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,

وَإِنَّ خَفَفَ مَا نَفِضْتِ فِي الْبَنْيَانِ فَاكْحَرْهُ نَعْلَمُ أَنَّكُمْ مِنَ الْمَسَّاءِ مَنِينْ

«And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two»

Allāh commands, when one of you is the caretaker of a female orphan and he fears that he might not give her a dowry that is suitable for women of her status, he should marry other women, who are plenty as Allāh has not restricted him.

Al-Bukhārī recorded that ‘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 جَلَّتْ آلَاءٌ لَّا تَفْيِظُوا

«If you fear that you shall not be able to deal justly»[1]

Al-Bukhārī recorded that ‘Urwah bin Az-Zubayr said that he asked ‘Ā’ishah about the meaning of the statement of Allāh,

وَإِنْ جَلَّتْ آلَاءٌ لَّا تَفْيِظُوا فِي آلِيَتَنِۢ

«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 سَلَّم about marriage with orphan girls, so Allāh revealed the Āyah,

وَتَسَتَّعِنُونَ فِي أَمْسِكَةٍ

«They ask your instruction concerning the women...» [4:127].”

She said, “Allāh’s statement in this Āyah,

وَلَا يَقْبَلُوا أَنْ يَكْفَوَنَّ

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).” [1]

The Permission to Marry Four Women

Allāh’s statement,

\(<\text{two or three, or four}>\), 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,

\(<\text{Who made the angels messengers with wings, - two or three or four}>\) [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 Ahmad recorded that Sālim said that his father said that Ghīlān bin Salamah Ath-Thaqaqī 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, Ghīlān divorced his remaining wives and divided his money between his children. When ‘Umar heard news of this, he said to Ghīlān, “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

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‘ī, At-Tirmidhi, Ibn Mājah, Ad-Dāraquṭnī and Al-Bayhaqi collected this Ḥadīth up to the Prophet’s statement, “Choose any four of them.” Only Aḥmad 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 would have allowed Ghīlān to keep more than four of his wives since they all embraced Islām with him. When the Prophet 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,

\[
\text{"But if you fear that you will not be able to deal justly (with them), then only one or what your right hands possess."}
\]

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,

\[
\text{"You will never be able to do perfect justice between wives even if it is your ardent desire"} \ [4:129]. Allāh said,
\]

That is nearer to prevent you from Ta’ulū,

meaning, from doing injustice. Ibn Abi Ḥātim, Ibn Marduwyah and Abu Ḥātim Ibn Ḥibbān, in his Šahih, recorded that ‘A’ishah said that, the Prophet ﷺ said that the Ayah,

(Q. 4:160)

That is nearer to prevent you from Ta’ulū,

means, from doing injustice.[1] However, Ibn Abi Ḥātim said that his father said that this Hadith to the Prophet ﷺ is a mistake, for it should be attributed to ‘A’ishah not the Prophet ﷺ.


Giving the Dowry is Obligatory

‘Ali bin Abī Ṭalḥah reported Ibn ‘Abbās saying, Niḥlah, in Allāh’s statement,

(Q. 4:160)

And give to the women (whom you marry) their Saduqāt Niḥlah refers to the dowry.[3]

Muḥammad bin Iṣhāq narrated from Az-Zuhri that ‘Urwaḥ said that ‘A’ishah said that ‘Niḥlah’ means ‘obligatory’. Muqāṭil, Qatādah and Ibn Jurayj said, ‘Niḥlah’ means ‘obligatory’ Ibn Jurayj added: ‘specified.’[4] Ibn Zayd said, “In Arabic, Niḥlah, 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

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 Allah said afterwards,

(But if they, of their own pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.)

(5. And give not unto the unwise your wealth which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.)

(6. And test orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up. And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take a witness in their presence; and Allah is All-Sufficient in taking account.)

Holding the Property of the Unwise in Escrow

Allah prohibited giving the unwise the freedom to do as they wish with wealth, which Allah 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. Aq-Dāhāk reported that Ibn 'Abbās said that Allah’s statement,
And give not unto the unwise your property

refers to children and women. Similar was also said by Ibn Mas'ūd, Al-Ḥakam bin 'Uyaynah, Al-Ḥasan and Ad-Ḍahhāk: "Women and boys." Sa'īd bin Jubayr said that 'the unwise' refers to the orphans. Mujāhid, Ṭkrimah and Qatādah said; "They are women."

Spending on the Unwise with Fairness

Allāh said,

but feed and clothe them therewith, and speak to them words of kindness and justice.

'Aḥ bin Abī Talḥah said that Ibn 'Abbās commented, "Do not give your wealth, what Allāh has made you responsible for and made a means of sustenance to you, to your wife or children. Rather, hold on to your money, take care of it, and be the one who spends on them for clothes, food and provision." Mujāhid said that the Āyah, and speak to them words of kindness and justice.

refers to kindness and keeping good relations. This honorable Āyah commands kind treatment, in deed, with family and those under one's care. One should spend on them for clothes and provisions, and be good to them, such as saying good words to them.

Giving Back the Property of the Orphans When They Reach Adulthood

Allāh said,
And test orphans meaning, test their intelligence, as Ibn 'Abbās, Mujāhid, Al-Ḥasan, As-Suddi and Muqāṭil bin Ḥayyān stated.[1]

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,

\[\text{دَرَابَنَّ الْقَلَمَ عَنَّ ثَلاَثَةٍ} \quad \text{غَيْنَ الصَّبِيبَيَّ} \quad \text{غَيْنَ يَخْتَطَ} \quad \text{وَغَيْنَ الْأَكْلِمَ} \quad \text{غَيْنَ يَسْتَنْفَظُ} \quad \text{وَغَيْنَ} \quad \text{الْمَجْثُونَ} \quad \text{غَيْنَ يُفِقُّ}
\]

'There is no orphan after the age of puberty nor vowing to be silent throughout the day to the night.'[3]

In another Hadīth, 'A'ishah and other Companions said that the Prophet ﷺ said,

"The pen does not record the deeds of three persons: the child until the age of puberty, the sleeping person until waking up, and the senile until sane."[4]

Or, the age of fifteen is considered the age of adolescence. In the Two Sahīhs, it is recorded that Ibn 'Umar said, "I was presented in front of the Prophet ﷺ on the eve of the battle of Uḥud, while I was fourteen years of age, and he did not allow me to take part in that battle. But I was presented in front of him on the eve of the battle of Al-Khandaq (The Trench) when I was fifteen years old, and he allowed me (to join that battle)." 'Umar bin 'Abdul-'Azīz commented when this Hadīth reached him, "This is the difference between a child and an adult."[5]

There is a difference of opinion over whether pubic hair is

considered a sign of adulthood, and the correct opinion is that it is. The *Sunnah* supports this view, according to a *Hadith* collected by Imām Āḥmad from ‘Atiyah Al-Quraṣī who said, We were presented to the Prophet ﷺ on the day of Qurīzah, 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.\(^1\) At-Tirmidhi said, “Ḥasan Ṣahīḥ.”

Allāh’s statement,

> «if then you find sound judgment in them, release their property to them,»

Sa‘d b. 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- Баṣrī 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,

> «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,

> «إِنْ تَأْثِرْنَ أَنْ يَكُنْ الْجَذْرُ»

> «Wastefully and hastily» for fear they might grow up. Allāh also commands,

\(^{[1]}\) Aḥmad 4:310.


\(^{[3]}\) Aţ-Ṭabari 7:576.
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.

but if he is poor, let him have for himself what is just and reasonable.

Ibn Abi Ḥātim recorded that ‘Ā’ishah said, “This Āyah,

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,

"Eat from your orphan’s wealth without extravagance or wastefulness, or mixing it, and without saving your money by spending his.\(^{[3]}\)"

Allāh said,

And when you release their property to them.

after they become adults, and you see that they are wise, then,

\(^{[1]}\) Aṭ-Ṭabari 7:593.

\(^{[2]}\) Fath Al-Bārī 8:89.

\(^{[3]}\) Aḥmad 3:186.
take a witness in their presence; Allah 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. Allah said next,

and Allah is All-Sufficient in taking account.

meaning, Allah 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, Allah knows all of that. In his Sahih, Muslim recorded that the Messenger of Allah said,

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. \[1\]

\[1\] Muslim 3:1458.
7. There is a share for men and a share for women from what is left by parents and those nearest in relation, whether the property be small or large – a legal share.

8. And when the relatives, and the orphans, and the poor are present at the time of division, give them from the property, and speak to them words of kindness and justice.

9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them have Taqwā of Allāh and speak truthfully.

10. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!

The Necessity of Surrendering the Inheritance According to the Portions that Allāh Ordained

Sa’d bin Jubayr and Qatādah said, “The idolaters used to give adult men a share of inheritance and deprive women and children of it. Allāh revealed;

﴿18.﴿

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 Jābir said, “Umm Kujjah came to the Messenger of Allāh ﷺ and said to him, ‘O Messenger of Allāh! I have two daughters whose father died, and they do not own anything.’ So Allāh revealed;

﴿19.﴾
"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 Ayāt about inheritance. Allāh knows best.\[1\] Allāh said,

«وَإِذَا تَحْمَرَ الْيَسْتِهَةٌ»

«are present at the time of division,» those who do not have a share in the inheritance,

«وَالْبِنِينَ وَالْكَفِيَاءُ»

«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 Ayah,

«وَإِذَا تَحْمَرَ الْيَسْتِهَا»

«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 Ayah still applies and should be implemented.\[4\] At-Ṭabarī said that Ibn Abi Najiḥ narrated from Mujāhid that implementing this Ayah, “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-Raḥmān bin Abī Bakr, Abu Al-‘Aliyāh, Ash-Sha‘bī and Al-Ḥasan.\[6\] Ibn Sīrīn, Sa‘īd bin Jubayr, Makḥul, Ibrāhīm An-Nakha‘ī, ‘Aṭā‘ bin Abī Rabāḥ, Az-Zuhri and Yaḥyā bin Ya‘mar said this payment is obligatory. Others say that this refers to the bequeathal at the time of death. And others say that it was abrogated.

Al-‘Awfī reported that Ibn ‘Abbās said that this Ayah,

«وَإِذَا تَحْمَرَ الْيَسْتِهَةٌ»

\[1\] Abu Dāwūd 3:314.
\[2\] Fath Al-Bārī 8:90.
\[3\] At-Ṭabarī 8:8.
\[4\] At-Ṭabarī 8:8.
\[5\] At-Ṭabarī 8:8.
\[6\] Narrations about the cause of this Ayah’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. Allâh 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

Allâh said,

وَلَيْخَافُواْ ذٰلِكَ لَّوْ نَزَّلَتْ لَهُمُ حُكْمُهُمُ

<And let those have the same fear in their minds as they would have for their own, if they had left behind...>

'Ali bin Abi Talhah reported that Ibn 'Abbâs said that this part of the Âyah, “Refers to a man who is near death and he dictates a will and testament that harms some of the rightful inheritors. Allâh commands whoever hears such will to fear Allâh, 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 Mujâhid and several others.[2]

The Two Sahîhs record that when the Messenger of Allâh ÂŁ visited Sa'd bin Abi Waqqâs during an illness he suffered from, Sa'd said to the Messenger, “O Messenger of Allâh! 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 ÂŁ said;

الثلث، والثلث كبير،

“One-third, and even one-third is too much.”

The Messenger of Allâh ÂŁ then said,

إِنَّكَ أَنْتَ زَرَّكَ أَعْيَانَ خَلِيفَ مِنْ أَنْ زَرَّهُمُ عَالَةً يَكْفُفُونَ النَّاسَ

"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

\[
\text{زُرُفْ ذَٰلِكَ تَأْخُذَهُمْ إِلَّآَّ رَجُلٌ يَتَّخِذُهُمْ أَطْفَالٌ.}
\]

means, let them have Taqwā of Allāh when taking care of the orphan’s wealth, as Ibn Jarīr recorded from Al-‘Awfī 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,

\[
\text{إِنَّ الْبِنِينَ بَأَخَذُونَ أَمْوَالَ الْيَتَّمَّينَ طَلَّا إِنَّا بَأَخَذْنَٰهُمْ فِي طُفُولِهِمْ.}
\]

"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,

\[
\text{اجْتَنِبُوا السَّبَعَ المُوَيْنَاتَ.}
\]

"Avoid the seven great destructive sins."


The people asked, "O Allah's Messenger! What are they?" He said,

"الْمَرْضَىٰ بِاللهِ، وَالْسُّحْرُ، وَقُلْتُمُ اللَّهُمَّ أَنَّكَ حَرَّمَ اللَّهُ إِلَّا بِالْحَرَّمِ، وَأَلْقُوا الْبِنَاءَ، وَأَلْقُوا ماَ الْفَيْضَ، وَالْبَحْرِ، وَقُلْتُمُ اللَّهُمَّ أَنَّكَ حَرَّمَ اللَّهُ إِلَّا بِالْحَرَّمِ.

"To join others in worship along with Allah, magic, to kill the life which Allah 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]

411. Allah 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 Allah. And Allah is Ever All-Knower, All-Wise.

Learning the Various Shares of the Inheritance is Encouraged

This, the following, and the last honorable Ayah in this Sūrah contain the knowledge of Al-Farā'id, inheritance. The knowledge of Al-Farā'id is derived from these three Ayāt and

from the Ḥadīths on this subject which explain them. Learning this knowledge is encouraged, especially the specific things mentioned in the Āyāt. Ibn ʿUaynah said: "Knowledge of Al-Fārāʾīd 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 ʿAbdullāh 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,

‘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-Nasāʾī.[3] The remainder of the Six compilers also collected this Ḥadīth.[4]

Another Ḥadīth 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,

"Give two-thirds (of Sa’d’s money) to Sa’d’s two daughters and one eighth for their mother, and whatever is left is yours."[1]

Abu Dāwud,[2] At-Tirmidhi,[3] and Ibn Mājah[4] collected this Ḥadīth. It is apparent, however, that the first Ḥadīth from Jābir was about the case of the last Āyah in the Sūrah [4:176, rather than 4:11], for at the time this incident occurred, Jābir had sisters and did not have daughters, parents or offspring to inherit from him. Yet, we mentioned the Ḥadīth here just as Al-Bukhārī did.

**Males Get Two Times the Share of Females for Inheritance**

Allāh said,

ṣُعِبِّرَ گُرُبَاً، بَيْنَ أَرْضِيَّتِمَا، وَذَرَّى مَنْ مَوَّضَعَ، وَذَلِكَ بِمَثَالِ الأَنْثِيَّاتِ

"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,

ṣُعِبِّرَ گُرُبَاً، بَيْنَ أَرْضِيَّتِمَا، وَذَرَّى مَنْ مَوَّضَعَ، وَذَلِكَ بِمَثَالِ الأَنْثِيَّاتِ

"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.

---

than their own parents are with them, since He commands the parents to be just and fair with their own children.

An authentic Hadith 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 Allah said to his Companions,

\[ \text{"Do you think that this woman would willingly throw her child in the fire?"} \]

They said, "No, O Messenger of Allah." He said,

\[ \text{"By Allah! Allah is more merciful with His servants than this woman is with her own child."} \]

Al-Bukhārī 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 Allah 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

Allah said,

\[ \text{"If only daughters, two or more, their share is two-thirds of the inheritance;} \]

We should mention here that some people said the Ayah only means two daughters, and that 'more' is redundant, which is not true. Nothing in the Qur'an is useless or redundant. Had the Ayah been talking about only two women,


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 Ayah, stating that the two sisters get two-thirds. We also mentioned the Hadith in which the Prophet ﷺ commanded that two-thirds be the share of the two daughters of Sa'd bin Ar-Rabi'î. So this is proven in the Book and the Sunnah.

وَإِذَا كَانَتْ وَاحِدَةٌ فَلَهَا نَصْفٌ

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 Allâh knows best.

Share of the Parents in the Inheritance

Allâh said,

وَلاَ تَأْتِيَ الْأَمَامَةِ لَيْكُمْ مِنَ الْيَقَةِ أَنْبِيَا أَسَدَّرَ

(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.

Allâh 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 Ḥātim recorded that Qatādah commented on the Āyah,

हैंगण कन ली, हेलोक! फळयो अनोये अनसुरा।

("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,

हैंगण बन्द दीनसे दुमन हराया अथो दुलाया हेमा।

("(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,

हैंगण भाकिले होसाके हलो डरो नामो अक्रो लोकु नुमा।

("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
the will, as Ibn 'Abbas 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,

\[\text{You know not which of them, whether your parents or your children, are nearest to you in benefit,} \]

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,

\[\text{ordained by Allāh}, \]

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,

\[\text{And Allāh is Ever All-Knower, All-Wise}. \]

Who places everything in its rightful place and gives each his rightful share.
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,
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,

After payment of legacies

**The Meaning of Kalālah**

Allāh said,

If the man or woman whose inheritance is in question was left
in Kalālah.

Kalālah is a derivative of Ḥukūl, 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-Ṣiddiq was asked
about the meaning of Kalālah, he said, “I will say my own
opinion about it, and if it is correct, then this correctness is
from Allāh. However, if my opinion is wrong, it will be my
error and because of the evil efforts of Shaytān, and Allāh and
His Messenger have nothing to do with it. Kalālah refers to the
man who has neither descendants nor ascendants.” When
‘Umar became the Khalīfah, he said, “I hesitate to contradict
an opinion of Abu Bakr.” ⁰¹ This was recorded by Ibn Jarīr
and others.

In his Tafsīr, Ibn Abī Ḥātim recorded that Ibn ‘Abbās said, “I
was among the last persons to see ‘Umar bin Al-Khaṭṭāb, and
he said to me, ‘What you said was the correct opinion.’ I
asked, ‘What did I say?’ He said, That Kalālah refers to the
person who has no child or parents.” ²² This is also the
opinion of ‘Ali bin Abī 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. ³³ This is also the view of the

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⁰¹ Aṭ-Ṭabarī 8:53.
⁰² Aṭ-Ṭabarī 8:59.
³³ Aṭ-Ṭabarī 8:55-57.
people of Al-Madīnah, Kūfah, Baṣra, the Seven Fuqahā',[1] the Four Imāms and the majority of scholars of the past and present, causing some scholars to declare that there is a consensus on this opinion.

The Ruling Concerning Children of the Mother From Other Than the Deceased’s Father

Allāh said,

«وَلَا إِذَا أَرَادُتْ أَنْ تَرْمَى‭ ,‬meaning, from his mother’s side, as some of the Salaf stated, including Sa‘d bin Abi Waqqās. Qatādah reported that this is the view of Abu Bakr Āṣ-Ṣiddiq.

«فَلَكَمْ وَجَنَبْنِهَا السَّمَكَةُ إِنَّ صَاحِبَتَا أَسْفَرْتَ مِنْ ذلِكَ فَلْتَمْ شُرِّكَتَاهُ فِي اثْنَيْثٍ»

«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,

«فَمَنْ تَرُضَى بِوَصْبُكَتَكَ يُولِي رَبَّي أَوْ ذَٰلِكَ عَفَا عَنْكَ»

«After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).»

[1] 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.), ‘Urwa bin Az-Zubayr (Died in 94 H.), Abu Bakr bin ‘Abdur-Rahmān bin Al-Hārith bin Hishām Al-Makhzūmi (Died in 94 H.), ‘Ubaydullāh bin ‘Abdullāh bin ‘Utba 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,

«إنّا للهِ، وَإِنّي لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَرَسُولُهُ»

«Allah has given each his fixed due right. Therefore, there is no will for a rightful inheritor.»[1]

«وَبَيِّنَّا لِلَّهِ مُصَدِّقًا للهِ وَرَسُولُهُ أَنَّهُمْ كُلُّ يُبْطِلُهُ فَيَهْيَا فِيهِمَا وَذَلِكَ أَلْفَارُ الْمُظَهَّرُ، وَنَبِيّ الْقَلْبِ يَفْعَلُهُ، وَكَانَ عَلَى اللَّهِ وَرَسُولُهُ مَا نَشَأَ الحَقَّ.»

«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 disobedys 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 Farāʿīd are Allāh’s set limits. This includes what Allāh has alloted 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;

«وَبَيِّنَّا لِلَّهِ مُصَدِّقًا للهِ وَرَسُولُهُ»

«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,

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Will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success. And whosoever disobeys Allah 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 Allah has ordained and disputed with His judgment. Indeed, this is the behavior of those who do not agree with what Allah has decided and divided, and this is why Allah punishes them with humiliation in the eternal, painful torment.

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

إن الرجل ليعمل بعمال أهل الخير سبعين سنة، فإذا أعرض خاف في وصيته.
فيعمل لهبحر عمله، فإن الرجل ليعمل بعمال أهل الشر سبعين سنة.
فيعدل في وصيته يتحمل لهبحر عمله فيدخل الجنة.

"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,

(عَدَّلَتْ سَوَرَتُ اللَّهِ) [1]

(These are the limits (set by) Allah) until,

(عَدَّلَتْ مَهِيَت) [1]

(a disgraceful torment)."

In the chapter on injustice in the will, Abu Dawud recorded

in his *Sunan* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

> «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 Ayah,

> من بعث وصيف وضيوفًا يومًا أو
> يومًا غير مفتخرًا

> «After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused», until,

> وكالة الفوز المتفحصه

> (and that is the great success.)

This was also recorded by At-Tirmidhi[2] and Ibn Mājah,[3] and At-Tirmidhi said, "*Hasan Gharīb*".

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.

16. And the two persons among you who commit illegal sexual intercourse, punish them both. And if they repent and do righteous good deeds, leave them alone. Surely, Allâh is Ever the One Who accepts repentance, (and He is) Most Merciful.

The Adulteress is Confined in her House; A Command Later Abrogated

At the beginning of Islâm, the ruling was that if a woman commits adultery as stipulated by sufficient proof, she was confined to her home, without leave, until she died. Allâh said,

(And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.)

'Some other way' mentioned here is the abrogation of this ruling that came later. Ibn 'Abbâs said, "The early ruling was confinement, until Allâh sent down Sûrat An-Nûr (chapter 24) which abrogated that ruling with the ruling of stoning (for fornication) or stoning to death (for adultery)." Similar was reported from 'Ikrimah, Sa'd bin Jubayr, Al-Hasan, 'Atâ' Al-Khurâsânî, Abu Šâlih, Qatâdah, Zayd bin Aslam and A'd-Daâhîk, and this is a matter that is agreed upon.

Imâm Aḥmad recorded that 'Ubâdah bin Aṣ-Šâmit said, "When the revelation descended upon the Messenger of Allâh \( 
\) it would affect him and his face would show signs of strain.
One day, Allâh sent down a revelation to him, and when the Messenger ﷺ was relieved of its strain, he said,

"ُٖٞٓدُّؤ عِنْيِ، ٖفُدُّ جُعْلُ اللَّهُ أُهُنَّ سِيَّلَهُ، ٖالْبِيْبُ بِالْبَكِيرِ، ٖوَالْبَكِيرُ بِالْبَيْبِ، ٖالْبَيْبُ جُلْدٌ ٖبَائِثٌ، ٖوَرَّجُمُ بِالْحَجَارَةِ، ٖوَالْبَكِيرُ جُلْدٌ بَائِثٌ ٖثُمَّ نُفَعَ ٖسُيُوْدَهُ.

'Take from me: Allâh 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 ‘Ubâdah bin Aṣ-Šâmit said that the Prophet ﷺ said,

"ُٖٞٓدُّؤ عِنْيِ، ٖفُدُّ جُعْلُ اللَّهُ أُهُنَّ سِيَّلَهُ، ٖالْبِيْبُ بِالْبَكِيرِ جُلْدٌ بَائِثٌ ٖوَرَّجُمُ، ٖوَالْبَكِيرُ جُلْدٌ بَائِثٌ ٖثُمَّ نُفَعَ ٖسُيُوْدَهُ.

'Take from me, take from me. Allâh 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-Tirmidhî said, "作者本人".

Allâh said,

"ُٖٞٓدُّؤ عِنْيِ، ٖفُدُّ جُعْلُ اللَّهُ أُهُنَّ سِيَّلَهُ، ٖالْبِيْبُ بِالْبَكِيرِ جُلْدٌ بَائِثٌ ٖوَرَّجُمُ، ٖوَالْبَكِيرُ جُلْدٌ بَائِثٌ ٖثُمَّ نُفَعَ ٖسُيُوْدَهُ.

'(And the two persons among you who commit illegal sexual intercourse, punish them both.)'"[3]

Ibn ‘Abbâs and Sa’d bin Jubayr said that this punishment includes cursing, shaming them and beating them with sandals.[3] This was the ruling until Allâh abrogated it with flogging or stoning, as we stated. Mujâhid 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 Lût, and Allâh knows best.

The collectors of Sunan recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«من رأيتُهُ بِكُفُومٍ لَّوْطٍ، فَأَفْتَلَوْا الْذَّائِيِّينَ وَالْمُفْعِلِينَ»

«Whoever you catch committing the act of the people of Lūṭ (homosexuality), then kill both parties to the act.»[1]

Allāh said,

«كَبِّرْنَا وَأَنْصَفْنَا»

«And if they repent and do righteous good deeds», by refraining from that evil act, and thereafter their actions become righteous,

«وَأَرْضَعُوهُمْ عَنْهَامًا»

«leave them alone», do not verbally abuse them after that, since he who truly repents is just like he who has no sin,

«إِنَّ اللَّهَ سَكَانُ نُورُ رَحْمَةِ»

«Surely, Allāh is Ever the One Who accepts repentance, Most Merciful.»

The following is recorded in the Two Sahih:

«إِذَا زَنَّتْ أَحَدَكُمْ صِيَامًا وَلا يَنْتَبِعُ 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.

«إِنَّ اللَّهَ رَحِيمًا عَلَى النَّاسِ سَيَسْتَغْلِبُ أَيْنَ كُفُومُهُ فَأَنْفُكُ»

«الله عليه ۖ وَكَانَ اللَّهُ عَلَيْهَا حَمِيْمًا. وَلِبِسَتْ النَّاَسُ بِمَعْرُوفِ أَيْنَ كُفُومُهُ فَأَنْفُكُ»

«إِذَا حَصَرَ أَيْنَ كُفُومُهُ فَأَنْفُكُ تَقُلُّ إِنَّ اللَّهَ لاَ يَذَّرُوْكَ وَلاَ أَنْفُكُ تَقُولِي. فَهُمْ صَمْعُوْكَ وَهُمْ صَمَعُوْكَ»

«أَمْ ثُمَّ يَأْتَيْكُمْ بِمَعْرُوفٍ أَيْنَ كُفُومُهُ.»

17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon [afterwards]; it is


they to whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise."

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them, We have prepared a painful torment.

Repentance is Accepted Until one Faces death

Allāh states that He accepts repentance of the servant who commits an error in ignorance and then repents, even just before he sees the angel who captures the soul, before his soul reaches his throat. Mujāhid and others said, "Every person who disobeys Allāh by mistake, or intentionally is ignorant, until he refrains from the sin."[1] Qatādah said that Abu Al-Āliyah narrated that the Companions of the Messenger of Allāh Ṣaḥīḥ 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 Ṣaḥīḥ agreed that every sin that is committed by intention or otherwise, is committed in ignorance."[3] Ibn Jurayj said, "Abdullāh bin Kathīr narrated to me that Mujāhid said, 'Every person who disobeys Allāh (even willfully), is ignorant while committing the act of disobedience.'" Ibn Jurayj said, "Atā’ bin Abī 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 Abī Talhah reported that Ibn ‘Abbās said about the Āyah,

«نَّمَآ يَوْمَ الْيَوْمِ يَقُولُونَ مِنْ قَرْبِيْنِ»

«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-Hasan Al-Baṣri said about the Āyah,

"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,

الله يقبل نوبة العبيد مالم يُجْزِيِهُ

"Allāh accepts the repentance of the servant as long as the soul does not reach the throat."[3]

This Hadīth was also collected by At-Tirmidhi[4] and Ibn Mājah,[5] and At-Tirmidhi said, "Hasan Gharīb". By mistake, Ibn Mājah mentioned that this Hadīth was narrated through ‘Abdullāh bin ‘Amr. However, what is correct is that ‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb was the narrator.

Allāh said,

لا تأولوا بِنَبِيِّي عَلَيْهِمُ السَّلَامُ مَلَكًا عَلَى مَلَكِينَ

"It is they to whom Allāh will forgive and Allāh is Ever All-Knowing, 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,

وِلِيْسَ الْخَوَلُ لَهُمْ يَقْطَعُونَ الْكَفَاٰثَرَاتِ حَتَّى إِذا حَصَرَ أُهْدَمُ الْخَوَلُ فَالْخَوَلُ إِنَّهُ أَلْفَ

"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent,"" and,

فَلَمَّا رَأَى بَعْضُهُمَا قَالُوا نَمَاتَا وَأَنَا حَسَنُ

when they saw Our punishment, they said: "We believe in Allah Alone..." [40:84]

Allah decided that repentance shall not be accepted from the people of the earth when the sun rises from the west, as Allah said,

"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].

Allah said,

"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-Rabi' bin Anas said that the Āyah:

"nor of those who die while they are disbelievers",

was revealed about the people of Shirk. Imām Aḥmad recorded that Usamah bin Salmān said that Abu Dharr said that the Messenger of Allah ﷺ said,
Allāh accepts the repentance of His servant, or forgives His servant, as long as the veil does not drop.

They asked, “And what does the drop of the veil mean?” He said,

«When the soul is removed while one is a polythiest.»\(^{[1]}\)

Allāh then said,

«For them We have prepared a painful torment», torment that is severe, eternal and enormous.

\\(19.\) O you who believe! You are not permitted to inherit women against their will, nor to prevent them from marriage in order to get part of (the dowry) what you have given them, unless they commit open Fāhishah. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.

