TAFSIR IBN KATHIR
(ABRIDGED)

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VOLUME 4

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

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

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

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

Incomplete Chains of Narration

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

- ‘Ali bin Abī Ṭalḥah (Al-Wālibi) reported that Ibn ‘Abbās said...
- (‘Atiyah) Al-‘Awfī reported that Ibn ‘Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn ‘Abbās.
- As-Suddī reported from Abu Mālik and Abu Ṣāliḥ from Ibn ‘Abbās, Ibn Mas‘ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

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

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

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


Other Scholars After the Companions

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

The Tafsîr of Sūrat Al-A‘rāf
(Chapter - 7)
Which was revealed in Makkah

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

2. (This is the) Book (the Qur'ân) sent down unto you, so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.
3. Follow what has been sent down unto you from your Lord, and follow not any Awliyâ’ (protectors), besides Him (Allah). Little do you remember!

We mentioned before the explanation of the letters [such as, Alif-Lâm, that are in the beginning of some Sūrah in the Qur'ân].
\(\text{This is the) Book (the Qur'ān) sent down unto you (O Muḥammad)},\) from your Lord,

\(\text{فَلَا يَهْتُمَ في سَكِينٍ صَٰبِرٍ وَناَتُهُ}.

\(\text{so let not your breast be narrow therefrom,}\)

meaning, having doubt about it according to Mujāhid, Qtādah and As-Suddi.\(^{[1]}\) It was also said that the meaning here is: ‘do not hesitate to convey the Qur'ān and warn with it,'

\(\text{فَأَسْمَعْنَا كَأَسْمَعْنَا أُولَٰئِكَ الْأَكْبَرُ}.

\(\text{Therefore be patient as did the Messengers of strong will}\) [46:35].

Allāh said here,

\(\text{ثُقِّبَتْ بِهِمَا}.

\(\text{that you warn thereby}\) meaning, ‘We sent down the Qur'ān so that you may warn the disbelievers with it,'

\(\text{وَوَزََرُ كَمَا فَزَرُّكُمْ}.

\(\text{and a reminder unto the believers.}\) Allāh then said to the world,

\(\text{فَتَلَّمَّا أَلَّا إِلَيْكُمْ يَزَكُّونَ}.

\(\text{Follow what has been sent down unto you from your Lord}\) meaning, follow and imitate the unlettered Prophet ﷺ, who brought you a Book that was revealed for you, from the Lord and master of everything.

\(\text{وَلَا تَذَكَّروْنَ مِنْ ذُلِّيٍّ}.

\(\text{and follow not any Awliyā', besides Him (Allāh)}\)

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

\(\text{فَإِنَّا مَا نَذَكَّرُونَ}.

\(\text{Little do you remember!}\) is similar to,

\(\text{وَإِنَّا أَسْتَفَعْنَ أَلَيْكَ وَلَوْ حَرَضْتُ بِمَوْلِيٍّ}.

\(^{[1]}\) At-Ṭabari 12:296.
And most of mankind will not believe even if you desire it eagerly [12:103], and;

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

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

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

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

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

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

Nations that were destroyed

Allāh said,

And a great number of towns We destroyed.

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

And indeed (many) Messengers before you were mocked at,
but their scoffers were surrounded by the very thing that they used to mock at [6:10], and

«Finkán bín Qarím Allâkñá, wâhík alâkkâna wa bâhí Allâkâna, filâkkâna wa tâhímmâ wa dâlîmmâ.»

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

«Rûm Allâkñâna min dhârikâm bâdîkâm mu’dhíbímmâ, bi-dârâk-kâmen Allâkñâna la mishkân bín bâmîrma ilâ qu’lal wâsákkûdd Allâkñâna.»

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

Allâh’s saying,

«Humâma bâsâkâ biñna wa bî-mâ yâlîmm.»

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

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

«Fáy’alum âhl al-fârûq Allâkñâna, bâyâkkâ bâsâkâ biñna wa bî-mâ tâyîmmûn.‘Wa Âl ‘Amr ‘Amr al-fârûq Allâkñâna, bâyâkkâ bâsâkâ biñna wa bî-mâ tâyîmmûn.»

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

«Fâyllûnhu Allâkñâna, mmâkãna lânilkâna, Allâkñâna. ‘Yâjîfâ Allâkñâna bî-mâ yâlîmmûnhu Allâkñâna, bâyâkkâ lânilkâna.»

«‘Yâjîfâ Allâkñâna bî-mâ yâlîmmûnhu Allâkñâna, bâyâkkâ lânilkâna.»

«Do then those who devise evil plots feel secure that Allâh will...»
not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them? Or that He may catch them with gradual wastage. Truly, Your Lord is indeed full of kindness, Most Merciful?" [16:45-47]. Allâh's saying:

«فَكَانَ دَخَّلَتُهُمْ إِذْ يَبْعْثُهُمْ بَشَرٌ إِلَّا أَنْ فَأْلَوْا إِنَّا كُلُّ نَاسٍ نَظَّرُونَ»

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

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

«وَفَزَّنَا مِنْ فَرِيضَاتِنَا كَانَتْ طَالِبَةً»

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

«خَتَمُهُمْ»


«فَلَمَّا فَسَأَلَّنَّ الْجَمِيعَ أَبَابَةَ إِلَيْهِمْ»

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

«وَقَالُوا بِمَا نَادَيتُمْ فَيَقُولُ مَا أَصْحَابُ الْمُسْتَلِيمِينَ»

«And (remember) the Day (Allâh) will call them, and say: “What answer gave you to the Messengers?”” [28:65], and,

«وَقَالُوا بِمَا نَادَيتُمْ رَبَّنَا فَيَقُولُ مَا أَصْحَابُ الْمُسْتَلِيمِينَ إِذَا أَذَّنَ أَنَّ الْمُلْكَ عَلَيْهِمْ»

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

Allâh will question the nations, on the Day of Resurrection, how they responded to His Messengers and the Messages He sent them with. He will also question the Messengers if they conveyed His Messages. So, ‘Ali bin Abi Tâlîhah reported from
Ibn ‘Abbās, who said commenting on the Āyah:


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

He said; “About what they conveyed.”[1]

Ibn ‘Abbās commented on Allāh’s statement,


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

“The Book[2] will be brought forth on the Day of Resurrection and it will speak, disclosing what they used to do.”[3]


( and indeed We have not been absent

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


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


8. And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).}
And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Ayat.

The Meaning of weighing the Deeds

Allah said,

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

will be the true (weighing), for Allah will not wrong anyone. Allah said in other Ayat,

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

Surely, Allah 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.

Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in Hawiyah (pit, Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!
Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide. [23:101-103].

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

"A young man with fair color and good scent will come to the believer, who will ask, ‘Who are you?’ He will reply, ‘I am your good deeds’.

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

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

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

«بطالب السجلات وظلمت اليطاقة»

«Behold! The (ninety-nine) scrolls will go up, as the card becomes heavier.»\(^1\)

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

«إن يوم القيامة بالرجل السمين فلا يزني عند الله جناح بعوضة»

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

He then recited the Ayah,

\begin{quote}
فَنَبَّأ الَّذِينَ يَقْتُلُونَ الْيَتَّمَّةَ ﺪِاءًا وَذَٰلِكَ ﺩِاءٌ ﱡ ﱢ ﲋ ﲌ ﲍ لَّهُمَا ﺑِهِمَا ﻓِ�ْدَاءٌ مِّنْ أَحَدٍ
\end{quote}

\begin{quote}
And on the Day of Resurrection, We shall assign no weight for them» [18:105].\(^2\)
\end{quote}

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

«فَأَنْضَجَّبُوا ﻓِنْ دَقَةِ سَافِقِهِ وَذَٰلِكَ ﻓِ�ْدَاءٌ بِهِمَا ﻓِ�ْدَاءٌ ﱡ ﱢ ﱣ ﱤ لَّهُمَا ﻓِ�ْدَاءٌ مِّنْ أَحَدٍ»

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

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

\begin{quote}
لَوْ تَفَصَّلُوا ﻓِنْ ﺍَلْأَرْضِ وَتَفَصَّلُوا ﻓِنْ ﺍَلْجَوْرِ ﱡ ﱢ ﱣ ﱤ لَا ﻓِ�ْدَاءٌ مِّنْ أَحَدٍ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ
\end{quote}

\(^1\) Tuhfat Al-Ahwadhi 7:395.
\(^2\) Fath Al-Bāri 8:279.
\(^3\) Aḥmad 1:420.
10. And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.

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

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

َوَإِنَّ نُعُودَ ىَنَصُّوٰمًا إِنَّ الْإِنسَانَ لَقَطَالٌ مُّكَعَّدٌ

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

11. And surely, We created you and then gave you shape; then We told the angels, “Prostrate yourselves to Ādam,” and they prostrated, except Iblīs (Shayṭān), he refused to be of those who prostrated.

Prostration of the Angels to Ādam and Shayṭān’s Arrogance

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

َوَإِنَّ نُعُودَ ىَنَصُّوٰمًا إِنَّ الْإِنسَانَ لَقَطَالٌ مُّكَعَّدٌ

(And surely, We created you and then gave you shape; then We told the angels, “Prostrate yourselves to Ādam,” and they prostrated.,)
made him in the shape of a human being. He blew life into him and ordered the angels to prostrate before him, honoring Allah’s glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate. We explained this subject in the beginning of Surat Al-Baqarah.

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

«And We shaded you with clouds and sent down on you manna and the quail.» [2:57]

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

\[\text{And indeed We created man out of an extract of clay (water and earth.)}\] [23:12]

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

\[\text{12. (Allāh) said: “What prevented you (O Iblīs) that you did not prostrate, when I commanded you?” Iblīs said: “I am better than him (Ādam), You created me from fire, and him You created from clay.”}\]

Allāh said,

\[\text{What prevented you (O Iblīs) that you did not prostrate}\] [7:12]

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

\[\text{I am better than him (Ādam)},\]

and this excuse is worse than the crime itself! Shayṭān said that he did not obey Allāh because he who is better cannot prostrate to he who is less. Shayṭān, may Allāh curse him, meant that he is better than Ādam, “So how can You order me to prostrate before him?” Shayṭān said that he is better than Ādam because he was created from fire while, “You created him from clay, and fire is better.” The cursed one looked at the origin of creation not at the honor bestowed, that is, Allāh creating Ādam with His Hand and blowing life into him. Shayṭān made a false comparison when confronted by Allāh’s command,
Therefore, Shaytān alone contradicted the angels, because he refused to prostrate. He, thus, became ‘Ablasā’ from the mercy, meaning, lost hope in acquiring Allāh’s mercy. He committed this error, may Allāh curse him, due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, for -bearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed Shaytān to failure, while the origin of Ādam led him to return to Allāh with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allāh’s forgiveness and pardon for it.

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

«The angels were created from light, Shaytān from a smokeless flame of fire, while Ādam was created from what was described to you.»[1]

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

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

«‘You created me from fire, and him You created from clay.’»

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

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for Qiyās?¹²¹ This statement also has an authentic chain of narration.

\[\text{Q13. (Allāh) said: } "'(O Iblīs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.'"\]

\[\text{Q14. (Iblīs) said: } "Allow me respite till the Day they are raised up (the Day of Resurrection)."\]

\[\text{Q15. (Allāh) said: } "You are of those respited."\]

Allāh ordered Iblīs;

\[\text{Get down from this} \]

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

\[\text{Get out, for you are of those humiliated and disgraced.}\]

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

\[\text{Then allow me respite till the Day they are raised up. (Allāh) said: } "Then you are of those respited." \] [15: 36-37]

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

¹²¹ Aṭ-Ṭabarī 12:328.
16. (Iblis) said: “Because You have ‘Aghwaynti’, surely, I will sit in wait against them (human beings) on Your straight path.

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

Allāh said that after He gave respite to Shaytān,

إِلَّا يُؤْنِئُكُمْ

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

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

“Because You have ‘Aghwaynti’, surely, I will sit in wait against them (human beings) on Your straight path.”

meaning, as You have sent me astray. Ibn ‘Abbās said that ‘Aghwaynti’ means, “Misguided me.” [1] Others said, “As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for.” He went on,

مِسَّلَكُ الْأَسْتِقْمَى

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

Shayṭān sat in wait for the Son of Ādam in all his paths. He sat in the path of Islām, saying, 'Would you embrace Islām and abandon your religion and the religion of your forefathers?' However, the Son of Ādam disobeyed Shayṭān and embraced Islām. So Shayṭān sat in the path of Hijrah (migration in the cause of Allāh), saying, 'Would you migrate and leave your land and sky?' But the parable of the Muhājir is that of a horse in his stamina. So, he disobeyed Shayṭān and migrated. So Shayṭān sat in the path of Jihād, against one's self and with his wealth, saying, 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihād. Therefore, whoever among them (Children of Ādam) does this and dies, it will be a promise from Allāh that He admits him into Paradise. If he is killed, it will be a promise from Allāh that He admits him into Paradise. If he drowns, it will be a promise from Allāh that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allāh that He admits him into Paradise.¹¹

‘Ali bin Abī Talḥah reported that Ibn ‘Abbās commented on:

\[ \text{‘Then I will come to them from before them} \]

Raising doubts in them concerning their Hereafter,

\[ \text{‘and (from) behind them,} \]

making them more eager for this life,

\[ \text{‘from their right,} \]

causing them confusion in the religion,

\[ \text{‘and from their left) luring them to commit sins.’}²

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

¹¹ Ahmad 3:483.

² At-Ṭabarī 12:338.
discourages the people from the path of good and lures them to the path of evil. Al-Ḥākam bin Abbān said that Ikrimah narrated from Ibn ‘Abbās concerning the Āyah,

> Then I will come to them from before them and behind them, from their right and from their left.

“He did not say that he will come from above them, because the mercy descends from above.”[1] ‘Ali bin Abī Ṭalḥah reported that Ibn ‘Abbās said,

> and You will not find most of them to be thankful.

“means, those who single Him out [in worship].”[2] When Shayṭān said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allāh said,

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

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

> اللهم إني أشأك المنفورة في الدنيا والآخرة، اللهم إني أشأك المغفرة والعافية في ديني ودنيائي وأهلي ومالتي، اللهم استره عوراتي وآمن روغاتي، اللهم احفظي من بني بدني وبن خلفي وغبن يبيجي وغبن شمالي ومن موقي وأعود برضميك أن أختار من تختار.

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

Waki' commented (about being killed from below), "This refers to earthquakes." [1] Abu Dāwud, An-Nasā'i, Ibn Mājah, Ibn Hibbān and Al-Ḥākim collected this Ḥadīth,[2] and Al-Ḥākim said, "Its chain is Ṣaḥīh."

(18. (Allah) said (to Iblis): "Get out from this (Paradise), Madh'ūman Madhūra. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."

Allah emphasized His cursing, expelling, banishing and turning Shayṭan away from the uppermost heights, saying;

Ibn Jarīr said, "As for Madḥūm, it is disgraced." And he said, "Madḥūr is the distanced, that is, he is banished and expelled."[3] 'Abdur-Rahmān bin Zayd bin Aslam said, "We do not know of any who is Madh'ūh and Madhmūm except for one."[4] Sufyān Ath-Thawri narrated from Abu Iṣḥāq from At-Tamīmi from Ibn 'Abbās,

(Get out from this (Paradise), Madh'ūman Madhūra) "despised."[5] 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented on,

(Get out from this (Paradise), Madh'ūman Madhūra) [7:18]

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


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

This is similar to

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

«And O Ādam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrongdoers.»

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

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

(21. And he Qasamahuma: “Verily, I am one of the sincere well-wishers for you both.”)

Shaytān’s Deceit with Ādām and Ḥawwā’ and Their eating from the Forbidden Tree

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

(وَقَالَ)

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

(“Your Lord did not forbid you this tree save you should become angels…”)

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

(فَقَالَ الْجِنِّ الْجَيْحَانِ نَذَرْتُكُمْ عَلَى سَبِيلِ الدَّارِ فَلَا تَكُونُوا مُهْتَضِعِينَ)

(Shaytān whispered to him, saying: “O Ādām! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?”) [20:120].

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

(بْعِيْضَةٌ اللَّهُ لَحْصُمْ إِنْ تَضَلُّوا)

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

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

(زَلَقَتْ فِي الْأَرْضِ رَمُّضَتْ إِنْ تَبِيدْ يَحْضُمُ)

(And He has affixed into the earth mountains standing firm,
lest it should shake with you;

[16:15]

that is, so that the earth does not shake
with you.

\(\text{And he Qasamahuma,}\)
sware to them both by Allâh, saying,

\(\text{Verily, I am one of the sincere well-wishers for you both.}\)

for I was here before you and thus have better knowledge of this place.

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

\(\text{Shaytân swore by Allâh, saying, 'I was created before you, and I have better knowledge than you. Therefore, follow me and I will direct you.'}\)

\(\text{So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise. And their Lord called out to them (saying): 'Did I not forbid you that tree and tell you: Verily, Shaytân is an open enemy unto you?'}\)
23. They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.”

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

Ibn ‘Abbâs commented on the Āyah,

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

“Using fig leaves.”[3] This statement has an authentic chain of narration leading to Ibn ‘Abbâs. Mujâhid said that they began to cover themselves with the leaves of Paradise, “Making them as a dress (or garment).”[4] Commenting on Allah’s statement,

Stripping them of their raiment [7:27]

Wahb bin Munabbih said, “The private parts of Ādam and Ḥâwâ’ had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them.” Ibn Jarîr reported this statement with an authentic chain of narration.[5]

Abdur-Razzâq reported from Qatâdah, “Ādam said, ‘O Lord!

What if I repented and sought forgiveness?’ Allāh said, ‘Then, I will admit you into Paradise.’ As for Shayṭān, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for.”[1] Ad-Ḍahhāk bin Muzāhim commented,

<<رَبّنَا غَفْرَنَا أَنَسْتَا وَنَفْسِنَا وَنَفَسَتِنَا لَكُنْنَا مِنَ الْخَسَافِيِّينَ>>

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

"These are the words that Ādām received from his Lord."[2]

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

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

Sending Them All Down to Earth

It was said that,

<<أَنْفَلَوْا>>

<<Get down>>, was addressed to Ādām, Ḥawwā’, Iblīs and the snake. Some scholars did not mention the snake, and Allāh knows best. The enmity is primarily between Ādām and Iblīs, and Ḥawwā’ follows Ādām in this regard. Allāh said in Sūrah Ṭā Hā,

<<أَنْفَلُوا بِيَتَّاهِمًا جَيِّمًا>>

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

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

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

\[
\text{On earth will be a dwelling place for you and an enjoyment for a time.}
\]

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

\[
\text{He (Allāh) said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).”}
\]

This Āyah is similar to Allāh’s other statement,

\[
\text{Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.}
\]

[20:55].

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

\[
\text{26. O Children of Ādam! We have bestowed Libās (raiment) upon you to cover yourselves with, and as Rīsh (adornment); and the Libās (raiment) of Taqwā, that is better. Such are among the Āyāt of Allāh, that they may remember.}
\]

**Bestowing Raiment and Adornment on Mankind**

Allāh reminds His servants that He has given them Libās and Rīsh. Libās refers to the clothes that are used to cover the private parts, while Rīsh refers to the outer adornments used
for purposes of beautification. Therefore, the first type is essential while the second type is complimentary. Ibn Jarîr said that Rîsh includes furniture and outer clothes.\footnote{At-Tabari 12:364.}

‘Abdur-Rahmân bin Zayd bin Aslam commented on the Āyah,

\[\text{Libās (raiment) of Taqwā...} \]

“When one fears Allâh, Allâh covers his errors. Hence the ‘Libās of Taqwā’ (that the Āyah mentions).”\footnote{At-Tabari 12:368.}

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

**Warning against the Lures of Shaytān**

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

\[\text{WILL you then take him (Iblîs) and his offspring as protectors and helpers rather than Me, while they are enemies to you? What an evil the exchange for the wrongdoers.} \] [18:50].
28. And when they commit a Fāḥishah, they say: “We found our fathers doing it, and Allāh has commanded it for us.” Say: “Nay, Allāh never commands Fāḥishah. Do you say about Allāh what you know not?”

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

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

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

Mujāhid said, “The idolators used to go around the House (Ka‘bah) in Tawāf while naked, saying, ‘We perform Tawāf as our mothers gave birth to us.’ The woman would cover her sexual organ with something saying, ‘Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at it).’” Allāh sent down the Āyah,

<And when they commit a Fāḥishah (sin), they say: “We found our fathers doing it, and Allāh has commanded it for us.”> [7:28][1]

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

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[1] Literally: strictly religious. Called such, as they used to say, ‘We are the people of Allāh, we shall not go out of the sanctuary.’

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

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

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

Allāh replied to this false claim,

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

"Nay, Allāh never commands Fāḥshā’..."

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

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

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

"Say: "My Lord has commanded justice, (fairness and honesty)."
"And that you should face Him only, in every Masjid, and invoke Him only making your religion sincere to Him..."

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

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

Allâh’s saying

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

There is some difference over the meaning of:

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

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

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

“He started their creation after they were nothing, and they perished later on, and He shall bring them back again.”[1]

‘Abdur-Rahmān bin Zayd bin Aslam said, “As He created you in the beginning, He will bring you back in the end.”[2] This last explanation was preferred by Abu Ja‘far Ibn Jarīr and he supported it with what he reported from Ibn ‘Abbās, “The Messenger of Allāh ﷺ stood up and gave us a speech, saying,

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

This Ḥadīth was collected in the Two Šaḥīḥs.[4]

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

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

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

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

He will then return them on the Day of Resurrection as He started them, some believers and some disbelievers.[5] I say, what supports this meaning, is the Ḥadīth from Ibn Mas‘ūd that Al-Bukhārī recorded, (that the Prophet ﷺ said:)

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

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

"So set you your face towards the religion, Æanîfan. Allâh's Fitrah with which He has created mankind" [2] [30:30],

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

"Îáèëò ìîëîðîíà âëàíîñü êèåìèêà, ïåðåóíòî ñêîøîàíèå è òèïðàñàíèå è òèïîìåíèåîâàíèå.

"Ævery child is born upon the Fitrah, it is only his parents who turn him into a Jews, a Christian or a Zoroastrian." [3]

Muslim recorded that Íyâd bin Ûmâr said that the Messenger of Allâh ﷺ said,

"Îñóíà ìîëîðîíà: Êíè ìõëåìè ñâèäàðèìè, Ñåãàìè òèïîìåíèåì ôàçàëàíèìè ãðàíèöèì ãðàíèöèìè èìñè èì íèæå ñîõðàíàíèåì ãðàíèöîâ." [4]

[2] The meaning of this Æyah is, "Dedicate yourself to the natural religion of Allâh which He made for humanity."
Allāh said, 'I created My servants Ḥunafā' (monotheists), but the devils came to them and deviated them from their religion.'\(^{[1]}\)

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

«He it is Who created you, then some of you are disbelievers and some of you are believers» [64:2].\(^{[2]}\)

Also, a Ḥadīth states,

إِلَّا ذَلِكَ الْحَادِثُ الْأَصْفَلُ بَعْدَ نَفَايِعِهَا أَوْ مُوْتِيَّهَا

«All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.»\(^{[2]}\)

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

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

«اللَّهُ نَظَرَ عَلَى مَا كَرَّرَهُ مَنْ هُدَّىً وَهَوَىً

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

And in the Two Šahīhs:

فارَأَرْنَا مِنْ كَانَ مَنْ كَانَ مِنْ أَهْلِ الْسَّعَادَةِ فَسَتَتَّمُّ لَهُمْ أَهْلُ الْسَّعَادَةِ، وَأَنَا مِنْ كَانَ مِنْ أَهْلِ الْسَّعَادَةِ فَسَتَتَّمُّ لَهُمْ أَهْلُ الْسَّعَادَةِ»

\(^{[1]}\) Muslim 4:2197.

\(^{[2]}\) Muslim 1:203.
As for those among you who are among the people of happiness, they will be facilitated to perform the deeds of the people of happiness. As for those who are among the miserable, they will be facilitated to commit the deeds of the miserable.\[^1\]

This is why Allah said here,

\[
\text{وَإِنَّهُمْ لَمْ يَأْتُوا عَلَيْهِمْ}
\]

(A group He has guided, and a group deserved to be in error)

Allah then explained why,

\[
\text{وَإِنَّهُمْ لَا يَأْتُونَ عَلَيْهِمْ}
\]

(because) surely, they took the Shayatin as supporters instead of Allah.\[^2\]

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

\[^1\] At-Tabari 12:388. See the explanation of Surah At-Tawbah 9:115, and At-Tabari’s comments on it.

\[^2\] Fath Al-Bari 3:267 and Muslim 4:2039.
Allāh commands taking Adornment when going to the Masjid

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

Allāh said in reply,

{|}n }\ud83d\uDC69

"Take your adornment to every Masjid," Al-‘Awfî said that Ibn ‘Abbās commented on:

{|}n }\ud83d\uDC69

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


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

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

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

\[
\text{"Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow."} \text{[1]}
\]

This Ḥadīth has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imām Muslim. Abu Dāwud, At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said, “Ḥasan Ṣaḥīḥ.”\text{[2]}

**Prohibiting Extravagance**

Allāh said,

\[
\text{"And eat and drink..."} \text{. Al-Bukhārī said that Ibn ‘Abbās said, 
"Eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance."} \text{[3]}
\]

Ibn Jarīr said that Muḥammad bin ‘Abdul-A‘lā narrated to us that Muhammad bin Thawr narrated to us from Ma‘mar from Ibn Ṭawus from his father who said that Ibn ‘Abbās said, “Allāh has allowed eating and drinking, as long as it does not contain extravagance or arrogance.”\text{[4]} This chain is Ṣaḥīḥ. Imām Aḥmad recorded that Al-Miqdām bin Ma‘dikarib Al-Kindi said

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that he heard the Messenger of Allah saying,

«The Son of Adam will not fill a pot worse for himself than his stomach. It is enough for the Son of Adam to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.»¹

An-Nasā’ī and At-Tirmidhi collected this Ḥadīth,² At-Tirmidhi said, “Hasan” or “Hasan Ṣaḥīh” according to another manuscript.

‘Aṭā’ Al-Khurāsānī said that Ibn ‘Abbās commented on the Ayah,

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

“With food and drink.”³ Ibn Jarīr commented on Allah’s statement,

«Certainly He (Allah) likes not the wasteful.»

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

¹ Ahmad 4:132.
² Tuhfat Al-Ahwadhi 7:51 and An-Nasā’ī 4:178.
³ Aṭ-Ṭabarī 12:394.
⁴ Aṭ-Ṭabarī 12:395.
32. Say: "Who has forbidden the adornment with clothes given by Allah, which He has produced for His servants, and At-Tayyibat (good things) of sustenance?" Say: "They are, in the life of this world, for those who believe, and (exclusively for) them (believers) on the Day of Resurrection." Thus We explain the Ayat in detail for people who have knowledge.

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

(Say) O Muhammad, to the idolators who prohibit some things out of false opinion and fabrication,

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

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

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

Fāhishah, Sin, Transgression, Shirk and Lying about Allah are prohibited

Imâm Aḥmad recorded that 'Abdullāh said that the Messenger of Allah ﷺ said,

لا أحد أعْفَى مِن اللَّهِ فَذَلِكَ حَرَّمَ النَّواوِشَّ ما ظَهَرَ مِنْهَا وَما بَطَنَ، ولا أحد أعْفَى
None is more jealous than Allāh, and this is why He prohibited Fawāish, committed openly or in secret. And none likes praise more than Allāh.\(^1\)

This was also recorded in the Two Ṣaḥīḥs.\(^2\) In the explanation of Sūrat Al-An‘ām, we explained the Fāḥishah that is committed openly and in secret. Allāh said next,

\(\text{المَاءِ وَالْيَتِينَ يَضْرِبُ الْحَيْثُ} \)

\(<\text{and Ithm, and transgression without right.}>\) [7:33].

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

\(\text{وَأَنْ تَخْرُجُوا إِلَّا ذِي الْأَمْرِ} \)

\(<\text{and joining partners with Allāh for which He has given no authority,}>\)

prohibits calling partners with Allāh in worship.

\(\text{وَأَنْ تَقُولُوا عَلَى اللَّهِ} \)

\(<\text{and saying things about Allāh of which you have no knowledge.}>\)

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

\(\text{فَأَكَفِنَّكُمَا آتِمَائُكُمَا مِنَ الْأُولِيَاءِ} \)

\(<\text{So shun the abomination (worshipping) of the idols}>\) [22:30].

\(^1\) Aḥmad 1:381.
\(^2\) Fath Al-Bāri 9:230 and Muslim 4:2114.
\(^3\) Aṭ-Ṭabarī 12:403.
\(^4\) Aṭ-Ṭabarī 12:403.
34. And every Ummah has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).

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

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

Allāh said,

(And every Ummah has), meaning, each generation and nation,

(its appointed term; when their term comes) which they were destined for,

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

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

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

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

meaning, their hearts denied the Āyāt and they were too
arrogant to abide by them,

\[
\text{أَوَلَئِكَ الْمُكَذِّبُونَ حَسَبُوا الْجَنَّةَ وَالْيَمِينَ}
\]

\[
\text{they are the dwellers of the Fire, they will abide therein forever.}
\]

without end to their dwelling in it.

\[
\text{إِنَّ الْأَفْلَامَ هُمُ الْمُكَذِّبُونَ عَلَى الْكُبْرَاءِ وَالْكَبْلَةَ بِالْحَقِّ وَعَلَيْهِ}
\]

\[
\text{أُرَيَّبُونَ بِالْكُتُبِ.}
\]

\[
\text{إِذَا جَعَلْتَ مِنْ دُونِ اللَّهِ سُلْطَانًا فَأَنْتَ مِنَ الْكَافِرِينَ}
\]

\[
\text{وَهُمْ كَانُوا كَثِيرًا}
\]

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

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

Allah said,

\[
\text{فُسُوقُ الْأَفْلَامَ هُمُ الْمُكَذِّبُونَ عَلَى الْكُبْرَاءِ وَالْكَبْلَةَ بِالْحَقِّ}
\]

\[
\text{وَعَلَيْهِ}
\]

\[
\text{أُرَيَّبُونَ بِالْكُتُبِ.}
\]

\[
\text{أَوَلَئِكَ الْمُكَذِّبُونَ حَسَبُوا الْجَنَّةَ وَالْيَمِينَ}
\]

\[
\text{جَعَلُوا الْأَفْلَامَ مَيَّاً وَالْمَكْتُوبَ مَنْ كَانَ كَذِبُوا بِالْيَدَّ}
\]

\[
\text{وَهُمْ كَانُوا كَثِيرًا}
\]

\[
\text{Who is more unjust than one who invents a lie against Allah or rejects His Ayat?}
\]

meaning, none is more unjust than whoever invents a lie about Allah or rejects the Ayat that He has revealed. Muhammad bin Ka'b Al-Qurai\-zi said that,

\[
\text{أَوَلَئِكَ الْمُكَذِّبُونَ حَسَبُوا الْجَنَّةَ وَالْيَمِينَ}
\]

\[
\text{جَعَلُوا الْأَفْلَامَ مَيَّاً وَالْمَكْتُوبَ مَنْ كَانَ كَذِبُوا بِالْيَدَّ}
\]

\[
\text{وَهُمْ كَانُوا كَثِيرًا}
\]

\[
\text{For such their appointed portion will reach them from the Book}
\]

refers to each person's deeds, alloted provisions and age.[1] Similar was said by Ar-Rabi' bin Anas and 'Abd-Rahmân bin Zayd bin Aslam.[2] Allah said in similar statements,

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

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

Allah said next,

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

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

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

And they will bear witness against themselves they will admit and proclaim against themselves,
438. (Allàh) will say:
"Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they are all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

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

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

Allàh mentioned what He will say to those who associate others with Him, invent lies about Him, and reject His Ayt,
Who passed away before you from the earlier disbelieving nations,

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

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

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

"But on the Day of Resurrection, you shall deny each other"

[29:25].

Also, Allâh said,

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

Allâh's statement,

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

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

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

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

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

Allāh said in reply,

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

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

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

Furthermore, Allāh said,

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

«And also (some thing) of the burdens of those whom they
misled without knowledge) [16:25].

(The first of them will say to the last of them) meaning, the followed will say to the followers,

فَمَا كَانَ لَكُمُ عَلَيْنَا مِنْ فَتْرَةً

(“You were not better than us...”) meaning, you were led astray as we were led astray, according to As-Suddi.[11]

قَدْ رَوَىَ النَّذَابُ بِيْتًا كَثِيرًا تَكَبَّرُونَ

(“So taste the torment for what you used to earn.”)

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

فَقَالَ الَّذِينَ أَسْتَكْبَرُوا مَعَ النَّارِ أَنَّهُمْ مُجْرَمُونَ فَرَدَّ عَنْهُمْ إِذَا خَضَعَ مَنْ كَفَرْنَ بَلْ كَفَرْنَ

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

إِنَّ الْأَلْبَاتِ كَذَّبُوا بَيْنَا وَسَطُوا عَنْهَا لَا تَشْهَدُنَّلَهُمْ أَبَنَادُ السَّمَاءِ لَا يُظْهَرُنَّ بَلَى بَيْنَ الْمَيْمَانِ حَتَّى يَكُونَ النَّجْمُ لَعَلَّكُمْ تَتَحَاشَى

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

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

441. Theirs will be Mihād from the Fire, and over them Ghawāsh. Thus do We recompense the wrongdoers.

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

Allāh said,

«لا تُمْثَلُ لَهُمُ الْقُرُودُ الصَّالِحَةُ»

(for them the gates of the heavens will not be opened,)

meaning, their good deeds and supplication will not ascend through it, according to Mujāhid, Sa‘īd bin Jubayr and Ibn ‘Abbās, as Al-‘Awfī and ‘Ali bin Abī Ṭālīhah reported from him.[1] Ath-Thawrī narrated that, Layth said that ‘Aṭā narrated this from Ibn ‘Abbās.[2] It was also said that the meaning here is that the doors of the heavens will not be opened for the disbelievers’ souls, according to Aḍ-Ḍaḥḥāk who reported this from Ibn ‘Abbās.[3] As-Suddī and several others mentioned this meaning.[4] What further supports this meaning, is the report from Ibn Jarīr that Al-Barā’ said that the Messenger of Allāh mentioned capturing the soul of the ‘Fāji’r (wicked sinner or disbeliever), and that his or her soul will be ascended to heaven. The Prophet ﷺ said,

«فَيْصُدُّونَ بِهِ، فَلا تُمْثَلُ عَلَى مَلَائِكَةَيْنَآ إِلَّا قَالُوا مَا هَذِهِ الْرُّوحُ العَلِيمَةُ؟»

فَيُفَلُوْنَ: فَلَنْ يَا فَلِيْلْحِيْيَةِ الَّذِي كَانَ يُذْعَى بِهِ فِي الْدُنْيَا، حَتَّى يَنْتَهَى بِهِ إِلَى الْسَّمَاوَاتِ، يُرِدُّونَهُ بِهِ لَهُ، فَلا يَفْتَحُ لَهُ»

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

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

The Prophet ﷺ then recited,

\[\text{لا تَمَّ نَبْعَلَنَّ مِنْ أَرْبَى الْأَجَلَّ} \]

\textit{For them the gates of heaven will not be opened}.\[1\]

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

Ibn Jurayj commented on the Ayah,

\[\text{لا تَمَّ نَبْعَلَنَّ مِنْ أَرْبَى الْأَجَلَّ} \]

\textit{for them the gates of heaven will not be opened.}

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

\[\text{ذَلِكَ مُثَلُ الْجَمَّالِ فِي سِبْبِ الْبُطُورِ} \]

\textit{and they will not enter Paradise until the Jamal goes through the eye of the needle.}

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

\[\text{وَمَنْ فِي الْحَرَٰثِ} \]

\textit{Theirs will be Mihād from the Fire} means, beds, while;

\[\text{وَمَنْ فِي ظُلُّ الْقَوْمِ} \]

\textit{and over them Ghawāsh} means, coverings, according to Muḥammad bin Ka‘b Al-Quraẓī.\[6\] Similar was said by Aḍ-
 postponing the punishment}

(Thus do We recompense the wrongdoers.)

وَأَلْبَّتْ مَأْنَوَاهُ وَكَسَبَّاهُ الكَبِيرُ لا تَكْفَعُ نَفْسَهُ إِلَّا وَقَعَتْ أَوْلُهَا أَصَبَّتْ أَحْزَابُهُ مَمْ
فِيهَا خَبَرُونَ وَزَعْنَا مَا في صَدْرِهِمْ يَتُلْيَا أَحْزَابِهِمْ فَأَنَّكَ بِالْقَدَّةِ بَرَاءٌ وَأَلْبَتْ مَأْنَوَاهُ
فِيهَا خَبَرُونَ وَزَعْنَا مَا في صَدْرِهِمْ يَتُلْيَا أَحْزَابِهِمْ فَأَنَّكَ بِالْقَدَّةِ بَرَاءٌ وَأَلْبَتْ مَأْنَوَاهُ
فِيهَا خَبَرُونَ وَزَعْنَا مَا في صَدْرِهِمْ يَتُلْيَا أَحْزَابِهِمْ فَأَنَّكَ بِالْقَدَّةِ بَرَاءٌ وَأَلْبَتْ مَأْنَوَاهُ

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

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

Destination of Righteous Believers

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

(But those who believed, and worked righteousness)

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

(But those who believed, and worked righteousness - We

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

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

إذا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حَسَبًا عَلَى قَنْطُرْةٍ بِنِّنَالِجَةِ وَالْحَارِ رَفَعُصًا لَّهُمْ مَظَالِمَ كَانَتْ تَبْتِهِمْ فِي الْذَّنْبِي حَتَّى إِذَا حُدِّثُوا وَقَوْا أَذِنْ لَهُمْ فِي دُخُولِ الْجَنَّةِ فَوَالذِّي نُفِسَ بِهِ إِنَّ أَخْذُهُمْ بِسَرْطَلِهِ فِي الْجَنَّةِ أَدْلَّ بِنَبِيَّ خَلقُهُ كَانَ فِي الْذَّنْبِي

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

As-Suddi said about Allāh’s statement,

وَقُلْنَا مَا في صُدُورِهِمْ بِنِّ يَلَى تَحْرِيرٍ بِنِّ عَجِيبِ الْآخِرَةِ

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

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

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

كُلُّ أَهْلِ الْجَنَّةِ يَرِى مَعْفَةً مِنَ النَّارِ، فَيُقُولُ: لَوْ أَنَّ اللَّهَ مَدِينِي، فَيَكُونُ لَهُ شَكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرِى مَعْفَةً مِنَ الْجَنَّةِ فَيُقُولُ: لَوْ أَنَّ اللَّهَ مَدِينِي، فَيَكُونُ لَهُ خَصْرًا;

Each of the people of Paradise will see his seat in the Fire and he will say, 'Had not Allah guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, 'Might that Allah had guided me!' So it will be a cause of anguish for him.'

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

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

واعلموا أن أحدكم لن يدخل جنة

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

They said, "Not even you, O Allah's Messenger?" He said,

وأنا إلا أن يعفني الله برحمته من وفظ

"Not even I, unless Allah grants it to me out of His mercy and

People of Hellfire will feel Anguish upon Anguish

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

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

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

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

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

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

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

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

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

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

"By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply."

Allāh’s statement,

"Then a crier will proclaim between them" will herald and announce,

"The curse of Allāh is on the wrongdoers" meaning, the curse will

[1] Muslim 3:2203. Those were the disbelievers of the Quraysh who were killed at the battle of Badr. Their corpses were thrown into the well.
reside with the wrongdoers. Allah then described them by saying,

﴾Those who hindered (men) from the path of Allah, and would seek to make it crooked﴾

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

﴾and they were disbelievers in the Hereafter﴾

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

﴿وَبَيَّنْنَا جَنَّةً عَلَى الْأَرْضِ يَقُولُونَ كَلِّهَا بِسْمِهِ وَذَٰلِكَ أَصْحَبُ الْجَنَّةِ أَنْ سَلَّمَ عَلَيْهَا نَفْسِهِمْ﴾

﴿وَأَذَّنَّهَا صَرِيقَةً أَصْرَعَتْ بَلَدَةً أَصْحَبُ الْجَنَّةِ قَالَ رَبِّي لَا تَحْمَلْنَاهُ مَنِّ الْقَوْمِ﴾

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

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

The People of Al-A’raf

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

«وَجَدُواْ بَيْنَهمَّ وَسْرَةً لَّمْ يَبْصُرُواْ فِيهَا بَيْنَ الْحَمَّامِ وَرَيْحَمُوهُمْ مِنْ فِيّهَا الْمَقَابِثِ»

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

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

«وَمَعَ الْأَرْقَامِ يَتَابِعُونَ»

«and on Al-A‘rāf will be men».”[1]

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

«وَيَطَلَّبُونَ يَافٍ»

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

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

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

Ma‘mar said that Al-Ḥasan recited this Ayah,

«وَأَنفَقُواْ رَبُّكَ تَمَرَّنَّهُمْ»

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

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

them."\[1\] Qatādah said; "Those who hope are those among you whom Allāh informed of their places."\[2\]

Allāh said next,

\[
\text{زِيَاءَ صُرُوتُ أَصَابُّمُ بَلَدَةَ أَصَابُّمُ اَلْحَرَامِ فَلَا إِلَهَ إِلَّاَ اللَّهُ مَعَهُ مَلَائِكَتُهُمْ}
\]

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

Ad-Ḍaḥḥāk reported that Ibn ʿAbbās said, "When the people of Al-ʿĀrāf look at the people of the Fire and recognize them, they will supplicate, 'O Lord! Do not place us with the people who are wrongdoers.'\[3\]

\[
\text{كَذَلِكَ لَا يَتَّقُونَ نِعَامَ الْحَكِيمِ}
\]

\[
\text{اللَّهُ يَأْمُرُ الْمَلَائِكَةَ بَعْدَ هَذَا وَكَلَِّئِلَٰكُمْ بَعْدَ هَذَا بَعْضَ الْجَهَنُّ نَارًا}
\]

(48. And the men on Al-ʿĀrāf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you was your gathering, and your arrogance?")

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

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

\[
\text{وَمَا أَنفَقُونَ عَنْ مَا جَمَعُوا}
\]

(“Of what benefit to you was your gathering...”) meaning, your great numbers,

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

\[1\] ‘Abdur-Razzāq 2:230.

\[2\] At-Ṭabari 12:465.

\[3\] At-Ṭabari 12:463.
bin Abi Ṭalḥah reported from Ibn ‘Abbās,

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

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

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

50. And the dwellers of the Fire will call to the dwellers of Paradise: “Pour on us some water or anything that Allāh has provided you with.” They will say: “Both (water and provision) Allāh has forbidden for the disbelievers.”[2]

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

The Favors of Paradise are Prohibited for the People of the Fire

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

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

“That is food”.[2] Ath-Thawri said that ʿUthmān Ath-Thaqafi

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

"Both Allah has forbidden to the disbelievers." [1]

‘Abdur-Rahmân bin Zayd bin Aslam said that,

"Both Allah has forbidden to the disbelievers." “Refers to the food and drink of Paradise.” [2]

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

“So this Day We shall forget them as they forgot their meeting of this Day”

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

“In a Record. My Lord neither errs nor forgets” [20:52]

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

“They have forgotten Allah, so He has forgotten them” [9:67]

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

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

It is recorded in the Sahih that Allâh will say to the servant on the Day of Resurrection:

"Have I not gotten you married? Have I not honored you? Have I not made horses and camels subservient for you and allowed you to become a leader and a master?" He will say, "Yes." Allâh will say, "Did you think that you will meet
Me?” He will say, “No.” Allāh the Exalted will say, “Then this Day, I will forget you as you have forgotten Me.”

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

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

The Idolators have no Excuse

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

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

Allāh said next,

(53) We have explained in detail with knowledge meaning, ‘We have perfect knowledge of what We explained in it’. Allāh said in another Āyah,

He has sent it down with His Knowledge, [4:166]
The meaning here is that after Allah mentioned the loss the idolators end up with in the Hereafter, He stated that He has indeed sent Prophets and revealed Books in this life, thus leaving no excuse for them. Allah also said;

And We never punish until We have sent a Messenger (to give warning). [17:15]
This is why Allah said here,

Await they just for the final fulfillment of the event?
in reference to what they were promised of torment, punishment, the Fire; or Paradise, according to Mujahid and several others. [1]

On the Day the event is finally fulfilled, on the Day of Resurrection, according to Ibn ‘Abbas, [2]

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

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

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

Or could we be sent back’, to the first life,

So that we might do (good) deeds other than those (evil) deeds which we used to do?’.

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

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

Allāh said here,

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

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

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

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

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

The Universe was created in Six Days

Allāh states that He created the universe, the heavens and
earth and all that is in, on and between them in six days, as He has stated in several Ayāt in the Qur’ān. These six days are: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday, the entire creation was assembled and on that day, Ādam was created. There is a difference of opinion whether these days were the same as our standard days as suddenly comes to the mind, or each day constitutes one thousand years, as reported from Mujāhid, Imām Aḥmad bin Ḥanbal, and from Ibn ‘Abbās according to Aḥ-Ḍāḥḥāk’s narration from him. As for Saturday, no creation took place in it since it is the seventh day of (of the week). The word ‘aṣ-Ṣabt’ means stoppage, or break.

Imām Aḥmad recorded Abu Hurayrah saying: ‘Allāh’s Messenger ﷺ told me:

ْحَلَّلَ اللَّهُ الْجَبَلَ [عَزِّ وَجَلَّ]، الْيَوْمُ الْآخِرِ، وَحَلَّلَ فِيهَا اِلْجِبَالُ يَوْمَ الْآخِرِ، وَحَلَّلَ الْجَبَلَ يَوْمَ الْآخِرِ، وَحَلَّلَ الْجَبَلَ يَوْمَ الْآخِرِ، وَحَلَّلَ الْجَبَلَ يَوْمَ الْآخِرِ، وَحَلَّلَ الْجَبَلَ يَوْمَ الْآخِرِ، وَحَلَّلَ الْجَبَلَ يَوْمَ الْآخِرِ.

‘Allāh created the dust on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures throughout it on Thursday and He created Ādam after ‘aṣr on Friday. He was the last created during the last hour of Friday, between ‘aṣr and the night.’

Meaning of Istawā’

As for Allāh’s statement,

ٖاَنَّہَا ٱلۡمَلَّىٖ

(‘and then He rose over (Istawā’) the Throne)

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

took in this regard, such as Mālik, Al-Awzā’ī, Ath-Thawri, Al-
Layth bin Sa’d, Ash-Shāfi’i, Aḥmad, Ishāq bin Rāhwayh and
the rest of the scholars of Islām, in past and present times.
Surely, we accept the apparent meaning of, Al-Istāwā’, without
discussing its true essence, equating it (with the attributes of
the creation), or altering or denying it (in any way or form). We
also believe that the meaning that comes to those who equate
Allāh with the creation is to be rejected, for nothing is similar
to Allāh,

\[ \text{فَلِيَّ كَنِيَّةُ مَسِىَّ، تَمَّ تَوَسِّعُ الْبَيِّنَةِ} \]

{There is nothing like Him, and He is the All-Hearer, the All-
Seer.} [42:11]

Indeed, we assert and affirm what the Imāms said, such as
Nu‘aym bin Ḥammād Al-Khuza‘ī, the teacher of Imām Al-
Bukhārī, who said, “Whoever likens Allāh with His creation,
will have committed Kufr. Whoever denies what Allāh has
described Himself with, will have committed Kufr. Certainly,
there is no resemblance (of Allāh with the creation) in what
Allāh and His Messenger ﷺ have described Him with. Whoever
attests to Allāh’s attributes that the plain Āyāt and authentic
Hadiths have mentioned, in the manner that suits Allāh’s
majesty, all the while rejecting all shortcomings from Him, will
have taken the path of guidance.”

The Day and the Night are among the Signs of Allāh

Allāh said,

\[ \text{يَتَبَيَّنُ الْيَوْمُ الْيَتَابُ بَلَامَّ حَيَّ} \]

{He brings the night as a cover over the day, seeking it rapidly,}
meaning, the darkness goes away with the light, and the light
goes away with the darkness. Each of them seeks the other
rapidly, and does not come late, for when this vanishes, the
other comes, and vice versa. Allāh also said;

\[ \text{وَمَا يَضِيقُ فِي نَفْسِ رَبِّكَ وَمَا يَضِيقُ بِهَا} \]

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

Allāh’s statement,

\[
\text{Nor does the night outstrip the day} \quad [36:40]
\]

means, the night follows the day in succession and does not come later or earlier
than it should be. This is why Allāh said here,

\[
\text{seeking it rapidly, and (He created) the sun, the moon, the}
\text{stars subjected to His command.}
\]

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

\[
\text{Surely, His is the creation and commandment} \quad \text{the dominion and}
\text{the decision. Allāh said next,}
\]

\[
\text{Blessed is Allāh, the Lord of the all that exists!} \quad \text{which is similar}
\text{to the Āyah,}
\]

\[
\text{Blessed be He Who has placed in the heaven big stars} \quad [25:61]
\]

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

\[
\text{O Allāh! Yours is all the kingdom, all the praise, and Yours}
\text{is the ownership of all affairs. I ask You for all types of good}
\text{and seek refuge with You from all types of evil.}
\]
Encouraging supplicating to Allāh

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

"Invoke your Lord Taḍarru‘an and Khufyah." meaning, in humbleness and humility. Allāh said in a similar Āyah,

"And remember your Lord within yourself." [7:205]

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

أبدأ الناس ارئوا على أنفسكم فإنكم لا تدعون أصم ولا غافل إني الذي تدعون سميع قريب

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

Ibn Jarīr said that,

"Taḍarru‘an", means obeying Him in humility and humbleness,

Forbidding Aggression in Supplications

It was reported that ‘Atâ’ Al-Khurâsâni narrated from Ibn ‘Abbâs, who said about Allâh’s statement,

\[
\text{إِنَّمَا لَا يُحِبُّ الْمُشْجِعِينَ}
\]

\[\text{“He likes not the aggressors”} \]

“In the Du’â’ and otherwise.” [2] Abu Mijlaz commented on,

\[
\text{إِنَّمَا لَا يُحِبُّ الْمُشْجِعِينَ}
\]

\[\text{“He likes not the aggressors”, “Such (aggression) as asking to reach the grade of the Prophets.”} \]

[3] Imâm Aḥmad narrated that Abu Ni‘âmah said that ‘Abdullâh bin Mughaffal heard his son supplicating, “O Allâh! I ask you for the white castle on the right side of Paradise, if I enter it.” So ‘Abdullâh said, “O my son! Ask Allâh for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of Allâh ﷺ saying,

\[\text{يَكُونُ قُوَّمٌ يُنَتَّدِونَ فِي الدُّعَاءِ وَالْطَّهُورِ}]

\[\text{“There will come some people who transgress in supplication and purification”} \]

Ibn Mâjah[5] and Abu Dâwud[6] recorded this Hadîth with a good chain that there is no harm in, and Allâh knows best.

The Prohibition of causing Mischief in the Land

Allâh said next,

\[
\text{وَلَوْ نَسَبَّداً فِي الْأَرْضِ بَعدَ إِسْلَامِهِا}]

\[\text{“And do not do mischief on the earth, after it has been set in order”} \] [5:56].

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

Allah said,

«وَأَحْكَمْنَا عَلَى الْأَرْضِ نَارًا»

(and invoke Him with fear and hope) fearing what He has of severe torment and hoping in what He has of tremendous reward.

Allah then said,

«إِنَّ رَحْمَتِ اللَّهِ قُرْبَٰنٌ لِّلْمُتَّقِينِ»

(Surely, Allah's mercy is (ever) near unto the good-doers) meaning, His mercy is for the good-doers who obey His commands and avoid what He prohibited. Allah said in another Ayah,

«وَضَحَّىٰ وَسَيَسَىٰ كُلُّ ذَٰلِكَ لِفَرْعَوْنَ بَيْنَ يَدَيْهِمْ»

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

Maþar Al-Warráq said, “Earn Allah’s promise by obeying Him, for He ordained that His mercy is near to the good-doers.” Ibn
Abi Ḥātim collected this statement.\[1\]

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

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

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

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

\[\text{And among His signs is this, that He sends the winds with glad tidings} \] [30:46]. Allāh’s statement,

\[\text{going before His mercy} \] means, before the rain. Allāh also said;

\[\text{Ibn Abī Ḥātim 5:1501.}\]
And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is Al-Wali (the Guardian), Al-Hamid (the praiseworthy) [42:28] and,

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

Allah said next,

Till when they have carried a heavy-laden cloud when the wind carries clouds that are heavy with rain, and this is why these clouds are heavy, close to the earth, and their color is dark. Allah’s statement,

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

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

This is why Allah said here,

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

\[\text{The vegetation of a good land comes forth (easily) by the permission of its Lord.}\]

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

\[\text{He made her grow in a good manner.} \] [3:37]

The Ayah continues,

\[\text{and that which is bad, brings forth nothing but with difficulty.}\]

Mujahid, and others such as As-Sibakh, etc. also said this.\[1\]

Al-Bukhari recorded that Abu Musa said that the Messenger of Allah ﷺ said,

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

\[\text{[1] At-Tabari 12:497.}\]
animals drink from it, and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh’s religion and gets benefit which Allāh sent me with, by learning and teaching others. The last example is that of a person who does not care for it and does not accept the guidance Allāh sent me with.

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

60. The leaders of his people said: “Verily, we see you in plain error.”

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

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

The Story of Nūḥ and His People

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

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

"O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!"

the torment of the Day of Resurrection, if you meet Allāh while associating others with Him.

(The leaders of his people said) meaning, the general public, chiefs, commanders and great ones of his people said,

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

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

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

(And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be
guided by it (this Qur'ān), they say: “This is an ancient lie!”
[46:11]

There are several other Āyāt on this subject.

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

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

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

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

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

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

"O Allāh! Bear witness, O Allāh! Bear witness.

They testified that he conveyed, that he delivered, that he testified, that he was a witness, and that they were witnesses for him.

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

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

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

Allāh said that Nūḥ proclaimed to his people,

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

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

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

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

And We drowned those who belied Our Āyāt.

Allāh said in another Āyāh,

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

Allāh said,

They were indeed a blind people. meaning, blind from the Truth, unable to recognize it or find their way to it. Here, Allāh said that He has taken revenge from His enemies and saved His
Messenger and those who believed in him, while destroying their disbelieving enemies. Allāh said in another Āyah,

{Verily, We will indeed make victorious Our Messengers} [40:51].

This is Allāh’s Sunnah (way) with His servants, in this life and the Hereafter, that the good end, victory and triumph is for those who fear Him. For example, Allāh destroyed the people of Nūḥ, and saved Nūḥ and his believing followers. Ibn Wahb said that he was told that Ibn ‘Abbās said that eighty men were saved with Nūḥ in the ship, one of them was Jurhum, who spoke Arabic. Ibn Abi Ḥātim collected this statement, which was also narrated with a continuous chain of narration from Ibn ‘Abbās.

465. And to ‘Ād (the people, We sent) their brother Hūd. He
said: "O my people! Worship Allâh! You have no other god but Him. Will you then not have Taqwâ?"

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

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

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

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

The Story of Hûd, Peace be upon Him, and the Lineage of the People of ‘Âd

Allâh says, just as We sent Nûh to his people, similarly, to the ‘Âd people, We sent Hûd one of their own brethren. Muḥammad bin Ishaq said that the tribe of ‘Âd were the descendants of ‘Ad, son of Iran, son of ‘Awṣ, son of Sâm, son of Nûh. I say, these are indeed the ancient people of ‘Âd whom Allâh mentioned, the children of ‘Ad, son of Iran who were living in the deserts with lofty pillars or statues. Allâh said,

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

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

As for ‘Âd, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not
that Allah Who created them was mightier in strength than them. And they used to deny Our Ayat! [41:15].

The Land of ‘Ad

The people of ‘Ad lived in Yemen, in the area of Aḥqāf, which means sand mounds. Muḥammad bin Ḥṣāq narrated that Abu Aṭ-Ṭufayl ‘Āmir bin Wāthilah said that he heard ‘Ali (bin Abi Ṭālib) saying to a man from Ḥaḍramawt (in Yemen), “Have you seen a red sand mound, where there are a lot of Arāk and Lote trees in the area of so-and-so in Ḥaḍramawt? Have you seen it?” He said, “Yes, O Commander of the faithful! By Allah, you described it as if you have seen it before.” ‘Ali said, ‘I have not seen it, but it was described to me.’ The man asked, “What about it, O Commander of the faithful?” ‘Ali said, “There is the grave of Hūd, peace be upon him, in its vicinity.” Ibn Jarir recorded this statement, which gives the benefit of indicating that ‘Ad used to live in Yemen, since Prophet Hūd was buried there. Prophet Hūd was among the noble men and chiefs of ‘Ad, for Allah chose the Messengers from among the best, most honorable families and tribes. Hūd’s people were mighty and strong, but their hearts were mighty and hard, for they were among the most denying of Truth among the nations. Prophet Hūd called ‘Ad to worship Allah alone without partners, and to obey and fear Him.

Debate between Hūd and his People

CHOOLING ADEE ECE MGG EE KDZOA N FZ B (The leaders of those who disbelieved among his people said...) meaning, the general public, chiefs, masters and commanders of his people said,

INO T R O N IN F A W IN N T F H M R T K I (“Verily, we see you in foolishness, and verily, we think you are one of the liars”) meaning, you are misguided because you call us to abandon worshipping the idols in order to worship Allah Alone.

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

\[
\text{""Has he (Muhammad) made the gods (all) into One God?"" [38:5].}
\]

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

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

\[
\text{"I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you."}
\]

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

\[
\text{"Do you wonder that there has come to you a Reminder from your Lord through a man from among you to warn you?"
}
\]

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

\[
\text{"And remember that He made you successors (generations after generations) after the people of Nūh..."}
\]

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

\[
\text{"and increased you amply in stature." making you taller than other people. Similarly, Allāh said in the description of Ĥalūt}
\]
Allah Alone, you have come to us, that we should worship

They said: 'You are not our master, and your opposition to him, peace be upon him,
Allah mentions the rebellion, defiance and stubbornness of
Our rift, and they were not believers.
We raised you, we removed the roots of those who believed
72. So we raised him and those who were with him out of
That wait: 'Allah is my lord, I am with you among those who
you have named - you and your fathers - with no authority
on you from your Lord. Dispute you with me over names which
71. (Hud) said: 'Ris (formant) and enough have already fallen
the truthful.
So bring us this earth with you have threatened us if you are of
Allah Alone and forsake that which our fathers used to worship.
70. They said: 'You have come to us, that we should worship
So that you may be successful.

Reference to Allah's favors and blessings.
So remember the graces bestowed upon you (from Allah.) in
2:247) Had continued.
And has increased him abundantly in knowledge and stature.
Later on, the disbelievers of Quraysh said,

وَزَادَ قَالَوْا الْهَلِكَ إِن كَانَ هَذَا حُمُّ نَيْنَ يُعِيدُ دَانَجْرَ عَلَِّيَةَ جَعْفَارٍ نَّنَّ

And (remember) when they said: “O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.”

Muhammad bin Ishâq said that the people of Hûd used to worship several idols, such as Sudâ', Shimûd and Al-Habâ’. This is why Hûd, peace be upon him, said to them,

وَقَدْ وَقَعَ عَلَيْكُم مِن نَزْلٍ رَيْحَ بَاسِطٍ نَصَبَ

“Rijs and wrath have already fallen on you from your Lord.”

you deserve ‘Rijs’ from your Lord because of what you said. Ibn ‘Abbâs said that, ‘Rijs’, means scorn and anger.[1]

فَتَعَبَّرَ نَفْسَهُمْ أَنَّهُمْ أَنْتُوْا مُحَيَّظُوهُمْ

“Dispute you with me over names which you have named - you and your fathers?” [7:71].

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

أَلَّمْ نُرَبَّلُ لَهُ بِمَهَا مُسْلَمُو فَتَظَفَّرُوا إِلَى مَعَصْمِنَ مِنَ السَّيْخِيَةِ

“with no authority from Allah? Then wait, I am with you among those who wait.”

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

The End of 'Ad

So Allah said;

تَأْضَيِّقُهُمْ وَتَأْضِيِّقُهُمْ وَهَمَّـيْـهَا وَجَفَّتْهَا وَمِثْلًا كَأَنَّا

“So We saved him and those who were with him out of mercy

from Us, and We severed the roots of those who belied Our Ayat; and they were not believers.

Allâh mentioned several times in the Qur'ân, the way the people of 'Ad were destroyed stating that He sent a barren wind that destroyed everything it passed by. Allâh said in another Ayah,

"And as for 'Ad, they were destroyed by a furious violent wind! They were subjected to it for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! Do you see any remnants of them?" [69:6-8]

When 'Ad rebelled and transgressed, Allâh destroyed them with a strong wind that carried them, one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body. This is why Allâh said,

"as if they were hollow trunks of date palms!" [69:7]

Muhammad bin Ishâq said that 'Ad used to live in Yemen between Oman and Ḥadramawt. They also spread throughout the land and defeated various peoples, because of the strength that Allâh gave them. They used to worship idols instead of Allâh, and Allâh sent to them Prophet Hûd, peace be upon him. He was from their most common lineage and was the best among them in status. Hûd commanded them to worship Allâh Alone and associate none with him. He also ordered them to stop committing injustice against the people. But they rejected him and ignored his call. They said, ‘Who is stronger than us?’ Some of them, however, followed Hûd, although they were few and had to conceal their faith. When 'Ad defied the command of Allâh, rejected His Prophet, committed mischief in the earth, became arrogant and built high palaces on every high place – without real benefit to them – Hûd spoke to them, saying,
“Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein forever. And when you seize (somebody), seize you (him) as tyrants? Have Taqwā of Allah, and obey me.” [26:128-131]

However,

“They said: “O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.”

meaning, madness,

“He said: “I call Allāh to witness, and bear you witness that I am free from that which you associate with Him. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).” [11:53-56].”[1]

Story of the Emissary of ‘Ād

Imām Aḥmad recorded that Al-Ḥārith Al-Bakri said: “I went to the Messenger of Allāh ﷺ to complain to him about Al-‘Alā bin Al-Hadrāmi. When I passed by the area of Ar-Rabdhah, I found an old woman from Bani Tamīm who was alone in that area. She said to me, “O servant of Allāh! I need to reach the Messenger of Allāh ﷺ to ask him for some of my needs, will you

take me to him?” So I took her along with me to Al-Madinah and found the Masjid full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allāh ﷺ. I asked, “What is the matter with the people?” They said, “The Prophet ﷺ intends to send ‘Amr bin Al-‘Āṣ (on a military expedition) somewhere.” So I sat down. When the Prophet ﷺ went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, “Was there a dispute between you and Bani Tamīm?” I said, “Yes. And we had been victorious over them. I passed by an old woman from Bani Tamīm, who was alone, and she asked me to bring her to you, and she is at the door”. So he allowed her in and I said, “O Allāh’s Messenger! What if you make a barrier between us (the tribe of) Bani Tamīm, such as Ad-Dahnā’ (Desert)?” The old woman became angry and opposed me. So I said, “My example is the example of a sheep that carried its own destruction. I carried this woman and did not know that she was an opponent. I seek refuge with Allāh and His Messenger that I become like the emissary of ‘Ād.” So the Prophet ﷺ asked me about the emissary of ‘Ād, having better knowledge in it, but he liked to hear the story again. I said, “Once, ‘Ād suffered from a famine and they sent an emissary [to get relief], whose name was Qayl. Qayl passed by Mu‘āwiyyah bin Bakr and stayed with him for a month. Mu‘āwiyyah supplied him with alcoholic drinks, and two female singers were singing for him. When a month ended, Qayl went to the mountains of Muhrah and said, ‘O Allāh! You know that I did not come here to cure an ill person or to ransom a prisoner. O Allāh! Give ‘Ād water as You used to.’ So black clouds came and he was called, ‘Choose which one of them you wish (to go to ‘Ād)!’ So he pointed to one of the black clouds and he heard someone proclaiming from it, ‘Take it, as ashes that will leave none in ‘Ād.’ And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them.” Abu Wā’il said, “That is true. When a man or a woman would send an emissary, they would tell him, ‘Do not be like the emissary of ‘Ād (bringing disaster and utter destruction to them instead of relief),’” Imām Aḥmad collected this story in the Musnad.\[1\] At-

\[1\] Aḥmad 3:482.
Tirmidhi\(^1\) recorded similar wording for it, as did An-Nasā\(^\text{ibb}\)\(^2\) and Ibn Mājah.\(^3\)

> 73. And to Thamūd (people, We sent) their brother Sāliḥ. He said: “O my people! Worship Allāh! You have no other god but Him. Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you; so you leave her to

\(^1\) Tuhfat Al-Ahwadhi 9:161.