\\(20.\) But if you intend to replace a wife by another and you have given one of them a Qintār, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

\\(21.\) And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and

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\(^{[1]}\) Ahmād 5:174.
strong covenant?\)

22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and Maqta, and an evil way.\)

**Meaning of ‘Inheriting Women Against Their Will’**

Al-Bukhārī recorded that Ibn 'Abbās said about the Āyah,

\(بَاتِئِبَةٌ اَلْبَيْضَةٍ مَاتِهَا لاَ يَجِيلُ لَكُمُ أنْ رَئُوْا اَلْيَسَةَ كَرِيمًا\)

\(O you who believe! You are not permitted to inherit women against their will.\)

"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,

\(بَاتِئِبَةٌ اَلْبَيْضَةٍ مَاتِهَا لاَ يَجِيلُ لَكُمُ أنْ رَئُوْا اَلْيَسَةَ كَرِيمًا\)

\(O you who believe! You are not permitted to inherit women against their will.\)" [1]

**Women Should not Be Treated with Harshness**

Allāh said,

\(وَلَوْ مَسَّنَّاهُ اِتَّحَبَّبَّا بِضِيقٍ مَا نَاتَنَّاهُوْنَ\)

\(nor to prevent them from marriage, in order to take part of what you have given them.\)

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,

\(إِلَّا أَنْ تَأْيِنَ بِحَدِيثَةٍ مَّثَلَّتْ\)

\(unless they commit open Fāḥishah.\)

Ibn Mas‘ūd, Ibn ‘Abbās, Sa‘īd bin Al-Musayyib, Ash-Sha‘bi,

Al-Ḥasan Al-Baṣrī, Muḥammad bin Sīrīn, Saʿīd bin Jubayr, Mujāhid, Ḥikrimah, ‘Aṭā’ Al-Khurāsānī, Aḍ-Ḍaḥḥāk, Abu Qilābah, Abu Ṣalih, As-Suddī, Zayd bin Aslam and Saʿīd bin Abi Ḥilāl 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 يَجَلَّ لَهُمَا مَا تَأْتَرَنَّ بِهِ هُما يَفْعَلُونَهُ لَا إِلَى أَن يَبْعَثُنَا أَلَمْ يَبْيَسَهُمَا حَدَّدُوا أَلَوْ»

«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 ‘Abbās, Ḥikrimah and Aḍ-Ḍaḥḥāk said that Fāhishah refers to disobedience and defiance.[2] Ibn Jarir 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,

«وَنَتَزَيَّنُونَ يَدُورُونَ»

«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,

«وَفَلَسْنَيْنِ يَدُوَّرُونَ عَلَيْنِ بِالْفَضْلِ»

«And they have rights similar over them to what is reasonable» [2:228].

The Messenger of Allāh ῾虀 said,

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 Allâh 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 Allâh 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,

"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 ‘Ishâ’ and before he went to sleep. Allâh said,

"Indeed in the Messenger of Allâh you have a good example to follow" [33:21].

Allâh said,

"If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good." [3]

Allâh 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 ‘Abbâs commented on this Ûyâh, “That the husband may feel compassion towards his wife and Allâh gives him a child with her, and this child

carries tremendous goodness.” An authentic Ḥadīth states,

«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,

«But if you intend to replace a wife by another and you have given one of them a Qinṭār, 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 Qinṭār of money. We mentioned the meaning of Qinṭār in the Tafsīr of Sūrah Āl ʿImrān.

This Āyah is clear in its indication that the dowry could be substantial. ‘Umar bin Al-Khaṭṭāb used to discourage giving a large dowry, but later on changed his view. Imām Aḥmad recorded that Abu Al-ʿAjfāʾ As-Sulami said that he heard ‘Umar bin Al-Khaṭṭāb 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 Uwqiyyah.” \[2\] A man used to pay a substantial dowry and thus conceal enmity towards his wife” Aḥmad\[3\] and the collectors of Sunah collected this Ḥadīth through various chains of narration,\[4\] and At-Tirmidhi said,

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\[1\] Muslim 1:1091.

\[2\] Approximately 400 Dirhams, refer to the next Ḥadīth

\[3\] Aḥmad 1:40.

\[4\] This story, and the earlier report from ‘Umar, were both classified as weak by Muqbil bin Hādi.
“Hasan Ṣaḥīḥ”.

Al-Ḥāfīẓ Abu Ya'lab recorded that Masrūq said, “Umar bin Al-Khaṭṭab stood up on the Minbar of the Messenger of Allāh ﷺ and said, ‘O people! Why do you exaggerate concerning the dowry given to women? The Messenger of Allāh ﷺ and his Companions used to pay up to four hundred Dirhams for a dowry, or less than that. Had paying more for a dowry been a part of Taqwā or an honor, you would not have led them in this practice. Therefore, I do not want to hear about a man who pays more than four hundred Dirhams for a dowry.’ He then went down the Minbar, but a woman from Quraysh said to him, ‘O Leader of the Faithful! You prohibited people from paying more than four hundred Dirhams in a dowry for women?’ He said, ‘Yes.’ She said, ‘Have you not heard what Allāh sent down in the Qur’ān?’ He said, ‘Which part of it?’ She said, ‘Have you not heard Allāh’s statement,

(And you have given one of them a Qintār?)’

He said, ‘O Allāh! Forgive me...’ He then went back and stood up on the Minbar saying, ‘I had prohibited you from paying more than four hundred Dirhams in a dowry for women. So, let everyone pay what he likes from his money.’” The chain of narration for this Ḥadīth is strong.[1]

(And how could you take it (back) while you have gone in unto each other)

how can you take back the dowry from the woman with whom you had sexual relations and she had sexual relations with you? Ibn ‘Abbās, Mujāhid, As-Suddi and several others said that this means sexual intercourse.[2] The Two Ṣaḥīḥs record that the Messenger of Allāh ﷺ said three times to the spouses who said the Mulā’anah;[3]


Allāh 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,

لا مال لِكَ، إِنْ كَتَبْنَا عَلَيْهَا فَهُوَ بِنَا اسْتَخْلَفْتُهُمْ مِنْ فَرْجِهَا، وَإِنْ كَتَبْنَا كَذَّبَتْ عَلَيْهَا فَهُوَ أَبْعَدَ لَكَ بِنْهَا;

“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.”

Similarly Allāh said;

وَكُفِّفْ أَحْدَتْهُمْ وَلَوْ أَفْتَنُوهُمْ إِلَى بَعْضِهَا وَأَحْدَتْهُ مِنْ وَصْحِهَا وَلَبِئْسَانَا

“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. In his Sahīh, Muslim recorded that Jābir said that during the speech that the Prophet ﷺ gave in the Farewell Ḥajj, he said,

وَإِنَّكُمْ أَخْتَمُوْمُنْ بَيْنَانَا ﷺ، وَأَسْتَخْلَفْتُهُمْ وَأَحْدَتْهُ مِنْ وَصْحِهَا

“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.”

Marrying the Wife of the Father is Prohibited

Allāh said,

وَلَا تَكَفُّرُوا مَا نَكَّحِلُ وَأَنَّكَا هُدَايَاً

“And marry not women whom your fathers married.”

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 Jarir 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,

\[
\text{«And marry not women whom your fathers married.» and,}
\]

\[
\text{«and two sisters in wedlock at the same time» [4:23].”} \]^{[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,

\[
\text{«Indeed it was shameful and Maqtan, and an evil way.»}
\]

Allāh said in other Āyāt,

\[
\text{«Come not near to Al-Fawāḍish (shameful acts) whether committed openly or secretly» [6:151], and,}
\]

\[
\text{«And come not near to unlawful sex. Verily, it is a Fāḥishah and an evil way.» [17:32]}
\]

In this Āyah (4:22), Allāh added,

\[
\text{«and Maqtan», meaning, offensive. It is a sin itself and causes the son to hate his father after he marries his wife. It is usual}
\]


that whoever marries a woman dislikes those who married her before him. This is one reason why the Mothers of the Faithful were not allowed for anyone in marriage after the Messenger ﷺ. They are indeed the Mothers of the Faithful since they married the Messenger ﷺ, who is like the father to the believers. Rather, the Prophet’s right is far greater than the right of a father, and his love comes before each person loving himself, may Allāh’s peace and blessings be on him. ‘Aṭā’ bin Abī Rabāḥ said that the Āyah,

\[ \text{\textit{\& Maqātan}}, \text{ means, Allāh will hate him,} \]

\[ \text{\textit{\& an evil way}}, \text{ for those who take this way. Therefore, those who commit this practice will have committed an act of reversion from the religion and deserve capital punishment and confiscation of their property, which will be given to the Muslim Treasury.} \]

Imām Aḥmad and the collectors of Sunan recorded that Al-Barā’ bin ‘Āzib said that his uncle Abu Burdah was sent by the Messenger of Allāh ﷺ to a man who married his stepmother to execute him and confiscate his money. \[\text{[1]}\]

\[23. \text{Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father’s sisters, your mother’s sisters, your brother’s daughters, your sister’s daughters, your foster mothers who suckled you, your foster milk suckling sisters, your wives’ mothers, your stepdaughters under your}\]

guardianship, born of your wives unto whom you have gone in — but there is no sin on you if you have not gone in unto them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft-Forgiving, Most Merciful.

Degrees of Women Never Eligible for One to Marry

This honorable Āyah is the Āyah that establishes the degrees of women relatives who are never eligible for one to marry, because of blood relations, relations established by suckling or marriage. Ibn Abī Ḥātim recorded that Ibn ʿAbbās said, “(Allāh said) I have prohibited for you seven types of relatives by blood and seven by marriage.” Ibn ʿAbbās then recited the Āyah,

Forbidden to you (for marriage) are: your mothers, your daughters, your sisters...

At-Ṭabari recorded that Ibn ʿAbbās said, “Seven degrees of blood relation and seven degrees of marriage relation are prohibited (for marriage).” He then recited the Āyah,

Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father’s sisters, your mother’s sisters, your brother’s daughters, your sister’s daughters

and these are the types prohibited by blood relation.”

Allāh’s statement,

Your foster mothers who suckled you, your foster milk suckling sisters

[1] ʿAt-Ṭabari 8:142.

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 الرَّضَاٰعَةَ نَحْرَمُ مَا نَحْرَمُ الْوُلْدَةَ»

«Suckling prohibits what birth prohibits.»

In another narration reported by Muslim,

«نَحْرَمُ مِنَ الرَّضَاٰعَةِ مَا نَحْرَمُ مِنَ النَّسِبِ»

«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 Ḥadīth that Sahlah 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 Āyāh in Sūrat Al-Baqarah,

«فَبِيْنَاهُما أَوْلَيْنِيْمُانَ سَوْلَبًا كَمَا لَيْمَ آدَمُ أَوْلَيْنِيْمَ أَوْلِيَاءَ»

«(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].

The Mother-in-Law and Stepdaughter are Prohibited in Marriage

Allāh said next,

«وَأَمَّنَّكُمْ مَثَالًا مِّنْ نَقَارِئِكُمْ أَنْفَكُمْ إِنْ ۖ يَدْخَلُنَّهُمْ يُنكَرُونَ ۖ يِهْرَبُ فَإِنَّ ۖ لَا يَجَّالِسُوا عَلَيْهِمْ»

«Your wives' mothers, your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them.»

As for the mother of the wife, she becomes prohibited for marriage for her son-in-law when the marriage is conducted, whether the son-in-law has sexual relations with her daughter or not. As for the wife’s daughter, she becomes prohibited for her stepfather when he has sexual relations with her mother, after the marriage contract is ratified. If the man divorces the mother before having sexual relations with her, he is allowed to marry her daughter. So Allāh said;

«وَأَمَّنَّكُمْ مَثَالًا مِّنْ نَقَارِئِكُمْ أَنْفَكُمْ إِنْ ۖ يَدْخَلُنَّهُمْ يُنكَرُونَ ۖ يِهْرَبُ فَإِنَّ ۖ لَا يَجَّالِسُوا عَلَيْهِمْ»

«Your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them.»

to marry the stepdaughter.

The Stepdaughter is Prohibited in Marriage Even if She Was Not Under the Guardianship of Her Stepfather

Allāh said,

«وَأَمَّنَّكُمْ مَثَالًا مِّنْ نَقَارِئِكُمْ»

«...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 Šaḥīḥ recorded that Umm Ḥabībah said, “O Messenger of Allāh! Marry my sister, the daughter of Abu Sufyān (and in one narration ‘Azzah bint Abu Sufyān).” He said,
"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 rightfully 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 Thurwaybah suckled me and Abu Salamah. Therefore, do not offer me to marry your daughters or sisters."[1] In another narration from Al-Bukhari,

إِنِّي أَلَيْكَ أُمُّ سَلَمَةٍ مَا خَلَتْ لِي

«Had I not married Umm Salamah, her daughter would not have been allowed for me anyway.»[2]

Consequently, the Messenger stated that his marriage to Umm Salamah was the real reason behind that prohibition.

Meaning of ‘gone in unto them’

The Ayah continues,

ئَلَّا أَلَيْكَ دَخَلْتُ بِهَا

«Your wives unto whom you have gone in», meaning, had sexual relations with them, according to Ibn ‘Abbás and several others.[3]

Prohibiting the Daughter-in-Law for Marriage

Allah said,

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,

وَلَاتِلَيْلٌ أَبَائِيَالْذِينَ مِنْ أَبْتَبَعْتَمْ

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,

وَلَاتِلَيْلٌ أَبَائِيَالْذِينَ مِنْ أَبْتَبَعْتَمْ

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 Islam prohibited this practice), the idolators in Makkah criticized him. Allāh sent down the Āyāt:

وَلَاتِلَيْلٌ أَبَائِيَالْذِينَ مِنْ أَبْتَبَعْتَمْ

The wives of your sons who (spring) from your own loins,

nor has He made your adopted sons your real sons." (33:4), and,

فَأَنَا كَانْتُ مَلِّيْمُ أَبَأ أَسْلَمْ مِنْ أَبْتَبَعْتَمْ

Muḥammad is not the father of any of your men

(33:40).""[1]

Ibn Abī Hātim recorded that Al-Ḥasan bin Muḥammad said, "These Āyāt are encompassing,

The Prohibition of Taking Two Sisters as Rival Wives

Allāh said,

«وَأَنْ تُمْتَحِنَا بِالْأَخْتَينِ إِلَّا مَا وَقَدْ سَتَتَّقَ»

«Suckling prohibits what blood relations prohibit.»[1]

"...and two sisters in wedlock at the same time, except for what has already passed;"

The Āyah commands: you are prohibited to take two sisters as rival wives, or rival female-servants, except for what had happened to you during the time of Jāhiliyyah, which We have forgiven and erased. Therefore, no one is allowed to take or keep two sisters as rival wives, according to the consensus of the scholars of the Companions, their followers, and the Imāms of old and present. They all stated that taking two sisters as rival wives is prohibited, and that whoever embraces Islām while married to two sisters at the same time is given the choice to keep one of them and divorce the other. Imām Aḥmad recorded that Ad-Daḥḥāk 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.”

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek them (with a dowry) from your property, desiring chastity, not fornication. So with those among them whom you have enjoyed, give them their required due, but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.

Forbidding Women Already Married, Except for Female Slaves

Allāh said,

Also (forbidden are) women already married, except those whom your right hands possess.

The Ayah means, you are prohibited from marrying women who are already married,

except those whom your right hands possess

consequently, we had sexual relations with these women.

This is the wording collected by At-Tirmidhi An-Nasâ’î, Ibn Jarîr and Muslim in his Sahih.

Allâh’s statement,

Thus has Allâh ordained for you means, this prohibition was ordained for you by Allâh. Therefore, adhere to Allâh’s Book, do not transgress His set limits, and adhere to His legislation and decrees.

The Permission to Marry All Other Women

Allâh said,
‹All others are lawful› meaning, you are allowed to marry women other than the prohibited types mentioned here, as ‘Atâ’ and others have stated.\(^{11}\) Allah’s statement,

\[\text{آن ستأثروا بأموالكم تحيين غير مستحرة}\]

\(\text{provided you seek them (with a dowry) from your property, desiring chastity, not fornication,}\)

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,

\[\text{تحيزين غير مستحرة}\]

\(\text{(desiring) chastity, not fornication.}\)

Allah’s statement,

\[\text{فنا است蹬حتم به.} \text{ـ} \text{فانتكم أن تحبون أجنودكم ورضاكم}\]

\(\text{So with those among them whom you have enjoyed, give them their required due,}\)

means, to enjoy them sexually, surrender to them their rightful dowry as compensation. In other Ayât, Allah said,

\[\text{وكم الهإن تشهد ويقد أفس أسماء مسحتكم إلٍ بعص}\]

\(\text{And how could you take it (back) while you have gone in unto each other,}\)

\[\text{وأنا آلة أن كنت تسمح مث ما نازعكم من سمنا}\]

\(\text{And give to the women (whom you marry) their dowry with a good heart,}\)

\[\text{وألا يعلم لحكم أن تأخذوا منا هانسي مسحو من نيناء}\]

\(\text{And it is not lawful for you (men) to take back (from your wives) any of what (dowry) you gave them}\)

**Prohibiting the Mut‘ah of Marriage**

Mujâhid stated that,

\[\text{فنا است蹬حتم به.} \text{ـ} \text{فانتكم أن تحبون أجنودكم ورضاكم}\]

\(^{11}\) At-Tabari 8:172
was revealed about the Mut‘ah marriage.\footnote{At-Tabari 8:176} A Mut‘ah marriage is a marriage that ends upon a predetermined date.

In the Two Šahih, it is recorded that the Leader of the Faithful ‘Ali 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).”\footnote{Path Al-Bāri 9:590, Muslim 2:1027.}

In addition, in his Šahih, 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,

\begin{quote}
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.\footnote{Muslim 2:1025} Allāh’s statement,
\end{quote}

\begin{quote}
but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you.\end{quote} is similar to His other statement,

\begin{quote}
And give to the women their dowry with a good heart.\end{quote}

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 Jarir said, “Al-Ḥadrarni said that some men would designate a certain dowry, but then fall into financial difficulties. Therefore, Allāh
said that there is no harm on you, O people, concerning your mutual agreement after the requirement (has been determined). meaning, if she gives up part of the dowry, then you men are allowed to accept that. Allâh’s statement,

\[
\text{Surely, Allâh is Ever All-Knowing, All-Wise.}
\]

is suitable here, after Allâh mentioned these prohibitions.

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 Allâh 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 Fâhishah, 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 Allâh is Oft-Forgiving, Most Merciful.

Marrying a Female Slave, if One Cannot Marry a Free Woman

Allâh said, those who do not have,

\[
\text{the means, financial capability,}
\]

\[
\text{Werewith to wed free believing women}
\]

\[^{[1]} \text{Aât-Tabari 8:180} \]
meaning, free faithful, chaste women.

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.

\(\text{وَأَللَّهُ أَعْلَمُ مَا يِسْتَكِيمُ بِجِلدِكُمْ بَعْضُكُمْ بَعْضَهُنَّ.}\)

\(\text{and Allâh has full knowledge about your faith; you are one from another.}\)

Allâh knows the true reality and secrets of all things, but you people know only the apparent things. Allâh then said,

\(\text{فَأَكُمُونَ بَيِاءَنُونَ أُمَّتِيْنَ.}\)

\(\text{Wed them with the permission of their own folk}\)

indicating that the owner is responsible for the slave girl, and consequently, she cannot marry without his permission. The owner is also responsible for his male slave and they cannot wed without his permission. A Hadîth states,

\(\text{أَيَّمَا عَبِيدٌ نَزَّلَ طَيْرٌ إِذٌّ مَوَّالِيَّ، فَهُوَ عَادِرٌ.}\)

\(\text{Any male slave who marries without permission from his master, is a fornicator.}\)\(^{[2]}\)

When the owner of the female slave is a female, those who are allowed to give away the free woman in marriage, with her permission, become responsible for giving away her female slave in marriage, as well. A Hadîth states that

\(\text{لاَ نَزَّلَ الطَّيْرُ الطَّمَّةٌ، وَلاَ الطَّمَّةُ نَفْسَهَا، فَإِنَّ الْرَّأْسِيَّةَ هِيُ الْأَنْثِيَةَ نَفْسَهَا.}\)

\(\text{The woman does not give away another woman, or herself in marriage, for only the adulteress gives herself away in marriage.}\)\(^{[3]}\)

Allâh’s statement,

\(\text{وَدَالِعَهَا أَجْبرُهَا عَلَىَّ بِالْعُمَوَيْنِ.}\)

\(^{[1]}\) Recently converted captives of war.

\(^{[2]}\) Abu Dâwûd 2:563

\(^{[3]}\) Ibn Mâjah 1:606
And give them their due in a good manner; meaning, pay them their dowry with a good heart, and do not keep any of it, belittling the matter due to the fact that they are owned slaves. Allāh’s statement,

they should be chaste means, they are honorable women who do not commit adultery, and this is why Allāh said,

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,

nor promiscuous refers to taking boyfriends. Similar was said by Abu Hurayrah, Mujāhid, Ash-Sha’bī, Aḍ-Ḍahhāk, ‘Aṭā’ Al-Khurāsānī, Yaḥyā bin Abī Kathīr, Muqātil bin Ḥayyān and As-Suddī.

The Slave Girl’s Punishment for Adultery is Half that of a Free Unmarried Woman

Allāh said,

And after they have been taken in wedlock, if they commit Fāhishah, their punishment is half of that for free (unmarried) women.

this is about the slave women who got married, as indicated by the Ayah;

And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among

[1] Aṭ-Ṭabari 8:193
[2] Aṭ-Ṭabari 8:194
those whom your right hands possess,

Therefore, since the honorable Ayah is about believing slave girls, then,

(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,

their punishment is half of that for free (unmarried) 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,

\(^1\) Aṭ-Ṭabarī 8:202

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
patience, for otherwise, the offspring will become slaves to the girl’s master. Allāh said,

«but it is better for you that you practice self-restraint, and Allāh is Oft-Forgiving, Most Merciful.»

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,

«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.

«and accept your repentance» from sin and error,

«and Allāh is All-Knower, All-Wise.»

in His commands, decrees, actions and statements. Allāh’s statement,

«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.

\[\text{\textit{Allāh wishes to lighten (the burden) for you}}\]

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.\(^1\)

\[\text{\textit{and man was created weak.}}\]

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 Abī Hātim recorded that Ṭāwus said that,

\[\text{\textit{and man was created weak}}, \text{“Concerning women.”}^2\]

\[\text{Wāqī said, “Man’s mind leaves when women are involved.”}\]

\[\text{29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you.}\]

\[\text{30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh.}\]

\[\text{31. If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a}\]

\(^1\) At-Ṭabari 8:215

\(^2\) At-Ṭabari 8:216
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,

\[ \text{"Wāla inā kāna amrīka yassīmīn yāsinīlī."} \]

\[ \text{"Eat not up your property among yourselves unjustly."} \]^{[1]}

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “When Allāh sent down,

\[ \text{"Yanābi’u Allāhikā àmmārā la tasa‘ūlūna amrīka yassīmīn yāsinīlī."} \]

\[ \text{"O you who believe! Eat not up your property among yourselves unjustly."} \]

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,

\[ \text{"Lūnīn ‘lā l-lāmmīn ṭa‘ālī."} \]

\[ \text{"There is no restriction on the blind"} \text{[until the end of the Āyah]. [24:61].”} \]

Qatādah said similarly. Allāh’s statement,

\[ \text{"Ela ‘lā amrīka yassīmīn yāsinīlī."} \]

\[ \text{"except it be a trade amongst you, by mutual consent."} \]

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

\[^{[1]}\text{At-Ṭabari 8:217}\]
transactions. Mujāhid said that,

\(\text{»except it be a trade amongst you, by mutual consent.»}\)

means, "By selling and buying, or giving someone a gift." Ibn Jarîr 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 Šaḥīḥs, it is recorded that the Messenger of Allāh ﷺ said,

\(\text{اِبْنِيَّةُ ةِ حَيْاَرِ بَلْ لا يُنْفَرَ مِنْهُ، مَا لَمْ يُنْفَرَةَ} \)

"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,

\(\text{إِذَا تَبَاحَىَ الرَّجُلَانِ نَكُلُّ وَاحِدٌ مِّنْهُمَا بِالْجَيْاَرِ، مَا لَمْ يُنْفَرَةَ} \)

"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,

\(\text{»وَلَّا يَعْتَزِّلُوا أَنْفَسَكُمْ} \)

"And do not kill yourselves." by committing Allāh’s prohibitions, falling into sin and eating up each other’s property unjustly,

\(\text{إِذَا رَأَيْتُمْ أَنَاُ مَمْلِكَةً رَجِيِّسَةً} \)

"Surely, Allāh is Most Merciful to you." in what He commanded you and prohibited you from.

Imām Āḥmad recorded that ‘Amr bin Al-‘Āṣ said that when

\(^1\) At-Ṭabari 8:221

\(^2\) Fath Al-Bāri 4:385, Muslim 3:1163

\(^3\) Fath Al-Bāri 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,

"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,

---

"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,

---

"Whoever kills himself with an iron tool, then his tool will be in his hand and he will keep stabbing himself with it in the Fire of Jahannam, forever and ever. Whoever kills himself with poison, then his poison will be in his hand and he will keep taking it in the Fire of Jahannam forever and ever. Whoever kills himself by throwing himself from a mountain, will keep falling in the Fire of Jahannam forever and ever."

This Ḥadīth was also collected in the Two Šahīhs. Abu Qilābah said that Thābit bin Ad-Ḍahḥāk said that the Messenger of Allāh ﷺ said,
"Whoever kills himself with an instrument, will be punished with it on the Day of Resurrection."

This Ḥadīth was collected by the Group. This is why Allāh said,

«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,

«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,

«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,

«and admit you to a Noble Entrance (i.e. Paradise).»

There are several Ḥadīths on the subject of this honorable Āyah. Imām Ahmad recorded that Salmān Al-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,

«لكن آذرب ما يَوْم الجَمِيعَة، لا يَطْهِرُ الرَّحْسُ فِيْحُسٍ طِهْورًا، ثمَّ يُبَيِّنُ الجَمِيعَةَ»
I know what the day of Jumu‘ah is. Anyone who takes a bath and cleans himself as much as he can and then proceeds for the Friday prayer and remains quiet until the Imām finishes the prayer, all his sins in between the present and the next Friday will be forgiven, as long as major sins were avoided.”

Al-Bukhārī recorded similar wording from Salmān Al-Fārisī.

The Seven Destructive Sins

What are the Seven Destructive Sins?

In the Two Ṣaḥiḥs, it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«Avoid the seven great destructive sins.»

The people inquired, 'O Allāh’s Messenger! What are they?'

He said,

«The ṣamā‘, and the ṣīḥ, and the ṣin, and the ṣīqa, and the ṣīh, and the ṣīh, and the ṣīh.

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,

«The ṣamā‘, and the ṣīḥ, and the ṣīqa, and the ṣīh.»

"Associating others with Allah in worship, killing the life, and being undutiful to the parents."

He then said,

"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 Ḥadīth - said, "Most likely, in my opinion, he said, 'False testimony.'"[1] The Two Ṣaḥīḥs recorded this Ḥadīth from Shu'bah from Anas.[2]

Another Ḥadīth

In the Two Ṣaḥīḥs, it is recorded that 'Abdur-Rahmān bin Abi Bakrah said that his father said, "The Prophet ﷺ said,

"Should I inform you about the greatest of the great sins?"

We said, 'Yes, O Allah's Messenger!' He said,

"To join others in worship with Allah and to be undutiful to one's parents."

He was reclining, then he sat up and said;

"And I warn you against false testimony and false speech."

and he continued repeating it until we wished that he would stop."[3]

Another Ḥadīth that mentions killing the Offspring

In the Two Ṣaḥīḥs, it is recorded that 'Abdullāh bin Mas'ūd said, "I asked, 'O Allah's Messenger! What is the greatest sin?' [(in one narration) the biggest sin]?" He said,

«To make a rival for Allāh while He Alone created you.»
I said, ‘Then?’ He said,
«أَنْ تَقْتَلِ وَلَدَّكَ خَفْيَةً أَنْ يَطْعُمَ مَعَكَ»
«To kill your offspring for fear that he might share your food with you.»
I said, ‘Then?’ He said,
«أَنْ تَزَانَى خَلِيلَةَ جَارِكَ»
«To commit adultery with your neighbor’s wife.»[1] He then recited,
وَالَّذِينَ لا يَنْفَعُونَ بِمَّعَةٍ إِلَيْهِ أَنْ لَهُ مَثَلٌ آخَرُ
«And those who invoke not any other god along with Allāh», until,
إِلَّا مَن 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 الْكَبَابِرِ: الإِشْرَاكُ بِاللَّهِ، وَالْعَفْوُ عَلَى الْوَالِدْيِينَ - أَوْ تَقْتُلُ الْقَصِّي شَعْبَةَ الشَّام، وَالْعَفْوُ عَلَى الْعُمُوسِ
»The greatest sins are: To join others in worship with Allāh, to be undutiful to one’s parents - or to take a life of Shu’bāh was uncertain of which one - «and the false oath».«[2] Recorded by Al-Bukhāri, At-Tirmidhi, and An-Nasā’ī.

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,
إِنْ مِنْ أَكْبَرِ الْكَبَابِرِ أَنْ يُغْنِي الْرَّجُلُ وَالْمِلَّةُ

Among the worst of the major sins is for a man to curse his own parents.⁹

They said, “How can one curse his own parents?” He said,

"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."³

This is the wording of Muslim.¹ At-Tirmidhi said, “Ṣaḥīḥ.” It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

Cursing a Muslim is a sin and fighting him is Kufr.⁵

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.⁶

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,

And wish not for the things in which Allāh has made some of you to excel others.⁴

At-Tirmidhi also recorded this Ḥadīth.⁴ Allāh’s statement,

¹ Muslim no. 90
² Al-Bukhārī : 5973, Muslim : 64
³ Aḥmad 6:322
⁴ Tuhfat Al-Aḥwadhi 8:375, 377
For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned,

indicates, according to Ibn Jarir, that each person will earn his wages for his works, a reward if his deeds are good, and punishment if his deeds are evil.