\(^2\) Al-Kubrā 5:181.

\(^3\) Ibn Mājah 2:941.
graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you.﴿

﴿74. And remember when He made you successors (generations) after 'Ād and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth.﴿

﴿75. The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Šâliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."﴿

﴿76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."﴿

﴿77. So they killed the she-camel and insolently defied the commandment of their Lord, and said: "O Šâliḥ! Bring about your threats if you are indeed one of the Messengers (of Allâh)."﴿

﴿78. So the earthquake seized them, and they lay (dead), prostrate in their homes.﴿

**Thamûd: Their Land and Their Lineage**

Scholars of *Tafṣîr* and genealogy say that (the tribe of Thamûd descended from) Thamûd bin 'Āthir bin Iram bin Sâm bin Nûh, and he is brother of Jadîs son of 'Āthir, similarly the tribe of Ţasm, and they were from the ancient Arabs, Al-'Aribah,\(^{[1]}\) before the time of Ibrâhîm, Thamûd came after 'Ād. They dwelled between the area of the Hijâz (Western Arabia) and Ash-Shâm (Greater Syria). The Messenger of Allâh ﷺ passed by the area and ruins of Thamûd when he went to Tabûk (in northern Arabia) during the ninth year of Hijrah.

Imâm Ahmad recorded that Ibn 'Umar said, "When the Messenger of Allâh ﷺ went to the area of Al-Hîjr in Tabûk with the people, he camped near the homes of Thamûd, in Al-Hîjr and the people brought water from the wells that Thamûd used

\(^{[1]}\) As opposed to Al-Musta'ribah, such as the descendants of Prophet Ismâ'il, son of Ibrâhîm.
before. They used that water to make dough and placed the pots (on fire) for cooking. However, the Prophet ﷺ commanded them to spill the contents of the pots and to give the dough to their camels. He then marched forth with them from that area to another area, near the well that the camel (as will follow) used to drink from. He forbade the Companions from entering the area where people were tormented, saying,

"I fear that what befell them might befall you as well. Therefore, do not enter on them."

Aḥmad narrated that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said while in the Ḥijr area,

«Do not enter on these who were tormented, unless you do so while crying. If you are not crying, then do not enter on them, so that what befell them does not befall you, as well.»

The basis of this Hadīth is mentioned in Two Šaḥīḥs.[3]

The Story of Prophet Šāliḥ and Thamūd

Allāh said,

«And to Thamūd», meaning, to the tribe of Thamūd, We sent their brother Šāliḥ,

«He said: "O my people! Worship Allāh! You have no other god but Him."»

All Allāh's Messengers called to the worship of Allāh alone without partners. Allāh said in other Āyāt,

And We did not send any Messenger before you but We revealed to him (saying): “None has the right to be worshipped but I, so worship Me.” [21:25] and,

وَلَقَدْ وَقَدَّرْنَا فِي سَمَائِلِ أُنُوُّا رَمَلًا أَبْنِي إِبْرَاهِيمُ أَبَنَيْنَا إِلْيَهُوْسُوُوُيْنَكُمْ (6)

And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allāh (Alone), and avoid Tāghūt (all false deities)” [16:36].

Thamūd asked that a Camel appear from a Stone, and it did

Prophet Šāliḥ said,

قُمْ بِهِ نُصْرًا مَّنْ يَشَاءُ مِنَ الْمَلَأِ الْمُهْلِكِ الَّذِي أَنْعَمَ لَّهُ مِنْ آبَاهُ رَبَّكَ (7)

"Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you;"

meaning, a miracle has come to you from Allāh testifying to the truth of what I came to you with.

Šāliḥ’s people asked him to produce a miracle and suggested a certain solid rock that they chose, which stood lonely in the area of Ḥijr, and which was called Al-Kātibah. They asked him to bring a pregnant camel out of that stone. Šāliḥ took their covenant and promises that if Allāh answers their challenge, they would believe and follow him. When they gave him their oaths and promises to that, Šāliḥ started praying and invoked Allāh (to produce that miracle). All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Šāliḥ’s people asked. This is when their chief, Jundu‘ bin ‘Amr, and several who followed him believed. The rest of the noblemen of Thamūd wanted to believe as well, but Dhu‘āb bin ‘Amr bin Labīd, Al-Ḥabbāb, who tended their idols, and Rabbāb bin Šum‘ar bin Jilhis stopped them. One of the cousins of Jundu‘ bin ‘Amr, whose name was Shīḥāb bin Khalīfah bin Mikhlāt bin Labīd bin Jawwās, was one of the leaders of Thamūd, and he also wanted to accept the message. However, the chiefs whom we mentioned prevented him, and he conceded to their promptings.

The camel remained in Thamūd, as well as, its offspring
after she delivered it before them. The camel used to drink from its well on one day and leave the well for Thamūd the next day. They also used to drink its milk, for on the days she drank water, they used to milk her and fill their containers from its milk. Allāh said in other Āyāt,

«And inform them that the water is to be shared between (her and) them, each one’s right to drink being established (by turns)» [54:28] and,

«Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known» [26:155]

The camel used to graze in some of their valleys, going through a pass and coming out through another pass. She did that so as to be able to move easily, because she used to drink a lot of water. She was a tremendous animal that had a strikingly beautiful appearance. When she used to pass by their cattle, the cattle would be afraid of her. When this matter continued for a long time and Thamūd’s rejection of Šālih became intense, they intended to kill her so that they could take the water for themselves every day. It was said that all of them (the disbelievers of Thamūd) conspired to kill the camel. Qatādah said that he was told that, “The designated killer of the camel approached them all, including women in their rooms and children, and found out that all of them agreed to kill her.”\[11\] This fact is apparent from the wording of the Āyāt,

«Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction!» [91:14], and,

«And We sent the she-camel to Thamūd as a clear sign, but they did her wrong.» [17:59]

\[11\] Āt-Ṭabārī 12:537.
Allāh said here,

\[\text{So they killed the she-camel}\]

Therefore, these Āyāt stated that the entire tribe shared in agreeing to this crime, and Allāh knows best.

**Thamūd kills the She-Camel**

Imām Abu Ja‘far Ibn Jarīr and other scholars of *Tafsīr* said that the reason behind killing the camel was that a disbelieving old woman among them named Umm Ghanm ‘Unayzah, the daughter of Ghanm bin Mijlaz, had the severest enmity among Thamūd towards Ṣāliḥ, peace be upon him. She had beautiful daughters and she was wealthy, and Dhu‘āb bin ‘Amr, one of the leaders of Thamūd, was her husband.

There was another noblewoman whose name was Ṣadūf bint Al-Muḥayyā bin Dahr bin Al-Muḥayyā, who was of noble family, wealthy and beautiful. She was married to a Muslim man from Thamūd, but she left him. These two women offered a prize for those who swore to them that they would kill the camel. Once, Ṣadūf summoned a man called Al-Ḥabbāb and offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Muṣaddi‘ bin Mihraj bin Al-Muḥayyā, and he agreed. As for ‘Unayzah bint Ghanm, she called Qudār bin Sālīf bin Jundu‘, a short person with red-blue skin, a bastard, according to them. Qudār was not the son of his claimed father, Sālīf, but the son of another man called, Ṣuhyād. However, he was born on Sālīf’s bed (and thus named after him). ‘Unayzah said to Qudār, “I will give you any of my daughters you wish, if you kill the camel.” Qudār bin Sālīf and Musaddi‘ bin Mihraj went along and recruited several mischievous persons from Thamūd to kill the camel. Seven more from Thamūd agreed, and the group became nine, as Allāh described, when He said,

\[\text{And there were in the city nine men, who made mischief in the land, and would not reform.}\]

These nine men were chiefs of their people, and they lured the entire tribe into agreeing to kill the camel. So they waited
until the camel left the water well, where Qudār waited beside a rock on its path, while Musaddi‘ waited at another rock. When the camel passed by Musaddi‘ he shot an arrow at her and the arrow pierced her leg. At that time, Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudār, encouraging Qudār to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudār stabbed her in her neck and slaughtered her. Her offspring went up a high rock and screamed.[1] ‘Abdur-Razzāq recorded from Ma‘mar that someone reported from Al-Ḥasan Al-Baṣārī that the offspring said, “O my Lord! Where is my mother?” It was said that her offspring screamed thrice and entered a rock and vanished in it, or, they followed it and killed it together with its mother.[2] Allāh knows best. When they finished the camel off and the news reached Prophet Ṣāliḥ, he came to them while they were gathered. When he saw the camel, he cried and proclaimed,

«نَسِّئُوا فِي دَارِكُمْ لِلْدَّنَآ أَيَوْمَيْنِ»

«“Enjoy yourselves in your homes for three days.”» [11:65]

The Wicked Ones Plot to Kill Prophet Ṣāliḥ, But the Torment descended on Them

The nine wicked persons killed the camel on a Wednesday, and that night, they conspired to kill Ṣāliḥ. They said, “If he is truthful, we should finish him before we are finished. If he is a liar, we will make him follow his camel.”

قَالُوا تَمَكُّنُوا بَيْنِي وَشَيْخِي وَأَمْامُ نَزْلَتْ عَلَيْنَا الْعِدَادُ إِنَّا شَهِدْنَا مَِّلَّهُ أَبِيهِ وَإِنَّا لَمُهْيِنُّونَ

They said: “Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: ‘We witnessed not the destruction of his household, and verily, we are telling the truth.’” So they plotted a plot, and We planned a plan, while

they perceived not. [27:49-50]

When they conspired to kill Ṣāliḥ and gathered at night to carry out their plot, Allāh, to Whom belongs all might and Who protects His Messengers, rained down stones that smashed the heads of these nine people before the rest of the tribe. On Thursday, the first of the three days of respite, the people woke up and their faces were pale (yellow), just as Prophet Ṣāliḥ had promised them. On the second day of respite, Friday, they woke up and found their faces had turned red. On the third day of the respite, Saturday, they woke up with their faces black. On Sunday, they wore the fragrance of Ḥanūt [the perfume for enshrouding the dead before burial] and awaited Allāh’s torment and revenge, we seek refuge with Allāh from it. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the Ṣayḥah (loud cry) came from the sky and a severe tremor overtook them from below, the souls were captured and the bodies became lifeless, all in an hour.

«And they lay (dead), prostrate in their homes.»

They became dead and lifeless and none among them, whether young, old, male or female, escaped the torment.[1]

The scholars of Tafsir said that none from the offspring of Thamūd remained, except Prophet Ṣāliḥ and those who believed in him. A disbelieving man called Abu Rīghāl was in the Sacred Area at the time and the torment that befell his people did not touch him. When he went out of the Sacred Area one day, a stone fell from the sky and killed him. ʿAbdur-Razzāq narrated that Maʿmar said that Ismāʿīl bin Umayyah said that the Prophet passed by the gravesite of Abu Rīghāl and asked the Companions if they knew whose grave it was. They said, “Allāh and His Messenger know better.” He said,

"This is the grave of Abu Righāl, a man from Thamūd. He was in the Sacred Area of Allāh and this fact saved him from receiving Allāh’s torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold."

So the people used their swords and looked for the golden branch and found it. [1] ‘Abdur-Razzāq narrated that Ma‘mar said that Az-Zuhri said that Abu Righāl is the father of the tribe of Thaquīf. [2]

79. Then he [Ṣāliḥ] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers."

These are the words of admonishment that Ṣāliḥ conveyed to his people after Allāh destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead. Ṣāliḥ said these words of admonishment and criticism to them after they perished, and they heard him (as a miracle for Prophet Ṣāliḥ from Allāh). Similarly, it is recorded in the Two Šaḥīḥs that after the Messenger of Allāh ﷺ defeated the disbelievers in the battle of Badr, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr (where the corpses of the disbelievers were thrown) and said,

"O Abu Jahl bin Hishām! O ‘Utbah bin Rabī‘ah! O Shaybah bin Rabī‘ah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of

victory) to be true.

Umar said to him, “O Allāh’s Messenger! Why do you speak to a people who have rotted?” He  said,

«وَالَّذِي نَفَسْبِي بِهِ لَمْ أَنْتَ بِهِمْ أَوَّلَ مِنْهُمْ وَلَكِنْ لَا يَجِبُونَ»

«By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply.»

Similarly, Prophet Ṣāliḥ, peace be upon him, said to his people,

«لَنَّلَقِدْ أَنْفَخَتْنَاهُ رَيْبًا وَصَصَبَتْ لَكُمْ»

«"I have indeed conveyed to you the Message of my Lord, and have given you good advice,"»

but you did not benefit from it because you do not like the Truth and do not follow those who give you sincere advice,

«وَلَكِنْ لَا يُحْبِبُونَ التَّصِيبَةَ»

«"but you like not good advisers."»

«وَلَوْ أَنَّا إِذْ قَالُوا إِلَيْهِمْ أَنْتُؤُوْنَ الْكِتَابَ وَلَا تَسْأَلُوا أَمَا بَعْدَ ما سَأَفَكَّرَ بِهِ بِلِينِ السَّمْعِ ۖ إِنِّي إِنَّكُمْ تَكُونُونَ الْجَاهِلِينَ»

۸۰. And (remember) Lūṭ, when he said to his people: “Do you commit lewdness such as none preceding you has committed in all of the nations?

۸۱. “Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds.””

The Story of Prophet Lūṭ, upon Him be Peace, and His People

Allāh said, We sent,

قصّر

And

لَوْلَا إِذْ قَالُوا إِلَيْهِمْ

Lūṭ, when he said to his people... Lūṭ (Lot) is the son of Hārān the son of Āzar (Terah), and he was the nephew of Ibrāhīm, peace be upon them both. Lūṭ had believed in Ibrāhīm and migrated with him to the Shām area. Allāh then sent Lūṭ to the people of Sadūm (Sodom) and the surrounding villages, to call them to Allāh, enjoin righteousness and forbid them from their evil practices, their sin, and wickedness. It this area, they did things that none of the children of Ādam or any other creatures ever did before them. They used to have sexual intercourse with males instead of females. This evil practice was not known among the Children of  Ādam before, nor did it even cross their minds, so they were unfamiliar with it before the people of Sodom invented it, may Allāh’s curse be on them.

‘Amr bin Dīnār commented on;

"...as none preceding you has committed in all of the nations."

"Never before the people of Lūṭ did a male have sex with another male."[1]

This is why Lūṭ said to them,

"Do you commit lewdness such as none preceding you has committed in all of the nations? Verily, you practice your lusts on men instead of women."

meaning, you left women whom Allāh created for you and instead had sex with men? Indeed, this behavior is evil and ignorant because you have placed things in their improper places. Lūṭ, peace be upon him, said to them:

"these (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." [15:71]

So he reminded them of their women, and they replied that they do not desire women,

They said: “Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!”” [11:79]

meaning, you know that we have no desire for women and you know what we desire with your guests.\(^\text{[1]}\)

82. And the answer of his people was only that they said: “Drive them out of your town, these are indeed men who want to be pure (from sins)!”

So they answered Prophet Lūṭ by trying to expel and banish him from their village, along with those who believed with him. Allāh indeed removed Prophet Lūṭ safely from among them, and He destroyed them in their land in disgrace and humiliation. They said (about Lūṭ and the believers):

“These are indeed men who want to be pure (from sins)!”

Qatādah commented, “They shamed them (Lūṭ and the

\(^{[1]}\) This refers to the angels who came in the shape of men to destroy them.
believers) with what is not a shame at all."[1] Mujāhid commented, "(Lūt’s people said about Lūt and the believers,) They are a people who want to be pure from men's anuses and women's anuses!"[2] Similar was narrated from Ibn 'Abbās. [3]

83. Then We saved him and his family, except his wife; she was of the Ghābirīn (those who lagged behind).

84. And We rained down on them a rain (of stones). Then see what was the end of the criminals.

Allāh says, We saved Lūt and his family, for only his household believed in him. Allāh said in another Āyah,

So We brought out from therein the believers. But We found not there any household of the Muslims except one [of Lūt and his daughters]. [51:35-36].

Only his wife (from his family) did not believe, remaining on the religion of her people. She used to conspire with them against Lūt and inform them of who came to visit him, using certain signals that they agreed on. This is why when Lūt was commanded to leave by night with his family, he was ordered not to inform his wife or take her with him. Some said that she followed them, and when the torment struck her people, she looked back and suffered the same punishment as them. However, it appears that she did not leave the town and that Lūt did not tell her that they would depart. So she remained with her people, as apparent from Allāh’s statement,

(except his wife; she was of the Ghābirīn)

meaning, of those who remained, or they say: of those who were destroyed, and this is the more obvious explanation.

Allāh’s statement,

«And We rained down on them a rain» is explained by His other statement,

«And rained on them stones of baked clay, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the wrongdoers.» [11:82-83].

Allāh said here,

«Then see what was the end of the criminals.»

This Āyah means: ‘See, O Muḥammad, the end of those who dared to disobey Allāh and reject His Messengers.’

Imām Ahmad, Abu Dāwud, At-Tirmidhi, Ibn Mājah, all recorded a Ḥadīth [from] Ibn ‘Abbās who said that Allāh’s Messenger Ḥṣ said;

«Whoever is found doing the act of the people of Lūt, then kill them; the doer and the one it is done to.»[1]

85. And to (the people of) Madyan, (We sent) their brother Shu‘ayb. He said: “O my people! Worship Allāh! You have no other God but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if

Story of Shu‘ayb, upon him be Peace, and the Land of Madyan

Muḥammad bin Ishāq said, “They (the people of Madyan) are the descendents of Madyan, son of Midyān, son of Ibrāhīm. Shu‘ayb was the son of Mīkīl bin Yashjur. And in the Syrian language, his name was Yathrūn (Jethro).”[1] I (Ibn Kathir) say, Madyan was the name of the tribe and also a city that is close to Ma‘ān on route to the Ḥijāz (from Ash-Shām). Allāh said in another Āyah,

«And when he arrived at the water (a well) of Madyan he found there a group of men watering (their flocks).» [28:23]

They are also the people of Al-Aykah (the Woods), as we will mention later on, Allāh willing, and our trust is in Him.

«He said: “O my people! Worship Allāh! You have no other God but Him”»

and this is the call of all Messengers,

«“Verily, a clear proof (sign) from your Lord has come unto you;”»

meaning, ‘Allāh has presented the proof and evidences of the truth of what I brought you.’ He then advised them and commanded them to give full measure and full weight and not to wrong men in their dealings, meaning, to refrain from cheating people in buying and selling. They used to treacherously avoid giving full weight and measure. Allāh said in other Āyāt,

«Woe to Al-Mutaffifīn (those who give less in measure and weight)…» [83:1]

until He said,

«What Lord of all could prevent us from doing that?» [83:6]. These Āyāt contain a stern warning and sure promise that we ask Allāh to save us from. Shu'ayb was called ‘Speaker of the Prophets’, because of his eloquent words and eloquent advice, and Allāh stated that Shu'ayb said:

86. “And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the mischief-makers.”

87. “And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allāh judges between us, and He is the best of judges.”

Prophet Shu'ayb forbade his people from setting up blockades on the roads, saying,

86. “And sit not on every road, threatening.” threatening people with death if they do not give up their money, as they were bandits, according to As-Suddi. Ibn 'Abbās, Mujāhid and several others commented:

86. “And sit not on every road, threatening.” the believers who come to Shu'ayb to follow him.” The first meaning is better, because Prophet Shu'ayb first said to them,

"on every road..." He then mentioned the second meaning,

"and hindering from the path of Allah those who believe in Him, and seeking to make it crooked." meaning, you seek to make the path of Allah crooked and deviated,

"And remember when you were but few, and He multiplied you."

meaning, you were weak because you were few. But you later on became mighty because of your large numbers. Therefore, remember Allah’s favor.

"And see what was the end of the mischief-makers."

from the previous nations and earlier generations. See the torment and punishment they suffered, because they disobeyed Allah and rejected His Messengers. Shu‘ayb continued;

"And if there is a party of you who believes in that with which I have been sent and a party who does not believe," that is, if you divided concerning me,

"so be patient" that is, then wait and see,

"until Allah judges between us," and you,

"and He is the best of judges."

Surely, Allah will award the best end to those who fear and obey Him and He will destroy the disbelievers.
88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'ayb and those who have believed with you from our town, or else you (all) shall return to our religion."

He said: "Even though we hate it?"

89. "We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His knowledge. In Allāh (alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment."

Allāh describes the way the disbelievers answered His Prophet Shu'ayb and those who believed in him, by threatening them with expulsion from their village, or with forceful reversion to the disbeliever's religion. The chiefs spoke the words mentioned here to the Messenger Shu'ayb, but intended it for those who followed his religion too. The statement,
“Even though we hate it?”, means, would you force us to do that, even though we hate what you are calling us to? Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allah by calling partners as rivals to Him,

And it is not for us to return to it unless Allah, our Lord, should will.

This part of the Ayah refers all matters to Allah’s will, and certainly, He has perfect knowledge of all matters and His observation encompasses all things,

In Allah (Alone) we put our trust., concerning all our affairs, what we practice of them and what we ignore,

Our Lord! Judge between us and our people in truth judge between us and our people and give us victory over them,

and You are the best of those who give judgment and You are the Most Just Who never wrongs any in His judgment.

90. The chiefs of those who disbelieved among his people said (to their people): “If you follow Shu‘ayb, be sure then you will be the losers!”

91. So the earthquake seized them and they lay (dead), prostrate in their homes.

92. Those who believed Shu‘ayb, became as if they had never
dwell there (in their homes). Those who belied Shu‘ayb, they were the losers.  

Allāh describes the enormity of disbelief, rebellion, transgression and misguidance (of Shu‘ayb’s people) and the defiance of truth encrypted in their hearts. They vowed, saying,

«إِنَّكُم مَّتَّعُونَ ۖ إِلَّا أَنَا لَأَخْيَرُونَ»

«‘If you follow Shu‘ayb, be sure then you will be the losers!’»

Allāh answered them,

«ثُمَّ أُجْهِلُوا بِذِي حِبْجَةٍ”

«So the earthquake seized them and they lay (dead), prostrate in their homes»

Allāh said that the earthquake shook them, as punishment for threatening to expel Shu‘ayb and his followers. Allāh mentioned their end again in Sūrah Ḥūd,

«وَلَاتَّعَبُوا بِذِي حِبْجَةٍ ۛ وَأَكْسَبُوا مَّعَةً وَأَنْمَدُ الَّذِينَ طَلَّبُوا الصَّفا»

«And when Our commandment came, We saved Shu‘ayb and those who believed with him by a mercy from Us. And the Sayhah (loud cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.» [11:94]

This Āyah mentions the Sayhah (cry) that struck them after they mocked Shu‘ayb, saying,

«أَمَّن أَنَامُ وَأَنَامَ»

«Does your Salaḥ (prayer) command you…» so it was befitting to mention here the cry that made them silence. In Sūrat Ash-Shu‘arā’, Allāh said,

«فَكُلُّمُوْهُمْ فَأَنْصَرْنَاهُمْ عَذَابَ نَارِ الْخَلْوَةِ ۙ إِنَّمَا كَانَ عَذَابَ نَارِ عَظِيمًا»

«But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day» [26:189]

because they challenged Shu‘ayb,
"So cause a piece of the heaven to fall on us, if you are of the truthful!" [26:187].

Therefore, Allâh stated that each of these forms of punishment struck them on the Day of the Shadow. First,

«So the torment of the Day of Shadow (a gloomy cloud) seized them» [26:189]

when a gloomy cloud came over them (containing) fire, flames and a tremendous light. Next, a cry from the sky descended on them and a tremor shook them from beneath. Consequently, their souls were captured, their lives were taken and their bodies became idle,

«and they lay (dead), prostrate in their homes».

Allâh said next,

«They became as if they had never dwelt there»

meaning, after the torment seized them, it looked as if they never dwelled in the land from which they wanted to expel their Messenger Shu‘ayb and his followers. Here, Allâh refuted their earlier statement,

«Those who belied Shu‘ayb, they were the losers.»

93. Then he (Shu‘ayb) turned from them and said: "O my people! I have indeed conveyed my Lord’s Messages unto you and I have given you good advice. Then how can I grieve over people who are disbelievers."

Prophet Shu‘ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them,
“O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice.”

Shu'ayb said, I have conveyed to you what I was sent with, so I will not feel any sorrow for you since you disbelieved in what I brought you.

“Then how can I grieve over people who are disbelievers?”

94. And We sent no Prophet unto any town (and they denied him), but We seized its people with Ba'sā' and Ḥarrā', so that they might humble themselves (to Allāh).

95. Then We changed the evil for the good, until they 'Afwaw (increased), and said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.

Afflictions that struck Earlier Nations

Allāh mentions the Ba'sā' and Ḥarrā' that struck the earlier nations to whom He sent Prophets. Ba'sā', refers to the physical sicknesses and ailments that they suffered, while Ḥarrā', refers to the poverty and humiliation that they experienced,

so that they might humble themselves

supplicate, humble themselves and invoke Allāh, that He might remove the afflictions that they suffered from. This A[yah indicates that Allāh sent down severe afflictions to them so that they might invoke Him, but they did not do what He ordered them. Therefore, He changed the affliction into prosperity to test them,

Then We changed the evil for the good,
Therefore, Allāh changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allāh for this, but they did none of that.

Allāh's statement,

«حتى عِنَّا»

«until they 'Afw» refers to increase in numbers, wealth and offspring.

Allāh said next,

«وَؤَلَّاهَا فَدَ مَنَى مَنْ أَذَّنَهَا إِلَّا وَقَأْنُوهُمْ بِنَبِيَّ وَمَهَّمَ لا بَلَغُوا»

«...and they said: “Our fathers were touched with evil and with good.” So We seized them all of a sudden while they were unaware.»

He tested them with this (afflictions) and that (ease and abundance) so that they may humble themselves and repent to Him. However, they failed both tests, for neither this nor that compelled them to change their ways. They said, “We suffered Ba’sā’ and Ḍarrā’, but prosperity came afterwards, just as like our forefathers in earlier times.” “Therefore,” they said, “it is a cycle where we sometimes suffer a hardship and at other times, we enjoy a bounty.”

However, they did not comprehend Allāh's wisdom, nor the fact that He is testing them in both cases. To the contrary, the believers are grateful to Allāh in good times and practice patience in hard times. In the Ṣaḥīḥ, there is a Hadīth that says;

"عَجِبًا إِلَيْ الْمُؤْمِنِ لَيْنَ يَفْضِي اللهُ لَهُ فَضْاءًا إِلَّا كَانَ خَيْرًا لَهُ، وَإِنَّ أَصِبَائِهِ صَرَّاءَ صَبرٌ فَكَانَ خَيْرًا لَهُ، وَإِنَّ أَصِبَائِهِ سَرَاءَ سَكَرَ فَكَانَ خَيْرًا لَهُ."

"The matter of the believer is amazing, for nothing that Allāh decrees for him, but it is better for him. If a Ḍarrā’ (harm) strikes him, he is patient, and this is better for him, if he is given Sarrā’ (prosperity), he thanks (Allāh) for it and this is better for him."[1]

The believer, therefore, is aware of the test behind the

afflictions whether it may be prosperity or adversity that Allāh sends to him, as well as the blessings.

Similarly, in another Hadīth,

«The believer will continue to be tested by afflictions until he ends up pure from sin. And the parable of the hypocrite is that of a donkey, it does not know why its owners tied it or released it.»

Allāh said next,

«So We seized them all of a sudden while they were unaware.»

meaning, We struck them with punishment all of a sudden, while they were unaware. A Hadīth describes sudden death,

«...death is a mercy for the believer, but a sorrowful punishment for the disbeliever.»

And if the people of the towns had believed and had Taqwâ, certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.

Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?

Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?

Did they then feel secure against Allâh’s plan? None feels secure from Allâh’s plan except the people who are the losers.

Blessings come with Faith, while Kufr brings Torment

Allâh mentions here the little faith of the people of the towns to whom He sent Messengers. In another instance, Allâh said,

Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? – Except the people of Yûnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. [10:98]

This Òyâh indicates that no city believed in its entirety, except the city of Prophet Yûnus, for they all believed after they were stricken by punishment. Allâh said (about Prophet Yûnus),

And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while. [37:147-148]
Allāh said in another Ayah,

“And We did not send a warner to a township.” [34:34]

Allāh said here,

“And if the people of the towns had believed and had Taqwā...
meaning their hearts had faith in what the Messenger brought them, believed and obeyed him, and had Taqwā by performing the acts of obedience and abstaining from the prohibitions,

“We should have opened for them blessings from the heaven and the earth,
in reference to the rain that falls from the sky and the vegetation of the earth. Allāh said,

“but they belied (the Messengers). So We took them (with punishment) for what they used to earn.”

They denied their Messengers, so that We punished them and sent destruction on them as a result of the sins and wickedness that they earned. Allāh then said, while warning and threatening against defying His orders and daring to commit His prohibitions,

“Did the people of the towns then feel secure?, meaning the disbelievers among them,

that should come to them our punishment”, Our torment and punishing example,

“Bayātan” during the night,
while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?

while they are busy in their affairs and unaware.

Did they then feel secure against Allāh’s plan?

His torment, vengeance, and His power to destroy them while they are inattentive and heedless,

None feels secure from Allāh’s plan except the people who are the losers.

Al-Ḥasan Al-Baṣrī said, “The believer performs the acts of worship, all the while feeling fear, in fright and anxiety. The Fājir (wicked sinner, or disbeliever) commits the acts of disobedience while feeling safe (from Allāh’s torment)!"

100. Is it not a guidance for those who inherit the earth from its previous inhabitants that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

Ibn ‘Abbās commented on Allāh’s statement,

Is it not a guidance for those who inherit the earth from its previous inhabitants…

“(Allāh says,) did We not make clear to them that had We willed, We would have punished them because of their sins?” Mujāhid and several others said similarly.[1] Abu Ja‘far bin Jarīr At-Ṭabari explained this Āyah, “Allāh says, ‘Did We not make clear to those who succeeded on the earth after destroying the previous nations who used to dwell in that land. Then they followed their own ways, and behaved as they did and were unruly with their Lord. [Did We not make clear

to them] that,

«And We willed, We would have punished them for their sins.»

by bringing them the same end that was decreed for those before them,

«And We seal up their hearts, We place a cover over their heart, so that they hear not,» words of advice or reminding?

I say that similarly, Allâh said,

«Is it not a guidance for them: how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.» [20:128]

«Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?» [32:26] and,

«Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in the dwellings of men who wronged themselves» [14:44-45]

Also, Allâh said,

And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them? [19:98]

meaning, do you see any of them or hear their voices? There are many other Ayāt that testify that Allāh’s torment strikes His enemies, while His bounty reaches His faithful believers.

Thereafter comes Allāh’s statement, and He is the Most Truthful, the Lord of all that exists,

101. Those were the towns whose story We relate unto you. And there came indeed to them their Messengers with clear proofs, but they were not such who would believe in what they rejected before. Thus Allāh does seal up the hearts of the disbelievers.

102. And most of them We found not true to their covenant, but most of them We found indeed rebellious.

After narrating the stories of the people of Prophets Nūh, Hūd, Sālih, Lūt and Shu‘ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allāh’s peace and blessings be on them all, Allāh said;

Those were the towns that We relate to you O Muḥammad, their story, and news,

And there came indeed to them their Messengers with clear proofs,

and evidences of the truth of what they brought them. Allāh said in other Ayāh,
And We never punish until We have sent a Messenger (to give warning).” [17:15], and,

That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves.

[11:100-101]

Allāh said

but they were not such who would believe in what they had rejected before.

meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it), according to the Tafsīr of Ibn ‘Ātiyyah. This explanation is sound, and is supported by Allāh’s statement,

And what will make you perceive that if it came, they will not believe? And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time. [6:109-110]

This is why Allāh said here,

Thus Allāh does seal up the hearts of the disbelievers. And most of them We found not…

meaning, We did not find most of the previous nations,

true to their covenant, but most of them We found to indeed be rebellious.
This Ayah means, We found most of them to be rebellious, deviating away from obedience and compliance.

The covenant mentioned here is the Fitrah that Allah instilled in them while still in their fathers’ loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allah, having no proof or plea, nor support from rationality or by divine law. Surely, the pure Fitrah defies these actions, while all the honorable Messengers, from beginning to end, forbade them. Muslim collected the Hadith,

"I created My servants Hunafā’ (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them."

It is recorded in the Two Sahihs,

"Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian."

103. Then after them We sent Mūsā with Our signs to Fir‘awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers.

Story of Prophet Mūsā, upon him be Peace, and Fir‘awn

Allah said,

The Ayah says, ‘those who hindered from the path of Allah and belied in His Messengers, look how We punished them, We caused them to drown, all of them, while Musa and his people were watching.’ Public drowning added disgrace to the punishment that Fir’awn and his people suffered, while adding comfort to the hearts of Allah’s party, Musa and those people
who believed in him.

104. And Mūsā said: "O Fir‘awn! Verily, I am a Messenger from the Lord of all that exists."

105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."

106. [Fir‘awn] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."

Allāh mentions a debate that took place between Mūsā and Fir‘awn, and Mūsā’s refuting Fir‘awn with the unequivocal proof and clear miracles, in the presence of Fir‘awn and his people, the Copts of Egypt. Allāh said,

- "Verily, I am a Messenger from the Lord of all that exists."

meaning Mūsā said, 'the one Who sent me is the Creator, Lord and King of all things,'

"Proper it is for me that I say nothing concerning Allāh but the truth."

'It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power.'

"Indeed I have come unto you from your Lord with a clear proof."

'I brought unequivocal evidence that Allāh gave me to prove that I am conveying the truth to you."

"So let the Children of Israel depart along with me."
means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Isrā‘îl, who is Ya‘qūb son of Išāq son of Ibrāhîm, the Khalîl (intimate friend) of Allâh.

[Fir’awn] said: “If you have come with a sign, show it forth, if you are one of those who tell the truth.”

Fir’awn said, ‘I will not believe in what you have said nor entertain your request’. Therefore, he said, ‘if you have proof, then produce it for us to see, so that we know if your claim is true.’

107. Then [Mûsâ] threw his staff and behold! it was a [Thu‘bân] serpent, manifest!

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.

‘Ali bin Abi Taḥlah reported that Ibn ‘Abbās commented on Allâh’s statement,

a [Thu‘bân] serpent, manifest, refers to “The male snake.”[1] As-Suddî and Aḥ-Ḍâhḥâk said similarly.[2] A report from Ibn ‘Abbâs said,

“[Then (Mûsâ) threw his staff], and it turned into a huge snake that opened its mouth and rushed towards Fir’awn. When Fir’awn saw the snake rushing towards him, he jumped from his throne and cried to Mûsâ for help, so that Mûsâ would remove the snake from his way. Mûsâ did that.”[3] As-Suddî commented,

an: behold! It was a [Thu‘bân] serpent, manifest!

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"This [Thu'bân] refers to male snakes. The snake opened its mouth and headed towards Fir'awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir'awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, 'O Mūsā! Take it away and I will believe in you and release the Children of Israel to you.' So Mūsā, peace be on him, took it, and it became a staff again."[1]

«وَنَرَّاحَ بَدْنِهِ لِيُعْرِفُمَا تَحْيَّةً لِلْفَطِيرِينَ»

«And he drew out his hand, and behold! it was white (with radiance) for the beholders.»

Mūsā took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allāh said in another Āyah,

«وَأَدْخِلْ يَدَكَ فِي جَيْفِكَ تَحْيَّةً مِنْ عِنْدِ مَعْتَصِمٍ سِوَاءً»

«And put your hand into your bosom, it will come forth white without hurt.» [27:12]

Ibn 'Abbās said, "without hurt', means, 'not because of leprosy'. Mūsā inserted his hand again in his sleeve and it returned back to its normal color."[2] Mujāhid and several others said similarly.[3]

«قَالَ الْأَمْلَاءُ مِنْ زَوْىَ فَرَنُونَ إِنَّ هَذَا أَسْبَرُ عَلَى مَرْبَعٍ أَبْنِيَنَا أَنْ يَبْعَثَكُمْ أَنْ تَكُونُ مَنْ فَلَامَّا فَلَامَّا»

"109. The chiefs of the people of Fir'awn said: "This is indeed a well-versed sorcerer."

"110. "He wants to get you out of your land, so what do you advise?"

**Fir'awn's People say that Mūsā is a Magician!**

The chiefs and noblemen of the people of Fir'awn agreed with Fir'awn's statement about Mūsā. After Fir'awn felt safe and

returned to his throne, he said to the chiefs of his people,

(This is indeed a well-versed sorcerer)

and they agreed. They held counsel to decide what they should do about Mūsā. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Mūsā as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occured, just as Allāh said,

(And We let Fir'awn and Hāmān and their hosts receive from them that which they feared.) [28:6]

After they conferred about Mūsā, they agreed on a plot, as Allāh said about them,

(111. They said: “Put him and his brother off (for a time), and send callers to the cities to collect”)

(112. “That they bring to you all well-versed sorcerers.”)

Ibn ‘Abbās commented,

“Put him off”, means, “delay him (for a time).”[1]

“and send to the cities”, areas and provinces of your kingdom

“to collect” to gather magicians from various lands. At this time, magic was the trade of the day and it was widespread and popular. They had the idea that what Mūsā brought was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they brought

all the magicians in order to defeat the miracles that he showed them. Allāh said about Fir‘awn,


«Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.” [Mūsā] said: “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).” So Fir‘awn withdrew, devised his plot and then came back.» [20:58-60].

Allāh said,


«113. And so the sorcerers came to Fir‘awn. They said: “Indeed there will be a (good) reward for us if we are the victors.”»

«114. He said: “Yes, and moreover you will (in that case) be of the nearest (to me).”»

The Magicians convene and change Their Ropes into Snakes before Mūsā

Allāh describes the conversation that took place between Fir‘awn and the magicians he collected to defeat Mūsā, peace be upon him. Fir‘awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir‘awn’s promises,


«115. They said: “O Mūsā! Either you throw (first), or shall we have the (first) throw?”»

«116. He [Mūsā] said: “Throw you (first).” So when they threw, they bewitched the eyes of the people, and struck terror
into them, and they displayed a great trick.»

The magicians challenged Mūsā, when they said,

«إِيَّنا أَن نَّذُوقَ زَيَاتًا أَن نَّكُونَنَّ مِنَ الْكَفِيرِينَ»

«Either you throw (first), or shall we have the (first) throw?» before you. In another Ayah, they said,

«وَإِنَّا أَنَا الْأَوَّلُونَ»

«Or we be the first to throw» [20:65].

Mūsā said to them, you throw first. It was said that the wisdom behind asking them to throw first, is that - Allāh knows best - the people might witness the magicians’ sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened. Allāh said,

«فَلْتُمَا أَلْقَوْا سَحْرًا أَتَبَيَّنَتْ الْأُبْتَدَأُونَ»

«So when they threw, they bewitched the eyes of the people, and struck terror into them,»

meaning, they deceived the eyes and made them think that the trick was real, when it was only an illusion, just as Allāh said,
So Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand. It will swallow up what they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain" [20:67-69].

Ibn ‘Abbās commented that the magicians threw, “Thick ropes and long sticks, and they appeared to be crawling, an illusion that they created with their magic.”  

117. And We revealed to Mūsā (saying): “Throw your stick,” and behold! It swallowed up straight away all the falsehood which they showed.

118. Thus truth was confirmed, and all that they did was made of no effect.

119. So they were defeated there and returned disgraced.

120. And the sorcerers fell down prostrate.

121. They said: “We believe in the Lord of all that exists.

122. “The Lord of Mūsā and Hārūn.”

Mūsā defeats the Magicians, Who believe in Him

Allāh states that at that tremendous moment, in which Allāh differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Mūsā, peace be upon him, ordering him to throw the stick that he held in his right hand,

(It swallowed straight away and devoured,

"all the falsehood which they showed." the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all. Ibn `Abbâs said that Mûsâ's stick swallowed all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

"We believe in the Lord of all that exists. The Lord of Mûsâ and Hârûn."

Muḥâmmad bin Ishâq commented, "It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Mûsâ then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, 'We believe in the Lord of all that exists, the Lord of Mûsâ and Hârûn. Had Mûsâ been a magician, he would not have prevailed over us.'"[1] Al-Qâsim bin Abi Bazzah commented, "Allāh revealed to Mûsâ to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians' ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants."[2]

"123. Fir`awn said: "You have believed in him [Mûsâ] before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know."

124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

125. They said: "Verily, we are returning to our Lord."

126. "And you take vengeance on us only because we believed in the Ayāt of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."

Fir'awn threatens the Magicians after They believed in Mūsā and Their Response to Him

Allāh mentions the threats that the Fir'awn - may Allāh curse him - made to the magicians after they believed Mūsā, peace be upon him, and the deceit and cunning that Fir'awn showed the people. Fir'awn said,

"Surely, this is a plot which you have plotted in the city to drive out its people,

meaning Fir'awn proclaimed, 'Mūsā's defeating you today was because you plotted with him and agreed to that.' Fir'awn also said,

"He (Mūsā) is your chief who has taught you magic." [20:71]

However, Fir'awn and all those who had any sense of reason knew for sure that what Fir'awn said was utterly false. As soon as Mūsā came from Madyan, he called Fir'awn to Allāh and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir'awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir'awn and his people chose from them, summoned them, and Fir'awn promised them great rewards. These magicians were very eager to prevail over Mūsā in front of Fir'awn, so that they might become closer to him. Mūsā neither knew any of them nor saw or met them before. Fir'awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allāh described them,
"Thus he [Fir'awn] fooled his people, and they obeyed him." [43:54]

Certainly, a people who believed Fir’awn in his statement,

"I am your lord, most high." [79:24], are among the most ignorant and misguided creatures of Allāh.

In his Tafsīr, As-Suddi reported that Ibn Mas‘ūd, Ibn ‘Abbās, and several other Companions, commented,

"Surely, this is a plot which you have plotted in the city..."

"Mūsā met the leader of the magicians and said to him, 'If I defeat you, will you believe in me and bear witness that what I brought is the truth?' The magician said, 'Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allāh! If you defeat me, I will believe in you and testify to your truth.' Fir'awn was watching them, and this is why he said what he said."[1] His statement,

"to drive out its people", means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

"bui you shall come to know", what I will do to you. He then explained his threat,

"Surely, I will cut off your hands and your feet from opposite sides."

by cutting the right hand and the left leg or the opposite,

"then I will crucify you all." just as he said in another Āyah,
"Fi the trunks of date palms" [20:71], *Fi* in this Āyāh means "on".

Ibn ‘Abbās said that Fir‘awn was the first to crucify and cut off hands and legs on opposite sides.\(^1\) The magicians said,

"Verily, we are returning to our Lord."

They said, ‘We are now sure that we will go back to Allāh. Certainly, Allāh’s punishment is more severe than your punishment and His torment for what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allāh’s torment.’ They continued,

"Our Lord! pour out on us patience", with your religion and being firm in it,

"and cause us to die as Muslims."

as followers of Your Prophet Mūsā, peace be upon him. They also said to Fir‘awn,

"So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better [to reward] and more lasting [in punishment]. Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter)." [20:72-75].

The magicians started the day as sorcerers and ended as honorable martyrs! Ibn ‘Abbās, ‘Ubayd bin ‘Umayr, Qatādah

\(^1\) Aṭ-Ṭabari 13:34.
and Ibn Jurayj commented, “They started the day as sorcerers and ended it as martyrs.”

Fir‘awn vows to kill the Children of Israel, Who complain to Mūsā; Allāh promises Them Victory

Allāh mentions the conspiracy of Fir‘awn and his people, their ill intentions and their hatred for Mūsā and his people.

(The chiefs of Fir‘awn’s people said) to Fir‘awn,

“Will you leave Mūsā and his people,” will you let them be free,

“to spread mischief in the land,” spreading unrest among your

subjects and calling them to worship their Lord instead of you?

Amazingly, these people were worried that Mūsā and his people would cause mischief! Rather, Fir‘awn and his people are the mischief-makers, but they did not realize it. They said,

"and to abandon you and your gods?"

'Your gods', according to Ibn 'Abbās, as As-Suddi narrated from him, "Were cows. Whenever they saw a beautiful cow, Fir‘awn would command them to worship it. This is why As-Sāmiri, made the statue of a calf that seemed to moo for the Children of Israel."[1] Fir‘awn accepted his people’s recommendation, saying,

"We will kill their sons, and let their women live"

thus reiterating his previous order concerning the Children of Israel. He had tormented them [killing every newly born male] before Mūsā was born, so that Mūsā would not live. However, the opposite of what Fir‘awn sought and intended occurred. The same end struck Fir‘awn that he intended to subjugate and humiliate the Children of Israel with. Allāh gave victory to the Children of Israel, humiliated and disgraced Fir‘awn, and caused him to drown along with his soldiers.

When Fir‘awn insisted on his evil plot against the Children of Israel,

Mūsā said to his people: "Seek help in Allāh and be patient"

and promised them that the good end will be theirs and that they will prevail, saying,

"Verily, the earth is Allāh’s. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons."

They said: "We suffered troubles

The Children of Israel replied to Mūsā, ‘they (Fir‘awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Mūsā!’ Mūsā replied, reminding them of their present situation and how it will change in the future,

"It may be that your Lord will destroy your enemy..."

encouraging them to appreciate Allāh when the afflictions are removed and replaced by a bounty.

130. And indeed We punished the people of Fir‘awn with years of drought and lack of fruits (crops), that they might remember (take heed).

131. But whenever good came to them, they said: “This is for us.” And if evil afflicted them, they considered it an omen about Mūsā and those with him. Be informed! Verily, their omens are with Allāh but most of them know not.
Fir‘awn and His People suffer Years of Drought

Allāh said,

وَقَدْ أَخَذْنَا مَا أَخَذْنَاهُمْ

〈And indeed We punished the people of Fir‘awn〉 We tested and tried them,

وَإِلَيْهِمْ

〈with years of drought〉 of famine due to little produce,

وَوَقَّعَ مَنْ أَنْقَصَتْ

〈and lack of fruits〉, which is less severe, according to Mujāhid.\(^1\) Abu Işıq narrated that Raja‘ bin Ḥaywah said, “The date tree used to produce only one date!” \(^2\)

لَمْ تَمْنُّهُ بِدُكَارَةَ خَالِصَتْ

〈That they might remember (take heed). But whenever good came to them〉
such as a fertile season and provisions,

عَلَّلَ أَنَا هَدِيي

〈they said, “This is for us.”〉, because we deserve it,

وَإِنِّي نَصِيبُ سَيِّيِّنَةٌ

〈and if evil afflicted them〉 drought and famine,

يَكُونُوا يُمَسُونَ وَمَنْ نَعَدُ

〈they considered it an omen Mūsā and those with him.〉
saying that this hardship is because of them and what they have done.

أَلَآ إِنَّا نَطِيعُونَ وَعَنْ أَوْلَىٰ

〈Verily, their omens are with Allāh〉

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

\(^1\) Aṭ-Ṭabari 13:46.
\(^2\) Aṭ-Ṭabari 13:46.
Verily, their omens are with Allah. Allah says that their afflictions are with and from Him, but most of them know not. [1]

132. They said [to Musa]: "Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

133. So We sent on them: the Tuwafin, the locusts, the Qummal, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.

134. And when the punishment struck them, they said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."

135. But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!

Allah punishes the People of Fir'awn because of Their Rebellion

Allah describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir'awn, prompting them to proclaim,

“Whichever Evidence you may bring to us, to work therewith your sorcery on us, we shall not believe in you.”

They said, ‘whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.’ Allāh said,

«وَمَا نَصَرُوكُمُ اللَّهُ مِنْ عِبَادِهِ سَعِيدًا»

(So We sent on them the Ṭūfān)

Ibn ‘Abbās commented; “It was a heavy rain that ruined the produce and fruits.” He is also reported to have said that Ṭūwṣān refers to mass death. Mujāhid said it is water that carries the plague every where. As for the locust, it is the well-known insect, which is permissible to eat. It is recorded in the Two Sahīhs, that Abu Ya‘fār said that he asked ‘Abdullāh bin Abi Awfā about locust. He said, “We participated in seven battles with the Messenger of Allāh ﷺ, and we used to eat locusts.”[1] Ash-Shāfī‘ī, Aḥmad bin Ḥanbal and Ibn Mājah recorded from ‘Abdur-Raḥmān bin Zayd bin Aslam that his father narrated from Ibn Umar that the Prophet ﷺ said,

«وَبَلَغَنَا مِنْ نَفْسِي وَهُمْ: النَّخَالُ وَالْحَمَّاءُ وَالْجَرَادُ وَالْكِشْدُ وَالْغَهَّالُ»

“We were allowed two dead animals and two [kinds of] blood: fish and locust, and kidney and spleen.”[2]

Ibn Abī Najīḥ narrated from Mujāhid about Allāh’s statement,

«وَسَأَلَنَّهُمْ عَلَى الْفُضُولِ وَالْفِرَاءِ»

(So We sent on them: the flood, the locusts …)

“Eating the nails on their doors and leaving the wood.”[3] As for the Qummal, Ibn ‘Abbās said that it is the grain bug[4], or, according to another view; small locusts that do not have wings.[5] Similar was reported from Mujāhid, ‘Ikrāmah and Qatādah. Al-Ḥasan and Sa‘īd bin Jubayr said that ‘Qummal’

are small black insects.\footnote{Aṭ-Ṭabari 13:55.}

Abu Ja'far bin Jarir recorded that Sa'īd bin Jubiyr said, "When Mūsā came to Fir'awn, he demanded, 'Release the Children of Israel to me.' But, Fir'awn did not comply; and Allāh sent the Ṭuufān, and that is a rain which continued until they feared that it was a form of torment. They said to Mūsā, 'Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him.

In that year, Allāh allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, 'This is what we hoped for.' So Allāh sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, 'O Mūsā! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.' Mūsā invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, 'We saved our crops.' However, Allāh sent the Qummal, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, 'O Mūsā! Ask your Lord to remove the Qummal (weevil) from us and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, and Allāh removed the Qummal from them. However, they did not send the Children of Israel with him.

Once, when he was with Fir'awn, Mūsā heard the sound of a frog and said to Fir'awn, 'What will you and your people suffer from this (the frogs)?' Fir'awn said, 'What can frogs do?' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Mūsā, 'Invoke your Lord to remove these frogs from us, and
we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, but they did not believe.

Allāh then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir‘awn, saying, 'We are inflicted with blood and do not have anything to drink.' He said, 'Mūsā has bewitched you.' They said, 'How could he do that when whenever we look for water in our containers we found that it has turned into blood?' They came to Mūsā and said, 'Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him.' A similar account was attributed to Ibn ‘Abbās, As-Suddi, Qatādah and several others among the Salaf.

Muḥammad bin Ishāq bin Yasār said, "The enemy of Allāh, Fir‘awn, went back defeated and humiliated, after the sorcerers believed (in Mūsā). He insisted on remaining in disbelief and persisted in wickedness. Allāh sent down the signs to him, and he (and his people) were first inflicted by famine. Allāh then sent the flood, the locusts, the Qummāl, the frogs then blood, as consecutive signs. When Allāh sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. This is when,

قَالُوا يَمْسَى آنَهُ لَنَّا يَا رَبَّنَآ عَهَدُكَ لَعَنَّكَ لَمْ تَكْفُنَّ عَنَّا الْبَيْرُ وَلَلْدُرَّاتُ

They said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."

Mūsā invoked his Lord and He removed the affliction from them, but they did not keep their promises.

So Allāh sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences. They again said what they said to Mūsā before, and he called on his Lord and He removed the affliction.

Still, they did not keep their promises, and Allāh sent the
Qummal. Mūsā, peace be upon him, was commanded to go to a mound and strike it with his staff. So Mūsā went to a huge mound, struck it with his staff and the Qummal fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Mūsā invoked his Lord and He removed the affliction.

They did not keep their promise and Allāh sent the frogs to them, and they filled the houses, foods and pots. One of them would not pick up a piece of clothing, or uncover some food, without finding frogs in it. When this affliction became hard on them, they made similar promises as before, Mūsā supplicated to his Lord and Allāh removed the affliction.

They did not keep any of the promises they made, and Allāh sent the blood, and the waters of the people of Fir’awn turned to blood. Any water they collected from a well, a river, or a container, turned to blood.”[1]

(Qur’ān: 10: 71)

136. So We took retribution from them. We drowned them in the sea, because they belied Our ʿĀyāt and were heedless with them.

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed what Fir’awn and his people produced, and what they erected.

The People of Fir’awn drowned in the Sea; the Children of Israel inherit the Holy Land

Allāh states that when the people of Fir’awn rebelled and

transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Mūsā parted by Allāh’s power, and he and the Children of Israel passed through. In their pursuit, Fir‘awn and his soldiers went in the sea chasing Mūsā and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the Āyāt of Allāh and were heedless of them. Allāh said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land.

Al-Ḥasan Al-باشر and Qatādah commented that Allāh’s statement,

\[
\text{...the eastern parts of the land and the western parts thereof which We have blessed.}
\]

refers to the Sham area (Greater Syria). Also, Mujāhid and Ibn Jarīr said that Allāh’s statement,

\[
\text{And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.}
\]

is explained by Allāh’s other statement,

\[
\text{And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir‘awn and Hāmān and their hosts receive from them that which they feared} \ [28:5-6].
\]

Further, Allāh’s statement,

\[
\text{And We destroyed what Fir‘awn and his people produced,}
\]

meaning, We destroyed what Fir‘awn and his people produced, such as agriculture and buildings.
138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: “O Mūsā! Make for us a god as they have gods.” He said: “Verily, you are an ignorant people.”

139. [Mūsā added:] “Verily, these people will be destroyed for that which they are engaged in (idols’ worship). And all that they are doing is in vain.”

The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allāh mentions the words that the ignorant ones among the Children of Israel uttered to Mūsā after they crossed the sea and witnessed Allāh’s Āyāt and great power.

“Verily, these people will be destroyed for that which they are engaged in (idols’ worship). And all that they are doing is in vain.”
Sūrah 7. Al-A‘rāf (138 - 139) (Part-9)

worship).}

Some scholars of Tafsīr said that the people mentioned here were from Canaan, or from the tribe of Lakhm. Ibn Jarīr commented, “They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf. They said here,

﴿إِنَمَا آتَيْنَاكُمْ الْبَيْتَ لَنَا إِلَيْهَا كَانَ فَتْنَةٌ ﺔِلَهَّةٌ ﻓَالٌ إِنَذَكَرُونَ فَوَيْهَٰنَ آوْمِ مَعَهُمْ﴾

﴿"O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people."﴾[1]

Mūsā replied, you are ignorant of Allāh’s greatness and majesty and His purity from any partners or anything resembling Him.

﴿إِنَّهُ مُكْرَمٌ ﻓِي نَفْسِ ﻓِيهِ﴾

﴿"Verily, these people will be destroyed for that which they are engaged in; they will perish,﴾

﴿وَيَبْطَلُنَّ ﻓِي ﻱَمَآءٍ ﻭَاصْلَتٍ﴾

﴿"and all that they are doing is in vain."﴾

Commenting on this Ayāh, Imām Abu Ja‘far bin Jarīr reported from Abu Wāqīd Al-Laythi that they (the Companions) went out from Makkah with the Messenger of Allāh ﷺ for (the battle of) Ḥunayn. Abu Wāqīd said, “Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called ‘Dhāt Al-Anwāt’. So when we passed by a huge, green lote tree, we said, ‘O Messenger of Allāh! Appoint for us a Dhāt Al-Anwāt as they have.’ He said,

﴿قَلِدُمَّ وَلَدِيْنِ ﻣَنْسَبٍ ﺑَيْنِهِ بَيْنَ كَمَا قَالَ قَوْمٌ مُوسَى لَعَمَسَى﴾

﴾by He in Whose Hand is my soul! You said just as what the people of Mūsā said to him:

﴿إِنَّهُ مُكْرَمٌ ﻓِي نَفْسِ ﻓِيهِ﴾

﴿"Make for us a god as they have gods." He said: "Verily,﴾

you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain."\(^{[1]}\)

"وَقَالَ أَيُّهَا اللَّهُ أَلْهَيْكَ إِلَيْهِ وَهُوَ فَاسِقُ عَلَى الْكَلَّمَاتِ فَذُكِّرْ أَبُوُكَمْ بِنِعَمِهِ فَيُعْفَفَ بِأَمْرِهِ "

410. He said: "Shall I seek for you an ilâh (a god) other than Allâh, while He has given you superiority over the nations."

411. And (remember) when We rescued you from Fir'awn's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

Reminding the Children of Israel of Allâh’s Blessings for Them

Mûsâ reminded the Children of Israel of Allâh’s blessings, such as saving them from Fir'awn, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the Tafsîr of Sûrat Al-Baqarah.\(^{[2]}\)

412. And We appointed for Mûsâ thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Mûsâ said to his brother Hârûn: "Replace me among my people, act in the right way and follow not the way of the mischief-makers."

Mûsâ fasts and worships Allâh for Forty Days

Allâh reminds the Children of Israel of the guidance that He

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sent to them by speaking directly to Mūsā and revealing the Tawrāḥ to him. In it, was their law and the details of their legislation. Allāh stated here that He appointed thirty nights for Mūsā. The scholars of Tafsīr said that Mūsā fasted this period, and when they ended, Mūsā cleaned his teeth with a twig. Allāh commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Mūsā was about to return to Mount Ṭūr, as Allāh said,

Ο Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount [20:80].

Mūsā left his brother Hārūn with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Hārūn was an honorable and noble Prophet who had grace and exalted standard with Allāh, may Allāh’s peace and blessings be upon him and the rest of the Prophets.

143. And when Mūsā came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: “O my Lord! Show me (Yourself), that I may look upon You.” Allāh said: “You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.” So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he recovered his senses he said: “Glory be to You, I turn to You in repentance and I am the first of the believers.”

Mūsā asks to see Allāh

Allāh said that when Mūsā came for His appointment and spoke to Him directly, he asked to see Him,
"O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me,"

'You cannot' (Lan) by no means indicates that seeing Allâh will never occur, as (the misguided sect of) Al-Mu'tazilah claimed. The Hadîths of Mutawâtir grade[1] narrated from the Messenger of Allâh, affirm that the believers will see Allâh in the Hereafter. We will mention these Hadîths under the explanation of Allâh's statement,

"Some faces that Day shall be radiant. Looking at their Lord. » [75:22-23]

In earlier Scriptures, it was reported that Allâh said to Mûsâ, "O Mûsâ! No living soul sees Me, but will perish, and no solid but will be demolished."[2] Allâh said here,

"So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ fell down unconscious. »

In his Musnad Imam Ahmad recorded from Anas bin Mâlik that the Prophet ﷺ said about Allâh's saying;

"And when his Lord appeared to the mountain,"

«مکذا»

"Like this" then he held out the tip of his little finger.[3] At-Tirmidhi recorded this in the chapter of Tafsîr for this Ayâh, then he said; "This Hadîth is Hasan Şâhîh Gharîb."[4]

This was also recorded by Al-Ĥâkim in his Mustadrak through the route of Hamâd bin Salamah, and he said; "This Hadîth is Şâhîh according to the criteria of Muslim and they did not record it."[5] And As-Suddî reported that Ikrîmah

[1] Having numerous narrators in each link of every chain.
reported from Ibn ‘Abbās about Allāh’s saying,

\(<\text{And when his Lord appeared to the mountain,}\>\)

Only the extent of the little finger appeared from Him,

\(<\text{He made it collapse} as dust;}\>

\(<\text{And Mūsā fell down unconscious} fainting from it. Ibn Jarīr recorded these because of the relation to the word Al-Ghashī.}^{[1]}\>

\(<\text{Then when he (Mūsā) recovered his senses} after he lost consciousness,}\>

\(<\text{he said: “Glory be to You,” thus, praising, glorifying and honoring Allāh since no living soul could see Him in this life and remain alive. Mūsā’ statement,}\>

\(<\text{“I turn to You in repentance” means, according to Mujāhid, that from asking you to look at you,}\>

\(<\text{“and I am the first of the believers.”}, among the Children of Israel, according to Ibn ‘Abbās, Mujāhid, and Ibn Jarīr preferred this view. Or, according to another narration from Ibn ‘Abbās, the meaning of,}\>

\(<\text{“and I am the first of the believers.”}, is that ‘none shall see You (in this life).’ Allāh said,}\>

\(<\text{And Mūsā fell down unconscious.}\>

\(^{[1]}\) At-Ṭabari 13:97.
Abu Sa‘id Al-Khudri and Abu Hurayrah narrated a Hadith from the Prophet ﷺ that is suitable to mention here. As for the Hadith from Abu Sa‘id, Al-Bukhari recorded in his Sahih that he said: A Jew came to the Prophet ﷺ after his face was smacked, and said, “O Muhammadi! One of your companions from Al-Ansar smacked me on the face.” The Prophet ﷺ said,

"Daghroo‘!" (Summon him) and he was summoned. The Prophet ﷺ asked him,

"Lam lathast wajhaa?" (Why did you smack his face?) He said, “O Allah’s Messenger! I passed by that Jew and heard him swearing, ‘No, by He Who has chosen Musa over mankind!’ I said, ‘Over Muhammad too!’ and I became angry and struck his face.” The Prophet ﷺ said,


"Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Musa is holding onto a pillar of the Throne (‘Arsh of Allah). I will not know if he woke up before me or he received his due (because of
his) unconsciousness on (Mount) Al-Tur.  

Al-Bukhārī recorded this Hadīth in many locations of his Sahīh, as did Muslim and Abu Dāwud. As for the Hadīth from Abu Hurayrah, Imām Ahmad and the Two Shaykhs (Al-Bukhārī and Muslim) collected his narration.

4144. (Allāh) said: “O Mūsā I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful.”

4145. And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.

Allāh chooses Mūsā and gives Him the Tablets

Allāh states that He spoke to Mūsā directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him.

Here we should mention that there is no doubt that Muḥammad ﷺ is the chief of all the Children of Ādam, the earlier and later ones among them. This is why Allāh has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muḥammad’s followers are more numerous than the followers of all Prophets and Messengers. After Muḥammad ﷺ, the next in rank of honor and virtue is Ibrāhīm upon him be peace, then Mūsā, son of ʿImrān, who spoke to the Most Beneficent directly. Allāh commanded Mūsā, saying,

So hold to that which I have given you, of My Speech and conversation with you,

and be of the grateful, for it and do not ask for what is beyond your capacity to bear.

Allāh stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allāh wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the Tawrāh, that Allāh described;

And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind.[28:43].

It was also said that Allāh gave Mūsā the Tablets before the Tawrāh, and Allāh knows best. Allāh said next,

Hold unto these with firmness, be firm on the obedience,

and enjoin your people to take the better therein.

Sufyān bin ‘Uyaynah said, “Abu Sa‘d narrated to us from ‘Ikrimah from Ibn ‘Abbās that “Mūsā, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people.” [1] Allāh’s statement,

I shall show you the home of the rebellious,

means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.


146. I shall turn away from My Ayat those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Ayat and were heedless of them.

147. Those who deny Our Ayat and the meeting in the Hereafter, vain are their deeds. Are they requited with anything except what they used to do?

Arrogant People will be deprived of Allāh's Ayat

Allāh said,

"أَنْفِقُوا عَنْ نَفَسِّي الْأَلْبَانِ يَكُنْتمُ نَفَسَيْنِ فِي الأَرْضِ يَعْقِرُوْنَ الْحَيَاةَ الْآَخِرَةَ" ।

"I shall turn away from My Ayat those who behave arrogantly on the earth, without a right".

Allāh says, “I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments.” And just as they acted arrogantly without justification, Allāh has disgraced them with ignorance. Allāh said in another Ayah,

"وَقَدْ تَعَلَّمُوا نِعْمَتَنَا وَأَسْتَغْلَبُوْا كَمَا لَمْ يَرْسَلْنَاهُمْ بِهِ أَلِيُّ الْأَوَّلَ مَرَّةً" ।

"And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time" [6:110], and,

"فَقَلْنَا رَآءَوُا أَنَا الَّذِي قَلَّمُوْا" ।

"So when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path).” [61:5]

Sufyān bin ‘Uyaynah commented on this Ayah,
I shall turn away from My Ayāt those who behave arrogantly on the earth, without a right,

(Allāh says) I shall snatch away comprehension of the Qur‘ān from them and turn them away from My Ayāt.”[1] Ibn Jarīr commented on Sufyān’s statement that, “This indicates that this part of the Ayāh is addressed to this Ummah.” [2] This is not necessarily true, for Ibn ‘Uyaynah actually meant that this occurs in every Ummah and that there is no difference between one Ummah and another Ummah in this regard. Allāh knows best. Allāh said next,

<And (even) if they see all the Ayāt, they will not believe in them>. Allāh said in a similar Ayāh,

<Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.> [10:96-97]

Allāh’s statement,

<And if they see the way of righteousness, they will not adopt it as the way.>

means, even if the way of guidance and safety appears before them, they will not take it, but if the way that leads to destruction and misguidance appears to them, they adopt that way. Allāh explains why they do this,

(that is because they have rejected Our Ayāt), in their hearts,

<and were heedless of them.>, gaining no lessons from the Ayāt. Allāh’s statement,

indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain. Allāh said next,

«Are they requited with anything except what they used to do?»

meaning, 'We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

«148. And the people of Mūsā made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were wrongdoers.»

«149. And when they regretted and saw that they had gone astray, they said: 'If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers'»

**Story of worshipping the Calf**

Allāh describes the misguidance of those who worshipped the calf that As-Sāmīrī made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibrīl was riding, and the calf seemed to moo. This occurred after Mūsā went for the appointed term with his Lord, where Allāh told him about what happened when he was on Mount Tūr. Allāh said about His Honorable Self,
(Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmîrî has led them astray" [20:85].

The scholars of Tafsîr have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allâh knows best. It was reported that when the statue mooed, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Mûsâ, but Mûsâ forgot it! Allâh answered them,

Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good? [20:89]. Allâh said here,

Did they not see that it could neither speak to them nor guide them to the way?

Allâh condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance.

Allâh’s statement,

And when they regretted, and felt sorrow for their action,

and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers."

or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allâh the Most Mighty and Majestic.
150. And when Moses returned to his people, angry and griefed, he said: "What an evil thing is that which you have done during my absence. Did you hasten to the abode of your Lord in matter of your Lord?"

And he threw down the Tablets and seized his brother by the hair of his head and dragged him towards him. He (Harun) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers."

151. He (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy.

Allah states that when Moses returned to his people after conversation with His Lord, he became angry and full of regret. Abu Ad-Dardā' said that Asīf or regret, is the severest type of anger.
He (Mūsā) said: "What an evil thing is that which you have done during my absence."

evil it is that which you committed after I departed and left you, by worshiping the calf,

Did you hasten in the matter of your Lord?

Mūsā said, 'You wanted me to rush back to you, even though [being there] this was Allāh's decision?' Allāh said next,

And he threw down the Tablets and seized his brother by his head and dragged him towards him.

This Ayah demonstrates the meaning of the Ḥadīth,

'Information is not the same as observation.'[1]

It indicates that Mūsā threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times. Allāh said,

and seized his brother by (the hair of) his head and dragged him towards him.

for Mūsā feared that Hārūn might have not tried hard enough to forbid them from their evil action. In another Ayah, Allāh said,

He [Mūsā] said: "O Hārūn! What prevented you when you saw them going astray. That you followed me not (according to my advice to you)? Have you then disobeyed my order?" He [Hārūn] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and
you have not respected (waited or observed) my word!" [20:92-94].

Here, Allâh said that Hârûn said,

فَأَيْنَ أَمَّ أَنَّ الْقَوْمَ لَنَفْسُمُنَّ وَكَذَا يَقْلُونَيْنَ فَلَا تَنْتَبِئَ يَكَّ الأَمْيَةَ وَلَا تُعْلِنِي مَعَ الْقُرْآنِ

"O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers." Hârûn said, 'Do not place me on the same level as they are, as if I was one of them.' Further, Hârûn said, 'O son of my mother', so that Mûsâ would feel more mercy and leniency towards him, even though Hârûn was also the son of Mûsâ's father. When Mûsâ was satisfied that his brother was innocent,

وَلَفَّدَ قَالَ فَلَمْ تَنْزِرُنَّ مِنْ قَبْلِ يَقْلُوْنَ إِنَّمَا تَنْتَفَعُ بِهِ وَلَنْ يَنْبَغِي الْرَّحْمَةُ لَأَلْبَمَ وَلَيْسَ

And Hârûn indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order." [20:90], this is when,

قَالَ

he said Mûsâ,

وَزَيَّنَ أَعْيُنَيْنِ لَوْلَا أُرَكَّزْنَا فِي رَجُلٍ كَانَ أَرْكَبَ الزَّيمَةَ

"O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy." Ibn Abi Hatîm recorded that Ibn 'Abbâs said that the Messenger of Allâh said,

وَرَحْمَةُ اللَّهِ مَوْسِى لَيْسَ الْمَعْلُونُ كَالْمُحْيِينُ أَخْيَرَةُ رَبَّهُ غَيْرُ وَجْلَ أنْ قُوْمَهُ فَيْتَوَا بَعْدَ فَلَمْ يَلْعَنَكَ اللَّهُ وَأَهْلَكَهُمْ مِّنْ أَلْزَمْتُهُمْ أَنْ أَلْعَبَ أَلْوَاهُ

"May Allâh grant His mercy to Mûsâ! Surely, he who observes [something] is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people
were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.  

۱۵۲. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.  

۱۵۳. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.  

The ‘wrath’ mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allah did not accept their repentance until some of them [who did not worship the calf] killed others [who worshipped the calf]. We mentioned this story in Surat Al-Baqarah,  

۲۵۴. "So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.” [2:54]  

As for the humiliation mentioned in the Ayah, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world. Allah’s statement,  

۲۵۴. "So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator.” Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.” [2:54]  

is for all those who invent an innovation (in religion). Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allah’s Message, will be placed in the heart and from there on to the shoulders. Al-Hasan Al-Baṣrî said; “The disgrace of innovation will weigh on their shoulders even if
they were to gallop on their mules or trot on their work horses.” Ayyüb As-Sakhtiyānī narrated from Abu Qilābah Al-Jarmī that he commented on this Āyah,

〈Thus do We recompense those who invent lies.〉

“By Allāh! This Āyah is for all those who invent a lie, until the Day of Resurrection.”[1] Also, Sufyān bin ʿUyaynah said, “Every person who invents a Bidʿah (innovation in the religion) will taste disgrace.”[2] Allāh tells His servants that He accepts repentance from His servants for any sin, even Shirk, Kufr, hypocrisy and disobedience. Allāh said:

〈But those who committed evil deeds and then repented afterwards and believed, verily, your Lord〉

O Muḥammad, Messenger of Repentance and Prophet of Mercy,

〈after that〉 after committing that evil action,

〈is indeed Oft-Forgiving, Most Merciful.〉

Ibn Abī Ḥātīm reported that ʿAbdullāh bin Masʿūd was asked about a man committing fornication with a woman and then marrying her, and Ibn Masʿūd recited this Āyah,

〈But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.〉

ʿAbdullāh recited this Āyah ten times, neither allowing nor disallowing it.[3]

154. And when the anger of Mūsā calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.

Mūsā picked up the Tablets when His Anger subsided

Allāh said next,

وَلَوْ سَكَتَ {And when calmed}

and subsided,

{the anger of Mūsā}

with his people,

{وَانْذَٰلَ الْأَلْوَامُ}

{he took up the Tablets}, which he had thrown out of jealousy for Allāh and anger for His sake, because of his people worshipping the calf,

وَقَبْلَ نَتْحَبُّهَا هَذَا وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَتَّقُونُ

{and in their inscription was guidance and mercy for those who fear their Lord.}

Several scholars of Tafsīr said that when Mūsā threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Mūsā found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said. They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islāmic State came into existence. Only Allāh knows if these statements are true.
155. And Mūsā chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: “O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.

156. “And ordain for us good in this world, and in the Hereafter. Certainly we have Hūdūn unto You.” He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt.

Seventy Men from the Children of Israel go for the appointed Meeting Place that Allāh designated, Allāh later on destroys Them

‘Ali bin Abī Talhah reported that Ibn ‘Abbās commented; “Allāh commanded Mūsā to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allāh, ‘O Allāh! Give us what you have never given anyone before us and will never give anyone after us!’ Allāh disliked this supplication and they were seized with a violent earthquake, Mūsā said:

“O my Lord, if it had been Your will, You could have destroyed them and me before.”\[1\]

As-Suddi said, “Allāh commanded Mūsā to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place.

\[
\text{And Mūsā chose out of his people seventy (of the best) men.}
\]

He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said,

\[\text{We shall never believe in you},\ [2:55] \text{‘O Mūsā,}
\]

\[\text{until we see Allāh plainly, for you spoke to Him,’ they said, ‘therefore, show Him to us,’}
\]

\[\text{but they were struck with a bolt of lightning} \ [4:153]
\]

and they died. Mūsā stood up crying, invoking Allāh, ‘O Lord! What should I tell the Children of Israel, when I go back to them after You destroyed their best men?’

\[\text{O my Lord, if it had been Your will, You could have destroyed them and me before’}.\]

Muḥammad bin Ishāq said, “Mūsā chose seventy of the best men from the Children of Israel. He said to them, ‘Go to the meeting with Allāh and repent for what you committed. Beg His forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes.’ So, he went with them to Mount Ẓūr in Sinai for the meeting place and time designated by his Lord. He went there only with the leave and knowledge of Allāh. According to what has been mentioned to me, when the seventy did what he ordered them to do, and went with him to the meeting of Mūsā with his Lord, they said, ‘Request that we may also hear the words of

\[\text{Aṭ-Ṭabari 13:140.}\]
our Lord.' So he replied, 'I shall.' When Mūsā approached the mountain it became completely covered with columns of clouds, Mūsā approached it and entered in them. He said to the people, 'Approach.' But when Allāh spoke to Mūsā, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell prostrate and they heard Him while he was speaking to Mūsā, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Mūsā, he faced the people and they said, 'O Mūsā! We will not believe in you unless we see Allāh directly.' So the thunder shook them, their souls were captured and they all died. Mūsā stood up invoking, begging and supplicating to his Lord,

"O my Lord, if it had been Your will, You could have destroyed them and me before."[1]

meaning, 'They were foolish. Would You destroy anyone who comes after me from the Children of Israel?'

Ibn 'Abbās, Qatādah, Mujāhid and Ibn Jarīr Aṭ-Ṭabari said, "They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf."[2] This is supported by Mūsā’s statement,

"would You destroy us for the deeds of the fools among us?"

He said next,

"It is only Your Fitnah" affliction, test and trial, according to Ibn 'Abbās, Sa’īd bin Jubayr, Abu Al-‘Āliyah, Ar-Rabi’ bin Anas and several among the Salaf and latter scholars.[3] This is the only plausible meaning; in which Mūsā says, "The decision is Yours (O Allāh), and the judgment, and whatever You will

occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision.” The Āyah,

آَتُوهُمْ وَلَىٰ جَنَّةً وَأَلْبَاَنًا وَلَيْسَ لَهُمْ مِنْ عِدَادٍ

«"You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive."»

pertains to (Allāh’s) covering the mistake and not punishing for the sin. Whenever mercy is mentioned along with forgiveness [such as in Mūsā’s supplication to Allāh], it includes the hope that Allāh does not permit one to fall into that act again.

وَأَلْبَاَنًا وَلَيْسَ لَهُمْ مِنْ عِدَادٍ

«"for You are the best of those who forgive,"» for none except You can forgive the sin.

وَأَتَّبَعُونِي فِي هَذِهِ الدُّنْيَا حَكْمَةً وَفِي الْآخِرَةِ

«“And ordain for us good in this world, and in the Hereafter.”»

The first part of Mūsā’s supplication was to fend off what should be avoided, while this part is a request for what is sought. The meaning of,

وَأَتَّبَعُونِي فِي هَذِهِ الدُّنْيَا حَكْمَةً وَفِي الْآخِرَةِ

«“And ordain for us good in this world, and in the Hereafter.”»

is, ‘ordain for us and grant us all that is good in both lives. We mentioned the meaning of ‘good’ before in Sūrat Al-Baqarah.\\(^{1}\)

إِنَّا مُتَّعِينَ إِلَيْكَ

«‘We have Ḥūdna unto You’» ‘we repent, go back and return unto You,’ according to the meaning of, ‘Ḥūdna’, given by Ibn ‘Abbās, Saʿīd bin Jubayr, Mujāhid, Abu Al-ʿĀliyah, Aḍ-Ḍaḥḥāk, Ibrāhīm At-Taymi, As-Suddi, Qatādah and several others.\\(^{2}\)

\(^{1}\) See the Tafsīr of Sūrat Al-Baqarah [2: 200-202].

**Allāh’s Mercy is for Those Who have Taqwā and believe in Allāh’s Āyāt and His Messenger ﷺ**

Allāh answers the statement,

> "It is only Your trial..." [7:155], by saying,

> "As to My punishment I afflict therewith whom I will and My mercy embraces all things."

Allāh says here, ‘I do what I will, decide what I will and I have wisdom and justice in all matters.’ Certainly, there is no deity worthy of worship except Allāh. Allāh’s statement,

> "And My mercy embraces all things"

testifies to His encompassing mercy. Allāh said that the angels who carry His Throne and those around the Throne supplicate,

> "Our Lord! You comprehend all things in mercy and knowledge." [40:7]

Imām Ahmad recorded that Jundub bin ‘Abdullāh Al-Bajali said, “A bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ finished the prayer, that man untied his camel mounted it and supplicated aloud, ‘O Allāh! Grant Your mercy to me and to Muhammad, and do not give a share in it to anyone else.’ The Messenger of Allāh ﷺ
commented (to his Companions),

«أنت فلون هذا أصل أم بنهار ألم نسمعوا ما قال؟»

"Do you think that this man is more misguided or his camel? Did you not hear what this man has said?"

They said, 'Yes.' He said,

«لقد خطرت رحمة واسعة إن الله عز وجل خلق مائة رحمة فأنزل رحمة بتغافل بها الخلق جنها وجنها وأحضر عندها بينها وتبسيع رحمة أتقولن هو أصل أم بنهار؟»

"You (the bedouin man) have restricted a vast mercy! Allâh, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel?"

Ahmâd\(^\text{[1]}\) and Abu Dâwud collected this Hadîth.\(^\text{[2]}\) Imâm Ahmad recorded that Salmân narrated that the Prophet ﷺ said,

«إِنِ اللَّهَ عَزَّ وَجَلَّ خَلَقَ مَائَةٍ رَحَمَةٍ فَأَنْزَلَ رَحَمَةٍ بِتَغْفِرُ لَهَا الْخَلْقُ وَبِهَا تَبْسِعُ الْرَّحْمَةَ عَلَى أَوْلَادِهَا وَأَخْرَجَ فِيمَآ أُنْزِيَتْ إِلَى سَوْءِ الْقِيَامَةِ»

"Allâh, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection."

Muslim recorded it.\(^\text{[3]}\) Allâh said next,

«فَأَصَلْتُ لَهُمْ بِمَلَائِكَةٍ يَتَجَزَّأُونَ»

"(That mercy) I shall ordain for those who have Taqwâ,"

meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allâh said in a similar Ayah,

\(^{[1]}\) Ahmad 4 :312.
\(^{[2]}\) Abu Dâwud 5 :197.
\(^{[3]}\) Ahmad 5 :439.
\(^{[4]}\) Muslim 4 :2108.
He has prescribed mercy for Himself [6:12]

Allah's statement,

for those who have Taqwā, means, 'I will ordain My mercy for those who possess these qualities, and they are the Ummah of Muhammad,'

for those who have Taqwā, who avoid Shirk and major sins,

and give the Zakah, purify themselves, according to one opinion. It was also said that, 'the Zakah', here pertains to wealth. It is possible that both meanings are included here, for this Ayah was revealed in Makkah [before Zakah in fixed shares was ordained],

and those who believe in Our Ayat., those who have faith in them.

157. Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Taurah and the Injil, - he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.
The Description of that Messenger

Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrāh and the Injil,

This is the description of the Prophet Muḥammad in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imām Aḥmad recorded that Abu Ṣakhr Al-ʿUqayli said that a bedouin man said to him, “I brought a milk-producing camel to Al-Madīnah during the life time of Allāh’s Messenger. After I sold it, I said to myself, ‘I will meet that man (Muḥammad) and hear from him.’ So I passed by him while he was walking between Abu Bakr and Umar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrāh. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allāh asked him (the father),

أَنْتَذِكَ بَلْدِي أَنْزَلَ النَّوْرَةَ مَعَ نَجَدٍ فِي كَبِيْكَ مَدَاءَ صَفْيٍ وَمُخْرَجٍ؟

“I ask you by He Who has sent down the Tawrāh, do you not find the description of me and my advent in your Book?”

He nodded his head in the negative. His son said, ‘Rather, yes, by He Who has sent down the Tawrāh! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh.’ The Prophet said (to the Companions),

أَيُّهَا الَّذِينَ آمَنُوا وَلَا يَحْزَمُوا النَّاهِيَةَ عَنْ أَخِيَكُمْ

“Stop the Jew (the father) from (taking care of) your brother (in Islam).”

The Prophet then personally took care of the son’s funeral and led the funeral prayer on him.”[1] This Ḥadīth is sound and is supported by a similar Ḥadīth in the Ṣaḥīḥ narrated

from Anas.\(^1\)

Ibn Jarir recorded that Al-Muthanna said that 'Aṭā' bin Yasār said, "I met 'Abdullāh bin 'Amr and asked him, 'Tell me about the description of Allāh's Messenger ﷺ in the Tawrāh.' He said, 'Yes, by Allāh! He is described in the Tawrāh, just as he is described in the Qur'ān,

\[\text{Q} \text{O} \text{ Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner.} \] [33:45]

as a safe refuge for the unlettered ones. 'You are My servant and Messenger. I have called you 'Al-Mutawakkil' (who trusts in Allāh), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one kind. Rather, he forgives and forgoes. Allāh will not end his life until He straightens through him the crooked religion, so that they might proclaim, There is no deity worthy of worship except Allāh.' He will open through him sealed hearts, deaf ears and blind eyes.'" 'Aṭā' then said, "I also met Ka'b and asked him the same question, and his answer did not differ from 'Abdullāh's answer, even concerning one letter.\(^2\) Al-Bukhārī recorded it\(^3\) from 'Abdullāh bin 'Amr. It was also recorded by Al-Bukhārī [up to the word] forgoes. And he mentioned the narration of 'Abdullāh bin 'Amr then he said; "It was common in the speech of our Salaf that they describe the Books of the People of the Two Scriptures as the Tawrāh, as some Hadiths concur. Allāh knows best."

Allāh's statement,

\[\text{O} \text{ commands them to do good; and forbids them from evil;} \]

This is the description of the Messenger of Allāh ﷺ in previous Books. These were the true qualities of our Messenger ﷺ, as well, for he only ordained good and forbade evil. We should mention here that 'Abdullāh bin Mas'ūd said, "When you hear Allāh's statement,

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\(^1\) Fath Al-Bāri 3:259.
\(^2\) At-Ṭabari 13:164.
\(^3\) Fath Al-Bāri 4:402.
\( O \) you who believe, then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden.” And the most important and greatest of these commands and prohibitions, is that Allâh has sent the Messenger \( \text{الرسول} \) to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allâh has sent all Messengers with before Muḥammad \( \text{صلى الله عليه وسلم} \), just as Allâh said,

\( \text{وَلَعَلَّمُنَا فِي سَخَنٍ} \text{ أَنَّا رَبُّوَّنَا أَبَّ} \text{ وَإِنَّكُمْ لَذُو قَاضِيَةٍ أَلَمْ يَتَُّوَّرُ} \)

\( \text{And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allâh, and avoid the ûghût (false deities)”} \)\(^{[16:36]}\).

Allâh’s statement,

\( \text{وَيَفْعَلُ لَهُمُ اللَّطِينَ وَيَفْعَلُ عَلَيْهِمُ اللَّجْنَ} \)

\( \text{He makes lawful for them the good things, and forbids them from the evil things,} \)

meaning, he makes the Bahîrah, Sâ’ibah, Waṣîlah and Ḥâm, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, Ribâ, and foods that were treated as lawful although Allâh the Exalted had forbidden them. ‘Ali bin Abî Ṭalḥah reported this from Ibn ‘Abbâs.\(^{[1]}\)

Allâh’s statement,

\( \text{وَيَصْفَعُ عَنْهُمْ إِسْرَهَمُّ وَالَّذِينَ اجْتَلَأُنَّهُمْ كَانَتَ مَعَهُمْ} \)

\( \text{He (Muḥammad) releases them from their heavy burdens, and from the fetters that were upon them.} \)

indicates that Muḥammad \( \text{صلى الله عليه وسلم} \) came with leniency and an easy religion. As mentioned in the Ḥadîth recorded from many routes that Allâh’s Messenger \( \text{صلى الله عليه وسلم} \) said,

\( \text{فَبِنَتْ بِالْحَقِيقَةِ السَّمَكَة} \)

\( {I} \) was sent with the easy way of Hanîfiyyah [monotheism]\(^{[2]}\)

\(^{[1]}\) At-Tabârî 13:166.

\(^{[2]}\) Aḥmâd 5:266 and 6:116.
The Prophet ﷺ said to the two Commanders he appointed, Mu‘ādh and Abu Mūsā Al-Ash‘ārī, when he sent them to Yemen,

«Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves». [1]

Abu Barzah Al-Aslamī, the Prophet’s Companion, said, “I accompanied the Messenger of Allāh and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allāh made the law encompassing and easy for this Ummah. Hence the statement of the Messenger of Allāh,

إِنَّ اللَّهَ نَجَازَ لَأَحِيَّ ما حَذَّتْ بِهِ أَنفُسُهَا ما لَمْ تُنَّفِّحْ أَوْ نَعْمَلُ

“Allāh has forgiven my Ummah for what occurs in themselves, as long as they do not utter it or act upon it.” [2]

The Prophet ﷺ said,

وَرُفِّعَ عَنِ أَحِيِّ الْحَذَايَ الْعَذَّارَةَ وَالْمُهْتَمِعَةَ وَمَا اسْتَكْرَهُوا عَلَيْهَا;

“My Ummah was forgiven (by Allāh) unintentional errors, forgetfulness and what they are forced to do.” [3]

This is why Allāh has guided this Ummah to proclaim,

وَهَلُّكَ لَا تَوَاعِدُنَا إِنْ كِبْرَتْ أَوْ أَخْطَأْتُمْ أَوْ لَا تَتَعَمَّلُ عَلَيْنَا إِصْرًا كَمَا كَانَتُ عَلَيْنَا أَلْيَمَتُ مِنْ قَبِيلَا رَبُّنَا لَا كَحْلُتُنا مَا لَا طَفَاقَةً لِنَا بَعْدَهُ وَأَنْفَعُ عَنْهُ وَأَطْفَأَ لَّا وَأَنْفَعَ عَنْهُ أَنْتَ مَوْمْعَنَا كَانَ أُمِّيَّةٌ عَلَى الْقُوَّمِ الصَّفِيدِ.

“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 Maulā (Patron, Supporter and Protector) and give us victory over the

disbelieving people. [2:286]

It is recorded in Sahih Muslim that [the Prophet ﷺ] said that Allāh the Exalted said after every one of these supplications, “I shall accept (your supplication).” Allāh’s statement,

«So those who believe in him, honor him, help him.»

refers to respecting and honoring Muḥammad ﷺ,

«(and follow the light which has been sent down with him,»

the Qur’ān and the revelation [Sunnah] that the Prophet delivered to mankind,

«أُولِئِكَ هُمُ الْمُتَحِصِّنُونَ »

«it is they who will be successful.»

in this life and the Hereafter.

«فَذَلِكَ يَانِبَةُ النَّاسِ إِلَيْهِ رَسُولُ اللَّهِ ﷺ إِلَيْهِ يَكُونُ جَميِعًا أَلِيَّ لَمْ تَكُنْ السَّكِنَةُ وَالْأَلْيَنُ لَيَدَّ إِلَّا هُوَ يَنَبِّي. وَيَسِيرُ يَتَأَمَّنُ إِلَيْهِ وَيَسِيرُ الْمُتَزْوِجُونَ الْأَلْبَى الْيَدَّ يَّرِطُ بَيْنَهُ وَيَكُونُ }»

158. Say: “O mankind! Verily, I am sent to you all as the Messenger of Allāh – to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in Allāh and His Messenger, the Prophet who can neither read nor write, who believes in Allāh and His Words, and follow him so that you may be guided.”

Muḥammad’s Message is Universal

Allāh says to His Prophet and Messenger Muḥammad ﷺ,

«فَاذَّنِ »

«Say, O Muḥammad,

«بَنَاثِبَ الْقَاشِ »

«O mankind!», this is directed to mankind red and black, and the Arabs and non-Arabs alike,
﴿إِنِّي رَسُولُ اللَّهِ إِلَى مَنْ يُقَدِّمُونَ قَطًا ﴾

﴿I am sent to you all as the Messenger of Allāh. ﴾

This Āyah mentions the Prophet’s honor and greatness, for he is the Final Prophet who was sent to all mankind [and the Jinn]. Allāh said,

﴿قُلْ يَتَبَأَبِبُونَ مَعِيْنَتَكُمْ وَيَقُولُونَ إِنَّ هَذَا الْقُرْآنَ لَأَذِيرُونَهُ بَيْنَا مُتْحِاجُونَ ﴾

﴿Say, “Allāh is Witness between you and I; this Qur’ān has been revealed to me that I may therewith warn you and whomsoever it may reach.” ﴾[6:19],

﴿وَمَنْ يَكْفُرُ مَعِنِّي بِيْنَ الْأُخْرَانِ فَإِنَّهُ مَوْعِدُهُ ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place ﴾[11:17], and,

﴿وَمَنْ يَقُولُ أَرْوَا أَنَّ الْكِتَابَ وَالْأَيَاتِ لَأَقْسَامُ نَفَسِيَ ﴾

﴿And say to those who were given the Scripture and to the illiterates (Arab pagans): “Do you (also) submit yourselves (to Allāh in Islām)?” If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message. ﴾[3:20]

There are many other Āyāt and more Ḥadīths than can be counted on this subject. It is also well-known in our religion that the Messenger of Allāh ﷺ was sent to all mankind [and the Jinn]. Al-Bukhārí recorded that Abu Ad-Dardā’ said, “Abu Bakr and ‘Umar had an argument in which Abu Bakr made ‘Umar angry. So ‘Umar went away while angry and Abu Bakr followed him asking him to forgive him, but ‘Umar refused. ‘Umar shut his door closed in Abu Bakr’s face and Abu Bakr went to the Messenger of Allāh ﷺ while we were with him. The Messenger of Allāh ﷺ said,

﴿أَمَّا صَادِقُكُمْ هَذَا فَكُفْ غَامِرًا ﴾

﴿This fellow of yours (Abu Bakr) has made someone angry! ﴾

‘Umar became sorry for what he did, went to the Prophet ﷺ and greeted him with the Salām and sat next to him, telling
him what had happened. The Messenger of Allāh ﷺ became angry (at ‘Umar), and realizing that, Abu Bakr said, ‘O Allāh’s Messenger! It was me who was unjust.’ The Messenger of Allāh ﷺ said,

«Will you leave my Companion (Abu Bakr) alone! I said, ‘O People! I am the Messenger of Allāh to you all,’ and you said, ‘You lie,’ but Abu Bakr declared, ‘You said the truth.’» Al-Bukhārī recorded it.¹¹

Imām Aḥmad recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

«I have been given five things which were not given to any Prophet before me, and I do not say it out of pride. I was sent to all mankind (their) black and white alike. Allāh made me victorious by fright, (by His frightening my enemies) for a distance of one month’s journey. The spoils of war are lawful for me, yet it was not lawful for anyone else before me. The earth has been made for me (and for my followers) a place for praying and a thing to perform purification with. I have been given the Shafā’ah (right of intercession), and I saved it for my Ummah on the Day of Resurrection. Therefore, the Shafā’ah will reach those who associate none with Allāh in worship.²²

This Hadith’s chain of narration is suitable, but the Two Šaḥīḥs did not record it. Allāh’s statement,

«وَلَنِمَّا ُمُلَكَتِ ِبَسْطَةَ ِالطَّغِيْنِ َلا ْإِلَهَ إِلَّا هُوَ ۚ وَرَبُّنَا َ»

to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who

¹¹ Fath Al-Bāri 8:153.
²² Ahmad 1:301.
gives life and causes death.

describes Allāh by the words of the Messenger ﷺ that He Who has sent him is the Creator, Lord and King of all things and in His Hand is the control, life, death and the decision. Just as Allāh said

كُلُّ نِعْمَةٍ مِنْ رَبِّي وَيَدُوَّرُ الْحَيَاةَ وَالْمَمْلَاتَ

So believe in Allāh and His Messenger, the Prophet who can neither read nor write.

Allāh proclaims here that Muḥammad ﷺ is His Messenger and reiterates this fact by commanding that he be believed in and followed. Allāh said,

الْحَقَّ الَّ ذِي الْقُرْآنِ

The Prophet who can neither read nor write who you were promised and given the good news of in previous revealed books.

Certainly, Muḥammad ﷺ was amply described in the previous books, including his description as being the unlettered Prophet. Allāh’s statement,

َوَالْمُتَّقِينَ

who believes in Allāh and His Words, means, his actions conform with his words and he believes in what he was given from his Lord.

وَاتَّقُوْهُمُّ

And follow him, embrace his path and guidance,

نَظَرُوكُمُّ بِالْجَزَاءِ

so that you may be guided to the Straight Path.

159. And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.

Allāh stated that of the Children of Israel there are some who follow the truth and judge by it, just as He said in another Āyah,
People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a small price, for them is a reward with their Lord. Surely, Allah is Swift in account.» [3:199]

Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say: 'We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves. These will be given their reward twice over, because they are patient.» [28:52-54], and,
Verily, those who were given knowledge before it, when it (this Qur'an) 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.\[17:107-109\]

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā when his people asked him for water (saying): “Strike the stone with your stick,” and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them the manna and the quail (saying): “Eat of the good things with which We have provided you.” They harmed Us not but they used to harm themselves.\]

161. And (remember) when it was said to them: “Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, ‘(O Allâh) forgive our sins’; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers.”

162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.
We discussed these Āyāt in Sūrat Al-Baqarah,¹ which was revealed in Al-Madinah, while these Āyāt were revealed in Makkah. We also mentioned the difference between the two narrations, and thus we do not need to repeat it here, all thanks are due to Allāh and all the favors are from Him.

«وَسُئِلْتُمْ عَنِ الْقَرْبَىَّةِ أَلَيْنَ صَنَّاتُ سَاهِيَةَ الْبَحْرِ إِذْ يَعْمَّرُونَ فِي الْكَبْرِ أَذْكُرْنَاهُمْ بُيُومَ سَيْبِهِمْ شَرِّيْناً وَيَقُولُونَ لَا مَنْ يَسْبِعُنَّهُمْ صَنَّاتُهُمْ يَا كَاتِبَّ»

163. And ask them about the town that was by the sea; when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial for them, for they used to rebel against Allāh’s command.

The Jews transgress the Sanctity of the Sabbath

This Āyah explains Allāh’s statement,

«وَلَمَّا ظَلَّلْتُمْ أَلَّا أَتْبَعْنَا مِنْ ثُمَّا فِي الْكَبْرِ»

«And indeed you knew those among you who transgressed in the matter of the Sabbath.» [2:65]

Allāh says to His Prophet ﷺ here,

«وَسُئِلْتُمْ عَنِ الْقَرْبَىَّةِ أَلَيْنَ صَنَّاتُ سَاهِيَةَ الْبَحْرِ»

«And ask them about the town that was by the sea…»

¹ See the Tafsīr of Sūrat Al-Baqarah [2:60].
“A village called Aylah between Madyan and At-Tur (which is in Sinai)."[1] Ikrimah, Mujahid, Qatadah and As-Suddi said similarly.[2] Allah’s statement,

\[

eza’a yaddirk in al-kuni
\]

\langle when they transgressed in the matter of the Sabbath; \rangle

means, they transgressed in the Sabbath and defied Allah’s command to them to keep it sanctified,

\[
eza’a talinah jisnalinhum, yuwm sunkinihum sharaham.
\]

\langle when their fish came to them openly on the Sabbath day, \rangle

visible on top of the water, according to Aq-Dahhak who reported it from Ibn ‘Abbâs.[3] Ibn Jarîr said, “Allah’s statement,

\[
woyma la yisbîrûn la talinah, sîdžul ‘ala balûhûm.
\]

\langle and did not come to them on the day they had no Sabbath. Thus We made a trial of them, \rangle

means, this is how We tested them by making the fish swim close to the surface of the water, on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish,

\[
}sîdžul ‘ala balûhûm.
\]

\langle Thus We made a trial for them, \rangle so that We test them,

\[
}bîna kama wa yinsîrûn.
\]

\langle for they used to rebel against Allah’s command \rangle

by defying His obedience and rebelling against it.”[4]

Therefore, these were a people who used a trick to violate Allah’s prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition. Imam and scholar Abu ‘Abdullâh Ibn Ba’ttah reported that Abu Hurayrah said that the Messenger of Allah ﷺ said,

164. And when a community among them said: "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah."  

165. So when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment. We seized those who did wrong, because they used to rebel against Allah's command.  

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised."
Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved

Allāh said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath, as we described in the Tafsīr of Sūrat Al-Baqarah. Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers,

"Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?"

They said, 'why do you forbid these people from evil, when you know that they are destroyed and have earned Allāh's punishment?' Therefore, they said, there is no benefit in forbidding them. The preachers replied,

"In order to be free from guilt before your Lord (Allāh),"

'for we were commanded to enjoin righteousness and forbid evil,'

"and perhaps they may fear Allāh" for on account of our advice, they might stop this evil and repent to Allāh. Certainly, if they repent to Allāh, Allāh will accept their repentance and grant them His mercy.' Allāh said,

So when they forgot the reminder that had been given to them,

when the evil doers refused the advice,

We rescued those who forbade evil, but We seized who did wrong.

who committed the transgression,


with a severe torment\textsuperscript{1}. All\hbox{\textregistered}ah stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished.

`Ikrimah said, "Ibn `Abb\textregistered}s said about the Ayah: I do not know whether or not the people were saved who said;

\begin{center}
\begin{minipage}{0.75\textwidth}
\fbox{	ext{"Why do you preach to a people whom All\hbox{\textregistered}ah is about to destroy...?"}}
\end{minipage}
\end{center}

So I continued discussing it with him until I convinced him that they were. Then he gave me [the gift of] a garment."\textsuperscript{1}

All\hbox{\textregistered}ah said,

\begin{center}
\begin{minipage}{0.75\textwidth}
\fbox{	ext{"and We seized those who did wrong with a Ba`\textsuperscript{2}s torment\textsuperscript{2} \textsuperscript{2}indica\textsuperscript{2}ting that those who remained were saved. As for `Ba`\textsuperscript{2}s', it means `severe', according to Muj\hbox{\textregistered}h,\textsuperscript{3} or `painful', according to Qat\hbox{\textregistered}dah.\textsuperscript{3} These meanings are synonymous, and All\hbox{\textregistered}ah knows best. All\hbox{\textregistered}ah said next,

\begin{center}
\begin{minipage}{0.75\textwidth}
\fbox{	ext{" despised\textsuperscript{3}, humiliated, disgraced and rejected.}}
\end{minipage}
\end{center}

\begin{center}
\begin{minipage}{0.75\textwidth}
\fbox{167. And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating}
\end{minipage}
\end{center}

\begin{footnotesize}
\begin{enumerate}
\item At-\textsuperscript{2}Tab\textsuperscript{2} 13:187.
\item At-\textsuperscript{2}Tab\textsuperscript{2} 13:202.
\item At-\textsuperscript{2}Tab\textsuperscript{2} 13:202.
\end{enumerate}
\end{footnotesize}
torment. Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.

Eternal Humiliation placed on the Jews

«Ta’dhahana» means 'declared', according to Mujähid, or 'ordained', according to others. This part of the Ayah indicates a vow,

«لّيَمَّعَهُمْ عَلَيْهِمْ»

«that He will keep on sending against them» against the Jews,

«إِلَىٰ يُؤْدِي أَثِابَتَهُ مِنْ يَسُوَّمْهُمْ شَوْرَةَ الْمُذَابِ»

«till the Day of Resurrection, those who would afflict them with a humiliating torment.»

on account of their disobedience, defying Allāh's orders and Law and using tricks to transgress the prohibitions. It was reported that Mūsā required the Jews to pay the production tax for seven or thirteen years, and he was the first to do so. Also, the Jews fell under the humiliating rule of the Greek Kushdanin, Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the Jīzāyah (tribute tax). When Islām came and Muḥammad ṣṣ was sent, they became under his power and had to pay the Jīzāyah, as well. Therefore, the humiliating torment mentioned here includes disgrace and paying the Jīzāyah, as Al-‘Awfī narrated from Ibn ‘Abbās. In the future, the Jews will support the Dājīl (False Messiah); and the Muslims, along with ʿĪsā, son of Mary, will kill the Jews. This will occur just before the end of this world. Allāh said next,

«إِنَّ رَبِّكَ لَسَيْمَعُ الْقَابِلَ»

«Verily, your Lord is quick in retribution», with those who disobey Him and defy His Law,

«ذَٰلِكَ تَمْتَعُوْرُ رَحِيمٌ»

[1] Perhaps it refers to the Kushite Dynasty, and Allāh knows best.
for those who repent and go back to Him. This Ayah mentions both the mercy, as well as, the punishment, so that no despair is felt. Allāh often mentions encouragement and warning together, so that hearts always have a sense of hope and fear.

168. And We have broken them (the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh).

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life saying: "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home in the Hereafter is better for those who have Taqwā. Do not you then understand?

170. And as to those who hold fast to the Book (act on its teachings) and perform the Ṣalāh, certainly We shall never waste the reward of those who do righteous deeds.

The Children of Israel scatter throughout the Land

Allāh states that He divided the Jews into various nations, sects and groups,

"And We said to the Children of Israel after him (after Mūsā.
died): “Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as a mixed crowd (gathered out of various nations).” [17:104]

(some of them are righteous and some are away from that), some of them are led aright and some are not righteous, just as the Jinns declared,

“And We tried them, and tested them,

with good and evil, with times of ease, difficulty, eagerness, fear, well-being and affliction,

in order that they might turn (to Allāh)

Allāh said next,

Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life

This Āyah means, after the generation made up of righteous and unrighteous people, another generation came that did not have goodness in them, and they inherited the Tawrāh and studied it. Mujāhid commented on Allāh’s statement,

They chose (for themselves) the goods of this low life

“They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness,
"Saying: "(Everything) will be forgiven for us." And if (again) the offer of the like came their way, they would (again) seize them." [1]

Qatādah commented on Allāh's statement,

"they chose (for themselves) the goods of this low life"

"This, by Allāh, is an evil generation,

(which inherited the Book) after their Prophets and Messengers, for they were entrusted with this job by Allāh's command to them. Allāh said in another Ayah,

Then, there has succeeded them a posterity who neglect the Ṣalāh (the prayers). [19:59]

Allāh said next,

They chose the goods of this low life saying: "(Everything) will be forgiven to us."

They wish and hope from Allāh, while deceiving themselves,

And if (again) the offer of the like came their way, they would (again) seize them.

Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not." [2] As-Suddi said about Allāh's statement,

“Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, ‘What is the matter with you; you take a bribe to grant judgment?’ he replied, ‘I will be forgiven.’ So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allah says, if the others (who admonished him) would have a chance to loot this world, they will take it.”[1] Allah said,

Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth?

thus, admonishing them for this behavior. Allah took a pledge from them that they would declare the truth to people and not hide it. Allah said in another Ayah,

(And remember) when Allah took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought[3:187].

Ibn Jurayj said that Ibn ‘Abbas said about the Ayah,

Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth?,

“Their claim that Allah will forgive the sins they keep committing without repenting from them.”[2] Allah said,

And the home in the Hereafter is better for those who have Taqwā. Do not you then understand?

Encouraging them to seek Allāh’s tremendous reward and warning them against His severe torment. Allāh says, ‘My reward and what I have are better for those who avoid prohibitions, abandon lusts and become active in the obedience of their Lord.’

Do not you then understand? Allāh says: ‘Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways?’ Allāh then praises those who adhere to His Book, which directs them to follow His Messenger Muḥammad 

(And as to those who hold fast to the Book) adhere to it, implement its commands and refrain from its prohibitions,

(And perform the Šalāh, certainly We shall never waste the reward of those who do righteous deeds.)
And (remember) when We Nataqnā the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [the Tawrāh], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him."

Raising Mount Ṭūr over the Jews, because of Their Rebellion

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on the Āyah,

And (remember) when We Nataqnā the mountain over them,
"We raised the mountain, as Allāh’s other statement testifies,
And for their covenant, We raised over them the mountain [4:154]."

Also, Sufyān Ath-Thawri narrated that Al-A’mash said that, Sa‘īd bin Jubayr said that Ibn ‘Abbās said, “The angels raised the Mount over their heads, as reiterated by Allāh’s statement,
We raised over them the mountain [4:154].”

Al-Qāsim bin Abi Ayyub narrated that Sa‘īd bin Jubayr said that Ibn ‘Abbās said, “Mūsā later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allāh ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allāh raised the mountain over them,

as if it had been a canopy, that is, when the angels raised the mountain over their heads." An-Nasā‘ī collected it.¹

172. And (remember) when your Lord brought forth from the Children of Ādām, from their loins, their seed and made them testify as to themselves (saying): “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: “Verily, we were unaware of this.”²

173. Or lest you should say: “It was only our fathers aforetime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood?”³

174. Thus do We explain the Āyāt in detail, so that they may turn (unto the truth).

The Covenant taken from the Descendants of Ādām

Allâh stated that He brought the descendants of Ādām out of their fathers' loins, and they testified against themselves that Allâh is their Lord and King and that there is no deity worthy of worship except Him. Allâh created them on this Ṭiṭrâh, or way, just as He said,

So set you (O Muḥammad) your face truly towards the religion, Ḥanifân. Allâh's Ṭiṭrâh with which He has created mankind. No change let there be in Khalqullah. [²] [30:30]

And it is recorded in the Two Sahîhs from Abu Hurayrah who said that the Messenger of Allâh ﷺ said,

¹ An-Nasâ‘ī in Al-Kubrâ: 6:396.
² The meaning of this Āyâh is, "Dedicate yourself to the natural religion of Allâh which He made for humanity."
³
"Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. Just as animals are born having full bodies, do you see any of them having a cutoff nose (when they are born)." [1]

Muslim recorded that Iyād ibn Ḥimār said that the Messenger of Allāh ﷺ said;

"Qul: "Allāh said, ‘I created My servants Ḥunafā’ (monotheists), but the devils came to them and deviated them from their religion, prohibiting what I allowed." [2]

There are Hadiths that mention that Allāh took Ādām’s offspring from his loins and divided them into those on the right and those on the left. Imām Ṭahhir recorded that Anas bin Mālik said that the Prophet ﷺ said,

"Qayl Allāh: 'It will be said to a man from the people of the Fire on the Day of Resurrection, ‘If you owned all that is on the earth, would you pay it as ransom?’ He will reply, ‘Yes.’ Allāh will say, ‘I ordered you with what is less than that, when you were still in Ādām’s loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship).’" [3]

This was recorded in the Two Sahihîs [4]

Commenting on this Āyah (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

When Allāh created Ādam, He wiped Ādam’s back and every person that He will create from him until the Day of Resurrection fell out from his back. Allāh placed a glimmering light between the eyes of each one of them. Allāh showed them to Ādam and Ādam asked, ‘O Lord! Who are they?’ Allāh said, ‘These are your offspring.’ Ādam saw a man from among them whose light he liked. He asked, ‘O Lord! Who is this man?’ Allāh said, ‘This is a man from the latter generations of your offspring. His name is Dāwūd.’ Ādam said, ‘O Lord! How many years would he live?’ Allāh said, ‘Sixty years.’ Ādam said, ‘O Lord! I have forfeited forty years from my life for him.’ When Ādam’s life came to an end, the angel of death came to him (to take his soul). Ādam said, ‘I still have forty years from my life term, don’t I?’ He said, ‘Have you not given it to your son Dāwūd?’ So Ādam denied that and his offspring followed suit (denying Allāh’s covenant), Ādam forgot and his offspring forgot, Ādam made a mistake and his offspring made mistakes.

At-Tirmidhi said, “This Ḥadīth is Ḥasan Ṣaḥīḥ, and it was reported from various chains of narration through Abu Hurayrah from the Prophet ﷺ.”[1] Al-Ḥākim also recorded it in his Mustadrak, and said; “Ṣaḥīḥ according to the criteria of Muslim, and they did not record it.”[2]

These and similar Ḥadīths testify that Allāh, the Exalted and Most Honored, brought forth Ādam’s offspring from his loins

and separated between the inhabitants of Paradise and those of the Fire. Allāh then said,

«وَأَشْهَدْنَى عَلَى أَنْفُسِهِمْ أَنْتَ رَبُّنَا قَالَوْا يَسُرُّ،  
(And made them testify as to themselves (saying): “Am I not your Lord?” They said: “Yes!”)»

Therefore, Allāh made them testify with themselves by circumstance and words. Testimony is sometimes given in words, such as,

«قَالُوا شَهِدْنَا عَلَى أَنْفُسَنَا»

«They will say: “We bear witness against ourselves.”» [6:130]

At other times, testimony is given by the people themselves, such as Allāh’s statement,

«هُمُّبَذَا الْمُشْرِكُونَ أَنْ يُصَلِّوا مَسْجِدِ اللَّهِ مَجِيدِ عَلَى أَنْفُسِهِمْ بِالْكَيْرَ»

«It is not for the Mushrikīn, (polytheists) to maintain the mosques of Allāh, while they testify against their own selves of disbelief.» [9:17]

This Āyah means that their disbelief testifies against them, not that they actually testify against themselves here. Another Āyah of this type is Allāh’s statement,

«وَذِلِكَ عَلَى ذَلِكَ تَسْهِبُ»

«And to that he bears witness (by his deeds).» [100:7]

The same is the case with asking, sometimes takes the form of words and sometimes a situation or circumstance. For instance, Allāh said,

«وَأَنْتُمْ لَيْسَتْ مَنْ صَلِّي مَا سَأَلْتُمْ»

«And He gave you of all that you asked for.» [14:34]

Allāh said here,

«آَنْ تَنْفَرُوا»

«lest you should say», on the Day of Resurrection

«إِنَّا سَتَّنَا عَنْ هَذَا»

«we were of this» of Tawḥīd
unaware. Or lest you should say: “It was only our fathers aforetime who took others as partners in worship along with Allâh,” [7:172-173]

175. And recite to them the story of him to whom We gave Our Ayât, but he threw them away; so Shaytân followed him up, and he became of those who went astray.

176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires. So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the parable of the people who reject Our Ayât. So relate the stories, perhaps they may reflect.

177. Evil is the parable of the people who rejected Our Ayât, and used to wrong themselves.

Story Bal'am bin Bā‘ūrā’

‘Abdur-Razzâq recorded that ‘Abdullâh bin Mas‘ûd said that Allâh’s statement,

And recite to them the story of him to whom We gave Our Ayât, but he threw them away

“Is about Bal'am bin Bā‘ūrā’ a man from the Children of Israel.”[1] Shu‘bah and several other narrators narrated this statement from Mansûr who got it from Ibn Mas‘ûd.[2] Sa‘îd bin Abî ‘Arûbah narrated that Qatâdah said that Ibn ‘Abbâs

said, “He is Ṣayfī, son of Ar-Rāhib.” Qatādah commented that Ka'b said, “He was a man from Al-Balqlā’ (a province of Jordan) who knew Allāh’s Greatest Name. He used to live in Bayt Al-Maqdis with the tyrants.” Al-‘Awfī reported that Ibn ‘Abbās said, “He is Ba‘l‘am bin Bā‘urā’, a man from Yemen whom Allāh had given the knowledge of His Āyāt, but he abandoned them.”[1] Mālik bin Dinār said, “He was one of the scholars of the Children of Israel whose supplication was acceptable. They used to seek his lead in supplication in times of difficulty. Allāh’s Prophet Mūsā sent him to the King of Madīyān to call him to Allāh. That king appeased him and gave him land and gifts, and he reverted from the religion of Mūsā and followed the king’s religion.” Imrān bin ʿUyaynah narrated that Ḥuṣayn said that Imrān bin Al-Ḥarīth said that Ibn ‘Abbās said, “He is Ba‘l‘am son of Bā‘urā’.[2] Similar was said by Mujāhid and ʿIkrimah.[3] Therefore, it is well-known that this honorable Āyāt was revealed about a man from the Children of Israel in ancient times, according to Ibn Mas‘ūd and several others among the Salaf.[4] ‘Ali bin Abī Ṭalḥah reported that Ibn ‘Abbās said, “He is a man from the city of the tyrants (Jerusalem) whose name was Ba‘l‘am and who knew Allāh’s Greatest Name.”[5] ‘Ali bin Abī Ṭalḥah also reported that Ibn ‘Abbās that he said, “When Mūsā and those with him went to the city of the tyrants (Jerusalem), the cousins of Ba‘l‘am and his people came to him and said, ‘Mūsā is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allāh that He prevents Mūsā and those with him from prevailing over us.’ Ba‘l‘am said, ‘If I supplicate to Allāh that He turns back Mūsā and those with him, I will lose in this life and the Hereafter.’ They kept luring him until he supplicated against Mūsā and his people, and Allāh took away what he bestowed on him (of knowledge). Hence Allāh’s statement,

Allâh said next,

«And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desires.»

Allâh said,

«And had We willed, We would surely have elevated him therewith»

from the filth of this earthly life through the Āyāt that We gave him knowledge of,

«but he clung to the earth», he became interested in the adornment of this life and its delights. He indulged in the lusts of life and its joys and was deceived by it, just as life deceived others like him, without sound comprehension or a good mind. Muḥammad bin Ishāq bin Yasār narrated from Sālim, from Abu An-Naḍr that when Mūsā entered the land of Bani Canaan in the area of Ash-Shām (Greater Syria), the people of Baʿām came to him, saying, “This is Mūsā, son of ʿImrān with the Children of Israel. He wants to drive us out from our land, kill us and replace us with the Children of Israel. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allâh), so go out and supplicate to Allâh against them.” He said, “Woe to you! Here is Allâh’s Prophet (Mūsā) with whom the angels and believers are! How can I supplicate against them when I know from Allâh what I know?” They said, “We have no other dwelling area.” So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Ḥusbān, which was behind the Israeliite military barracks. When he proceeded

on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Mūsā and his people. However, Allah made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested, “O Bal'am! What are you doing? You are supplicating for them and against us!” He said, “It is against my will. This is a matter that Allah has decided.” He then said to them, as his tongue was made to loll out of his mouth, “Now I have lost this life and the Hereafter.” This Ayah was revealed about the story of Bal'am son of Bā‘ūrā’

(And recite to them the story of him to whom We gave Our Ayāt, but he threw them away), until,

(perhaps they may reflect.)

Allah said next,

(For his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants.)

Scholars of Taafsīr have conflicting opinions regarding the meaning of this Ayah. Some scholars said that it refers to the end of Bal'am's tongue which flickered out of his mouth, as in the story narrated from Ibn Ishāq, from Sālim, from Abu An-Nadr.[1] Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not. It was also said that the meaning here is a parable of this man and his like concerning their misguidance, persisting the wrong path and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the

advice or the call to faith, just as if the advice and call never occurred. Allāh said in another Āyah,

\[
\text{» It is the same to them (disbelievers) whether you warn them or do not warn them, they will not believe.» [2:6] and,}
\]

\[
\text{» Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them.» [9:80]
\]

and similar Āyāt. It was also said that the meaning here, is that the heart of the disbeliever, the hypocrite and the wicked is weak and devoid of guidance. Therefore, it keeps faltering. Similar was narrated from Al-Ḥasan Al- Bàṣri.

\[
\text{» So relate the stories, perhaps they may reflect»}
\]

Allāh said next to His Prophet Muḥammad ﷺ,

\[
\text{» So relate the stories, perhaps they may» the Children of Israel, who have knowledge of the story of Bal'am and what happened to him when Allāh allowed him to stray and expelled him from His mercy. Allāh favored him by teaching him His Greatest Name, by which, if He is asked, He will grant, and if He is called upon, He answers. But Bal'am used it in disobedience to Allāh and invoked Him against His own party of the people of faith, followers of His servant and Messenger during that time, Mūsā, the son of I’mrān, peace be upon him, whom Allāh spoke to directly,}
\]

\[
\text{» and avoid Bal'am's behavior, for Allāh has given the Jews knowledge and made them superior to the bedouins surrounding them. He gave them the description of Muḥammad ﷺ which would allow them to recognize him, as they recognize their own children. They, among people, have the most right to follow, aid and support Muḥammad ﷺ, in obedience to their Prophets who informed them of him and}
\]
commanded them to follow him. Therefore, whoever among them defies the knowledge in their Books or hides it from the servants, Allah will place disgrace on him in this life, followed by humiliation in the Hereafter. Allah said,

«Evil is the parable of the people who rejected Our Ayat.»

Allah says, evil is the example of the people who deny Our Ayat in that they are equated with dogs that have no interest but to collect food and satisfy lusts. Therefore, whoever goes out of the area of knowledge and guidance, and seeks satisfaction for his lusts and vain desires, is just like a dog; what an evil example. The Sahih recorded that the Messenger of Allah said,

«إِنَّ لَنَا مَثَلَّ الْكُلُّو، الْأَعْجَاسِ فِي هَيْبَةٍ كَالْكَبْرِ يَنْفُرُ فِيهَا»

«The evil example is not suitable for us: he who goes back on his gift is just like the dog that eats its vomit.»

Allah’s statement,

«وَالَّذِينَ كَانُوا يَظْلِمُونَ»

«and they used to wrong themselves.»

means, Allah did not wrong them, but they wronged themselves by rejecting guidance, not obeying the Lord, being content with this life that will soon end, all the while seeking to fulfill desires and obey lusts.

178. Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, – then those! They are the losers.

Allah says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance. Verily, whatever Allah wills occurs; and whatever He does not will, does not occur. A Hadith narrated from Abdullah bin Mas‘ud reads,

«إِنَّ الْحَمْدَ لِلَّهِ تَحْمَدُهُ وَتَسْتَجِيبُهُ وَتَسْتَفْعَرُهُ وَتَنْفُذُ بِهِ يَدْ مَنْ شَرَّوْرَ أُمَمِيْنِ وَمِنِ السَّبِيعَاتِ أَعْمَلَيْنِ، مِنْ يَهْدِيَ اللَّهُ فَلَا مُضِلَّ لَهُ وَمِنْ يَضُلَّ اللَّهُ فَلَا خَاتِمَ لَهُ، وَأَشْهَدُ أَنَّلَهُ أَحْسَنَ مَنْ يَهْدِيَ.»

[Fath Al-Bari 5:288.]
"All praise is due to Allah, Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allah from the evils within ourselves and from the burden of our evil deeds. He whom Allah guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allah without partners and that Muhammad is His servant and Messenger."

The complete Hadith was collected by Imam Ahmad and the collectors of Sunan and others.\[1]


179. And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.
Disbelief and the Divine Decree

Allâh said,

\[\text{And surely, We have created for Hell} \]
\[\text{We made a share in the Fire for,} \]
\[\text{many of the Jinn and mankind} \]
\[\text{We prepared them for it by their performance of the deeds of its people. When Allâh intended to create the creation, He knew what their work will be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth. Muslim recorded that 'Abdullâh bin 'Amr narrated that the Messenger of Allâh ﷺ said,} \]
\[\text{Verily, Allâh decided the destination and due measurement of the creation fifty thousand years before He created the heavens and earth, and His Throne was over the water.}^{[1]} \]

There are many Hadîths on this subject, and certainly, the matter of Al-Qadar is of utmost importance, yet this is not where we should discuss it.

Allâh said,

\[\text{They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.} \]

meaning, they do not benefit from these senses that Allâh made for them as a means of gaining guidance. Similarly, Allâh said,

\[\text{And We had assigned them the (faculties of) hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed} \]

\[^{[1]} \text{Muslim 4:2044.} \]
them nothing since they used to deny the Āyāt.  [46:26].

Allāh also said about the hypocrites,

(They are) deaf, dumb, and blind, so they return not (to the right path)  [2:18],

and about the disbelievers,

(They are) deaf, dumb and blind. So they do not understand.  [2:171]

However, they are not deaf, dumb or blind, except relation to the guidance. Allāh said;

Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).  [8:23],

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. [22:46], and,

And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shayṭān to be an intimate companion to him. And verily, they hinder them from the path, but they think that they are guided aright!  [43:36-37]

Allāh’s statement,

(They are like cattle), means, those who neither hear the truth, nor understand it, nor see the guidance, are just like grazing cattle that do not benefit from these senses, except for what sustains their life in this world. Allāh said in a similar Āyah,
meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying. Allāh further described them

\(\text{ناهِنَّ فَنَّشَأ نَمَذَةً أَكْبَرَةً}
\)

\(\text{nay even more astray, than cattle, because cattle still respond to the call of their shepherd, even though they do not understand what he is saying. As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allāh alone in Tawḥīd, but he disbelieved in Allāh and associated others in His worship. Therefore, those people who obey Allāh are more honorable than some angels, while cattle are better than those who disbelieve in Him. So Allāh said;}
\)

\(\text{لَوْ أَنَّهُمْ أَصِيلُونَ}
\)

\(\text{They are like cattle, nay even more astray; those! They are the heedless ones.}
\)

\(180. \text{And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.}
\)

Allāh’s Most Beautiful Names

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

\(\text{إِنْ فَهُوَ يَتَّقُونَ وَيَشْعَرُونَ اسْمَهَا بَابَةً إِلَّا وَأَجْمًا مِّنْ أَخْضَافَهَا دَخُلَّ الْجَنَّةَ وَهُمْ وَيَوْقُ}
\)

\(\text{Verily, Allāh has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. Allāh is Witr (One) and loves Al-Witr (the odd numbered things).}
\)
The Two Sahih collected this Hadith.  

We should state that Allah’s Names are not restricted to only ninety-nine. For instance, in his Musnad, Imam Ahmad recorded that ‘Abdullah bin Mas‘ud said that the Messenger of Allah ﷺ said:

ِْهَا أُسَابِّبَ أَحَدًا قَطْعَ عَمَّ، وَلَا حُزْنَ قَالَ: اللَّهُمَّ إِني عَبْدُكَ، ابْنُ أَبِيكَ، نَاصِبيِّي. بينَكَ مَعَيْنَيْنَ فِي حُكْمِكَ، عَدَّلَ فِي قَضَائِكَ، أَسْأَلُكَ بِكَلِّ اسْمِكَ مَرَّ لَكَ سَمِيتَ بِهِ. نَسْكَ أَوْ أَزْوَاجِكَ فِي ْيَكَابُ أَوْ عُمُّتُكَ أَرَاهُ نَسِيَتَ بِهِ فِي عَلَمِ الْيَتَّبِعِ. عَبْدُكَ أَنْ تُجَعَّلُ الْقُرآنَ الْعَظِيمَ زِيَّعَ قُلُبِّي، وَتَوَلَّ صُدْرِي، وَجُلَاء حُزْنِي، وَذَفَابُ حَضْنِي، إِلَّا أَذْقَبُ اللَّهُ حَزْنِي وَخَمْهُ وَأَبَدِّلْ مِكَانَةَ فَرْحَهَا.

Any person who is overcome by sadness or grief and supplicates, ‘O Allah! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgement about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur’an the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.’ Surely, Allah will remove his grief and sadness and exchange them for delight.

The Prophet ﷺ was asked “O Messenger of Allah! Should we learn these words?” He said,

بَلِّي يَبْنِي لِكُلِّ مِنْ سَبِيعِهَا أَنْ يَتَعَلَّمُهَا.

Yes. It is an obligation on all those who hear this supplication to learn it.  

Al-Awfi said that Ibn ‘Abbâs said about Allah’s statement,

وَرَأْوَا أَلِينَ بَعْدَهُ بِمَيْسُورٍ فِي أَشْكِيَاتِهَا;

and leave the company of those who belie His Names.

“To belie Allah’s Names includes saying that Al-Lât (an idol)

derived from Allāh’s Name.”[1] Ibn Jurayj narrated from Mujāhid that he commented,

«وَلَمَّا أَلَّهُ وَنَجَّرَتُ فِي أَسْتَحْبَرَةٍ»

«and leave the company of those who belie His Names»

“They derived Al-Lāt (an idol’s name) from Allāh, and Al-‘Uzza (another idol) from Al-‘Azīz (the All-Mighty).”[2] Qatādah stated that Ḳād refers to associating others with Allāh in His Names (such as calling an idol Al-‘Uzza).[3] The word Ḳād [used in the Āyah in another from] means deviation, wickedness, injustice and straying. The hole in the grave is called Lāḥd, because it is a hole within a hole, that is turned towards the Qiblāh (the direction of the prayer).

«وَمَنْ قَالَ إِنَّ خَالِقَّاهُ أَهْلُ الْقَرْآنِ وَمَنْ كَبَّرَ بِهِ وَقَبَّرَهُ»

«181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.»

Allāh said,

«وَمَنْ قَالَ إِنَّ خَالِقَّاهُ أَهْلُ الْقَرْآنِ وَمَنْ كَبَّرَ بِهِ وَقَبَّرَهُ»

«And of those whom We have created», in reference to some nations,

«أُنْتَ»

«a community», that stands in truth, in words and action,

«بِهِنَّ إِلَى الْمَيْتِ»

«who guides (others) with the truth», they proclaim it and call to it,

«وَقَبَّرَهُ»

«and establishes justice therewith», adhere to it themselves and judge by it. It was reported that this Āyah refers to the Ummah of Muḥammad ﷺ.

In the Two Šahīḥs, it is recorded that Muʿāwiyyah bin Abi Sufyān said that the Messenger of Allāh ﷺ said,

"There will always be a group of my Ummah who are apparent on the Truth, unabated by those who fail or oppose them, until the (Last) Hour commences."

In another narration, the Messenger ﷺ said,

"Until Allâh’s command (the Last Hour) comes while they are still like this. and in yet another narration,

"And they will dwell in Ash-Shâm (Greater Syria)."

182. Those who reject Our Ayât, We shall gradually seize them with punishment in ways they perceive not.

183. And I respite them; certainly My plan is strong.

Allâh said,

"Those who reject Our Ayât, We shall gradually seize them in ways they perceive not"

meaning, the doors of provisions will be opened for them and also the means of livelihood, in this life. They will be deceived by all this and think that they are on the correct path. Allâh said in another instance,

"So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets

and sorrow. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allāh, the Lord of all that exists.\[6:44-45].

Allāh said here,

\(\text{And I respire them}\) prolong what they are in,
\(\text{certainly My plan is strong}\) and perfect.

\(\text{184. Do they not reflect? There is no madness in their companion. He is but a plain warner.}\)

Allāh said,

\(\text{Do they not reflect?} \) 'those who deny Our Āyāt,'
\(\text{there is not in their companion}, \) Muḥammad ﷺ,
\(\text{Madness} \) Muhammad is not mad, rather, he is truly the Messenger of Allāh, calling to Truth,
\(\text{but he is a plain warner}, \) and this is clear for those who have a mind and a heart by which they understand and comprehend.