It was also reported that this Ayah is talking about inheritance, indicating the fact that each person will get his due share of the inheritance, as Al-Walib reported from Ibn 'Abbás. Allah then directed the servants to what benefits them,

and ask Allah of His Bounty. Therefore, the Ayah states, “Do not wish for what other people were endowed with over you, for this is a decision that will come to pass, and wishing does not change its decree. However, ask Me of My favor and I will grant it to you, for I Am Most Generous and Most Giving.” Allah then said,

Surely, Allah is Ever All-Knower of everything.

meaning, Allah 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, Allah said,

Surely, Allah is Ever All-Knower of everything.

33. And to everyone, We have appointed Mawāli of that left by parents and relatives. To those also with whom you have

made a pledge (brotherhood), give them their due portion (by wills). Truly, Alläh is Ever a Witness over all things.

Ibn 'Abbâs, Mujâhid, Sa'îd bin Jubayr, Abu Sâlih, Qatâdah, Zayd bin Aslam, As-Suddi, Aḍ-Dâhîk, Muqâtil bin Ḥayyân, and others said that Allâh’s statement,

«And to everyone, We have appointed Mawâli»

means, “Heirs.” Ibn ‘Abbâs was also reported to have said that Mawâli refers to relatives. Ibn Jarîr commented, “The Arabs call the cousin a Mawlâ.”

Ibn Jarîr continued, “Allâh’s statement,

«of that (property) left by parents and relatives.»

means, from what he inherited from his parents and family members. Therefore, the meaning of the Ayâh 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.” Allâh’s statement,

«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. Allâh has witnessed all of you when you gave these pledges and promises.” This practice was followed in the beginning of Islâm, 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-Bukhârî recorded that Ibn ‘Abbâs said,

«And to everyone, We have appointed Mawâli» “meaning, heirs;

[1] At-Ṭabari 8:270-271
«To those also with whom you have made a pledge (brotherhood)»

When the emigrants came to Al-Madīnah, the emigrant would inherit from the Anṣāri, while the latter’s relatives would not inherit from him because of the bond of brotherhood which the Prophet ﷺ established between them (the emigrants and the Anṣār). When the verse,

«And to everyone We have appointed Mawālī was revealed, it cancelled (the pledge of brotherhood regarding inheritance).»

Then he said, “The verse,

«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.”

Men are the protectors and maintainers of women, because
Allah has made one of them to excel the other, and because
they spend (to support them) from their means. Therefore
the righteous women are Qanitat, and guard in the husband’s
absence what Allah 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, Allah
is Ever Most High, Most Great.

Allah said,

meaning, the man is responsible for the woman, and he is her
maintainer, caretaker and leader who disciplines her if she
deviates.

meaning, because Allah 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,

People who appoint a woman to be their leader, will never
achieve success.¹

Al-Bukhari recorded this Hadith.¹ Such is the case with
appointing women as judges or on other positions of leadership.

and because they spend from their means. meaning the dowry,

¹ Fath Al-Bari 7:732
expenditures and various expenses that Allah 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 Allah said,

\[(\text{لا يهلك عبيرى درهتما})\]

\[(\text{But men have a degree (of responsibility) over them}).\]

**Qualities of the Righteous Wife**

Allah said,

\[(\text{الكافئة})\]

\[(\text{Therefore, the righteous} \text{ women,})\]

\[(\text{قائب})\]

\[(\text{are Qānitāt}, \text{ obedient to their husbands, as Ibn ‘Abbās and others stated.)}^{[1]}\]

\[(\text{خفظتان للعجب})\]

\[(\text{and guard in the husband’s absence})\]

As-Suddī and others said that it means she protects her honor and her husband’s property when he is absent, and Allah’s statement,

\[(\text{يسمى خفظ الله})\]

\[(\text{what Allah orders them to guard.})\]

means, the protected [husband] is the one whom Allah protects.\(^{[2]}\) Ibn Jarir recorded that Abu Hurayrah said that the Messenger of Allah \(\text{ said,}^{[3]}

\[(\text{خير النساء امرأة إذا نظرت إليها سررت، وإذا أمرت أنها أطاعت، وإذا غبت عنها خفظتها في نفسها ومالها})\]

\['The best women is she who when you look at her, she pleases you, when you command her she obeys you, and when you are absent, she protects her honor and your property.\]

Then, the Messenger of Allah \(\text{ recited the Ayah,}\)

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[1] At-Tabari 8:294
Men are the protectors and maintainers of women,
until its end.\[1\]

Imám Aḥmad recorded that ‘Abdur-Raḥmān bin ‘Awf said that the Messenger of Allāh ﷺ said,

إِذَا صَلَّبَ ابْنَتِي عَشَمَيْنَاهَا، وَصَامَتْ شَهْرَهَا، وَخَفِفَتْ زُوجَاهَا، وَأَطَاعَتْ زُوجَهَا،
فَقَالَ لَهَا: انْخْلُعِي الْجَنَّةَ مِنْ أَيْنَ الْأَنْوَابِ بَلَبَ.

If the woman prayed her five daily prayers, fasted her month, protected her chastity and obeyed her husband, she will be told, 'Enter Paradise from any of its doors you wish.'\[2\]

Dealing with the Wife's Ill-Conduct

Allāh said,

وَالَّذِي يَخَافُونَ تَحْزَبَةَ

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,

إِنَّهُمْ أَخَوَا أَحْدَاهُ آخَوَا أَحْدَاهُ، لَأَمُرَّتِ النَّارُ أَنْ تَسَجُّدَ لِزُوجِهَا، مِنْ عَظْمِ

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

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\[1\] At-Ṭabarî 8:295
\[2\] Ahmad 1:191
\[3\] Tuhfat Al-Āhwadhi 4:323
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,

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 Allah said,

As to those women on whose part you see ill conduct, admonish them (first).

Allah’s statement,

abandon them in their beds, ‘Ali bin Abi Talib reported that Ibn ‘Abbâs 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, Aḏ-Ḍâḥhâk, Ikrimah, and Ibn ‘Abbâs, in another narration, added, “Not to speak with her or talk to her.”\[4\]

The Sunan and Musnad compilers recorded that Mu‘āwiyyah bin Ḥaydah Al-Qushayri said, “O Allah’s Messenger! What is the right that the wife of one of us has on him?” The Prophet ﷺ said,

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.\[5\] Allah’s statement,

\[1\] Fath Al-Bâri 9:205
\[2\] Muslim 2:1059
\[3\] At-Ṭabari 8:302
\[4\] At-Ṭabari 8:302-304
«beating» 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:

«وَأْنَّا إِلَيْكُمْ مِنْ نِعْمَتٍ عَظِيمَةٍ؟ إنّما أَنْفَقْنَا فِي النَّاسِ، فَإِنّـهُ جَعَلَهُ غَوايًا، وَكُلُّ مَعْلُومٍ عَلَى رّبِّهِ أَنَّهُ لَيْدَعِّي لَكُمْ مَوْعِدًا أَحَدًا تَكَرُّرُونَهُ، فَإِنّـهُ حَلَّوُهُ ضَرًّا غَيْرَ مَبِيحٍ، وَأَنْهُ عَلَى رّبِّهِ وَكَمْبَنَّهُ إِلَى الْمَعْرُوفٍ»

«Fear Allāh regarding women, for they are your assistants. You have the right on them that they do not allow any person whom you dislike to step on your mat. However, if they do that, you are allowed to discipline them lightly. They have a right on you that you provide them with their provision and clothes, in a reasonable manner.»[1]

Ibn ‘Abbās and several others said that the Āyah refers to a beating that is not violent.[2] Al-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,

«كَيْفَ كَانَ أَنْفَقُكُمْ فَلَا بَعْثُوا عَلَى أَنْفَسِهِمَا 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,

[1] Muslim 8:886
[2] At-Ṭabarî 8:314
[3] At-Ṭabarî 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.

35. If you fear a breach between the two, appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things.

Appointing Two Arbitrators When the Possibility of Estrangement Between Husband and Wife Occurs

Allāh first mentioned the case of rebellion on the part of the wife. He then mentioned the case of estrangement and alienation between the two spouses. Allāh said,

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,

if they both wish for peace, Allāh will cause their reconciliation.

‘Ali bin Abī Tālḥah reported that Ibn ‘Abbās said, “Allāh commands that a righteous man from the husband’s side of the family and the wife’s side of the family are appointed, so
that they find out who among the spouses is in the wrong. If the man is in the wrong, they prevent him from his wife, and he pays some restitution. If the wife is in the wrong, she remains with her husband, and he does not pay any restitution. If the arbitrators decide that the marriage should remain intact or be dissolved, then their decision is upheld. If they decide that the marriage remains intact, but one of the spouses disagrees while the other agrees, and one of them dies, then the one who agreed inherits from the other, while the spouse who did not agree does not inherit from the spouse who agreed.” This was collected by Ibn Abi Ḥātim and Ibn 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.

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

The Order to Worship Allāh Alone and to Be Dutiful to Parents

Allāh orders that He be worshipped Alone without partners,

[1] At-Ṭabarî 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‘ādhd,

«أَنْذَرُكُمْ أَنَّ اللَّهَ عَلَى الْمَيْمَاتِ»

«Do you know what Allāh’s right on His servants is?»

Mu‘ādhd replied, “Allāh and His Messenger know better.” He said,

«أَنْ يَعْبُدُوهُ وَلَا يَشْرَكُوا بِهِ صَدَقَاتٍ»

«That they should worship Him and should not worship any others with Him.»

The Prophet ﷺ then said,

«أَنْذَرُكُمْ أَنَّ اللَّهَ عَلَى الْمَيْمَاتِ إِنَّمَا يَقْضِي مَعْلُومًا وَأَنَّ اللَّهَ عَلِيمٌ حَكِيمٌ»

«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 أَتُّسْكِنَ لي وَلَدَيْنِي»

«give thanks to Me and to your parents», and,

«وَقَضَيْنَّ رَبَّكُمْ أَنْ تُحْمَلَنَّ إِلَّا إِلَى إِيَّاهُ وَأَيْضًا إِلَى وَلَدَيْنِكُمْ»

«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,

«الصَّدَقَةَ عَلَى الْبِشَّكِينَ صَدَقَةٌ، وَعَلَّمَنَّ ذِي الْرَّجْحِ صَدَقَةً وَصَلَةً»

«Charity given to the poor is Šadaqah, while charity given to
relatives is both Šadaqah and Šilāh (keeping the relations).\[1]\n
Allāh then said,

\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{orphan}s, \text{ because they lost their caretakers who would spend}
\end{align*}}
\]
on them. So Allāh commands that the orphans be treated with

\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{Al-Masākin (the poor)} who have various needs and cannot find
\end{align*}}
\]
what sustains these needs. Therefore, Allāh commands they

\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{The Right of the Neighbor}
\end{align*}}
\]
should be helped in acquiring their needs in a sufficient

\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{Allāh said,
\end{align*}}
\]
therefore. We will further elaborate on the matter of the destitute and the poor in Sūrah

\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{Barā‘h (9:60).
\end{align*}}
\]

\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās said that,
\end{align*}}
\]

\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{the neighbor who is near of kin, the neighbor who is a}
\end{align*}}
\]
stranger\]

\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{Ali bin Abi Ṭalḥah said that Ibn ‘Abbās said that,
\end{align*}}
\]

\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{the neighbor who is near of kin} means, “The neighbor who is}
\end{align*}}
\]
also a relative.”\[2]\n
\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{The neighbor who is a stranger} means, “Who is not a}
\end{align*}}
\]
relative.”\[3]\n
\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{It was also reported that ‘Ikrimah, Mujāhid,
\end{align*}}
\]
Maymūn bin Mihrān, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, Muqāṭīl bin

\[
\textit{\begin{align*}
&\text{وَلَّدْنَا زِيِّ الْشَّرْيَرَ وَلَّدْنَا الْجَيْبَرَ} \\
&\text{Hayyān and Qatādah said similarly.\[4]\n\end{align*}}
\]
Mujāhid was also

\[1\] Tuhfat Al-ʿAḥwadhi 3:324
\[2\] Aṭ-Ṭabari 8:335
\[3\] Aṭ-Ṭabari 8:338
\[4\] Aṭ-Ṭabari 8:335-336
The neighbor who is a stranger means, "The companion during travel."[1] There are many Hadīths that command kind treatment to the neighbors, and we will mention some of them here with Allāh's help.

The First Hadīth

Imām Aḥmad recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

\[\text{مازَال نَجِيرِل يُوصِيني بِالنَّجَارِ حَتَّى طَنَّتَ أَنَّهُ سَيُؤْرِنَهُ}\]

"Jibril kept reminding of the neighbor's right, until I thought that he was going to give him a share of the inheritance."[2]

The Two Ṣaḥīḥs recorded this Hadīth.[3]

The Second Hadīth

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr said that the Messenger of Allāh ﷺ said,

\[\text{مازَال نَجِيرِل يُوصِيني بِالنَّجَارِ حَتَّى طَنَّتَ أَنَّهُ سَيُؤْرِنَهُ}\]

"Jibril kept reminding me of the neighbor's right, until I thought he was going to appoint a share of the inheritance for him."[4]

Abu Dāwud and At-Tirmidhi recorded this Hadīth, which At-Tirmidhi said was "Hasan Gharīb through this route."[5]

The Third Hadīth

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr bin Al-‘Ās said that the Prophet ﷺ said,

\[\text{خَيْرُ الْأَشْحَابِ عِنْدَ الَّذِينَ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجَبَرَانِ عِنْدَ الَّذِينَ خَيْرُهُمْ لِجَابِرَهُ}\]

"The best companions according to Allāh are those who are the best with their friends, and the best neighbors according to

[1] At-Ṭabarī 8:341
Allâh are the best with their neighbors. At-Tirmidhi recorded this Hadîth and said, "Hasan Gharîb".

The Fourth Hadîth

Îmâm Aĥmad recorded that Al-Miqdâd bin Al-Aswad said that the Messenger of Allâh ﷺ asked his Companions,

"What do you say about adultery?"

They said, "It is prohibited, for Allâh and His Messenger have prohibited it. So it is forbidden until the Day of Resurrection."

The Messenger of Allâh ﷺ said,

"For a man to commit adultery with his neighbor's wife is worse than if he commits adultery with ten women." He then said,

"What do you say about theft?" They said, "It is prohibited, for Allâh and His Messenger prohibited it." He said,

"If a man steals from his neighbor, it is worse for him than stealing from ten homes." Only Aĥmad recorded this Hadîth.

A similar Hadîth is recorded in the Two Sahîhs, Ibn Mas'ûd said, "I asked, 'O Allâh's Messenger! What is the greatest sin?' He said,

"To make a rival for Allâh while He Alone created you." I said, 'Then?' He said,

**References**

«To kill your offspring for fear that he might share your food with you.» I said, ‘Then?’ He said,

« وأن نزاى خليقة حائرك»

«To commit adultery with your neighbor’s wife.»[1]

The Fifth Ḥadīth

Imām ʿĀ’ishah recorded that ʿĀ’ishah asked the Messenger of Allāh, “I have two neighbors, so whom among them should I give my gift?” He said,

«إلى أقرههما ملك بابا»

«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’h, Allāh willing and upon Him we depend.

Being Kind to Slaves and Servants

Allāh said,

«ومن ملكت أيمنكم»

(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  ṣ continued advising his Ummah:

«الطلا الصلاة، وَمَن مَلْكُتْ أيْمَانِكُمْ»

«(Protect) the prayer, (protect) the prayer, and (those slaves) whom your hands possess.»[3] He was repeating it until his tongue was still.

Imām ʿĀ’ishah recorded that Al-Miqdām bin Ma‘dykarib said that the Messenger of Allāh ṣ said,

«ما أعْطَتْ نُسْكُطْ فَهُوَ لَكِ صَدَقَةٌ، وَمَا أعْطَتْ وَلَدُكَ نُسْكُطْ لَكِ صَدَقَةٌ»

[2] Ahmad 6:175, Al-Bukhāri 6020
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.  

An-Nasā’ī recorded this Ḥadīth 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,

“It is enough sin for someone to prevent whomever he is responsible for from getting their food.”” Muslim recorded this Ḥadīth.

Abu Hurayrah narrated that the Prophet ﷺ said,

“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.

Abu Hurayrah narrated that the Prophet ﷺ said,

“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.” This is the wording collected by Al-Bukhārī.

Allāh Does Not Like the Arrogant

Allāh said,
Verily, Allah 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 Allah and hated by people. Mujahid said that Allah's statement,

Verily, Allah does not like such as are proud.

means arrogant, while,

boastful means boasting about what he has, while he does not thank Allah. This Ayah indicates that such a person boasts with people about the bounty that Allah has given him, but he is actually ungrateful to Allah for this bounty.

Ibn Jarir recorded that ‘Abdullāh bin Wāqid Abu Raja’ Al-Harawi said, “You will find that those who are mean are also proud and boasting. He then recited,

and those (slaves) whom your right hands possess.

[1] At-Ṭabari 8:350
You will find that he who is undutiful (to parents) is also arrogant, and deprived. He then recited,

«And dutiful to my mother, and made me not arrogant, deprived.»

Once a man asked the Prophet, “O Messenger of Allâh, advise me.” The Prophet said,

Avoid lengthening the dress (below the ankles), for this practice is from arrogance. Verily, Allâh does not like arrogance.»[1]

37. Those who are stingy and encourage people to be stingy and hide what Allâh 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 Allâh and the Last Day, and whoever takes Shaytân as an intimate; then what a dreadful intimate he has!

39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.

The Censure of Stingy Behavior

Allâh chastises the stingy behavior of those who refuse to spend their money for what Allâh ordered them, such as being kind to parents and compassionate to relatives, orphans, the poor, the relative who is also a neighbor, the companion

[1] Ahmad 5:64
during travel, the needy wayfarer, the slaves and servants. Such people do not give Allâh’s right from their wealth, and they assist in the spread of stingy behavior. The Messenger of Allâh ﷺ said,

وَأَيَّ ذُئِبَ أَذْرَأْ مِنَ الْبَلَحِّ

>What disease is more serious than being stingy?<sup>[1]</sup> He also said,

إِيَّاكَمْ وَالْبَلْحَ، لَيْسَ أَهْلُكَ مِنْ كُلٍّ فََّلْكَمْ، أَمْرُكَمْ بِالْمَطْلُوبَةِ فَقْطُوا، وَأَمُرُّكَمْ بِالْفَجَرْوًا فَشُجُّوا

>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.<sup>[2]</sup> Allâh said,

فَمَا مَاتَهُمْ اللَّهُ مِنْ قَسَّمُهُ

>and hide what Allâh has bestowed upon them of His bounties.<sup>⁄</sup>

Therefore, the miser is ungrateful for Allâh’s favor, for its effect does not appear on him, whether in his food, clothes or what he gives. Similarly, Allâh said,

لَكُنْ عَلَىٰ ذَٰلِكَ لَنَشْهَدُ

>Verily, man is ungrateful to his Lord. And to that he bears witness.<sup>⁄</sup> by his manners and conduct,

وَإِنَّمَا يَشْبَهُ الْفَقِيرُ لَسَدِيدُ

>And verily, he is violent in the love of wealth.<sup>⁄</sup> Allâh said,

فَمَا مَاتَهُمْ اللَّهُ مِنْ قَسَّمُهُ

>and hide what Allâh has bestowed upon them of His bounties</p> and this is why He threatened them,

[1] Al-Adab Al-Mufrad 83
And We have prepared for the disbelievers a disgraceful torment.

*Kufār* means to cover something. Therefore, the *Bakhīl* (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,

"If Allāh inspires His slave, He loves to see His slave perform acts of kindness upon others."

When Allāh grants a servant a favor, He likes that its effect appears on him.\(^{[1]}\)

Some of the Salaf stated that this *Ayah* [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 *Ayah* includes this. The apparent wording for this *Ayah* indicates that it is talking about being stingy with money, even though miserly conduct with knowledge is also included. The *Ayah* talks about spending on relatives and the weak, just as the *Ayah* after it,

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,

"If 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-Ṭabarānī in *Al-Kābīr* 18:135
meaning you acquired your reward in the life, and this is indeed what you sought with your action.\footnote{An-Nasâ‘i 6:24} This is why Allâh said,

\[
\text{\textit{وَلَا يُؤْمِنُوا بَيْنَ الْخَلَقِ وَلَا يَتَّبِعُونَ الْآخَرَيْنَ}}
\]

\textit{and believe not in Allâh and the Last Day,}

meaning, it is Shaytân who lured them to commit this evil action, instead of performing the good deed as it should be performed. Shaytân encouraged, excited and lured them by making the evil appear good,

\[
\text{\textit{وَمَنْ يَكُنَّ يَكْسَبُ الْكَبِيرَ}}
\]

\textit{And whoever takes Shaytân as an intimate; then what a dreadful intimate he has!}

Allâh then said,

\[
\text{\textit{وَمَا أَحْلَفْنَا حَيَاتَنَا عَلَى الْخَلَقِ وَلَا أَحْلَفْنَا حَيَاتَنَا وَالْآخَرَيْنَ وَأَحْلَفْنَا إِنَّمَا زَوَّجْنَا الْأَمْنَى}}
\]

\textit{And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance?}

This Āyah means, what harm would it cause them if they believe in Allâh, go on the righteous path, replace showing off with sincerity, have faith in Allâh, 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.

Allâh’s statement:

\[
\text{\textit{وَرَأَىَ اللَّهُ عَلَيْهِمَا}}
\]

\textit{And Allâh is Ever All-Knower of them.}

means, He has perfect knowledge of their intentions, whether good or evil. Indeed, Allâh 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 Allâh from this evil end.
40. Surely! Allāh wrongs not even the weight of a speck of dust, but if there is any good done, He doubles it, and gives from Him a great reward.

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,

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(And We shall set up balances of justice)
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Allāh said that Luqmān said,

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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.
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Allāh said,

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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.
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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,


"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,

"‘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,

"Innā Allāh la yīʿlīm bitaṣṣal dāwūr."

"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,

"Wan na‘īl ḥakīmatu bīyāhimā."

"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-ʿAbbās said, "O Messenger of Allāh! Your uncle Abu Ġālib used to protect and support you, did you benefit him at all?" The Messenger ﷺ said,

"Fannī ‘ajū biṭaṣṣal ṭārī, wālūlā ānā, lākān ānī biṭaṣṣal ‘aleṣfālīn al-thār.

"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]

[2] Al-Bukhārī nos. 3883, 6208 and Muslim no. 209
However, this Ḥadīth only applies to Abu Ṭalib, not the rest of the disbelievers. To support this, we mention what Abu Dāwūd At-Ṭayālīsī recorded in his Musnad that Anas said that the Messenger of Allāh ﷺ said,

إِنَّ اللَّهَ لَا يُظْلِمُ الْمُؤْمِنَاتِ حَسَنَتَهُنَّ، يُبَاتِ عَلَيْهَا الْرَّزَقُ فِي الدُّنْيَا، وَيُحْرِزُ عَلَيْهَا فِي

الآخِرَةِ. وَأَنَا الْكَافِرُ فَقَطْنِمْ بِهَا فِي الدُّنْيَا، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَكُنْ لَهُ حَسَنَتَهُ.

Allāh 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, ʿIkrimah, Saʿīd bin Jubayr, Al-Ḥasan, Qatādah and Aqīl-Dāḥḥāk said that Allāh’s statement,

وَتَرَكَ بِنْ لَدَنَا أُجرًا عَظِيمًا

<and gives from Him a great reward.\(^2\)> refers to Paradise. We ask Allāh for His pleasure and Paradise. Ibn Abī Ḥātim recorded that Abu ʿUthmān An-Nahdi said, “No other person accompanied Abu Hurayrah more than I. One year, he went to Ḥajj 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 يُضَاعِفُ الْخَسَانَةَ أَفْلَفْ أَلْفَ خَسَانَةٍ

Allāh rewards the good deed with a million deeds.\(^3\)

So I said, ‘Woe to you! No person accompanied Abu Hurayrah more than I, and I never heard him narrate this Ḥadīth!’ When I wanted to meet him, I found that he had left for Ḥajj so I followed him to Ḥajj to ask him about this Ḥadīth.”

Ibn Abī Ḥātim also recorded this Ḥadīth using another chain of narration leading to Abu ʿUthmān. In this narration, Abu ʿUthmān 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,

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\(^{1}\) Musnad At-Ṭayālīsī p. 47, Muslim no. 2808
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,

«وَمَثَّلَ الْأَرْضَ رَمْيًا وَّضَعَ الْكِتَابَ عَلَى الْمُؤْمِنِينَ وَالْمُشْرِكِينَ»

«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,

«وَدَعَىَ النَّاسَ فِي كُلِّ أَفْعَلٍ تَمَهَّدَ عَلَيْهِ مِنَ النَّافِئِينَ»

«And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves».

Al-Bukhārī recorded that ‘Abdullāh bin Mas‘ūd said, "The

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-Nisāʾ until I reached this Ayah,

«كيفك إذا جنشا من كل أنتم إنه شهيد وجنوا يَلِعُونَ عَلَى كُتُبَاتِ شَهِيدٍ»

«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?»

He then said, ‘Stop now.’ I found that his eyes were tearful.”[1] Allāh’s statement,

«بِهِ بَيْنُ الْأَرْضِ وَالْآسمَاءِ أَرْسَلْنَاهُ الْرَّحْمَةَ لِلنَّاسِ إِنَّمَا يَخَافُونَ إِلَّا نَذَاكَ»

«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,

«يُرِيكَ الْجُهَّادَ مَا فَدِيتُ بَعْدَهُ»

«The Day when man will see that (the deeds) which his hands have sent forth»

Allāh then said,

«وَلَا يَخْفُوُنَّ اللهُ كُبْرِيَّةَ»

«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.

There will then be no test for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah."

but He also says,

but they will never be able to hide a single fact from Allah.

They have indeed hid something.' Ibn 'Abbas said, 'As for Allah's statement,

There will then be no test for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah."

when they see that on the Day of Resurrection that Allah does not forgive, except for the people of Islam, and that He forgives the sins, no matter how big they are, except Shirk, then the Mushriks will lie. They will say,

"By Allah, our Lord, we were not those who joined others in worship with Allah."

hoping that Allah will forgive them. However, Allah will then seal their mouths, and their hands and feet will disclose what they used to do. Then,

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 Allah."

43. O you who believe! Do not approach Salah 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 Ghāʾit (toilet), or from Lāmastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your faces and hands. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.

The Prohibition of Approaching Prayer When Drunk or Junub

Allâh 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 Allâh’s statement,

(They ask you about alcoholic drink and gambling).

In that Hadīth, the Messenger of Allâh ﷺ recited this Āyah to ‘Umar, who said, “O Allâh! 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 Allâh! 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 Allâh’s statement,

(O you who believe! alcoholic drinks, gambling, Al-Anṣāb, and Al-Azālām[1] are an abomination of Shaytān’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 Allâh. Al-Azālām refers to a type of arrows used for divination.
So, will you not then abstain?  
[5:91] was revealed, 'Umar said, “We abstain, we abstain.”  

In another narration, when the Āyah in Sūrat An-Nisā’ was revealed,

'O you who believe! Do not approach Šalāh while you are in a drunken state until you know what you are saying,'  
at the time of prayer, the Messenger of Allah ﷺ would have someone proclaim;

“Let not any drunk approach the prayer.” This is the wording collected by Abu Dāwud.  

Causes of Its Revelation

Ibn Abī Ḥātim has recorded some reports about the incident of its revelation: Sa’d said, “Four Āyāt were revealed concerning me. A man from the Anṣār once made some food and invited some 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,

'O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state'.  

Muslim recorded this Ḥadīth, and the collectors of the Sunan recorded it, with the exception of Ibn Mājah.  

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Another Reason

Ibn Abi Ḥātim narrated that ‘Ali bin Abi Ṭālib 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,

"O you who believe! Do not approach Salah when you are in a drunken state until you know what you are saying."[1]

This is the narration collected by Ibn Abi Ḥātim and At-Tirmidhi, who said “Hasan [Gharib] Sahih.”[2] Allāh’s statement,

"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,

"İf 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] Aṭ-Ṭabari 8:378
[2] Tuhfat Al-Ahwadhi 8:380. What is between the brackets is found in the reference given here. This text is considered authentic, although their are some technical problems with its narration. See the reference noted as well as Al-Mustadrak no. 3199.
some of the narrations of this Hadith, the Messenger ﷺ said,

For he might want to ask for forgiveness, but instead curses himself!\(^1\)

Allāh said,

nor while Junub (sexually impure), except while passing through, until you bathe (your entire body).

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said that Allāh’s statement,

nor while Junub (sexually impure), except while passing through, until you bathe (your entire body),

means, “Do not enter the Masjid when you are Junub, unless you are just passing by, in which case, you pass through without sitting down.”\(^2\)

Ibn Abi Ḥātim said that similar is reported from ‘Abdullāh bin Mas‘ūd, Anas, Abu ʿUbaydah, Saʿīd bin Al-Musayyib, Abu Ad-Ḍuḥā, ‘Aṭā’, Mujāhid, Masrūq, Ibrāhīm An-Nakha’ī, Zayd bin Aslam, Abu Mālik, ʿAmr bin Dīnār, Al-Ḥakam bin ʿUṭaybah, Ṭkrimah, Al-Ḥasan Al-Baṣri, Yahyā bin Saʿīd Al-Anṣārī, Ibn Shihāb and Qatādah.\(^3\) Ibn Jarīr recorded that Yazīd bin Abī Ḥabīb commented on Allāh’s statement,

nor while Junub (sexually impure), except while passing through,

when some men from the Anṣār, whose doors literally opened into the Masjid, were sexually impure, and they did not have water, their only way to get water was to pass through the Masjid. So, Allāh sent down,

\(^1\) Fath Al-Bāri 1:375

\(^2\) At-Ṭabarī 8:382

\(^3\) At-Ṭabarī 8:381-384
“nor while junub (sexually impure), except while passing through.”” [1]

What supports this statement by Yazid bin Abi Ḥabib, may Allâh have mercy upon him, is Al-Bukhari’s report in his Sahîh, that the Messenger of Allâh ﷺ said,

سُدِّرَ كُلُّ خُوْخَةٍ فِي الْمَسْجِدِ إِلَّا خُوْخَةٍ أَبِي بُكْرَةٍ

“Close all the small doors in this Masjid, except that of Abu Bakr.” [2]

This is what the Prophet ﷺ commanded at the end of his life, knowing that Abu Bakr will be the Khalifah after him, and that he would need to enter the Masjid on numerous occasions to manage the important affairs of the Muslims. Yet, the Messenger of Allâh ﷺ commanded that all the small doors that open into the Masjid be closed, except Abu Bakr’s door. Some of the Sunan compilers recorded the Prophet ﷺ saying that only ‘Ali’s door should remain open, but this is an error, what is in the Sahih is what is correct.