Allāh said in another Āyah,

\(\text{And (O people) your companion is not a madman.}\)[81:22]

Allāh also said,

\(\text{Say:} \) "I exhort you to one (thing) only, that you stand up for
Allāh’s sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment.” [34:46]

meaning, I ask you to stand for Allāh in sincerity without stubbornness or bias,’

[in pairs and singly] [34:46] individuals and in groups,

[and reflect] [34:46], about this man who brought the Message from Allāh, is he mad? If you do this, it will become clear to you that he is the Messenger of Allāh in truth and justice. Qatādah bin Di‘āmah said, “We were informed that the Prophet of Allāh ﷺ once was on (Mount) Aš-Ṣafā and called the Quraysh, subtribe by subtribe, proclaiming,

O Children of so-and-so, O Children of so-and-so! He warned them against Allāh’s might and what He has done (such as revenge from His enemies).”

Some of them commented, ‘This companion of yours (Prophet Muhammad) is mad; he kept shouting until the morning?’ Allāh sent down this Āyah,

Do they not reflect? There is no madness in their companion. He is but a plain warner.” [7:184].”

185. Do they not look in the dominion of the heavens and the earth and all things that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

[1] Aṭ-Ṭabari 13:289. This narration is not authentic. Al-Bukhārī (nos. 4770 -1 ) recorded a similar story about the revelation of Āyah 214 of Sūrat Ash-Shu‘arā’ (26) and Sūrat Al-Masad (111).
Allāh asks, those who denied faith, did they not contemplate about Our Āyāt in the kingdom of the heavens and earth and what was created in them? Do they not contemplate about all this and learn lessons from it, so that they are certain that He Who has all this, has no equal or rival? All this was made by He Who Alone deserves the worship and sincere religion, so that they might have faith in Him and believe in His Messenger, all the while turning to Allāh’s obedience, rejecting any rivals to Him, and rejecting idols. They should be warned that their lifes may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allāh’s torment and severe punishment. Allāh said,

«قَآیَآیٰ حَوْفٖ ثُمَآ ماَوَهُم بِعَمْرٖ بَعْضٖ»

«In what message after this will they then believe?»

Allāh says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muḥammad ﷺ brought them from Allāh in His Book do not compel them to do so? Allāh said next,

«186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.»

Allāh says, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

«وَمَنْ يَرْهَبِي اللَّهُ وَيَضْرِبُهُ فَأَنْتَ لَهُمْ لَا يَسْتَفْدُونَ»

«(And whomsoever Allāh wants to put in Fitnah (error, because of his rejecting of Faith, or trial), you can do nothing for him against Allāh) [5:41], and,

«فَلِيَأْتُوا مَا ذُكِرَ فِي الْكِتَابِ وَالْأَلْبَابِ وَمَا نَزَّلَ أَلْبَابَ الْأَنْبَتَاتِ وَالْأَنْهَرْ عَنْ قُوُورٍ لاَّ بَيْنَهُمْ إِلَّا ذِي مَلْكٍ»

«Say: “Behold all that is in the heavens and the earth,” but neither Āyāt nor warners benefit those who believe not» [10:101].
187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not."

The Last Hour and its Portents

Allâh said here,

\[بِسْمِ رَحْمَاتِ اللَّهِ وَبِسْمِ رَحْمَتِهِ الْمَلِيْكَةِ\]

\[They ask you about the Hour\], just as He said in another Âyah,

\[بِسْمِ رَحْمَاتِ اللَّهِ وَبِسْمِ رَحْمَتِهِ الْمَلِيْكَةِ\]

\[People ask you concerning the Hour\] [33:63].

It was said that this Âyah was revealed about the Quraysh or the Jews, although it appears that it was about the Quraysh, because this Âyah was revealed in Makkah. The Quraysh used to ask about the Last Hour, because they used to deny it and discount its coming. For instance, Allâh said in another Âyah,

\[وَمَنْ تَرْجَوْتُونَ مَنْ تُؤْتِينَ الْعَذَابَ إِنَّكُمْ صَدْقُونَ\]

\[And they say: 'When will be this promise (the torment or the Day of Resurrection), if you speak the truth?'\] [10:48], and,

\[بِسْمِ رَحْمَاتِ اللَّهِ وَبِسْمِ رَحْمَتِهِ الْمَلِيْكَةِ\]

\[Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away\] [42:18].

Allâh said here (that the Quraysh asked),

\[إِنَّنَا مُرْسِئُونَ\]
“When will be its appointed time?” in reference to its commencement, according to ‘Ali bin Abi Ṭalhah who reported this from Ibn ‘Abbās. They asked about the Hour’s appointed term and when the end of this world will begin;

\[\text{Say: “The knowledge thereof is with my Lord (Alone). None can reveal its time but He.”}\]

Allāh commanded His Messenger ﷺ that when asked about the appointed term of the Last Hour, he referred its knowledge to Allāh, the Exalted. Only Allāh knows the Last Hour’s appointed term and when it will certainly occur, and none besides Him has this knowledge,

\[\text{Heavy is its burden through the heavens and the earth}\]

‘Abdur-Razzāq narrated that Ma‘mar said that Qatādah commented on this Āyah,

\[\text{Heavy is its burden through the heavens and the earth}\]

"Its knowledge is heavy on the residents of the heavens and earth, they do not have knowledge in it." Also, Ma‘mar said that Al-Ḥasan commented on this Āyah, “When the Last Hour comes, it will be heavy on the residents of the heavens and earth.”

Ad-Ḍāḥhāk said that Ibn ‘Abbās explained this Āyah,

\[\text{Heavy is its burden through the heavens and the earth}\]

saying, “All creatures will suffer its heaviness on the Day of Resurrection.” Ibn Jurayj also said about this Āyah,

\[\text{Heavy is its burden through the heavens and the earth}\]

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“When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allah spoke of will occur. This is the meaning of its burden being heavy.”

As-Suddi said that,

«Heavy is its burden through the heavens and the earth»

means, its knowledge is hidden in the heavens and earth, and none, not even a close angel or a sent Messenger has knowledge of its appointed time.[1]

«It shall not come upon you except all of a sudden»

indicating that the Hour will start all of a sudden, while they are unaware. Qatādah said, “Allah has decided that,

«It shall not come upon you except all of a sudden.»

He then said, “We were informed that Allah’s Prophet ﷺ said,

«The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying).”[2] Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allah ﷺ said,

«It does not come upon the people except when the sun and the moon become like two dates in a palm tree.»


[2] At-Tabari 13:297. The meaning of this narration is supported by the following Hadith
The Hour will not commence until the sun rises from the west. When it rises (from the west) and the people see it, then, all people will believe. However, this is when faith does not benefit a soul that did not believe beforehand nor earned good in faith. The Hour will (all of a sudden) commence while two men have spread a garment between them, and they will neither have time to conclude the transaction nor to fold the garment. The Hour will commence after a man milked his animal, but he will not have time to drink it. The Hour will start when a man is making his watering hole (for his animals), but will not have time to make use of the pool. And the Hour will commence while a man has raised his hand with a bite to his mouth, but will not eat it. \[1\]

Al-'Awfi said that Ibn 'Abbās commented on the Ayah,

"They ask you as if you have good knowledge of it."

"As if you have good relations and friendship with them!" Ibn 'Abbās said, "When the people (pagans of Quraysh) asked the Prophet \( 
\) about the Last Hour, they did so in a way as if Muhammad was their friend! Allāh revealed to him that its knowledge is with Him Alone and He did not inform a close angel or Messenger of it." \[2\]

The correct explanation for this Ayah is, as narrated from Mujāhid, through Ibn Abi Najāh,

"They ask you as if you have Ḥafi of it."

means, 'as if you had asked about its time and so its knowledge is with you.'

Allāh said,

"Say: "The knowledge thereof is with Allāh (Alone), but most

\[1\] Fatḥ Al-Bārī 11:360.

\[2\] Aṭ-Ṭabarī 13:298.
of mankind know not.’”

When Jibril came in the shape of a bedouin man to teach the people matters of their religion, he sat next to the Messenger of Allâh ﷺ asking him as if to learn. Jibril asked the Messenger ﷺ about Islâm, then about Îmân (faith) then about Îhsân (Excellence in the religion). He asked next, “When will the Hour start?” Allâh’s Messenger ﷺ said,

«He who is asked about it has no more knowledge of it than the questioner.»

Therefore, the Prophet ﷺ was saying, ‘I have no more knowledge in it than you (O Jibril), nor does anyone have more knowledge in it than anyone else.’ The Prophet ﷺ then recited the Āyah,

«Verily, Allâh, with Him (Alone) is the knowledge of the Hour.» [31:34]

In another narration, Jibril asked the Prophet ﷺ about the portents of the Hour, and the Prophet ﷺ mentioned them. The Prophet ﷺ also said in this narration,

«Five, their knowledge is only with Allâh» then recited this Āyah (31:34). In response to the Prophet’s answers after each question, Jibril would say, “You have said the truth.” This made the Companions wonder about this questioner who would ask a question and attest to every answer he was given. When Jibril went away, the Messenger of Allâh ﷺ said to the Companions,

«This is Jibril, he came to teach you matters of your religion.»

In yet another narration, the Prophet ﷺ commented,

«I recognized him (Jibril) in every shape he came to me in, except this one.»[1]

Muslim recorded that Āishah, may Allāh be pleased with her, said: “When the bedouins used to come to the Prophet ﷺ, they used to ask him about the Hour. The Prophet ﷺ would answer them, while pointing at the youngest person among them,

إن يعيش هذا لم يدركة الهلهم حتى قامت عليكم سناعتكم;

“If this (young man) lives, he will not become old before your Hour starts.”

The Prophet ﷺ meant the end of their life that introduces them to the life in Barzakh, which is between this life and the Hereafter. Muslim recorded that Anas said that a man asked Allāh’s Messenger ﷺ about the Hour, and the Messenger ﷺ answered,

إني يعيش هذا العالم فعسى أن لا يدركة الهلهم حتى تقوم الساعة;

“If this young boy lives, it might be that he will not become old before the Hour starts.”

Only Muslim collected this Hadith. Jābir bin ‘Abdullāh said, “I heard the Messenger of Allāh ﷺ saying, one month before he died,

فنازلوني عن الساعة، وإنما علمها عند الله، وإن قبضه بالله ما على ظهر الأرض

“You keep asking me about the Hour, when its knowledge is with Allāh. I swear by Allāh that there is no living soul on the face of the earth now will be alive a hundred years from now.”

Muslim collected this Hadith. A similar Hadith is recorded in Two Sahihs from Ibn ‘Umar, but he commented, “The Messenger of Allāh ﷺ meant that his generation will be finished by that time reach its appointed term.” Imām ʿĀbd al-Muhsin said that the Prophet ﷺ said,

وعند الله علیه السلام قال: لا علم لي بها، فردوه أمراً إلى موسى فقال: لا علم لي بها، فردوه أمراً إلى يسيى;

During the night of Isrā', I met Ibrāhīm, Mūsā and ʿĪsā. They mentioned the matter of the Last Hour, and they asked Ibrāhīm about it, who said, 'I do not have knowledge of it.' They asked Mūsā about it and he said, 'I have no knowledge of it.' They then asked ʿĪsā about it, and he said, 'As for when it will occur, only Allāh, the Exalted and Most Honored, knows that. My Lord has conveyed to me that the Dajjāl (False Messiah) will appear, and I will have two staves (spears) with me. When he sees me, he will dissolve just as lead is dissolved. Allāh will destroy him when he sees me, and the tree and the stone will say, 'O Muslim! There is a disbeliever under (behind) me, so come and kill him.' Allāh will destroy them (the Dajjāl and his army), and the people will safely go back to their lands and areas. Thereafter, Gog and Magog will appear, and they will be swarming from every mound, sweeping over the earth and destroying everything they pass by. They will drink every water source they pass. The people will come to me complaining about Gog and Magog and will invoke Allāh, the Exalted and Most Honored, against them, and Allāh will bring death to all of them until the earth rots with their stinking odor. Allāh will send down rain on them and the rain will carry their corpses,
until it throws them in the sea... My Lord, the Exalted and Most Honored has conveyed to me that when this occurs, the Hour will be just like the pregnant women when the term of pregnancy is full, her family does not know when she will surprise them and give birth, whether by night or by day."[1]

Ibn Majah also collected a similar Ḥadīth[2] Therefore these are the greatest of the Messengers but they did not have knowledge of the appointed term of the Hour. They asked ʿĪsā about it and he spoke about its Signs, since he will descend in the last generations of this Ummah, implementing the Law of Allāh’s Messenger ﷺ, killing the Dajjāl and destroying Gog and Magog people by the blessing of his supplication. ʿĪsā merely informed them of the knowledge Allāh gave him on this subject.

Imām Aḥmad recorded that Ḥudhayfah said, “The Messenger of Allāh ﷺ was asked about the Hour and he said,

『علّمها عند ربي غزّ وجل لا يجلبها لوقتها إلا هو وليكن سائحينكم يشارطونها واما يكون بين يدها فإن بين يدها فتنة ومخرجا』

『Its knowledge is with my Lord, the Exalted and Most Honored, none can reveal its time except Him. However, I will tell you about its portents and the signs that precede it. Before it commences, there will be Fitnah (trials) and Harj.»

They asked, ‘O Allāh’s Messenger! We know the meaning of the Fitnah, so what is the Harj?’ He said,

『يُبَلِّسُونَ الْحَيْبَةَ الْفَتْنِ»

『It means killing, in the Language of the Ethiopians.» He then said,

『وَيَلْتَقَى بَيْنِ النَّاسِ النَّافِرُ، فَلا يَكَادُ أَحَدٌ يَعْفُرُ أَحَدًا»

『Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other.»[3]

None among the collectors of the six Sunan collected this Ḥadīth using this chain of narration. Tāriq bin Shihāb said

that the Messenger of Allah ﷺ kept mentioning the Last Hour [for people kept asking about it], until this Ayah was revealed,

«They ask you about the Hour (Day of Resurrection): “When will be its appointed time?”».[1]

An-Nasā’i collected this Hadith,[2] which has a strong chain. Therefore, this unlettered Prophet ﷺ, the chief of the Messengers and their Seal, Muhammad ﷺ, may Allah’s peace and blessings be on him, Muḥammad, the Prophet of mercy, repentance, Al-Malḥmah (great demise of the disbelievers), Al-ʿAqīb (who came after many Prophets), Al-Muqaffī (the last of a succession) and Al-Ḥāshīr (below whom will all people be gathered [on the Day of Gathering]) Muḥammad ﷺ who said, as collected in the Sahīḥ from Anas and Sahl bin Sa’d,

«My sending and the Hour are like this,» and he joined his index and middle fingers.[3] Yet, he was commanded to defer knowledge of the Last Hour to Allah if he was asked about it,

 Said: "The knowledge thereof is with Allāh (alone), but most of mankind know not."

"I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."

The Messenger ﷺ does not know the Unseen, and He cannot bring Benefit or Harm even to Himself

Allāh commanded His Prophet ﷺ to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allāh informs him. Allāh said in another Ayah,

"(He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb."

[72:26]

Ad-Dahhāk reported that Ibn ‘Abbās said that,

"If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth." refers to money. In another narration, Ibn ‘Abbās commented, "I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from,

"and no evil should have touched me." and poverty would never touch me." [1] Ibn Jarir said, "And others said, ‘This means

that if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it."' ‘Abdur-Rahmān bin Zayd bin Aslam also commented on this Āyah;

"...and no evil should have touched me."

Allāh then stated that the Prophet ﷺ is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers,

So We have made this (the Qur’ān) easy on your tongue, only that you may give glad tidings to the pious, and warn with it the most quarrelsome of people. [19:97]

189. It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he covered [had sexual relation with] her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allāh, their Lord (saying): "If You give us a Sālih (good in every aspect) child, we shall indeed be among the grateful."

190. But when He gave them a Sālih child, they ascribed partners to Him (Allāh) in that which He has given to them. High be Allāh, Exalted above all that they ascribe as partners to Him.

All Mankind are the Offspring of Ādam

Allāh states that He has created all mankind from Ādam,

peace be upon him, and from Ādām, He created his wife, Ḥawwā’ and from them, people started to spread. Allāh said in another Āyāh,

\[\text{Kaybīnā al-阮alā ِنَفِيْرُكُرُكُنَّ ذَٰلِكَ وَذَٰلِكَ وَمَعَالَكُمُ ِبِنَّا وَيَعْقُو بُلِّإِنِّي أَهْلُكُوْرُكُنَّ ِبِنَّا}
\[\text{Allāh A‘ūnākum.}\\

\[\text{O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has Taqwā} \] \[49:13\], and,

\[\text{Kaybīnā al-阮alā ِنَفِيْرُكُرُكُنَّ ذَٰلِكَ وَذَٰلِكَ وَمَعَالَكُمُ ِبِنَّا وَيَعْقُو بُلِّإِنِّي أَهْلُكُوْرُكُنَّ ِبِنَّا}
\[\text{Your Lord, Who created you from a single person, and from him He created his wife.} \] \[4:1\]

In this honorable Āyāh, Allāh said;

\[\text{Wāḥdā bī bīn nī wa rījāhā līqāsīn ‘ilāhī}\\

\[\text{And (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.} \]

so that he is intimate and compassionate with her. Allāh said in another Āyāh,

\[\text{Wā’īn i‘bībīn nī rūkkīm lānā‘ā nī fākkārī līqāsīn ‘ilāhī wā’ībī wīsīhā mu‘ādī}\\

\[\text{And among His Signs is this, that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy.} \] \[30:21\]

Indeed, there is no intimacy between two souls like that between the spouses. This is why Allāh mentioned that the sorcerer might be able with his trick to separate between a man and his wife [thus indicating the difficulty of separating them in normal circumstances]. Allāh said next,

\[\text{Fīnā nīnānīhā}\\

\[\text{When he covered her} \] meaning had sexual intercourses with her.
in reference to the first stage of pregnancy when the woman does not feel pain, for at that time, the fetus will be just a *Nutfah* (the mixture of the male and female discharge), then becomes an ‘*Alaqah* (a piece of thick coagulated blood) and then a *Mudghah* (a small lump of flesh).

Allāh said next,

**[and she carried it about]**, she continued the pregnancy, according to Mujāhid.[1] It was reported that Al-Ḥasan, Ibrāhim An-Nakha‘ī and As-Suddi said similarly.[2] Maymūn bin Mahrān reported that his father said, “She found the pregnancy unnoticeable.” Ayyub said, “I asked Al-Ḥasan about the Āyah,

**[and she carried it about]** and he said, ‘Had you been an Arab, you would know what it means! It means that she continued the pregnancy [through its various stages].”[3] Qatādah said,

**[and she carried it about]**, means, it became clear that she was pregnant.[4] Ibn Jarir commented, “This Āyah means that the liquid remained, whether she stood up or sat down.”[5] Al-‘Awnī recorded that Ibn ‘Abbās said, “The semen remained in, but she was unsure if she became pregnant or not,

**[Then when it became heavy]**, she became heavier with the fetus.”[6] As-Suddi said, “The fetus grew in her womb.”[7]

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they both invoked Allâh, their Lord (saying): “If You give us a Šâlih child,

if he is born human in every respect. Aḍ-Ḍâḥhkâk said that Ibn ‘Abbâs commented, “They feared that their child might be born in the shape of an animal!”[1] while Abu Al-Bâkhtri and Abu Mâlik commented, “They feared that their newborn might not be human.”[2] Al-Ḥasan Al-Bâṣrî also commented, “If You (Allâh) give us a boy.”[3]

we shall indeed be among the grateful. But when He gave them a Šâlih child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him.[7:189-190]

Ibn Jarîr recorded that Al-Ḥasan commented on this part of the Âyah,

they ascribed partners to Him (Allâh) in that which He has given to them.

“This occurred by followers of some religion, not from Ādam [or Hawwâ’].”[4]

Al-Ḥasan also said, “This Âyah refers to those among the offspring of Ādam who fell into Shirk,

they ascribed partners to Him (Allâh) in that which He has given to them.”[5]

Qatâdah said, “Al-Ḥasan used to say that it refers to the Jews and Christians. Allâh gave them children, and they turned

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The explanations from Al-Ḥasan have authentic chains of narration leading to him, and certainly, it is one of the best interpretations. This Āyah should therefore be understood this way, for it is apparent that it does not refer to Ādam and Hawā', but about the idolators among their offspring. Allāh mentioned the person first [Ādam and Ḥawwā'] and then continued to mention the species [mankind, many of whom committed Shirk]. There are similar cases in the Qur'ān.

For cases, Allāh said

«And indeed We have adorned the nearest heaven with lamps»

It is well-known that the stars that were made as lamps in the sky are not the same as the shooting missiles that are thrown at the devils [mentioned later in the Āyah]. There are similar instances in the Qur'ān. Allāh knows best.

191. Do they attribute as partners to Allâh those who created nothing but they themselves are created?

192. No help can they give them, nor can they help themselves.

193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

194. Verily, those whom you call upon besides Allâh are servants like you. So call upon them and let them answer you if you are truthful.

195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say: “Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!”

196. Verily, my protector is Allâh Who has revealed the Book (the Qur’ân), and He protects the righteous.

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves.

198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.”

Idols do not create, help, or have Power over Anything

Allâh admonishes the idolators who worshipped idols, rivals and images besides Him, although these objects were created by Allâh, and neither own anything nor can they bring harm or benefit. These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see. Those who worship these objects are better than
they are, for they hear see and have strength of their own. Allāh said,

«Do they attribute as partners to Allāh those who created nothing but they themselves are created?»

meaning, 'Do you associate with Allāh others that neither create, nor have power to create anything?' Allāh said in another Āyah,

«O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allāh His rightful estimate. Verily, Allāh is All-Strong, Almighty» [22:73-74].

Allāh states that if all false gods of the disbelievers gather their strength, they would not be able to create a fly. Rather, if the fly steals anything from them, no matter how insignificant, and flew away, they would not be able to retrieve it. Therefore, if an object is this weak, how can it be worshipped and invoked for provisions and aid? This is why Allāh said,

«... who created nothing but they themselves are created?»

these worshipped objects themselves were created and made. Prophet Ibrāhīm Al-Khalil proclaimed,

«Who made you, and have you (Ta'wūs) ˹himself˺ shaped you?» [37:95]

Allāh said next,
No help can they give them; those who worship them,

nor can they help themselves; nor are they able to aid themselves against those who seek to harm them. For instance, Allâh’s Khalil, peace be upon him, broke and disgraced the idols of his people, just as Allâh said he did,

Then he turned upon them, striking (them) with (his) right hand, [37:93] and,

So he broke them to pieces, (all) except the biggest of them, that they might turn to it. [21:58]

Mu’âdh bin ‘Amr ibn Al-Jamâh and Mu’âdh bin Jabal, may Allâh be pleased with both of them, were still young when they embraced Islâm after the Messenger of Allâh ﷺ came to Al-Madinah. So they were attacking the idols of the idolators at night, breaking, disfiguring them and using them as fuel for needy widows. They sought to give a lesson to their people to make them aware of their error. ‘Amr bin Al-Jamâh, who was one of the chiefs of his people, had an idol that he used to worship and perfume. The two Mu’âdhs used to go to that idol, turn it on its head and tarnish it with animal waste. When ‘Amr bin Al-Jamâh would see what happened to his idol, he would clean it, perfume it and leave a sword next to it, saying, “Defend yourself.” However, the two young men would repeat their actions, and he would do the same as before. Once, they took the idol, tied it to a dead dog and threw it in a well while tied to a rope! When ‘Amr bin Al-Jamâh saw this, he knew that his religion was false and said, “By Allâh! Had you been a god who has might, you would not end up tied to a dog on a rope!” ‘Amr bin Al-Jamâh embraced Islâm, and he was strong in his Islâm. He was later martyred during the battle of Uhud, may Allâh be pleased with him, give him pleasure. and grant him Paradise as his dwelling. Allâh said,

And if you call them to guidance, they follow you not.
Allāh says, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them. Ibrāhīm, peace be upon said,


"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?" [19:42]

Next, Allāh states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers. Allāh said next,


(Say: "Call your (so-called) partners (of Allāh)"

invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort,


Verily, my protector is Allāh Who has revealed the Book (the Qur'ān), and He protects the righteous.

Allāh's support is sufficient and He will suffice for me, He is My supporter, I trust in Him and take refuge with Him. He is my protector, in this life and the Hereafter, and the protector of every righteous believer after me. Similarly, the people of Hūd said,


"All that we say is that some of our gods have seized you with evil (madness)." Hūd replied: "I call Allāh to witness, and bear you witness that I am free from that which you ascribe [as partners in worship, with Him (Allāh)]. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a path
that is straight [11:54-56].

Ibrāhīm Al-Khalīl proclaimed (to his people),

«أَرَوْنَى عَلَى نَفْسِهِمَا مَا كَانُوا يُشَاءُونَ ۚ اِنْشَرُوا وَنُسَأَلُهُمُ الْأَسْوَارَ ۚ إِنَّمَا يَوْمَ الْيَمِينِ لَا رَبُّ إِلَّا رَبِّ الْعَالَمِينَ»

«Do you observe that which you have been wershipping, You and your ancient fathers. Verily, they are enemies to me, save the Lord of all that exists. Who has created me, and it is He Who guides me."» [26:75-78]

He also said to his father and his people,

«إِنِّي بَيْنَنَا عِبَادُ اللَّهِ وَبَيْنَنَا كَمِينَةٌ مَّنْ يُفْرَعُ فِي عِبَادَتِهِ وَبِحَبْلَةٌ مَّنْ يُحْلَبَ»

«“Verily, I am innocent of what you warship. Except Him Who did create me; and verily, He will guide me.” And he made it a legacy lasting among his offspring, that they may turn back (to Allah).» [43:26-28]

Allāh said here,

«إِنَّ اللَّهُ لَصَبِيرٌ عَلَى أَنْبِيَأَيْنَى يُضَلُّونَ»

«Verily, those whom you call upon besides Allah» until the end of the Āyah, reiterating what has been said earlier, but He uses direct speech this time,

«لَا يَسْتَمِعُونَ إِلَّا اللَّهُ وَلَا أَنْبِيَأُهُمُ يُضَلُّونَ»

«cannot help you nor can they help themselves.»

The Āyah,

«وَإِنَّ نَذَاعُمَ الَّذِينَ يَذْهَبُونَ إِلَّا اللَّهُ لَا يَسْمَعُونَ وَلَا يَنْبِيَأُونَ إِلَّا اللَّهُ وَلَا يُبِينُونَ»

«And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.»
is similar to another Āyah,

«إِنَّ نَذَاعُمَ الَّذِينَ يَذْهَبُونَ»

«If you invoke (or call upon) them, they hear not your call.» [35:14].

Allāh said next,
meaning, they have eyes that stare as if they see, although they are solid. Therefore, the Āyah treated them as if they had a mind [saying, Tarāhūm, instead of Tarāhāq], since they are made in the shape of humans with eyes drawn on them.

199. Show forgiveness, enjoin Al-‘Urf (the good), and turn away from the foolish (don’t punish them).

200. And if an evil whisper comes to you from Shaytān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.

Showing Forgiveness

‘Abdur-Raḥmān bin Zayd bin Aslam commented on Allāh’s statement,

Show forgiveness “Allāh commanded [Prophet Muḥammad ﷺ] to show forgiveness and turn away from the idolators for ten years. Afterwards Allāh ordered him to be harsh with them.”[1]

And more than one narration from Mujāhid says, “From the [bad] behavior and actions of the people, of those who have not committed espionage.”[2] And Hāshim bin ‘Urwah said that his father said, “Allāh ordered Allāh’s Messenger ﷺ to pardon the people for their behavior.”[3] And in one narration, “pardon what I have allowed you of their behavior.”

In Sahīh Al-Bukhārī it is recorded that Hishām reported from his father ‘Urwah from his brother ‘Abdullāh bin Az-Zubayr who said; “[The Āyah]:

Show forgiveness was only revealed about the peoples [bad]

character.  

There is a narration from Mughirah from Hishām from his father from Ibn 'Umar; and another from Hishām from his father from 'Ā'ishah, both of whom said similarly.  

And Allāh knows best.

Ibn Jarīr and Ibn Abī Ḥātim recorded that Yūnus said that Sufyān bin 'Uyaynah narrated that Umay said, “When Allāh, the Exalted and Most Honored, revealed this Āyāh,

﴾Show forgiveness, enjoin Al-'Urf (what is good), and turn away from the foolish﴾

to His Prophet, the Messenger of Allāh  asked,

﴿What does it mean, O Jibril?﴿ Jibril said, ‘Allāh commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut theirs with you.’  

Al-Bukhārī said, “Allāh said,

﴾Show forgiveness, enjoin Al-'Urf and turn away from the ignorant﴿.

‘Al-'Urf’, means, righteousness.” Al-Bukhārī next recorded from Ibn 'Abbās that he said, “'Uyaynah bin Ḥisn bin Ḥudhayfah stayed with his nephew Al-Ḥur bin Qays, who was among the people whom 'Umar used to have near him, for 'Umar used to like to have the reciters of the Qur'ān (who memorized it) near him and would listen to their opinion, regardless of whether they were old or young men. 'Uyaynah said to his nephew, ‘O my nephew! You are close to this chief ('Umar), so ask for permission for me to see him.’ Al-Ḥur said I will ask him for you,’ and he asked 'Umar for permission for

[3] At-Ṭabari 6:154 and Ibn Abī Ḥātim 5:1638. Its chain is not connected. Ibn Kathīr said that it was recorded by others with a connected chain, and Ar-Rifā‘i considered it authentic.
Uraynah to meet him, and 'Umar gave him permission. When Uraynah entered on 'Umar, he said, 'O Ibn Al-Khaṭṭāb! You neither give to us sufficiently nor rule with justice between us.' 'Umar became so angry that he almost punished Uraynah. However, Al-Hur said, 'O Chief of he Faithfull Allâh, the Exalted, said to His Prophet ﷺ,

*Show forgiveness, enjoin Al-'Urf, and turn away from the foolish*.

Verily this man ('Uraynah) is one of the fool!' By Allâh, 'Umar did not do anything after he heard that Ayah being recited, and indeed, he was one who adhered to the Book of Allâh, the Exalted and Most Honored."[1] Al-Bukhârî recorded this Hadith.

Some scholars said that people are of two kinds, a good-doer, so accept his good doing and neither ask him more than he can bear nor what causes him hardship. The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If he still insists on evil, becomes difficult and continues in his ignorance, then turn away from him, so that your ignoring him might avert his evilness. Allâh said in other instances,

[**[Qur'an 23:96-98]**]

and,

[**[Qur'an 2:189]**]

*The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom*.
and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion in this world.» [41:34-35]

in reference to the advice contained in these Āyāt,

«And if an evil whisper from Shaytān tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower» [41:36].

Allāh said in this honorable Suṣrah,

«And if an evil whisper comes to you from Shaytān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.» [7:200]

These three instances in the Qur‘ān, in Sūrahs Al-A`rāf, Al-Mu`minūn and As-Sajdah, are unique in the Qur‘ān. Allāh encourages lenient treatment of evil doers, for this might deter them from persistence in their evil, Allāh willing,

«then verily he, between whom and you there was enmity, (will become) as though he was a close friend» [41:34].

Allāh also encourages seeking refuge with Him from the devils of the Jinns. The devil will not be deterred if one is lenient with him, because he seeks your destruction and total demise. The devil to you, O mankind, is an open enemy, just as he was for your father before you.

Ibn Jarīr said, while explaining Allāh’s statement,

«And if an evil whisper comes to you from Shaytān», “If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him

«then seek refuge with Allāh.» Allāh commands here to seek refuge with Him from the devil’s whispers,
Verily, He is All-Hearer, All-Knower. Allah hears the ignorance that the fools subject you to, your seeking refuge with Him from the devil's whispers, and the rest of the speech of His creation; none of it escapes His knowledge. He knows what drives the lures of the devil away from you, as well as, the rest of what His creatures do." [1]

We mentioned the Hadîths concerning Isti'âdhah (seeking refuge with Allah) in the beginning of this Tafsîr, so we do not need to repeat them here.

201. Verily, those who have Taqwâ, when an evil thought comes to them from Shaytân, they remember (Allah), and (indeed) they then see (aright).

202. But (as for) their brothers (the devils' brothers) they (the devils) plunge them deeper into error, and they never stop short.

The Whispering of Shaytân and the People of Taqwâ

Allah mentions His servants who have Taqwâ, obeying His orders, and avoid what He forbade:

when comes to them an evil thought, or anger, or the whispers of Shaytân cross their mind, or intend to err, or commit an error,

they remember Allah's punishment, as well as, His tremendous reward. They remember Allah's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

and (indeed) they then see (aright) they become aright and aware of the error of their ways.

A Brethren of Devils among Mankind lure to Falsehood

Allâh said next,

(But (as for) their brothers they plunge them deeper)

in reference to the devils’ brothers among mankind. Allâh said in another Áyâh,

(Verily, the spendthrifts are brothers of the Shayâtîn) [17:27]

for they are followers of the Shayâtîn, who listen to them and obey their orders.

(They plunge them deeper into error) the devils help them commit sins, making this path easy and appealing to them

(and they never stop short) for the devils never cease inciting mankind to commit errors. ‘Ali bin Abi Óalhah reported that Ibn Úbbâs commented on Allâh’s statement,

(But (as for) their brothers they plunge them deeper into error, and they never stop short.)

“Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them.”[1] Therefore,

(they never stop short) refers to the devils getting tired or stopping their whispering. Allâh said in another Áyâh,

(See you not that We have sent Shayâtîn against the

disbelievers to push them to do evil [19:83]
persistently luring the disbelievers to commit evil, according to Ibn 'Abbās and others.\footnote{Aṭ-Ṭabari 18:252.}

«وَلَمْ تُنَذِّرَهُمُ الْكَذِبَاءُ بِالْبَيَانِ إِلَّا أَنْ يَتَّقُوا هُدًى مَّنْ أَنْعَمَ مَثَلًا بِمَعْنَى هَذَا بَصَارٍ}

(203. And if you do not bring them a miracle, they say: “Why have you not brought it?” Say: “I but follow what is revealed to me from my Lord. This (the Qur‘ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.”)

Idolators ask to witness Miracles

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on Allāh’s statement,

«قَالَوا لَوْلَا نَكُونَا لَسُكِينَتُهَا»

«they say, “Why have you not brought it?”»

“They say, ‘Why have you not received a miracle’, or, ‘Why have you not initiated or made it?’”\footnote{Aṭ-Ṭabari 13:341.} Ibn Jarīr reported that, ‘Abdullāh bin Kathīr said that Mujāhid said about Allāh’s statement,

«وَلَمْ تُنَذِّرَهُمُ الْكَذِبَاءُ بِالْبَيَانِ»

«And if you do not bring them a miracle, they say: “Why have you not brought it?”»

“They say, ‘Produce a miracle of your own.’”\footnote{Aṭ-Ṭabari 13:341.} Qatādah, As-Suddi, ‘Abdur-Rahmān bin Zayd bin Aslam and Ibn Jarīr agreed with this.\footnote{Aṭ-Ṭabari 13:341.} Allāh said next,

«وَلَمْ تُنَذِّرَهُمُ الْكَذِبَاءُ بِالْبَيَانِ»

«And if you do not bring them an Āyāh» a miracle or a sign. Similarly, Allāh said,
If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. [26:4]

The pagans asked the Prophet, why did you not strive hard to bring us an Ayah (miracle) from Allah so that we witness it and believe in it. Allah said to him,

Say: "I but follow what is revealed to me from my Lord."

I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allah sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allah is Most Wise, the All-Knower.

Allah next directs the servants to the fact that this Qur'an is the most powerful miracle, clearest evidence and most true proof and explanation, saying,

This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.

204. So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.

The Order to listen to the Qur'an

After Allah mentioned that this Qur'an is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'an when it is recited, in respect and honor of the Qur'an. This is to the contrary of the practice of the pagans of Quraysh, who said,

Listen not to this Qur'an, and make noise in the midst of its (recitation) [41:26].

Ibn Jarir reported that Ibn Mas'ud said; "We would give Salâms to each other during Salâh. So the Ayah of Qur'an was revealed;
205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful.

206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him.

**Remembering Allāh in the Mornings and Afternoons**

Allāh ordains that He be remembered more often in the mornings and the afternoons. Just as He ordered that He be worshipped during these two times when He said,

\[
\text{And glorify the praises of your Lord, before the rising of the sun and before (its) setting.} \] [50:39]

Before the night of Isrā', when the five daily prayers were ordained, this Āyah was revealed in Makkah ordering that Allāh be worshipped at these times, Allāh said next,

\[
\text{and without loudness in words.} \]

Therefore, it is recommended that remembering Allāh in Dhikr is not performed in a loud voice. When the Companions asked the Messenger of Allāh, "Is our Lord close, so that we call Him in secret, or far, so that we raise our voices?" Allāh sent down the verse,
And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).} [2:186] [1]

In the Two Sahih, it is recorded that Abu Mūsā Al-Ash'ari said, "The people raised their voices with Du‘ā’ (invoking Allāh) while travelling. The Prophet said to them,

"O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal." [2]

These texts encourage the servants to invoke Allāh in Dhikr often, especially in the mornings and afternoons, so that they are not among those who neglect remembering Him. This is why Allāh praised the angels who praise Him night and day without tiring,

"Surely, those who are with your Lord (i.e., angels) are never too proud to perform acts of worship to Him."

Allāh reminded the servants of this fact so that they imitate the angels in their tireless worship and obedience of Allāh. Prostration, here, upon the mention that the angels prostrate to Allāh is legitimate. A Hadith reads;

"表现出自己在先，表现出敬畏，然后表现出敬畏于第一个行礼的。"

"Why not you stand in line (for the prayer) like the angels stand in line before their Lord? They continue the first then the

[1] This narration is recorded by Ibn Abī Ḥātim with a weak chain of narrators. There are other texts to support its meaning.

next lines and they stand close to each other in line.\[1\]

This is the first place in the Qur'ān where it has been legitimized – according to the agreement of the scholars – for the readers of the Qur'ān, and those listening to its recitation, to perform prostration.

\[1\] Muslim 1:322.
There are seventy-five Ayāt in this Sūrah. The word count of this Sūrah is one thousand, six hundred and thirty-one words and its letters number five thousand, two hundred and ninety-four.

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

1. They ask you about Al-Anfāl (the spoils of war). Say: “Al-Anfāl are for Allāh and the Messenger.” So have Taqwā of Allāh and settle all matters of difference among you, and obey Allāh and His Messenger, if you are believers.

Meaning of Anfāl

Al-Bukhārī recorded that Ibn ‘Abbās said, “Al-Anfāl are the
spoils of war.” Al-Bukhārī also recorded that Saʿīd bin Jubayr said, “I said to Ibn ʿAbbās, ‘Sūrat Al-Anfāl?’ He said, ‘It was revealed concerning (the battle of) Badr.”[1] ‘Ali bin Abi Ṭalḥah reported, as Al-Bukhārī recorded from Ibn ʿAbbās without a chain of narration, that Ibn ʿAbbās said, “Al-Anfāl are the spoils of war; they were for the Messenger of Allāh ﷺ, and none had a share in them.”[2] Similar was said by Mujāhid, ʿIkrimah, ʿAṭāʾ, Aḍ-Ḍaḥḥāk, Qatādah, ʿAṭāʾ Al-Khurāsānī, Muqāṭil bin Ḥayyān, ‘Aḥmad-Raḥmān bin Zayd bin Aslam and several others.[3] It was also said that the Nafl (singular for Anfāl) refers to the portion of the spoils of war that the commander gives to some of the fighters after dividing the bulk of the spoils. It was also said that Anfāl refers to the Khumus; one-fifth of the captured goods after four-fifths are divided [between the fighters]. It was also said that the Anfāl refers to the Fay, the possessions taken from the disbelievers without fighting, and the animals, servants or whatever other possessions escape from the disbelievers to Muslims.

Ibn Jarīr recorded that ‘Ali bin Ṣāliḥ bin Ḥay said: “It has reached me that,

«يَسْتَنْبِعُونَ عَيْنَ الْأَنْفَالِ»

«They ask you about Al-Anfāl»

is about the divisions. This refer to what the Imām gives to some squads in addition to what is divided among the rest of the soldiers.”

The Reason behind revealing ʿAyah 8:1

Imām Aḥmad recorded that Saʿīd bin Mālik said, “I said, ‘O Allāh’s Messenger, Allāh has brought comfort to me today over the idolators, so grant me this sword.’ He said,

«إِنَّ هَذَا الْقُلْبُ لَأُلَّهُ وَلَا لِي، ضَعُّوهُ»

‘This sword is neither yours nor mine; put it down.’

So I put it down, but said to myself, ‘The Prophet might give this sword to another man who did not fight as fiercely as I

did.’ I heard a man calling me from behind and I said, ‘Has Allah revealed something in my case?’ The Prophet ﷺ said,

«كُنْتُ سَأَلْنِي السَّيْفَ وَلَيْسَ مَعِيُّ، وَإِنِّي فَدْ عَهَبُ لَيْبِي، فَنُورَ لَكَ»

‘You asked me to give you the sword, but it is not for me to decide about. However, it has been granted to me (by Allah), and I give it to you.’ So Allah sent down this Ayah,

«يُسْتَنْبِكُ عَيْنَ الْأَنفَالِ فِي الأَنفَالَ يِنَّهِ وَأُرْسُوْلُمُ».

‘They ask you about Al-Anfāl. Say: “Al-Anfāl are for Allah and the Messenger.”’" [1]

Abu Dāwūd, At-Tirmidhī and An-Nasā’ī collected this Ḥadīth, At-Tirmidhī said, “Ḥasan Ṣaḥīḥ.” [2]

Another Reason behind revealing the Ayah 8:1

Imām Ahmad recorded that Abu Umāmah said, “I asked ‘Ubādah about Al-Anfāl and he said, ‘It was revealed about us, those who participated in (the battle of) Badr, when we disputed about An-Nafl and our dispute was not appealing. So Allah took Al-Anfāl from us and gave it to the Messenger of Allah ﷺ. The Messenger ﷺ divided it equally among Muslims.’” [3]

Imām Ahmad recorded that Abu Umāmah said that ‘Ubādah bin Aṣ-Ṣāmit said, “We went with the Messenger of Allah ﷺ to the battle of Badr. When the two armies met, Allah defeated the enemy and some of us pursued them inflicting utter defeat and casualties. Another group of us came to the battlefield collecting the spoils of war. Another group surrounded the Messenger of Allah ﷺ, so that the enemy could not attack him suddenly. When it was night and the various army groups went back to our camp, some of those who collected the spoils said, ‘We collected it, so none else will have a share in it.’ Those who went in pursuit of the enemy said, ‘No, you have no more right to it than us. We kept the enemy away from the war spoils and defeated them.’ Those who surrounded the Messenger of Allah

to protect him said, 'You have no more right to it than us, we surrounded the Messenger of Allâh for fear that the enemy might conduct a surprise attack against him, so we were busy.' The Āyah,

"They ask you about Al-Anfâl (the spoils of war). Say: "Al-Anfâl are for Allâh and the Messenger." So fear Allâh and settle all matters of difference among you."

was revealed and the Messenger of Allâh divided the Anfâl equally between Muslims."

"And Allâh’s Messenger would give a fourth for Anfâl when there was a surprise attack in the land of the enemy, and when there was a confrontation then a third to the people who returned."

The Prophet used to dislike the Anfâl and encouraged strong fighters to give some of their share to weak Muslim fighters. At-Tirmidhi and Ibn Mâjah collected a similar narration for this Hadîth, and At-Tirmidhi said, "Hasan".

Allâh said,

"So have Taqwâ of Allâh and settle all matters of difference among you."

The Āyah commands, have Taqwâ of Allâh in all your affairs, settle matters of differences between you, do not wrong each other, do not dispute, and do not differ. Certainly, the guidance and knowledge that Allâh has granted you is better than what you are disputing about [such as Al-Anfâl],

"... and obey Allâh and His Messenger,"

in the division that the Messenger makes according to Allâh’s

order. The Prophet ﷺ only divided according to what Allâh ordained, which is perfectly just and fair. Ibn ‘Abbâs commented on this Âyah, “This is a command from Allâh and His Messenger ﷺ to the believers, that they should have Taqwâ of Allâh and settle all matters of differences between them.”[1] A similar statement was reported from Mujâhid.[2] As-Suddi also commented on Allâh’s statement,

«فَأَنْبِئُوا اَللهَ رَأَسِيمُوا ذَاتٌ بَيِّنَتَمُّ»

«So have Taqwâ of Allâh and settle all matters of difference among you», meaning “Do not curse each other.” [3]

«إِنَّمَا الْمُؤْمِنِينَ الَّذِينَ إِذَا ذَكَرَ اَللهُ وَجَلَّتْ قُلُوبُهُمْ وَإِذَا ذَكَرَ اَللهُ عَرَضُهُمْ وَأَمَّنَ رَكَبَهُمْ إِبَانَا وَعَلَىٰ رَكَبَةِ بَيِّنَاءٌ»

«2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Âyât are recited unto them, they increase their faith; and they put their trust in their Lord;»

«3. Who perform the Salâh and spend out of what We have provided them.»

«4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).»

Qualities of the Faithful and Truthful Believers

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbâs said about the Âyah,

«إِنَّمَا الْمُؤْمِنِينَ الَّذِينَ إِذَا ذَكَرَ اَللهُ وَجَلَّتْ قُلُوبُهُمْ»

«The believers are only those who, when Allâh is mentioned, feel a fear in their hearts»

“None of Allâh’s remembrance enters the hearts of the hypocrites upon performing what He has ordained. They

neither believe in any of Allāh’s Āyāt nor trust (in Allāh) nor pray if they are alone nor pay the Zakāh due on their wealth. Allāh stated that they are not believers. He then described the believers by saying,

إِنَّ الْمُؤْمِنِينَ ِالْمُؤْمِنِينَ أَيَّا ذَٰلِكَ اللَّهُ رَبِّكُمُ ِلَوْ مِنْهُمْ

(The believers are only those who, when Allāh is mentioned, feel a fear in their hearts)

and they perform what He has ordained,

وَإِذَا تَيَّنَتْ عَلَيْهِمْ مَكَّةُ رَأَيْتُمُ إِسْمَاعِيلَ

(and when His Āyāt are recited unto them, they increase their faith) and conviction,

وَعَلَى رَبِّهِمْ يَتَّقُونَ

(and they put their trust in their Lord), having hope in none except Him.”[1] Mujāhid commented on,

بَلْ قَدْ أَنْصَرَهُمُ الْمُؤْمِنِينَ

(their hearts Wajilat), “Their hearts become afraid and fearful.”[2] Similar was said by As-Suddi and several others.[3] The quality of a true believer is that when Allāh is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions. Allāh said in a similar Āyah,

مَنْ يُصِيبُهُ الْحَرَاشُ ۖ وَمَنْ يُصِيبُهُ الْقَرَآنُ ۖ لَنْ يَتَيَّنَ عَلَيْهِمْ وَلَا يَصْفَحَ عَلَيْهِمْ

(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) [3:135], and,

وَأَنَا مَنْ كَانَ مَعَ مَيْيَاءٍ وَلَيْسِ يَسْتَفْقِهُ عِنْ يَوْمِ الْقُوَّةِ إِنَّ الْبَيْنَةَ هِيَ الْفَتْحَةُ

But as for him who feared standing before his Lord, and restrained himself from vain desires. Verily, Paradise will be his abode.

[79:40-41]

Sufyān Ath-Thawrī narrated that As-Suddi commented,

«The believers are only those who, when Allāh is mentioned, feel a fear in their hearts.»

“A man might be thinking of committing injustice or a sin. But he abstains when he is told, ‘Have Taqwā of Allāh’, and his heart becomes fearful.”

Faith increases when the Qur‘ān is recited

Allāh’s statement,

وَإِذَا قُلْتُمْ مَا يَنطِقُونَ مِنَ الْقُلُوبِ رَأَتُوهُمْ إِسْتَكْبَارًاٌ

«And when His Āyāt are recited unto them, they increase their faith;»

is similar to His statement,

وَإِذَا مَا أُرِيَتْ سُوَءٌ فَيْتَهُمُ الْقُلُوبُ مِنْ يَقُولُ الْكَفِيرُونَ رَآءَةً كَبِيرَةً إِسْتَكْبَارًا لَّا يَسْتَبْنُونَ

“And whenever there comes down a Sūrah, some of them (hypocrites) say: ‘Which of you has had his faith increased by it?’ As for those who believe, it has increased their faith, and they rejoice» [9:124].

Al-Bukhārī and other scholars relied on this Āyah (8:2) and those similar, as evidence that faith increases and varies in strength from heart to heart. This is also the view of the majority of the scholars of Islam, prompting some scholars, such as Ash-Shafī‘ī, Ahmad bin Ḥanbal and Abu Ubayd to declare that this is the consensus of the Ummah, as we mentioned in the beginning of the explanation of Sahih Al-Bukhārī. All the thanks and praises are due to Allāh.

The Reality of Tawakkul

Allāh said,

وَعَلَى رَبِّهِمْ يَوْمَ الْقِيَمَةِ
(And they put their trust in their Lord.)

Therefore, the believers hope in none except Allāh, direct their dedication to Him alone, seek refuge with Him alone, invoke Him alone for their various needs and supplicate to Him alone. They know that whatever He wills, occurs and that whatever He does not will never occurs, that He alone is the One Who has the decision in His kingdom, without partners; none can avert the decision of Allāh and He is swift in reckoning. Hence the statement of Sa‘īd bin Jubayr, “Tawakkul of Allāh is the essence of faith.”

**Deeds of Faithful Believers**

Allāh said next,

\[
\text{مَا ضَرَبْتُ لَهُمَا الْكِتَابَ وَمَا نَزَّلْتُمُهُمُ السَّمَاءَ سُقُوطًا}
\]

(Who perform the Ṣalāh and spend out of what We have provided them.)

Allāh describes the actions of the believers after He mentioned their faith. The acts mentioned here include all types of righteous acts, such as establishing prayer, which is Allāh’s right. Qatādah said, “Establishing the prayer requires preserving its times, making ablution for it, bowing down and prostrating.” [1] Muqāṭil bin Ḥayyān said, “Establishing the prayer means to preserve its times, perform perfect purity for it, perform perfect bowings and prostrations, recite the Qur’ān during it, sitting for Tashahhud and reciting the Ṣalāh (invoking Allāh’s blessings) for the benefit of the Prophet.” [2]

Spending from what Allāh has granted includes giving the Zakāh and the rest of the what is due from the servant, either what is obligatory or recommended. All of the servants are Allāh’s dependents, and the most beloved among them to Him are the most beneficial to His creation.

**The Reality of Faith**

Allāh’s statement,

\[
\text{وَأَلْتِمْكَ هُمُ الْمُؤْمِنُونَ حَتَّى} \]

It is they who are the believers in truth. means, those who have these qualities are the believers with true faith.

The Fruits of Perfect Faith

Allāh said,

«For them are grades of dignity with their Lord» meaning, they have different grades, ranks and status in Paradise,

«They are in varying grades with Allāh, and Allāh is All-Seer of what they do.»[3:163]

Next, Allāh said,

«and forgiveness», therefore, Allāh will forgive them their sins and reward them for their good deeds. In the Two Ṣaḥīḥs, it is recorded that the Messenger of Allāh ﷺ said,

إن أهل علائين ليساهم من أشفل منهم كنما نزون الكركب الغابر في أفق من أفق.

The residents of ‘Illiyyin (in Paradise) are seen from those below them, just as you see the distant planet in the horizon of the sky.”

They said, “O Allāh’s Messenger! They are the grades of the Prophets that none except them would attain.” The Prophet ﷺ said,

فلى وَاللّٰهِ يَفْسِدُ يَدَّهُ! إِرَجَالَ آمَنُوا بِاللّٰهِ وَصَدِّقُوا الْمُرْسِلِينَ

Rather, by He in Whose Hand is my soul! They are for men who have faith in Allāh and believed in the Messengers.”[1]

In a Ḥadīth recorded by Imām Ahmad and the collectors of Sunan, Abu ʿAṭiyyah said that Ibn Abu Saʿīd said that the Messenger of Allāh ﷺ said,

إِن أَهْل الْجَبَّةِ لَيَتَزَاوَن أَهْل الْدِّرِجَاتِ العَلِيمْ كَانَ نَزْاوَنَ الكَرَكُبَ الغَابِرِ في أَفْتِنٍ

Residents of Paradise see the residents of the highest grades just as you see the distant planet in the horizon of the sky. Verily, Abu Bakr and ‘Umar are among them (in the highest grades), and how excellent they are.\[1\]

5. As your Lord caused you to go out from your home with the truth; and verily, a party among the believers disliked it.

6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

7. And (remember) when Allāh promised you (Muslims) one of the two parties, that it should be yours; you wished that the one not armed should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers.

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the criminals hate it.

Following the Messenger ﷺ is Better for the Believers

Allāh said,

\[\text{As your Lord caused you to go out...}\]

\[\text{After Allāh described the believers as fearing their Lord, resolving matters of dispute between themselves and obeying Allāh and His Messenger ﷺ. He then said here, “since you disputed about dividing war spoils and differed with each other about them, Allāh took them away from you. He and His Messenger then divided them in truth and justice, thus ensuring continued benefit for all of you. Similarly, you disliked meeting the armed enemy in battle,}\]

who marched in support of their religion and to protect their caravan. You disliked fighting, so Allāh decided that battle should occur and made you meet your enemy, without planning to do so on your part.' This incident carried guidance, light, victory and triumph. Allāh said;

«allows you to take your breath, and makes you meet your enemy.»

«Jihād is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allāh knows but you do not know.» [2:216]

As-Suddi commented,

«وَإِنْ قَرَأْتُ بِهِ مِنِّ النَّفَورِينَ لَكُمْ»

«And verily, a party among the believers disliked to meet [the armed] idolators.”

«بِيَجِّيِّدُونَكَ أَنْ عَلِيَّ الْحَقَّ بَعْدًا لَبَنَيْنِ»

«Disputing with you concerning the truth after it was made manifest,»

Some have commented, "(Allāh says:) they ask and argue with you about Al-Anfāl just as they argued with you when you went out for the battle of Badr, saying, 'You marched with us to confiscate the caravan. You did not inform us that there will be fighting and that we should prepare for it.”

«وَقَالُوا رَبَّنَا أَنْ يَمْكَثَ الْحَقَّ بِكِيْمَتِهِ»

«but Allāh willed to justify the truth by His Words"»

Allāh says, 'He willed for you to meet the armed enemy [rather than the caravan] so that He makes you prevail above them and gain victory over them, making His religion apparent and Islām victorious and dominant above all religions. He has perfect knowledge of the consequences of all things, you are surrounded by His wise planning, although people only like what appears favorable to them,'
«Jihād (fighting in Allāh’s cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you» [2:216].

Muḥammad bin Ishāq reported that ‘Abdullāh bin ‘Abbās said, “When the Messenger of Allāh ﷺ heard that Abu Sufyān had left the Shām area (headed towards Makkah with Quraysh’s caravan), he encouraged the Muslims to march forth to intercept them, saying,

"هَذَا عِبَارٌ فَرُنُدُوهُ فِيهَا أُمَرَ أَهْلِهِمْ، ۚ فَاخْرِجُوهَا إِلَيْهِمْ لَعَلَّ اللَّهُ أَنْ يُنْتَكِهِمْۚ"

"This is the caravan of Quraysh carrying their property, so march forth to intercept it, Allāh might make it as war spoils for you.""

The people started mobilizing Muslims, although some of them did not mobilize, thinking that the Prophet ﷺ would not have to fight. Abu Sufyān was cautiously gathering information on the latest news spying on travelers he met, out of fear for the caravan, especially upon entering the area of Hijaz (Western Arabia). Some travelers told him that Muḥammad had mobilized his companions for his caravan. He was anxious and hired Ḍamḍam bin ‘Amr Al-Ghifāri to go to Makkah and mobilize the Quraysh to protect their caravan, informing them that Muhammad ﷺ had mobilized his Companions to intercept the caravan. Ḍamḍam bin ‘Amr went in a hurry to Makkah. Meanwhile, the Messenger of Allāh ﷺ marched with his companions until he reached a valley called Dhafirān. When he left the valley, he camped and was informed that the Quraysh had marched to protect their caravan. The Messenger of Allāh ﷺ consulted the people for advice and conveyed the news about Quraysh to them. Abu Bakr stood up and said something good, and so did ‘Umar. Al-Miqdād bin ‘Amr stood up and said, ‘O Allāh’s Messenger! March to what Allāh has commanded you, for we are with you. By Allāh! We will not say to you what the Children of Israel said to Mūsā,

"کَأَدَّىَّ الْأَذْنَ الكَثِيرَةَ إِلَىَّ خَيْبَةٌ فَذَٰلِكَ لَأَنَّكَ ۡلَمْ تُنْتَكِهِمْ ۚ"

"So go you and your Lord and fight you two, we are sitting right here”» [5:24].
Rather, go you and Your Lord and fight, we will be fighting along with you both. By He Who has sent you with Truth! If you decide to take us to Birk-ul-Ghimād, we will fight along with you until you reach it.' The Messenger of Allāh ﷺ said good words to Al-Miqdād and invoked Allāh for his benefit. The Messenger of Allāh ﷺ again said,

«أِسْتَيْزِرُوا عَلَى أَبْنِيَ النَّاسِ؟»

"Give me your opinion, O people!" wanting to hear from the Anṣār. This is because the majority of the people with him then were the Anṣār. When the Anṣār gave the Prophet ﷺ their pledge of obedience at Al-‘Aqabah, they proclaimed, ‘O Allāh’s Messenger! We are not bound by this pledge unless, and until, you arrive in our land. When you have arrived in our area, you are under our protection, and we shall protect you in the same manner we protect our children and wives.’ The Messenger of Allāh ﷺ feared that the Anṣār might think that they are not obliged to support him except from his enemies who attack Al-Madīnah, not to march with him to an enemy in other areas. When the Prophet ﷺ said this, Sa’d bin Mu‘ādh asked him, ‘O Allāh’s Messenger! Is it us whom you meant?’ The Prophet ﷺ answered in the positive. Sa’d said, ‘We have faith and believed in you, testified that what you brought is the truth, and gave you our pledges and promises of allegiance and obedience. Therefore, march, O Allāh’s Messenger, for what Allāh has commanded you. Verily, by He Who has sent you in Truth, if you decided to cross this sea (the Red Sea), we will follow you in it, and none among us would stay behind. We do not dislike that we meet our enemy tomorrow. Verily, we are patient in war, fierce in battle. May Allāh make you witness what makes your eyes pleased with us. Therefore, march with us with the blessing of Allāh.’ The Messenger of Allāh was pleased with what Sa’d said and was encouraged by it. He ﷺ proclaimed,

)..سِيِّبِرُوا عِلَى بَرَكَةِ اللَّهِ وَأَسْتَيِرُوا إِنَّ اللَّهَ فَدَّ وَعْدَنَا إِلَى الطَّلَابِيْنِ وَاللَّهُ كَبِيرُ الْكَبَارِ»

'Verily, by His blessing! For Allāh has indeed promised me one of the two camps (confiscating the caravan or defeating the Quraysh army). By Allāh! It is as if I am
now looking at the demise of the people (the Quraysh).”[1]

Al-‘Awfi reported similar from Ibn ‘Abbās.[2] As-Suddi, Qatādah, ‘Abdur-Rahmān bin Zayd bin Aslām; and several others among the Salaf and later generations mentioned similarly,[3]

We have just summarized the story as Muḥammad bin Isḥāq briefed it.

49. (Remember) when you sought help of your Lord and He answered you (saying): “I will help you with a thousand of the angels Murdīfīn.”

10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is Almighty, All-Wise.

Muslims invoke Allāh for Help, Allāh sends the Angels to help Them

Al-Bukhārī wrote in the book of battles (in his Sāḥīh) under “Chapter; Allāh’s statement,

(Remember) when you sought help of your Lord and He answered you until,

then verily, Allāh is severe in punishment,” that Ibn Masʿūd said, “I was a witness to something that Al-Miqdād bin Al-Aswād did, that I would like more than almost anything else to have been the one who did it. Al-Miqdād came to the Prophet ﷺ while he was invoking Allāh against the idolators and proclaimed, ‘We will not say as the people of Mūsā said, “So go you and your Lord and fight you two.”

Rather, we will fight to your right, to your left, before you and behind you.’ I saw the Prophet’s ﷺ face beaming with pleasure because of what Al-Miqdād said to him.”[1] Al-Bukhārī next narrated from Ibn ‘Abbās that on the day of Badr, the Prophet ﷺ said,

“O Allāh! I invoke You for Your covenant and promise (victory). O Allāh! If You decide so (cause our defeat), You will not be worshipped.”

Abu Bakr held the Prophet’s hand and said, “Enough.” The Prophet ﷺ went out proclaiming,

Their multitude will be put to flight, and they will show their backs.”

An-Nasāʿī also collected this Ḥadīth.[2] Allāh’s statement,

(with a thousand of the angels Murdīfīn) means, they follow each other in succession, according to Hārūn bin Hubayrah who narrated this from Ibn ‘Abbās about,

meaning each behind the other in succession. ‘Ali bin Abi Ṭalḥah Al-Walibi reported that Ibn ‘Abbās said, “Allāh supported His Prophet ﷺ and the believers with a thousand angels, five hundred under the leadership of Jibrīl on one side and five hundred under the leadership of Mūkā’il on another side.” [2] Imāms Abu Ja’far bin Jarir At-Ṭabarī and Muslim recorded that Ibn ‘Abbās said[3] that ‘Umar said, “While a Muslim man was pursuing an idolator (during the battle of Badr), he heard the sound of a whip above him and a rider saying, ‘Come, O Ḥayzūm!’ Then he looked at the idolator, who fell to the ground. When he investigated, he found that the idolator’s nose had wound and his face torn apart, just as if he received a strike from a whip on it, and the entire face had turned green. The Anṣāri man came to the Messenger of Allāh ﷺ and told him what had happened and the Messenger ﷺ replied,

‘You have said the truth, that was from the reinforcements from the third heaven.’

The Muslims killed seventy (pagans) in that battle and captured another seventy. [4]

Al-Bukhārī also wrote a chapter in his Sahīh about the participation of the angels in Badr. He collected a Ḥadīth from Rifā’i bin Rāfi ‘Az-Zuraqi, who participated in Badr, Jibrīl came to the Prophet ﷺ and asked him, “How honored are those who participated in Badr among you?” The Prophet ﷺ said,

‘Among the best Muslims,’ Jibrīl said, “This is the case with the angels who participated in Badr.”[5] Al-Bukhārī recorded this Ḥadīth. At-Ṭabarānī also collected it in Al-Mu’jam Al-Kabīr, but from Rāfi’ bin Khadij, which is an apparent mistake. The correct narration is from Rifā’h, as Al-Bukhārī recorded it. In

the Two Šahīhs, it is recorded that the Messenger of Allah ﷺ said to 'Umar, when 'Umar suggested that the Prophet have Ḥāṭib bin Abi Balta'ah executed,

"إِنَّـهُ قَدْ سَحَّرَ بَنُو آَمَرْ رَأَيْتَنَا بِعَيْنِ الْقُلُوبِ عَلَى أَهْلِ بَدْرٍ قَالَ: اَعْتَلِبُوا مَا
يَقْتُمُوهُمْ فَقَدْ أَحَرَّضْنَاهُمْ فَأَنْتُوْنَ مِنْهُمْ نَفْسَكُمْ

“He [Ḥāṭib] participated in Badr. How do you know that Allah has not looked at the people of Badr and proclaimed, 'Do whatever you want, for I have forgiven you.'”

Allah said next,

"وَمَا جَعَلَ اللَّهُ إِلَّا بَيْنَنَا" ١١١

"(Allah made it only as glad tidings...)

Allah made sending down the angels and informing you of this fact as glad tidings,

"وَانْتَشِئُوا١٢٧

(and that your hearts be at rest therewith.)

Surely, Allah is able to give you (O Muslims) victory over your enemies, and victory only comes from Him, without need to send the angels,

"وَمَا أَنْصَرَ إِلَّا مِنْ يَمِينِ اللَّهِ" ١١٢

(And there is no victory except from Allah.)

Allah said in another Ayah,

"فَإِذَا قَبَّلَ أَشْوَاهُنَّ فَقَدْ قَبَّلَ الْبَقَى١١٣ حَتَّى١١٤ إِذَا أَفْتَسَرُّوا مَنْ تَفْسِرُوا إِلَّا بَعْضُهُمْ مَنْ تَفْسِرُوا إِلَّا بَعْضُهُمْ فَإِنَّ اللَّهَ لَيْسَ يُنَادِيُّ الْمُلْكَ عَلَى مَنْ يَأْسَرُهُ الذَّاتُ إِلَّا بَعْضُهُمْ بَعْضُهُمْ إِنَّ اللَّهَ مَلِكٞ عَلَى مَا فَيْنَا١١٥

"So, when you meet (in fight in Allah’s cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives). Thereafter (is the time) either for generosity (free them without ransom), or ransom (according to what benefits Islām), until war lays down its burden. Thus, but if it had been Allah’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 Allâh, 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]

And so are the days (good and not so good), that We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the wrongdoers. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.» [3:140-141]

These are points of wisdom for which Allâh has legislated performing Jihâd, by the hands of the believers against the disbelievers. Allâh used to destroy the previous nations that denied the Prophets, using various disasters that encompassed these rebellious nations. For instance, Allâh destroyed the people of Nûh with the flood, ‘Ad with the wind, Thamûd with the scream, the people of Lût with an earthquake and the people of Shu‘ayb by the Day of the Shadow. After Allâh sent Mûsâ and destroyed his enemy Fir‘awn and his soldiers by drowning, He sent down the Tawrâh to him in which He legislated fighting against the disbelievers, and this legislation remained in the successive Laws. Allâh said,

«And indeed We gave Mûsâ – after We had destroyed the generations of old – the Scripture as an enlightenment.» [28:43]

It is more humiliating for the disbeliever and more comforting to the hearts of the faithful that the believers kill the disbelievers by their own hands. Allâh said to the believers of this Ummah,

[11] That is, they will recognize their places, as they did in the worldly life.
Fight against them so that Allāh will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people.  

This is why killing the disbelievers of Quraysh by the hand of their enemies, whom they used to despise, was more humiliating to the disbelievers and comforting to the hearts of the party of faith. Abu Jahl, for instance, was killed in battle and this was more humiliating for him than dying in his bed, or from lightening, wind, or similar afflictions. Also, Abu Lahab died from a terrible disease [that caused him to stink] and none of his relatives could bear approaching him. They had to wash him with water by sprinkling it from a distance, then threw stones over his corpse, until it was buried under them! Allāh said next,

Verily, Allāh is All-Mighty, the might is His, His Messengers and the believers, both in this life and the Hereafter. Allāh said in another Āyāh,

We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth (Day of Resurrection). 

Allāh said next,

All-Wise, in that He legislated fighting the disbeliever, even though He is able to destroy them and bring their demise by His will and power, all praise and honor is due to Him.

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on
you from the sky, to clean you thereby and to remove from you
the Rijz (whispering or dirt) of Shayṭān, and to strengthen your
hearts, and make your feet firm thereby. >

>12. (Remember) when your Lord revealed to the angels,
"Verily, I am with you, so keep firm those who have believed. I
will cast terror into the hearts of those who have disbelieved, so
strike them over the necks, and smite over all their fingers and
toes." >

>13. This is because they defied and disobeys Allah and His
Messenger. And whoever defies and disobey Allah and His
Messenger, then verily, Allah is severe in punishment. >

>14. This is (the torment), so taste it; and surely, for the
disbelievers is the torment of the Fire. >

Slumber overcomes Muslims

Allah reminds the believers of the slumber that He sent
down on them as security from the fear they suffered from,
because of the multitude of their enemy and the sparseness of
their forces. They were given the same favor during the battle
of Uhud, which Allah described,

>13. Then after the distress, He sent down security for you.
Slumber overtook a party of you, while another party was
thinking about themselves. > [3:154]

Abu Talhah said, “I was among those who were overcome by
slumber during (the battle of) Uhud. The sword fell from my
hand several times, and I kept picking it up again, several
times. I also saw the Companions’ heads nodding while in the
rear guard.” Al-Hāfiẓ Abu Ya’lā narrated that ‘Ali said, “Only
Al-Miqdād had a horse during Badr, and at some point, I
found that all of us fell asleep, except the Messenger of Allah
saw. He was praying under a tree and crying until dawn.”[1]
‘Abdullāh bin Mas‘ūd said, “Slumber during battle is security
from Allah, but during prayer, it is from Shayṭān.”[2] Qatādah
said, “Slumber affects the head, while sleep affects the

Slumber overcame the believers on the day of Uhud, and this incident is very well-known. As for this Ayah (8:11), it is describing the battle of Badr, indicating that slumber also overcame the believers during Badr. Therefore, it appears that this will occur for the believers, whenever they are in distress, so that their hearts feel safe and sure of Allah’s aid, rewards, favor and mercy from Allah with them. Allah said in another Ayah,

«Verily, along with every hardship is relief. Verily, along with every hardship is relief.» [94:5-6]

In the Sahih, it is recorded that on the day of Badr, while he was in the bunker with Abu Bakr, the Messenger and Abu Bakr were invoking Allah. Suddenly, slumber overcame the Messenger and he woke up smiling and declared,

«“Good news, O Abu Bakr! This is Jibril with dust on his shoulders.”»

He left the shade while reciting Allah’s statement,

«Their multitude will be put to flight, and they will show their backs.» [54:45][2]

**Rain falls on the Eve of Badr**

Allah said next,

«and He caused rain to descend on you from the sky.»

‘Ali bin Abi Talhah reported that Ibn ‘Abbás said, “When the Prophet arrived at Badr, he made camp. At the time, there was a sandy piece of land between the idolators and the water (the wells at Badr). Muslims felt weak and the Shaytān cast

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frustration into their hearts. He whispered to them, ‘You claim that you are Allāh’s supporters and that His Messenger is among you! However, the idolators have taken over the water resource from you, while you pray needing purity.’ Allāh sent down heavy rain, allowing the Muslims to drink and use it for purity. Allāh also removed Shaytān’s whisper and made the sand firm when rain fell on it, and the Muslims walked on the sand along with their animals, until they reached the enemy. Allāh supported His Prophet ﷺ and the believers with a thousand angels on one side, five hundred under the command of Jibril and another five hundred under the command of Mīkā’il on another side.”[1]

An even a better narration is that collected by Imām Muhammad bin Isḥāq bin Yasār, author of Al-Maghāzi, may Allāh have mercy upon him. Ibn Isḥāq narrated that, Yazīd bin Ruwmān narrated to him that, Urwah bin Az-Zubayr said, “Allāh sent rain down from the sky on a sandy valley. That rain made the area where the Messenger of Allāh ﷺ and his Companions camped firmer so that it did not hinder their movement. Meanwhile, the part that the Quraysh were camping on became difficult to move in.”[2] Mujāhid said, “Allāh sent down the rain on the believers before slumber overtook them, and the rain settled the dust, made the ground firmer, made them feel at ease and their feet firmer.”[3] Allāh said next,

«إِنِّيْلَهْرَمُكَّ يَوْمَ الْقِيَامَةِ»

(to clean you thereby) using it after answering the call of nature or needing to wash oneself, and this involves cleansing what is on the out side,

«زِيدِهِ مَعْكَ رَيْزُ الْأَثْمَانِ»

(and to remove from you the Rijz of Shaytān,)

such as his whispers and evil thoughts, this involves sinner purification, whereas Allāh’s statement about the residents of Paradise,

«لَعَلَّخَيْنَ يَأْتِيَانَهُمْ مِنْ خَيْرٍ وَبُعُورٍ كَثِيرًا مِنْ فَضْلِهِ»

Their garments will be of fine green silk, and gold embroidery.
They will be adorned with bracelets of silver [76:21]

involves outer appearance,

\[
\text{وَّسَّطْنَهُمْ رَبِّهِمْ َنَصِيبًا مَّيْلٌ}
\]

\[
\text{\textit{and their Lord will give them a pure drink.}}} [76:21]
\]

that purifies the anger, envy and hatred that they might have felt. This is the inner purity. Next, Allāh said,

\[
\text{\textit{وَلَبِرْطَأَ عَلَىٰ قُلُوبِهِمْ}}
\]

\[
\text{\textit{and to strengthen your hearts,}}
\]

with patience and to encourage you to fight the enemies, and this is inner courage,

\[
\text{\textit{وَمَثَّبَتْ بِهِ الأَلَّامُ}}
\]

\[
\text{\textit{and make your feet firm thereby}}
\]

this involves outer courage. Allāh know best.

Allāh commands the Angels to fight and support the Believers

Allāh said next,

\[
\text{آَذِّنِ رَبِّكَ إِلَى الْمُلُكَ أَنْ مَسَّتُهُ مَنْ نَذَّبَ أَلَبَتُهُ بَشْرًا}
\]

\[
\text{\textit{(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed."}}
\]

This is a hidden favor that Allāh has made known to the believers, so that they thank Him and are grateful to Him for it. Allāh, glorified, exalted, blessed and praised be He, has revealed to the angels – whom He sent to support His Prophet, religion and believing group – to make the believers firmer. Allāh’s statement,

\[
\text{سَأَلِّي فِي قُلُوبِ الْأَلَّامَ كَفَّرْنَا أَنْزِعُهَا}
\]

\[
\text{\textit{I will cast terror into the hearts of those who have disbelieved.}}
\]

means, ‘you – angels – support the believers, strengthen their (battle) front against their enemies, thus, implementing My command to you. I will cast fear, disgrace and humiliation over those who defied My command and denied My Messenger,
strike them on their foreheads to tear them apart and over the
necks to cut them off, and cut off their limbs, hands and feet.
It was said that,

\[
\text{وَأَصَبُّوهُمْ فِي رَأْسِهِمْ وَأَصَبُّوهُمْ فِي أَنْفُسِهِمْ}
\]

\text{\textit{over the necks}} refers to striking the forehead, or the neck,
according to Aḍ-Ḍaḥhāk and ‘Atiyyah Al-‘Awfī. In support of the
latter, Allāh commanded the believers,

\[
\text{فَإِذَا كَتَبَ الْقَبَّةُ طَبِيبًا وَكَتَبَ الْمَيْئَةُ فَلَيْنَ كَيْفَ}
\]

\[
\text{يَخْشَى الْإِنْفَصَالُ بَل يَخْشَى الْإِنْفَصَالُ بَل يَخْشَى}
\]

\text{So, when you meet (in fight jihād in Allāh’s cause) those who
disbelieve, smite (their) necks till when you have killed and
wounded many of them, then bind a bond firmly (on them, take
them as captives).} [47:4]

Ar-Rabī’ bin Anas said, “In the aftermath of Badr, the people
used to recognize whomever the angels killed from those whom
they killed, by the wounds over their necks, fingers and toes,
because those parts had a mark as if they were branded by
fire.” Allāh said,

\[
\text{وَأَصَبُّوهُمْ فِي رَأْسِهِمْ وَأَصَبُّوهُمْ فِي أَنْفُسِهِمْ}
\]

\text{\textit{and smite over all their fingers and toes}.}

Ibn Jarīr commented that this Āyah commands, “O believers!
Strike every limb and finger on the hands and feet of your
(disbelieving) enemies.” [1] Al-‘Awfī reported, that Ibn ‘Abbās
said about the battle of Badr that Abu Jahl said, “Do not kill
them (the Muslims), but capture them so that you make
known to them what they did, their ridiculing your religion
and shunning Al-Lāt and Al-‘Uzza (two idols).” Allāh than sent
down to the angels,

\[
\text{أَلْبَيْنَ عَلَى الْأَنْفُسِ فَأَطْلِقُوهُمْ خَالِقُهُمْ فَإِنَّهُمْ كُفَّرُوا}
\]

\[
\text{أَلْبَيْنَ عَلَى الْأَنْفُسِ فَأَطْلِقُوهُمْ خَالِقُهُمْ فَإِنَّهُمْ كُفَّرُوا}
\]

Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.

In that battle, Abu Jahl (may Allâh curse him) was killed along with sixty-nine men. 'Uqbah bin Abu Mua'ît was captured and then killed, thus bring the death toll of the pagans to seventy,

This is because they defied and disobeyed Allâh and His Messenger,

joining the camp that defied Allâh and His Messenger not including themselves in the camp of Allâh's Law and faith in Him. Allâh said,

And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is severe in punishment.

for He will crush whoever defies and disobeys Him. Nothing ever escapes Allâh's grasp nor can anything ever stand against His anger. Blessed and exalted He is, there is no true deity or Lord except Him.

This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.

This Ayah addresses the disbeliever, saying, taste this torment and punishment in this life and know that the torment of the Fire in the Hereafter is for the disbelievers.

15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.

16. And whoever turns his back to them on such a day unless it be a stratagem of war, or to retreat to a troop (of his
own) – he indeed has drawn upon himself wrath from Allāh.
And his abode is Hell, and worst indeed is that destination!»

**Fleeing from Battle is prohibited, and its Punishment**

Allāh said, while warning against fleeing from the battlefield and threatening those who do it with the Fire,

«O you who believe! When you meet those who disbelieve, in a battlefield,
when you get near the enemy and march towards them,

«never turn your backs to them.» do not run away from battle and leave your fellow Muslims behind,

«And whoever turns his back to them on such a day – unless it be a stratagem of war...»

The Āyah says, whoever flees from the enemy by way of planning to pretend that he is afraid of the enemy, so that they follow him and he takes the chance and returns to kill the enemy, then there is no sin on him. This is the explanation of Sā'īd bin Jubayr and As-Suddi.\[1\] Ad-Ḍahhāk also commented, “Whoever went ahead of his fellow Muslims to investigate the strength of the enemy and make use of it,

«or to retreat to a troop (of his own)», meaning he leaves from here to another troop of Muslims to assist them or be assisted by them. So that is allowed for him, or even during the battle if he flees from his brigade to the commander. Or going to the grand Imām, would also fall under this permission.”

‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said about Abu ‘Ubayd when he was fighting on the bridge in the land of the Persians, because of the many Zoroastrian soldiers, “If he retreated to me then I would be as a troop for him.”

This is how it was reported by Muḥammad bin Sirīn from

\[1\] At-Ṭabari 13:436-437.
’Umar. In the report of Abu ʿUthmān An-Nahdi from ʿUmar, he said: When Abu ʿUbayd was fighting, ʿUmar said, “O people! We are your troop.” Mujāhid said that ʿUmar said, “We are the troop of every Muslim.” Abdul-Mālik bin ʿUmayr reported from ʿUmar, “O people! Don’t be confused over this Āyah, it was only about the day of Badr, and we are a troop for every Muslim.” Ibn Abi Ḥātim [recorded] that Nāfiʿ questioned Ibn ʿUmar, “We are people who are not stationary when fighting our enemy, and we may not know where our troop is, be it that of our Imām or our army.”

So he replied, “The troop is Allāh’s Messenger ﷺ.” I said but Allāh said,

«when you meet those who disbelieve in the battlefield» to the end of the Āyah. So he said; “This Āyah was about Badr, not before it nor after it.” [1]

Aḍ-Ḍāḥḥāk commented that Allāh’s statement, «or to retreat to a troop», refers to “Those who retreat to the Messenger of Allāh ﷺ and his Companions (when the Messenger ﷺ was alive), and those who retreat in the present time to his commander or companions.” [2] However, if one flees for any other reason than those mentioned here, then it is prohibited and considered a major sin. Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«Shun the seven great destructive sins.»

The people inquired, “O Allāh’s Messenger! What are they?” He said,

(They are:) Joining others in worship with Allāh, magic taking life which Allāh has forbidden, except for a just cause (according to Islamic law), consuming Ribā, consuming an orphan’s wealth, fleeing the battlefield at the time of fighting, and false accusation to chaste women, who never even think of anything touching chastity and are good believers.¹¹

This is why Allāh said here,


he indeed has drawn upon himself..., and returned with,

⁷ Fath Al-Bārī 5:462 and Muslim 1:92.
Hearer, All-Knower}.

\textit{18. This (is the fact) and surely Allah weakens the deceitful plots of the disbelievers.}

**Allâh’s Signs displayed during Badr, And throwing Sand in the Eyes of the Disbelievers**

Allâh states that He creates the actions that the servants perform and that whatever good actions they take, it is He Who should be praised for them, for He directed and helped them perform these actions. Allâh said,

\textit{You killed them not, but Allâh killed them.}

meaning, it is not because of your power and strength that you killed the pagans, who were many while you were few. Rather, it is He Who gave you victory over them, just as He said in another Ayah,

\textit{And Allâh has already made you victorious at Badr, when you were a weak little force.} [3:123], and,

\textit{Truly, Allâh has given you victory on many battlefields, and on the day of Hunayn when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.} [9:25]

Allâh, the Exalted and Ever High, states that victory does not depend on numbers or collecting weapons and shields. Rather, victory is from Him, Exalted He is.

\textit{How often has a small group overcome a mighty host by Allâh’s leave?” And Allâh is with the patient.} [2:249]

Allâh then mentioned the handful of sand that His Prophet \(\text{ﷺ}\) threw at the disbelievers during the day of Badr, when he went out of his bunker. While in the bunker, the Prophet \(\text{ﷺ}\)
invoked Allāh humbly and expressing his neediness before Allāh. He then threw a handful of sand at the disbelievers and said,

«Humiliated be their faces.» He then commanded his Companions to start fighting with sincerity and they did. Allāh made this handful of sand enter the eyes of the idolators, each one of them were struck by some of it and it distracted them making each of them busy. Allāh said,

«Then cast not that which is to be cursed.»

«(And you threw not when you did throw, but Allāh threw.)»

Therefore, it is Allāh Who made the sand reach their eyes and busied them with it, not you (O Muḥammad). Muḥammad bin Ishaq said that Muḥammad bin Ja'far bin Az-Zubayr narrated to him that Urwah bin Az-Zubayr said about Allāh’s statement,

«that He might test the believers by a fair trial from Him.»

“So that the believers know Allāh’s favor for them by giving them victory over their enemy, even though their enemy was numerous, while they were few. They should thus know His right and express gratitude for His favor on them.” [1] Similar was said by Ibn Jarīr. It is stated in a Ḥadīth,

«Every trial (from Allāh) is a favor for us.» [2]

Allāh said next,

«Verily, Allāh is All-Hearer, All-Knower.»

Allāh hears the supplication and knows those who deserve help and triumph. Allāh said,

[2] A similar Ḥadīth is recorded by Muslim no. 6900.
This is more good news, aside from the victory that the believers gained. Allāh informed them that He will weaken the plots of the disbelievers in the future, degrade them and make everything they have perish and be destroyed, all praise and thanks are due to Allāh.

19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.

The Response to the Disbelievers Who ask for a Judgement

Allāh says to the disbeliever,

If you ask for a judgement, you invoked Allāh for victory, judgement and a decision between you and your believing nemesis, and you got what you asked for. Muḥammad bin Isḥāq and several others reported from Az-Zuhri from ‘Abdullāh bin Tha‘labah bin Su‘ayr who said that Abu Jahl said on the day of Badr, “O Allāh! Whichever of the two camps (pagans and Muslims) severed the relation of the womb and brought us what is not familiar, then destroy him this day.” This Āyah was later on revealed.

If you ask for a judgement, then now has the judgement come unto you,

until the end of the Āyah.

Imām Aḥmad recorded that ‘Abdullāh bin Tha‘labah said, “Abu Jahl asked for (Allāh’s judgment) when he said upon facing the Muslims, ‘O Allāh!

Those among us who severed the relations of the womb and brought forth what we do not recognize, then destroy him this day.\[1\] This was also recorded by An-Nasā’i in the Book of Tafsīr (of his Sunan) and Al-Ḥākim in his Mustadrak, and he said, “It is Ṣahīh according to the criteria of the Two Shaykhīs, and they did not record it.”\[2\] Similar statements were reported from Ibn ‘Abbās, Mujāhid, Aḍ-Ḍahhāk, Qatādah, Yazīd bin Ruwmān and several others. As-Suddi commented, “Before the idolators left Makkah for Badr, they clung to the curtains covering the Ka’bah and supplicated to Allāh for victory, ‘O Allāh! Give victory to the exalted among the two armies, the most honored among the two groups, and the most righteous among the two tribes.’ Allāh revealed the Āyah,

\[
\text{"If you ask for a judgement, then now has the judgement come unto you."} \]

Allāh says here, ‘I accepted your supplication and Muḥammad gained the victory.’”

‘Abdur-Raḥmān bin Zayd bin Aslam said; “This is Allāh the Most High’s answer to their supplication;

\[
\text{"And (remember) when they said: "O Allāh! If this is indeed the truth from you..." [8:32]} \]

Allāh said next,

\[
\text{"and if you cease..." from your disbelief and rejection of Allāh and His Messenger ø,} \]

\[
\text{"it will be better for you", in this life and the Hereafter. Allāh said,} \]

\[1\] Ahmād 5:531
\[3\] Aṭ-Ṭabari 13:453.
and if you return, so shall We return... This is similar to another Ayah,

but if you return (to sins), We shall return (to Our punishment). [17:8]

meaning, 'if you persist in your disbelief and misguidance, We shall repeat the defeat that you suffered,'

and your forces will be of no avail to you, however numerous they be...

for even if you gather whatever forces you can, then know that those whom Allāh is with cannot be defeated,

and verily, Allāh is with the believers.

in reference to the Prophet's group, the side of the chosen Messenger ﷺ.

20. O you who believe! Obey Allāh and His Messenger, and turn not away from him while you are hearing.

21. And be not like those who say: "We have heard," but they hear not.

22. Verily, the worst of living creatures with Allāh are the deaf and the dumb (the disbelievers), who understand not.

23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.

The Command to obey Allāh and His Messenger ﷺ

Allāh commands His believing servants to obey Him and His Messenger ﷺ and warns them against defying him and
imitating the disbelievers who reject him. Allâh said,

«وَلَا تَأْخُذُوا مِنْهُ»

«and turn not away from him...», neither refrain from obeying him or following his commands nor indulge in what he forbade,

«وَلَا تَفْنَّوْنَ»

«while you are hearing.» after you gained knowledge of his Message,

«وَلَا تَنْكُرُوا كَأَنْ تَعْلَمُوْنَ آيَاتِنَا وَمَمَّا نَسْأَلُكُمْ»

«And be not like those who say: “We have heard,” but they hear not.»

Ibn Ishâq said that this Ayah refers to the hypocrites, who pretend to hear and obey, while in fact they do neither. Ibn Ishâq said that this Ayah refers to the hypocrites, who pretend to hear and obey, while in fact they do neither.[1] Allâh declares that these are the most wicked creatures among the Children of Adam,

«إِنَّ مَسَّ الْجِرْسَ عِنْدَ اللَّهِ آمَنَّم»

«Verily, the worst of living creatures with Allâh are the deaf who do not hear the truth,

«الْبَصَّارُ»

«who do not comprehend it,

«الْبَصَّارُ لَبَيْنَ الْأَعْمَم»

«who understand not.» These indeed are the most wicked creatures, for every creature except them abide by the way that Allâh created in them. These people were created to worship Allâh, but instead disbelieved. This is why Allâh equated them to animals, when He said,

«وَمَسَّنَ اللَّهُ الصُّدَّارَ فَصَلَّى الْأَزْوَاجَ بَيْنَ الْأَعْمَم بَيْنَ الْأَحْسَنَ إِلَّا نَسَى إِلَّا نَسَى وَذَا الْغَدِير»

«And the example of those who disbelieve is as that of him who shouts to those that hear nothing but calls and cries.» [2:171], and,

«أَوْلَيْكَ كَالْحَيَّ بَلْ هُمْ أَصِلُّ أَوْلَيْكَ هُمُ التنَّابِئُ»

They are like cattle, nay even more astray; those! They are the heedless ones. [7:179]

It was also said that the Āyah (8:22) refers to some of the pagans of Quraysh from the tribe of Bani ‘Abd Ad-Dār, according to Ibn ‘Abbās, Mujāhid and Ibn Jarir.\(^\text{[1]}\) Muhammad bin Ishāq said that this Āyah refers to hypocrites, as we stated. There is no contradiction here, because both disbelievers and hypocrites are devoid of sound comprehension, in addition to having lost the intention to do good. Allāh states here that such are those who neither have sound understanding nor good intentions, even if they have some type of reason,

Had Allāh known of any good in them, He would indeed have made them listen.

He would have helped them understand. However, this did not happen because there is no goodness in such people, for Allāh knows that,

\textit{even if He had made them listen...} and allowed them to understand,

\textit{they would but have turned...}, intentionally and out of stubbornness, even after they comprehend,

\textit{with aversion.}, to the truth.

24. O you who believe! Answer Allāh and (His) Messenger when he (the Messenger) calls you to that which will give you life, and know that Allāh comes between a person and his heart. And verily to Him you shall (all) be gathered.

\(^{[1]}\) At-Tabari 13:460.
The Command to answer and obey Allāh and His Messenger

Al-Bukhārī said,

«استجيبوا»

"<Answer>, obey,

«إلا برحبكم»

<that which will give you life> that which will make your affairs good." Al-Bukhārī went on to narrate that Abu Sa‘īd bin Al-Mu‘allā said, "I was praying when the Prophet passed by and called me, but I did not answer him until I finished the prayer. He said,

«ما منعت أن تأتيني؟ أأنت بقلي الله?»

"What prevented you from answering me? Has not Allāh said:

«كأتبتا أَلِيمَينَ ماتنا استجيبوا بِهِ نَارُ الْجَاهِلِينَ. إِلَّا عَمِيقاً لَا يَلْبِسُهُمْ.»

"O you who believe! Answer Allāh and (His) Messenger when he calls you to that which will give you life»?

He then said:

«أَعْلَمْكَ أَغْمَظَ سُورَةً فِي الْقُرْآنِ فَأَنْظُرْ أَخْرَجْهَا»

"I will teach you the greatest Suṣrah in the Qur‘ān before I leave." When he was about to leave, I mentioned what he said to me. He said,

«الْكَحِلْدَةُ لَيْتَ رَبُّ الْعَلَمِينَ»

"All the praises and thanks are to Allāh, the Lord of all that exists...» [1:1-6].

«هِيَ السَّلَامُ الْعَالِمِيَّةُ»

"Surely, it is the seven oft-repeated verses."[1] Muhammad bin Ishāq narrated that Muhammad bin Ja‘far bin Az-Zubayr said that Urwah bin Az-Zubayr explained this Ayah,

«فَكَانَتَا أَلِيمَينَ ماتنا استجيبوا بِهِ نَارُ الْجَاهِلِينَ. إِلَّا عَمِيقاً لَا يَلْبِسُهُمْ.»

Allāh comes in between a Person and His Heart

Allāh said,

"and know that Allāh comes in between a person and his heart."

Ibn ‘Abbās commented, “Allāh prevents the believer from disbelief and the disbeliever from faith.” [2] Al-Ḥākîm recorded this in his Mustadrak and said, “It is Ṣaḥīḥ and they did not record it.” [3] Similar was said by Mujāhid, Saʿîd, ʿIrāmah, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ ʿAṭīyyah, Muqātil bin Ḥayyān and As-Suddī. [4] In another report from Mujāhid, he commented;

"...comes in between a person and his heart."

“Leaves him without comprehension,” As-Suddī said, “Prevents one self from his own heart, so he will neither believe nor disbelieve except by His leave.” There are several Ḥadīths that conform with the meaning of this Āyah. For instance, Imām Aḥmad recorded that Anas bin Mālik said, “The Prophet ﷺ used to often say these words,

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

We said, ‘O Allāh’s Messenger! We believed in you and in what you brought us. Are you afraid for us?’ He said,

"Yes, for the hearts are between two of Allâh’s Fingers, He changes them (as He wills)." [1]

This is the same narration recorded by At-Tirmidhi in the Book of Qadar in his Jâmi’ [Sunan], and he said, “Hasan." [2] Imam Ahmad recorded that An-Nawwâs bin Samân Al-Kilâbi said that he heard the Prophet saying,

"Every heart is between two of the Fingers of the Most Beneficent (Allâh), Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray." [3]

And he said:

"O You Who changes the hearts! keep my heart firm on Your religion." And he would say;

"The Balance is in the Hand of Ar-Rahmân, He raises and lowers it." [4]

This was also recorded by An-Nasâî and Ibn Mâjah. [5]

"25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allâh is severe in punishment."

Warning against an encompassing Fitnah

Allâh warns His believing servants of a Fitnah, trial and test, that encompasses the wicked and those around them.

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Therefore, such Fitnah will not be restricted to the sinners and evildoers. Rather, it will reach the others if the sins are not stopped and prevented. Imám Aḥmad recorded that Muṭarrif said, "We asked Az-Zubayr, 'O Abu 'Abdullāh! What brought you here (for the battle of Al-Jamal)? You abandoned the Khalīfah who was assassinated ('Uthmān, may Allāh be pleased with him) and then came asking for revenge for his blood?' He said, 'We recited at the time of the Messenger of Allāh ﷺ, and Abu Bakr, 'Umar and 'Uthmān,

{And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,}

We did not think that this Āyah was about us too, until it reached us as it did.'[1] 'Ali bin Abī Ṭalḥah reported that Ibn 'Abbās said that the Āyah,

{And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,}

refers to the Companions of the Prophet ﷺ in particular.[2] In another narration from Ibn 'Abbās, he said, "Allāh commanded the believers to stop evil from flourishing among them, so that Allāh does not encompass them all in the torment (Fitnah).[3] This, indeed, is a very good explanation, prompting Mujāhid to comment about Allāh's statement,

{And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,}

"Is for you too!"[4] Several said similarly, such as Aḏ-Dāḥḥāk and Yazīd bin Abī Ḥabīb and several others. Ibn Mas'ūd said, "There is none among you but there is something that represents a Fitnah for him, for Allāh said,

Therefore, when you seek refuge, seek it with Allâh from the Fitnah that causes misguidance." Ibn Jarîr collected this Ḥadîth. The view that the warning in this Āyah addresses the Companions and all others is true, even though the speech in the Āyah was directed at the Companions. There are Ḥadîths that warn against Fitnah in general, thus providing the correctness of this explanation. Similarly there will be a separate book in which this subject will be discussed, Allâh willing, as also is the case with the Imâms, there being a number of writings about this. Of the most precise things that have been mentioned under this topic, is what was recorded by Imâm Aḥmad from Ḥudhayfah bin Al-Yamân that the Messenger of Allâh ﷺ said,

\\\[\text{وَلَوَّلَيْنِي}\\ \text{بِيَدِي}\\ \text{تَأَمَّرُنَّ}\\ \text{بِالمَعْرُوفِ}\\ \text{وَتَنْهَوْنَ}\\ \text{عَنِ}\\ \text{الْمُكْرَرِ}\\ \text{أَوْ}\\ \text{لَيْبِيْكُمْ}\\ \\\\text{اللَّهُ}\\ \\
\\

"By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allâh will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication."[2]

Imâm Aḥmad recorded that Abu Ar-Riqâd said, "I heard Ḥudhayfah saying, 'A person used to utter one word during the time of the Messenger of Allâh ﷺ and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allâh will surround you all with torment, or make the wicked among you become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.'" [3]

Imâm Aḥmad recorded that An-Nu'mân bin Bashîr said that the Prophet ﷺ gave a speech in which he said, while pointing to his ears with two of his fingers,

"The parable of the person abiding by Allāh’s order and restrictions in comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, ‘Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.’[1]

This was recorded by Al-Bukhārī, but not Muslim, in the Book of Partnerships and the Book of Witnesses.[2] It was also recorded by At-Tirmidhi through a different route of narration.[3]

Imām Aḥmad recorded that Umm Salamah, the Prophet’s wife, said, “I heard the Messenger of Allāh ﷺ saying,

إِذَا ظُلِّمَ الْمَعاصِي فِي أَمْيَةٍ عَمِّي عَمَّهُمْ اللَّهُ يُذَّابُ مِنَّهُمْ

“If sins become apparent in my Ummah, Allāh will surround them with punishment from Him.”

I said, ‘O Allāh’s Messenger! Will they have righteous people among them then?’ He said,

ِبَلِّيٌّ

“Yes.” I asked, ‘What will happen to them?’ He said,

They will be stricken as the people, but they will end up with Allah’s forgiveness and pleasure.\(^{[1]}\)

Imām Aḥmad recorded that Jarīr said that the Messenger of Allah said,

"Whoever among you performs a good deed in the name of Allah, he will have it doubled.\(^{[2]}\)

Ibn Mājah collected this Ḥadīth.\(^{[3]}\)

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things (for livelihood) so that

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\(^{[1]}\) Aḥmad 6:304.

\(^{[2]}\) Aḥmad 4:364.

\(^{[3]}\) Ibn Mājah 2:1329 and Aḥmad 4:366.
you might be grateful.>

Reminding Muslims of Their previous State of Weakness and Subjugation which changed into Might and Triumph

Allāh, the Exalted, reminds His believing servants of His blessings and favors on them. They were few and He made them many, weak and fearful and He provided them with strength and victory. They were meek and poor, and He granted them sustenance and livelihood. He ordered them to be grateful to Him, and they obeyed Him and implemented what He commanded.

When the believers were still in Makkah they were few, practicing their religion in secret, oppressed, fearing that pagans, fire worshippers or Romans might kidnap them from the various parts of Allāh’s earth, for they were all enemies of the Muslims, especially since Muslims were few and weak. Later on, Allāh permitted the believers to migrate to Al-Madīnah, where He allowed them to settle in a safe resort. Allāh made the people of Al-Madīnah their allies, giving them refuge and support during Badr and other battles. They helped the Migrants with their wealth and gave up their lives in obedience of Allāh and His Messenger ﷺ. Qatādah bin Di‘āmah As-Sadūsi commented,

وَأَنْتَظِرُوا إِذ أَنْشُرُ مُهْتَزِمًا فِي الأَرْضَ

“And remember when you were few and were reckoned weak in the land,”

“Arabs were the weakest of the weak, had the toughest life, the emptiest stomachs, the barest skin and the most obvious misguidance. Those who lived among them lived in misery; those who died went to the Fire. They were being eaten up, but unable to eat up others! By Allāh! We do not know of a people on the face of the earth at that time who had a worse life than them. When Allāh brought Islām, He made it dominant on the earth, thus bringing provisions and leadership for them over the necks of people. It is through Islām that Allāh granted all what you see, so thank Him for His favors, for your Lord is One Who bestows favors and likes praise. Verily, those who thank Allāh enjoy even more bounties
Reason behind revealing This Āyah, and the prohibition of Betrayal

The Two Sahīhs mention the story of Ḥāṭib bin Abi Balta’ah. In the year of the victory of Makkah he wrote to the Quraysh alerting them that the Messenger of Allāh ἡị intended to march towards them. Allāh informed His Messenger ἡị of this, and he sent a Companion to retrieve the letter that Ḥāṭib sent, and then he summoned him. He admitted to what he did. Umar bin Al-Khaṭṭāb stood up and said, “O Allāh’s Messenger! Should I cut off his head, for he has betrayed Allāh, His Messenger and the believers?” The Prophet ἡị said,

"Leave him! He participated in Badr. How do you know that Allāh has not looked at those who participated in Badr and said, Do whatever you want, for I have forgiven you."

However, it appears that this Āyah is more general, even if it was revealed about a specific incident. Such rulings are dealt with by their indications, not the specific reasons behind revealing them, according to the majority of scholars.

Betrayal includes both minor and major sins, as well those that affect others. ‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās commented on the Āyah,

[2] He is saying this here because he mentioned two unauthentic stories in that regard. Additionally, in the case of Ḥāṭib, the Āyah revealed was Al-Mumtaḥinah 60:1 as recorded by Al-Ḥākim and others.
"The Amānah refers to the actions that Allāh has entrusted the servants with, such as and including what He ordained. Therefore, Allāh says here,

«Nor betray your Amānāt»

'nor betray...', 'do not abandon the obligations.'[1] ‘Abdūr-Raḥmān bin Zayd commented, "Allāh forbade you from betraying Him and His Messenger, as hypocrites do."[2]

Allāh said,

«And know that your possessions and your children are but a trial.»

from Him to you. He grants these to you so that He knows which of you will be grateful and obedient to Him, or become busy with and dedicated to them instead of Him. Allāh said in another Āyah,

«And We shall make a trial of you with evil and with good.»[21:35],

«Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward.»[64:15],

«O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.»[63:9], and,

O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them! [64:14] Allah said next,

«And that surely with Allah is a mighty reward.»

Therefore, Allah’s reward, favor and Paradise are better for you than wealth and children. Certainly, among the wealth and children there might be enemies for you and much of them avail nothing. With Allah alone is the decision and sovereignty in this life and the Hereafter, and He gives tremendous rewards on the Day of Resurrection. In the Sahih, there is a Hadith in which the Messenger of Allah ﷺ said,

«There are three qualities for which whomever has them, he will have tasted the sweetness of faith. (They are:) whoever Allah and His Messenger are dearer to him than anyone else, whoever loves a person for Allah’s sake alone, and whoever prefers to be thrown in fire rather than revert to disbelief, after Allah has saved him from it.»[1]

Therefore, loving the Messenger of Allah ﷺ comes before loving children, wealth and oneself. In the Sahih, it is confirmed that he ﷺ said,

«By He in Whose Hand is my soul! None of you will have faith unless I become dearer to him than himself, his family, his wealth and all people.»[2]

29. O you who believe! If you obey and fear Allah, He will grant you Furqān, and will expiate for you your sins, and forgive you; and Allah is the Owner of the great bounty.

Ibn ‘Abbās, As-Suddi, Mujāhid, ‘Ikrimah, Ad-Ḍahhāk, Qatādah, Muqṭāil bin Ḥayyān and several others said that,

(Furqān)}, means, ‘a way out’; Mujāhid added, “In this life and the Hereafter.”  [1] In another narration, Ibn ‘Abbās is reported to have said, ‘Furqān’ means ‘salvation’ or – according to another narration – ‘aid’. Muḥammad bin Ishāq said that ‘Furqān’ means ‘criterion between truth and falsehood’. This last explanation from Ibn Ishāq is more general than the rest that we mentioned, and it also includes the other meanings. Certainly, those who have Taqwā of Allah by obeying what He ordained and abstaining from what He forbade, will be guided to differentiate between the truth and the falsehood. This will be a triumph, safety and a way out for them from the affairs of this life, all the while acquiring happiness in the Hereafter. They will also gain forgiveness, thus having their sins erased, and pardon, thus having their sins covered from other people, as well as, being directed to a way to gain Allah’s tremendous rewards,

40 you who believe! Have Taqwā of Allah, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.  [57:28].

30. And (remember) when the disbelievers plotted against you

to imprison you, or to kill you, or to expel you (from your home, Makkah); they were plotting and Allah too was plotting; and Allah is the best of plotters.\(^\dagger\)

The Makkans plot to kill the Prophet ﷺ, imprison Him or expel Him from Makkah

Ibn ‘Abbās, Mujāhid and Qatādah said,

\(النُّفْتُا\) means “to imprison you.”\(^[1]\) As-Suddi said, “Ithbāt is to confine or to shackle.”\(^[2]\)

Imām Muḥammad bin Ishaq bin Yasmār, the author of Al-Maghāzi, reported from ‘Abdullāh bin Abī Najīh, from Mujāhid, from Ibn ‘Abbās, “Some of the chiefs of the various tribes of Quraysh gathered in Dār An-Nadwah (their conference area) and Iblis (Shayṭān) met them in the shape of an eminent old man. When they saw him, they asked, ‘Who are you?’ He said, ‘An old man from Najd. I heard that you are having a meeting, and I wished to attend your meeting. You will benefit from my opinion and advice.’ They said, ‘Agreed, come in.’ He entered with them. Iblis said, ‘You have to think about this man (Muḥammad)! By Allāh, he will soon overwhelm you with his matter (religion).’ One of them said, ‘Imprison him, restrained in chains, until he dies just like the poets before him all died, such as Zuhayr and An-Nābighah! Verily, he is a poet like they were.’ The old man from Najd, the enemy of Allāh, commented, ‘By Allāh! This is not a good idea. His Lord will release him from his prison to his companions, who will liberate him from your hands. They will protect him from you and they might expel you from your land.’ They said, ‘This old man said the truth. Therefore, seek an opinion other than this one.’

Another one of them said, ‘Expel him from your land, so that you are free from his trouble! If he leaves your land, you will not be bothered by what he does or where he goes, as long as he is not among you to bring you troubles, he will be with someone else.’ The old man from Najd replied, ‘By Allāh! This

\(^{[1]}\) Aţ-Ṭabari 13:492.

\(^{[2]}\) Aţ-Ṭabari 13:491.
is not a good opinion. Have you forgotten his sweet talk and eloquence, as well as, how his speech captures the hearts? By Allâh! This way, he will collect even more followers among Arabs, who will gather against you and attack you in your own land, expel you and kill your chiefs.' They said, 'He has said the truth, by Allâh! Therefore, seek an opinion other than this one.'

Abu Jahl, may Allâh curse him, spoke next, 'By Allâh! I have an idea that no one else has suggested yet, and I see no better opinion for you. Choose a strong, socially elevated young man from each tribe, and give each one of them a sharp sword. Then they would all strike Muhammed at the same time with their swords and kill him. Hence, his blood would be shed by all tribes. This way, his tribe, Banu Hâshim, would realize that they cannot wage war against all of the Quraysh tribes and would be forced to agree to accept the blood money; we would have brought comfort to ourselves and stopped him from bothering us.'

The old man from Najd commented, 'By Allâh! This man has expressed the best opinion, and I do not support any other opinion.' They quickly ended their meeting and started preparing for the implementation of this plan.

Jibrîl came to the Prophet ﷺ and commanded him not to sleep in his bed that night and conveyed to him the news of their plot. The Messenger of Allâh ﷺ did not sleep in his house that night, and Allâh gave him permission to migrate. After the Messenger ﷺ migrated to Al-Madinah, Allâh revealed to him Su'ût Al-Anfâl reminding him of His favors and the bounties He gave him,

وَأَذَا بَيَّنَكُمُ الْأَيَّامَ كُفُّواٰ لَيْسَاؤُكُمْ أَوْ بَشَّارَةٌ أَوْ بَعْضُوْلْ أَوْ بَكْسِكُوْلَ وَيُنَكَّرُونَ وَيُنَكَّرُ الْجَنَّةُ وَالْجَحِيمُ

"And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from Makkah); they were plotting and Allâh too was plotting; and Allâh is the best of plotters."

Allâh replied to the pagans' statement that they should await the death of the Prophet ﷺ, just as the poets before him perished, as they claimed,
"Or do they say: ‘He is a poet! We await for him some calamity by time!’” [52:30][1]

As-Suddi narrated a similar story.

Muhammad bin Ishāq reported from Muhammad bin Ja'far bin Az-Zubayr, from Urwah bin Az-Zubayr who commented on Allah's statement,

\[\text{...they were plotting and Allah too was plotting, and Allah is the best of plotters.}\]

“I (Allah) plotted against them with My sure planning, and I saved you (O Muhammad) from them.”[2]

431. And when Our Ayāt are recited to them, they say: “We have heard (the Qur'ān); if we wish we can say the like of this. This is nothing but the tales of the ancients.”

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

433. And Allah would not punish them while you (Muhammad ﷺ) are among them, nor will He punish them while they seek (Allah’s) forgiveness.

The Quraysh claimed They can produce Something similar to the Qur'ān

Allah describes the disbelief, transgression, rebellion, as well as misguided statements that the pagans of Quraysh used to

[1] Sīrah Ibn Hishām 1:480-482. This story as narrated here is not authentic.

utter when they heard Allâh’s Âyât being recited to them,

لا يُجْهَزُنَّ نِسَاءٌ قَلَّةٌ مِّثْلَ هَذَا

“We have heard (the Qur’ân); if we wish we can say the like of this.”

They boasted with their words, but not with their actions. They were challenged several times to bring even one chapter like the Qur’ân, and they had no way to meet this challenge. They only boasted in order to deceive themselves and those who followed their falsehood. It was said that An-Na’dr bin Al-Hârith, may Allâh curse him, was the one who said this, according to Sâ’îd bin Jubayr, As-Suddi, Ibn Jurayj and others. An-Na’dr visited Persia and learned the stories of some Persian kings, such as Rustum and Ispandiyar. When he went back to Makkah, He found that the Prophet was sent from Allâh and reciting the Qur’ân to the people. Whenever the Prophet ﷺ would leave an audience in which An-Na’dr was sitting, An-Na’dr began narrating to them the stories that he learned in Persia, proclaiming afterwards, “Who, by Allâh, has better tales to narrate, I or Muḥammad?” When Allâh allowed the Muslims to capture An-Na’dr in Badr, the Messenger of Allâh ﷺ commanded that his head be cut off before him, and that was done, all thanks are due to Allâh. The meaning of,

أُسْلِمْ الْأَوْلِيَّةَ

...tales of the ancients meaning that the Prophet ﷺ has plagiarized and learned books of ancient people; and this is what he narrated to people, as they claimed. This is the pure falsehood that Allâh mentioned in another Âyah,

وَقَالُوا أُسْلِمْ الْأَوْلِيَّةَ أَحْتَذَّهَا فَهُمْ طَيَّبُ عَلَيْهِ بَصِيَارَةٌ وَأَسِيَارُهُ فَلَأُنْهِرُ الْأَذَى

They say: “Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.” Say: “It (this Qur’ân) has been sent down by Him (Allâh) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.” [25:5-6]

for those who repent and return to Him, He accepts repentance from them and forgives them.
The Idolators ask for Allâh’s Judgment and Torment!

Allâh said,

وَرَأَيْتُمُ اللَّهَ إِن كَانَ هذَا هُوَ الْحَقُّ بَينَ يَدَيْهِ تَأْمُرُونَ عَلَيْنَا جَحَمًا

(And remember) when they said: “O Allâh! If this (the Qur’an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.”

This is indicative of the pagans’ enormous ignorance, denial, stubbornness and transgression. They should have said, “O Allâh! If this is the truth from You, then guide us to it and help us follow it.” However, they brought Allâh’s judgment on themselves and asked for His punishment. Allâh said in other Ayât,

وَنَسْلَخُونَ يَدَّ الْمَذَابَ وَلَوْ أُحْلِكُوهَا أَيْنَ شَاءَ لَمْ يَصْنِعَنَا السَّيْفُ وَلَمْ يَصْنِعَنَا مُنَابَعَ وَلَمْ يَصْنِعَنَا شَمَنَةً وَلَمْ يَصْنِعَنَا قَرْحًا

(And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!) [29:53],

وَقُولُوا رَبِّ رَحْمَةٌ عَلَيْنَا لَنُنْفِقَنَّ قَالَ الْمَسِيِّحُ أَpee

(They say: “Our Lord! Hasten to us Qâtânâ (our record of good and bad deeds so that we may see it) before the Day of Reckoning!”) [38:16], and,

سَأَلَّاهُ مَدْنَانَ مَدْنَانَ يَكَبِّرُونَ لَهُ لَمْ يَأْتِ لَهُمْ مُنَابَعٌ وَلَمْ يَأْتِ لَهُمْ أَذَىٰ ذَي السَّمَاءِ

(A questioner asked concerning a torment about to befall. Upon the disbelievers, which none can avert. From Allâh, the Lord of the ways of ascent.) [70:1-3]

The ignorant ones in ancient times said similar things. The people of Shu‘ayb said to him,

تَنْفِقُوا كَانَتُ الْكَفَّارَةُ إِن كَانَتْ مِنَ الصِّيِّدِينَ

(“So cause a piece of the heaven to fall on us, if you are of the truthfull!”) [26:187]

while the pagans of Quraysh said,
The Presence of the Prophet ﷺ, and the Idolators’ asking For forgiveness, were the Shelters against receiving Allāh’s immediate Torment

Allāh said,

«And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh’s) forgiveness.»

Ibn Abī Ḥātim recorded that Ibn ‘Abbās said, “Pagans used to go around the House in Tawāf and proclaim, ‘We rush to Your obedience, O Allāh, there is no partner with You,’ and the Prophet ﷺ would tell them,

«Enough, enough.» But they would go on, ‘We rush to Your

obedience, O Allah, there is no partner with You except a partner who is with You, You own Him but He does not own! They also used to say, ‘O Allah, Your forgiveness, Your forgiveness.’ Allah revealed this verse;

and Allah would not punish them while you are among them..."

Ibn ‘Abbās commented, “They had two safety shelters: the Prophet saw, and their seeking forgiveness (from Allah). The Prophet saw went away, and only seeking forgiveness remained.”[1] At-Tirmidhi recorded that Abu Mūsā said that the Messenger of Allah saw said,

"Allah sent down to me two safe shelters for the benefit of my Ummah"

and Allah would not punish them while you are among them, nor will He punish them while they seek (Allah’s) forgiveness.

When I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.[2]

What testifies to this Hadith, is the Hadith that Ahmad recorded in his Musnad and Al-Ḥakim in his Mustadrak, that Abu Sa‘īd narrated that the Messenger of Allah saw said,

Shayṭān said, ‘By Your might, O Lord! I will go on luring Your servants as long as their souls are still in their bodies.’ The Lord said, ‘By My might and majesty! I will keep forgiving them, as long as they keep invoking Me for forgiveness.’[3]

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Al-Ḥākim, “Its chain is Ṣaḥīḥ and they did not record it.”

فَوَمَا لَهُمْ أَن يُعَذِّبَنِ عبدَ اللَّهِ وَهُمْ يَبْدِلُونَ عَن الصَّمِيدِ الحَكَّارِ وَلَيْكَنَّ أَحَدَهُمْ لَا يُسْلِمُونَ وَلَكِن كَأَنَّهُمْ عَنْهُمْ مَا قَالَوْا وَلَكِنْ صَلَّوْا مَعَهُ وَلَكِنْ أَحَدَهُمْ لَا يُسْلِمُونَ وَلَا يَكْفِرُونَ وَلَا يُصَلُّونَ وَلَا يُبِينُونَ وَلَا يُعَذِّبُونَ وَلَا يَنْفَعُونَ وَلَا يَنفَعُونَ.

34. And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those who have Taqwā, but most of them know not.

35. Their Ṣalāh at the House was nothing but Mukā’ and Taṣdiyāh. Therefore taste the punishment because you used to disbelieve.

The Idolators deserved Allāh’s Torment after Their Atrocities

Allāh states that the idolators deserved the torment, but He did not torment them in honor of the Prophet ﷺ residing among them. After Allāh allowed the Prophet ﷺ to migrate away from them, He sent His torment upon them on the day of Badr. During that battle, the chief pagans were killed, or captured. Allāh also directed them to seek forgiveness for the

sins, *Shirk* and wickedness they indulged in. If it was not for the fact that there were some weak Muslims living among the Makkani pagans, those Muslims who invoked Allāh for His forgiveness, Allāh would have sent down to them the torment that could never be averted. Allāh did not do that on account of the weak, ill-treated, and oppressed believers living among them, as He reiterated about the day at Al-Ḥudaybiyyah,

«They are the ones who disbelieved and hindered you from Al-Masjid Al-Ḥarām (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.» [48:25]

Allāh said here,

«وَمَا كَسَبْنَ أَلَّا بِهِمْ أَلَّا بِهِمْ وَمَا يُبْدِئُونَ عَنِ السَّمَّاءِ وَمَا حَصَانُوا أَوْلٌدَاهُمْ: إِنَّ أَوْلَادَاهُمْ إِلَّا الْمَيْوَاتُ وَلَكِنَّ أَسْتَغْفَرُونَ لَمْ يُسْتَجِيْنَ»

«And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those who have Taqwā, but most of them know not.»

Allāh asks, ‘why would not He torment them while they are stopping Muslims from going to Al-Masjid Al-Ḥarām, thus hindering the believers, its own people, from praying and performing Tawāf in it?’ Allāh said,

«وَمَا حَسَانُوا أَوْلَادَاهُمْ: إِنَّ أَوْلَادَاهُمْ إِلَّا الْمَيْوَاتُ»

«And they are not its guardians? None can be its guardians except those who have Taqwā,»

meaning, the Prophet ﷺ and his Companions are the true
dwellers (or worthy maintainers) of Al-Masjid Al-Ḥarām, not the pagans. Allāh said in other Āyāh,

لاَ تَعْدَوْنَ ْمَسْجِدَ َاللَّهُ وَسَعَىٰ بِهِ الْكُفَّارُ ْمَسْجِدَ َاللَّهُ وَفِيهِ ْمَسْجِدُ َاللَّهُ َالْكُفَّارُ ْمَسْجِدَ َاللَّهُ وَفِيهِ ْمَسْجِدُ َاللَّهُ

«It is not for the polytheists, to maintain the Masjids of Allāh, while they witness disbelief against themselves. The works of such are in vain and in the Fire shall they abide. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh. It is they who are on true guidance.» [9:17-18], and,

رسْنَ أَن يُسْجِدُوا لِلَّهِ وَيَصُدُّقُونَ وَيَتَسَاءلُوا رَبُّهُمْ عِنْدَهُ وَيَكُونُوا مِنَ الْمَجْمُوعِينَ

«But a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām (at Makkah), and to drive out its inhabitants.» [2:217].

Urwa, As-Suddi and Muḥammad bin Ishāq said that Allāh’s statement,

إِنَّ أَوْلَادَنَا إِلَّا َالْكَافِرُونَ

«None can be its guardians except those who have Taqwā,» refers to Muḥammad ﷺ and his Companions, may Allāh be pleased with them all. Mujāhid explained that this Āyāh is about the Mujāhidīn [in Allāh’s cause], whomever and wherever they may be.

Allāh then mentioned the practice of the pagans next to Al-Masjid Al-Ḥarām and the respect they observed in its vicinity,

وَزَمَّنا كَانُوا صَلَاتُهُمْ عِنْدَ الْبُيُوتِ إِلَّا مَسْكَةٌ وَئِصَافَةٌ

«Their Ṣalāh (prayer) at the House was nothing but Mukā’ and Taṣādiyāh.»

`Abdullāh bin Umar, Ibn ‘Abbās, Mujāhid, Ikrimah, Sa‘īd bin Jubayr, Abu Rajā’ Al-‘Uṭardi, Muḥammad bin Ka‘b Al-Quraẓi,
Hujr bin ‘Anbas, Nubayt bin Sharit, Qatadah and ‘Abdur-Rahman bin Zayd bin Aslam said that this part of the Ayah refers to whistling.[1] Mujahid added that the pagans used to place their fingers in their mouth (while whistling).[2] Sa‘id bin Jubayr said that Ibn ‘Abbas commented on Allâh’s statement,

"Their Salât at the House was nothing but Mukâ’ and Taâdiyâh."

"The Quraysh used to perform Tawâf (encircling the Ka’bah) while naked, whistling and clapping their hands, for Mukâ’ means ‘whistling’, while, Taâdiyâh means ‘clapping the hands.’" This meaning was also reported from Ibn ‘Abbas, by ‘Ali bin Abi Talhah and Al-Awfi. Similar was recorded from Ibn ‘Umar, Mujahid, Muhammad bin Ka‘b, Abu Salamah bin ‘Abdur-Rahman, Aq-Dahhak, Qatadah, ‘Atiyah Al-Awfi, Hujr bin ‘Anbas and Ibn Abzâ. Ibn Jarir recorded that Ibn ‘Umar explained the Ayah,

"Their Salât at the House was nothing but Mukâ’ and Taâdiyâh."

"Mukâ’ means ‘whistling’, while, ‘Taâdiyâh’ means ‘clapping the hands.’" Sa‘id bin Jubayr and ‘Abdur-Rahman bin Zayd said that,

"and Taâdiyâh”, means, they hindered from the path of Allâh, the Exalted and Most Honored.[3] Allâh said,

"Therefore taste the punishment because you used to disbelieve."

This refers to the death and capture that they suffered during the battle of Badr, according to Aq-Dahhak, Ibn Jurayj and Muhammad bin Ishâq.[4]
36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.

37. In order that Allah may distinguish the wicked from the good, and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

The Disbelievers spend Their Wealth to hinder Others from Allâh’s Path, but this will only cause Them Grief

Muḥammad bin Ishâq narrated that Az-Zuhri, Muḥammad bin Yahyā bin Ḥibbân, ‘Āсим bin ‘Umar bin Qatādah, and Al-Ḥuṣayn bin ‘Abdullāh bin Ṭalha, then Abu Rumaysh bin ‘Abdullāh bin Sa’d bin Mu‘ādh said, “The Quraysh suffered defeat at Badr and their forces went back to Makkah, while Abu Sufyān went back with the caravan intact. This is when ‘Abdullāh bin Abi Rabī‘ah, Ikrimah bin Abi Jahl, Ṣafwān bin Umayyah and other men from Quraysh who lost their fathers, sons or brothers in Badr, went to Abu Sufyān bin Ḥarb. They said to him, and to those among the Quraysh who had wealth in that caravan, ‘O people of Quraysh! Muḥammad has grieved you and killed the chiefs among you. Therefore, help us with this wealth so that we can fight him, it may be that we will avenge our losses.’ They agreed.” Muḥammad bin Ishāq said, “This Āyah was revealed about them, according to Ibn ‘Abbās,

36. Verily, those who disbelieve spend their wealth…

[1] Mujāhid, Sa’d bin Jubayr, Al-

Hâkam bin ‘Uyaynah, Qatâdah, As-Suddî and Ibn Abzâ said that this Āyah was revealed about Abu Suffân and his spending money in Uhud to fight the Messenger of Allâh ﷺ.\[1\] Ad-Daḥhâk said that this Āyah was revealed about the idolators of Badr.\[2\] In any case, the Āyah is general, even though there was a specific incident that accompanied its revelation. Allâh states here that the disbelievers spend their wealth to hinder from the path of truth. However, by doing that, their money will be spent and then will become a source of grief and anguish for them, availing them nothing in the least. They seek to extinguish the Light of Allâh and make their word higher than the word of truth. However, Allâh will complete His Light, even though the disbelievers hate it. He will give aid to His religion, make His Word dominant, and His religion will prevail above all religions. This is the disgrace that the disbelievers will taste in this life; and in the Hereafter, they will taste the torment of the Fire. Whoever among them lives long, will witness with his eyes and hear with his ears what causes grief to him. Those among them who are killed or die will be returned to eternal disgrace and the everlasting punishment. This is why Allâh said,

\[١٠٨٩ \text{ 'And so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.'} \]

Allâh said,

\[١٠٩٠ \text{ 'Praised be Allâh, the Exalted in Grandeur.'} \]

\(\text{In order that Allâh may distinguish the wicked from the good.}\)

meaning recognize the difference between the people of happiness and the people of misery, according to Ibn ‘Abbâs, as ‘Ali bin Abi Ṭalḥah reported from him.\[3\] Allâh

\[1\] Aṭ-Ṭabâri 13:530-531.
\[2\] Aṭ-Ṭabâri 13:533.
\[3\] Aṭ-Ṭabâri 13:534.
distinguishes between those believers who obey Him and fight His disbelieving enemies and those who disobey Him. Allah said in another Ayah,

"Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghayb (Unseen)." [3:179], and,

"Do you think that you will enter Paradise before Allah (tests) those of you who fought (in His cause) and (also) tests those who are the patient?" [3:142].

Therefore, the Ayah (8:37) means, ‘We tried you with combatant disbelievers whom We made able to spend money in fighting you,’

"in order that Allah may distinguish the wicked from the good, and put the wicked one over another, heap them together"

put in a pile on top of each other,

"and cast them into Hell. Those! It is they who are the losers." [8:37], in this life and the Hereafter.

38. Say to those who have disbelieved, if they cease, their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).

39. And fight them until there is no more Fitnah, and the
religion (worship) will all be for Allāh alone. But if they cease, then certainly, Allāh is All-Seer of what they do.

(40. And if they turn away, then know that Allāh is your protector – (what) an excellent protector and (what) an excellent helper!)

Encouraging the Disbelievers to seek Allāh’s Forgiveness, warning Them against Disbelief

Allāh commands His Prophet Muḥammad ﷺ,

«اللَّهُ يَعْفَوُ عَنْ ذَٰلِكَ الْهَزَمَ، إِنْ يَنْتَهُوْا»

«Say to those who have disbelieved, if they cease...»

the disbelief, defiance and stubbornness they indulge in, and embrace Islām, obedience and repentance.

«يَنْتَهُ عَنْ ذَٰلِكَ الْهَزَمَ»

their past will be forgiven.» along with their sins and errors. It is recorded in the Šaḥīḥ Al-Bukhari that Abu Wā’il said that Ibn Mas’ūd said that the Messenger of Allāh ﷺ said,

«مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يَؤَخَذْ بِهِ عَدْلًا فِي الجَهَالَةِ، وَمَنْ أَصَابَ فِي الإِسْلَامِ أَحْدَىٰ الْأَوَّلِينَ وَالْآخِرِينَ»

"He who becomes good in his Islām, will not be punished for what he has committed during Jahiliyyah (before Islām). He who becomes bad in his Islām, will face a punishment for his previous and latter deeds."[1]

It is also recorded in the Šaḥīḥ that the Messenger of Allāh ﷺ said,

«الإِسْلَامُ يَجْبَبُ ما قَبْلَهُ، وَالْعَوْلَةُ يَجْبَبُ ما كَانَ قَبْلَهُا»

"Islām erases what occurred before it, and repentance erases what occurs before it."[2]

Allāh said,

«وَإِنْ يَعْمُودُوا»

But if they return, and remain on their ways,
then the examples of those (punished) before them have already preceded. [8:38]

meaning, Our way with the nations of old is that when they disbelieve and rebel, We send down to them immediate torment and punishment.

The Order to fight to eradicate Shirk and Kufr

Allāh said,

And fight them until there is no more Fitnah, and the religion will all be for Allāh alone.

Al-Bukhārī recorded that a man came to Ibn ‘Umar and said to him, “O Abu ‘Abdur-Rahmān! Why do you not implement what Allāh said in His Book,

And if two parties (or groups) among the believers fall to fighting...[49:9].

What prevents you from fighting as Allāh mentioned in His Book?” Ibn ‘Umar said, “O my nephew! I prefer that I be reminded with this Āyah rather than fighting, for in the latter case, I will be reminded by the Āyah in which Allāh, the Exalted and Most Honored, said,

And whoever kills a believer intentionally... [4:93]”

The man said, “Allāh, the Exalted, said,

And fight them until there is no more Fitnah...”

Ibn ‘Umar said, “We did that during the time of the Messenger of Allāh, when Islām was weak and the man would be tried in religion, either tormented to death or being imprisoned. When Islām became stronger and widespread, there was no more Fitnah.” When the man realized that Ibn ‘Umar would not
agree to what he is saying, he asked him, “What do you say about ‘Ali and Uthmân?” Ibn ‘Umar replied, “What do I say about ‘Ali and Uthmân! As for Uthmân, Allāh has forgiven him, but you hate that Allāh forgives him. As for ‘Ali, he is the cousin of the Messenger of Allāh Ṣallā Allāhu ‘Alayhi wa-Sallam and his son-in-law,”[1] and he pointed with his hand saying, “And this is his house over there.” Sā‘īd bin Jubayr said, “Ibn ‘Umar came to us and was asked, “What do you say about fighting during Fitnah?” Ibn ‘Umar said, “Do you know what Fitnah refers to? Muḥammad Ṣallā Allāhu ‘Alayhi wa-Sallam was fighting against the idolators, and at that time, attending (or residing with) the idolators was a Fitnah (trial in religion). It is nothing like what you are doing, fighting to gain leadership!”[2] All these narrations were collected by Al-Bukhārī, may Allāh the Exalted grant him His mercy. Aḍ-Ḍaḥḥāk reported that Ibn ‘Abbās said about the Āyah,

\(\text{And fight them until there is no more Fitnah...}\)

“So that there is no more Shirk.”[3] Similar was said by Abu Al-‘Āliyah, Mujāhid, Al-Ḥasan, Qatādah, Ar-Rabı‘ bin Anas, As-Suddi, Muqāṭil bin Ḥayyān and Zayd bin Aslam. Muḥammad bin Iṣḥāq said that he was informed from Az-Zuhri, from ‘Urwah bin Az-Zubayr and other scholars that

\(\text{until there is no more Fitnah}\) the Fitnah mentioned here means, until no Muslim is persecuted so that he abandons his religion.[4] Aḍ-Ḍaḥḥāk reported that Ibn ‘Abbās said about Allāh’s statement,

\(\text{and the religion (worship) will all be for Allāh alone.}\)

“So that Tawḥīd is practiced in sincerity with Allāh.”[5] Al-Ḥasan, Qatādah and Ibn Jurayj said,

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\textit{and the religion will all be for Allāh alone} \textit{“So that Lā ilāha illa-
llāh is proclaimed.”} [1] Muhammad bin Ishāq also commented on this Āyah, “So that Tawhīd is practiced in sincerity towards Allāh, without Shirk, all the while shunning all rivals who (are being worshipped) besides Him.” [2]

‘Abdur-Rahmān bin Zayd bin Aslam said about,

\textit{and the religion will all be for Allāh alone}

“So that there is no more Kufr (disbelief) with your religion remains.” [3] There is a Hadith collected in the Two Ṣaḥīhs that testifies to this explanation. The Messenger of Allāh ﷺ said,

\[\text{‘I was commanded to fight against the people until they proclaim, ‘There is no deity worthy of worship except Allāh.’ If and when they say it, they will preserve their blood and wealth from me, except for its right (Islamic penal code), and their reckoning is with Allāh, the Exalted and Most Honored.’} \]

Also, in the Two Ṣaḥīhs, it is recorded that Abu Mūsā Al-Ash‘āri said, “The Messenger of Allāh ﷺ was asked about a man who fights because he is courageous, in prejudice with his people, or to show off. Which of these is for the cause of Allāh? He said,

\[\text{‘Whoever fights so that Allāh’s Word is the supreme, is in the cause of Allāh, the Exalted and Most Honored.’} \]

Allāh said next,

But if they cease, and desist from their Kufr as a result of your fighting them, even though you do not know the true reasons why they did so,

then certainly, Allah is All-Seer of what they do.