In his Sahih, Muslim recorded that ‘A’ishah said, “The Messenger of Allâh ﷺ said to me,

فَأَرْضَعْتُ الْحُرْحُرَ مِنَ الْمَسْجِدِ

“Bring me the garment from the Masjid.”

I said, ‘I am having my period.’ He said,

إِنَّ خَيْضَتَكَ لَيَتَسَلَّطُ فِي يَدِكَ

“Your period is not in your hand.”[3]

Muslim also collected a similar narration from Abu Hurayrah.[4] This Hadith indicates that the woman is allowed to pass through the Masjid during menses or post-natal bleeding, and Allâh knows best.

Description of Tayammum

Allāh said,

وَإِنْ كُنْتُمْ مَرْسَلًى أَوْ عَلَى سَتَّةٍ أَوْ سَتَّةِ يَدَيْ أَوْ تَسْمَمُ الْقَلْبِ أَوْ تَسْمَمُ الْأَثْنَاءَ فَلَمۡ ۖ يَسۡتَنۡفَرَۖ أَيُّهَا النَّاسُ إِنَّ ذَٰلِكَ لِلَّهِ ﴿۲۸﴾

(and if you are ill, or on a journey, or one of you comes from the Ghā‘īt (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,

وَأَيُّهَا النَّاسُ لَمۡ تُسۡمَمُوا فِي الْفَتۡحَ ﴿۲۹﴾

(or comes from the Ghā‘īt). The Ghā‘īt is, literally, the flat land,[1] and this part of the Āyah refers to the minor impurity. Allāh then said,

وَأَيُّهَا النَّاسُ لَمۡ تُسۡمَمُ الْأَثْنَاءَ ﴿۳۰﴾

(or you Lāmastum women), which was recited Lamastum and Lāmastum, referring to sexual intercourse. For instance, Allāh said in another Āyah,

وَإِنْ طَلَقۡتُوهُنَّ مِنْ بَعۡدِ أَنْ تَسۡمَوۡهُنَّ وَقَدْ رَفَضۡتُنَّ فَمَقُضِّنَّ مَا قَضَّنَّۖ مِنْهُنَّ ﴿۱۸﴾

(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,

وَأَلۡمَٰعِ بِاللهِ مَعالِماً إِذَا تَكَفَّرَ الْحَوَدَّةُ ثُمَّ طَلَقۡتُوهُنَّ مِنْ بَعۡدِ أَنْ تَسۡمَوۡهُنَّ فَإِنَّا لَنَحۡمِرُ ۖ مَعِينَۖ مِنَ الْقُلُوبِ ﴿۱۹﴾

(عَلَىٰ الْقُلُوبِ مَعِينًٰ مِّنْنَٰ) ﴿۱۸﴾

(And O you who believe! When you marry believing women, and

[1] That is, where one goes to relieve oneself.
then divorce them before you have touched them, no 'Iddah (period of waiting) have you to count in respect of them' [33:49].

Ibn Abi Ḥātim recorded that Ibn 'Abbās said that Allāh's statement,

«أو أَلْمَأْسِعُ آسَةٌ»

(or Lāmāstum women) refers to sexual intercourse.[1]

It was reported that 'Ali, Ubayy bin Ka'b, Mujāhid, Tāwus, Al-Ḥasan, Ubayd bin 'Umayr, Sa'id bin Jubayr, Ash-Sha'bi, Qatādah and Muqātil bin Ḥayyān said similarly. [2] Allāh said,

«وَإِنْ لَا تَجِدُوا مَاءً فَهُمُدُوا صَوْفَيْنِ وَلَا عُقَدًا»

«but you do not find water, them perform Tayammum with clean earth.»

In the Two Ṣaḥihs, it is recorded that 'Imrān bin Ḥuṣayn said,

إن رسول الله ﷺ رأى رجلاً متاعلاً لم يجعل في القوم فقال: يا فلان ما فعلك أن تصلي مع القوم، أنت برجلي مظلم؟ قال: بلياً، يا رسول الله! ولكن أصابتي جنابة ولا ماء، قال: أليك بالصعيد، فإنه يكفيك.
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  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  said,

«Clean earth is pure for the Muslim, even if he does not find water for ten years. When he finds water, let him use it for his skin, for this is better.»[2] At-Tirmidhi said, “Hasan Sahīh”. Allāh’s statement,

«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 Aḥmad recorded that ‘Abdur-Rahmān bin Abzā said that a man came to ‘Umar and asked him, “I am Junub, but there is no water.” ‘Umar said, “Then, do not pray.” ‘Ammār said, “Do you not remember, O Leader of the Faithful! You and I were on a military expedition when we became Junub and did not find water. You did not pray, but I rolled myself in the sand and then prayed. When we went back to the Prophet, we mentioned to him what had happened. He said to me,

[1] Muslim 1:371
"This would have been sufficient for you\textsuperscript{[1]}, and the Prophet \textsuperscript{[2]} stroked his hand on the earth once, blew into it and wiped his face and hands.\textsuperscript{[1]}

The Muslim Ummah, rather than all other nations, was favored with the allowance of \textit{Tayammum}. In the Two \textit{Ṣaḥiḥs}, it is recorded that Jābir bin ʿAbdullāh said that the Messenger of Allāh \textsuperscript{[2]} said,

\begin{align*}
\text{"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."}\textsuperscript{[2]}
\end{align*}

We also mentioned the \textit{Ḥadith} of Ḥudhayfah that Muslim recorded;

\begin{align*}
\text{"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."}\textsuperscript{[3]}
\end{align*}

\textsuperscript{[1]} \textit{Aḥmad} 4:265
\textsuperscript{[2]} \textit{Fath Al-Bāri} 1:519, \textit{Muslim} 1:370
\textsuperscript{[3]} \textit{Muslim} 1:371
Allâh said in this Ayah,

\[
\text{قَامَسْهَا يُبَحِّهِمُ اللَّهُ وَلَبِّيِّنُهُمُ َإِنَّ
\text{اللَّهَ كَانَ غَفُورًا عَلَيْهِمَّ}
\]

rubbing your faces and hands. Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

meaning, a part of His pardoning and forgiving is that He allows you to use Tayammum and to pray after using it when there is no water, to make things easy for you. This Ayah sanctifies the position of the prayer, it being too sacred than to be performed in a defecient manner, like in a state of drunkenness, until one becomes aware of what he is saying, or sexually impure, until he bathes (Ghusl), or after answering the call of nature, until he performs ablution. There are exceptions when one is ill or when there is no water. In this case, Allâh allows us to use Tayammum, out of His mercy and kindness for His servants, and to facilitate them, all praise is due to Allâh.

The Reason behind allowing Tayammum

Al-Bukhârî recorded that 'A'ishah said, “We set out with Allâh’s Messenger ﷺ on one of his journeys until we reached Al-Bayḍâ’ or Dhât-ul-Jaysh, where a necklace of mine was broken (and lost). Allâh’s Messenger ﷺ stayed there to search for it, and so did the people along with him. There was no water source or any water with them at that place, so the people went to Abu Bakr As-Siddîq and said, ‘Don't you see
what ‘A’ishah has done! She has made Allâh’s Messenger and the people stay where there is no source of water and they have no water with them.’ Abu Bakr came while Allâh’s Messenger ﷺ was sleeping with his head on my thigh. He said to me, ‘You have detained Allâh’s Messenger and the people where there is no source of water and they have no water with them.’ So he admonished me and said what Allâh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allâh’s Messenger on my thigh. Allâh’s Messenger ﷺ got up when dawn broke and there was no water. So Allâh revealed the verses of Tayammum, and they all performed Tayammum. Usayd bin Ḥuḍayr said, ‘O the family of Abu Bakr! This is not the first blessing of yours.’ Then the camel on which I was riding was moved from its place and the necklace was found beneath it."[1] Al-Bukhârî and Muslim recorded this Ḥadîth.[2]

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the right path.

45. Allâh has full knowledge of your enemies, and Allâh is sufficient as a Wali (Protector), and Allâh is sufficient as a Helper.

46. Among those who are Jews, there are some who displace words from (their) right places and say: “We hear your word and disobey,” and “Hear and let you hear nothing.” And Râ’îna with a twist of their tongues and as a mockery of the religion. And if only they had said: “We hear and obey”, and “Do make us understand,” it would have been better for them,

[1] Futûh Al-Bârî 1:514
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.

«وَرَيِّدُونَ أَنْ تَضِلُّوا أَنْتَيْنَ»

«(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.

«وَلَعَلَّهُ أَعْلَمُ بِغَدِينَكُمْ»

«(Allāh has full knowledge of your enemies)» meaning, Allāh has better knowledge of your enemies, and He warns you against them.

«وَكَفَّنَّا إِلَيْكُمْ رَبًّا وَكَفَّنَّا إِلَىٰ رَبِّكُمْ نَيَّةً»

«(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,

«لاَ يُصِيرُوْنَ الْكُلُّمَ عَنْ مَوَايِدِهِ»

«(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,

«وَيَشُبُّوْنَ جِسَامًا وَعَصِيّاً»

«(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 Mujâhid and Ibn Zayd explained.\[1\]

This is the implied meaning of the Āyah, and it demonstrates the Jews' disbelief, stubbornness and disregard for Allâh's Book after they understood it, all the while aware of the sin and punishment that this behavior will earn for them. Allâh's statement,

\[وَأَمْلِئَنَّهُمْ أَبِيَّةً طَوَالَةً في الْبَئِسَةِ\]

\[And "Hear and let you hear nothing."\]

means, hear our words, may you never hear anything, as Aḍ-Ḍâḥhâk reported from Ibn 'Abbâs.\[2\] This is the Jews' way of mocking and jesting, may Allâh's curse descend on them.

\[وَرَذِّنِنَّهُمْ لَا يَأْتِينَهُمُ الْبَيَّانَ في الْبَيِّنَةَ\]

\[And Râ'înâ, with a twist of their tongues and as a mockery of the religion.\]

meaning, they pretend to say, 'Hear us,' when they say, Râ'înâ (an insult in Hebrew, but in Arabic it means 'Listen to us'.). Yet, their true aim is to curse the Prophet ﷺ. We mentioned this subject when we explained Allâh's statement,

\[بَلْ يَأْتِيُّهُم مُّعَانِي أَنْ يُهَزُّوا رُؤْيَيْتَهُمْ وَتَفْلَخُوا أُظْلَمُوا\]

\[O you who believe! Say not Râ'înâ but say Unzurnâ (make us understand).\]

Therefore, Allâh said about them, while they pretend to say other than what they truly mean,

\[لَا يَأْتِيُّهُم مُّعَانِي وَتَفْلَخُوا أُظْلَمُوا في الْبَيِّنَةَ\]

\[With a twist of their tongues and as a mockery of the religion\]

because of their cursing the Prophet ﷺ. Allâh then said,

\[وَأَنْفَسَهُمْ بَيْنَ اِبْنَيْهِمُ الْيَهُودَ وَآتَمَّهُمْ وَأَطْلَبْتُهُمْ لِكَانَ غَيْرَ حُقٍّ فَأَقْمِمُوا وَأَقْمِمْ لَنْ يَكُونَ نَفْسُهُمْ شَكَّٰرٍ لَّهُمْ\]

\[And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so\]

\[1\] Aţ-Tabâri 8:433

\[2\] Aţ-Tabâri 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,

\[
فَلَا تَسْتَهْلَكْنَى أَيْضًا عَلَى الْأَكْبَيْرِ
\]

\[
(ṣo lίttle iσ t which they believe)\] which means they do not have beneficial faith.

\[
(بَيْنَ إِبْلِيَةَ الْيَمِينِ أُوْلِئِكَ الْكَٰفِرُونَ مِنْهُمْ إِنَّمَا مَاتُوا إِلَى مَعْمُومٍ مِّنْهُمْ أَنْ يَتَطَوَّسُوا وَيَهْيَوْا مُّرَذُّكَمَا عَلَى آدَنَّا وَلَا تُعْهِبُنَّهُمْ كَثِيرٌ مِّنْهُمْ أَحْصَبَ الْكِبْرَىَّةَ وَكَانُ أُمُّ أَمْرِ اللَّهِ مُفْتَأَةً إِنَّ اللهَ لَيَتَعْمَرَ مِنْ أَنْ يَتَسَلَّلُ بَيْنَ ذَلِكَ وَيَتَفَوَّهُ مَنْ يَتَشَرَّدَ بِالْأَمْرِ فَقُدْ أَطْفَأَهَا إِنَّا
\]

\[
(47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards or curse them as We cursed the people of the Sabbath. And the commandment of Allah is always executed.)
\]

\[
(48. Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.)
\]

**Calling the People of the Book to Embrace the Faith, Warning them Against Doing Otherwise**

Allah commands the People of the Scriptures to believe in what He has sent down to His servant and Messenger, Muḥammad ﷺ, the Glorious Book that conforms to the good news that they already have about Muḥammad ﷺ. He also warns them,

\[
(بَيْنَ إِبْلِيَةَ الْيَمِينِ أُوْلِئِكَ الْكَٰفِرُونَ مِنْهُمْ أَنْ يَتَطَوَّسُوا وَيَهْيَوْا مُّرَذُّكَمَا عَلَى آدَنَّا)
\]

\[
(beforε We efface faces and turn them backwards)
\]

Al-'Awfi said that Ibn ‘Abbās said that ‘effacing’ here refers to blindness,

\[
(مُّرَذُّكَمَا عَلَى آدَنَّا)
\]

\[
(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.\footnote{1} Similar was said by Qatādah and ‘Aţiyah Al-‘Awfī.\footnote{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,

\[
فَإِذَا جَعَلُونَ فِي أَشْرَافِهِمْ أَنَاتَالاَّ فَهِيَ إِلَى الْأَذْنَانِ فَهُمْ مُغَشَّنُونَ ﴿٢٦٣﴾
\]

\textit{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.

\textbf{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 Jarīr recorded that ʿIsā bin Al-Mughirah said: We were with ʿIbrāhīm when we talked about the time when Ka'b became Muslim. He said, ‘Ka'b became Muslim during the reign of ʿUmar, for he passed by Al-Madinah intending to visit Jerusalem, and ʿUmar said to him, “Embrace Islām, O Ka'b.” Ka'b said, ‘Do you not read in your Book,

\[
ملَّكُ أَلِبَيْنَ ﻲَحْيَلُوا ﺔَنَوْرَةٍ ﴿٦٢:٥﴾
\]

\textit{The likeness of those who were entrusted with the Tawrāh...} [62:5] until,

\[
أَصْبَارٌ ﴿٦٢:٦﴾
\]

\textit{Books} I am among those who were entrusted with the Tawrāh.” ʿUmar left him alone and Ka'b went on to Ḥimṣ (in Syria) and heard one of its inhabitants recite this Āyah while

\footnote{1}{Aṭ-Ṭabari 8:440}
\footnote{2}{Aṭ-Ṭabari 8:441}
feeling sad,

«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,

«ظَلَّلْنِئمَهُمْ كَمَا لَمْ يَأْصِبْ آنَاً أَمْثَلَ الْمُتَّبِعِينَ»

«or curse them as We cursed the people of the Sabbath.»

refers to those who breached the sanctity of the Sabbath, using deceit, for the purpose of doing more work. Allāh changed these people into apes and swine, as we will come to know in the explanation of Sūrat Al-‘A‘rāf (7). Allāh’s statement,

«وَكَانَ أَمْرُ اللَّهِ مُفْؤَدًا»

«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,

«لا يُغْفِرُ أَن يُنْتَرِذَ يَوْمَ يُنْتَدِى»

«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,

«وَيَعْقِبُ حَتَّى كَذَٰلِكَ»

[1] At-Ṭabari 8:446
but He forgives except that of sins,

(to whom He wills) of His servants.

Imām Aḥmad recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

إِنَّ اللَّهَ يُقُولُ: يَا عَبْدَي مَا عَبَّدْتَيْنِي وَرَجُوتِي، قَلْتُ: جَاءَ غَافِرُ اللَّهُ عَلَى مَا كَانَ فِيّكَ، يَا عَبْدَي إِنَّ اللَّهَ يُقُولُ إِنَّ لَيْتَنِي يُقَرَّبَ الأَرْضِ خَطِيئَتَكَ، مَا لَمْ تُشْرَكْ بِي، لَقَدْ كَانَ بِقَرَابِهَا مُغْفِرًا،

Allāh 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 Aḥmad recorded that Abu Dharr said, "I came to the Messenger of Allāh ﷺ and he said,

وَمَا مِنَ عَبْدِي قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا مَائِثَةٌ عَلَى ذلِكَ، إِلَّا دَخَلَ الْجَهَنَّةُ قَلْتُ: وَإِنْ زَنِنِي وَإِنْ سَرَقْتَ قال: وَإِنْ زَنِنِي وَإِنْ سَرَقْتَ قَلْتُ: وَإِنْ زَنِنِي وَإِنْ سَرَقْتَ قَلْتُ: وَإِنْ زَنِنِي وَإِنْ سَرَقْتَ ثَلَاثَاءَا، فَخِيَامُ رَبِيعٍ أَنْفُمُ أَبِي ذَرَٰهُ

"No servant proclaims, 'There is no deity worthy of worship except Allāh,' 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 İzār 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."

[1] Ahmad 5:154
Two Sahihs recorded this Hadith.[1]

Al-Bazzar recorded that Ibn Umar said, “We used to refrain from begging (Allah) for forgiveness for those who commit major sins until we heard our Prophet reciting,

فَلَنَّا أَنتَ لَا تَثْمِنَ الَّذِينَ يَهْجَرُونَ

Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills, and his saying,

أَخْرَجَ شَفَاعَتِي لأَهْلِ الكُبْرَاءِ

“I have reserved my intercession on the Day of Resurrection for those among my Ummah who commit major sins.”[2]

Allah’s statement,

وَمَن يُصَدِّقُ يَأْتِي فَقَدْ أُحْذِرْتُ إِلَيْهِ عَلَيْهِ

(and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.) is similar to His statement,

إِنَّ اللَّهَ أَنَّى لِيُظْلِمْ عِبَادِهِ


Verily, joining others in worship with Allah is a great Zulm (wrong) indeed. 

In the Two Sahîhs, it is recorded that Ibn Mas'ûd said, “I said, ‘O Messenger of Allah! Which is the greatest sin?’ He said,

"An tâjîl Allah yada wa'mu safâ"[1]

“`To make a rival with Allah, while He Alone created you.”"[1]

49. Have you not seen those who claim sanctity for themselves? Nay, but Allah sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a Fatîl.

50. Look, how they invent a lie against Allah, 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 Jibût and Tâghût and say to those who disbelieve, “These people are better guided on the way,” than the believers.

52. They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper.

Chastising and Cursing the Jews for Claiming Purity for Themselves and Believing in Jibût and Tâghût

Al-Hasan and Qatâdah said, “This Ayah,

“`Anâm îrât îlîlîn bîlîlîn bîlîlîn bîlîlîn bîlîlîn”[1]

"Have you not seen those who claim sanctity for themselves?" was revealed about the Jews and Christians when they said, ‘We are Allah’s children and His loved ones.’”[2] Ibn Zayd also

[1] Fath Al-Bâri 8:350 and Muslim 1:90

[2] At-Tabari 8:452
said, “This Āyah was revealed concerning their statement,

«We are the children of Allāh and His loved ones»

and their statement,

«None shall enter Paradise unless he be a Jew or a Christian».”[1]

This is why Allāh said,

«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,

«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, ʿIkrimah, ʿAṭā, Al-Ḥasan, Qatādah and others among the Salaf said that Fatīl means, “The scalish thread in the long slit of the date-stone.”[2] Allāh said,

«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;

«None shall enter Paradise unless he be a Jew or a Christian»

their statement;

[1] At-Tabari 8:453
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,

«That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn.»

Allah then said,

«And enough is that as a manifest sin.» meaning, these lies and fabrications of theirs are sufficient. Allah’s statement,

«Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghût.»

Muhammad bin Ishāq said from Hassan bin Fā’id that ‘Umar bin Al-Khaṭṭāb said, “Jibt is sorcery and Taghût is the Shaytān.”[1] Abu Naṣr Ismā’il bin Ḥammād Al-Jawhari, the renowned scholar, said in his book As-Siḥah, “Al-Jibt means idol, soothsayer and sorcerer.” Ibn Abī Ḥātim recorded that Jābir bin ‘Abdulkhād was asked about Taghût, and he said, “They are soothsayers upon whom the devils descend.”[2] Mujahidid said “Taghût is a devil in the shape of man, and they refer to him for judgment.”[3] Imām Mālik said, “Taghût is every object that is worshipped instead of Allah, the Exalted and Most Honored.”

Disbelievers Are not Better Guided Than Believers

Allah said,

«And say to those who disbelieve, "These people are better guided on the way," than the believers.»

[1] At-Tabari 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 Abī Ḥātim recorded that ‘Ikrimah said, “Ḥuyay bin Akhṭab 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,

{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.}

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-Madīnah. But, Allāh saved the Muslims from their evil,

{Have you not seen those who were given a portion.}”[1]
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,

\[
\text{٥۳. Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr.}
\]

\[
\text{٥۴. Or do they envy men for what Allāh has given them of His bounty? Then, We have already given the family of Ibrāhīm the Book and Al-Hikmah, and conferred upon them a great kingdom.}
\]

\[
\text{٥۵. Of them were (some) who believed in it, and of them were (some) who rejected it; and enough is Hell for burning (them).}
\]

Meaning, if they had a share in the sovereignty and dominion, they would not give anyone anything, especially Muḥammad s, even if it was the speck on the back of a date-stone, which is the meaning of Naqīr according to Ibn ‘Abbās and the majority of the scholars. This Āyah is similar to another of Allāh’s statements,

\[
\text{٥۳. Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr.}
\]

\[
\text{٥۴. Or do they envy men for what Allāh has given them of His bounty? Then, We have already given the family of Ibrāhīm the Book and Al-Hikmah, and conferred upon them a great kingdom.}
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\]

\[
\text{٥۵. Of them were (some) who believed in it, and of them were (some) who rejected it; and enough is Hell for burning (them).}
\]
"Or do they envy men for what Allah has given them of His Bounty?" referring to their envy of the Prophet for the great prophethood that Allah entrusted him with. Their envy made them reject him, because he was an Arab and not from the Children of Israel.

At-Tabarani recorded that Ibn 'Abbas said that,

"وَأَمَّنْ يَجَادُونَ أَنَاسًا"

"Or do they envy men" means, "We are the worthy people, rather than the rest of the people."[1] Allah said,

"فَنَقَدْ مَنَعْنَا نَالَ إِبْرَاهِيمَ الْكِتَابَ وَأَلِمَهَا وَأَلِمْنِيِّهِ زُلْمًا عَظِيمًا"

"Then, We have already given the family of Ibraheem 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 Ibraheem and sent down the Books to them. These Prophets ruled the Jews with the prophetic tradition, and We made kings among them. Yet,

"وَفِئَاتٌ مَّنْ نَامَتْ يِدَهَا"

"Of them were (some) who believed in it;"

referring to Allah’s favor and bounty (Prophets, Books, kingship),

"وَفِئَاتٌ مَّنْ سَتَّا مَهَدُ"

"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 Muhammed, especially since you are not from the Children of Israel? Mujahid said,

"وَفِئَاتٌ مَّنْ نَامَتْ يِدَهَا"

"Of them were (some) who believed in [him]." "Muhammed,"

[1] At-Tabarani 11:146
and of them were (some) who rejected [him].

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 Allah threatened them,

«وَكَذَّبَتْ بِحَقِّ مَسِيحَكُمْ»

«انَّ الَّذينَ كَفَرُواٍ ِّبِلَاءٍ كَفَّارَةٍ مَّعَهُمْ يَدْمَرُونَ بَعْضًا بَعْضٍ عَنْ تَجَلُّتِهِمْ يَدْمَرُونَ عَنْهُمْ يَدْمَرُونَ ٱلدُّنْيَا إِنَّ ٱللَّهَ كَانَ عَرِيَّا كَحَبْساً وَلَٰذِينَ مَاتُواٍ ِّوَكَفَا ٱلْمَالُ عِنْدَهُمْ ۚ وَيَفْتَرُونَ ٱلْكَبْرَاءَ جَنَّةً ۚ وَيَجِيرُونَ مِنْ تَجَلُّتِهِمُّ ٱلْأَكْثَرَ ِّفِيْهَا أَنَّـ ۡلَمْ يَكُنْ بِهَا أَزْوَاجَ ٍۡمُّطَّهِرَةٍ وَيَتَقَلَّبُونَ ۖ جَنَّةً ۚ»

56. Surely, those who disbelieved in Our Ayat, 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, Allah 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 Azwajun Mutahharatun (purified mates), and We shall admit them to shades, wide and ever deepening.

The Punishment of Those Who Disbelieve in Allah’s Books and Messengers

Allah describes the torment in the Fire of Jahannam for those who disbelieve in His Ayat and hinder from the path of His Messengers. Allah said,

«إِنَّ الَّذِينَ كَفَرُواٍ ِّبِلَاءٍ كَفَّارَةٍ مَّعَهُمْ»

«ۚ Surely, those who disbelieved in Our Ayat ,»

meaning, We will place them in the Fire which will encompass every part of their bodies. Allah then states that their punishment and torment are everlasting,

[1] At-Tabari 8:482, meaning the personal pronoun Ha was understood by “him” to be “him” rather than “it”. 
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.\footnote{At-Tabari 8:484}

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.”\footnote{At-Tabari 8:485} This was collected by Ibn Abi Ḥātim, who also recorded that Al-Ḥasan said,

As often as their skins are roasted through,

Their skin will be roasted through, seventy thousand times every day.” Husayn said; Fudayl added that Hishām said that Al-Ḥasan also said that,

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.”

The Wealth of the Righteous; Paradise and its Joy

Allāh said,

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,
Therein they shall have Azwājun Muṭahharatun (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 ‘Āthār, Al-Hasan, Ad-Dāḥfāk, An-Nakha‘ī, Abu Ṣālih, ‘Āthiyah, and As-Suddi. [2] Mujāhid said that they are, free of urine, menstruation, spit, mucous and pregnancies." Allāh's statement,

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,

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]

58. Verily, Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.

The Command to Return the Trusts to Whomever They Are Due

Allāh commands that the trusts be returned to their rightful

[1] At-Ṭabarî 1:395
[3] At-Ṭabarî 8:489 It is also recorded by Aḥmad and At-Ṭayālīsī. 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,

«أَذَّ الأَمْانَةَ إِلَى مَنْ اتَّضَنِكَ، وَلا تَخْرِجِ مِنْ خَانَكَ»

«Return the trust to those who entrusted you, and do not betray those who betrayed you.»

Imām Ahmad and the collectors of Sunan recorded this Hadith.  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 Sahīh that the Messenger of Allāh ﷺ said,

«أنْزِلْ الْحُقْوَاتِ إِلَى أَهْلِهَا حَتَّى يُفْنَى لِلسَّلْعَةِ الْجَمِيعَةِ مِنَ الْفُرُوضِ»

«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.»

Ibn Jarīr recorded that Ibn Jurayj said about this Āyah, “It was revealed concerning ʿUthmān bin ʿAlī from whom the Messenger of Allāh ﷺ took the key of the Kaʿbah and entered it on the Day of the victory of Makkah. When the Prophet ﷺ went out, he was reciting this Āyah,

«اِنِّي اللَّهُ بِخَلْقِكَ تُؤُوْدُوا الْأَسْمَاتِ إِلَى أَهْلِهَا»

«Verily, Allāh commands that you should render back the trusts to those, to whom they are due».  He then called ʿUthmān and gave the key back to him.” Ibn Jarīr also narrated that ʿUmar bin Al-Khaṭṭāb said, “When the Messenger of Allāh ﷺ went out of the Kaʿbah, he was reciting this Āyah,

«إِنِّي اللَّهُ بِخَلْقِكَ تُؤُوْدُوا الْأَسْمَاتِ إِلَى أَهْلِهَا»

Verily, Allâh commands that you should render back the 
trusts to those, to whom they are due.

May I sacrifice my father and mother for him, I never heard 
him recite this Æyah before that.”[1] It is popular that this is 
the reason behind revealing the Æyah (4:58). Yet, the 
application of the Æyah is general, and this is why Ibn ‘Abbâs 
and Muhammad bin Al-Òanafiyyah said, “This Æyah is for the 
righteous and wicked,” meaning it is a command that 
comprises everyone.

The Order to Be Just

Allâh said,

«and that when you judge between men, you judge with 
justice.»

commanding justice when judging between people. 
Muhammad bin Ka’b, Zayd bin Aslam and Shahr bin 
Òawshah said; “This Æyah was revealed about those in 
authority”,[2] meaning those who judge between people. A 
Òadîth states,

إِنَّ اللَّهَ مَعَ الْخَافِيِّينَ كَمَا أَمَّ مُعَجَّر، إِنَّ إِذَا جَاءَ وَكَلَّمَ اللهَ إِلَيْهِ تَفْسِيْحٌ

«Allâh is with the judge as long as he does not commit 
injustice, for when he does, Allâh will make him reliant on 
himself.»[3]

A statement goes, “One day of justice equals forty years of 
worship.”[4] Allâh said,

«Verily, how excellent is the teaching which He (Allâh) gives 
you!»

[1] At-Òabari 8:492, as well as others. The narrations, about the 
revelation of the Æyah, and the statement of Úmar, may Allâh be 
pleased with him, are not authentic. There is, however a narration 
supporting the remainder of the information with Al-Bukhârî, no. 
4289.