Allah said in similar Ayah,

But if they repent and perform the Salah, and give Zakah, then leave their way free. [9:5],

...then they are your brethren in religion. [9:11], and,

And fight them until there is no more Fitnah and the religion (worship) is for Allah (alone). But if they cease, let there be no transgression except against the wrongdoers. [2:193]

It is recorded in the Sahih that the Messenger of Allah said to Usamah bin Zayd when he overpowered a man with his sword, after that man proclaimed that there is no deity worthy of worship except Allah;

Have you killed him after he proclaimed, ‘La Ilaha Illallah’? What would you do with regard to ‘La Ilaha Illallah’ on the Day of Resurrection.

Usamah said, “O Allah’s Messenger! He only said it to save himself.” The Messenger replied,

Did you cut his heart open?

The Messenger kept repeating,

What would you do with regard to ‘La Ilaha Illallah’ on the Day
of Resurrection?

until Usāmah said, “I wished I had embraced Islam only that day.”[11] Allāh said next,

"And if they turn away, then know that Allāh is your protector, an excellent protector, and an excellent helper!"

Allāh says, if the disbelievers persist in defying and fighting you, then know that Allāh is your protector, master and supporter against your enemies. Verily, what an excellent protector and what an excellent supporter.

41. And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger, and to the near relatives (of the Messenger), the orphans, the poor, and the wayfarer, if you have believed in Allāh and in that which We sent down to Our servant on the Day of Criterion, the Day when the two forces met; and Allāh is able to do all things.

Ruling on the Spoils of War (Ghanīmah and Fai’)

Allāh explains the spoils of war in detail, as He has specifically allowed it for this honorable Ummah over all others. We should mention that the ‘Ghanīmah’ refers to war spoils captured from the disbelievers, using armies and instruments of war. As for ‘Fai’, it refers to the property of the disbelievers that they forfeit in return for peace, what they leave behind when they die and have no one to inherit from them, and the Jizyah (tribute tax) and Khirāj (property tax). Allāh said,

“And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh”

indicating that the one-fifth should be reserved and paid in full [to Muslim leaders] whether it was little or substantial, even a yarn and needle.

“And whosoever deceives (his companions over the booty), he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.” [3:161]

Allāh’s statement,

”Verily, one-fifth of it is assigned to Allāh, and to the Messenger,”

was explained by Ibn ‘Abbās, as Aq-Dahhāk reported from him, “Whenever the Messenger of Allāh ﷺ sent an army, he used to divide the war booty they collected into five shares, reserving one-fifth and divided it into five shares.” Then he recited;

“And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger,”

Ibn Abbās said, “Allāh’s statement,
ثَانِيَةً مِّنَ الْجَبَلِ}.  

 plainspoken, one-fifth of it is assigned to Allāh is inclusive [of the Messenger’s share], just as the following Āyah is inclusive [of Allāh owning whatever is on the earth also],

لَهُمْ فِي الْأَرْضِ وَفِي النَّافِرِ.}

{To Allāh belongs all that is in the heavens and on the earth[2:284].”[1] So He addressed the share of Allāh and the share of His Messenger in the same statement.

İbrahim An-Nakha’i, Al-Hasan bin Muhammad bin Al-Hanifiyyah, Al-Hasan Al-Baṣrī, Ash-Sha’bi, ‘Aṭā’ bin Abi Rabah, ‘Abdullāh bin Buraydah, Qatādah, Mughirah and several others, all said that the share designated for Allāh and the Messenger is one and the same.[2] Supporting this is what Imām Al-Hāfiz Abu Bakr Al-Bayhaqi recorded, with a Sahih chain of narrators, that ‘Abdullāh bin Shaqiq said that a man from Bilqin said, “I came to the Prophet when he was in Wādi Al-Qurā inspecting a horse. I asked, ‘O Allāh’s Messenger! What about the Ghanīmah?’ He said,

ٍاللَّهُ خَصْمُهَا وَأَرْبَعَةَ أَخْمَاسِهَا لِلْجَنُّ.”

“‘Allāh’s share is one fifth and four-fifths are for the army.”

I asked, ‘None of them has more right to it than anyone else?’ He said,

وَلَوْ أَلْتَ أَنَا مَعَكَ فَلَمْ أَزَادَكَ أَوْلَى مِّن أَنْ تَأْتَ أَحَدَ مِّنَ القُبُولِ.»

“No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.”[3]

Imām Ahmad recorded that Al-Miqdām bin Ma’dīkarib Al-Kindi sat with ‘Ubādah bin Aṣ-Ṣāmit, Abu Ad-Dardā’ and Al-Hārith bin Mu‘āwiyyah Al-Kindi, may Allāh be pleased with them, reminding each other of the statements of the Messenger of Allāh. Abu Ad-Dardā’ said to ‘Ubādah, “O ‘Ubādah! What about the words of the Messenger of Allāh during such and such battle, about the fifth (of the war

booty)?" Ubādah said, "The Messenger of Allāh ﷺ led them in prayer, facing a camel from the war booty. When he finished the prayer, he stood up, held pelt of a camel between his fingers and said,

«إن هذوه من غنائمكم وإن الله ليس لي فيها إلا نصيب منكم إلا الخمسة، والخمسة مقدورة عليكم، فأتوا الخيل والخيلط، وأكثر ميدان ذلك وأصغروا، ولا تغلوا فإن الغول نار غبار على أضخاه في الدنيا والأخرة، واجهروا الناس في الله القيب والبيده، ولا تبَّالوا في الله لومة لائم، وأقيموا حدود الله في الحفر والتنف، وجاهدوا في سبيل الله، فإن الجهاد باب من أبواب الجنة عظيم، ينجي به الله من الهام والغم»

"This is also a part of the war booty you earned. Verily, I have no share in it, except my own share, the fifth designated to me. Even that fifth will be given to you (indicating the Prophet's generosity). Therefore, surrender even the needle and the thread, and whatever is bigger or smaller than that (from the war spoils). Do not cheat with any of it, for stealing from the war booty before its distribution is Fire and a shame on its people in this life and the Hereafter. Perform Jihād against the people in Allāh's cause, whether they are near or far, and do not fear the blame of the blamers, as long as you are in Allāh's cause. Establish Allāh's rules while in your area and while traveling. Perform Jihād in Allāh's cause, for Jihād is a tremendous door leading to Paradise. Through it, Allāh saves (one) from sadness and grief."[1]

This is a tremendous Ḥadīth, but I did not find it in any of the six collections of Ḥadīth through this chain of narration. However, ʿImām ʿĀhmad, Abu Dāwūd and An-Nasāʾī recorded a Ḥadīth from ʿAmr bin Shuʿayb, from his father, from his grandfather ʿAbdullāh bin ʿAmr, from the Messenger of Allāh ﷺ, and this narration is similar to the one above[2], and a version from ʿAmr bin ‘Anbasah was recorded by Abu Dāwūd and An-Nasāʾī.[3] The Prophet ﷺ used to choose some types of

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the war booty for himself; a servant, a horse, or a sword, according to the reports from Muhammad bin Sirin, ‘Amir Ash-Sha‘bi and many scholars. For instance, Imam Ahmad and At-Tirmidhi – who graded it Hasan – recorded from Ibn ‘Abbās that the Messenger of Allāh ﷺ chose a sword called ‘Dhul-Fiqār’ on the day of Badr.\[1\] ‘A‘ishah narrated that Ṣafiyyah was among the captured women, and the Prophet ﷺ chose [and married] her (upon his own choice and before distribution of war booty), as Abu Dāwud narrated in the Sunan.\[2\] As for the share of the Prophet’s relatives, it is paid to Bani Ḥāshim and Bani Al-Muṭṭalib, because the children of Al-Muṭṭalib supported Bani Ḥāshim in Jāhiliyyah after Islām. They also went to the mountain pass of Abu Ṭālib in support of the Messenger of Allāh ﷺ and to protect him (when the Quraysh boycotted Muslims for three years). Those who were Muslims (from Bani Al-Muṭṭalib) did all this in obedience to Allāh and His Messenger ﷺ, while the disbelievers among them did so in support of their tribe and in obedience to Abu Ṭālib, the Messenger’s uncle.

Allāh said next,

«the orphans», in reference to Muslim orphans,

«and the wayfarer», the traveler and those who intend to travel for a distance during which shortening the prayer is legislated, but do not have resources to spend from. We will explain this subject in Sūrah Barā‘h [9:60], Allāh willing, and our reliance and trust is in Him alone.

Allāh said,

«If you have believed in Allāh and in that which We sent down to Our servant»

Allāh says, ‘Adhere to what We legislated for you, such as the ruling about one-fifth of the war spoils, if you truly believe in Allāh, the Last Day and what We have revealed to Our

Messenger ﷺ. In the Two Ṣaḥūḥs, it is recorded that 'Abdullāh bin 'Abbās said, - while narrating the lengthy Ḥadīth about the delegation of Bani Abdul Qays - that the Messenger of Allāh ﷺ said to them,

وَأَمْرُكُمْ بِأَنْ تُنفِقُوا عَلَى الْأَمْوَالِ ﺑِعْلَمِ إِيْمَانِكُمْ رَبِّكُمْ نَفَسًا ﺑِعْلَمِ إِيْمَانِكُمْ رَبِّكُمْ إِلاَّ أَنْ تُؤْذِينَ اللهَ وَأَنْ تُؤْذِينَ اللهَ وَإِذَا تَأْتِيَ الرَّكَبَةَ وَأَنْ تُؤْذِينَ اللَّهَ وَإِذَا تَأْتِيَ الرَّكَبَةَ وَأَنْ تُؤْذِينَ اللَّهَ وَإِذَا تَأْتِيَ الرَّكَبَةَ وَأَنْ تُؤْذِينَ اللَّهَ وَإِذَا تَأْتِيَ الرَّكَبَةَ وَأَنْ تُؤْذِينَ اللَّهَ وَإِذَا تَأْتِيَ الرَّكَبَةَ وَأَنْ تُؤْذِينَ اللَّهَ وَإِذَا تَأْتِيَ الرَّكَبَةَ وَأَنْ تُؤْذِينَ اللَّهَ وَإِذَا تَأْتِيَ الرَّكَبَةَ

I command you with four and forbid four from you. I command you to believe in Allāh. Do you know what it means to believe in Allāh? Testifying that there is no deity worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establishing the prayer, giving Zakāh and honestly surrendering one-fifth of the war spoils.\[1\]

Therefore, the Messenger ﷺ listed surrendering one-fifth of the war booty as part of faith. This is why Al-Bukhārī wrote a chapter in his Ṣaḥīḥ entitled, “Chapter: Paying the Khumus (one-fifth) is Part of Faith.” He then narrated the above Ḥadīth from Ibn ‘Abbās. Allāh said next,

﴿وَعِيَّنَ الْمُرْكَبَةَ يَمِينَ الْقُلُوبِ إِلَى اللَّهِ وَأَلْبَاسَ ﻣَنْ كَسَبَّيْنَ ﻓِي بَيْنِهَا﴾

(on the Day of Criterion, the Day when the two forces met; and Allāh is Able to do all things.)

Allāh is making His favors and compassion towards His creation known, when He distinguished between truth and falsehood in the battle of Badr. That day was called, ‘Al-Furqān’, because Allāh raised the word of faith above the word of falsehood, He made His religion apparent and supported His Prophet and his group. ‘Ali bin Abī Ṭalḥah and Al-‘Awfī reported that Ibn ‘Abbās said, “Badr is YawmAl-Furqān; during it, Allāh separated between truth and falsehood.”\[2\] Al-Ḥākim collected this statement. Similar statements were reported from Mujāhid, Miqāṣam, ‘Ubaydullāh bin ‘Abdullāh, Ad-Ḍahhāk, Qatādah, Muqāṭīl bin Ḥayyān and several others.\[3\]

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42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already ordained (in His knowledge), so that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live (believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.

Some Details of the Battle of Badr

Allāh describes Yawm Al-Furqān, (i.e. the day of Badr),

«(And remember) when you (the Muslim army) were on the near side of the valley,

camping in the closest entrance of the valley towards Al-Madinah,

«وَهُمْ

«and they», the idolators, who were camped,

«وَالْمُدْنَةَ الْمُشْرِكِينَ

«on the farther side», from Al-Madinah, towards Makkah.

«وَالْمَيْتَى

«and the caravan», that was under the command of Abu Sufyān, with the wealth that it contained,

«وَالْمِسْتَرَابُ

«on the ground lower than you», closer to the sea,

«وَلَوْ نَوَادَكُمْ»
even if you had made a mutual appointment to meet, you and the idolators,

you would certainly have failed in the appointment.

Muḥammad bin Ishāq said, “Yahyā bin ‘Abbād bin ‘Abdullāh bin Az-Zubayr narrated to me from his father about this Āyah “Had there been an appointed meeting set between you and them and you came to know of their superior numbers and your few forces, you would not have met them,

but (you met) that Allāh might accomplish a matter already ordained.

Allāh had decreed that He would bring glory to Islām and its people, while disgracing Shīrkh and its people. You [the companions] had no knowledge this would happen, but it was out of Allāh’s compassion that He did that.”[1] In a Hadīth, Ka‘b bin Mālik said, “The Messenger of Allāh ﷺ and the Muslims marched to intercept the Quraysh caravan, but Allāh made them meet their (armed) enemy without appointment.”[2] Muḥammad bin Ishāq said that Yazīd bin Ruwmān narrated to him that ‘Urwh bin Az-Zubayr said, “Upon approaching Badr, the Messenger of Allāh ﷺ sent ‘Alī bin Abī Ṭālib, Sa‘d bin Abī Waqqās, Az-Zubayr bin Al-‘Awwām and several other Companions to spy the pagans. They captured two boys, a servant of Bani Sa‘id bin Al-‘Āṣ and a servant of Bani Al-Ḥajjāj, while they were bringing water for Quraysh. So they brought them to the Messenger of Allāh ﷺ, but found him praying. The Companions started interrogating the boys, asking them to whom they belonged. Both of them said that they were employees bringing water for Quraysh (army). The Companions were upset with that answer, since they thought that the boys belonged to Abu Sufyān (who was commanding the caravan). So they beat the two boys vehemently, who said finally that they belonged to Abu Sufyān. Thereupon companions left them alone. When the Prophet ﷺ ended the prayer, he said,

٨٠٨ ❧ Al-Anfāl (41) (Part-10) ❧ ٣٢٥

إذا صدَّقتمِ ضَرْبَتُمُوهُمَا، وإذا كَلَّبْبمِ نَزَّلَتُمُوهُمَا، صَدَّقْنا وَاللهُ إِنَّهُمَا لِفُرُشِّي.

"When they tell you the truth you beat them, but when they lie you let them go? They have said the truth, by Allah! They belong to the Quraysh. (addressing to the boys He said:) Tell me the news about Quraysh."

The two boys said, 'They are behind this hill that you see, on the far side of the valley.' The Messenger of Allah ﷺ asked,

"كم الأولم؟"

"How many are they?"

They said, 'They are many.' He asked,

"ما عدُّتُمِهِ؟"

"How many?" They said, 'We do not know the precise number.' He asked,

"كم ينحرون كل يوم؟"

"How many camels do they slaughter every day?"

They said, 'Nine or ten a day.' The Messenger of Allah ﷺ said,

"الْقُوْمُ مَا بَيْنَ التَّسْعِينَةَ إِلَى الأَلْفَ"

"They are between nine-hundred and a thousand." He asked again,

"فَمَن فيهم من أَشْرَاف فُرُشِّي؟"

"Which chiefs of Quraysh are accompanying the army?" They said, 'Utbah bin Rabi'ah, Shaybah bin Rabi'ah, Abu Al-Bakhtari bin Hishām, Ḥakim bin Hizām, Nawfal bin Khuwaylid, Al-Ḥārith bin 'Āmir bin Nawfal, Ṭu'aymah bin Adi bin Nawfal, An-Naḍir bin Al-Ḥārith, Zam'ah bin Al-Aswad, Abu Jahl bin Hishām, Umayyah bin Khalaf, Nabīh and Munabbih sons of Al-Ḥajjāj, Suhayl bin 'Amr and 'Amr bin 'Abd Wadd.' The Messenger of Allah ﷺ said to the people,

"هَذُوهُ مَكْحُّلٌ فَذَ أَلْقِتْ إِلَيْهِمُ أَنَّهُ مَكْحُّلُ"

"This is Makkah! She has brought you her most precious sons
Allāh said,

الله... كُلُّ هَاتِفٍ عَنْ نَيْبَةٍ وَيَتَّجِهُ مِنْ حُرَّى عَنْ نَيْبَةٍ

«So that those who were to be destroyed might be destroyed after a clear evidence.» [8:42]

Muḥammad bin Isḥāq commented, "So that those who disbelieve do so after witnessing clear evidence, proof and lessons, and those who believe do so after witnessing the same."[2] This is a sound explanation. Allāh says, He made you meet your enemy in one area without appointment, so that He gives you victory over them.' This way, 'He will raise the word of truth above falsehood, so that the matter is made clear, the proof unequivocal and the evidence plain. Then there will be no more plea or doubt for anyone. Then, those destined to destruction by persisting in disbelief do so with evidence, aware that they are misguided and that proof has been established against them,

وَمَعَيَّنَىٰ مِنْ عُقُبٍ

«and those who were to live might live», those who wish to believe do so,

عَنْ نَيْبَةٍ

«after a clear evidence», and proof. Verily, faith is the life of the heart, as Allāh said,

أَزَانٌ كَانَ مَيْثَةٌ فَأَحْيَيْتُهُ وَبَعْلَانَا لَمْ نُؤْرِيَ تَيَّمَعْيُ يَدُهُ فِي أَلْخَوَى

«Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk among men ...» [6:122].

Allāh said next,

وَأَرَّكَ اللهُ كَصِيّبٍ

«And surely, Allāh is All-Hearer», of your invocation, humility and requests for His help,

[1] Ibn Hishām 2:268 Although this version is not authentic, no. 1779 of Muslim, and 948 of Musnad Āḥmad are witnesses for it.

(All-Knower) meaning; about you, and you deserve victory over your rebellious, disbelieving enemies.

43. (And remember) when Allāh showed them to you as few in your dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allāh saved (you). Certainly, He is the All-Knower of that is in the breasts.

44. And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allāh might accomplish a matter already ordained, and to Allāh return all matters (for decision).

Allāh made each Group look few in the Eye of the Other

Mujāhid said, “In a dream, Allāh showed the Prophet ﷺ the enemy as few. The Prophet ﷺ conveyed this news to his Companions and their resolve strengthened.”[1] Similar was said by Ibn Ishāq and several others.[2] Allāh said,

(If He had shown them to you as many, you would surely, have been discouraged,)
you would have cowardly abstained from meeting them and fell in dispute among yourselves,

(But Allāh saved), from all this, when He made you see them as few,

Certainly, He is the All-Knower of that is in the breasts.» [8:43].

Allāh knows what the heart and the inner-self conceal,

«Allāh knows the fraud of the eyes, and all that the breasts conceal» [40:19].

Allāh’s statement,

«And (remember) when you met, He showed them to you as few in your eyes»

demonstrates Allāh’s compassion towards the believers. Allāh made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them. Abu Ishāq As-Subai‘ī said, that Abu ‘Ubaydah said that ‘Abdullāh bin Mas‘ūd said, “They were made to seem few in our eyes during Badr, so that I said to a man who was next to me, ‘Do you think they are seventy?’ He said, ‘Rather, they are a hundred.’ However, when we captured one of them, we asked him and he said, ‘We were a thousand.’” Ibn Abī Ḥātim and Ibn Jarīr recorded it. Allāh said next,

«And He made you appear as few in their eyes.» Allāh said,

«And (remember) when you met. He showed them to you...» He encouraged each of the two groups against the other, according to Ṭākimah, as recorded by Ibn Abī Ḥātim. This statement has a Ṣaḥīh chain of narrators. Muḥammad bin Ishāq said that Yahyā bin ‘Abbād bin ‘Abdullāh bin Az-Zubayr narrated to him that his father said about Allāh’s statement,
so that Allāh might accomplish a matter already ordained.

“In order for the war to start between them, so that He would have revenge against those whom He decided to have revenge (pagans), and grant and complete His favor upon those He decided to grant favor to, His supporters.”

The meaning of this, is that Allāh encouraged each group against the other and made them look few in each other’s eyes, so that they were eager to meet them. This occurred before the battle started, but when it started and Allāh supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number. Allāh said,

There has already been a sign for you (O Jews) in the two armies that met (in combat, the battle of Badr). One was fighting in the cause of Allāh, and as for the other, (they) were disbelievers. They (disbelievers) saw them (believers) with their

own eyes twice their number. And Allāh supports with His aid whom He wills. Verily, in this is a lesson for those who understand.» [3:13]

This is how we combine these two Āyāt, and certainly, each one of them is true, all the thanks are due to Allāh and all the favors are from Him.

«45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allāh much, so that you may be successful.»

«46. And obey Allāh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with the patients.»

Manners of War

Allāh instructs His faithful servants in the manners of fighting and methods of courage when meeting the enemy in battle,

«45. O you who believe! When you meet (an enemy) force, take a firm stand against them»

In the Two Sahih, it is recorded that ‘Abdullāh bin Abī Awfa said that during one battle, Allāh’s Messenger ﷺ waited until the sun declined, then stood among the people and said,

«O people! Do not wish to face the enemy (in a battle) and ask Allāh to save you (from calamities). But if you should face the enemy, then be patient and let it be known to you that Paradise is under the shadows of the swords.»

He then stood and said,
«O Allāh! Reveler of the (Holy) Book, Mover of the clouds, and Defeater of the Confederates, defeat them and grant us victory over them.»

The Command for Endurance when the Enemy Engaging

Allāh commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle. They are commanded to remember Allāh while in that condition and never neglect His remembrance. They should rather invoke Him for support, trust in Him and seek victory over their enemies from Him. They are required to obey Allāh and His Messenger ﷺ in such circumstances adhering to what He commanded them, and abstaining from what He forbade them. They are required to avoid disputing with each other, for this might lead to their defeat and failure,

«وَإِنَّهُمْ يَنْصَرُونَ گُنُونًا»

«lest your strength departs», so that your strength, endurance and courage do not depart from you,

«وَإِنَّهُمْ يَنْصَرُونَ گُنُونًا»

«and be patient. Surely, Allāh is with the patients.»

In their courage, and obedience to Allāh and His Messenger, the Companions reached a level never seen before by any nation or generation before them, or any nation that will ever come. Through the blessing of the Messenger ﷺ and their obedience to what he commanded, the Companions were able to open the hearts, as well as, the various eastern and western parts of the world in a rather short time. This occurred even though they were few, compared to the armies of the various nations at that time. For example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the Children of Ādam. They defeated all of these nations, until Allāh’s Word became the highest and His religion became dominant above all religions. The Islāmic state spread

over the eastern and western parts of the world in less than thirty years. May Allah grant them His pleasure, as well as, be pleased with them all, and may He gather us among them, for He is the Most Generous, and Giving.

47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allah; and Allah is Muhitt (encompassing and thoroughly comprehending) all that they do.

48. And (remember) when Shaytan made their (evil) deeds seem fair to them and said, “No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help).” But when the two forces came in sight of each other, he ran away and said “Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment.”

49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: “These people (Muslims) are deceived by their religion.” But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise.

The Idolators leave Makkah, heading for Badr

After Allah commanded the believers to fight in His cause sincerely and to be mindful of Him, He commanded not to imitate the idolators, who went out of their homes

<boastfully> to suppress the truth,

<and to be seen of men>, boasting arrogantly with people. When
Abu Jahl was told that the caravan escaped safely, so they should return to Makkah, he commented, “No, by Allāh! We will not go back until we proceed to the well of Badr, slaughter camels, drink alcohol and female singers sing to us. This way, the Arabs will always talk about our stance and what we did on that day.” However, all of this came back to haunt Abu Jahl, because when they proceeded to the well of Badr, they brought themselves to death; and in the aftermath of Badr, they were thrown in the well of Badr, dead, disgraced, humiliated, despised and miserable in an everlasting, eternal torment. This is why Allāh said here,

»اللَّهُ يَعْلَمُ مَا يَعْمَلُونَ مُجْتَزَأً«

«and Allāh is Muhit (encompassing and thoroughly comprehending) all that they do.»

He knows how and what they came for, and this is why He made them taste the worst punishment.[1] Ibn ‘Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddī commented on Allāh’s statement,

»وَلاَ تَكُونُوا كَأَلِئَةٍ مُخْرِجِينَ مِنْ دِينِهِمْ بَطَرًا وَرَوْتَةً أَلْتَاسً«

«And be not like those who come out of their homes boastfully and to be seen of men.»

“They were the idolators who fought against the Messenger of Allāh ﷺ at Badr.”[2] Muḥammad bin Ka‘b said, “When the Quraysh left Makkah towards Badr, they brought female singers and drums along. Allāh revealed this verse,

»وَلاَ تَكُونُوا كَأَلِئَةٍ مُخْرِجِينَ مِنْ دِينِهِمْ بَطَرًا وَرَوْتَةً أَلْتَاسٍ وَتَلَوْسُتُ عَنْ سِيَابِلِ اللَّهِ وَاللَّهَ«

«And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is Muhit (encompassing and thoroughly comprehending) all that they do.»

Shayṭān makes Evil seem fair and deceives the Idolators

Allāh said next,

«وَدَّٰعَ ذَٰلِكَ الْجَمَٰهِرَةِ اسْتَهِيمُواٰ وَقَالَ لَا غَالِبٞ لَّنَا إِلَّا الْيَوْمُ أَتَايَانَ وَإِنَّ الْيَوْمَ جَابٌ لَّنَعْمَٰهُ»

«And (remember) when Shayṭān made their (evil) deeds seem fair to them and said, “No one of mankind can overcome you today and verily, I am your neighbor.”»

Shayṭān, may Allāh curse him, made the idolators' purpose for marching seem fair to them. He made them think that no other people could defeat them that day. He also ruled out the possibility that their enemies, the tribe of Bani Bakr, would attack Makkah, saying, “I am your neighbor.” Shayṭān appeared to them in the shape of Surāqah bin Mālik bin Ju’shum, the chief of Bani Mudlij, so that, as Allāh described them,

«فَمَا يَعْمَلُونَ إِلَّا عَمَلًا سَفِيرًا وَفِي نَفْسِهِمْ أَنفُسُهُمْ»

«He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān’s promises are nothing but deceptions»[4:120].

Ibn Jurayj said that Ibn ‘Abbās commented on this Āyah, (8:48) “On the day of Badr, Shayṭān, as well as, his flag holder and soldiers, accompanied the idolators. He whispered to the hearts of the idolators, ‘None can defeat you today! I am your neighbor.’ When they met the Muslims and Shayṭān witnessed the angels coming to their aid,

«وَكَانَ عَلَى عَيْنِ يُبِينُوهُ»

«he ran away», he went away in flight while proclaiming,

«إِنَّكُمْ مَا لَمْ تُفْتَخِرُواٰ»

«Verily, I see what you see not.»[2]

‘Ali bin Abi Ṭalḥah said, that Ibn ‘Abbās said about this Āyah,

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"No one of mankind can overcome you today and verily, I am your neighbor."

"Shayṭān, as well as, his devil army and flag holders, came on the day of Badr in the shape of a Surāqah bin Mālik bin Ju'shum, man from Bani Mudlij, Shayṭān said to idolators, 'None will defeat you this day, and I will help you.' When the two armies stood face to face, the Messenger of Allāh ﷺ took a handful of sand and threw it at the faces of the idolators, causing them to retreat. Jibrīl, peace be upon him, came towards Shayṭān, but when Shayṭān, while holding the hand of a Mushrik man, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, 'O Sureqah! You claimed that you are our neighbor?' He said,

\[ \text{Verily, I see what you see not. Verily, I fear Allāh for Allāh is severe in punishment.} \]

Shayṭān said this when he saw the angels.\[1\]

The Position of the Hypocrites in Badr

Allāh said next,

\[ \text{When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion."} \]

'Ali bin Abī Ṭalḥah said that Ibn ‘Abbās commented, "When the two armies drew closer to each other, Allāh made the Muslims look few in the eyes of the idolators and the idolators look few in the eyes of the Muslims. The idolators said,

\[ \text{These people (Muslims) are deceived by their religion.} \]

because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allāh said,

\[ \text{At-Ṭabari 14:7.} \]
But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.\footnote{Ad-Durr Al-Manthūr 4:78.} Qatādah commented, “They saw a group of believers who came in defense of Allāh’s religion. We were informed that when he saw Muḥammad ﷺ and his Companions, Abu Jahl said, ‘By Allāh! After this day, they will never worship Allāh!’ He said this in viciousness and transgression.”\footnote{Aṭ-Ṭabārī 14:14.} Āmir Ash-Sha‘bī said, “Some people from Makkah were considering embracing Islām, but when they went with the idolators to Badr and saw how few the Muslims were, they said,\footnote{Aṭ-Ṭabārī 14:13.}

These people (Muslims) are deceived by their religion.

Allāh said next,

But whoever puts his trust in Allāh, and relies on His grace,

Verily, those who take His side [in the dispute] are never overwhelmed, for His side is mighty, powerful and His authority is All-Great,

All-Wise in all His actions, for He places everything in its rightful place, giving victory to those who deserve it and defeat to those who deserve it.

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and
their backs, (saying): "Taste the punishment of the blazing Fire."  

\(51. \) "This is because of that which your hands forwarded. And verily, Allah is not unjust to His servants."  

The Angels smite the Disbelievers upon capturing Their Souls  

Allah says, if you witnessed the angels capturing the souls of the disbelievers, you would witness a tremendous, terrible, momentous and awful matter,  

\(\text{they smite their faces and their backs,}\) saying to them,  

\(\text{"Taste the punishment of the blazing Fire."}\)  

Ibn Jurayj said that Mujahid said that,  

\(\text{and their backs,}\) refers to their back sides, as happened on the day of Badr. Ibn Jurayj also reported from Ibn ‘Abbás, "When the idolators faced the Muslims [in Badr], the Muslims smote their faces with swords. When they gave flight, the angels smote their rear ends."  

Although these Ayāt are describing Badr, they are general in the case of every disbeliever. This is why Allah did not make His statement here restrictive to the disbelievers at Badr,  

\(\text{And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs.}\)  

In Sūrat Al-Qitāl (or Muhammad chapter 47) there is a similar Ayah, as well as in Sūrat Al-An‘ām,  

\(\text{And if you could but see when the wrongdoers are in the}\)  

\[\text{\footnotesize [1] Aṭ-Tabari 14:16.}\]
agonies of death, while the angels are stretching forth their hands (saying): “Deliver your souls!” [6:93]

The angels stretch their hands and smite the disbelievers by Allâh’s command, since their souls refuse to leave their bodies, so they are taken out by force. This occurs when the angels give them the news of torment and Allâh’s anger. There is a Hadîth narrated from Al-Barâ’ that when the angel of death attends the disbeliever at the time of death, he comes to him in a terrifying and disgusting shape, saying, “Get out, O wicked soul, to fierce hot wind, boiling water and a shadow of black smoke.” The disbeliever’s soul then scatters throughout his body, but the angels retrieve it, just as a needle is retrieved from wet wool. In this case, veins and nerve cells will be still attached to the soul. Allâh states here that angels bring news of the torment of the Fire to the disbelievers. Allâh said next,

وَذَلِكَ كَيْمَا فَدَّمَتْ أَيْدِيُّكُمْ

“This is because of that which your hands forwarded.”

meaning, this punishment is the recompense of the evil deeds that you have committed in the life of the world. This is your reckoning from Allâh for your deeds,

وَأَنَّ اللَّهَ لَيْسَ يَضُلُّ لِفَتَرَةٍ إِلَّا نَيْسَ

“And verily, Allâh is not unjust to His servants.”

Certainly, Allâh does not wrong any of His creatures, for He is the Just, who never puts anything in an inappropriate place. Honored, Glorified, Exalted and Praised be He, the All-Rich, Worthy of all praise. Muslim recorded that Abu Dharr said that the Messenger of Allâh ﷺ said;

إِنَّ اللَّهَ تَعَالَى يُبْيِلُ: يَا عِبَادِي إِنَّ عَرَضَ الْعُفُوْنَ عَلَى نَفَسِّي وَجَعَلَهُ نَفْسِي مَعَهُ وَنَعْمَى فَلاَ تَتَضَرَّعُوا يَا عِبَادِي إِنَّمَا هِيَ أُعُوْمَانُكُمُّ أَحْسِنِهَا لَكُمْ فَمَنْ وَجَدَ خَيرًا فَلْيَبْخَدَمُ اللَّهَ وَمَنْ وَجَدَ عِبَادَ مَنْ فَلَا يَتَّلَبُّمُ إِلَّا نَفْسَهُ

“Allâh, the Exalted, said, ‘O My servants! I have prohibited injustice for Myself, and made it prohibited to you between each other.’

Therefore, do not commit injustice against each other. O My servants! It is your deeds that I am keeping count of, so whoever found something good, let him praise Allah for it. Whoever found other than that, has only himself to blame.\textsuperscript{11} 

This is why Allah said,

52. Similar to the behavior of the people of Fir'awn, and of those before them — they rejected the Ayât of Allah, so Allah punished them for their sins. Verily, Allah is All-Strong, severe in punishment.\textsuperscript{18}

Allah says, The behavior of these rebellious disbelievers against what I sent you with, O Muhammad, is similar to the behavior of earlier disbelieving nations. So We behaved with them according to Our Da'âb, that is, Our behavior [or custom] and way, as We did with them with what We often do and decide concerning their likes, the denying people of Fir'awn and the earlier nations who rejected the Messengers and disbelieved in Our Ayât,'

\textsuperscript{11} Muslim 4:1994.
Because of their sins, Allāh destroyed them

«Verily, Allāh is All-Strong, severe in punishment.»

none can resist Him or escape His grasp.

«Syeda َّنَّ أَنَّا قُوَّةٌ كَثِيرَةً لِّلْمَقْتِ»

«Verily, Allāh will never change a grace which He has bestowed on a people until they change what is in themselves. And verily, Allāh is All-Hearer, All-Knower.»

«Similar to the behavior of the people of Fir’awn, and those before them. They belied the Ayāt of their Lord, so We destroyed them for their sins, and We drowned the people of Fir’awn for they were all wrongdoers.»

Allāh affirms His perfect justice and fairness in His decisions, for He decided that He will not change a bounty that He has granted someone, except on account of an evil that they committed. Allāh said in another Ayāh,

«إِنَّلَيْكَ أَنَّ أَنَّا قُوَّةٌ حَيْثُ شَاءْتُنَا مَعَ مَيْتِينَ وَمَعَ زَيْتَنَّ»

«Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people’s punishment, there can be no turning it back, and they will find besides Him no protector.» [13:11]

Allāh said next,

«سُيِّدَانَ»

«Similar to the behavior of the people of Fir’awn.»

meaning, He punished Fir’awn and his kind, those who denied His Ayāt. Allāh destroyed them because of their sins, and took away the favors that He granted them, such as gardens, springs, plants, treasures and pleasant dwellings, as well as all of the delights that they enjoyed. Allāh did not wrong them,
but it is they who wronged themselves.

55. Verily, the worst of living creatures before Allâh are those who disbelieve, - so they shall not believe.

56. They are those with whom you made a covenant, but they break their covenant every time and they do not have Taqwâ.

57. So if you gain the mastery over them in war, then disperse those who are behind them, so that they may learn a lesson.

Striking Hard against Those Who disbelieve and break the Covenants

Allâh states here that the worst moving creatures on the face of the earth are those who disbelieve, who do not embrace the faith, and break promises whenever they make a covenant, even when they vow to keep them,

56. They are those with whom you made a covenant, but they do not have Taqwâ meaning they do not fear Allâh regarding any of the sins they commit.

57. So if you gain the mastery over them in war, if you defeat them and have victory over them in war,

57. So if you gain the mastery over them in war, then disperse those who are behind them.

by severely punishing [the captured people] according to Ibn ‘Abbâs, Al-Ḥasan Al-Bâsri, Aḍ-Ḍahâk, As-Suddî, ‘Aṭâ’ Al-Khurâsâni and Ibn ‘Uyaynâh.[1] This Āyah commands punishing them harshly and inflicting casualties on them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end,

so that they may learn a lesson.

As-Suddi commented, "They might be careful not to break treaties, so that they do not meet the same end."[^1]

58. If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms. Certainly Allāh likes not the treacherous.

If you fear from any people, with whom you have a treaty of peace,

treachery, and betrayal of peace treaties and agreements that you have conducted with them,

then throw back (their covenant) to them, meaning their treaty of peace.

on equal terms, informing them that you are severing the treaty. This way, you will be on equal terms, in that, you and they will be aware that a state of war exists between you and that the bilateral peace treaty is null and void,

(Certainly Allāh likes not the treacherous.)

This even includes treachery against the disbelievers. Imām ʿAḥmad recorded that Sālim bin ʿĀmir said, "Muʿāwiyyah was leading an army in Roman lands, at a time the bilateral peace treaty was valid. He wanted to go closer to their forces so that when the treaty of peace ended, he could invade them. An old

man riding on his animal said, ‘Allâhu Akbar (Allâh is the Great), Allâhu Akbar! Be honest and stay away from betrayal.’

The Messenger of Allâh ﷺ said,

وَمَن كَانَ بِنَيَةٍ وَبُيِّنَ قُوْمٍ عِهْدُ فَلا يَحْلِّلَ عِهْدَةَ وَلَا يَسْتَدِرَّ حَتَّى يَقُلِّبِي أَمْدَحَا أَوْ يَسْتُدْرِكُونَ عَلَى سَوَاءٍ؟

"Whoever has a treaty of peace with a people, then he should not untie any part of it or tie it harder until the treaty reaches its appointed term. Or, he should declare the treaty null and void so that they are both on equal terms."

When Mu‘âwiyah was informed of the Prophet’s statement, he retreated. They found that man to be ‘Amr bin ‘Anbasah, may Allâh be pleased with him."[1] This Hadîth was also collected by Abu Dâwud At-Ţayâlisi, Abu Dâwud, At-Tirmidhi, An-Nasâ’î and Ibn ہیببان in his Sahîh. At-Tirmidhi said, “Huṣân Sahîh.”[2]

۶۹. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh’s punishment).

۷۰. And make ready against them all you can of power, including steeds of war to threaten the enemy of Allâh and your enemy, and others besides them, whom you may not know but whom Allâh does know. And whatever you shall spend in the cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

Making Preparations for War to strike Fear in the Hearts of the Enemies of Allâh

Allâh says to His Prophet ﷺ, in this Ayah,

"those who disbelieve think that they can outstrip", Do not think that such disbelievers have escaped Us or that We are unable to grasp them. Rather, they are under the power of Our ability and in the grasp of Our will; they will never escape Us.' Allāh also said,

"Or think those who do evil deeds that they can outstrip Us (escape Our punishment)? Evil is that which they judge!" [29:4],

"Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination." [24:57], and,

"Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest." [3:196-197]

Allāh commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability. Allāh said,

"And make ready against them all you can" whatever you can muster,

"of power, including steeds of war". Imām Aḥmad recorded that 'Uqbah bin 'Āmir said that he heard the Messenger of Allāh ﷺ saying, while standing on the Minbar;

"And make ready against them all you can of power,"
Verily, Power is shooting! Power is shooting.¹

Muslim collected this Hadith.²

Imām Mālik recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said,

"Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter, and for some others they are a source of sin. The one for whom they are a source of reward, is he who keeps a horse for Allāh’s cause (jihād) tying it with a long tether on a meadow or in a garden. The result is that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit; and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him. If it passes by a river and drinks water from it, even though he had no intention of watering it, then he will get the reward for its drinking. Therefore, this type of horse is a source of good deeds for him. As for the man who tied his horse maintaining self-sufficiency and abstinence from begging, all the while not forgetting Allāh’s right concerning the neck and back of his horse, then it is a means of shelter for him. And a man who tied a horse for the sake of pride, pretense and showing enmity for Muslims, then this type of horse is a source of sins."³

¹ Ahmad 4:156.
² Muslim 3:1522.
When Allâh’s Messenger ﷺ was asked about donkeys, he replied,

"Nothing has been revealed to me from Allâh about them except these unique, comprehensive Ayât:

"Then anyone who does an atom’s weight of good, shall see it. And anyone who does an atom’s weight of evil, shall see it." [99:7-8]"[1]

Al-Bukhârî and Muslim collected this Hadîth, this is the wording of Al-Bukhârî.[2] Imam Aḥmad recorded that ‘Abdullâh bin Mas‘ūd said that the Prophet ﷺ said,

"There are three reasons why horses are kept: A horse that is kept for Ar-Rahmân (the Most Beneficent), a horse kept for Shaytân and a horse kept for the man. As for the horse kept for Ar-Rahmân, it is the horse that is being kept for the cause of Allâh (for jihâd), and as such, its food, dung and urine, etc., (he made mention of many things). As for the horse that is for Shaytân, it is one that is being used for gambling. As for the horse that is for man, it is the horse that one tethers, seeking its benefit. For him, this horse will be a shield against poverty."[3]

Al-Bukhârî recorded that ‘Urwa bin Abi Al-Ja‘d Al-Bâriqi said that the Messenger of Allâh ﷺ said,

"Good will remain in the forelocks of horses until the Day of
Resurrection, (that is) reward, and the spoils of war.\footnote{1} Allah said next,

\textit{to threaten}, or to strike fear,

\textit{the enemy of Allah and your enemy}, the disbelievers,

\textit{and others besides them}, such as Bani Qurayzah, according to Mujähid,\footnote{2} or Persians, according to As-Suddi.\footnote{3}

Muqātīl bin Ḥayyān and 'Abdur-Raḥmān bin Zayd bin Aslam said that this Āyāh refers to hypocrites,\footnote{4} as supported by Allah's statement,

\textit{And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you know them not, We know them.}\footnote{9:101.}

Allah said next,

\textit{And whatever you shall spend in the cause of Allah shall be repaid to you, and you shall not be treated unjustly.}

Allah says, whatever you spend on Jihād will be repaid to you in full.

We also mentioned Allah's statement,

\textit{The parable of those who spend their wealth in the way of Allah, is}

\footnote{1} \textit{Fath Al-Bārī} 6:66. \footnote{2} \textit{Aṭ-Ṭabārī} 14:36. \footnote{3} \textit{Aṭ-Ṭabārī} 14:36. \footnote{4} \textit{Aṭ-Ṭabārī} 14:36.
that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. [2:261]

Verily, He is the All-Hearer, the All-Knower.

61. But if they incline to peace, you also incline to it, and trust in Allâh.

62. And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His help and with the believers.

63. And He has united their (believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise.

The Command to Facilitate Peace when the Enemy seeks a Peaceful Resolution

Allâh says, if you fear betrayal from a clan of people, then sever the peace treaty with them, so that you both are on equal terms. If they continue being hostile and opposing you, then fight them,
But if they incline, and seek, to peace, if they resort to reconciliation, and seek a treaty of non-hostility,

you also incline to it, and accept offers of peace from them. This is why when the pagans inclined to peace in the year of Hudaybiyah and sought cessation of hostilities for nine years, between them and the Messenger of Allāh, he accepted this from them, as well as, accepting other terms of peace they brought forth. ‘Abdullāh bin Al-Imām Aḥmad recorded that ‘Ali bin Abi Ṭālib said that the Messenger of Allāh said,

There will be disputes after me, so if you have a way to end them in peace, then do so.\[11\]

Allāh said next,

and trust in Allāh. Allāh says, conduct a peace treaty with those who incline to peace, and trust in Allāh. Verily, Allāh will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces,

then verily, Allāh is All-Sufficient for you.

Reminding the Believers of Allāh’s Favor of uniting Them

Allāh mentioned His favor on the Prophet, in that He aided him with believers, the Muhājirīn and the Anṣār,
〈He it is Who has supported you with His help and with the believers. And He has united their hearts.〉

The Ayah says, ‘it is Allah who gathered the believers’ hearts, believing, obeying, aiding and supporting you - O Muhammed,’

<br />

〈If you had spent all that is in the earth, you could not have united their hearts.〉

because of the enmity and hatred that existed between them. Before Islam, there were many wars between the Ansar tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allah ended all that evil with the light of faith,

<br />

〈And remember Allah’s favor on you, for you were enemies one to another, but He united your hearts, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided.〉 [3:103]

In the Two Sahihs, it is recorded that when the Messenger of Allah ﷺ gave a speech to the Ansar about the division of war booty collected in the battle of Hunayn, he said to them,

<br />

〈O Ansar! Did I not find you misguided and Allah guided you by me, poor and Allah enriched you by me, and divided and Allah united you by me?〉

Every question the Prophet ﷺ asked them, they said, “Truly, the favor is from Allah and His Messenger.”[11] Allah said,

<br />

〈But Allah has united them. Certainly He is All-Mighty, All-Wise.〉

He is the Most Formidable, and the hopes of those who have trust in Him, never end unanswered; Allâh is All-Wise in all of His decisions and actions.

64. O Prophet! Allâh is sufficient for you and for the believers who follow you.

65. O Prophet! Urge the believers to fight. If there are twenty steadfast persons among you, they will overcome two hundred, and if there are a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allâh. And Allâh is with the patient.

Encouraging Believers to fight in Jihâd; the Good News that a Few Muslims can overcome a Superior Enemy Force

Allâh encourages His Prophet ﷺ and the believers to fight and struggle against the enemy, and wage war against their forces. Allâh affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few. Allâh said,

67. O Prophet! Urge the believers to fight, encouraged and called them to fight. The Messenger of Allâh ﷺ used to encourage the Companions to fight when they faced the enemy. On the day of Badr when the idolators came with their forces and supplies,
he said to his Companions,

«Get ready and march forth towards a Paradise as wide as the heavens and earth.»

'Umayr bin Al-Ḥumām said, “As wide as the heavens and earth?” The Messenger ﷺ said,

«نعم»

“Yes” Umayr said, “Excellent! Excellent!” The Messenger ﷺ asked him,

«ما يطيبك على قولك: نعّم»

“What makes you say, ‘Excellent! Excellent’?” He said, “The hope that I might be one of its dwellers.” The Prophet ﷺ said,

«فأتألل من أمهله»

“You are one of its people.” Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, “Verily, if I lived until I finished eating these dates, then it is indeed a long life.” He went ahead, fought and was killed, may Allāh be pleased with him.[1]

Allāh said next, commanding the believers and conveying good news to them,

«إن يكن بكم منكم غشودا مسيرون يذبحوا مائتين وإن يكن منكم م محكم يذبحوا ألفا أبدا»

«If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.»

The Āyah says, one Muslim should endure ten disbelievers. Allāh abrogated this part later on, but the good news remained. 'Abdullāh bin Al-Mubārak said that Jarīr bin Ḥazīm narrated to them that, Az-Zubayr bin Al-Khīrīt narrated to him, from ʿIkrimah, from Ibn ʿAbbās, “When this verse was

revealed,

“If there are twenty steadfast persons among you, they will overcome two hundred…”

it became difficult for the Muslims, when Allāh commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,

“Allāh has lightened your (task), until,

they shall overcome two hundred…”

Allāh lowered the number [of adversaries that Muslims are required to endure], and thus, made the required patience less, compatible to the decrease in numbers.” [1] Al-Bukhārī recorded a similar narration from Ibn Al-Mubārak. [2] Muhammad bin Isḥāq recorded that Ibn 'Abbās said, “When this Āyah was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand. Allāh made this ruling easy for them and abrogated this Āyah with another Āyah,

“Allāh has lightened your (task), for He knows that there is weakness in you…”

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities.” [3]

67. It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land. You desire the goods of this world, but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

68. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.

69. So enjoy what you have gotten of booty in war, lawful and good, and have Taqwa of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful.

Imam Ahmad recorded that Anas said, "The Prophet ﷺ asked the people for their opinion about the prisoners of war of Badr, saying,

"Allah has made you prevail above them." Umar bin Al-Khattab stood up and said, 'O Allah's Messenger! Cut off their necks,' but the Prophet ﷺ turned away from him. The Messenger of Allah ﷺ again asked,

"O people! Allah has made you prevail over them, and only yesterday, they were your brothers.'

Umar again stood up and said, 'O Allah's Messenger! Cut off their necks.' The Prophet ﷺ ignored him and asked the same question again and he repeated the same answer. Abu Bakr As-Siddiq stood up and said, 'O Allah's Messenger! I think you should pardon them and set them free in return for ransom.' Thereupon the grief on the face of Allah's Messenger ﷺ vanished. He pardoned them and accepted ransom for their release. Allah, the Exalted and Most Honored, revealed this verse,

"Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took."[1]

'Ali bin Abi Talhah narrated that Ibn 'Abbás said about Allah's statement,

Were it not a previous ordainment from Allâh..."

"In the Preserved Book, that war spoils and prisoners of war will be made allowed for you,

lest you touch them for what you would have touched you for what you took", because of the captives.

"A severe torment." Allâh, the Exalted said next,

فَكَرَا يمَا عُثِرُتْ مَا كَانَ مِنَ الْجَلِّينَ

"So enjoy what you have gotten of booty in war, lawful and good.""

Al-‘Awfî also reported this statement from Ibn ‘Abbâs.\[1\] A similar statement was collected from Abu Hurayrah, Ibn Mas‘ûd, Sa‘îd bin Jubayr, ‘Aţâ’, Al-Hasan Al-Bașrî, Qatâdah and Al-A’mash.\[2\] They all stated that,

فَأَلَّا كَانَ نَبِيٌّ مِنَ الْأَلْوَامِ

"Were it not a previous ordainment from Allâh..." refers to allowing the spoils of war for this Ummah.

Supporting this view is what the Two Šaḥîhs recorded that Jâbir bin ‘Abdullâh said that the Messenger of Allâh ﷺ said,

"I have been given five things which were not given to any Prophet before me. (They are:) Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey. The earth has been made a place for praying and a purifier for me. The booty has been made lawful for me, yet it =

\[1\] At-Ṭabarî 14:65.

\[2\] At-Ṭabarî 14:65-69.
was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection).

Every Prophet used to be sent to his people only, but I have been sent to all mankind.\(^1\)

Al-A’mash narrated that Abu Ṣāliḥ said that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

"Do not kill your enemies’ throats...

War booty was never allowed for any among mankind except us.\(^2\)

[Abu Hurayrah said:] This is why Allāh the Most High said,

\[\text{So enjoy what you have gotten of booty in war, lawful and good.}^3\]

The Muslims then took the ransom for their captives. In his Sunan, Imām Abu Dāwud recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ fixed four hundred (Dirhams) in ransom from the people of Jāhiliyyah in the aftermath of Badr.\(^3\) The majority of the scholars say that the matter of prisoners of war is up to the Imām. If he decides, he can have them killed, such as in the case of Bani Qurayţah.

\(^1\) Fath Al-Bāri 1:519 and Muslim 1:370.


\(^3\) Abu Dāwud 3:139.
decides, he can accept a ransom for them, as in the case of the prisoners of Badr, or exchange them for Muslim prisoners. The Messenger exchanged a woman and her daughter who were captured by Salamah bin Al-Akwa, for exchange of some Muslims who were captured by the idolators, or if he decides he can take the prisoner as a captives.

70. O Prophet! Say to the captives that are in your hands: “If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful.”

71. But if they intend to betray you, they indeed betrayed Allah before. So He gave (you) power over them. And Allah is All-Knower, All-Wise.

Pagan Prisoners at Badr were promised better than what They lost, if They become Righteous in the Future

Muḥammad bin Isḥāq reported that ‘Abdullāh bin ‘Abbās said that before the battle of Badr, the Messenger of Allah said,

“I have come to know that some people from Bani Ḥāshim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hishām, should not kill him. Whoever meets Al-‘Abbās bin ‘Abdul-Muṭṭalib, let him not kill him, for he was forced to come (with the pagan army).”

Abū Ḥudhayfah bin ‘Utbah said, “Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-‘Abbās? By Allah! If I meet him, I will kill him with the sword.”
When this reached the Messenger of Allāh ﷺ, he said to ‘Umar bin Al-Khaṭṭāb,

‘O Abu Ḥaṣṣ!’ and ‘Umar said, “By Allāh that was the first time that the Messenger of Allāh ﷺ called me Abu Ḥaṣṣ.”

Will the face of the Messenger of Allāh’s uncle be struck with the sword?’ ‘Umar said, “O Allāh’s Messenger! Give me permission to cut off his neck (meaning Abu Ḥudhayfah) for he has fallen into hypocrisy, by Allāh!” Ever since that happened, Abu Ḥudhayfah used to say, “By Allāh! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allāh, the Exalted, forgives me for it through martyrdom.” Abu Ḥudhayfah was martyred during the battle of Al-Yamāmah, may Allāh be pleased with him.[1]

Ibn ‘Abbās said, “On the eve after Badr, the Messenger of Allāh ﷺ spent the first part of the night awake, while the prisoners were bound. His Companions said to him, ‘O Allāh’s Messenger! Why do you not sleep?’ Al-‘Abbās had been captured by a man from Al-Ansār, and the Messenger of Allāh ﷺ said to them,

I heard the cries of pain from my uncle Al-‘Abbās, because of his shackles, so untie him.”

When his uncle stopped crying from pain, Allāh’s Messenger ﷺ went to sleep.”[2] In his Šaḥīḥ, Al-Bukhārī recorded a Ḥadīth from Mūsā bin ‘Uqbah who said that Ibn Shihāb said that Anas bin Mālik said that some men from Al-Ansār said to the Messenger of Allāh ﷺ, “O Allāh’s Messenger! Give us permission and we will set free our maternal cousin Al-‘Abbās without taking ransom from him.” He said,

[1] At-Tabaqāt, by Ibn Sa’d 4:10. This Ḥadīth is not authentic.

[2] At-Tabaqāt, by Ibn Sa’d 4:13. There are two chains for this Ḥadīth one is unauthentic the other is authentic, but there is no mention of a companion in it, so it is Mursal.
No, by Allah! Do not leave any Dirham of it.  

And from Yūnus Bikkīr, from Muḥammad bin Ishaq, from Yazīd bin Ruwmān, from Urwah, from Az-Zuhri that several people said to him, “The Quraysh sent to the Messenger of Allah concerning ransoming their prisoners, and each tribe paid what was required for their prisoners. Al-‘Abbās said, ‘O Allah’s Messenger! I became a Muslim before.’ The Messenger of Allah said,

Allah knows if you are Muslim! If what you are claiming is true, then Allah will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as, your nephews Nawfāl bin Al-Hārith bin ‘Abdul-Muṭṭali and ‘Aqīl bin Abu Tālib bin ‘Abdul-Muṭṭali, and also your ally ‘Utba bin ‘Amr, from Bani Al-Hārith bin Fihr.’

Al-‘Abbās said, ‘I do not have that (money), O Allah’s Messenger!’ The Messenger said,

What about the wealth that you and Umm Al-Fadl buried, and you said to her, ‘If I am killed in this battle, then this money that I buried is for my children Al-Fadl, ‘Abdullāh and Quthm?’

Al-‘Abbās said, ‘By Allah, O Allah’s Messenger! I know that you are Allah’s Messenger, for this is a thing that none except Umm Al-Fadl and I knew. However, O Allah’s Messenger! Could you count towards my ransom the twenty Uwwiyah (pertaining to a weight) that you took from me (in the battle)?’

The Messenger of Allah  said,

«No, for that was money that Allāh made as war spoils for us from you.»

So Al-ʿAbbās ransomed himself, his two nephews and an ally, and Allāh revealed this verse,

َبَلْ ۖ أَنَّكَ بَيْنِي وَأَبِيَّكَ مِنَ الْأَسْرَىٰ إِنْ تَجْعَلَنَّهُمْ فِي ثُلُّتٍ مَّا نُكْتَشِفُونَ فِيهِ عَلَىٰ نَفْسِكُمْ ۖ إِنَّمَا أَنْتُمْ مُسَاهِمُونَ وَفَيْرُكُمْ كَمَا ۖ أَنْتُمْ عُفُوُّ عَلَيْهِمْ بَيْنَتُمْ

«O Prophet! Say to the captives that are in your hands: “If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful.”»

[8:70]

Al-ʿAbbās commented, ‘After I became Muslim, Allāh gave me twenty servants in place of the twenty Uwqiyah I lost. And I hope for Allāh’s forgiveness.’

Al-Ḥāfīz Abu Bakr Al-Bayhaqi recorded, that Anas bin Mālik said, “The Prophet ﷺ was brought some wealth from Bahrain and said;

ۢإِنْ شَرَّتْ،َنَا مَسْجِدِيَّ

«Distribute it in my Masjid» and it was the biggest amount of goods Allāh’s Messenger had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of it to everybody he saw. Al-ʿAbbās came to him and said, ‘O Allāh’s Messenger! give me (something) too, because I gave ransom for myself and ‘Aqil.’ Allāh’s Messenger ﷺ told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, ‘Order someone to help me in lifting it.’ The Prophet ﷺ refused. He then said to the Prophet ﷺ, ‘Will you please help me to lift it?’ Allāh’s Messenger ﷺ refused. Then Al-ʿAbbās dropped some of it and lifted it on his shoulders and went away. Allāh’s Messenger ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh’s Messenger did not get up until the last coin

[1] Al-Qurṭubi 8:52. This Hadith is not authentic. Some of the information in it is supported by a Hadith recorded by Aṭ-Ṭabarānī and others, see Majmaʿ Az-Zawāʿid no. 11033 and Majmaʿ Al-Bahrayn no. 3318.
was distributed.”\(^{\text{1}}\) Al-Bukhārī also collected this Hadīth in several places of his Sahīh\(^{\text{2}}\) with an abridged chain, in a manner indicating his apprival of it.

Allāh said,

\[
\text{وَإِنِّيُبِيِّنُواَ بَيِّنَاتٍ يُنَادُونَنَّ اللَّهَ مِنْ قَبْلُ}
\]

\[
\text{But if they intend to betray you, they indeed betrayed Allāh before}
\]

meaning,

\[
\text{وَإِنِّيُبِيِّنُواَ بَيِّنَاتٍ}
\]

\[
\text{But if they intend to betray you} \text{ in contradiction to what they declare to you by words.}
\]

\[
\text{فَنَكُونَ مِنَ الْجَاهِلِينَ}
\]

\[
\text{they indeed betrayed Allāh before}, \text{ the battle of Badr by committing disbelief in Him,}
\]

\[
\text{فَنَكُونُ مَيْتِينَ}
\]

\[
\text{So He gave (you) power over them}, \text{ causing them to be captured in Badr,}
\]

\[
\text{وَلَيْسَ عِنْدَ اللَّهِ مَكْرُكُمْ}
\]

\[
\text{And Allāh is All-Knower, All-Wise.}
\]

He is Ever Aware of his actions and All-Wise in what He decides.

\[
\text{إِنَّ الَّذِينَ كَفَارُوا وَكَجَعَّلُوا وَجَهَدُوا أَن يُمْلَأَ الْأَمْرُ وَأَنْتُمْ في سَيِّيِّلِ اللَّهُ وَأَلْبَانَ مَانِعَةً وَفَصَّلْتُ أَوْلَادَكُمْ بِعَدْنَى أَنْتُمْ مَاتُونَ وَلَمْ تَبْعَثْنَا مَا لَكُنَّ مِنْ دِينِكُمْ إِنَّكُمْ مِنْ تَحَقَّقِهِنَّ حَتَّى يَتَبَيَّنَ كَانَ الَّذِينَ تَعَصَّبُوا مَنْ زَعَمُوا هُمْ يَتَيَبَّنُونَ بَيْنَهُمْ وَلَيْسَ عِنْدَ اللَّهِ مَكْرُكُمْ}
\]

472. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allāh as well as those who gave (them) asylum and help, -

\(^{\text{1}}\) Al-Bayhaqi 6:356.

\(^{\text{2}}\) Al-Bukhārī: 421, 3049 and 3165. The abridged chain is part of the one quoted by Al-Bayhaqi, that chain is itself used by Al-Bukhari in other places of his Sahīh.
these are (all) allies to one another. And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is the All-Seer of what you do.»

The Muhājirīn and Al-Anṣār are the Supporters of One Another

Here Allāh mentions the types of believers, dividing them into the Muhājirīn, who left their homes and estates, emigrating to give support to Allāh and His Messenger ﷺ to establish His religion. They gave up their wealth and themselves in this cause. There are also the Anṣār, the Muslims of Al-Madīnah, who gave asylum to their Muhājirīn brethren in their own homes and comforted them with their wealth. They also gave aid to Allāh and His Messenger ﷺ by fighting alongside the Muhājirīn. Certainly they are,

«اِنَّهُمْ لَا يَضُرُّونَ إِلَيْكُمْ وَلَا يَفْوِيْنَ عَنْكُمْ شَيْئًا مِّنْ عِرْضِهِمْ»

(allies to one another), for each one of them has more right to the other than anyone else. This is why Allāh’s Messenger ﷺ forged ties of brotherhood between the Muhājirīn and Anṣār, as Al-Bukhārī recorded from Ibn ‘Abbās.[1] They used to inherit from each other, having more right to inheritance than the deceased man’s relatives, until Allāh abrogated that practice with the fixed share for near relatives. Imām Ahmad recorded that Jarīr bin ‘Abdullāh Al-Bajali said that the Messenger of Allāh ﷺ said,

«النَّهَاجُ وَالْأَغْضَارُ أُولِيَاءٌ بَعْضُهُمْ بَعْضًا وَالْطَّلَقَةُ مِنْ فِرْضٍ وَالْعَتَافَةُ مِنْ
َنَّيْفُ بَعْضُهُمْ أُولِيَاءٌ بَعْضًا إِلَى يَوْمِ الْقِيَāمَةِ»

‘The Muhājirīn and Al-Anṣār are the supporters of each other, while the Ṭulaqā’ of Quraysh (whom the Prophet ﷺ set free after conquering Makkah) and ‘Utaqā’ from Thaqīf (whom the Prophet ﷺ set free from captivity after the battle of Ḥunayn) are supporters of each other until the Day of Resurrection.’

Only Ahmad collected this Hadith.\[1\]

Allāh praised the Muhājirīn and the Anṣār in several Āyāt of His Book and His Messenger  (also praised them too). Allāh said,

\[\text{\textit{And the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly. Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise).}}\]\[9:100],

\[\text{\textit{Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress.}}\]\[9:117], and,

\[\text{\textit{(And there is also a share in this booty) for the poor Muhajirīn, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful. And those who, before them, had homes (in Al-Madinah) and adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that}}\]\[59:8-9].

The best comment on Allāh’s statement,

\[\text{\textit{...and have no jealousy in their breasts for that which they have been given}}\]

\[\text{\textit{\[1\] Ahmad 4:363.}}\]
is that it means, they do not envy the Muhājirīn for the rewards that Allāh gave them for their emigration. These Āyāt indicate that the Muhājirīn are better in grade than the Anṣār, and there is a consensus on this ruling among the scholars.

The Believers Who did not emigrate did not yet receive the Benefits of Wilāyah

Allāh said,

«And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate.» [8:72].

This is the third category of believers, those who believed, but did not perform Hijrah and instead remained in their areas. They do not have any share in the war booty or in the fifth [designated for Allāh and His Messenger, the relatives of the Prophet ﷺ, the orphans, the poor and the wayfarer], unless they attend battle.

Imām Aḥmad recorded that Buraydah bin Al-Ḥāṣib Al-Aslami said, “When the Messenger of Allāh ﷺ would send a commander with an expedition force or an army, he would advise him to have Taqwā of Allāh and be kind to the Muslims under his command. He used to say,

«Fight in the Name of Allāh, in the cause of Allāh. Fight those who disbelieve in Allāh. When you meet your Mushrik enemy, then call them to one of three choices, and whichever they agree

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Tafsīr Ibn Kathīr
to, then accept it and turn away from them. Call them to embrace Islam, and if they agree, accept it from them and turn away from them. Then call them to leave their area and come to areas in which the Muhajirin reside. Make known to them that if they do this, they will have the rights, as well as, the duties of the Muhajirin. If they refuse and decide to remain in their area, make known to them that they will be just like Muslim bedouins, and that Allah’s law applies to them just as it does to all believers. However, they will not have a share in the war booty or Fai (booty without war), unless they perform Jihad along with Muslims. If they refuse all of this, then call them to pay the Jizyah, and if they accept, then take it from them and turn away from them. If they refuse all these [three] options, then trust in Allah and fight them.\[1\]

Muslim collected this Hadith.\[2\]

Allah said next,

«But if they seek your help in religion, it is your duty to help them.»

Allah commands, if these bedouins, who did not perform Hijrah, ask you to aid them against their enemy, then aid them. It is incumbent on you to aid them in this case, because they are your brothers in Islam, unless they ask you to aid them against disbelievers with whom you have a fixed-term treaty of peace. In that case, do not betray your treaties or break your promises with those whom you have treaties of peace. This was reported from Ibn ‘Abbâs.\[3\]

73. And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.»

\[1\] Aḥmad 5:352.
\[2\] Muslim 3:1357.
\[3\] Aṭ-Ṭabari 14:83.
The Disbelievers are Allies of Each Other; the Muslims are not their Allies

After Allah mentioned that the believers are the supporters of one another, He severed all ties of support between them and the disbelievers. In his Mustadrak, Al-Hakim recorded that Usamah said that the Prophet ﷺ said,

«No followers of two religions inherit from each other. Therefore, neither a Muslim inherits from a disbeliever nor a disbeliever from a Muslim.»

The Prophet ﷺ recited this Ayah,

«And those who disbelieve are supporters of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.»

Al-Hakim said, “Its chain is Sahih, and they did not record it.”[1] However, the following, from Usamah bin Zayd, is in the Two Sahih; the Messenger of Allah ﷺ said,

«Neither a Muslim inherits from a disbeliever nor a disbeliever inherits from a Muslim.»[2]

Allah said next,

«If you do not do so, there will be Fitnah and oppression on the earth, and a great corruption», meaning, if you do not shun the idolators and offer your loyalty to the believers, Fitnah will overcome the people. Then confusion [polytheism and corruption] will be rampant, for the believers will be mixed with disbelievers, resulting in tremendous, widespread trials [corruption and mischief] between people.

Believers in Truth

After Allāh affirmed the ruling of loyalty and protection between the believers in this life, He then mentioned their destination in the Hereafter. Allāh also affirmed the faith of the believers, just as mentioned in the beginning of this Sūrah, and that He will reward them with forgiveness and by erasing their sins, if they have any. He also promised them honorable provisions that are abundant, pure, everlasting and eternal; provisions that never end or run out, nor will they ever cause boredom, for they are delightful and come in great varieties. Allāh then mentioned that those who follow the path of the believers in faith and performing good deeds, will be with them in the Hereafter. Just as Allāh said,

“And the foremost to embrace Islām...” [9:100], until the end of the Āyah. He also said,

“And those who came after them ...” [59:10].

A Ḥadīth that is in the Two Sahīhs, which is Mutawātir and has several authentic chains of narrations, mentions that the Messenger of Allāh ﷺ said,

المرء من أحبّ
"One will be in the company of those whom he loves."[1]

Another Hadith states,

«نَّمَّ أَحَبَّ فَوْقَمَا فَهُوَ مِنْهُم»

"He who loves a people is one of them", and in another narration, he said,

«خُبْرٌ مَعَهُم»

"...will be gathered with them (on the Day of Resurrection)."[2]

Inheritance is for Designated Degrees of Relatives

Allāh said,

«وَأَوْلَاءُ الْأَرْضَ بِصِنَاعَتِهِمْ أُوْلُو الْبَيْنَيْنِ فِي كِتَابِ الْآخِرَةِ»

"But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh", meaning, in Allāh’s decision. This Āyah encompasses all relatives, not only the degrees of relative who do not have a fixed, designated share in the inheritance, as some people claim and use this Āyah to argue. According to Ibn ‘Abbās, Mujāhid, ‘Ikrimah, Al-Ḥasan, Qatādah and several others,[3] this Āyah abrogated inheriting from those with whom one had ties of treaties or brotherhood, as was the case in the beginning of Islām. So it applies to all relatives, and as for those who do not inherit, then this is supported by the Hadith,

«إِنَّ الْلَّهَ قَدْ أُنْتَخَبَ مُنْهَيْنِ فَلَا زَيْتَنَّ لِيَوْارِبٍ»

"Indeed Allāh had alloted every right to the one who deserves it, so there may be no will for an heir."[4]

Therefore, this Āyah also includes those who have a fixed share of inheritance. Allāh knows best.

This is the end of the Tafsīr of Sūrat Al-Anfāl, all praise and thanks are for Allāh, in Him we trust, and He is sufficient for us, what an excellent supporter He is.

The Tafsir of Sūrat At-Tawbah (Chapter - 9)
Which Was Revealed in Al-Madinah

1. Freedom from (all) obligations (is declared) from Allah and His Messenger (ﷺ) to those of the Mushrikin (idolaters), with whom you made a treaty.

2. So travel freely (O Mushrikin) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allah; and Allah will disgrace the disbelievers.

Why there is no Basmalah in the Beginning of This Sūrah

This honorable Sūrah (chapter 9) was one of the last Sūrahs to be revealed to the Messenger of Allah ﷺ. Al-Bukhārī recorded that Al-Barā' said, "The last Ayah to be revealed was,
They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah." [4:176],

while the last Sūrah to be revealed was Barā‘ah."[1] The Basmalah was not mentioned in the beginning of this Sūrah because the Companions did not write it in the complete copy of the Qur‘ān (Mushaf) they collected, following the Commander of the faithful, ‘Uthmān bin ‘Affān, may Allāh be pleased with him.

The first part of this honorable Sūrah was revealed to the Messenger of Allāh ﷺ when he returned from the battle of Tabūk, during the Ḥajj season, which the Prophet ﷺ thought about attending. But he remembered that the idolators would still attend that Ḥajj, as was usual in past years, and that they perform Tawāf around the House while naked. He disliked to associate with them and sent Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, to lead Ḥajj that year and show the people their rituals, commanding him to inform the idolators that they would not be allowed to participate in Ḥajj after that season. He commanded him to proclaim,

(Burāq, برو، من الله ورسوله)

(Freedom from (all) obligations (is declared) from Allāh and His Messenger ﷺ...),

to the people. When Abu Bakr had left, the Messenger ﷺ sent ‘Ali bin Abu Ṭālib to be the one to deliver this news to the idolators on behalf of the Messenger ﷺ, for he was the Messenger’s cousin. We will mention this story later.

Publicizing the Disavowal of the Idolators

Allāh said,

(Burāq, برو، من الله ورسوله)

(Freedom from obligations from Allāh and His Messenger ﷺ),

is a declaration of freedom from all obligations from Allāh and His Messenger ﷺ,

(Al-Qalawun ‘Abdul-Malik bin ‘Abdul-Malik ﷺ, تبيعوا في الأشياء النابعة من السموات...

[1] Fath Al-Bāri 8:167. This Sūrah was commonly called Barā‘ah.
to those of the Mushrikin, with whom you made a treaty. So travel freely (Mushrikin) for four months (as you will) throughout the land» [9:1-2].

This Ayah refers to idolators who had indefinite treaties and those, whose treaties with Muslims ended in less than four months. The terms of these treaties were restricted to four months only. As for those whose term of peace ended at a specific date later (than the four months), then their treaties would end when their terms ended, no matter how long afterwards, for Allâh said,

«So fulfill their treaty for them until the end of their term» [9:4].

So whoever had a covenant with Allâh’s Messenger then it would last until its period expired, this was reported from Muḥammad bin Ka‘b Al-Qurazi and others. We will also mention a Hadith on this matter.[1]

Abu Ma’shar Al-Madani said that Muhammad bin Ka‘b Al-Qurazi and several others said, “The Messenger of Allâh sent Abu Bakr to lead the Hajj rituals on the ninth year (of Hijrah). He also sent ‘Ali bin Abi Ṭālib with thirty or forty Ayât from Barâ‘ah (At-Tawbah), and he recited them to the people, giving the idolators four months during which they freely move about in the land. He recited these Ayât on the day of ‘Arafah (ninth of Dhul-Ḥijjah). The idolators were given twenty more days (till the end) of Dhul-Ḥijjah, Muḥarram, Ṣafar, Rabî’ Al-Awwal and ten days from Rabî’ Ath-Thâni. He proclaimed to them in their camping areas, ‘No Mushrik will be allowed to perform Hajj after this year, nor a naked person to perform Tawâf around the House.’”[2] So Allâh said,


3. And a declaration from Allāh and His Messenger to mankind on the greatest day of Hajj that Allāh is free from obligations to the Mushrikūn and so is His Messenger. So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allāh. And give tidings of a painful torment for those who disbelieve.

Allāh says, this is a declaration,

«یَوُضُحُّ یَوُضُحُّ»

«from Allāh and His Messenger», and a preface warning to the people,

«یَا یَوُضُحُّ الْأَعْمَرُ»

«on the greatest day of Hajj», the day of Sacrifice, the best and most apparent day of the Hajj rituals, during which the largest gathering converges.

«ذَلِكَ مَا نَقْصُونَ»

«that Allāh is free from (all) obligations to the Mushrikūn and so is His Messenger.»

also free from all obligations to them. Allāh next invites the idolaters to repent,

«إِنَّ ۖ لَنُقْصُوْنَ»

«So if you repent», from the misguidance and Shirk you indulge in,

«ۖ ذَٰلِكَ مَنِّ هِيَ حَقُّ لَهُمْ وَإِنَّكُمْ نَقْصُوْنَ»

«it is better for you, but if you turn away», and persist on your ways,

«كَأَنْتُمْ أُكْلِمْنِي عَلَى مَجِرِّيِّ الْلَّهِ»

«then know that you cannot escape Allāh»

Rather, Allāh is capable over you, and you are all in His grasp, under His power and will,

«وَإِنَّ اٰتِئِيْنَ كَنْتُمْ ۗ ۖ أَمَّا ۖ ۖ أَيُّهَا الْأَيَّامُ»

«And give tidings of a painful torment for those who disbelieve»
earning them disgrace and affliction in this life and the torment of chains and barbed iron bars in the Hereafter. Al-Bukhāri recorded that Abu Hurayrah said, “Abu Bakr sent me during that Ḥajj with those dispatched on the day of Sacrifice to declare in Minā that no Mushrik will be allowed to attend Ḥajj after that year, nor will a naked person be allowed to perform Ẓawāf.”

Ḥumayd said, “The Prophet ﷺ then sent ‘Ali bin Abī Ṭālib and commanded him to announce Barā’ah.” Abu Hurayrah said, “Ali publicized Barā’ah with us to the gathering in Minā on the day of Sacrifice, declaring that no Mushrik shall perform Ḥajj after that year, nor shall a naked person perform Ẓawāf around the House.”[1] Al-Bukhāri also collected this Ḥadīth the this narration of which, Abu Hurayrah said, “On the day of Nahr, Abu Bakr sent me along with other announcers to Minā to make a public announcement that ‘No pagan is allowed to perform Ḥajj after this year, and no naked person is allowed to perform the Ẓawāf around the Ka’bah.’ Abu Bakr was leading the people in that Ḥajj season, and in the year of ‘The Farewell Ḥajj’ when the Prophet ﷺ performed Ḥajj, no Mushrik performed Ḥajj.”[2] This is the narration that Al-Bukhāri recorded in the Book on Jihād.

Muḥammad bin Ishaq reported a narration from Abu Ja’far Muḥammad bin ‘Ali bin Al-Ḥusayn who said, “When Barā’ah was revealed to Allāh’s Messenger ﷺ, and he had sent Abu Bakr to oversee the Ḥajj rites for the people, he was asked, ‘O Messenger of Allāh! Why not send this [message] to Abu Bakr?’ So he ﷺ said,

«لا يُؤُذَى عَنِي إِلا زَجْلٌ بِنَبْلٍ أَوْلِي يَتْبِينَ»

«It will not be accepted to have been from me if it is not from a man from my family.»

Then he ﷺ called for ‘Ali and said to him,

«اخْرِجْ بِهِذَا النَّصْبَةُ مِن صَدْرِ بَرَاءَةٍ وَأَذَّنَ فِي النَّاسِ بِيَوْمِ الْنَّسْرِ إِذَا اجْتَمَعُوا بِيْنَيْنَ. أَنَّ اللَّهَ لَا يَدْخِلُ الْجَنَّةَ كَافِرًا وَلَا يَحْيِي بَعْدَ الْعَمَّامِ مَشْرِكًا وَلَا يَطَفَّ بِأَلْبَيْنِ عَزْبَانَ»

Take this section from the beginning of Bara'ah and proclaim to the people on the day of the Sacrifice while they are gathered at Minā that no disbeliever will enter Paradise, no idolator will be permitted to perform Hajj after the year, there will be no Tawāf while naked, and whoever has a covenant with Allāh's Messenger, then it shall be valid until the time of its expiration.

'Ali rode the camel of Allāh's Messenger  quienes named Al-'Aḍbā' until he caught up with Abu Bakr in route. When Abu Bakr saw him he said, 'Are you here as a commander or a follower.' 'Ali replied, 'A follower.' They continued on. Abu Bakr lead the people in Hajj while the Arabs were camping in their normal locations from Jahiliyyah. On the day of Sacrifice, 'Ali bin Abī Ṭālib stood and proclaimed, 'O people! No disbeliever will be admitted into Paradise, no idolator will be permitted to perform Hajj next year, there shall be no Tawāf while naked, and whoever has a covenant with Allāh's Messenger  quienes, then it shall be valid until its time of expiration.'

So no idolator performed Hajj after that year, Tawāf around the House while naked ceased. Then they returned to Allāh's Messenger  quienes. So this was the declaration of innocence, whoever among the idolators had no treaty, then he had a treaty of peace for one year, if he had a particular treaty, then it was valid until its date of expiration.  

4. Except those of the Mushrikin with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term. Surely, Allāh loves those who

[1] At-Ṭabarî 14:107. This narration is not authentic because it is Mursal. The text of the saying of the Prophet  quienes is supported by a narration from Anas, recorded by At-Tirmidhi, under the Tafsīr of this Sūrah. The remainder of the narration is supported by others. The scholars explain the mention of the Prophet's family to mean that such representation was necessary when changing a treaty.
Existing Peace Treaties remained valid until the End of Their Term

This is an exception regulating the longest extent of time for those who have a general treaty - with out time mentioned - to four months.

They would have four months to travel the lands in search of sanctuary for themselves wherever they wish. Those whose treaty mentioned a specific limited term, then the longest it would extend was to the point of its agreed upon termination date. Hadiths in this regard proceeded. So anyone who had a treaty with Allâh’s Messenger ﷺ, it lasted until its specific termination date. However, those in this category were required to refrain from breaking the terms of the agreement with Muslims and from helping non-Muslims against Muslims. This is the type whose peace agreement with Muslims was carried out to its end. Allâh encouraged honoring such peace treaties, saying,

"Surely, Allâh loves those who have Taqwâ [9:4], who keep their promises."
the four months mentioned in this Āyah are the four-month grace period mentioned in the earlier Āyah,\[^{11}\]

\[
\text{فَسَيْسَبَحُوا فِي الْأَرْضِ أَرْبَعَةَ أَيْسُورٍ}
\]

\[
\text{So travel freely for four months throughout the land.}
\]

Allāh said next,

\[
\text{إِذَا أَنْصَلَ الأَيْسُورُ}
\]

\[
\text{So when the Sacred Months have passed...}, meaning, `Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allāh’s statement next,
\]

\[
\text{فَأَقْتَلُوا الْمُشْرِكِينَ} \\
\text{سَيْتُ رबْتُمُرُّ}
\]

\[
\text{then fight the Mushrikīn wherever you find them}, means, on the earth in general, except for the Sacred Area, for Allāh said,
\]

\[
\text{وَلَا تَقْتُلُوا بَنِي إِسْرَائِیلَ} \\
\text{عَنْ مَنْ كَفَرَ} \\
\text{فَإِنَّمَا تَقْتُلُوا} \\
\text{فَأَقْتَلُوا}
\]

\[
\text{And fight not with them at Al-Masjid Al-Harām, unless they fight you there. But if they attack you, then fight them.}^[2:191]
\]

Allāh said here,

\[
\text{وَسَدِّهِمْ}
\]

\[
\text{and capture them}, executing some and keeping some as prisoners,
\]

\[
\text{وَأَصْرَرُوا} \\
\text{وَأَقْتُلُوا} \\
\text{لَهُمْ سَيْلَ مَرَآةً}
\]

\[
\text{and besiege them, and lie in wait for them in each and every ambush}
\]

do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islām,

\[
\text{إِنَّنَا أَقْتَلْنَاهُمْ وَأَقْسَمْنَا} \\
\text{فَكُلُوا مَؤْتَمَرْ} \\
\text{فَأَقْتُلُوا} \\
\text{فَإِنَّهُ الْلَّهُ عَظِيمٌ}
\]

But if they repent and perform the Salāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.

Abū Bakr Āṣ-Ṣiddīq used this and other honorable Āyāt as proof for fighting those who refrained from paying the Zakāh. These Āyāt allowed fighting people unless, and until, they embrace Islām and implement its rulings and obligations. Allāh mentioned the most important aspects of Islām here, including what is less important. Surely, the highest elements of Islām after the Two Testimonials, are the prayer, which is the right of Allāh, the Exalted and Ever High, then the Zakāh, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allāh often mentions the prayer and Zakāh together. In the Two Ṣaḥīḥs, it is recorded that Ibn ‘Umar said that the Messenger of Allāh Ḥṣ said,

أَمِرْتُ أَنَّ أُقَابِلَ الْقَاسِ حَتَّى يُشْهَدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأُنْصَرَ إِلَى الْحَقِّ مَن يُؤْمِنُ بِنَا

وَيَبْيَضُوا الْخَلْقَ وَيَبْنُوا الرَّكَابَ

I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establish the prayer and pay the Zakāh.¹¹

This honorable Āyāh (9:5) was called the Āyah of the Sword, about which Ad-Dāḥḥāk bin Muzāḥim said, "It abrogated every agreement of peace between the Prophet ﷺ and any idolator, every treaty, and every term." Al-‘Awfī said that Ibn ‘Abbās commented: "No idolator had any more treaty or promise of safety ever since Sūrah Barā‘ah was revealed. The four months, in addition to, all peace treaties conducted before Barā‘ah was revealed and announced had ended by the tenth of the month of Rabī‘ Al-Ākhīr."²²

46. And if anyone of the Mushrikūn seeks your protection then

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¹¹ Fath Al- Bàrî 1:95 and Muslim 1:53.
²² At-Ṭabari 14:133.
grant him protection so that he may hear the Word of Allāh (the Qur'ān) and then escort him to where he can be secure, that is because they are men who know not.»

**Idolators are granted Safe Passage if They seek It**

Allāh said to His Prophet, peace be upon him,

«وَأَوْلَمْ نُوْلِدْ مَنْ مِّنِّ النَّسَرِيَّٰنِ»

«And if anyone of the Mushrikīn, whom you were commanded to fight and We allowed you their blood and property,»

«أنَّا مُعَامِلُوكَ»

«seeks your protection», asked you for safe passage, then accept his request until he hears the Words of Allāh, the Qur'ān. Recite the Qur'ān to him and mention a good part of the religion with which you establish Allāh's proof against him,

«وَكُلُّ هَذَا مِثْلُهُ مِّنْيَّةٌ»

«and then escort him to where he can be secure» and safe, until he goes back to his land, his home, and area of safety,

«أَنْ يَأْتِيهِمْ فَمَّا لَيُسَلَّمُونَ»

«that is because they are men who know not.»

The Āyah says, 'We legislated giving such people safe passage so that they may learn about the religion of Allāh, so that Allāh's call will spread among His servants.'

Ibn Abī Naṣīr narrated that Mujāhid said that this Āyah, "Refers to someone who comes to you to hear what you say and what was revealed to you (O Muḥammad). Therefore, he is safe until he comes to you, hears Allāh's Words and then proceeds to the safe area where he came from."[1] The Messenger of Allāh ﷺ used to thereafter grant safe passage to those who came to him for guidance or to deliver a message. On the day of Ḥudaybiyyah, several emissaries from Quraysh came to him, such as 'Urwah bin Mas'ūd, Mikraz bin Ḥafṣ, Suhayl bin 'Amr and several others. They came mediating between him and the Quraysh pagans. They witnessed the

great respect the Muslims had for the Prophet ﷺ, which astonished them, for they never before saw such respect for anyone, kings nor czars. They went back to their people and conveyed this news to them; this, among other reasons, was one reason that most of them accepted the guidance. When Musaylimah the Liar sent an emissary to the Messenger of Allah, he asked him, “Do you testify that Musaylimah is a messenger from Allah?” He said, “Yes.”

The Messenger of Allah said,

"I would have cut off your head, if it was not that emissaries are not killed."

That man, Ibn An-Nawwāḥah, was later beheaded when 'Abdullāh bin Mas'ūd was the governor of Al-Kufah. When it became known that he still testified that Musaylimah was a messenger from Allah, Ibn Mas'ūd summoned him and said to him, "You are not delivering a message now!" He commanded that Ibn An-Nawwāḥah be decapitated, may Allah curse him and deprive him of His mercy. In summary, those who come

from a land at war with Muslims to the area of Islam, delivering a message, for business transactions, to negotiate a peace treaty, to pay the Jizyah, to offer an end to hostilities, and so forth, and request safe passage from Muslim leaders or their deputies, should be granted safe passage, as long as they remain in Muslim areas, until they go back to their land and sanctuary.

7. How can there be a covenant with Allah and with His Messenger for the Mushrikin except those with whom you made a covenant near Al-Masjid Al-Haram (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allah loves those who have Taqwâ.

Affirming the Disavowel of the Idolators

Allah mentions the wisdom in dissolving all obligations to the idolators and giving them a four month period of safety, after which they will meet the sharp sword wherever they are found,

How can there be a covenant for the Mushrikin?, a safe resort and refuge, while they persist in Shirk with Allah, and disbelief in Him and His Messenger,

except those with whom you made a covenant near Al-Masjid Al-Haram,
on the day of Hudaybiyyah. Allah said in another Ayah [concerning the day of Hudaybiyyah],

They are the ones who disbelieved and hindered you from Al-Masjid Al-Haram and detained the sacrificial animals, from reaching their place of sacrifice. [48:25]

Allah said next,
“So long as they are true to you, stand you true to them.”

if they keep the terms of the treaties you conducted with them, including peace between you and them for ten years,


then stand you true to them. Verily, Allâh loves those who have Taqwâ.

The Messenger of Allâh ﷺ and the Muslims preserved the terms of the treaty with the people of Makkah from the month of Dhûl-Qa‘dah in the sixth year [of Hijrah], until the Quraysh broke it and helped their allies, Banu Bakr, against Khuzâ‘ah, the allies of Allâh’s Messenger ﷺ. Aided by the Quraysh, Banu Bakr killed some of Bani Khuzâ‘ah in the Sacred Area! The Messenger of Allâh ﷺ led an invasion army in the month of Ramadân, of the eighth year, and Allâh opened the Sacred Area for him to rule over them, all thanks are due to Allâh. The Messenger of Allâh ﷺ freed the Quraysh who embraced Islâm after they were overpowered and defeated. These numbered around two thousands, and they were referred to by the name ‘Ţulaqâ’ afterwards. Those among them who remained in disbelief and ran away from Allâh’s Messenger ﷺ were sent promises of safe refuge for four months, during which they were allowed to move about freely. They included Šafwân bin Umayyah, ‘Ikrimah bin Abi Jahl and many others. Allâh later on guided them to Islâm, and they became excellent believers. Surely, Allâh is worthy of all praise for all His actions and decrees.

8. How? When if you are overpowered by them, they regard not the ties, either of kinship, (III) or of covenant (Dhimmah)? With their mouths they please you, but their hearts are averse to you, and most of them are rebellious.

Allâh encourages the believers to show enmity to the idolaters and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace, because of their Shîrkh in Allâh and disbelief in Allâh’s Messenger ﷺ. If these disbelievers have a chance to defeat Muslims, they will cause
great mischief, leave nothing unharmed, disregard the ties of
kinship and the sanctity of their vows. ‘Ali bin Abi Ṭalḥah,
Ikrımah and Al-'Awfi narrated that Ibn 'Abbās said, "Ill means
kinship, while, Dhimmah means covenant."[1] Aṣ-Ṣaḥḥāk and
As-Suddi said similarly. [2]

9. They have purchased with the Āyāt of Allāh a little gain,
and they hindered men from His way; evil indeed is that which
they used to do.”

10. With regard to a believer, they respect not the ties, either
of kinship or of covenant! It is they who are the transgressors.

11. But if they repent, perform the Ṣalāh and give the Zakāh,
then they are your brethren in religion. (In this way) We
explain the Āyāt in detail for a people who know.

Allāh admonishes the idolators and encourages the believers
to fight against them because,

“They have purchased with the Āyāt of Allāh a little gain,”

idolators exchanged following the Āyāt of Allāh with the lower
affairs of life that they indulged in,

(and they hindered men from His way), trying to prevent the
believers from following the truth,

evil indeed is that which they used to do. With regard to a
believer, they respect not the ties, either of kinship or of
covenant!” [9:9-10].

We explained these meanings before, as well as, the meaning of,

The Oaths of the Leaders of Disbelief mean nothing to Them

Alläh says, if the idolators with whom you conducted peace treaties for an appointed term break

their oaths meaning, terms of their treaties, and covenants

and attack your religion... with disapproval and criticism, it is because of this that one who curses the Messenger, peace be upon him, or attacks the religion of Islâm by way of criticism and disapproval, they are to be fought. This is why Alläh said afterwards,

then fight (you) against the leaders of disbelief - for surely, their oaths are nothing to them - so that they may stop.

so that they may refrain from the disbelief, rebellion and the transgression they indulge in. Qatâdah and others said that the leaders of disbelief were Abu Jahl, Utbah and Shaybah, Umayyah bin Khalaf, and he went on to mention several others. Al-A’marsh narrated from Zayd bin Wahb from Ḥudhayfah; “The people of this Āyah were never fought again.”[1] A similar statement was reported from ‘Ali bin Abi Ṭalib, may Alläh be pleased with him. However, this Āyah is general, even though the specific reason behind revealing it was the idolators of Quraysh. So this Āyah generally applies to

them and others as well, Allāh knows best. Al-Walīd bin Muslim said that Šafwān bin ‘Amr narrated that ‘Abdur-Raḥmān bin Jubayr bin Nufayr said that when Abu Bakr sent an army to Ash-Shām, he advised them, “You will find some people with shaved heads. Therefore, strike the swords upon the parts that contain the devil, for by Allāh, it is better to me to kill one of these people than to kill seventy other men. This is because Allāh said,

alin (@) wuxa oh la qood 

Ibn Abi Ḥātim collected it.\[1\]

\[1\] Ibn Abi Ḥātim 6:1761.
14. Fight against them so that Allah will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.

15. And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.

Encouragement to fight the Disbelievers, and some Benefits of fighting Them

These Ayat encourage, direct and recommend fighting against the idolators who break the terms of their covenants, those who tried to expel the Messenger ﷺ from Makkah. Allah said in other Ayat,

وإذٍ يَتَّهِمُّ بِلَدَّ الْدُّنْيَا كُنُوزًا يَنْبِلُكُونَ مِنْهَا وَيَسْتَجِبدُونَ وَيَضُحِّكُونَ وَيَصْمَعُونَ وَيَكُونُونَ أَثْرًا وَرَكْبًا

(And remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expell you; they were plotting and Allah too was plotting; and Allah is the best of those who plot. [8:30],

وَخَلَفُوا الرَّسُولَ وَإِيَّاكُمْ أَنْ تَرَفَّعَوا بِاللَّهِ رَفْعًا

...and have driven out the Messenger and yourselves (from your homeland) because you believe in Allah your Lord! [60:1], and,

وَإِنَّهُمُ قَصَادُوا لَيْسَ فِي مَنْ أَنْتُمُونَ يَخْيَجُونَ بِهِنَا

(And verily, they were about to frighten you so much as to drive you out from the land. [17:76]

Allah’s statement,

وَهُمْ بَذَرُونِكُمْ أَنفُكَ مَسوَّرًا

(while they did attack you first), refers to the battle of Badr when the idolators marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before. It was also said that these Ayat refer to the idolators breaking the peace agreement with Muslims and
aiding Bani Bakr, their allies, against Khuzâ‘ah, the ally of the Messenger of Allâh ﷺ. This is why the Messenger of Allâh marched to Makkah in the year of the victory, thus conquering it, all thanks and praise is due to Allâh.

Allâh said,

{Do you fear them? Allâh has more right that you should fear Him if you are believers.}

Allâh says here, 'Do not fear idolators, but fear Me instead, for I am worthy of being feared by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occurs, and whatever I do not will does not occur.'

Allâh next said, while ordering the believers and explaining the wisdom of ordaining Jihad against them, all the while able to destroy their enemies with a command from Him,

{Fight against them so that Allâh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.}

This Ayah includes all believers, even though Mujâhid, 'Ikrimah and As-Suddi said that it refers to Khuzâ‘ah.\(^1\)

Concerning the believers, Allâh said;

{and remove the anger of their hearts}, then

{Allâh accepts the repentance of whom He wills}, from His servants,

{Allâh is All-Knowing}, in what benefits His servants,

\(^{1}\) At-Tabari 14:161.
Among the Wisdom of Jihād is to test the Muslims

Allāh said,

(Do you think), O believers that We will leave you untested with matters that make apparent those who have pure, good intent from those who have false intent? This is why Allāh said next,

(while Allāh has not yet tested those among you who have striven hard and fought and have not taken Walījah besides Allāh and His Messenger, and the believers...)

meaning, supporters and confidants. Rather, they are sincere for Allāh and His Messenger inwardly and outwardly.

Allāh also said;

(Alif-Lām-Mim. Do people think that they will be left alone because they say: “We believe,” and will not be tested. And We indeed tested those who were before them. And Allāh will certainly make known those who are true, and will certainly make known those who are liars...) [29:1-3],
Do you think that you will enter Paradise before Allah tests those of you who fought (in His cause) and (also) tests those who are patient?[3:142], and,

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.[3:179].

In summary, since Allah legislated Jihad for His servants, He explained that the wisdom behind doing so includes testing His servants, distinguishing between those who obey Him and those who disobey Him. Allah, the Exalted, is the All-Knoower of what occurred, what will occur, and the true essence of what might occur had He decided it. Therefore, Allah knows everything before it occurs and how it will occur, there is no deity worthy of worship except Him, nor a Lord except Him. Truly, there is none who can avert Allah’s judgment and decision.

17. It is not for the Mushrikin, to maintain the Masjids of Allah, while they witness against themselves of disbelief. The works of such are in vain and in Fire shall they abide.

18. The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give Zakah and fear none but Allah. It is they who are on true guidance.

It is not for Idolators to maintain the Masjids of Allah

Allah says that it is not fitting that those who associate others with Allah in worship should maintain the Masjids of Allah that were built in His Name alone without partners. Those who read the Ayah, “Masjid Allah”, said that it refers to Al-Masjid Al-Harâm, the most honored Masjid on the earth,
which was built, from the first day, for the purpose of worshipping Allâh alone without partners. It was built by Khalîl Ar-Rahmân (the Prophet Ibrâhîm) peace be upon him. The idolators do this while they themselves testify to their disbelief with their statements and actions. As-Sudî said, “If you ask a Christian, ‘What is your religion?’, He will tell you he is a Christian. If you ask a Jew about his religion, he will say he is a Jew, and the same for a Sâbî’ and a Mushrik.“[1]

«O Allâh! their Shirk is vain, because of their Shirk,
and in Fire shall they abide.»

Allâh said in another Ayah,

«And why should not Allâh punish them while they hinder (men) from Al-Masjid Al-Ḥarâm, and they are not its guardians? None can be its guardians except those with Taqwâ, but most of them know not.»[8:34].

**Believers are the True Maintainers of the Masjids**

Allâh said,

«The Masjids of Allâh shall be maintained only by those who believe in Allâh and the Last Day.»

Therefore, Allâh testifies to the faith of those who maintain the Masjids.

‘Abdur-Razzâq narrated that ‘Amr bin Maymûn Al-Awdi said, “I met the Companions of the Prophet ﷺ and they were saying, ‘The Masjids are the Houses of Allâh on the earth. It is a promise from Allâh that He is generous to those who visit Him in the Masjids.’” Allâh said next,

perform the Ṣalāh, one of the major acts of worship practiced by the body,

and give the Zakāh, which is the best act that benefits other people,

and fear none but Allāh, they fear only Allāh, the Exalted, and none else,

It is they who are on true guidance.

'Ali bin Abi Ṭalḥah said that Ibn ‘Abbās said about Allāh’s statement,

The Masjīds of Allāh shall be maintained only by those who believe in Allāh and the Last Day;

“He who singles out Allāh (in worship), has faith in the Last Day.” [And he said]; “He who believes in what Allāh has revealed,

perform the Ṣalāh, establishes the five daily prayers,

and fear none but Allāh., worships Allāh alone,

it may be they who are on true guidance.

Allāh says, ‘It is they who are the successful ones in truth.’ Similarly, Allāh said to His Prophet ﷺ,

It may be that your Lord will raise you to Maqām Mahmūd[17:79].
Allāh says here, 'Your Lord (O Muhammad) shall grant you a station of praise, that is, the intercession (on the Day of Resurrection).’ Every ‘might’ in the Qur’ān means ‘shall’.«[1]

19. Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Ḥarām as equal to the worth of those who believe in Allāh and the Last Day, and strive hard and fight in the cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the wrongdoers.»

20. Those who believed and emigrated and strove hard and fought in Allāh’s cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful.

21. Their Lord gives them glad tidings of mercy from Him,

and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

22. They will dwell therein forever. Verily, with Allāh is a great reward.

Providing Pilgrims with Water and maintaining the Sacred Masjid are not equal to Faith and Jihād

In his Tafsīr, Al-‘Awfī reported that Ibn ‘Abbās explained this Āyah: “The idolators said, ‘Maintaining Al-Masjid Al-Ḥarām and providing water for pilgrims are better than embracing the faith and performing Jihād.’ They used to boast and show off among the people because they claimed, they were the people and maintainers of Al-Masjid Al-Ḥarām. Allāh mentioned their arrogance and rejection (of the faith), saying to ‘the people of Al-Ḥaram’, who were idolators,

Indeed My Āyāt used to be recited to you, but you used to turn back on your heels (denying them, and refusing to listen to them with hatred). In pride, talking evil about it (the Qur’ān) by night. [23:66-67].

They used to boast about being those who maintained the Sacred Sanctuary,

talking about it by night. They used to talk about this by night while shunning the Qur’ān and the Prophet ﷺ. Allāh declared that faith and Jihād with the Prophet ﷺ are better than the idolators’ maintaining Al-Masjid Al-Ḥarām and providing water for pilgrims. These actions – maintaining and serving Allāh’s House – will not benefit them with Allāh because they associate others with Him. Allāh the Exalted said,

They are not equal before Allāh. And Allāh guides not those people who are the wrongdoers.

those who claimed they are the maintainers of the House. Allāh described them with injustice, on account of their Shirk,
and thus, their maintaining the Masjid will not avail them."[1]

‘Ali bin Abi Talhah reported that Ibn ‘Abbās said, “This Āyah was revealed about Al-‘Abbās bin ‘Abdul-Muţţalib, for when he was captured in the battle of Badr, he said, ‘If you rushed before us to embrace Islām, perform Hijrah and Jihād, we were maintaining Al-Masjid Al-Ḥaram, providing water for the pilgrims and setting the indebted free.’ Allāh, the Exalted and Ever High, said,

\[
\text{"Do you consider the providing of drinking water to the pilgrims"},\] until,

\[
\text{\"and Allāh guides not those people who are the wrongdoers\"}.\]

Allāh says, ‘All these actions were performed while committing Shirk, and I do not accept the (good deeds) that are performed while in a state of Shirk.’[2] Aḏ-Ḍaḥḥāk bin Muzāḥim said, “Muslims came to Al-‘Abbās and his friends who were captured during the battle of Badr and admonished them for their Shirk. Al-‘Abbās said, ‘By Allāh! We used to maintain Al-Masjid Al-Ḥaram, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.’ Allāh revealed this verse,

\[
\text{"Do you consider the providing of drinking water to the pilgrims..."}[3]
\]

There is a Ḥadith [from the Prophet ﷺ] about the Tafsīr of this Āyah that we should mention. ‘Abdur-Razzāq recorded that An-Nu‘mān bin Bashīr said that a man said, “I do not care if I do not perform an action after embracing Islām other than providing drinking water for pilgrims [who visit the Ka‘bah at Makkah].” Another man said, “I do not care if I do not perform an action after embracing Islām other than maintaining Al-Masjid Al-Ḥaram.” A third man said, “Jihād in the cause of

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Allāh is more righteous than what you have said.” Umar admonished them, “Do not raise your voices next to the Minbar of the Messenger of Allāh,” and as it was a Friday, he said, “but after we pray the Friday prayer, we will go to the Prophet and ask him.” This verse was revealed,

«Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harām, until,»

«They are not equal before Allāh.»[1]

23. O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.

24. Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are rebellious.

The Prohibition of taking the Idolators as Supporters, even with Relatives

Allāh commands shunning the disbelievers, even if they are one’s parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allāh warns,

You will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written (predetermined) faith in their hearts, and strengthened them with a Rûh (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow. [58:22]

Al-Hâfîz Al-Bayhaqi recorded that ‘Abdullâh bin Shawdhab said, “The father of Abu ‘Ubaydah bin Al-Jarrâh was repeatedly praising the idols to his son on the day of Badr, and Abu ‘Ubaydah kept avoiding him. When Al-Jarrâh persisted, his son Abu ‘Ubaydah headed towards him and killed him. Allâh revealed this Ayah in his case:

(You will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger.”) [58:22][1]

Allâh commanded His Messenger ﷺ to warn those who prefer their family, relatives or tribe to Allâh, His Messenger and Jihad in His cause,

(Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, amassed and collected,

( the commerce in which you fear a decline, and the dwellings in which you delight), and prefer and love because they are comfortable and good. If

[1] Al-Bayhaqi 9:27. This is a Mursal narration.
all these things,

آَحْبَٰبُ إِلَيْهِمْ نِّيَّ، تُرْسُوْلاً، وَيَحْفَأُ فِي سَبِيلِهِ وَمُرْضِعْتُوْا.

are dearer to you than Allâh and His Messenger, and striving hard and fighting in His cause, then wait...

for what will befall you of Allâh’s punishment and torment,

حُكْمُ يُبْلِي الّهُ أَيُمًا، وَالّهُ لاَ يُهْدِي الْقُرُومَ الْقَسَيمِينَ

until Allâh brings about His decision. And Allâh guides not the people who are rebellious.

Imâm Âhmad recorded that Zuhrâh bin Ma’âbad said that his grandfather said, “We were with the Messenger of Allâh ﷺ, while he was holding the hand of ‘Umar bin Al-Khaṭṭâb. ‘Umar said, ‘By Allâh! You, O Messenger of Allâh, are dearer to me than everything, except for myself.’ The Messenger of Allâh ﷺ said,

لا يُؤْمِن أَحَدُكُمْ حَتَّى أَكُونَ أَحَبٌ إِلَيْهِ مِنْ نَفْسِهِ

None among you will attain faith until I become dearer to him than even himself.”

‘Umar said, ‘Verily, now, you are dearer to me than myself, by Allâh!’ The Messenger of Allâh ﷺ said,

الَّذِي يَا عُمَّرَ

“Now, O ‘Umar!”[1]

Al-Bukhârî also collected this Hadîth.[2] Imâm Âhmad and Abu Ğâwûd (this is the version of Abu Dâwûd) recorded that Ibn ‘Umar said, “I heard the Messenger of Allâh ﷺ saying,

إِذَا كَانُتُم بِاللَّيْلِ وَأَخْذُتُم بِالنَّهَارِ وَرَضِيْتُم بِالذُّرُوعِ، وَتَرْكُسُوا الْجِهَادَ سَلَطَّ الّهُ عَلَيْكُمْ دَلَّ لاَ تَرْعَعُوا حَتَّى نْزُجَّوا إِلَى دِينِكُمْ

“If you transact in ‘Ilnah (a type of Ribâ), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihâd, Allâh will send on you disgrace that He will not remove until, you return to your religion.”[3]

25. Truly, Allāh has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

26. Then Allāh did send down His Sakīnah (tranquillity) on His Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

The Outcome of Victory by Way of the Unseen Aid

Ibn Jurayj reported from Mujāhid that this was the first Āyah of Barā‘ah in which Allāh, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger. Allāh
mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many. On the day of Ḥunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allāh ﷺ Allāh then sent down His aid and support to His Messenger ﷺ and the believers who remained with him, so that they were aware that victory is from Allāh alone and through His aid, even if the victorious were few. Many a small group overcame a larger opposition by Allāh’s leave, and Allāh is ever with those who are patient. We will explain this subject in detail below, Allāh willing.

The Battle of Ḥunayn

The battle of Ḥunayn occurred after the victory of Makkah, in the month of Shawwāl of the eighth year of Hijrah. After the Prophet ﷺ conquered Makkah and things settled, most of its people embraced Islām and he set them free. News came to the Messenger of Allāh ﷺ that the tribe of Hawāzin were gathering their forces to fight him, under the command of Mālik bin ‘Awf An-Naḍr, as well as, the entire tribe of Thaqīf, the tribes of Banu Jusham, Banu Sa’d bin Bakr, a few people of Awzā‘ from Banu Hilāl and some people from Bani ‘Amr bin ‘Āmir and ‘Awf bin ‘Āmir. They brought their women, children, sheep and camels along, in addition to their armed forces and adequate supplies. The Messenger of Allāh ﷺ marched to meet them with the army that he brought to conquer Makkah, ten thousand from the Muhājirīn, the Ḍanā‘i, Anṣār and various Arab tribes. Along with them came the Ṭulaqā’ numbering two thousand men. The Messenger ﷺ took them along to meet the enemy. The two armies met in Ḥumayn, a valley between Makkah and At-Tā’if.

The battle started in the early part of the morning, when the Huwāzin forces, who were lying in ambush, descended on the valley when the Muslims entered. Muslims were suddenly struck by the ambush, the arrows descended on them and the swords struck them. The Huwāzin commander ordered them to descend and attack the Muslims as one block, and when they did that, the Muslims retreated in haste, just as Allāh described them. The Messenger of Allāh ﷺ remained firm in
his position while riding his mule, Ash-Shahbâ’. He was leading his mule towards the enemy, while his uncle Al-‘Abbâs was holding its right-hand rope and [his cousin] Abu Sufyân bin Al-Hârith bin ‘Abdul-Mu’ttalib was holding the left rope. They tried to hold the mule back so it would not run faster toward the enemy. Meanwhile, the Messenger of Allâh ﷺ was declaring his name aloud and saying,

"O servants of Allâh! Come back to me! I am the Messenger of Allâh!" He repeated these words,

"I am the Prophet, not lying! I am the son of Abdul-Mu’ttalib!"

There remained between a hundred and eighty Companions with the Prophet ﷺ. These included Abu Bakr, ‘Umar, Al-‘Abbâs, ‘Ali, Al-Fadl bin ‘Abbas, Abu Sufyân bin Al-Hârith, Ayman the son of Umm Ayman and Usâmah bin Zayd. There were many other Companions, may Allâh be pleased with them. The Prophet ﷺ commanded his uncle Al-‘Abbâs, whose voice was rather loud, to call at the top of his voice, “O Companions of the Samurah [tree]” referring to the Muhâjirîn and Ansâr who gave their pledge under the tree during the pledge of Riḍwân, not to run away and retreat. He also called, “O Companions of Sûrat Al-Baqarah.” Upon hearing that, those heralded started saying, “Here we are! Here we are!” Muslims started returning in the direction of the Messenger of Allâh ﷺ. If the camel of one of them did not obey him (as the people were rushing to the other direction in flight) he would wear his shield and descend from his camel and rush to the side of the Messenger of Allâh ﷺ on foot. When a large crowd gathered around the Messenger of Allâh ﷺ, he commanded them to fight in sincerity and took a handful of sand and threw it in the faces of the disbelievers, after supplicating to Allâh,

"O Allâh! Fulfill Your promise to me!" Then he threw that handful of sand which entered the eyes and mouth of all the disbelievers, thus distracting them from fighting, and they retreated in defeat. The Muslims pursued the enemy, killing
and capturing them. The rest of the Muslim army (returning to battle gradually) rejoined their positions and found many captured disbelieving soldiers kept tied before the Messenger of Allāh ﷺ.

In the Two Ṣaḥīḥs, it is recorded that Shu‘bāḥ said that Abu Ishāq said that Al-Barā’ bin ‘Āzib said to a man who asked him, “O Abu ‘Amārah! Did you run away during Ḥunayn and leave the Messenger of Allāh ﷺ?” Al-Barā’ said, “But the Messenger of Allāh ﷺ did not run away. Hawāzin was a tribe proficient with their arrows. When we met them we attacked their forces and they ran away in defeat. The Muslims started to worry about collecting the spoils of war and the Hawāzin started shooting arrows at us, then the Muslims fled. I saw the Messenger of Allāh ﷺ proclaiming, - while Abu Sufyān was holding the bridle of his white mule,

أَنَا الْحَمِيْرِ لَا أَكَذِبُ - أَنَا بْنُ عَبْدِ الْمُطَلَّبِ

“I am the Prophet, not lying, I am the son of ‘Abdul-Muttaqib!"[1]

This shows the great courage on behalf of the Prophet ﷺ in the midst of confusion, when his army ran away and left him behind. Yet, the Messenger ﷺ remained on his mule, which is a slow animal, not suitable for fast battle moves or even escape. Yet, the Messenger of Allāh ﷺ was encouraging his mule to move forward towards the enemy announcing who he was, so that those among them who did not know who he was came to know him. May Allāh’s peace and blessings be on the Messenger until the Day of Resurrection. This indicates the tremendous trust in Allāh and reliance upon Him, as well as, sure knowledge that He will give him victory, complete what He has sent him for and give prominence to his religion above all other religions. Allāh said,

{Then Allāh did send down His Sakīnah on His Messenger.}

He sent down tranquillity and reassurance to His Messenger,

[1] Fath Al-Bāri 6:81 and Muslim 3:1401. Most of what is mentioned in this section may be seen in these references.
\(\text{\textless and on the believers\rangle, who remained with him,}\)

\(\text{\textless and sent down forces which you saw not, > this refers to angels.}\)

Imām Abu Ja'far bin Jarīr [Aṭ-Ṭabari] said that Al-Qāsim narrated to them, that Al-Ḥasan bin 'Arafah said that Al-Mu'tamir bin Sulaymān said from 'Awf bin Abī Jamīlah Al-'Arabi who said that he heard 'Abdur-Rahmān, the freed slave of Ibn Barthan saying, “A man who participated in Ḥunayn with the idolators narrated to me, ‘When we met the Messenger of Allāh and his Companions on the day of Ḥunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them, we pursued them until we ended at the rider of the white mule, the Messenger of Allāh. At that time, men with white handsome faces intercepted us and said: ‘Disgraced be the faces! Go back. So we ran away, but they followed us. That was the end for us.’”}^{[1]}

Allāh said,

\(\text{\textless Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.}\)

Allāh forgave the rest of Huwāzin when they embraced Islām and went to the Prophet ﷺ, before he arrived at Makkah in the Ji'ranah area. This occurred twenty days after the battle of Ḥunayn. The Messenger ﷺ gave them the choice between taking those who were prisoner or the war spoils they lost, and they chose the former. The Prophet ﷺ released six thousand prisoners to them, but divided the war spoils between the victors, such as some of the Ṭulaqā', so that their hearts would be inclined towards Islām. He gave each of them a hundred camels, and the same to Mālik bin 'Awf An-Nāṣrī whom he appointed chief of his people (Huwāzin) as he was before. Mālik bin 'Awf said a poem in which he praised the Messenger of Allāh ﷺ for his generosity and extraordinary courage.

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28. O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Harâm after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His bounty. Surely, Allâh is All-Knowing, All-Wise.

29. Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.

Idolators are no longer allowed into Al-Masjid Al-Ḥarâm

Allâh commands His believing servants, who are pure in religion and person, to expel the idolators who are filthy in the religious sense, from Al-Masjid Al-Ḥarâm. After the revelation of this Āyah, idolators were no longer allowed to go near the Masjid. This Āyah was revealed in the ninth year of Hijrah. The Messenger of Allâh ﷺ sent ‘Ali in the company of Abu Bakr that year to publicize to the idolators that no Mushrik will be allowed to perform Ḥajj after that year, nor a naked person allowed to perform Ṭawâf around the House. Allâh completed this decree, made it a legislative ruling, as well as, a fact of reality. ‘Abdur-Razzâq recorded that Jâbir bin ‘Abdullâh commented on the Āyah,

«O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Ḥarâm after this year»

"Unless it was a servant or one of the people of Dhimmah."[1] Imâm Abu ‘Amr Al-Awzâ’î said, “Umar bin ‘Abdul-’Azîz wrote

(to his governors) to prevent Jews and Christians from entering the *Masjids* of Muslims, and he followed his order with Allāh’s statement,

\[ 
\textit{Verily, the Mushrikīn are impure.} 
\]

‘Aṭā’ said, “All of the Sacred Area [the Ḥaram] is considered a *Masjid*, for Allāh said,

\[ 
\textit{So let them not come near Al-Masjid Al-Ḥarām (at Makkah) after this year.} 
\]

This Āyah indicates that idolators are impure and that the believers are pure. In the *Ṣaḥīh* is the following,

\[ 
\textit{The believer does not become impure.} \[1] 
\]

Allāh said,

\[ 
\textit{and if you fear poverty, Allāh will enrich you, out of His bounty.} 
\]

Muḥammad bin Iṣḥāq commented, “The people said, ‘Our markets will be closed, our commerce disrupted, and what we earned will vanish.’ So Allāh revealed this verse,

\[ 
\textit{and if you fear poverty, Allāh will enrich you, out of His bounty, from other resources,} 
\]

\[ 
\textit{if He wills}, until,
\]

\[ 
\textit{...and feel themselves subdued.} 
\]

This Āyah means, ‘this will be your compensation for the

\[ [1] \textit{Fath Al-Bāri} 3:150. \]
closed markets that you feared would result.’ Therefore, Allāh compensated them for the losses they incurred because they severed ties with idolators, by the Jīzyah they earned from the People of the Book.”[1] Similar statements were reported from Ibn ‘Abbās, Muyāhid, Ikrimah, Sa‘īd bin Jubayr, Qatādah and Ad-Dāḥhāk and others.[2]

Allāh said,

«Surely, Allāh is All-Knowing», in what benefits you,

«All-Wise», in His orders and prohibitions, for He is All-Perfect in His actions and statements, All-Just in His creations and decisions, Blessed and Hallowed be He. This is why Allāh compensated Muslims for their losses by the amount of Jīzyah that they took from the people of Dhimmah.

The Order to fight People of the Scriptures until They give the Jīzyah

Allāh said,

«Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jīzyah with willing submission, and feel themselves subdued.»

Therefore, when People of the Scriptures disbelieved in Muḥammad ﷺ, they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allāh’s Law and

religion. Had they been true believers in their religions, that faith would have directed them to believe in Muḥammad ﷺ, because all Prophets gave the good news of Muḥammad’s advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allāh, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets ﷺ. Hence Allāh’s statement,

«Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture.»

This honorable Āyah was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allāh’s religion in large numbers, and the Arabian Peninsula was secured under the Muslims’ control. Allāh commanded His Messenger ﷺ to fight the People of the Scriptures, Jews and Christians, on the ninth year of Hijrah, and he prepared his army to fight the Romans and called the people to Jihād announcing his intent and destination. The Messenger ﷺ sent his intent to various Arab areas around Al-Madīnah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madīnah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat. The Messenger of Allāh ﷺ marched, heading towards Ash-Shām to fight the Romans until he reached Tabūk, where he set camp for about twenty days next to its water resources. He then prayed to Allāh for a decision and went back to Al-Madīnah because it was a hard year and the people were weak, as we will mention, Allāh willing.

**Paying Jīzyah is a Sign of Kufr and Disgrace**

Allāh said,
until they pay the Jizyah, if they do not choose to embrace Islam,

with willing submission, in defeat and subservience,

and feel themselves subdued., disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of Dhimmah or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abu Hurayrah that the Prophet ﷺ said,

Do not initiate the Salām to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.\[11\]

This is why the Leader of the faithful 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. The scholars of Ḥadīth narrated from 'Abdur-Raḥmān bin Ghanm Al-Ash'ari that he said, "I recorded for 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Shām: In the Name of Allāh, Most Gracious, Most Merciful. This is a document to the servant of Allāh 'Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims. We will not

prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors [of our houses of worship] for the wayfarer and passerby. Those Muslims who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit [or betrayal] against Muslims. We will not teach our children the Qur'ān, publicize practices of Shirk, invite anyone to Shirk or prevent any of our fellows from embracing Islām, if they choose to do so. We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell liquor. We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets. We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices [with prayer] at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims. We will be guides for Muslims and refrain from breaching their privacy in their homes.’ When I gave this document to ‘Umar, he added to it, ‘We will not beat any Muslim. These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our Dhimmah (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.’”

30. And the Jews say: "Uzayr (Ezra) is the son of Allāh," and the Christians say: "The Messiah is the son of Allāh." That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. May Allāh fight them, how they are deluded away from the truth!

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He. Praise and hallowed be He above what they associate (with Him)."

Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allāh the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allāh, the Exalted. As for the Jews, they claimed that Uzayr was the son of God, Allāh is free of what they attribute to Him. As for the misguidance of Christians over Īsā, it is obvious. This is why Allāh declared both groups to be liars,

\[\text{ذَلِكَ فَوْلَا يَأْتِيهِمُ الْمُهَايِرُ}\]

\[\text{That is their saying with their mouths},\] but they have no proof that supports their claim, other than lies and fabrications,

\[\text{يَسِيرُ} \text{imitating,}\]

\[\text{فَوْلَا أَلْفَأَ غَيْرَهَا مِنْ قَبْلِ} \text{the saying of those who disbelieved aforetime.}\]

They imitate the previous nations who fell into misguidance just as Jews and Christians did,

\[\text{كَذَٰلِكَ} \text{may Allāh fight them},\] Ibn 'Abbās said, "May Allāh curse them."
«how they are deluded away from the truth!» how they deviate from truth, when it is apparent, exchanging it for misguidance. Allāh said next,

«And they took their rabbis and their monks to be their lords besides Allāh, and the Messiah, son of Maryam» [9:31].

Imām Ahmad, At-Tirmidhi and Ibn Jarir At-Tabarî recorded a Hadith via several chains of narration, from ‘Adî bin Ḥātim, may Allāh be pleased with him, who became Christian during the time of Jāhiliyyah. When the call of the Messenger of Allāh reached his area, ‘Adî ran away to Ash-Shām, and his sister and several of his people were captured. The Messenger of Allāh freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allāh. ‘Adî, who was one of the chiefs of his people (the tribe of Ṭal‘) and whose father, Ḥātim At-Tā‘î, was known for his generosity, went to Al-Madīnah. When the people announced his arrival, ‘Adî went to the Messenger of Allāh wearing a silver cross around his neck. The Messenger of Allāh recited this Ayah;

«And they took their rabbis and their monks to be their lords besides Allāh».

‘Adî commented, “I said, ‘They did not worship them.’” The Prophet said,

«يا أبا اللّهِ، إنّما حرموا عليهم الحلال وأحلوا لهم الحرام، فانبغيهم ذلك عبادتهم»

«Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.»

The Messenger of Allāh said to ‘Adî,

«فيا عدّي، ما تقول؟ إنْ يُبْرِكَ أَنْ يَقَالَ: اللّهُ أَكْبَرُ؟ فَهَلْ تَعْلَمُ شَيْئًا أَكْبَرُ مِنَ الْهُدَى؟ مَا يُبْرِكَ أَنْ يُبْرِكَ أَنْ يَقَالَ: لا إِلَهَ إِلَّا اللّهُ؟ فَهَلْ تَعْلَمُ مِنَ الْهُدَى إِلَّا اللّهُ؟»
“O ‘Adi what do you say? Did you run away (to Ash-Shām) so that ‘Allāhu Akbar’ (Allāh is the Great) is not pronounced? Do you know of anything greater than Allāh? What made you run away? Did you run away so that ‘Lā ilāha illallāh’ is not pronounced? Do you know of any deity worthy of worship except Allāh?”

The Messenger Ḥṣ invited ‘Adi to embrace Islām, and he embraced Islām and pronounced the Testimony of Truth. The face of the Messenger of Allāh Ḥṣ beamed with pleasure and he said to ‘Adi,

ِإِنَّ الْجِبَارِيْنَ مَكَّتَاهُمْ عَلَيْهِمْ وَلَجْمُازُى صَالِحُونَ

“Verily, the Jews have earned the anger (of Allāh) and the Christians are misguided.”[1]

Hudhayfah bin Al-Yamān, ‘Abdullāh bin ‘Abbās and several others said about the explanation of,

فَأَفْكَرُوا أَمْبَأَا وَأَرْبَاِتَ عَنْ ذِرَّةِ الْأَرْضِ

“They took their rabbis and their monks to be their lords besides Allāh…”

that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them.[2] This is why Allāh said,

وَإِنَّمَا أُرْسِلْتُ إِلَّا لِيُعَلِّمَنَّ الَّذِينَ كُفَّارٌ إِلَّهًا وَحِيدًا

“while they were commanded to worship none but One God”,

Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْحَقِّ الْمَهْدُ الْمُسْتَقِيمُ

“None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).”

Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of

People of the Scriptures try to extinguish the Light of Islam

Allāh says, the disbelieving idolators and People of the Scriptures want to,

«إِن يَسْتَكْبِرُواْ عَلَى الْغَيْبَ»

<extinguish the Light of Allāh>. They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allāh ﷺ was sent with. Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light of what the
Messenger was sent with will certainly shine and spread. Allah replied to the idolators’ desire and hope,

\[
\text{\textit{ ...) but Allah will not allow except that His Light should be perfected even though the disbelievers (Kafirün) hate (it)}}.\]

\[9:32].

[Linguistically] a Kāfir is the person who covers something. For instance, night is called Kāfiran [covering] because it covers things [with darkness]. The farmer is called Kāfiran, because he covers seeds in the ground. Allah said in an Ayah,

\[
\text{\textit{\textbf{אָפַּב - הקְדָם - הַנּוֹחַ}}}\]

\textit{thereof the growth is pleasing to the (Kuffār) tillers} [57:20].

**Islām is the Religion That will dominate over all Other Religions**

Allah said next,

\[
\text{\textit{\textbf{אָלֶּה - אֲנִי - רְשָׁלָה - לְהָסָּדָה - וּדְבִּיבָה - הַלּוֹכֶה}}}\]

\textit{It is He Who has sent His Messenger with guidance and the religion of truth.}

'Guidance' refers to the true narrations, beneficial faith and true religion that the Messenger \(\text{\textbf{אַלְמָה}}\) came with. 'religion of truth' refers to the righteous, legal deeds that bring about benefit in this life and the Hereafter.

\[
\text{\textit{\textbf{לְזָהָה - עָלֵי - אֲלֵי - מְקָרֵי}}}\]

\textit{to make it (Islām) superior over all religions} It is recorded in the \(\text{\textbf{אַהַד}}\) that the Messenger of Allah \(\text{\textbf{אֲלָמָה}}\) said,

\[
\text{\textit{אֵין - אַלְמָה - נָגַדְתָּה - מְנָצָרָה - וּמְנָצָרָה - וּנְסִיָּתָה - מַלְכָּה - מַלְכָּה - מַלְכָּה - מַלְכָּה}}\]

'Allah made the eastern and western parts of the earth draw near for me [to see], and the rule of my Ummah will extend as far as I saw.'\[11\]

Imām Aḥmad recorded from Tamīm Ad-Dāri that he said, “I heard the Messenger of Allah saying,

\[\text{[1] Muslim 4:2215.}\]
This matter (Islam) will keep spreading as far as the night and day reach, until Allah will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam). Might with which Allah elevates Islam (and its people) and disgrace with which Allah humiliates disbelief (and its people)."[1]

Tamim Ad-Dari [who was a Christian before Islam] used to say, “I have come to know the meaning of this Hadith in my own people. Those who became Muslims among them acquired goodness, honor and might. Disgrace, humiliation and Jizyah befell those who remained disbelievers.”[1]

34. O you who believe! Verily, there are many of the Ahbār (rabbis) and the Ruḥbān (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah. And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment.

35. On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.”

Warning against Corrupt Scholars and Misguided Worshippers

As-Suddi said that the Ahbār are Jewish rabbis, while the

Ruhbân are Christian monks.\textsuperscript{[1]} This statement is true, for Aḥbār are Jewish rabbis, just as Allāh said,

\textit{Why do not the Aḥbār (rabbis) and the religious learned men forbid them from uttering sinful words and eating unlawful things.}\textsuperscript{[5:63]}

The Ruhbân are Christian monks or worshippers, while the ‘Qissisûn’ are their scholars. Allāh said in another Āyah,

\textit{This is because among them, there are Qissisûn and Ruhbân...}\textsuperscript{[5:82]}

This Āyah warns against corrupt scholars and misguided worshippers. Sufyân bin Uyayṇah said, “Those among our scholars who become corrupt are similar to the Jews, while those among our worshippers who become misguided are like Christians.” An authentic Hadith declares,

\textit{You will follow the ways of those who were before you, step by step.}

They asked, “Jews and Christians?” He said,

\textit{Who else?} In another narration, they asked, “Persia and Rome?” He said,

\textit{And who else if it was not them?}\textsuperscript{[2]}

These texts warn against imitating them in action and statement, for they, as Allāh stated,

\textit{devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh.}

\textsuperscript{[1] At-Tabari 14:216.}
\textsuperscript{[2] Ash-Shari‘ah p. 18.}
They sell the religion in return for worldly gains, using their positions and status among people to illegally devour their property. For instance, the Jews were respected by the people of Jāhiliyyah and collected gifts, taxes and presents from them. When Allāh sent His Messenger ﷺ, the Jews persisted in their misguidance, disbelief and rebellion, hoping to keep their status and position. However, Allāh extinguished all this and took it away from them with the light of Prophethood and instead gave them disgrace and degradation, and they incurred the anger of Allāh, the Exalted.

Allāh said next,

\[\text{يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ} \]

\text{«and hinder (them) from the way of Allāh.»}

Therefore, they illegally devour people's property and hinder them from following the truth. They also confuse truth with falsehood and pretend before their ignorant followers that they call to righteousness. The true reality is that they call to the Fire and will not find any helpers on the Day of Resurrection.