[2] At-Òabari 8:490
[3] Ibn Mâjah 2:775
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,

«Truly, Allāh is Ever All-Hearer, All-Seer.»

means, He hears your statements and knows your actions.

59. O you who believe! Obey Allāh and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.

The Necessity of Obeying the Rulers in Obedience to Allāh

Al-Bukhāri recorded that Ibn ‘Abbās said that the Āyah,

«Obey Allāh and obey the Messenger, and those of you who are in authority.»

"Was revealed about ‘Abdullāh bin Ḥudhāfah 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, Gharīb". 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] Ṣaḥīḥ Al-Bāri 8:101
from the Fire to Allâh’s Messenger. Therefore, do not rush until you go back to Allâh’s Messenger, and if he commands you to enter it, then enter it.’ When they went back to Allâh’s Messenger ﷺ, they told him what had happened, and the Messenger ﷺ said,

«أَلَوْ دَخَلَتُمُوهَا مَا حُرُّوجْتُمْ بِهَا أَبْدًا، إِنَّمَا الْطَّاعَةُ فِي الْمَعْرُوفِ»

«Had you entered it, you would never have departed from it. Obedience is only in righteousness.»[1]

This Hadîth is recorded in the Two Sahîhs.[2] Abu Dâwud recorded that ‘Abdullâh bin ‘Umar said that the Messenger of Allâh ﷺ said,

«السَّمَعُ وَالْطَّاعَةُ عَلَى الْمَعْرُوفِ ﺑِلْأَصْحَابِ، وَأَبْرَزْ بِمَعْرُوفٍ، إِذَا أَمِرْ بِمَغْعُوبٍ فَاذاَّ سَمَعْ وَلَا طَعَاهُ»

«The Muslim is required to hear and obey in that which he likes and dislikes, unless he was commanded to sin. When he is commanded with sin, then there is no hearing or obeying.»

This Hadîth is recorded in the Two Sahîhs.[3] ‘Ubâdah bin Aš-Ŝâmit said, “We gave our pledge to Allâh’s Messenger to hear and obey (our leaders), while active and otherwise, in times of ease and times of difficulty, even if we were deprived of our due shares, and to not dispute this matter (leadership) with its rightful people. The Prophet ﷺ said,

«إِلَّا أَنْ تُؤْرِزُوا كَفَّارًا بَوَاحًا، عِندَكُمُ بِمَنْ أَنتُمْ بَرُّهُمُانَ»

«Except when you witness clear Kufr about which you have clear proof from Allâh.»

This Hadîth is recorded in the Two Sahîhs.[4] Another Hadîth narrated by Anas states that the Messenger of Allâh ﷺ said,

«أَسْمَعْوا وَأَطِيعُوا، وَإِنَّ أَمِرَ عَلَيْكُمْ عَنْدَ حَجَابٍ كَانَ رَأْسًا زَيْتَةٍ»

«Hear and obey (your leaders), even if an Ethiopian slave whose head is like a raisin, is made your chief.»

[1] Ahmad 1:82
Al-Bukhārī recorded this Hadīth.\footnote{Fath Al-Bārī 13:130} Umm Al-Ḥuṣayn said that she heard the Messenger of Allāh \( 	ext{ سبحانه و تعالى } \) giving a speech during the Farewell Ḥajj, in which he said:

وَلَوْ اسْتَفْتَيْنِكُمْ عَنْ ذِي حَيْثُ وُلِّدَكُمْ بِكُتابِ اللَّهِ، إِسْتَجِبْنَا لَهُ وَأَطَيعْنَاهُ

«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.\footnote{Muslim :1838} In another narration with Muslim, the Prophet \( 	ext{ صلى الله عليه وسلم } \) said,

«عَبْدَا خَيْبَيْيًا مُجُدُوعًا»

«Even if an Ethiopian slave, whose nose was mutilated...»

In the Two Sahīḥs, it is recorded that Abu Hurayrah said that the Messenger of Allāh \( 	ext{ صلى الله عليه وسلم } \) said,

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَضَّنَى فَقَدْ عَضِى اللَّهَ، وَمَنْ أَطَاعَ أُمِّي بِرَيْنِ فَقَدْ أَطَاعَنِي، وَمَنْ عَضَّنَى أُمِّي بِرَيْنِ فَقَدْ عَضَّنَى

«Whoever obeys me, obeys Allāh, and whoever disobeys me, disobeys Allāh. Whoever obeys my commander, obeys me, and whoever disobeys my commander, disobeys me.»\footnote{Fath Al-Bārī 13:119 and Muslim 3:1466}

This is why Allāh said,

ألَيَّمَا الله

(Obey Allāh), adhere to His Book,

وَأَلَيْمَا الله

(and obey the Messenger), adhere to his Sunnah,

وَأَلَيْمَا الله

(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,
The Necessity of Referring to the Qur’an and Sunnah for Judgment

Allāh said,

«Obedience is only in righteousness.»[1]

«(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’ān and Sunnah for judgment concerning these disputes. In another Āyah, Allāh said,

«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,

[2] At-Ṭabarī 8:504
meaning, refer the disputes and conflicts that arise between you to the Book of Allah and the Sunnah of His Messenger for judgment. Allah's statement,

"if you believe in Allah 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. Allah said,

"That is better" meaning, referring to the Book of Allah and the Sunnah of His Messenger for judgment in various disputes is better,

"and more suitable for final determination."

meaning, "Has a better end and destination," as As-Suddi and several others have stated while Mujahid said, "Carries a better reward."[2]

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt while they have been

[1] At-Tabari 8:506
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 Jāhilīyyah. 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,

(وَيَبِينُونَ أَنَّهُمْ يَنكَحَثُونَ إِلَى الْكَفُّارِ) (and they wish to go for judgment to the Tāghūt)

until the end of the Āyah. Allāh’s statement,

(يَصْدُونَ عَنْكَ مَضْرُوبًا) (turn away from you with aversion)
means, they turn away from you in arrogance, just as Allâh described the polytheists,

"When it is said to them: "Follow what Allâh 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 Allâh describes as,

"The only saying of the faithful believers, when they are called to Allâh and His Messenger, to judge between them, is that they say: "We hear and we obey.""

**Chastising the Hypocrites**

Chastising the hypocrites, Allâh said,

"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.

"They come to you swearing by Allâh, "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 for judgment, not that they believe in such alternative judgment, as they claim. Allâh describes these people to us further in His statement,

"And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear", until,"
«Then they will become regretful for what they have been keeping as a secret in themselves».

At-Tabarānī 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,

«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,

«We meant no more than goodwill and conciliation!» [1]

Allāh then said,

«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,

«so turn aside from them (do not punish them)»

meaning, do not punish them because of what is in their hearts.

«but admonish them» means, advise them against the hypocrisy and evil that reside in their hearts,

«and speak to them an effective word to reach their inner

[1] At-Tabarānī 11:373
advise them, between you and them, using effective words that might benefit them.

«وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَهِّرَ بَيِّنَاتٍ لِلنَّاسِ وَلِيُعْفِنُوا أَنفُسَهُم مَّنْ أَدْرَكَ مِنْهَا فَلَا تَكُونُوا مِنَ الْمُنَفِّضِينَ»

«64. We sent no Messenger, but to be obeyed by Allâh’s leave. If they, when they were unjust to themselves, had come to you and begged Allâh’s forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allâh 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

Allâh said,

«وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَهِّرَ بَيِّنَاتٍ»

«We sent no Messenger, but to be obeyed» meaning, obeying the Prophet was ordained for those to whom Allâh sends the Prophet. Allâh’s statement,

«يَبْنِيَّيْنِيَ الَّذِينَ»

«by Allâh’s leave» means, “None shall obey, except by My leave,” according to Mujâhid.¹ This Ayah indicates that the Prophets are only obeyed by whomever Allâh directs to obedience. In another Ayah, Allâh said,

«وَلَكَنَّنَا سَفَحْنَاهُمْ أَنفُسَهُمْ إِذْ نَعْفَضُوا بِبَيِّنَاتِنَا»

«And Allâh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission»

¹ At-Tabari 8:516
meaning, by His command, decree, will and because He granted you superiority over them. Allāh’s statement,

«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,

«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,

«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,

«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,
So, Allâh’s Messenger ﷺ gave Az-Zubayr his full right when the Anṣârî made him angry. Before that, Allâh’s Messenger ﷺ had given a generous judgment, beneficial for Az-Zubayr and the Anṣârî. Az-Zubayr said, ‘I think the following verse was revealed concerning that case,

"But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them."'\(^{[1]}\)

\[^{[1]}\ Fath Al-Bârî 8:103\]
Another Reason

In his *Tafsîr*, Al-Ḫâfîz Abu Ishâq İbrâhîm bin ‘Abdur-Raḥmân bin İbrâhîm bin Duḥaym recorded that Ḍâmrah narrated that two men took their dispute to the Prophet  and he gave a judgment to the benefit of whoever among them had the right. The person who lost the dispute said, “I do not agree.” The other person asked him, “What do you want then?” He said, “Let us go to Abu Bakr Aṣ-Ṣiddîq.” They went to Abu Bakr and the person who won the dispute said, “We went to the Prophet  with our dispute and he issued a decision in my favor.” Abu Bakr said, “Then the decision is that which the Messenger of Allâh  issued.” The person who lost the dispute still rejected the decision and said, “Let us go to ‘Umar bin Al-Khaṭṭâb.” When they went to ‘Umar, the person who won the dispute said, “We took our dispute to the Prophet  and he decided in my favor, but this man refused to submit to the decision.” ‘Umar bin Al-Khaṭṭâb asked the second man and he concurred. ‘Umar went to his house and emerged from it holding aloft his sword. He struck the head of the man who rejected the Prophet’s decision with the sword and killed him. Consequently, Allâh revealed,

\[\text{ فلا وَزِّئَكَ لَا بُيِّنَيْتُكَ} \]

\[\text{But no, by your Lord, they can have no faith}.\] \[\text{[1]}\]

\[\text{ولا أَنَا كَانَتُ عَلَيهِمَا أَن أَفْتَلُوهُمْ أَوْ أَفْتَلُوهُمْ بِنَيْنِيَةٍ بِمَا عَلَى نَفْسِهِمْ وَلَا نُذْلِكَ عَلَى نَفْسِهِمْ أَلْفَيْنِ أَجْرًا} \]

\[\text{وعَلَى نَفْسِهِمْ وَلَا نُذْلِكَ عَلَى نَفْسِهِمْ أَلْفَيْنِ أَجْرًا} \]

\[\text{وَبَيْنَ يَدَيْنِي وَبَيْنَ يَدَيْنِي وَبَيْنَ يَدَيْنِي وَبَيْنَ يَدَيْنِي} \]

\[\text{فِي رَبِّكَ وَكُنْتُ بَيْنَ يَدَيْكَ} \]

\[\text{عَلَى نَفْسِهِمْ أَلْفَيْنِ أَجْرًا} \]

\[\text{فِي رَبِّكَ وَكُنْتُ بَيْنَ يَدَيْكَ} \]

\[\text{66. And if We had ordered them (saying), “Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,” very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction; \}

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\[\text{[1] Ad-Durr Al-Manthûr 2:322. This narration is not authentic. Ḍâmrah was not a Companion.}\]
67. And indeed We would then have bestowed upon them a great reward from Ourselves.

68. And indeed We would have guided them to the straight way.

69. And whoever obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the Siddiqin, the martyrs, and the righteous. And how excellent these companions are!

70. Such is the bounty from Allah, and Allah is sufficient as All-Knower.

Most People Disobey What They Are Ordered

Allah 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. Allah has complete knowledge of what has not occured, and how it would be if and when it did occur. This is why Allah said,

وَإِذَا كَتَبْنَا عَلَيْهِمْ أَنْ يُعَذَّبُوا أَنْسَكُمْ

(And if We had ordered them (saying), “Kill yourselves (i.e. the innocent ones kill the guilty ones) until the end of the Ayah. This is why Allah said,

وَإِذَا أُنْفِقُوا مَا يُؤْتَيْهَا الْحَمْضَاءَ

(but if they had done what they were told),

meaning, if they do what they were commanded and refrain from what they were prohibited,

لَكِنْ أَهْلَهَا أَقْلَمُوهُمْ

(it would have been better for them),

than disobeying the command and committing the prohibition,

وَأَنَابَتْ نَفْسَكُهَا

(and would have strengthened their conviction),

stronger Taṣdiq (conviction of faith), according to As-Suddi.

وَذَلِكَ لَا يُحَيَّنُهُمْ إِنَّ اللَّهَ أَنْتَانَا
And indeed We should then have bestowed upon them from Ladunnā from Us,

A great reward, Paradise,

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 يَعْبُدِ اللَّهَ وَالرَّسُولَ ﷺ أُوْلَٰิ الْكُفَّارِ ﻏَنْ أَنْجَسَ اللَّهُ عَلَيْهِمْ مِنَ الشَّهِيدِينَ ﻭَالْمُتَّقِينَ ﻭَكُنْ أُوْلَٰئِكَ رَفِيَّكَ ﷺ

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 Siddiqin, 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,

وَكُنْ أُوْلَٰئِكَ رَفِيَّكَ ﷺ

And how excellent these companions are!

Al-Bukhārī recorded that ‘Ā’ishah said, “I heard the Messenger of Allāh ﷺ saying,

فَمَا مِنْ نَبِيٍّ يَعْمَرُ إِلَّا حَجَرٌ بَيْنَ الْدُّنْيَا 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,

«in the company of those on whom Allâh has bestowed His grace, the Prophets, the true believers (Sâdiqûn), the martyrs and the righteous»

I knew then that he was being given the choice.” [1] Muslim recorded this Hâdith.[2]

This Hâdith explains the meaning of another Hâdith; the Prophet ﷺ said before his death;

«O Allâh! In the Most High Company» three times, and he then died, may Allâh’s best blessings be upon him.[3]

The Reason Behind Revealing this Honorable Âyâh

Ibn Jarîr recorded that Sa‘îd bin Jubayr said, “An Anṣâri man came to the Messenger of Allâh ﷺ while feeling sad. The Prophet ﷺ said to him, ‘Why do I see you sad?’ He said, ‘O Allâh’s Prophet! I was contemplating about something.’ The Prophet ﷺ said, ‘What is it?’ The Anṣâri 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 Jibrîl came down to him with this Âyâh,

«And whoever obeys Allâh and the Messenger then they will be in the company of those on whom Allâh has bestowed His grace, of the Prophets», and the Prophet ﷺ sent the good news to the Anṣâri man.”[4]

This Hâdith was narrated in Mursal form[5] from Masrûq, ‘Ikrimah, ‘Amîr Ash-Sha‘bî, Qatâdah and Ar-Rabî‘ bin Anas. This is the version with the best chain of narrators. Abu Bakr bin Marduwyah recorded it with a different chain from ‘A‘îshah,

[4] At-Tabari 8:534
[5] The chain of narration is missing the name of the Companion.
who said; “A man came to the Prophet ﷺ and said to him, ‘O Messenger of Allâh! You are more beloved to me than myself, my family and children. Sometimes, when I am at home, I remember you, and I cannot wait until I come and look at you. When I contemplate about my death and your death, I know that you will be with the Prophets when you enter Paradise. I fear that I might not see you when I enter Paradise.’ The Prophet ﷺ did not answer him until the Āyah,

وَمَنْ يُبِيِّعِ اللَّهَ وَرَسُولَ اللَّهِ ﺇِلَيْهِ الْقَانُوْنُمُ ﺇِنَّ اللَّهَ عَلَىٰهُمْ مَّن يُصِبُّهُمْ مِنَ النَّارِ ﻭَالْكَانِينَ ﻋَيْنَ آنَٰئُوْلَيْكُمْ رَفِيقًا

(And whoever obeys Allâh and the Messenger, then they will be in the company of those on whom Allâh has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous. And how excellent these companions are!)’

was revealed to him.” This was collected by Al-Ḥāfīẓ Abu ‘Abdullâh Al-Maqdisi in his book, Ṣifat Al-Jannah, he then commented, “I do not see problems with this chain.”[1] And Allâh knows best. Muslim recorded that Rabî’ah bin Ka‘b Al-Aslami said, “I used to sleep at the Prophet’s house and bring him water for ablution and his needs. He once said to me, ‘Ask me.’ I said, ‘O Messenger of Allâh! I ask that I be your companion in Paradise.’ He said, ‘Anything except that?’ I said, ‘Only that.’ He said,

فَأَعْطِيْنَهُ عَلَىٰ نَفْسِكَ يَكُنْهُ الرَّجُلُ السَّبْحَانَ

(“Then help me (fulfill this wish) for you by performing many prostrations.”)[2]

Imâm Ahmad recorded that ‘Amr bin Murrah Al-Juhani said, “A man came to the Prophet ﷺ and said, ‘O Allâh’s Messenger! I bear witness that there is no deity worthy of worship except Allâh and that you are the Messenger of Allâh, pray the five (daily prayers), give the Zakâh due on my wealth and fast the month of Ramaḍân.’ The Messenger of Allâh ﷺ said,

وَمَنْ نَاتَ عَلَىٰ هَذَا كَانَ مَنْ أَصِيبَ الْبَيِّنَاتِ وَالْعَدِيدَاتِ وَالْشَّهَادَاتِ يَسْتَوَى الْقَيَامَةَ، مُكْتَذِباً

[1] At-Ṭabarâni in As-Saghîr 3308, Al-Hîyâh 8:125. This narration is authentic and a support for the previous one.

"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 Ḥadīth.

Greater news than this is in the authentic Ḥadīth collected in the Sahīh and Musnad compilations, in Mutawāṭir 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,

«أَلْيَدُ الْفَضْلِ مِنْ أَحْبَبِ»

«One is with those whom he loves.»[2]

Anas commented, "Muslims were never happier than with this Ḥadīth." In another narration, Anas said, "I love the Messenger of Allāh, Abu Bakr and 'Umar, and I hope that Allāh will resurrect me with them, even though I did not perform actions similar to theirs."[3] Allāh said,

«وَكَنْنَاهُمَا إِلَى اللَّهِ عَلَى كَانَ مُتَّقِينَ»

«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.

«وَكَانَ اللَّهُ لَا يُؤْتِمُانَ»

«and Allāh is sufficient as All-Knower», He knows those who deserve guidance and success.

«فَانْتَهُوا إِلَى اللَّهِ وَلَيْسَ لَنَا مُتَّلَّكِينَ»

«71. O you who believe! Take your precautions, and either go

[1] Jāmi' Al-Masāniḍ was-Sunan 10:77
[2] Al-Bukhāri no. 6168, and Muslim 2640
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.

«(in parties) means, group after group, party after party, and expedition after expedition. ‘Ali bin Ṭalḥah reported that Ibn ‘Abbās said that,

«(and either go forth in parties) means, “In groups, expedition after expedition,

«(or go forth all together), means, all of you.”[2] Similar was reported from Mujāhid, ‘Ikrimah, As-Suddi, Qatādah, Aḍ-
Refraining from Joining *Jihād* is a Sign of Hypocrites

Allāh said,

«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,

«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 Salīl, 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:

«If a misfortune befalls you» death, martyrdom, or - by Allāh’s wisdom - being defeated by the enemy,

«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.

«But if a bounty comes to you from Allāh»

such as victory, triumph and booty,

\(^1\) At-Ṭabarî 8:537-538
\(^2\) At-Ṭabarî 8:538
The Encouragement to Participation in Jihad

Allah then said,

\[\text{قَلِّبِنَّكُمْ} \]

\[\text{So fight} \] the believer with an aversion (to fighting),

\[\text{فِي سِیّلِ اللَّهِ الْمَدِینَہِ} \]…

\[\text{those who trade the life of this world with the Hereafter} \]

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. Allah then said;

\[\text{وَمَنْ قَتَلَ فِی سِیّلِ اللَّهِ فَیَفْتَنَهُ اللَّهُ} \]

\[\text{And whoever fights in the cause of Allah, and is killed or gets} \]
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 Šaḥīhs recorded,

«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.»

«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 Ṭāḥhīt. 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,

«Allāh has guaranteed the Mujāhid in His cause that He will
neither bring death to him, admitting into Paradise; or, He will
help him return safely to his home with whatever reward and
booty he gained.»

whose cry is: "Our Lord! Rescue us from this town"}, referring to Makkah. In a similar Ayah, Allah said,

\[
\text{And many a town, stronger than your town which has driven you out}
\]

Allah then describes this town,

\[
\text{whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help}
\]

meaning, send protectors and helpers for us. Al-Bukhari recorded that Ibn 'Abbás said, "I and my mother were from the oppressed (in Makkah)."}^{11}

Allah then said,

\[
\text{Those who believe, fight in the cause of Allah, and those who disbelieve, fight in the cause of the Tāghūt.}
\]

Therefore, the believers fight in obedience to Allah and to gain His pleasure, while the disbelievers fight in obedience to Shaytān. Allah then encourages the believers to fight His enemies,

\[
\text{So fight against the friends of Shaytān; ever feeble indeed is the plot of Shaytān.}
\]

}^{11} 

Fath Al-Bāri 8:103
77. Have you not seen those who were told to hold back their hands (from fighting) and perform Salāḥ 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 Fatīḥ."  

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.

"They say: "Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?"

meaning, we wish that Jihād was delayed until a later time, because it means bloodshed, orphans and widows. In a similar Āyah, Allāh said,

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 Abī Ḥātim recorded that Ibn 'Abbās said that 'Abdur-Rahmān bin 'Awf and several of his companions came to the Prophet  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  said,

I was commanded to pardon the people, so do not fight them.

When Allāh transferred the Prophet  to Al-Madīnah, He commanded him to fight (the idolators), but they (some Muslims) held back. So, Allāh revealed the Āyah;

Have you not seen those who were told to hold back their hands?[1]

This Ḥadīth was collected by An-Nasā'ī and Al-Ḥakīm.[2] Allāh's statement,

Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh,"

means, the destination of the one who with Taqwā is better for

[1] At-Ṭabarī 8:549
him than this life.

«and you shall not be dealt with unjustly even equal to the Fatih.»

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,

«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,

«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,

«even if you are in fortresses built up strong and high!»
means, entrenched, fortified, high and towering. No caution or fortification can ever avert death.

The Hypocrites Sense a Bad Omen Because of the Prophet ﷺ!

Allâh said,

«وَرَأَىٰ سَيِّيْمَةَ خَسَنَةٍ»

«And if some good reaches them» meaning, fertile years and provision of fruits, produce, children, etc., as said by Ibn ‘Abbâs, Abu Al-‘Âliyah and As-Suddi.

«يَقُولُوا خَلَوْهُ مِنْ عَبْدِ اللَّهِ وَإِنْ تَبَيَّنْهُمُ السَّيِّيْمَةُ»

«they say, “This is from Allâh,” but if some evil befalls them» drought, famine, shortages of fruits and produce, death that strikes their children or animals, and so forth, as Abu Al-‘Âliyah and As-Suddi stated.

«يَقُولُوا خَلَوْهُ مِنْ عَبْدِ اللَّهِ»

«they say, “This is from you,”» meaning, because of you and because we followed you and embraced your religion.

Allâh said about the people of Fir’awn,

«إِذَا سَبَّحَهُمُ المُسْتَعَلَّمَةُ قَالُوا لَا حَدِيْثٌ وَإِنَّ سَيِّيْمَةَ سَيِّيْمَةً يَبَيْنَا وَسَيِّيْمَةً»

«But whenever good came to them, they said: “Ours is this.” And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ and those with him.»

Allâh said,

«وَمَنِ الْأَلْبَسُ مَنْ بَعْدُ اللَّهَ عَلَى حُرُفٍ»

«And among mankind is he who worships Allâh as it were upon the edge (i.e. in doubt).»

The same is the statement uttered by the hypocrites, who embraced Islâm outwardly, but disliked it inwardly. This is why when a calamity befell them, they attributed it to following the Prophet ﷺ. Consequently, Allâh revealed,

«فَلَنَّ كُلٌّ مِّنْ عَبْدِ اللَّهِ»

«Say: “All things are from Allâh,”»
Alláh’s statement that all things are from Him means, everything occurs by the decision and decree of Alláh, and His decision shall come to pass for both the righteous and the wicked, the faithful and the disbelievers. Alláh then said while addressing His Messenger ﷺ, but refering to mankind in general,

«Whatever of good reaches you, is from Alláh,» meaning, of Alláh’s bounty, favor, kindness and mercy.

«But whatever of evil befalls you, is from yourself,» meaning because of you and due to your actions. Similarly, Alláh said,

«And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.»

As-Suddi, Al-Ḥasan Al-_BUSRÍ, Ibn Jurayj and Ibn Zayd said that,

«From yourself» means, because of your errors. Qatádah said that,

«From yourself» means, as punishment for you, O son of Ádam, because of your sins. Alláh said,

«And We have sent you as a Messenger to mankind,» so that you convey to them Alláh’s commandments, what He likes and is pleased with, and what He dislikes and refuses.

«And Alláh 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.
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 Abī Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

("from Aṭṭāʿuʾi, from Ḥusn Allāh, and from Ḥusn ʿAbī, from Aṭṭāʿuʾi, and from Ḥusn ʿAbī."

Placing confidence in Allāh, Allāh's name.}
Whoever obeys me, obeys Allāh; and whoever disobeys me, disobeys Allāh. Whoever obeys the Āmīr (leader, ruler), obeys me; and whoever disobeys the Āmīr, disobeys me. [1]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.[2] Allāh’s statement,

\[\text{بِمَنْ يَبْعِثُ اللَّهُ وَرَسُولُهُ فَقَدْ رَضِيَهُ وَمَنْ يَغْصِرُ اللَّهُ وَرَسُولُهُ فَإِنَّهُ لَا يَضُرُّهُ إِلَّا نَفْسَهُ.}

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,

\[\text{بِمَنْ يَبْعِثُ اللَّهُ وَرَسُولُهُ فَقَدْ رَضِيَهُ وَمَنْ يَغْصِرُ اللَّهُ وَرَسُولُهُ فَإِنَّهُ لَا يَضُرُّهُ 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

Allāh said,

\[\text{يَبْنِيَوْنَ كَلَّاً}

\[\text{يَقُولُونَ "أَنَا مُهْدَى,"} \]

\[\text{يَقُولُونَ "أَنَا مُهْدَى,"} \]

\[\text{يَقُولُونَ "أَنَا مُهْدَى,"} \]

They say: “We are obedient,” Allāh states that the hypocrites pretend to be loyal and obedient.

\[\text{يَقُولُونَ "أَنَا مُهْدَى,"} \]

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you say.

They plot at night among themselves for other than what they pretend when they are with you. Allāh said,

«وَاللَّهُ يَكْتَبُ مَا يَبْتَغُونَ»

«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,

«وَكَلَّمُونَا وَالرَّسُولِ وَأَلْصَامُ»

«They (hypocrites) say: “We have believed in Allāh and in the Messenger, and we obey,”»

until the end of the Āyah. Allāh’s statement,

«ثُمَّ أُعْفَنَ 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.

«وَرَكُوبُ عَلَى اللَّهِ وَقَنْعَانٌ وَكِيْلاً»

«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.

«وَإِنَّ هَذَا الْقُرْآنَ نَزَّلَ فَلَن يُفْسَدَ عَلَيْنَا مَنْ كَانَ فِي الْأَمْرِ أَمْرًا أَوْ أَلْحَوَّبَ أَنْ يَأْخُذَهُ بِذُنُوبِهِ مَذْهَبُ اللَّهِ وَالرَّسُولِ إِلَّا أَنْ يَفْسَدُ اللَّهُ عَلَى عَبْدِهِمْ وَرَحِمَهُمْ لِأَنَّهُمْ ثَابِتُوْنَ إِلَّا قَذَفَلاً»

«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 Shaytān, except a few of you.

The Qur’ān is True

Allāh commands them to contemplate about the Qur’ān and forbids them from ignoring it, or ignoring its wise meanings and eloquent words. Allāh states that there are no inconsistencies, contradictions, conflicting statements or discrepancies in the Qur’ān, because it is a revelation from the Most-Wise, Worthy of all praise. Therefore, the Qur’ān is the truth coming from the Truth, Allāh. This is why Allāh said in another Āyah,

﴿37:106﴾

Do they not then think deeply in the Qur’ān, or are their hearts locked up (from understanding it)? Allāh then said,

﴿35:38﴾

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,

﴿6:111﴾

they would surely, have found therein contradictions, discrepancies and inconsistencies,

﴿84:28﴾

in abundance. However, this Qur’ān is free of shortcomings, and therefore, it is from Allāh. Similarly, Allāh describes those who are firmly grounded in knowledge,

﴿4:175﴾

We believe in it, all of it is from our Lord. (3:7)

meaning, the Muhkam 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. Allah 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 Allah 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 ʿĀyah and began disputing until they raised their voices. The Messenger of Allah ﷺ was so angry that when he went out his face was red. He threw sand on them and said to them,

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 Allah ﷺ one day. When we were sitting, two men disputed about an ʿĀyah, and their voices became loud. The Prophet ﷺ said,

Verily, the nations before you were destroyed because of their

disagreements over the Book.\footnote{1} Muslim\footnote{2} and An-Nasā’i \footnote{3} recorded this Hadith.

The Prohibition of Disclosing Unreliable and Uninvestigated News

Allāh said,

\begin{quote}
زرئنا جاءهم أمر بن الامام أو الحروب أذعنا بها
\end{quote}

\textit{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 \textit{Ṣahīḥ}, Imām Muslim recorded that Abu Hurayrah said that the Prophet ﷺ said,

\begin{quote}
كذب كاذباً أن يحدث بكل ماسمع
\end{quote}

\textit{Narrating everything one hears is sufficient to make a person a liar.}\footnote{4}

This is the same narration collected by Abu Dāwud in the section of \textit{Adab} (manners) in his \textit{Sunan}.\footnote{5} In the Two \textit{Ṣahīḥs}, it is recorded that Al-Mughirah bin Shu‘bah said that the Messenger of Allāh ﷺ prohibited, “It was said,” and, “So-and-so said.”\footnote{6} This Hadith refers to those who often convey the speech that people utter without investigating the reliability and truth of what he is disclosing. The \textit{Ṣahīḥ} also records,

\begin{quote}
فمن حذفت يحذف وهم يرذى أنه كاذب فهوا أحد الكاذبين
\end{quote}

\textit{Whoever narrates a Hadith while knowing it is false, then he is one of the two liars (who invents and who spreads the lie).}\footnote{7}

We should mention here the Hadīth of ‘Umar bin Al-Khaṭṭāb collected in the Two \textit{Ṣahīḥs}. When ‘Umar was informed that

\begin{itemize}
  \item [1] Ahmad 2:192
  \item [2] Muslim 4:2053
  \item [3] An-Nasā’i in Al-Kubrā 5:33
  \item [4] Muslim 1:10
  \item [5] Abu Dāwud 5:226
  \item [6] Muslim : 5 and Abu Dāwud : 4992
  \item [7] Muslim 1:9
\end{itemize}
the Messenger of Allah 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 with the loudest voice, ‘The Messenger of Allāh ﷺ did not divorce his wives.’” Then, this Ayah was revealed,

وَإِذَا جَاءَهُمْ أَمَرُ مِنِ الْأَمْنِ أَوِ الْخَوَافِ أَداْعُوا يَتِمْ. وَلَوْ رَدَّتْ إِلَى الرَّسُولِ ﷺ أَيْلًا

الأَمْرَ يَتَنَافَى لَا يُتَنَافَى مَثَلَهُمْ

«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]

This Ayah refers to proper investigation, or extraction of matters from their proper resources. Allâh’s statement,

لا تُصَرِّفُوا النّفْسَ إِلَّا لَيْلًا

(you would have followed Shaytân except a few of you.) refers to the believers, as ‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbâs.[1]

84. Then fight in the cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh 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 Allâh 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, Allâh is Ever a Careful Account Taker of all things.

87. Allâh! 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 Allâh?

Allâh Commands His Messenger ﷺ to Perform Jihâd

Allâh commands His servant and Messenger, Muhammad ﷺ, to himself fight in Jihâd and not to be concerned about those who do not join Jihâd. Hence Allâh’s statement,

[1] At-Tabari 8:575
you are not tasked (held responsible except for yourself.)

Ibn Abi Ḥātim 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,

[And do not throw yourselves into destruction (by not spending your wealth in the cause of Allāh).]

He said, ‘Allāh said to His Prophet,

[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 Aḥmad 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 and commanded him,

[Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself.]”

That Ayah is about spending [in Allāh’s cause].”[1]

Inciting the Believers to Fight

Allāh said,

[and incite the believers] to fight, by encouraging them and strengthening their resolve in this regard. For instance, the Prophet said to the believers at the battle of Badr, while organizing their lines,

[They are to] 

«Stand up and march forth to a Paradise, as wide as the heavens and Earth.»[1]

There are many Ḥadīths that encourage Jihād. Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

اَمَنَ أَنَّ بَيْنَ الْحَيَاةِ وَالْمَغْتَالَةِ، وَأَقَامَ الصَّلَاةَ، وَآتَى الرَّكَّةَ، وَصَامَ رَمَضَانَ، كَانَ حَفَا عَلَى

اللَّهُ أَنْ يُدْخِلَهُ الجَنَّةَ، هَاجِزَ فِي سَبِيلِ اللَّهِ أَوْ جَلَّسَ فِي أ״رْضِيَ الْبَيْتِ وَلَدَ فيهَا

«Whoever believes in Allāh and His Messenger, offers prayer, pays the Zakāh and fasts the month of Ramadān, will rightfully be granted Paradise by Allāh, no matter whether he migrates in Allāh’s cause or remains in the land where he is born. »

The people said, ‘O Allāh’s Messenger! Shall we acquaint the people with this good news?’ He said,

إِنَّ فِي الْجَنَّةِ بَائِلَةَ ذَرَّةٌ أُعْدَمَهَا اللَّهُ لِلنَّجَاحِدِينَ فِي سَبِيلِ اللَّهِ، بِئْنَ كُلٍّ ذَرَّةٖ كَمَا

بَيْنَ الْحَمَاةِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهُ فَأَشَأْلُو بهُرْبَةَ، فِيَنَّ وَسْطُ الْجَنَّةِ، وَأَعْلَى

الْجَنَّةِ، وَفَوْقَهُ عَرَضُ الرَّحْمَانِ، وَبَيْنَ تَفْجِرِ أنْهَارُ الْجَنَّةِ،

«Paradise has one hundred grades which Allāh has reserved for the Mujāhidīn who fight in His cause, the distance between each two grades is like the distance between the heaven and the Earth. So, when you ask Allāh, ask for Al-Firdaws, which is the best and highest part of Paradise, above it is the Throne of the Most Beneficent (Allāh) and from it originate the rivers of Paradise. »[2]

There are various narrations for this Ḥadīth from ‘Ubādah,[3] Mu‘ādh,[4] and Abu Ad-Dardā’. Abu Sa‘īd Al-Khudri narrated that the Messenger of Allāh ﷺ said,

بَا أَبا سَيِّدًا مَّنْ رَضِيَ الَّذِينَا رَضَيْتُهمُ، وَبِالإِسْلَامِ وَبِإِسْمِ رَبِّي الْحَمَدَ، وَجَبَرِيلُ لَهُ

الْجَنَّةَ

«O Abu Sa‘īd! Whoever accepts Allāh as his Lord, Islām as his

[1] Muslim 3:1510
religion and Muhammad as the Prophet, then he would rightfully acquire Paradise."

Abu Sa'\textsuperscript{d} liked these words and said, "O Allâh's Messenger! Repeat them for me." The Prophet \( \text{\small\textcopyright} \) repeated his words, then said,

«And (there is) another deed for which Allâh raises the servant a hundred grades in Paradise, between each two grades is the distance between heaven and Earth.»

Abu Sa'\textsuperscript{d} said, "What is it, O Allâh's Messenger?" He said,

«Jihâd in Allâh's cause.» This Hadith was collected by Muslim.\footnote{Muslim 3:1501}

Allâh's statement,

«It may be that Allâh will restrain the evil might of the disbelievers.»

means, by your encouraging them to fight, their resolve will be strengthened to meet the enemy in battle, to defend Islâm and its people and to endure and be patient against the enemy. Allâh’s statement,

«And Allâh is Stronger in might and Stronger in punishing.»

means, He is able over them in this life and the Hereafter, just as He said in another Ayah,

«But if it had been Allâh's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others» (47:4).
Interceding for a Good or an Evil Cause

Allah said,

«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.

«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 Sahih that the Prophet ﷺ said,

«أَشْفَعُواْ نُؤْجِرُواْ وَيَفْغِيِّي الَّذِي عَلَىٰ لَسَانِيْ نِيَبُهُ مَا شَاءَ»

«Intercede and you will gain a reward of it. Yet, Allah shall decide whatever He wills by the words of His Prophet.»[1]

Mujahid bin Jabr said, “This Ayah was revealed about the intercession of people on behalf of each other.”[2] Allah then said,

«وَإِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ مُثِبِّتٌ»

«And Allah is Ever Muqit over everything.»

Ibn ‘Abbas, ‘Ata’, ‘Atiyah, Qatadah and Matar Al-Warraq said that,

«مُثِبِّتٌ»


Returning the Salâm, With a Better Salâm

Allah said,

[2] At-Tabari 8:581
[3] At-Tabari 8:583
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.

Imām Aḥmad recorded that Abu Rajā' Al-Ūtāridi said that ʻImrān 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 Rāḥmatullāh, 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 Rāḥmatullāh wa Barakātuh." The Prophet returned the greeting, and after the man sat down he said, "Thirty."[1] This is the narration recorded by Abu Dāwud. At-Tirmidhi, An-Nasā‘ī and Al-Bazzār also recorded it. At-Tirmidhi said, "Hasan Gharib". There are several other Ḥadīths on this subject from Abu Sa‘īd, ‘Ali, and Sahl 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 Ṣahīhs their greeting is returned to them equally. Ibn ʻUmar narrated that the Messenger of Allāh ﷺ said,

إذا سلَمَ عَلَيْكَم الْيَهُودُ، فَإِنَّمَا يَقُولُ أَخْدُمُ: الَّذِي عَلَىٰكَ، فَغُلُّفَ وَغُطِّيَّكَ

“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]

In his Šahīh, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«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,

«By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Should I direct you to an action that would direct you to love each other? Spread the Salām among yourselves.»[2]

Allāh said,

«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,

«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,

«And who is truer in statement than Allāh?» meaning, no one utters more truthful statements than Allāh, in His promise, warning, stories of the past and information of what is to come; there is no deity worthy of worship nor Lord except Him.

[1] Muslim 4:1707
88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back because of what they have earned. 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.

89. They wish that you reject faith, as they have rejected, and thus that you all become equal (like one another). So take not Awliyā’ from them, till they emigrate in the way of Allāh. But if they turn back, take (hold of) them and kill them wherever you find them, and take neither Awliyā’ nor helpers from them.

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So, if they withdraw from you, and fight not against you, and offer you peace, then Allāh has made no way for you against them.

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to Fitnah, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you Thaqiftumūhām. In their case, We have provided you with a clear warrant against them.
Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madinah Before Uhud

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 Uhud. However, some people who accompanied him went back to Al-Madinah, and the Companions of the Messenger of Allāh ﷺ divided into two groups concerning them, one saying they should be killed and the other objecting. Allāh sent down,

«فَمَا لَكُمْ فِي الْكَافِرِينَ مِنْ فَتْنَةٍ»

«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 نَفْسُ الْحَبَّةِ، كَمَا نَفْسُ الْكِبْرِ الْحَبَّةِ الْحَدِيثِ»

She (Al-Madinah) is Taybah, and she expels filth, just as the billow expels rust from iron.\(^1\) The Two Šaḥīḥs also recorded this Hadīth.\(^2\)

Al-ʿAwfī reported that Ibn ʿAbbās 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, theses 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 Ḥiṣrah 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

\(^1\) Ahmad 5:184
\(^2\) Fath Al-Bāri 4:115 and Muslim 2:1007
reiterating their argument. Thereafter, Allah revealed,

«فَمَا لَكُمُ فِي الْكَفِيِّينَ فِي خُلُقِهِمْ»

«Then what is the matter with you that you are divided into two parties about the hypocrites?»[1] Ibn Abi Haitham recorded this Hadith.

Allah said,

وَأَنَا أَرْكَسُهُمْ وَيَبِيعُونَ»

«Allah has cast them back because of what they have earned.»

meaning, He made them revert to, and fall into error. Ibn ‘Abbas said that,

آَرْكَسُهُمْ»


يَبِيعُونَ»

«because of what they have earned» means, because of their defiance and disobedience to the Messenger and following falsehood.

أَرْكَسُونَ أَنْ تَهْجَدُوا مِنْ أَصَلِّ الله وَمِنْ يَدُ الله فَلَن تَجَدَنَّ نَاصِرًا لَهُمْ»

«Do you want to guide him whom Allah has made to go astray? And he whom Allah has made to go astray, you will never find for him a way.»

meaning, there will be no path for him, or way to guidance. Allah’s statement,

وَرَأَا وَلَوْ كَفَرُونَ كَانَ كَفَرَوْا فَكَفَرَوْا سَوَاءٌ»

«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, Allah said,

فَلَا تَجَدُوا وَمَنْ أَرْكَسَكُمْ حَتَّى يَبِعُوا فِي سَبِيلِ اللهْ فَإِنَّ فَوْزًا»

[1] At-Tabari 9:10. As was mentioned earlier, the narrations from Al-Awfi are not authentic.

"So take not Awwliyya' from them, till they emigrate in the way of Allah. 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 Ayah means, "If they make their disbelief public."

**Combatants and Noncombatants**

Allah excluded some people;

\[إِلاَّ أَلْهَيْنِ يَسَّلُونَ إِلَى قُوَّمٍ يَسَلُّونَ بَيْنَهُمْ سَيِّئَتَينَ\]

"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 Jarir.\(^2\)

In his Sahih, Al-Bukhari recorded the story of the treaty of Al-Hudaybiyyah, where it was mentioned that whoever liked to have peace with Quraysh and conduct a pact with them, then they were allowed. Those who liked to have peace with Muhammed ﷺ and his Companions and enter a pact with them were allowed.\(^3\) It was reported that Ibn 'Abbās said that this Ayah was later abrogated by Allah's statement,

\[إِذَا أَنْصَعُ الْأَيَامُ الْمُحْتَرِمُونَ أَتَلْوَيْنَ الْمُسْلِمِينَ حُبٌّ وَيَدُودٌ\]

"Then when the Sacred Months have passed, kill the idolators wherever you find them."\(^4\)

Allah said,

\[أَوْ جَاءَكُمْ خَيْرَ مَنْ صَدَرَتْ صَدَرَةً\]

"or those who approach you with their breasts restraining"

referring to another type of people covered by the exclusion from fighting. They are those who approach the Muslims with

\(^{1}\) At-Tabari 9:17
\(^{2}\) At-Tabari 9:19
\(^{3}\) Fath Al-Bari 5:388 and Ahmad 4:325
\(^{4}\) At-Tabari 9:18
hesitation in their hearts because of their aversion to fighting the Muslims. They do not have the heart to fight with the Muslims against their own people. Therefore, they are neither with nor against Muslims.

«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.

«So, if they withdraw from you, and fight not against you, and offer you peace,»

meaning, they revert to peace,

«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 Ḥāshim (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,

«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,

«But when they are alone with their Shayātīn, they say: “Truly, we
In this Āyah, Allāh said,

> كَلَّمَا رَدَّةَ إِلَى الْفِتْنَةَ أُرْكِزُوا يَتَّبِعُونَ.<br>

>Every time they are sent back to Fitnah, they yield thereto.<br>

meaning, they dwell in Fitnah. As-Suddi said that the Fitnah mentioned here refers to Shirk. Ibn Jarir recorded that Mujāhid said that the Āyah was revealed about a group from Makkah who used to go to the Prophet in Al-Madīnah pretending to be Muslims. However, when they went back to Quraysh, they reverted to worshipping idols. They wanted to be at peace with both sides. Allāh commanded they should be fought against, unless they withdraw from combat and resort to peace. This is why Allāh said,

> إِنَّمَا يَتَّخِذُونَكُمْ عِدَّةً وَعَرَضًا لِّلْخَيْرٍ إِلَّا كَمَا عَلَّمَكُمُ اللَّهُ فَأَخْفِفْ عَلَيْكُمْ مَا كَرَّتُوهُ إِلَّا كَمَا كَرَّتَهُ، وَيَتَّبِعُونَ أَمْرَيْنِكَ أَيُّهَا الَّذِينَ آمَنُوا.<br>

>If they withdraw not from you, nor offer you peace meaning, revert to peaceful and complacent behavior,<br>

>وَيَتَّبِعُونَ أَمْرَيْنِكَ أَيُّهَا الَّذِينَ آمَنُوا.<br>

<nor restrain their hands> refrain from fighting you,
take (hold of) them, capture them,

and kill them wherever you Thaqiftumihum,

wherever you find them,

In their case, We have provided you with a clear warrant against them, meaning an unequivocal and plain warrant.

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 Allâh. And Allâh is Ever All-Knowing, All-Wise.

And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allâh are upon him, and a great punishment is prepared for him.

The Ruling Concerning Killing a Believer by Mistake

Allâh states that the believer is not allowed to kill his believing brother under any circumstances. In the Two Sahîhs,
it is recorded that Ibn Mas’ūd said that the Messenger of Allāh ﷺ said,

«لا يجلِّ عَمَلَّ آدمٍ مَّعَ سَبْيَةَ أَنَّ لا إِلَهَ إِلَّا اللّهُ، وَأَئِمَّ رَشُوْنَ اللّهُ، إِلَّا يُحْدِثُ
نَّاسٍ بِالْقَسْنِ، وَالْمُكَبِّرِ الزَّانِيَ، وَالْمَالِكِ لِلْمُفَارِقِ لِلْجَمَاعَةِ»

«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 revert 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,

{{ إلا خَطَأً }}

{{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 Abī Rabī‘ah, Abu Jahl’s half brother, from his mother’s side, Asmā’ bint Makhrabad. ‘Ayyāsh killed a man called Al-Ḥārith bin Yazīd Al-‘Āmiri, out of revenge for torturing him and his brother because of their Islām. That man later embraced Islām and performed Hijrah, but ‘Ayyāsh did not know this fact. On the Day of the Makkān conquest, ‘Ayyāsh saw that man and thought that he was still a disbeliever, so he attacked and killed him. Later, Allāh sent down this Āyah.[[2]]

‘Abdur-Raḥmān 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,

{{ فَمَلَأُ شَفَافَ عَنْ فَلِيِّهْ }}

[[1]] Fath Al-Bārī 12:209 and Muslim 3:1302
[[2]] Aṭ-Ṭabari 9:32
"Have you opened his heart?"[1] The basis for this story is in the Sahih, but it is not about Abu Ad-Dardä’.

Allah said,

«وَمَنْ قَتَلَ مُؤْمِنًا حَتَّى نُذُنُّهُ وَقَتَلَ مُؤْمِنًا وَدَّٰنُهُ مَسْكُونًا إِلَّا أَهْلَهُ»

«and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased’s family»

thus, ordaining two requirements for murder by mistake. The first requirement is the Kaffarah (fine) for the great sin that has been committed, even if it was a mistake. The Kaffarah is to free a Muslim slave, not a non-Muslim slave.

Imam Ahmad recorded that a man from the Anshar said that he brought a slave and said, “O Messenger of Allah! I have to free a believing slave, so if you see that this slave is a believer, I will free her.” The Messenger of Allah ﷺ asked her,

«أَنْبِئِنَّكَ أَنَّا لَّنَّا إِلاَّ إِلَّا اللَّهُ»

"Do you testify that there is no deity worthy of worship except Allah?"

She said, “Yes.” He asked her,

«أَنْبِئِنَّكَ أَنِّي رَسُولُ اللَّهِ»

«Do you testify that I am the Messenger of Allah?»

She said, “Yes.” He asked,

«أَنْبِئِنَّكَ بِالْقَبْلَةَ بَعْدَ الْمُزَبَعَ»

«Do you believe in Resurrection after death?» She said, “Yes.” The Prophet ﷺ said,

«أَنْبِئِنَّهَا»

«Then free her.»[2] This is an authentic chain of narration, and not knowing the name of the Anshari Companion does not lessen its authenticity. Allah’s statement,

«وَدَّٰنُهُ مَسْكُونًا إِلَّا أَهْلَهُ»

[1] At-Tabari 9:34
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 Masʿūd. He said; “Allāh’s Messenger ἄкс 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-Nasāʾī. This Diyah is required from the elders of the killer’s tribe, not from his own money.

In the Two Şaḥīḥs, 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 ἄкс and he decided that the Diyah of the fetus should be to free a male or a female slave. He also decided that the Diyah of the deceased is required from the elders of the killer’s tribe.”[2]

This Hadīth indicates that in the case of what appears to be intentional murder, the Diyah is the same as that for killing by virtual mistake. The former type requires three types of Diyah, just like intentional murder, because it is somewhat similar to intentional murder.

Al-Bukhārī recorded in his Şaḥīḥ that ‘Abdullāh bin ‘Umar said, “The Messenger of Allāh ἄкс 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, ‘Sabaʾnā, Sabaʾnā (we became Sabians). Khālid started killing them, and when this news was conveyed to the Messenger of Allāh ἄкс, he raised his hands and said,”

اللّهُمَّ إِنِي أَبْيَأْنَا إِلَّا إِنَّكَ مَا ضَلْتَ خَالِدٌ

"O Allāh! I declare my innocence before You of what Khālid


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,

«إِلاَّ أَنْ يُخْسَدُواُ»

(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,

«إِنَّ كَانَ مِن فُؤُودٍ عَذُوبًا لَّكُمْ وَهُوَ مَوْعِدٌ فَخْبَارٌ رَيْبُكُمْ مَوْعِدُكُمْ»

(If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed)); it 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,

«وَإِنَّ كَانَ مِن قَوْمٍ يُبَيِّنُونَ مَنْ يَتَبَيَّنُ الْمَعْلُوْمَ»

(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.

«فَكُونَ أَمْ بَيِّنَةً فَقِيْسَاءِ مَسْتَهْمِي مَسْتَهْمِي»

(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,

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.

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,

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,

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,

Fān taqāla inna ma ḍamūn ṭabāḥum Allāh ilā biḥtum Allāh ilā biḥtum

Say: “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him.” [6:151].

There are many Āyāt and Ḥadīths that prohibit murder. In the Two Sahīhs, it is recorded that Ibn Mas‘ūd said that the Messenger of Allāh ﷺ said,

أوْلَّمَا يُفَاضِنَ بَينَ النَّاسِ تَوْمَمُ الْيَتِمَّةِ فِي الْدُّمَاءِ

Blood offenses are the first disputes to be judged between the people on the Day of Resurrection.[1]

In a Hadith that Abu Dawud recorded, Ubadah bin Aṣ-Ṣāmit states that the Messenger of Allah ﷺ said,

ٌۢٓلاَّ ٓذَٰٓلَكَ الْمُؤَمِّنُ مِنْكُمْ صَالِحًا، ۚ ۚ مَا أُمَّمْ يُصِيبُ دَمًا حَرَامًا، إِفَّادًا أَصَابُ دَمًا حَرَامًا، ٌۢٓلَّٰهُ

"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,

ٌۢٓلَّٰهُ الْذَٰٓنِي أَهْوَى عَنْدَ اللَّهِ مِنْ قَلِلٍ رَجُلٍ مُسْلِمٍ

"The destruction of this earthly life is less significant before Allah than killing a Muslim man (or woman)."[2]

Will the Repentance of those who Commit Intentional Murder, be Accepted?

Ibn ‘Abbās held the view that the repentance of one who intentionally murders a believer, will not be accepted. Al-Bukhāri recorded that Ibn Jubayr said, "The people of knowledge of Al-Kufah differed on this subject, I traveled to Ibn ‘Abbās to ask him about it. He said, This Āyah,

ٌۢٓوَٰمَا يُقَـيِّـشُ مَيْنِكَ مَثْـبُثًا، مَغَارِبًا جَهَنَّمَ.

«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-Nasâ’î [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 Dawud no. 4270, Jami’ Al-Masānīd was-Sunan 7:143
And those who invoke not any other god along with Allah, until, 
Except those who repent and believe, and do righteous deeds.

The Ayah 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 Ayah and requires evidence to support it. Allah knows best.

Allah said,

{Say: “O My servants who have transgressed against themselves! Despair not of the mercy of Allah.”}

This Ayah 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 Allah will forgive him. Allah said,

{Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.}

This Ayah is general and includes every sin except Shirk, and it has been mentioned in this Sura, both after this Ayah and before it, in order to encourage hope in Allah, and Allah knows best. It is confirmed in the Two Sahih, 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 Allah was worshipped. He began to emigrate to it but died on the way, and the angel of mercy was the one to take him. Although this Hadith is about an Israeli, it is even more suitable for the Muslim community that their repentance be accepted. Indeed, Allah relieved Muslims

[Fath Al-Bari 6:591 and Muslim 4:2118]
from the burdens and restrictions that were placed on the Jews, and He sent our Prophet with the easy Ḥanifiyah way (Islāmic Monotheism).

As for the honorable Āyah,

«وَمَن يَعْمَلْ مَوْتًا مَّنْ يُعْمَلُ عَلَيْهِ مَوْتًا»

«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 said,

«إِنَّمَا يَخْرُجُ مِن النَّارِ مَن كَانَ فِي قَلْبِهِ أَنفُقُّ دُخُولِهِ مِن إِيمَانٍ»

«Whoever has the least speck of faith in his heart shall ultimately depart the Fire.»

94. O you who believe! When you go (to fight) in the cause of Allāh, verify (the truth), and say not to anyone who greets you: “You are not a believer;” seeking the perishable goods of the worldly life. There is much more benefit with Allāh. Even as he is now, so were you yourselves before, till Allāh conferred on you His Favors, therefore, be cautious in discrimination. Allāh is Ever Well-Aware of what you do.

Greeting with the Salām is a Sign of Islām

Imām Aḥmad recorded that ʿIkrimah said that Ibn ʿAbbās

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 \textit{Salām} to them. They said (to each other), 'He only said \textit{Salām} to protect himself from us.' Then they attacked him and killed him. They brought his sheep to the Prophet ﷺ, and this \textit{Ayah} was revealed,

\textit{O you who believe!}, until the end of the \textit{Ayah}.\footnote{Ahmād 1:272} At-Tirmidhī recorded this in his \textit{(chapter on) Tafsīr}, and said, "This \textit{Hadīth} is \textit{Hasan}, and it is also reported from Usāmah bin Zayd.\footnote{\textit{Tuhfsat Al-Ahwadhi} 8:386}\footnote{Al-Ḥākim 2:235} Al-Ḥākim also recorded it and said, "Its chain is \textit{Sahīh}, but they did not collect it.\footnote{\textit{Fath Al-Bārī} 8:107} Al-Bukhārī recorded that Ibn 'Abbās commented;

\begin{quote}
\textit{Walā nāṭo'la yīmn ālīhukum al-salām līsīn mu'minān}.
\end{quote}

\textit{(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 \textit{Ayah};

\begin{quote}
\textit{Walā nāṭo'la yīmn ālīhukum al-salām līsīn mu'minān.}
\end{quote}

\textit{(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,

\begin{quote}
\textit{Al-salām.}
\end{quote}

\textit{Peace}\footnote{\textit{Fath Al-Bārī} 8:107}

Imām Aḥmad recorded that Al-Qa‘qa’ bin Abdullāh bin Abī Ḥadrad narrated that his father ‘Abdullāh bin Abī Ḥadrad said, "The Messenger of Allāh ﷺ sent us to (the area of) Ḥdām. I rode out with a group of Muslims that included Abu Qatādah,
Al-Ḥārith bin Rabī’ and Muḥallam bin Juthāmah bin Qays. We continued on until we reached the area of Iḍam, where ‘Āmr bin Al-Aḍbat Al-Ashjā’t 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’ān was revealed about us,

«O you who believe! When you go (to fight) in the cause of Allāh, until,

»

«Well-Aware».” Only Aḥmad recorded this Ḥadīth.\(^1\)

Al-Bukhārī recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said to Al-Miqdād,

¡إِنَّكَ كَانَ رَجُلٌ مُؤْمِنٌ يُحْفَظُ إِيمَانَهُ مَعَ قُوَّةٍ كَثِيرَةٍ تَأْثِرُ إِيمَانَهُ فَتُقَلَّبَ فَكَذَلِكَ كَتَبَ

أَنَّهُ يُحْفَظُ إِيمَانَكَ بِمَثَلِ مِنْ قِيلٍ

“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.\(^2\) However a longer version with a connected chain of narrators has also been recorded. Al-Ḥāfīz 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

\(^1\) Aḥmad 6:11. This narration is not authentic.

\(^2\) 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,

「اذْعِوا لِلّي مَعْقُدًا، یَا مَعْقُدًا! أقتُلتُ رجُلًا يَقُولُ: لَنِعْلَيْنَ إِلَّا اللّهُ، ۚ فَكَفِّ نَفْسِي لَکُمُ، إِلَّا إِلَّا اللّهُ. اٍبِنْ عَدُّ ذَٰلِكَ؟」

"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;

«کُلِّیاً الَّذِی کَانَ اذْعَاءً مَعْقُدًا إِلَی اسْتُرِغَ مَسْرُوحًا فِی سَبْیِ اللّهِ ۚ وَلَا تَعْلَّمْنَآ لَنُنَذِّرُكُمْ عَلَی اسْتُرِغَ مَسْرُوحًا، وَلَا تَعْلَمْنَآ کَیْفَ نَإْلَی اسْتُرِغَ مَسْرُوحًا، وَلَا تَعْلَمْنَآ كَذَلِکَ ۚ فَعَتْبُهُمْ وَتَعْلَمْنَآ ۖ وَتَعْلَمْنَآ اللّهَ عَلی اسْتُرِغَ مَسْرُوحًا.»

'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  said to Al-Miqdād,

ذَا اسْتُرِغَ مَسْرُوحًا فِی سَبْیِ اللّهِ عَلی اسْتُرِغَ مَسْرُوحًا، وَلَا تَعْلَمْنَآ کَیْفَ نَإْلَی اسْتُرِغَ مَسْرُوحًا، وَلَا تَعْلَمْنَآ كَذَلِکَ ۚ فَعَتْبُهُمْ وَتَعْلَمْنَآ ۖ وَتَعْلَمْنَآ اللّهَ عَلی اسْتُرِغَ مَسْرُوحًا.»

"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,

ْقُسْدَنَ اللّهُ مَکْرَانُ ۖ صَفیَّةً

(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

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 Allâh is far better than what you acquired.

Allâh’s statement,

وَكَذَٰلِكَ نُفِسَ الْآيَاتُ عَلَيْكُمْ

(so were you yourselves before, till Allâh conferred on you His Favors.)

means, beforehand, you used to be in the same situation like this person who hid his faith from his people. We mentioned the relevant Hadîths above. Allâh said,

وَأَنْتُمُوْذَٰكِما اِذَا قُلْتُمُ فَلْيُكُفِّنَّ الْأَرْضَ

(And remember when you were few and were reckoned weak in the land).

‘Abdur-Razzâq recorded that Sa‘îd bin Jubayr commented about Allâh’s statement,

وَكَذَٰلِكَ حُكْمُ مِنَ الْقَبِيلَ

(so were you yourselves before), “You used to hide your faith, just as this shepherd hid his faith.”[1] Allâh said,

thence, be cautious in discrimination, then said,

\(\text{ولكن الله كان يتكلم حباً،} \)

\(\text{Allah is Ever Well-Aware of what you do.} \) and this part of the \(\text{Ayah} \) contains a threat and a warning, as Sa'id bin Jubayr stated.

 paralyzed the disbelievers with one of the blind and the lame in their sight, and Allah caused them to be lost, and Allah is All-Knowing, All-Wise.

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 Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward.

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most Merciful.

The Mujahid and those Who Do not Join Jihad are Not the Same, [and Jihad is Fard Kifayah]\(^1\)

Al-Bukhari recorded that Al-Bara' said, "When the Ayah,

\(\text{ولكن الله كان يتكلم حباً،} \)

\(\text{Not equal are those of the believers who sit (at home),} \)
was revealed, the Messenger of Allah called Zayd and commanded him to write it. Then, Ibn Umm Maktum came and mentioned that he was blind. Allah revealed,

\(\text{أبَوَيْنِ} \)

\(\text{except those who are disabled (by injury or are blind or lame).} \)

[1] This part of the heading was added to the English publication for the benefit of the reader, since Ibn Kathir makes this statement here.

Al-Bukhārī recorded that Sahl bin Sa'd As-Sā'di said, “I saw Marwān bin Al-Hakam 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,

\[\text{أَلَّا يُسْتَوَى الْقَيْدُورُ مِنْ الْمُؤْمِنِينَ عِنْدَ أُولِي الْأَمْرِ وَالْمَهْدِيِّنَ} \text{ in سِبْيلِ أَنْفُسِهِ.} \]

\[\text{Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh} \]

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,

\[\text{أَلَّا يُسْتَوَى الْقَيْدُورُ مِنْ الْمُؤْمِنِينَ عِنْدَ أُولِي الْأَمْرِ} \]

\[\text{except those who are disabled}. ]^{[1]} \]

This was recorded by Al-Bukhārī. At-Tirmidhi recorded that Ibn ‘Abbās said,

\[\text{أَلَّا يُسْتَوَى الْقَيْدُورُ مِنْ الْمُؤْمِنِينَ عِنْدَ أُولِي الْأَمْرِ} \]

\[\text{Not equal are those of the believers who sit (at home), except those who are disabled}, \]

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 Aḥmad bin Jahsh and Ibn Umm Maktum said, ‘We are blind, O Messenger of Allāh! Do we have an excuse?’ The Āyah,

\[\text{أَلَّا يُسْتَوَى الْقَيْدُورُ مِنْ الْمُؤْمِنِينَ عِنْدَ أُولِي الْأَمْرِ} \]

\[\text{Not equal are those of the believers who sit (at home), except those who are disabled} \]

was revealed.

Allāh made those who fight, above those who sit in their homes not hindered by disability.

\[\text{وَقَلَّلَ أَنَّهَا الْمُسْتَبِكَهُمْ عَلَى الْقَيْدُورِ أَكْثَرَ عَطَباً} \text{ دَرَجَتِيْنَ بِنَتْهَا} \]

\[\text{but Allāh has preferred those who strive hard and fight, above} \]

\[\text{[1] Fath Al-Bārī 8:108} \]
those who sit (at home), by a huge reward. Degrees of (higher) grades from Him», above the believers who sit at home without a disability hindering them.” This is the wording recorded by At-Tirmidhi, who said, “Hasan Gharîb.”[1] Allah’s statement,

«Not equal are those of the believers who sit (at home),»
this is general. Soon after, the revelation came down with,

«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 Mujāhidîn who strive in Allah’s cause with their selves and wealth, as those who are not disabled and did not join the Jihād were.

In his Sahîh, Al-Bukhârî recorded that Anas said that the Messenger of Allah ﷺ said,

«إن بالدبية أقوا ما سيئ من ميسر، ولا قطعهم من واد، إلا وهم معكم فيه» فلوا: وهم بالمدينة يا رسول الله؟

«There are people who remained in Al-Madînah, who were with you in every march you marched and every valley you crossed.»

They said, “While they are still in Al-Madînah, O Messenger of Allah?” He said,

«نعم حسنهم المذكور»

«Yes. Only their disability hindered them (from joining you).»[2]

Allah said,

«ولل نعمة الله من أبقى»

«Unto each, Allah has promised good» meaning, Paradise and tremendous rewards. This Ayah indicates that Jihād is not Fard on each and every individual, but it is Fard Kifayah

[1] Tuḥfat Al-Ahwadhi 8:388
(which is a collective duty). Allāh then said,

«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;

«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,

إِنَّ فِي الْجَنَّةِ بَاِئَةٌ دُرَّةٌ، أُعْدَّتْ إِلَى النُّجَاحِيِّينَ فِي سَبِيلِهِ، مَا تَبْنِي كُلُّ دُرَّةٍ

کمَا تَبْنِي النَّشَّاءِ وَالأَرْضِ؛

«There are a hundred grades in Paradise that Allāh has prepared for the Mujāhīdin in His cause, between each two grades is the distance between heaven and Earth.»

97. Verily, as for those whom the angels take (in death) while they are wrongdoing themselves, they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allāh spacious enough for you to emigrate therein?” Such men will find their abode in Hell - what an evil destination!

98. Except the weak ones among men, women and children

[1] Muslim 3:1501
who cannot devise a plan, nor are they able to direct their way.

99. These are they whom Allāh is likely to forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.

100. He who emigrates in the cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful.

The Prohibition of Residing Among the Disbelievers While Able to Emigrate

Al-Bukhārī recorded that Muḥammad bin ‘Abdur-Raḥmān, Abu Al-Aswad, said, “The people of Al-Madinah were forced to prepare an army (to fight against the people of Ash-Shām during the Khilāfah of Abdullah 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, Tbn ‘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,

«Verily, as for those whom the angels take (in death) while they are wrongdoing themselves.»[1]

Aḍ-Ḍāḥḥāk 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 Ḥijrāh and unable to practice the faith. Such people will be committing

[1] Fath Al-Bārī 8:111
injustice against themselves and falling into a prohibition according to the consensus and also according to this Ayah,

«Verily, as for those whom the angels take (in death) while they are wronging themselves,» by refraining from Hijrah,

«They (angels) say (to them): “In what (condition) were you?”»

meaning, why did you remain here and not perform Hijrah?

«They reply: “We were weak and oppressed on the earth.”»

meaning, we are unable to leave the land or move about in the earth,

«They (angels) say: “Was not the earth of Allâh spacious enough for you».

Abu Dâwud recorded that Samurah bin Jundub said that the Messenger of Allâh ﷺ said,

«Whoever minglest with the idolator and resides with him, he is just like him.»[1]

Allâh’s statement,

«Except the weak» until the end of the Ayâh, is an excuse that Allâh gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know which way to go. This is why Allâh said,

«Who cannot devise a plan, nor are they able to direct their

meaning, they do not find the way to emigrate, as Mujāhid, ʿIkrimah and As-Suddi stated.\(^{[1]}\)

Allāh’s statement,

\[\text{‘These are they whom Allāh is likely to forgive them.’}\]

means, pardon them for not migrating, and here, ‘likely’
means He shall,

\[\text{‘and Allāh is Ever Oft-Pardoning, Oft-Forgiving.’}\]

Al-Bukhārī recorded that Abu Hurayrah said, “While the Messenger of Allāh ﷺ was praying ʿIshā’, he said, ‘Sami‘ Allāhu Liman Ḥamidah.’ He then said before he prostrated,

\[\text{‘O Allāh! Save ‘Ayyāsh bin Abī Rabī‘ah. O Allāh! Save Salamah bin Hishām. O Allāh! Save Al-Walid bin Al-Walid. O Allāh! Save the weak Muslims. O Allāh! Be very hard on Mudar tribe. O Allāh! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yusūf.’}^{[2]}\]

Al-Bukhārī recorded that Abū An-Nuʿmān said that Ḥammād bin Zayd said that Ayyub narrated that Ibn Abī Mulaykah said that Ibn ʿAbbās commented on the verse,

\[\text{‘Except the weak ones among men.’}\]

“I and my mother were among those (weak ones) whom Allāh excused.”\(^{[3]}\)

Allāh’s statement,

\[\text{‘And Allāh is the Most Gracious.’}\]

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\(^{[1]}\) At-Ṭabari 9:111

\(^{[2]}\) Al-Bukhārī no. 804

\(^{[3]}\) Fath Al-Bāri 8:113
He who emigrates in the cause of Allah, 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. Mujahid said that,

ٍمَعَ ذَٰلِكَ كَيْراً

many dwelling places means, he will find a way out of what he dislikes. Allah’s statement,

ٍعَلَىٰ رُسُلِ اللَّهِ

and plenty to live by. refers to provision. Qatadah also said that,

يَعِيدُ فِي الْأَرْضِ مَعَ ذَٰلِكَ كَيْراً رُسُلَ اللَّهِ

...will find on earth many dwelling places and plenty to live by.

means, Allah will take him from misguidance to guidance and from poverty to richness.\[1\] Allah’s statement,

ٍوَمَنْ يَهْجَرْ إِنَّهُ لَا يَحْمِدُهُ اللَّهُ وَلَهُ رَحْمَةُ رَبِّهِ وَمَنْ يَهْجَرْ إِنَّهُ لَا يَحْمِدُهُ اللَّهُ وَلَهُ عَذَابَٰنَ

And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah.

means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allah. The Two Sahihs, along with the Musnad and Sunan compilers, recorded that Umar bin Al-Khattab said that the Messenger of Allah said,

إِنَّمَا الْأَمَالَ بِالْبَلَدَاتِ، وَإِنَّمَا لِكُلِّ ٍمَّرَّىٰ مَّا نُوَّى، فَمَنْ كَانَ هِجَرَةً إِلَى اللَّهِ وَرَسُولِهِ، فَهُمْ كَانُوا هِجَرَةً إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجَرَةً إِلَى دُنْيَةٍ يُحِبُّهَا، أوِ الْمَرَأَةُ نَبِرََّتْهَا، فَهُمْ كَانُوا هِجَرَةً إِلَى ما هَاجَرَ إِلَيْهِ

The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allah and His Messenger, then his

[1] At-Tabari 9:121
emigration is for Allāh and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for. [1]

This Ḥadīth is general, it applies to Hijrah as well as every other deed. In the Two 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]

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,


(And when you Đarabtum in the land,) meaning if you travel in the land. In another Āyah, Allâh said,

(He knows that there will be some among you sick, others Yaḍribûna (traveling) through the land, seeking of Allâh’s bounty...) [73:20]. Allâh’s statement,

(there is no sin on you if you shorten the Ṣalâh (prayer)) by reducing (the units of the prayer) from four to two. Allâh’s statement,

(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 Islâm, and after the Hijrah, Muslims used to experience fear during most of their travels. Rather, they restricted their movements to large or short military expeditions. During that era, most areas were areas of combatant enemies of Islâm and its people. But when the prevalent circumstances cease, or a new situation is prevalent, decrees of this nature may not be understood, as Allâh said;

(And force not your slave girls to prostitution, if they desire chastity). And His saying;

(And your stepdaughters, under your guardianship, born of your wives whom you have gone into)

Imâm Ahmad recorded that Ya’la bin Umayyah said, “I asked ‘Umar bin Al-Khaṭṭâb about the verse:

(there is no sin on you if you shorten the prayer. If you fear that the disbelievers may put you in trial,)
Allah granted Muslims safety now? Umar said to me, I wondered about the same thing and asked the Messenger of Allah about it and he said,

"A gift that Allah has bestowed on you, so accept His gift."[1]

Muslim and the collectors of Sunan recorded this Hadith. At-Tirmidhi said, "Hasan Sahih".[2] Ali bin Al-Madini said, "This Hadith is Hasan Sahih 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 Hasan Al-Hadhâ' said, "I asked Ibn Umar about the Qasr prayer and he said, 'It consists of two Rak'ahs.' I said, what about Allah's statement,

"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] Ahmadd 1:25
Messnger of Allâh ﷺ.’”[1]

Al-Bukhârî recorded that Anas said, “We went out with the Messenger of Allâh ﷺ from Al-Madinah to Makkah; he used to pray two Rak‘ahs until we went back to Al-Madinah.” 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]

Imâm Aḥmad recorded that Ḥârîthah bin Waḥb Al-Khuzâ‘î said, “I prayed behind the Prophet ﷺ for the Zuhr and ‘Âsr prayers in Mina, 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 Mâjah.[5]

Al-Bukhârî’s narration of this Hadîth reads, “The Prophet ﷺ led us in the prayer at Mina during the peace period by offering two Rak‘ahs.”[6]

102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in Salah, 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 Abî Shaybah 2:447
arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.

The Description of The Fear Prayer

The Fear prayer has different forms, for the enemy is sometimes in the direction of the Qiblah and sometimes in another direction. The Fear prayer consists sometimes of four Rak‘ahs, three Rak‘ahs, as for Maghrib, and sometimes two Rak‘ah like Fajr and prayer during travel. The Fear prayer is sometimes prayed in congregation, but when the battle is raging, congregational prayer may not be possible. In this case, they pray each by himself, facing the Qiblah or otherwise, riding or on foot. In this situation, they are allowed to walk and fight, all the while performing the acts of the prayer.

Some scholars said that in the latter case, they pray only one Rak‘ah, for Ibn ‘Abbās narrated, “By the words of your Prophet ﷺ, Allāh has ordained the prayer of four Rak‘ah while residing, two Rak‘ah during travel, and one Rak‘ah during fear.” Muslim, Abu Dāwud, An-Nasā‘i and Ibn Mājah recorded it. 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 Ḥammād; and Ṭāwus and Aḍ-Ḍaḥḥāk also preferred it.” Abu ‘Āṣim Al-‘Abādī 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 Rāhwayh 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 ‘Ayyāsh Az-Zuraqi said, “We were with the Messenger of Allāh ﷺ in the area of ‘Usfān (a

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 Ayāt between the prayers of Zuhr and 'Aṣr,

«When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Şalāh (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 Taslim and ended the prayer. The Messenger of Allāh ﷺ performed this prayer twice, once in 'Usfān and once in the land of Banū Sulaym.'[1]

This is the narration recorded by Abu Dāwud and An-Nasā’i,[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


had prayed the first Rak‘ah left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer, but they were guarding one another during the prayer."[1]

Imām Aḥmad recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ☪ led them in the Fear prayer. A group of them stood before him and a group behind him. The Prophet ☪ 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 ☪ 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‘ī recorded this Ḥadīth, while Muslim collected other wordings for it. Collectors of the Sahīh, Sunan and Musnad collections recorded this in a Ḥadīth from Jābir.

Ibn Abī Ḥātim recorded that Sālim said that his father said,

\[\text{When you (O Messenger Muḥammad ☪) are among them, and lead them in Ẓalāḥ (prayer)}\]

refers to the Fear prayer.

The Messenger of Allāh ☪ 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 ☪ 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 Ḥadīth with Ma‘mar in its chain of narrators. This Ḥadīth 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;

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\textbf{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,

\textbf{Verily, Allāh has prepared a humiliating torment for the disbelievers.}

\begin{align*}
&\text{103. When you have finished the Salāh, remember Allāh standing, sitting down, and on your sides, but when you are free from danger, perform the Salāh. Verily, Salāh is kitāban on the believers at fixed hours.}

&\text{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.}
\end{align*}

\textbf{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,
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,

\(<\text{When you have finished Ṣalah, remember Allāh standing, sitting down, and on your sides,}\>\)

means, in all conditions,

\(<\text{But when you are free from danger perform the Ṣalah.}\>\)

when you are safe, tranquil and fear subsides,

\(<\text{perform the Ṣalah} \text{ by performing it as you were commanded; fulfilling its obligations, with humbleness, completing the bowing and prostration positions etc. Allāh’s statement,}\>\)

\(<\text{Verily, the Ṣalah is Kitāban on the believers at fixed hours.}\>\)

means, enjoined, as Ibn 'Abbas stated. Ibn ‘Abbās also said, “The prayer has a fixed time, just as the case with Ḥajj.” Similar is reported from Mujāhid, Sālim bin 'Abdullāh, 'Ali bin Al-Huṣayn, Muḥammad bin 'Ali, Al-Ḥasan, Muqātil. As-Suddi and 'Aṭiyyah Al-‘Awfī.

The Encouragement to Pursue the Enemy Despite Injuries

Allāh’s statement,

\(<\text{And don’t be weak in the pursuit of the enemy;}\>\)

means, do not weaken your resolve in pursuit of your enemy.

Rather, pursue them vigorously, fight them and be wary of them. 

"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, Allâh said,

"If you suffer a harm, be sure a similar harm has struck the others."

Allâh then said,

"but you have a hope from Allâh 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 Allâh’s reward, victory and aid, just as He has promised you in His Book and by the words of His Messenger ﷺ. Surely, Allâh’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 Allâh and raise it high.
means, He is most knowledgeable and wise in all what He decides, decrees, wills and acts on concerning various worldly and religious ordinances, and He is worthy of praise in all conditions.

«Surely, We have sent down to you the Book in truth that you might judge between men by that which Allâh has shown you, so be not a pleader for the treacherous.»

«And seek the forgiveness of Allâh, certainly, Allâh is Ever Oft-Forgiving, Most Merciful.»

«And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner.»

«They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.»

«Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?»

The Necessity of Referring to What Allâh has Revealed for Judgement

Allâh says to His Messenger, Muḥammad ﷺ,

«Surely, We have sent down to you the Book in truth»

meaning, it truly came from Allâh and its narrations and
commandments are true. Allāh then said,

\[\textit{that you might judge between men by that which Allāh has shown you.}\]

In the Two \textit{Sahīhs}, it is recorded that Zaynab bint Umm Salamah said that Umm Salamah said that the Messenger of Allāh \(\text{ﷺ}\) heard the noise of disputing people close to the door of his room, and he went out to them saying,

\[\text{فألا إنا أنا بنتك، وإنما أفضسي بنغير ممن أسمع، وإنماؤن أخذكم أن يكون أكتب. يعقل من يعقل، فنمضغت له بعقل مسلم، وإنماؤن هي تظلمت من نار، فنفلحتها أو ليذدها.}\]

"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 Aḥmad recorded that Umm Salamah said, "Two men from the Ansār came to the Messenger of Allāh \(\text{ﷺ}\) with a dispute regarding some old inheritance, but they did not have evidence. The Messenger of Allāh \(\text{ﷺ}\) said,

\[\text{فإِنْكُمْ نَخْتَصَمُونَ إِلَى، وإنما أنا بنتك، وإنماؤن أكتبكم أكتب من يعقل، وإنماؤن أفضسي بنغير ممن أسمع، فنمضغت له بعقل مسلم، وإنماؤن هي تظلمت من نار، فنفلحتها أو ليذدها.}\]

"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 \(\text{ﷺ}\) said,

\(^{[1]}\) \textit{Fath Al-Bārī} 5:128 and \textit{Muslim} 3:1337
«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]

Allâh’s statement,

«They may hide (their crimes) from men, but they cannot hide (them) from Allâh;»

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 Allâh, Who has perfect watch over their secrets and knows what is in their hearts. This is why Allâh said,

«...for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do» threatening and warning them.

Allâh then said,

«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 Allâh, 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, Allâh’s statement,

«or who will then be their defender?»

[1] Ahmad 6:320
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,

«وَمَن يَتَّمِ شَأْنًا أوْ يُظْلِمْ نَفْسَهُ لَيُعْفِرْ اللَّهُ مِنْ جَنَّاتِ النَّارِ»

«And whoever does evil or wrongs himself but afterwards seeks Allāh’s forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.»

‘Ali bin Abī Ṭaḥhah 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,
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,

‘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,

[And whoever does evil or wrongs himself], and,

[And those who, when they have committed Fāhishah or wronged themselves with evil].”[2]

Allāh’s statement,

[And whoever earns sin, he earns it only against himself.] is similar to His statement,

[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,

[And makest Allāh known upon the earth].

[At-Ṭabarī 9:195]

[Ahmād 1:8]
And Allah is Ever All-Knowing, All-Wise. meaning, this occurs due to His knowledge, wisdom, fairness and mercy.

And taught you that which you knew not.

Similarly, Allah said,

And thus We have sent to you (O Muhammad ﷺ) a Ruh (a revelation, and a mercy) of Our command. You knew not what is the Book.

until the end of the Sūrah. Allah said,

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 Allah said;

And ever great is the grace of Allah unto you (O Muhammad ﷺ).
114. There is no good in most of their secret talks save (in) him who orders Ġadaqah, or goodness, or conciliation between mankind; and he who does this, seeking the good pleasure of Allâh, 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 Najwâ, Secret Talk**

Allâh said,

> Dillon [l]اَلَا ۧ حَيِّرَ بِسَبِيلِ ۤ يَنَّهِيهِمْ 

> There is no good in most of their secret talks

meaning, what the people say to each other.

> Dillon [l]إِلَّا مَنْ أَمُرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ الْأَتْبَاعِ

> save him who orders Ġadaqah (charity), or goodness, or reconciliation between mankind;

meaning, except for this type of talk.

Imâm Aḥmad recorded that Umm Kulthûm bint 'Uqbah said that she heard the Messenger of Allâh ἔ saying,

> Dillon [l]أَلَسْ أَكْثَارُ الْذِّي يُصَلِّبُ بَيْنَ الْأَسْوَى مَثْلِيْشُ بِخَبَرِيْشُ أَوْ يَقُولُ خَبَرًا

> 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 Kulthûm bint 'Uqbah was among the immigrant women who gave their pledge of allegiance to the Messenger of Allâh ἔ. [1] The Group also recorded this Ḥadîth, with the exception of Ibn Mâjah. [2]

Imâm Aḥmad recorded that Abu Ad-Dardâ’ said that the

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[1] Ahmad 6:403

Messenger of Allah ﷺ said,

«Should I tell you what is better than the grade of fasting, praying and Ṣadaqah?»

They said, "Yes, O Allah's Messenger!" He said,

«Bringing reconciliation between people.»

He also said,

«Spoiling the relationship (between people) is the destroyer.»

Abu Dāwud and At-Tirmidhi also recorded this Ḥadīth,\(^{[1]}\) and At-Tirmidhi said, "Hasan Ṣaḥīh".

Allāh said,

«...and he who does this, seeking the good pleasure of Allāh,»

with sincerity and awaiting the reward with Allāh, the Exalted and Most Honored,

«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,

«...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

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\(^{[1]}\) Ṣaḥīḥ al-Bukhārī 6:444, Abu Dāwud no. 4919 and At-Tirmidhi 2509.
been made clear, apparent and plain to him.

Allah's statement,

(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. Allah warned against the evil of contradicting the Prophet ﷺ and his Ummah, when He said,

(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, Allah said,
Then leave Me Alone with such as belie this Qur‘an. We shall punish them gradually from directions they perceive not,

So when they turned away (from the path of Allah), Allah turned their hearts away, and,

And We shall leave them in their trespass to wander blindly.

Allah 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 Allah’s statements,

(It will be said to the angels): “Assemble those who did wrong, together with their companions (from the devils), and,

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.

116. Verily, Allah 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 Allah, has indeed strayed far away.”
117. They invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaytān, a persistent rebel!

118. Allāh cursed him. And he [Shaytān] said: “I will take an appointed portion of your servants.”

119. “Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh.” And whoever takes Shaytān as a Wali instead of Allāh, has surely suffered a manifest loss.

120. He [Shaytān] makes promises to them, and arouses in them false desires; and Shaytān’s promises are nothing but deceptions.

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

122. And those who believe and do righteous good deeds, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh’s promise is the truth; and whose words can be truer than those of Allāh?

Shirk Shall not be Forgiven, in Reality the Idolators Worship Shaytān

We talked about Allāh’s statement,

وَإِنَّ اللَّهَ لَا يُنْفِرُ أَن يَنْفَرَ يَدُوَّرُ مَا دُنِى ذَلِكَ

“Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that,”

before and mentioned the relevant Hadīths in the beginning of this Sūrah. Allāh’s statement,

وَمَن يَنْفَرَ بِاللَّهُ فَقَدْ ضَلَّ مَسْتَقِلًا بَيِّنًا

“and whoever sets up partners in worship with Allāh, has indeed strayed far away.”

means, he will have taken other than the true path, deviated from guidance and righteousness, destroyed himself in this life and the Hereafter, and lost contentment in this life and the Hereafter.

Juwaybir said that Ad-Dāḥḥāk said about Allāh’s statement,
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,

Have you then considered Al-Lāt and Al-‘Uzzā?[2]

And they make the angels who themselves are servants of the Most Gracious (Allāh) females and,

And they have invented a kinship between Him and the Jinn.

Allāh’s statement,

(and they invoke nothing but Shaytān, a persistent rebel)

means, Shaytān has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping Shaytān in reality, just as Allāh said in another Āyah,

Did I not command you, O Children of Ādam, that you should not worship Shaytān

Allāh said that, on the Day of Resurrection, the angels shall proclaim about the idolators who worshipped them in this life:

Nay, but they used to worship the Jinn; most of them were

[2] Two of the most popular idols during that time.
believers in them».

Allâh’s statement,

«Allâh cursed him», means, He expelled him and banished him from His mercy and His grace.

«I will take an appointed portion of your servants»

means, a fixed and known share. Muqâtîl bin Ḥayyân commented, “From every one thousand, nine hundred and ninety-nine will go to the Fire and one to Paradise.”

«Verily, I will mislead them» from the true path,

«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.

«and certainly, I will order them to slit the ears of cattle»

meaning, slitting their ears to designate them as Bahîrah,¹ Sâ‘ibah,² and a Waṣîlah,³ as Qatâdah and As-Su’dî stated.⁴

«And indeed I will order them to change the nature created by Allâh.»

¹ A camel whose milk was spared for the idols and nobody was allowed to milk it.
² A camel let loose for free pasture for their idols and nothing was allowed to be carried on it.
³ A camel set free for idols because it has given birth to a female camel at its first delivery, and then again gives birth to a female camel at its second delivery.
⁴ At-Tabari 9:214
means tattooing, according to Al-Ḥasan bin Abi Al-Ḥasan Al-Baṣrī.

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 Masʿūd 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,

«And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).»[2]

Allāh’s statement,

«وَمَن يَحْمِدُ الشَّيْطَانَ وَيَتَّقُونَ ٌلَّا يَنْخُرَ الْحَقَّ حَيْرًا كَأَنْ خَيْرًا»

«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,

«اللَّهُ يُنْيِدُهُمْ وَيَبْعِثُهُمْ عَلَىٰ نَارٍ إِلَّا عِيدًا»

«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 يُنْيِدُهُمْ الشَّيْطَانُ إِلَّا عِيدًا»

«and Shayṭān’s promises are nothing but deceptions.»

Allāh states that on the Day of Return,

[1] Muslim 3:1618, Fath Al-Bāri 10:392, and the tattooing cursed is not restricted to the face, as it appears Ibn Kathīr intended.

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,

Verily, there is a painful torment for the wrongdoers."

Allāh’s statement,

of such (people) refers to those who like and prefer what Shayṭān is promising and assuring them of,

The dwelling of such (people) is Hell, as their destination and abode on the Day of Resurrection,

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,

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.

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,

\text{to dwell therein forever}, without end or being removed from it.

\text{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,

\text{(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,

\text{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.}

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 Naqīr, will be done to them.

125. And who can be better in religion than one who submits
his face (himself) to Allâh; and he is a Muḥsin (a doer of good).
And follows the religion of Ibrâhim the Hanîf (Monotheist).
And Allâh did take Ibrâhim as a Khalîl (an intimate friend)!

(Q126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh 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 Allâh than you have.’ Muslims said, ‘Rather, we have more right to Allâh than you, our Prophet is the Final Prophet and our Book supersedes all the Books before it.’ Allâh sent down,

(Q88. وَلَا أَمَاتِي أَحْسَنْ أَحْسَنَ ۚ مَا يُصِبُّ مَن يُصِبْ أَحَدٌ مِّنَ الْمُتَّقِينَ

“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,

(Q89. وَمَنْ أَحْسَنَ ۖ ذَٰلِكَ يُحِبُّهُمُ الْمُطْهِرُ ۖ وَفَوْقَهُ مَثَانِيَ

“And who can be better in religion than one who submits his face (himself) to Allâh; and he is a Muḥsin.”

Allâh then supported the argument of the Muslims against their opponents of the other religions.\(^{[1]}\) Similar statements were attributed to As-Suddî, Masrûq, Aḍ-Ḍâḥhâk and Abu Śâlih.\(^{[2]}\) Al-‘Awfî reported that Ibn ‘Abbâs commented on this Ayah [4:123], “The followers of various religions disputed, the people of the Tawrâh said, ‘Our Book is the best Book and our Prophet (Mūsâ) is the best Prophet.’ The people of the Injîl said similarly, the people of Islâm said, There is no religion except Islâm, our Book has abrogated every other Book, our Prophet is the Final Prophet, and you were commanded to believe in

\(^{[1]}\) At-Ṭabari 9:229

\(^{[2]}\) At-Ṭabari 9:229-231
your Books and adhere to our Book.' Allāh judged between them, saying,

\[ \text{\text{"It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof."}} \]

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,

\[ \text{\text{"It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof,"}} \]

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,

\[ \text{\text{"whosoever works evil, will have the recompense thereof,"}} \]

Similarly, Allāh said,

\[ \text{\text{"So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it."}} \]

and it was reported that when these Āyāt were revealed, they became hard on many Companions.

Ibn Abī Ḥātim recorded that ‘Ā‘ishah said, “I said, ‘O Messenger of Allāh! I know the hardest Āyah in the Qur‘ān.’ He said, ‘What is it, O ‘Ā‘ishah!’ I said,

«Whoever works evil, will have the recompense thereof.»

He said,

همّ ما يصيب العبّاد المؤمنين، حتى الكبَّةَ ينكبَوها.

“That is what strikes the believing servant, even the problems that bother him.”[1] Ibn Jarir and Abu Dāwud[2] also recorded this Ḥadīth.

Ṣa‘d bin Manṣūr recorded that Abu Hurayrah said, “When the Āyah,

«From him who works evil, will be the recompense thereof,»

was revealed, it was hard on Muslims. The Messenger of Allāh ἀ. said to them,

مسدِّدوا وقابِوا، فإنّ في كلّ ما يصاب به المسلم كفارة، حتى السُوقة يبكيها، والتكبّة ينكبّها.

“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,

ونّلا يجد extinction من دون أن يعذب، ولا ينضب، ولا يضير.

“and he will not find any protector or helper besides Allāh.”

‘Ali bin Abī Ṭalḥah reported that Ibn ‘Abbās said; “Unless he

[1] Aṭ-Ṭabarī 9:244
[3] Sa‘d bin Manṣūr 4:1378
repents and Allāh forgives him." Ibn Abī Ḥātim recorded it.[1] Allāh then said,

\[\text{وَمَنْ أَخْسَسَ دِينَهُ وَأَسْلَمَ فَمَّا أَهْلَكَهُمَّ إِلَّا عَذَابَ الْخَآنِقَةُ} \]

\(\text{And whoever does righteous good deeds, male or female, and is a believer.}\)

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 Naqīr - speck on the back of a date-stone. Earlier, we discussed the Fatīl - the scalish thread in the long slit of a date-stone, and both of these, along with the Qīmūr - the thin membrane over the date-stone were mentioned in the Qur’ān.

Allāh then said,

\[\text{وَمِنْ أَخْسَسَ دِينَهُ وَأَسْلَمَ فَمَّا أَهْلَكَهُمَّ إِلَّا عَذَابَ الْخَآنِقَةُ} \]

\(\text{And who can be better in religion than one who submits his face to Allāh.}\)

meaning, performs the good actions in sincerity for his Lord with faith and awaiting the reward with Allāh,

\[\text{وَوَرَثَهُ مَعْيِنَ} \]

\(\text{and he is a Muḥsin} \) following the correct guidance that Allāh legislated in the religion of truth which He sent His Messenger 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-Ṭabari 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,

"And follows the religion of Ibrāhīm the Hānīf (Monotheist)."

referring to Muḥammad ﷺ and his following, until the Day of Resurrection. Allāh said,

"Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet, and,

Then, We have sent the Revelation to you (saying): "Follow the religion of Ibrāhīm the Hānīf (Monotheist) and he was not of the Mushrikīn."

The Hānīf, 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,

"And Allāh did take Ibrāhīm as a Khalīl (an intimate friend)!

encourages following Ibrāhīm Al-Khalīl, because he was and still is an Imām whose conduct is followed and imitated. Indeed, Ibrāhīm reached the ultimate closeness to Allāh that the servants seek, for he attained the grade of 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,
And of Ibrāhīm, the one who fulfilled,

And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled, and,

Verily, Ibrāhīm was an Ummah, obedient to Allāh, a Ḥanīf, and he was not one of the Mushrikin.

Al-Bukhārī recorded that ‘Amr bin Maymūn said that when Mu‘ādh came back from Yemen, he led them in the Fajr prayer and recited,

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 Sahih, it is recorded that Abu Sa‘īd Al-Khudri said that when the Messenger of Allāh  gave them his last speech, he said,

O people! If I were to take a Khalīl from the people of the earth, I would have taken Abu Bakr bin Abī 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-‘Āṣ and ‘Abdullāh bin Mas‘ūd narrated that the Prophet  said,

Allāh has chosen me as His Khalil, just as He has chosen Ibrāhīm as His Khalil.

Allāh’s statement,

وَلَّكِنَّ مَا يَعْتَدُوْنَ رَبّاهُ وَمَا يَعْتَدُوْنَ رَبّاهُ وَمَا يَعْتَدُوْنَ رَبّاهُ وَمَا يَعْتَدُوْنَ رَبّاهُ وَمَا يَعْتَدُوْنَ رَبّاهُ وَمَا يَعْتَدُوْنَ رَبّاهُ وَمَا يَعْتَدُوْنَ رَبّاهُ

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,

وَرَجَعَتْ أَنْتَهُوْهَا نَحْيَةً وَلَعْبَةً

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.

وَقَالَ نَعَمْ مِنْ رَبِّنَا مَعَكَ تَعِمَّضَ وَلَعْبَةً

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 Ăyah.

They ask your instruction concerning women. Say, "Allah instructs you about them..." until,

whom you desire to marry...

"It is about the man who is taking care of a female orphan, being her caretaker and inheritor. Her money is joined with his money to such an extent, that she shares with him even the branch of a date that he has. So he likes (for material gain) to marry her himself, and hates to marry her to another man who would have a share in his money, on account of her share in his money. Therefore, he refuses to let her marry anyone else. So, this Ayah was revealed."[1] Muslim also recorded it.[2]

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "The people asked Allah’s Messenger ﷺ (about orphan girls), so Allah revealed,

They ask your instruction concerning women. Say, "Allah instructs you about them and about what is recited unto you in the Book..."

What is meant by Allah’s saying, ‘And about what is recited unto you in the Book’ is the former verse which said,

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, “Allah’s statement,

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-Bārī 8:114
[3] At-Ṭabarī 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). The basis of this is recorded in Two Sahihs.

Consequently, when a man is the caretaker of a female orphan, he might like to marry her himself. In this case, Allah 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 Allah 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, Allah 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 Talhah said that Ibn Abbás 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. Allah prohibited and outlawed this practice.”

He also said about Allah’s statement,

«دَارَكُمُ الْكِرَامُ وَالْأَمْخَافُ»

(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 Allah’s statement,

«لَا تَرْضَىَ لَهُمْ مَا كَبِّيْبٌ لَهُمْ»

(you give not what they deserve)

thus prohibiting this practice and designating a fixed share for each,

marry her and have her for yourself."[2]

And whatever good you do, Allah is Ever All-Aware of it.

encourages performing the good deeds and fulfilling the commandments, and states that Allah is knowledgeable of all of this and He will reward for it in the best and most perfect manner.


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,

﴿۵۰۰﴾

there is no sin on them both if they make terms of peace between themselves;

He then said,

﴿۵۰۱﴾

and making peace is better than divorce. Allāh’s statement,
means, coming to peaceful terms, even when it involves forfeiting some rights, is better than parting.

Abu Dāwud At-Ṭayālīsī 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 ‘A’ishah.’ And he did, and later on Allāh sent down,

(And human souls are swayed by greed.)

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-Tirmidhī recorded it and said, “Hasan Gharīb.”[2]

In the Two Ṣaḥīḥs, it is recorded that ‘A’ishah said that when Ṣawdah bint Zam‘ah became old, she forfeited her day to ‘A’ishah, and the Prophet ﷺ used to spend Ṣawdah’s night with ‘A’ishah.[3] There is a similar narration also collected by Al-Bukhārī.[4]

Al-Bukhārī also recorded that ‘A’ishah commented;

(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,

[2] *Tuhfat Al-Ahwadhi* 8:403
«And making peace is better». ‘Ali 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 Sawdah bint Zam‘ah as his wife after she offered to forfeit her day 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,

«وَإِذَا وَقَعَ أَنْ يَخْبَأُوا فِي وَرَكَاهُمۡ، فَأُنْفِكُوا فِي وَرَكَاهُمۡ وَأَخْضَبُوا مَنْ فَكَرَى﴾

«and making peace is better». Divorce is not preferred with Allāh. The meaning of Allāh’s statement,

«وَإِنْ تَخْبَأُوا وَتَخْفُوا إِلَّا أَنْ يَكُونَ أَيْبَةً لَّكُمْ لَا تُضِلُّواۡ حَيَّا﴾

«But if you do good and have Taqwâ, 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,

«وَإِذَا وَقَعَ أَنْ يَخْبَأُوا فِي وَرَكَاهُمۡ، فَأُنْفِكُوا فِي وَرَكَاهُمۡ وَأَخْضَبُوا مَنْ فَكَرَى﴾

«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-Salmānī, Mujāhid, Al-Ḥasan Al-Baṣrī and Aḍ-Ḍāḥāk bin Muzāḥim stated.[2]

Imām Aḥmad and the collectors of the Sunan recorded that

[1] At-Ṭabari 9:272
‘Â’ishah said, “The Messenger of Allâh ﷺ used to treat his wives equally and proclaim,

اللَّهُمَّ هَذَا فَسَمِي فِيْمَا أَمْلِكَ، فَلا تَعْمَلَ فِيْمَا نَمَلِكَ وَلَا أَمْلِكَ

«O Allâh! This is my division in what I own, so do not blame me for what You own and I do not own»

referring to his heart. This was the wording that Abu Dâwud collected, and its chain of narrators is Sahîh.\(^1\)

Allâh’s statement,

﴿لَا كِسْبًا عَلَى اللَّهِ﴾

(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,

﴿كَنِدْرَوْا كَالْمَخْلُوقُ﴾

(so as to leave the other hanging.) referring to the other wives.

Ibn ‘Abbâs, Mujâhid, Sa‘îd bin Jubayr, Al-Hasan, Aq-Daĥhâk, Ar-Rabî’ bin Anas, As-Suddî and Muqâtil bin Hâyîn said that Mu‘allaqaĥ [hanging] means, “She is neither divorced nor married.”\(^2\)

Abu Dâwud Aţ-Ţayâlîsî recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

﴿مَنْ كَانَ لَهُ امْرَأَتَانِ فَنَسَبُ إِلَى إِخْدَامَهُ إِلَّا نَأَحُدَّ هَيْئَتَهُ سَافِقًا﴾

(Whoever has two wives and inclines to one of them (too much), will come on the Day of Resurrection with one of his sides dragging.)\(^3\)

Allâh’s statement,

﴿وَأَنْ تَسْتَجِيبَا وَتَسْتَجِيَّا إِلَّا كَانَ عَفَواً رَحِيمًا﴾

(And if you do justice, and do all that is right and have Taqwa, then Allâh is Ever Oft-Forgiving, Most Merciful.)

The Âyâh states: If you do justice and divide equally in what

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\(^2\) Aţ-Ţabari 9:290-292

\(^3\) Abu Dâwud Aţ-Ţayâlîsî: 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,

"But if they separate (divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise."

This is the third case between husband and wife, in which divorce occurs. Allāh states that if the spouses separate by divorce, then Allāh will suffice them by giving him a better wife and her a better husband. The meaning of,

"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.

131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the People of the Scripture before you, and to you that you have Taqwā of Allāh. But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (free of any needs), Worthy of all praise.

132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs.

133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.

134. Whoever desires the rewards of this life, then with Allāh is the reward of this worldly life and of the Hereafter. And
Allāh is Ever All-Hearer, All-Seer.

The Necessity of Taqwā of Allāh

Allāh states that He is the Owner of the heavens and earth and that He is the Supreme Authority over them. Hence Allāh’s statement,

«وَلَقَدْ وَقَنَّا الْحَيْثُ أَرْوَا الْكِتَابَ يَنْبِيِّهِمْ وَإِلَيْكُمْ»

«And verily, We have recommended to the People of the Scripture before you, and to you»

meaning, We have recommended to you what We recommended to the People of Scriptures; Taqwā of Allāh, by worshipping Him Alone without partners. Allāh then said,

«وَيُنَّكِّرُونَ أَنَّ اللَّهَ عَلَى الْكَتَابِ 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 Ayah, Allāh said that Mūsā said to his people,

«إِنْ تَكُونُوا أَنْبِيَاءَ وَمَنْ فِي الْأَرْضِ جِيَّمًا فَإِنَّ اللَّهَ لَغَفُوٌّ غَفُورٌ حَبِيبٌ»

«"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,

«فَذَكَّرُوا وَزُحْبُوا وَاتَّقُنُوا اللَّهَ وَلاَ تُكَسَّبُوا اللَّهَ بِأَنْفُسِكُمْ حَبِيبًا»

«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,

«وَلَيْدَ مَا فِي الْكَتَابِ وَمَا فِي الْأَرْضِ وَلَيْدَ أَمْوَلَهُ وَكُلًا»

«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,
If He wills, He can take you away, O people, and bring others. And Allah 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 Ayah, Allah said,

And if you turn away, He will exchange you for some other people and they will not be your likes.

Allah's statement,

Whoever desires the rewards of this life, then with Allah is the reward of this worldly life and of the Hereafter.

means, O those whose ultimate desire is this life, know that Allah owns the rewards of this life and the Hereafter. Therefore, if you ask Allah for both, He will enrich you, award you and suffice for you. As Allah said,

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.

Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and

Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like until,
firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you Ta'kwû or Tu'ridû, it, verily, Allâh is Ever Well-Acquainted with what you do.

Commanding Justice and Conveying the Witness for Allâh

Allâh 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 Allâh. They are also required to help, support and aid each other for Allâh’s sake.
Allāh’s statement,

\[\text{بَلْ فَمَثَلُ الْقُرْآنِ عَلَى الْحَقِّ يَدُورُ}
\]

\(\text{as witnesses to Allāh}\) is similar to His statement,

\[\text{وَأَيْمَانُكُمُ الْقُرْآنُ}
\]

\(\text{And establish the testimony for Allāh}\).

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,

\[\text{وَلَوْ افْتَضِمُّوا أَنْفَسُكُمْ}
\]

\(\text{even though it be against yourselves}\),

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,

\[\text{أَوْ الْوَلِيدَةَ وَالْأَمَانَةَ}
\]

\(\text{or your parents, or your kin}\),

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,

\[\text{إِنْ يَكُنْ غَنِيبًا أَوْ دَقِيقًا فَالْقُرْآنُ أَوْلُ بَيَاتَ}
\]

\(\text{be he rich or poor, Allāh is a better Protector to both}\),

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,

\[\text{فَلَا تَنْزِعُوا أَلْفَٰثَةً أَنْ نَمَدِّثُوا}
\]

\(\text{So follow not the lusts, lest you may avoid justice}\),

means, let not desire, lust or the hatred you have against others, lure you into injustice in your affairs. Rather, stand for justice in all situations.
Allāh said;

وَلَا يَدْعُو الْخَيْرَةَ وَلَا يَعْفُوُ اللَّهُ عَلَى مَنْ يَحْبُسْهَا أَفْغَسْنَا مُّنْفَرًا إِلَّا نَقْمَة

«And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety»

when the Prophet  sent ‘Abdullah 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 ) and hatred for you shall not prevent me from being just with you.” On that, they said, “This (justice) is the basis which the heavens and earth were created.” We will mention this Hadīth later in Sūrat Al-Mā’idah (chapter 5) Allāh willing.

Allāh’s statement afterwards,

إِن تَلَّوَوا أَوْ تُخْرِضُوا

«and if you Talwū or Tu’ridū»

means, “Distort your testimony and change it”, according to Mujāhid and several others among the Salaf.⁹¹ Talwū, includes distortion and intentional lying. For instance, Allāh said,

وَلَا يَدْعُو الْخَيْرَةَ وَلَا يَعْفُوُ اللَّهُ عَلَى مَنْ يَحْبُسْهَا أَفْغَسْنَا مُّنْفَرًا إِلَّا نَقْمَة

«And verily, among them is a party who Talwūna (distort) the Book with their tongues (as they read)».

Tu’ridū, includes hiding and withholding the testimony.

Allāh said,

وَمَن يَبْتَهِلُ بِالْيَدَيْنِ اللَّهُ خَبَارًا مَا أَلْقَاهُ الْخَبَارُ

«Who hides it, surely, his heart is sinful»

The Prophet  said,

كَيْفَ لَيْكَ الْعَهْدُ الْأَمِينُ الَّذِي يَأْتِي يَشْهَدُهُ فَلَيْنَ أَنْ يَسْتَهْدَاهُ

«The best witness is he who discloses his testimony before being
asked to do so.\(^{[1]}\)

Allāh then warned,

\[\text{قَلِإِنَّا أَنْتَ بَيْنَّيَنَّى تَعْلَمُونَ تَحْيَيْنَا} \]

\[\text{Verily, Allāh is Ever Well-Acquainted with what you do.} \]

and will reward or punish you accordingly.

\[\text{كَأِيَّاثُ الْجَنَّةِ مَا إِنْ تَبَيَّنَوا إِلَّا نَزِعُوْوَانِي وَبِصَبْرٍ أَنْبَتْنَى حَبْلَيْنِ عَلَىَّ رَسُولِيَّ وَالْحَسَبِ الْأَلِيِّ} \]

\[\text{أُرُزَلَ مِنْ فِتْنَةٍ مِّنْ يَحْقُرُ يَدَّهُ وَيَتَهْكِهِ.} \]

\[\text{وُرَسُولُهُ وَالْيَوْمَ الْآخِرَ فَدَّ سَلَفَ صَلَّىٰ} \]

\[\text{بِيَدَآ١٣٦} \]

\[\text{O you who believe! Believe in Allāh, and His Messenger,} \]

\[\text{and the Book (the Qurʾān) which He has sent down to His} \]

\[\text{Messenger, and the Scripture which He sent down to those} \]

\[\text{before; and whosoever disbelieves in Allāh, His Angels, His} \]

\[\text{Books, His Messengers, and the Last Day, then indeed he has} \]

\[\text{strayed far away.} \]

\[\text{The Order to Have Faith after Believing} \]

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,

\[\text{أَهَدِنَا الْسَّبِيرَةَ الْمُسْتَقْيِمَةَ} \]

\[\text{Guide us to the straight way.} \]

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,

\[\text{كَأِيَّاثُ الْجَنَّةِ مَا إِنْ تَبَيَّنَوا أَنْفَعُوا الله وَبِكُلِّ مُرْسِلِهِ} \]

\[\text{O you who believe! Have Taqwā of Allāh, and believe in His Messenger,} \]

Allāh’s statement,

\[\text{Muslim 3:1344} \]

\[\text{[1]} \]
and the Book which He has sent down to His Messenger, refers to the Qur’an, while,

and the Scripture which He sent down to those before (him); refers to the previously revealed divine Books. Allah then said,

and whosoever disbelieves in Allah, 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.

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allah 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 Allah belongs all honor.

140. And it has already been revealed to you in the Book that when you hear the verses of Allah 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, Allah 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,

«Allāh will not forgive them, nor guide them on the (right) way.»

Ibn Abi Ḥātim recorded that his father said that Aḥmad bin ‘Abdah related that Ḥāfṣ bin Jāmi’ said that Samāk said that ʿIkrimah reported that Ibn ‘Abbās commented;

«and go on increasing in disbelief», “They remain on disbelief until they die.” Mujāhid said similarly. Allāh then said,

«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,

«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

qualities to. Allah said,

\[ \text{Whosoever desires honor, then to Allah belong all honor,} \]

and,

\[ \text{But honor belongs to Allah, and to His Messenger, and to the} \]
\[ \text{believers, but the hypocrites know not.} \]

The statement that honor is Allah's Alone, is meant to encourage the servants to adhere to their servitude to Allah 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.

Allah's statement,

\[ \text{And it has already been revealed to you in the Book that when} \]
\[ \text{you hear the verses of Allah being denied and mocked at, then} \]
\[ \text{sit not with them, until they engage in talk other than that;} \]
\[ \text{certainly in that case you would be like them.} \]

The Ayah means, if you still commit this prohibition after being aware of its prohibition, sitting with them where Allah's Ayah are rejected, mocked at and denied, and you sanction such conduct, then you have participated with them in what they are doing. So Allah said,

\[ \text{(But if you stayed with them) certainly in that case you would} \]
\[ \text{be like them.} \]

concerning the burden they will earn. What has already been revealed in the Book – as the Ayah says – is the Ayah in Surat Al-An'am [6], which was revealed in Makkah,

\[ \text{And when you see those who engage in false conversation} \]
\[ \text{about Our verses (of the Qur'an) by mocking at them, stay} \]
\[ \text{away from them.} \]
Muqātil bin Ḥayyān said that this Āyah [4:140] abrogated the Āyah in Sūrat Al-An’ām, referring to the part that says here,

«(But if you stayed with them) certainly in that case you would be like them», and Allāh’s statement in Al-An’ām,

«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,

«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.
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.

\[\text{\textit{if you gain a victory from Allāh}}\] triumph, aid and booty,

\[\text{\textit{they say, “Were we not with you?”}}\]

trying to come closer to the believers with this statement. However,

\[\text{\textit{But if the disbelievers gain a success,}}\]

by gaining victory over the believers sometimes, just as occurred during Uhud, for surely, the Messengers are tested, but the final victory is theirs.

\[\text{\textit{they say (to them), “Did we not gain mastery over you and did we not protect you from the believers?”}}\]

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,

«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,

«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 Ṭalib and said, ‘What about this Āyah,

«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.’” 41 Ibn Jurayj recorded that ‘Aṭā‘ Al-Khurāsānī said that Ibn ‘Abbās said that,

«And never will Allāh grant to the disbelievers a way (to triumph) over the believers.»

“Will occur on the Day of Resurrection.” 42 As-Suddi recorded that Abu Mālik Al-Ashja‘i said that it occurs on the Day of Resurrection. 43 As-Suddi said that “way” means, proof. 44 It is possible that the meaning of, ‘and never will Allāh grant to the

1 Tafsīr ‘Abdur-Razzāq 1:175
2 Aḥ-Ṭabari 9:328
3 Aḥ-Ṭabari 9:328
4 Aḥ-Ṭabari 9:328
disbelievers a way (to triumph) over the believers', is in this life by being unable to exterminate the believers completely, although they sometimes gain victory over some Muslims. However, the Final Triumph will be for the believers in this life and the Hereafter. Allāh said,

«Verily, We will indeed make victorious Our Messengers and those who believe in the worldly life»

This provides a rebuttal to the wishes of the hypocrites for the destruction of the believers, and their loyalty to the disbelievers, fearing for themselves if they are victorious. In another Āyah, Allāh said,

«And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship», until,

«Regretful»

«142. Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Salāh, they stand with laziness and to be seen of men, and they do not remember Allāh but little.»

«143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way.»

The Hypocrites Try to Deceive Allāh and Sway Between Believers and Disbelievers

In the beginning of Sūrat Al-Baqarah [2], we mentioned Allāh’s statement,
(They think to) deceive Allāh and those who believe.

Here, Allāh states,

»إنَّ الْكُفَّارَاتِ يَتَوْهُمُ اللَّهُ وَيَتَوْهُمُ حَمَّامُهُمُّ.

(Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them.)

There is no doubt that Allāh can never be deceived, for He has perfect knowledge of the secrets and what the hearts conceal. However, the hypocrites, due to their ignorance, scarce knowledge and weak minds, think that since they were successful in deceiving people, using Islāmic Law as a cover of safety for themselves, they will acquire the same status with Allāh on the Day of Resurrection and deceive Him too. Allāh states that on that Day, the hypocrites will swear to Him that they were on the path of righteousness and correctness thinking that such statement will benefit them with Allāh. For instance, Allāh said,

»عَلَىِّ يَوْمِ الْيَوْمِ لِلَّذِينَ كُفَّارٍ أُنْفِكُوا مِنْ فَوْضَةِ اللَّهِ وَأَنْفِكُوا عِنْدَهُ.

(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 الَّذِي يُهْوِيهِمُّ.

(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,

»وَبِيْنَ يَوْمِ يَوْمِ الْكُفَّارِ وَالْمُتَفَسِّرِ إِلَيْهِ تَأْمُّ، إِنَّ أَظُنُّ أَنَّ أُنْفِكُوا مِنْ فَوْضَةِ.

(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,

»وَذِينُ الْمَيْتِ.

(And worst indeed is that destination).

A Ḥadīth states;

»فَمَنْ سَعَى سَعْيَ اللَّهِ بِهِ، وَمَنْ رَأى رَأىٍ رَأىٍ اللَّهِ بِهِ.«
«Whoever wants to be heard of, Allah will make him heard of, and whoever wants to be seen, Allah will show him.»[^1]

Allah's statement,

«وَإِذَا قَامُوا إِلَى الْصَّلَاةِ قَامَوا كَثِيرًا»

«And when they stand up for Salah, 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, Allah said,

«وَرَكَّزُوا الْأَناَس»

«to be seen of men» meaning, they do not have sincerity when worshipping Allah. 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 Sahihs, it is recorded that the Messenger of Allah ﷺ said,

«أَنْقِلَ الصَّلَاةَ عَلَى الْمَنْتَقِينَ صَلَاةً الْعُمَّا وَصَلَاةَ الْفَجْرَ، وَلَوْ نَطَدْنُ مَا فِيهَا أَنْتُهُمَا وَلَوْ خَيَّرَ. وَلَقَدْ هَمَشَنَّ أَنْ أَتْمِمَ الصَّلَاةَ قَلَامًا، لَمْ أَتْمِمْ رَجَالًا فِيْصِلْبٍ بِالْأَناَس، فَلَمْ أَنْتَفِقَ مَعِيْ بِرَجَالًا مَعَهُمْ حُرُمٍ مِنْ حَرُمٍ، إِلَى قُوْمٍ لَا يُشْهَدُونَ الصَّلَاةَ، فَأَخْرَجَ عَلَيْهِمْ بَيْنَهُمْ بِالْقَلْبِ»

«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 نَفَسَ بِنَيْبِهِ، لَوْ غَلِيَ أَحْدَهُمْ أَنْ تُحْزِنِ عَرَقَ ٌ سَيِّبًا أَوْ يُقَيَّسُنَّ خَسَتَيْنِ»

[^1]: Fath Al-Bāri 11:343
[^2]: Fath Al-Bāri 2:53 and Muslim 1:451
By Him, in Whose Hand my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat between two ribs, he would have turned up for the prayer, and had it not been that the houses have women and children in them, I would burn their homes around them.\footnote{Fath Al-Bâri 2:248 and Muslim 1:325}

Allâh’s statement,

\(\text{وذلَّةٌ يَذْكَرُونَ اللهَ إِلَّا فَيَتَّلِوا}

\(\text{And they do not remember Allâh but little}\) means, during the prayer they do not feel humbleness or pay attention to what they are reciting. Rather, during their prayer, they are inattentive, jesting and avoid the good that they are meant to receive from prayer.

Imâm Mâlik reported that Al-‘Alâ’ bin ‘Abdur-Raḥmân said that Anas bin Mâlik said that the Messenger of Allâh ﷺ said,

\(\text{وَلَكِ صِلَاءُ الْمَنَافِقِينَ، وَلَكِ صِلَاءُ الْمَنَافِقِينَ، وَلَكِ صِلَاءُ الْمَنَافِقِينَ}

This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until when it goes down between the two horns of the devil, he stands up pecks out four Rak‘ahs (for ‘Aṣr) without remembering Allâh during them except little.\footnote{Al-Muwaṭṭa 1:220} Muslim, At-Tirmidhi and An-Nasâ’î also recorded it. At-Tirmidhi said “Hasan Šâhîh”.\footnote{Muslim 1:434, Tuhfat Al-Aḥwadhi 1:497 and An-Nasâ’î 1:254}

Allâh’s statement,

\(\text{مُنْدِينُ بِينَ ذَلِكَ لَا إِلَّا خَوَالَةٌ}

\(\text{(They are) swaying between this and that, belonging neither to these}\)
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,

«Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still».

Mujāhid said;

«(They are) swaying between this and that, belonging neither to these» “The Companions of Muḥammad ﷺ,”

«nor to those»: the Jews.”

Ibn Jarīr recorded that Ibn ʿUmar said that the Prophet ﷺ said,

«مثل المنافقين كمثل الناقة العازرة بين العتامين، تعبير إلى هذه مرة، وإلى هذه مرة، ولا نذري أيتهما تنعن»

“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,

«وَمَن يُضِلِّي اللَّهُ فَلَنْ تَجَدَ لِهِ سَيِّئًا»

«and he whom Allāh sends astray, you will not find for him a way.»

meaning, whomever He leads astray from the guidance,

«فَلَنْ تَجَدَ لِهِ وَلِيًّا نَشِئًا»

«For him you will find no Wali (guiding friend) to lead him (to

the right path) because,

«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.

«And if they lead you astray, then, as for those in the Fire, no helper will you find for them».

144. O you who believe! Do not take disbelievers as friends instead of believers. Do you wish to offer Allāh a manifest Sultan 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,

«لا ينجو المومنون الكفريّن أوليّة من دون السلف أو من يحكم ذلك فليس برسول اللّه في َكُلِّ فِي َبَلَدٍ».

وإلا أن كتبوا ينتمون عبارةة ويعفّرون اللّه نسكمه.
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,

(Do you wish to offer Allāh a manifest Šūlṭān against yourselves?)

meaning, proof against you that warrants receiving His torment.

Ibn Abī Ḥātim narrated that Ibn ‘Abbās commented;

(manifest Šūlṭān), “The word Šūlṭān in the Qur’ān means proof.”

There is an authentic chain of narration for this statement, which is also the saying of Mujāhīd, ‘Ikrimah, Sa‘īd bin Jubayr, Muḥammad bin Ka‘b Al-Quraṣī, Aḍ-Ḍaḥḥāk, As-Suddi and An-Naḍr bin ‘Arabī.

The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire, Unless they Repent

Allāh then states that,

(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 Abī Ṭalḥah] said that Ibn ‘Abbās said,

(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 Jarir recorded that ‘Abdullāh bin Mas‘ūd said that,

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 Abī Ḥātim recorded that when Ibn Mas'ūd was asked about the hypocrites, he said, "They will be placed in coffins made of fire and they will be closed in them in the lowest depth of the Fire."

\[\text{ودان تجد لهم نصرًا} \]

\(\text{no helper will you find for them.}\)

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,

\[\text{إلا أليم ثوابا وأصلحا وأعتصموا بالله وأعلموا بيتهم} \]

\(\text{Except those who repent (from hypocrisy), do righteous good deeds, depend on Allāh, and purify their religion for Allāh} \)

\(\text{replacing showing off with sincerity, so that their good deeds will benefit them, even if they were minute.}\)

\[\text{فأكلهينك مع التوبين} \]

\(\text{then they will be with the believers.}\) on the Day of Resurrection,

\[\text{وسوف بيثر الله للمؤمنين أجرا عظيمة} \]

\(\text{And Allāh will grant to the believers a great reward.}\)

Allāh then states that He is too Rich to need anyone and that He only punishes the servants because of their sins,

\[\text{فما يشكك أن يدرككم إن سكرتم وءاستم} \]

\(\text{Why should Allāh punish you if you have thanked (Him) and have believed in Him.}\)

by correcting your actions and having faith in Allāh and His Messenger ﷺ,

ﷺوَذَٰلِكَ الَّذِي نَزَلَ عَلَيْكُمُ الْكِتَابُ ﻷنَّهُ كَانَ تَطِيعًا

«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.