**Torment of Those Who hoard Gold and Silver**

Allāh said,

\[\text{وَالَّذِينَ يَخْفُوُونُ الْدَّهْنَ وَالْفَضْلَةَ وَلا يَنْفَعُوهَا فِي سَبِيلِ اللَّهِ ذَٰلِكَ يَمْكَرُهُمُ يَمْكَزَّ} \]

\text{«And those who hoard [Kanz] gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.» [9:34].}

This is the third category of leaders, for people rely on their scholars, worshippers and the wealthy among them. When these categories of people become corrupt, the society in general becomes corrupt. Ibn Al-Mubārak once said, "What corrupted the religion, except kings and wicked Aḥbār and Ruhbān." As for Kanz, it refers to the wealth on which Zakāh has not been paid, according to Mālik, who narrated this from ‘Abdullāh bin Ḍīnār from Ibn ‘Umar.[1] Al-Bukhārī recorded that Az-Zuhri said that Khālid bin Aslam said that ‘Abdullāh

bin 'Umar said, “This was before Zakāh was ordained. When Zakāh was ordained, Allāh made it a cleanser for wealth.”[1] ‘Umar bin ‘Abdul-‘Azīz and ‘Irāk bin Mālik said that this Āyāh was abrogated by Allāh’s statement,


gīyūn min amūlīm sadūqa

〈Take Ṣādaqah (alms) from their wealth〉

There are many Ḥadīths that admonish hoarding gold and silver. We will mention here some of these Ḥadīths.

‘Abdur-Razzāq recorded a Ḥadīth from ‘Ali about Allāh’s statement,

wa-lābiyin bakirin al-dīrūb wa-al-wīdāa

〈And those who hoard up gold and silver…〉

‘Ali said that the Prophet ﷺ said,

bāna līd-dīrūb bīna līfīdīa

〈Woe to gold! Woe to silver.〉

He repeated this statement thrice, and this Ḥadīth was hard on the Companions of the Messenger of Allāh ﷺ, who said, “What type of wealth should we use?” ‘Umar said, “I will find out for you,” and he asked, “O Allāh’s Messenger! Your statement was hard for your Companions. They asked, ‘What wealth should we use?’” The Prophet ﷺ answered,

lisāna dākira wa-qabli shākara wa-zawji tawīn ahdakum ʿalā dhibbi

〈A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion.〉[2]

Allāh’s statement,

wa-yikhfà ʿalayh in nar jinniyn faflat fīka yihay jarniyyin wa-jariyyin wa-thawriyyin, hanna ma

〈On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) “This is the treasure


[2] ‘Abdur-Razzāq 2:263. There is a Ḥadīth recorded by At-Tirmidhi no. 3094, and others with similar meaning.
which you hoarded for yourselves. Now taste of what you used to hoard.”

These words will be said to them as a way of admonishing, criticizing and mocking them. Alläh also said:

«Then pour over his head the torment of boiling water. “Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!”[44:48-49].

There is a saying that goes, “He who covets a thing and prefers it to Alläh’s obedience, will be punished with it.” Because hoarding money was better to these people than Alläh’s pleasure, they were punished with it. For instance, Abu Lahab, may Alläh curse him, was especially active in defying the Messenger of Alläh عليه الصلاة و السلم, and his wife was helping him in this regard. Therefore, on the Day of Resurrection, she will help in punishing him, for there will be a twisted rope of palm fiber on her neck. She will be gathering wood from the Fire and throwing it on him so that his torment is made harder by the hand of someone whom he used to care for in this life. Likewise, money was precious to those who hoarded it in this life. Therefore, money will produce the worst harm for them in the Hereafter, when it will be heated in the Fire of Jahannam, whose heat is quiet sufficient, and their forehead, sides and back will be branded with it.

Imâm Abu Ja’far Ibn Jarîr recorded that Thawbân said that the Messenger of Alläh عليه الصلاة و السلم used to declare,

«Whoever leaves a treasure behind (on which he did not pay the Zakâh), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, ‘Woe to you! Who are you?’ The snake will say, ‘I am your treasure that you left behind,’ and will keep following him until the man gives it his hand; the snake will devour it and then
devour his whole body.1

Ibn Ḥibbān also collected this Hadith in his Saḥīh. Part of this Hadith was also collected in the Two Saḥīhs from Abu Hurayrah.11 In his Saḥīh, Muslim recorded from Abu Hurayrah that the Messenger of Allah ﷺ said,

"Every man who does not pay the Zakāh due on his money, then on the Day of Resurrection, his side, forehead and back will be branded with rods made of fire on a Day the length of which is fifty thousand years, until when the servants will be judged; that man will be shown his destination, either to Paradise or the Fire.2"

In the Tafsīr of this Ayah, Al-Bukhārī recorded that Zayd bin Wahb said, "I passed by Abu Dharr in the area of Rabadahh and asked him, 'What made you reside in this area?' He said, 'We were in Ash-Shām when I recited this Ayah,

"And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment." Muʿāwiyyah said, 'This Ayah is not about us, it is only about the People of the Book.' So I (Abu Dharr) said, 'Rather, it is about us and them.'3"

436. Verily, the number of months with Allāh is twelve months

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(in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are sacred. That is the right religion, so wrong not yourselves therein, and fight against the Mushrikin idolaters collectively as they fight against you collectively. But know that Allah is with those who have Taqwā.

The Year consists of Twelve Months

Imām Ahmad recorded that Abu Bakrah said that the Prophet ﷺ said in a speech during his Hāj,

«أَلاَ إِنَّ الزُّمانَ الَّذِي أَسْتَدَارَ كُنْيَتِهِ بَيُومَ خُلُقَ اللَّهُ الشَّمَوْسَاتِ وَالأَرْضِ، اللَّهُ أَنتُمْ عَشَرٌ
سَهْرًا مِّنْهَا أَرْبَعَةُ شَهَرَاءُ، ثلَاثَةَ مَهْيَالِيَاتُ: ذُو الْقُعْدَةَ رَدُّو الْجَهَّةَ وَالْمَهْيَاءَ وَرَجَبُ

The division of time has turned to its original form which was current when Allah created the heavens and the earth. The year is of twelve months, out of which four months are sacred: Three are in succession Dhūl-Qa‘dah, Dhūl-Hijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Mu‘ājar which comes between Jumādā (Ath-Thaniyah) and Sha‘bān.” The Prophet then asked, «What is the day today?» We said, “Allah and His Messenger know better. He kept quiet until we thought that he might give that day another name. He said «Isn’t it the day of Nahḍ?» We replied, “Yes.” He further asked, «Which month is this?» We again said, “Allah and His Messenger know better,” and he kept quiet and made us think that he might give it another name. Then he said, «Isn’t it the month of Dhūl-Hijjah?» We replied, “Yes.” He asked, «What town is this?» We said, “Allah and His Messenger know better,” and he kept quiet until we thought that he might change its name. He asked, «Isn’t
this the (Sacred) Town?" We said, “Yes.” He said,

«إن دعاءكم وأموالكم - وأسماءكم - وآخيبه قال - وأعدادكم علىكم حرام كحورمة يومكم هذًا في شهركم هذًا، ففي بلدكم هذًا. وسلقو رزقكم فيضل لكم عن أفعالكم، ألا تزوجوا بعدي صللا، لا يضر ب bụضكم رقاب بعض ألا هل بلغتم? ألا ليس العهد مبتنى النعاب فقلل من بنغله يكون أوسع له من بعض من سمعته»

「Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will question you about your actions. Behold! Do not revert to misguidance after me by striking the necks of one another. Have I conveyed? It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than some who are present.」[1]

Al-Bukhāri and Muslim collected this Ḥadīth.[2]

In a small book collected by Shaykh ʿAlam ad-Dīn As-Sakhāwi, entitled, Al-Mashhūr fi Asmāʾ Al-Ayām wash-Shuhūr, he mentioned that Muḥarram is so named because it is a sacred month. To me, it was so named to emphasize its sacredness. This is because the Arabs would switch it around. One year they would say it was a sacred month, the following year they would say that it was not. The author said, “...and Ẓafar is so named because they used to leave their homes during that month for fighting and traveling. When saying ‘Ṣafir’ a place, it means to leave it... Rabiʾ Al-Awwal is called that because they used to do Iritiba in it, that is to maintain one’s property... and Rabiʾ Al-Ākhir, was so named for the same reasons. Jumāda is called that because the water would dry up (Jamūd) then....They say Jumāda Al-Uwlā and Al-Awwal, or Jumāda Al-Ākhar or Al-Ākhirah. Rajab comes from Tarjib, meaning to honor. Shaʿbān because the tribes would separate and return to their homes. Ramaḍān was so named because of the severity of the Ramḍāʾ - that is - the heat, and they say that the branch Ramaḍat when it is thirsty...And the

saying that it is a Name of Allāh is a mistake, for there is no proof or support for that...”

The Sacred Months

Allāh said,

(of them four are sacred). The Arabs used to consider these months sacred during the time of Jāhiliyyah, except for a group of them called Al-Basl, who held eight months of the year to be sacred as way of exaggeration in religion. The Prophet ﷺ said,

ثلاثة مواليات: ذو القعدة و ذو الحجة و المحرم و رجب مصير الذي بين جمادى و شعبان.

(Three are in succession; Dhūl-Qa‘dah, Dhūl-Hijjah and Muḥarram, and (the fourth is) Rajab [of (the tribe of) Muḍar which comes between Jumāda (Ath-Thānī) and Sha‘bān].

The Prophet ﷺ said “Rajab of Muḍar” to attest to the custom of Muḍar, in saying that Rajab is the month that is between Jumāda and Sha‘bān, not as the tribe of Rabī‘ah thought, that it is between Sha‘bān and Shawwāl, which is Ramaḍān in the present calendar. The four Sacred Months were made four, three in succession and one alone, so that the Ḥajj and ‘Umrah are performed with ease. Dhūl-Qa‘dah, the month before the Ḥajj month, was made sacred because they refrained from fighting during that month. Dhūl-Hijjah, the next month, was made sacred because it is the month of Ḥajj, during which they performed Ḥajj rituals. Muḥarram, which comes next, was made sacred so that they are able to go back to their areas in safety [after performing Ḥajj]. Rajab, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform ‘Umrah and visit the House and then go back to their areas safely.

Allāh said next,

(That is the right religion), that is the Straight Law, requiring implementing Allāh’s order concerning the months that He made sacred and their true count as it was originally written by
Allāh. Allāh said,

«so wrong not yourselves therein» during these Sacred Months, for sin in them is worse than sin in other months. Likewise, sins in the Sacred City are written multiplied,

«...and whoever inclines to evil actions therein (in Makkah) or to do wrong, him We shall cause to taste from a painful torment» [22:25].

Similarly, sin in general is worse during the Sacred Months. ‘Ali bin Abī Talhah narrated that Ibn ‘Abbās said, Allāh’s statement,

«Verily, the number of months with Allāh...», is connected to

«so wrong not yourselves therein», “In all (twelve) months. Allāh then chose four out of these months and made them sacred, emphasizing their sanctity, making sinning in them greater, in addition to, multiplying rewards of righteous deeds during them.”[1] Qatādah said about Allāh’s statement,

«so wrong not yourselves therein», “Injustice during the Sacred Months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allāh makes things graver than others as He will.” He also said, “Allāh has chosen some of His creation above others. He chose Messengers from angels and from men. He also chose His Speech above all speech, the Masājid above other areas of the earth, Ramadān and the Sacred Months above all months, Friday above the other days and Laylatul-Qadr (The Night of Decree) above all nights. Therefore, sanctify what Allāh has sanctified, for doing so is the practice of people of understanding and comprehension.”

Fighting in the Sacred Months

Allāh said,

\[\text{وَقُلُواَ اَلْشَّرِكِينَ كَانُواَ}
\]
\[\text{‹and fight against the idolators collectively›, all of you,}
\]
\[\text{‹as they fight against you collectively›, all of them,}
\]

\[\text{‹But know that Allāh is with those who have Taqwā›, and know that initiating battle during the Sacred Months is forbidden. Allāh said in other Āyāt,}
\]

\[\text{‹O you who believe! Violate not the sanctity of the symbols of Allāh, nor of the sacred month.› [5:2],}
\]

\[\text{‹The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qisās). Then whoever transgresses the prohibition against you, you transgress likewise against him› [2:194], and,}
\]

\[\text{‹Then when the Sacred Months have passed, kill the idolators…› [9:5].}
\]

As for Allāh’s statement,

\[\text{وَقُلُواَ اَلْشَّرِكِينَ كَانُواَ}
\]
\[\text{‹And fight against the idolators collectively as they fight against you collectively›,}
\]

it includes permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate hostilities therein. Allāh said in other Āyāt,

\[\text{‹الْبَرِيرُ لِلَّهِ ﻋَلَىَ ﺍَلْبَرِيرِ ﺍَلْبَرِيرُ ﺍَلْبَرِيرُ ﺍَلْبَرِيرُ} \]
The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qisṣas) [2:194], and, 

\[\text{And fight not with them at Al-Masjid Al-Harām, unless they (first) fight you there. But if they attack you, then kill them.} \] [2:191].

As for the Messenger of Allāh ﷺ laying siege to At-Tāʾīf until the Sacred Month started, it was a continuation of the battle against Hawāzin and their allies from Thaqīf. They started the fighting and gathered their men for the purpose of conducting war. The Messenger of Allāh ﷺ marched to meet them and when they took refuge in At-Tāʾīf, the Prophet ﷺ laid siege to them so that they descend from their forts, but they inflicted casualties on Muslims. The siege continued for about forty days, during which a Sacred Month began, and the siege continued for several days in that month. The Messenger ﷺ broke the siege and went back (to Makkah). So fighting that carries over into it [the Sacred Month] is not the same as initiating warfare during it, Allāh knows best.
37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve.

Admonishing the Preference of Opinion in a Religious Matter

Allāh admonishes the idolators for choosing their wicked opinions over Allāh’s Law. They changed Allāh’s legislation based upon their vain desires, allowing what Allāh prohibited and prohibiting what Allāh allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islām they innovated a change in the Sacred Month of Muḥarram, delaying it to the month of Ṣafar! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allāh decided!

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās commented on Allāh’s statement,

﴾Enūnā, al-ḥājiyaat fī al-ṣaffat.﴿

“The postponing (of a Sacred Month) is indeed an addition to disbelief.

“Junādah bin ‘Afw bin Umayyah Al-Kināni, known as Abu Thumāmah, used to attend the Ḥajj season every year and declare, ‘Abu Thumāmah is never rejected nor refuted!,’ and he used to treat Ṣafar as sacred for people one year [and un-sanctify Muḥarram] and treat Muḥarram as sacred another year [and un-sanctify Ṣafar in that year]. This is why Allāh said,

﴿Enūnā, al-ḥājiyaat fī al-ṣaffat.﴿

“The postponing (of a Sacred Month) is indeed an addition to disbelief.

Allāh says, They allow Muḥarram one year and make it sacred
another year.”[1] Al-‘Awfi narrated a similar statement from Ibn ‘Abbās.[2] Layth bin Abi Sulaym narrated that Mujāhid said, “There was a man from Bani Kinānah who would attend the Ḥajj season every year riding his donkey. He would proclaim, ‘O people! I am never rejected, denied or refuted in what I say. We made this coming Muḥarram sacred, and Ẓafar not!’ The following year he would come again and declare the same words then say, ‘We made this coming Ẓafar sacred and delayed Muḥarram (revoked its sanctity).’ This is the meaning of Allāh’s statement,

«لَيُؤْتُوا عِبَادَهُ مَا حَرَّمَ AllaHُ»

«in order to adjust the number of months forbidden by Allāh», to four months. Allāh says, ‘They allow what Allāh disallowed by delaying the Sacred Month.”[3] The idolators used to allow Muḥarram one year and sanctify Ẓafar in its place. They would continue the months of the year according to their normal count and names. The next year they would sanctify Muḥarram and continue the year, Ẓafar, Rabi’, until the end of the year.

«خَيْمَتُنَا كَأَمَا رَكَّزَنَا كَأَمَا رَكَّزَنَا عِبَادَهُ مَا حَرَّمَ AllaHُ فَيُبْلِئُوا مَا حَرَّمَ AllaHُ»

«They make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful.»

Therefore, they would still sanctify four months every year, but would one year sanctify the third from the three consecutive Sacred Months, Muḥarram, and postpone and delay it another year to Ẓafar.

In his book of Sīrah, Imam Muḥammad bin Ishāq presented a very useful beneficial discussion on this matter. He said; “The first to start the practice of overlooking the sanctity of months for the Arabs, thus allowing what Allāh sanctified of them and sanctifying what Allāh allowed of them, was “Al-Qalammas”. He was Hudhayfah bin ‘Abd Fuqaym bin ‘Adi bin

Amr bin Tha'labah bin Al-Hārith bin Mālik bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Muḏar bin Nizār bin Ma'dd bin 'Adnān. His son 'Abbād maintained this practice, then after him his son Qala' bin 'Abbād did the same, Then his son Umayyah bin Qala', then his son 'Awf bin Umayyah, then his son Abu Thumāmah Junādah bin 'Awf. He was the last one of his sons (to continue this practice) before Islām. The Arabs used to gather around him when Ḥajj finished, and he would stand and give them a speech in which he sanctifies Rajab, Dhul-Qa'dah and Dhul-Ḥijjah. He would defer the sanctity of Muḥarram to Ṣafar one year and uphold its sanctity another year, so as to appear upholding the number (of Sacred Months) Allāh made sacred. Therefore, he would allow what Allāh prohibited and prohibit what Allāh allowed. Allāh knows best.

\[
\text{38. O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh, you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world compared to the Hereafter.}
\]

\[
\text{39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is able to do all things.}
\]

Admonishing clinging to Life rather than rushing to perform Jihād

Allāh admonishes those who lagged behind the Messenger of Allāh ❝ in the battle of Tabūk, at a time when fruits were ripe and shades tempting in the intense and terrible heat,

\[
\text{[1] Ibn Hishām 1:45.}
O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh, if you are called to perform Jihād in the cause of Allāh,

you cling heavily to the earth?, reclining to remain in peace, shade and ripe fruits.

Are you pleased with the life of this world rather than the Hereafter?,

why do you do this, is it because you prefer this life instead of the Hereafter? Allāh next diminishes the eagerness for this worldly life and increases it for the Hereafter,

But little is the enjoyment of the life of this world compared to the Hereafter.

Imām Ahmad recorded that Al-Mustawrid, a member of Bani Fihr, said that the Messenger of Allāh ﷺ said,

The life of this world, compared to the Hereafter, is just like when one of you dips his finger in the sea, let him contemplate how much of it his finger would carry.

The Prophet ﷺ pointed with his index finger. [1]

Muslim collected this Hadith.[2] Ath-Thawri narrated that Al-A’marsh said about the Ayah,

But little is the enjoyment of the life of this world compared to the Hereafter.

“What compares to the provision a traveler takes.” ‘Abdul-‘Azīz bin Abi Ḥāzim narrated that his father said, “When

‘Abdul-Azīz bin Marwān was dying he said, ‘Bring the shroud I will be covered with so that I inspect it.’ When it was placed before him, he looked at it and said, ‘Is this what I will end up with from this life?’ He then turned his back and cried, while saying, ‘Woe to you, O life! Your abundance is truly little, your little is short lived, we were deceived by you.’”

Allāh warns those who do not join Jihād,

\[
\text{إِلاَّ تَمَهَّوا بِذُنْبِكُم مَّعْدَا أَلَّيْا}
\]

“If you march not forth, He will punish you with a painful torment”

Ibn ‘Abbās said, “Allāh’s Messenger ﷺ called some Arabs to mobilize, but they lagged behind and Allāh withheld rain from coming down on them, and this was their torment.”[1] Allāh said,

\[
\text{وَسَأَلِّي فَأَحْمَدُكَ}
\]

(and will replace you by another people), who will give aid to His Prophet ﷺ and establish his religion. Allāh said in another Āyah,

\[
\text{وَإِذَا نَبَّأْتُكُم مَّعَ هُمْ فَلَا تَذَرُّوا مَعَ السَّكِينِ}
\]

(And if you turn away (from the obedience to Allāh), He will exchange you for some other people and they will not be your likes.) [47:38]

\[
\text{وَلَا تَضَرِّعُوا مِنْ وَاقِعٍ}
\]

(and you cannot harm Him at all), you can never harm Allāh when you lag behind and stay away from joining Jihād,

\[
\text{وَاتَّبَعْنَا عَلَى صُمُودٍ قَبِيرٍ}
\]

(and Allāh is able to do all things.) He is able to destroy the enemies without your help.

40. If you help him (Muḥammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they were both in the cave, he said to his companion: “Be not sad (or afraid), surely, Allāh is with us.” Then Allāh sent down His Sakīnah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.

Allāh supports His Prophet ﷺ

Allāh said,

‘إِلَّا نَسْرَةً’

‘If you help him not’, if you do not support His Prophet ﷺ, then it does not matter, for Allāh will help, support, suffice and protect him, just as He did,

‘إِذْ أَخْرَجْنَاهُمَا طَيِّبَتُهُمَا أَوْلِيَاءُ الْمَلَائِكَةِ’

‘when the disbelievers drove him out, the second of the two;’

During the year of the Hijrah, the idolators tried to kill, imprison or expel the Prophet ﷺ, who escaped with his friend and Companion, Abu Bakr bin Abī Quḥāfah, to the cave of Thawr. They remained in the cave for three days so that the pagans who were sent in their pursuit, returned (to Makkah), and they proceed to Al-Madinah. While in the cave, Abu Bakr was afraid the pagans might discover them for fear that some harm might touch the Messenger ﷺ. The Prophet ﷺ kept reassuring him and strengthening his resolve, saying,

‘بِيًا أَبَا بَكْرُ، مَا غَلَبْتُ بَعْضَيْنِ اللَّهُ تَأْلِيهُمَا’

‘O Abu Bakr! What do you think about two, with Allāh as their third?’[1]

Imām Aḥmad recorded from Anas that Abu Bakr said to him, “I said to the Prophet when we were in the cave, ‘If any of

them looks down at his feet, he will see us.’ He said,

"O Abu Bakr! What do you think about two with Allah as their third?"[1] This is recorded in the Two Sahihis.[2]

This is why Allah said,

\textit{\{Then Allah sent down His Sakinah upon him\}}

sent His aid and triumph to His Messenger ﷺ, or they say it refers to Abu Bakr,

\textit{\{and strengthened him with forces which you saw not\}}, the angels,

\textit{\{and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost\}.

Ibn ‘Abbâs commented, ‘The word of those who disbelieved’, is Shirk, while, The Word of Allah’ is ‘Lâ ûâhâ illâllâh.”[3] It is recorded in the Two Sahihis that Abu Mûsâ Al-Ash’ari said, “The Messenger of Allah ﷺ was asked about a man who fights because of courage, or out of rage for his honor, or to show off. Whom among them is in the cause of Allah?’ The Prophet ﷺ said,

\textit{\{He who fights so that Allah’s Word is superior, then he fights in Allah’s cause.\}}[4] Allah said next,

\textit{\{and Allah is All-Mighty\}}, in His revenge and taking retribution, He is the Most Formidable and those who seek refuge with Him and take shelter by adhering to what He instructs are never

made to suffer injustice,

\textit{\textbf{All-Wise}}, in His statements and actions.

\begin{verse}
\textit{Allāh}, in His states and actions.
\end{verse}

\begin{verse}
\textit{March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh. This is better for you, if you but knew.}

\textit{Jihād} is required in all Conditions
\end{verse}

Sufyān Ath-Thawri narrated from his father from Abu Ād-Ḍuḥā, Muslim bin Ṣubayḥ, who said, 

\textit{\textbf{March forth, whether you are light or heavy}}

was the first part to be revealed from \textit{Sūrah Barā‘ah}.\footnote{At-Ṭabari 14:270.}

Mu‘tamir bin Sulaymān narrated that his father said, “Haḍrami claimed that he was told that some people used to declare that they will not gain sin (if they lag behind the forces of \textit{Jihād}) because they are ill or old. This \textit{Āyah} was revealed,"
Sūrah 9. At-Tawbah (41) (Part-10)

«March forth, whether you are light or heavy.»

Allāh commanded mass mobilization together with the Messenger of Allāh  for the battle of Tabūk, to fight the disbelieving, People of the Book, the Romans, Allāh’s enemies. Allāh ordained that the believers all march forth with the Messenger  regardless whether they felt active, lazy, at ease or had difficult circumstances,

«أنفثروا جُنُّا وَفَتَاا»

«March forth, whether you are light or heavy»

‘Ali bin Zayd narrated that Anas said that Abu Ṭalḥah commented (on this Āyah), “Whether you are old or young, Allāh did not leave an excuse for anyone.” Abu Talḥah marched to Ash-Shām and fought until he was killed. In another narration, Abu Talḥah recited Sūrah Barā’ah until he reached this Āyah,

«أنفثروا جُنُّا وَفَتَاا رَجِحُوا بَيْنَ أَمْوَالِكُمْ وَأَنْفُسَكُمْ فِي سَبِيلِ اللّهِ»

«March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh.»

He then said, “I see that Allāh had called us to mobilize whether we are old or young. O my children! Prepare my supplies.” His children said, ‘May Allāh grant you His mercy! You conducted Jihād along with the Messenger of Allāh  until he died, then with Abu Bakr until he died, then with ‘Umar until he died. Let us perform Jihād in your place.” Abu Talḥah refused and he went to the sea [under the command of Mu‘āwiyyah] where he died. They could not find an island to bury him on until nine days later, during which his body did not deteriorate or change and they buried him on the island.[2] As-Suddi said,

«أنفثروا جُنُّا وَفَتَاا»

«March forth, whether you are light or heavy», whether you are rich, poor, strong, or weak. A man came forward, and he was fat, complained, and asked for permission to stay behind [from

[1] At-Ṭabari 14:266
Jihād], but the Prophet ﷺ refused. Then this Āyah,

"And so long as you are light or heavy",

(March forth, whether you are light or heavy) was revealed, and it became hard on the people. So Allāh abrogated it with this Āyah,

"If you are on the wood, and not on the land, and not on the sea, then there is no blame on those who repent, and rely on Allāh."

(There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger) [9:91]."

Ibn Jarīr said that Ḥibbān bin Zayd Ash-Shar‘ābi narrated to him, “We mobilized our forces with Šafwān bin ‘Amr, who was the governor of Ḥims towards the city of Ephesus appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes (from old age), from the residents of Damascus, riding on his animal. I said to him, ‘O uncle! Allāh has given you an excuse (to lag behind).’ He said, ‘O my nephew! Allāh has mobilized us whether we are light or heavy. Verily, those whom Allāh loves, He tests them. Then to Allāh is their return and eternal dwelling. Allāh tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allāh, the Exalted and Most Honored, and worshipping none else.’”[1]

Next, Allāh encourages spending in His cause and striving with one’s life in His pleasure and the pleasure of His Messenger ﷺ,

(and strive hard with your wealth and your lives in the cause of Allāh. This is better for you, if you but knew.)

Allāh says, this is better for you in this life and the Hereafter. You might spend small amounts, but Allāh will reward you the property of your enemy in this life, as well as, the honor that He will keep for you in the Hereafter. The

Prophet ﷺ said,

«Allāh promised the Mujāhid in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.»[1]

So Allāh said;

«Jihād is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.»[2:216]

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said to a man,

«Embrace Islām,» but the man said, “I dislike doing so.” The Messenger ﷺ said,

«Embrace Islām even if you dislike it.»[2]

«42. Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allāh: “If we only could, we would certainly have come forth with you.” They destroy themselves, and Allāh knows that they are liars.»

Why Hypocrites would not join in Jihād

Allāh admonishes those who lagged behind and did not join the Prophet ﷺ for the battle of Tabuk, those who asked the Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so,

«وَلَوْ كَانَ عَرَضًا قَبْيًا»

«Had it been a near gain», booty right in front of them, according to Ibn ‘Abbās,

«وَرَضَأَا فَأَصِيبَا»

«and an easy journey», travel for only a short distance,

«أَلَامُوْلًا»

«they would have followed you.» But,

«وَلَكِنَّ بَعْثَتْ عَلَيهِمُ اللَّهُ السُّفَهَا»

«the distance was long for them», to Ash-Shām,

«وَسَيْخَلُّونَ إِلَّا»

«and they would swear by Allāh», when you return to them,

«أَيُّوْلِدُونَهُمْ وَلَهُ كُلُّ شَيْءٌ مَّعَكَ»

«If we only could, we would certainly have come forth with you», had not there been a valid excuse, we would have gone out with you,

«بُلْكِ يُبْلِيُّونَ أَنْفُسَهُمْ وَلَهُ كُلُّ شَيْءٌ إِلَّهَكُمْ لُكْبِيَانٌ»

«They destroy themselves, and Allāh knows that they are liars.»

خَمْسَةُ اللَّهُ عَلَيْهِمْ إِيَّاهُ تَأْخُذُهُمْ حُيْنَ بَنَبُوُّتَنَا لَكُمْ أَلِيُّا سَنُقَذِّبُونَ وَنَكُونِي لُكْبِيَانَ، لاَ بُسْتَنَذِّلُهُمْ إِلَّا يُخْشَى أَلِيُّا وَلَأَفْلَحُوا أَمْرَهُمْ وَلَهُ كُلُّ شَيْءٌ إِلَّهَكُمْ وَلَهُ كُلُّ شَيْءٌ إِلَّهَكُمْ لُكْبِيَانَ إِنَّمَا بُسْتَنَذِّلُهُمْ إِلَّا يُخْشَى أَلِيُّا وَلَأَفْلَحُوا أَمْرَهُمْ وَلَأَفْلَحُوا أَمْرَهُمْ وَلَأَفْلَحُوا أَمْرَهُمْ وَلَأَفْلَحُوا أَمْرَهُمْ مَهْرُونَ بِرَيْدِّيَةٍ 

43. May Allāh forgive you. Why did you grant them leave, until those who told the truth were manifest to you, and you had known the liars?»
44. Those who believe in Allāh and the Last Day, would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is the All-Knower of those who have Taqwā.

45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave. So in their doubts they waver.

Moderately criticizing the Prophet ﷺ for allowing the Hypocrites to stay behind

Ibn Abī Ḥātim recorded that ‘Awn said, “Have you heard criticism softer than this, starting with forgiveness before criticism,

मुνालो उनके हात में इमान के लिए, जिन्होंने अपनी इच्छा के लिए नहीं दिया?

May Allāh forgive you. Why did you grant them leave…”?[1]

Muwarriq Al-Ijli and others said similarly.[2] Qatādah said, “Allāh criticized him as you read here, then later revealed to him the permission to allow them to lag behind if he wants, in Sūrat An-Nūr,

إذا استغفرلتم للذين كسرت سمعهم فلذرن ليمن شملكم بنهم

So if they ask your permission for some affairs of theirs, give permission to whom you will of them] 24:62.”[3]

‘Atā’ Al-Khurāsānī said similarly. Mujāhid said, “This Āyah was revealed about some people who said, ‘Ask permission from the Messenger of Allāh ﷺ [to stay behind], and whether he agrees, or disagrees, remain behind!’”[4] Allāh said,

مَنْ يَسْتَيْعَ بِالْأَلْبَاطِ صَدَّعْنَا

…until those who told the truth were manifest to you], in reference to valid excuses,

AND YOU HAD KNOWN THE LIARS?

Allāh says, 'Why did you not refuse to give them permission to remain behind when they asked you, so that you know those who truly obey you and the liars, who were intent on remaining behind even if you do not give them permission to do so,

Allāh asserts that none who believe in Allāh and His Messenger seek his permission to remain behind from fighting,

Would not ask your leave, to stay behind from Jihād,

Those who believe in Allāh and the Last Day, to be exempted from fighting with their properties and their lives.

because they consider Jihād an act of worship. This is why when Allāh called them to perform Jihād, they obeyed and hasten to act in His obedience,

And Allāh is the All-Knower of those who have Taqwā. Those who ask your leave, to remain behind, without a valid excuse,

those who believe not in Allāh and the Last Day, they do not hope for Allāh’s reward in the Hereafter for their good actions,

and whose hearts are in doubt, about the validity of what you brought them,

so in their doubts they waver.

They waver in doubt, taking one step forward and one step back. They do not have a firm stance in anything, for they are unsure and destroyed, neither belonging to these nor to those. Verily, those whom Allāh misguides, will never find a way for themselves to guidance.
46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them): “Sit among those who sit (at home).”

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allâh is the All-Knower of the wrongdoers.

Exposing Hypocrites

Allâh said,

<46. And if they had intended to march out,>, with you to participate in Jihâd

<47. certainly, they would have made some preparation for it> they would have prepared for such task,

<but Allâh was averse to their being sent forth> Allâh hated that they should go with you,

<so He made them lag behind, and stay away [from Jihâd],>

<and it was said (to them): “Sit you among those who sit (at home)”> as a part of what was decreed for them [not that He legislated that they stay behind]. Allâh then explained why He disliked
that they march with the believers, saying,

Had they marched out with you, they would have added to you nothing except disorder,

because they are cowards and failures,

and they would have hurried about in your midst sowing sedition among you.

They would have rushed to spread false stories, hatred and discord among you,

and there are some among you who would have listened to them.

who would have obeyed them, given preference to their speech and words and asked them for advice, unaware of the true reality of these hypocrites. This might have caused corruption and great evil between the believers.

Muḥammad bin Isḥāq said, “Those who sought permission (from the Messenger to lag behind) included some of the chiefs, such as ‘Abdullāh bin Ubayy bin Salūl and Al-Jadd bin Qays, who were masters of their people. Allāh also made them lag behind because He knew that if they went along with the Messenger they would sow sedition in his army.” [1] There were some in the Prophet’s army who liked these chiefs and were ready to obey them, because they considered them honorable,

and there are some among you who would have listened to them [9:47].

Allāh next reminds of His perfect knowledge, saying,

[1] At-Ṭabari 14:277. This narration is not authentic, it has been left here because it was the only one mentioned for the explanation.
2:23. And, Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would have turned away with aversion (to the truth).

6:28. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are except disorder, that which occurred, how it occurred, what will occur and it knows what occurred. All that He knows of the All-Knowers of the And Allah is the All-

Surah 9, Al-Tawbah (47 - 48) (Part 10)
And if We had ordered them (saying), "Kill yourselves (the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction. And indeed We would then have bestowed upon them a great reward from Ourselves. And indeed We would have guided them to the straight way [4:66-68].

And indeed Abū Bakr the pious, of the princes sought for the best of the affairs upon man who was the best of the believers for Allah and His Messenger.

Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the decree of Allah became manifest though they hated it.

Allah encourages His Prophet against hypocrites,

Verily, they had plotted sedition before, and had upset matters for you,

'For a long time,' Allah says, hypocrites thought and plotted against you and your Companions, as well as, failing and attempting to extinguish your religion.' This occurred soon after the Prophet migrated to Al-Madinah, when pagan Arabs joined force and the Jews and hypocrites of Al-Madinah waged war against the Messenger. When Allah gave victory to the Prophet in Badr and raised high his word, 'Abdullah bin Ubayy and his fellows said, 'This [Islam] is a matter that has prevailed.' They embraced Islam outwardly, and whenever Allah elevated Islam and its people in might, hypocrites increased in rage and disappointment,

until the truth (victory) came and the decree of Allah became manifest though they hated it.

And among them is he who says: ‘Grant me leave and
put me not into trial.” Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

Allāh says, some hypocrites say to you, O Muḥammad ﷺ,

«Grant me leave», to stay behind,

«and put me not into trial.», if I go with you and see the women of the Romans. Allāh, the Exalted, replied,

«Surely, they have fallen into trial»

because of the statement they uttered. Muḥammad bin Isḥāq reported from Az-Zuhri, Yazīd bin Ruwmān, ‘Abdullāh bin Abī Bakr, ‘Āṣim bin Qatādah and several others that they said, “The Messenger of Allāh ﷺ said to Al-Jadd bin Qays from Bani Salimah,

كُلُّ لَكَنِ يَا بَنُو يَعْرَامِ فِي جَلاَلِ بَنِي الأَصْفَرِ؟

‘Would you like to fight the yellow ones (Romans) this year?’

He said, ‘O Allāh’s Messenger! Give me permission (to remain behind) and do not cause Fitnah for me. By Allāh! My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.’ The Messenger of Allāh ﷺ turned away from him and said,

قد أَذْيَتْكَ اللَّهُ;

‘I give you permission.’ In Al-Jadd’s case, this Āyah was revealed,

وَتَعَلَّمُونَ مِنْ يَكْفُوُنَّكَنِئِذٍ لَّيْنَ لَوْ تَتَّقُونَ

«And among them is he who says: “Grant me leave and put me not into trial.”»

Therefore, Allāh says that the Fitnah that he fell into because of not joining the Messenger of Allāh ﷺ (in Jihād) and preferring his safety to the safety of the Messenger ﷺ is worse than the Fitnah that he falsely claimed to fear.”[1] It was

reported from Ibn ‘Abbās, Mujāhid and several others that this Āyah was revealed in the case of Al-Jadd bin Qays, who was among the chiefs of Bani Salimah. It is also recorded in the Ṣahīḥ that the Messenger of Allāh ﷺ asked,

«Who is your chief, O Bani Salamah?»

They said, “Al-Jadd bin Qays, although we consider him a miser.” The Messenger of Allāh ﷺ said,

«There is not a disease worse than stinginess! Therefore, your chief is the white young man with curly hair, Bishr bin Al-Barā’ bin Ma’rūr.»

Allāh said next,

«And verily, Hell is surrounding the disbelievers,»

and they will never be able to avoid, avert, or escape from it.

50. If good befalls you, it grieves them, but if a calamity overtakes you, they say: “We took our precaution beforehand,” and they turn away rejoicing.

51. Say: “Nothing shall ever happen to us except what Allāh has ordained for us. He is our Mawlā (protector).” And in Allāh let the believers put their trust.

Allāh emphasizes the enmity that the hypocrites have for the Prophet ﷺ. If a blessing, such as victory and triumph over the enemies, is given to the Prophet ﷺ, thus pleasing him and his Companions, it grieves the hypocrites,

but if a calamity overtakes you, they say: "We took our precaution beforehand,"
they say, we took precautions when we did not join him,
and they turn away rejoicing.
Allāh directed His Prophet ﷺ to reply to the perfect enmity they have towards him,

Say, to them,

Nothing shall ever happen to us except what Allāh has ordained for us.
for we are under His control and decree,

He is our Mawlā., Master and protector,

And in Allāh let the believers put their trust [9:51],
and we trust in Him. Verily, He is sufficient for us and what an excellent guardian.

52. Say: "Do you wait for us (anything) except one of the two best things; while we await for you either that Allāh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."
53. Say: "Spend willingly or unwillingly, it will not be
accepted from you. Verily, you are ever a people who are rebellious."}

{54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Šalāh except in a lazy state, and that they offer not contributions but unwillingly.}

Allāh said,

"{Say}, O Muḥammad to them,

{Do you wait for us}, anything,

{except one of the two best things}, martyrdom or victory over you, according to the meaning given by Ibn ‘Abbās, Mujāhid, Qatādah, and others.[1]

{while we await for you}, that this will touch you,

{either that Allāh will afflict you with a punishment from Himself or at our hands}, either capture or killing,

{So wait, we too are waiting with you.}

Allāh said next,

{Say: Spend willingly or unwillingly}, for whatever you spend either way,

{it will not be accepted from you. Verily, you are ever a people

who are rebellious.

Allāh mentions the reason behind not accepting their charity from them,

\[ \text{"except that they disbelieved in Allāh and in His Messenger."} \]

and the deeds are accepted if they are preceded with faith,

\[ \text{"and that they came not to the Ṣalāh except in a lazy state."} \]

Therefore, they neither have good intention nor eagerness to perform the acts [of faith],

\[ \text{"And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh (the prayer) except in a lazy state, and that they offer not contributions but unwillingly."} \]

The Truthful, to whom the Truth was revealed, Muḥammad, peace be upon him, said that Allāh does not stop giving rewards until you (believers) stop performing good deeds, and that Allāh is Ṭayyīb [Good and Pure] and only accepts what is Ṭayyīb. This is why Allāh does not accept charity or good
deeds from the people described in these Āyāt, because He only accepts it from those who have Taqwā.


55. 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.

Allāh says to His Messenger ﷺ,


(55. So let not their wealth nor their children amaze you...)

In similar Āyāt, Allāh said,


And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting [20:131], and,


(And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting)

(Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.) [23:55-56].

Allāh said next,


(in reality Allāh's plan is to punish them with these things in the life of this world,

by taking the Zakāh due on their money from them and spending it in Allāh's cause, according to the meaning given by Al-Ḥasan Al-Baṣrī.[11]

Allāh’s statement,

\[
\text{وَرَأَى نُفْسَاهُمْ وَرَأَى كَثِيرُونَ}
\]

\text{<and that their souls shall depart while they are disbelievers>}

means, so that when Allāh brings death to them, they will still be disbelievers, to make matters worse for them and the torment more severe. We seek refuge from such an end, which includes being led astray gradually by these things which they have.

\[
\text{مَلِكُكَآ أَوْ مَتَّرَبَ أوُ مَدْخَلُ إِلَيْهِ رَكَّٰثُبَٰٰ وَبِجَحُونَوُ}
\]

56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

**Exposing Hypocrites’ Fright and Fear**

Allāh describes to His Prophet ﷺ the fright, fear, anxiety and nervousness of the hypocrites,

\[
\text{بِجَحُونَ إِنَّهُمْ لَا يَعْتَمَدُونَ}
\]

\text{<They swear by Allāh that they are truly of you>, swearing a sure oath,}

\[
\text{وَرَأَى نُفْسَاهُمْ}
\]

\text{<while they are not of you>, in reality,}

\[
\text{وَلِكَثِيرُونَ}
\]

\text{<but they are a people who are afraid>, and this is what made them swear.}

\[
\text{أَوْ مَتَّرَبَ مَلِكُكَآ}
\]

\text{<Should they find a refuge>, such as a fort in which they hide and fortify themselves,}

\[
\text{أَوْ مَتَّرَبَ}
\]
(or caves), in some mountains,

(or a place of concealment), a tunnel or a hole in the ground, according to the explanation given by Ibn ‘Abbâs, Mujâhid and Qatâdah,

(they would turn straightway thereto with a swift rush)

away from you because they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules! It is because of this that they feel grief, sadness and sorrow, seeing Islâm and its people enjoying ever more might, triumph and glory. Therefore, whatever pleases Muslims brings them grief, and this is why they prefer to disassociate themselves from the believers. Hence Allâh’s statement,

(Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.)

58. And of them are some who accuse you concerning (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!

59. Would that they were content with what Allâh and His Messenger gave them and had said: “Allâh is sufficient for us. Allâh will give us of His bounty, and so will His Messenger. We implore Allâh (to enrich us).”

Hypocrites question the Integrity of the Messenger when distributing Alms

Allâh said next,
And of them, among the hypocrites,

who accuse you or question your integrity,

concerning, division of,

the alms, when you divide them. They question your fairness, even though it is they who deserve that their integrity be questioned. The hypocrites do not do this in defense of the religion, but to gain more for themselves. This is why,

If they are given meaning, from the Zakāh,

They are pleased, but if they are not given thereof, behold! They are enraged! [9:58],

angry for themselves. Qatādah commented on Allāh’s statement,

And of them are some who accuse you concerning the alms.

“Allāh says, ‘Some of them question your integrity in the matter of distribution of the alms.’ We were told that a bedouin man, who had recently embraced Islām, came to the Prophet ﷺ, when he was dividing some gold and silver, and said to him, ‘O Muḥammad! Even though Allāh commanded you to divide in fairness, you have not done so.’ The Prophet of Allāh ﷺ said,

Woe to you! Who would be fair to you after me then?”

The Prophet of Allāh ﷺ said next,
Beware of this man and his likes! There are similar persons in my Ummah who recite the Qur'an, but the Qur'an will not go beyond their throat. If they rise (against Muslims rulers) then kill them, if they rise, kill them, then if they rise kill them.

We were also told that the Prophet of Allah used to say,

وَلَيْدَيْ نُفُسِيُّ يُبْكُوُّ ما أَغْطُطُكُمْ زُيدًا وَلاَ أَمْنُكُمْ إِنَّمَا أَنَا خَائِنُ

«By He in Whose Hand is my life! I do not give or withhold anything; I am only a keeper.»[1]

This statement from Qatadah is similar to the Hadith that the Two Shaykhs narrated from Abu Sa'id about the story of Dhul-Khuwayssirah, whose name was Hurqus. Hurqus protested against the Prophet's division of the war spoils of Hunayn, saying, “Be fair, for you have not been fair!” The Prophet said,

لَقَدْ جَبِيتُ وَخَيْرُتُ إِنْ لَمْ أَتُّمْ أَغْدِلُ

“I would have become a loser and a failure if I was not fair!”

The Messenger said after that man left,

ذَلِكَ يُخَرُّجُ مِنْ ضَلَاءِهِمْ أَنْفَقُوا مَنْ أَخْرُجُوا صَلَاتَهُمْ مَعَ صَلَاتِهِمْ وَصِيَانَةَ مَعَ صِيَانَاهُمْ، يُخَرُّجُونَ مِنْ الدُّنِيَا مُؤُوقُ السُّهُمْ مِنْ الرَّزْقِ، فَأَيْنَما لَقَطَفَهُمْ فَأَقْتُلُوهُمْ

“Among the offspring of this man will be some with whose prayer, when one of you sees it, would belittle his prayer, and his fast as compared to their fast. They will be renegades from the religion, just like an arrow goes through the game's body. Wherever you find them, kill them, for verily, they are the worst dead people under the cover of the sky.”[2]

Allah said next, while directing such people to what is more beneficial for them than their behavior,

وَلَوْ أَهْلُ الْخَيْرِ رَضُوْنَ ما عَلَّمُهُمُ اللَّهُ وَنُزِّهُمْ وَكَبَّارُ ْكُنُبُتُكُمْ َنَبِيَّنا َللهِ بِنْ تَسْلِيمٍ

(Would that they were content with what Allah and His
Messenger gave them and had said: "Allāh is sufficient for us. Allāh will give us of His bounty, and so will His Messenger (from alms). We implore Allāh (to enrich us)."

This honorable Āyah contains a gracious type of conduct and an honorable secret. Allāh listed; contentment with what He and His Messenger give, trusting in Allāh alone – by saying;

\[\text{وَقَاوَلُواَ حَسَّبُنَا اللَّهَ} \]

(and they had said: Allāh is sufficient for us), and hoping in Allāh alone, and He made these the indications of obedience to the Messenger, adhering to his commands, avoiding his prohibitions, believing his narrations and following his footsteps.

\[\text{إِنَّا أَسْتَفْنَتُ الْفَقِيرَةَ وَالْمَسَكِينَ وَالْمُسْتَقْلِينَ عَلَيْهَا وَالْمُؤْمِنِينَ لَعْلَمَ اللَّهُ أَنَّهُمْ فِي الرَّيْبَ وَالْمَتَّمِئِينَ رَفِفٌ سَيِّبَلُ اللهَ وَأَبِي الْكَثِيرِ فِوْضَةً} \]

60. Aṣ-Ṣadaqāt (i.e., Zakāh) are only for the Fuqarā', and Al-Masākīn and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh's cause, and for Ibn As-Sabīl; a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.

**Expenditures of Zakāh (Alms)**

After Allāh mentioned the protest that the ignorant hypocrites mentioned to the Prophet about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else. Allāh mentioned the expenditures of Zakāh in this Āyah, starting with the Fuqarā’ (the poor) because they have more need than the other categories, since their need is pressing and precarious. It was reported that Ibn ‘Abbās, Mujāhid, Al-Hasan Al-Baṣrī, Ibn Zayd and several others said that the Faqīr is a graceful person who does not ask anyone for anything, while the Miskīn is the one who follows[1] after people, begging. Qatādah said, "The Faqīr is the ill person, while the Miskīn is physically fit."[2] We will now mention the

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Hadiths about each of these eight categories

**The Fuqarā’ (Poor)**

Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لا تنجر الصدقة لهن، ولا لذي مره صوفي.»

"The alms should not be given to the wealthy and the physically fit."

Aḥmad, Abu Dāwud and At-Tirmidhi collected this Ḥadīth.[1]

**The Masākīn (Needy)**

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

قَلْ لِلَّذِينَ يَطُوفُونَ عَلَى الْبَيْتِ فَكُتِبَ لَكُمُ الْمَتَاعُ وَالْبَقْرَةُ وَالْقَطِينَةُ. قَالَ: فَيَنفَسُ الْمَسْكِينُ بِرَبِّهِ. قَالَ: «اللَّهُ لَا يُقَدِّرُ عَلَيْهِمْ بَغْيَةً، وَلَا يُعْطِيُهُمْ عَلَيْهِمْشَئًا.»

"The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two. They asked, "Then who is the needy person, O Allāh’s Messenger!" He said, "The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people."

The Two Shaykhs collected this Ḥadīth[2]

**Those employed to collect Alms**

Those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allāh ﷺ, who are not allowed to accept any Ṣadaqah. Muslim recorded that ‘Abdul-Muṭṭalib bin Rabī‘ah bin Al-Hārith and Al-Faḍl bin Al-‘Abbās went to the Messenger of Allāh ﷺ asking him to employ them to collect the alms. The Messenger ﷺ replied,

إِنَّ الصدقة لَ تَ جِل لِمُحْمَدِ وَ لَآ لَآي مَعْمَدِ، إِنَّمَا هَايُ أَوْسَاحُ الْبَيْتُ.

"Verily, the alms are not allowed for Muḥammad nor the relatives of Muḥammad, for it is only the dirt that the people

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discard.\textsuperscript{3}

\textbf{Al-Mu‘allafatu Qulubuhum}

There are several types of \textit{Al-Mu‘allafatu Qulubuhum}. There are those who are given alms to embrace Islam. For instance, the Prophet of Allah \textsuperscript{4} gave something to Safwan bin Umayyah from the war spoils of Hunayn, even though he attended it while a Mushrik. Safwan said, “He kept giving me until he became the dearest person to me after he had been the most hated person to me.”\textsuperscript{2} Imam Ahmad recorded that Safwan bin Umayyah said, “The Messenger of Allah \textsuperscript{5} gave me (from the spoils of) Hunayn while he was the most hateful person to me. He kept giving me until he became the most beloved person to me.”\textsuperscript{3} Muslim and At-Tirmidhi collected this Hadith, as well.\textsuperscript{4} Some of \textit{Al-Mu‘allafatu Qulubuhum} are given from alms so that they become better in Islam and their heart firmer in faith. For instance, the Prophet \textsuperscript{5} gave some of the chiefs of the Tulaqa’ a hundred camels each after the battle of Hunayn, saying,

\begin{flushright}
إِيَّاهَا الْرَّجُلُ وَعَزِيزُ آخَبُ إِلَيْهِ مِنْ خَسَاحَةٍ أَنْ يَبْتَغِيَ الَّذِيْنَ عَلَى رَأْسِهِمْ جَهَنَّمَ
\end{flushright}

“I give a man (from the alms) while another man is dearer to me than him, for fear that Allah might throw him on his face in the fire of Jannah.”\textsuperscript{5}

It is recorded in the Two Sahihs that Abu Sa’id said that Ali sent the Messenger of Allah \textsuperscript{6} a gold nugget still in its dirt from Yemen. The Prophet \textsuperscript{7} divided it between four men: Al-Aqra’ bin Haabis, Uuynah bin Badr, Alqamah bin ‘Ulathah and Zayd al-Khayr, saying,

\begin{flushright}
أَنَاَلَعْجُمُهُمْ
\end{flushright}

“To draw their hearts closer.”\textsuperscript{6} Some people are given because

\textsuperscript{1} Muslim 2:752.
\textsuperscript{2} Muslim 4:1806.
\textsuperscript{3} Ahmad 6:465.
\textsuperscript{4} Muslim 4:1806 and Tuhfat Al-Ahwadhi 3:334.
\textsuperscript{5} Fath Al-Bari 3:399.
\textsuperscript{6} Fath Al-Bari 6:433 and Muslim 2:741.
some of his peers might embrace Islām, while others are given to collect alms from surrounding areas, or to defend Muslim outposts. Allāh knows best.

The Riqāb

Al-Ḥasan Al-Baṣrī, Muqātil bin Ḥayyān, ʿUmar bin ʿAbdul-ʿAzīz, Saʿīd bin Jubayr, An-Nakhaʾī, Az-Zuhri and Ibn Zayd said Riqāb means those slaves who make an agreement with the master to pay a certain ransom for their freedom."[1] Similar was reported from Abu Mūsā Al-Asḥārī.[2]

Ibn ʿAbbās and Al-Ḥasan said, “It is allowed to use Zakāh funds to buy the freedom of slaves,” indicating that ‘Riqāb’ has more general meanings than merely giving money to slaves to buy their freedom or one’s buying a slave and freeing him on an individual basis. A Ḥadīth states that for every limb [of the servant] freed, Allāh frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed,

«And you will be requited nothing except for what you used to do.» [37:39]

Virtue of freeing Slaves

In the Musnad, there is a Ḥadīth from Al-Barāʾ bin ʿĀzib that a man asked, “O Allāh’s Messenger! Direct me to an action that draws me closer to Paradise and away from the Fire.” The Messenger of Allāh Ṣallallāhu ʿAlayhi wa Sallam said,

«Emancipate the person and free the neck (slave).»

The man asked, “O Allāh’s Messenger! Are they not one and the same?” He said,

«No, you emancipate a person by freeing him on your own, but

you untie a neck (slave) by helping in its price.»[1]

Al-Ghārimūn (the Indebted)

There are several types of indebted persons. They include those who incur expenses in solving disputes between people, those who guarantee a loan that became due, causing financial strain to them, and those whose funds do not sufficiently cover their debts. It also includes those who indulged in a sin and repented from it. These types have a right to a part of alms [designated for Al-Ghārimūn].

Qabīṣah bin Mukhārīq Al-Hilālī said, “I carried a debt [resolving a dispute between people] and went to the Messenger of Allāh ﷺ asking him to help pay it. The Messenger ﷺ said,

أَكِمْ مَعَنِّي نَائِبًا الْمُدْفَنَةَ فَأَعْفَىُ اللَّهُ بِهَا

«Be patient until some alms are brought to us so that we give it to you.» He then said,

نَا قَيِّمَةُ إِنَّ الْمُدْفَنَةَ لَا نَجِلُ إِلَّا لَأَحَدٍ ثَلَاثَةٍ: زَجِّلُ نَحْمَلُ حَمَاةَ فَخَلَّتُ لَهَا الْمُدْفَنَةَ حَتَّى يَصِبَّهَا ثُمَّ ٍيَبْسُكَ، وَزَجِّلُ أَصَابَتَهُ جَائِحَةً جَائِحَةٌ مَا لَهَا فَخَلَّتُ لَهَا الْمُدْفَنَةَ حَتَّى يَصِبَّ قُوَّامًا مِنَ ٍعَيْشِيِّ- أُوَّلًا: سِيْدَاءًا مِنَ ٍعَيْشِيِّ- وَزَجِّلُ أَصَابَتَهُ قَائِمَةً حَتَّى يَقُومُ ثَلَاثَةٌ مِنَ دِوَارِ الْبَحْرِ بِقَرَأَةِ قُوَّمِهِ، فَيَنْفَرُونَ لَقَدْ أَصَابَتُ ثَلَاثًا قَائِمَةً فَخَلَّتُ لَهَا الْمُدْفَنَةَ حَتَّى يَصِبَّ قُوَّامًا مِنَ ٍعَيْشِيِّ- أُوَّلًا: سِيْدَاءًا مِنَ ٍعَيْشِيِّ- فَنَمَّا يَوَاهُ مِنَ الْمُدْفَنَةَ سَمَّعْتُهُ بَأَئِلًا صَارِجَبًا صَنَّعَتِهَا

«O Qabīṣah! Begging is only allowed for three: a man who incurred debts solving disputes, so he is allowed to beg until he collects its amount and then stops. A man who was inflicted by a disaster that consumed his wealth, he is allowed to beg until he collects what suffices for his livelihood. And a man who was overcome by poverty, that three wise relatives of his stand up and proclaim, ‘So-and-so was overcome by poverty.’ This man is allowed to beg until he collects what sustains his livelihood. Other than these cases, begging is an unlawful amount that one

illegally devours.\(^9\)

Muslim collected this Hadīth.\(^{[1]}\)

Abū Sa‘īd said, “During the time of the Messenger of Allāh ﷺ, a man was struck by disaster because of fruits that he bought, causing him extensive debts. The Prophet ﷺ said,

«\(\text{صَدَّقُوا عَلَيْهِ} \)»

«Give him charity.»

The people did that but the amount collected did not cover his debts. The Prophet ﷺ said to the man’s debtors,

«\(\text{هَدَّرُوا مَا رَجَدْنِهُ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ} \)»

«Take what was collected, you will have nothing beyond that.»”

Muslim collected this Hadīth.\(^{[2]}\)

In the Cause of Allāh

In the cause of Allāh is exclusive for the benefit of the fighters in Jihād, who do not receive compensation from the Muslim Treasury.

Ibn As-Sabīl (Wayfarer)

Ibn As-Sabīl is a term used for the needy traveler in a land, where he does not have what helps him continue his trip. This type has a share in the Zakāh for what suffices him to reach his destination, even if he had money there. The same is true for whoever intends to travel from his area but does not have enough money. This type also has a share in the Zakāh money to suffice for his trip and back. This is proven in the Āyah as well as the following Hadīth. Imāms Abu Dāwūd and Ibn Mājah recorded that Māmar said that Zayd bin Aslam said that ‘Aṭā’ bin Yāsār said that Abu Sa‘īd Al-Khudri said that the Messenger of Allāh ﷺ said,

\[ \text{دَلِّهُمُ الصَّدَّقَةُ لِذَٰلِكَ إِلَّا لِحَمْسَةّ: إِنَّ الْجَمَّةَ عَلَيْهِ، أَوْ رَجْلٍ أُخْبِرَ بِمَعْلُومٍ، أَوْ عَارِمٍ، أَوْ غَارِقٌ فِي سَبِيلِ اللّهِ، أَوْ يَسَّكِينُ تَصَدُّقُ عَلَيْهِ بِنَفْعِهَا فَأَهْدَى لِفَنْعِهَا} \]

\[ \text{Ṣadaqah is not rightful for a wealthy person except in five} \]

\(^{[1]}\) Muslim 2:722.

\(^{[2]}\) Muslim 3:1161.
cases: those employed to collect it, one who bought a charity item with his money, a Ghārim (debtor), a fighter in the cause of Allāh, or a poor man who gets a part of the Zakāh so he gives it as a gift to a rich man.[1]

Allāh’s statement,

«فَوَاصِفَةٌ مِّنَ اللَّهِ»

«a duty imposed by Allāh», means, a decision, decree and division ordained by Allāh,

«وَأَنَّ اللَّهَ عُلَمَ الْعَلِيمُ»

«And Allāh is All-Knower, All-Wise», knowledgeable of all things outwardly and inwardly and what benefits His servants,

«وَإِنَّ الْغَيْرِ مِنَ الْمَلَائِكَةِ مَأْمَوَى مَنَّا مِنْهُ وَإِلَّا هُوَ الَّذِي يُبَيِّنُ لِلْمُتِّقِينَ مَا يَأْمُرُونَ»

«All-Wise», in all what he declares, does, legislates and decides, there is no true deity or lord except Him.

61. And among them are men who annoy the Prophet and say: “He is (lending his) ear (to every news).” Say: “He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe.” But those who annoy Allāh’s Messenger, will have a painful torment.

**Hypocrites annoy the Prophet**

Allāh says, some hypocrites bother the Messenger of Allāh by questioning his character, saying,

«هُوَ أَنَّهُ»

«he is (lending his) ear», to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us. Similar was reported from Ibn ‘Abbās, Mujāhid and Qatādah.[2] Allāh said,

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[2] At-Ṭabari 14:326. This narration is Mursal.
Say: "He listens to what is best for you," he knows who's saying the truth and who is lying.

The believes in Allah; has faith in the believers,

and is a mercy to those of you who believe",

and a proof against the disbelievers,

But those who annoy Allah's Messenger, will have a painful torment.

462. They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are believers.

463. Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace.

Hypocrites revert to Lies to please People

Qatādah said about Allah's statement,
"They swear by Allâh to you (Muslims) in order to please you."

"A hypocrite man said, 'By Allâh! They (hypocrites) are our chiefs and masters. If what Muhammâd says is true, they are worse than donkeys.' A Muslim man heard him and declared, 'By Allâh! What Muhammâd says is true and you are worse than a donkey!' The Muslim man conveyed what happened to the Prophet who summoned the hypocrite and asked him,

"What made you say what you said?" That man invoked curses on himself and swore by Allâh that he never said that. Meanwhile, the Muslim man said, 'O Allâh! Assert the truth of the truthful and expose the lies of the liar.' Allâh revealed this Verse."[1] Allâh's statement,

"Know they not that whoever opposes and shows hostility to Allâh and His Messenger,

means, have they not come to know and realize that those who defy, oppose, wage war and reject Allâh, thus becoming on one side while Allâh and His Messenger on another side,

"certainly for him will be the fire of Hell to abide therein, in a humiliating torment,

"That is the extreme disgrace[9:63], that is the greatest disgrace and the tremendous misery.

"The hypocrites fear lest a Sûrah should be revealed about them, showing them what is in their hearts. Say: '(Go ahead and) mock! But certainly Allâh will bring to light all that you fear.'"

The Hypocrites fear Public Exposure of Their Secrets

Mujāhid said, “The hypocrites would say something to each other then declare, ‘We wish that Allāh does not expose this secret of ours.”[1] There is a similar Āyah to this one, that is, Allāh’s statement,

وَمَا كَانُوا يَخْشَىُونَ إِنّا نُصَدِّيُهُمْ عَن ذٓا حِيْثُ غَيَّرُوا اللَّهُ وَيَغْفِرُ لَهُمْ وَيُؤْتِيُهُمْ فِي الْفَضْلِ أَثْرَىٰ أَوْ مُعَذَّبُونَ أَيْنَ يَتَخَافُوا اللَّهُ يَا تَقُولُوا حَسَنُهُمْ

And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: “Why should Allāh punish us not for what we say?” Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!》 [58:8].

Allāh said in this Āyah,

فَنَّظَّرُوْنَنَّهُمْ فِي لِحَيْثُ نَقُولُونَ

(Say: “(Go ahead and) mock! But certainly Allāh will bring to light all that you fear.”),

He will expose and explain your reality to His Messenger ☪ through revelation. Allāh said in other Āyāt,

أَمْ حَبِيبٌ الْأَلْبَابِ فِي ضَلَالٍ مُّرَضٍ أَنْ يَتَحْزَى اللهُ أَسْتَعِينَهُمْ

(Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills?) [47:29], until,

وَثُمِّنُوْنِ فِي لِحَيْثُ نَقُولُونَ

(but surely, you will know them by the tone of their speech!) [47:30].

This is why, according to Qatādah, this Sūrah is called ‘Al-Fāḍiḥah’ (the Exposing), because it exposed the hypocrites.[2]

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His Āyāt and His Messenger that you were mocking?"

66. Make no excuse; you disbelieved after you had believed. If we pardon some of you, We will punish others among you because they were criminals.

The Hypocrites rely on False, Misguided Excuses

‘Abdullāh bin ʿUmar said, “During the battle of Tabūk, a man was sitting in a gathering and said, ‘I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.’ A man in the Masjid said, ‘You lie. You are a hypocrite, and I will surely inform the Messenger of Allāh. ﷺ’ This statement was conveyed to the Messenger of Allāh ﷺ and also a part of the Qur’ān was revealed about it.” ‘Abdullāh bin ʿUmar said, “I have seen that man afterwards holding onto the shoulders of the Messenger’s camel while stones were falling on him, declaring, ‘O Allāh’s Messenger! We were only engaged in idle talk and jesting,’ while the Messenger of Allāh ﷺ was reciting,

﴿65.﴿

﴾“Was it at Allāh, and His Āyāt and His Messenger that you were mocking?”﴿ [9:65].﴿[1]﴾

Allāh said,

﴿66.﴿

﴾Make no excuse; you disbelieved after you had believed.﴿

on account of your statement and mocking,

﴿67.﴿

﴾If We pardon some of you, We will punish others among you for not all of you will be forgiven, some will have to taste the torment,﴿

﴿68.﴿

﴾because they were criminals﴿, they were criminals because of this

terrible, sinful statement.

67. The hypocrites, men and women, are one from another; they enjoin evil, and forbid the good, and they close their hands. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the rebellious.

68. Allah has promised the hypocrites - men and women - and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment.

Other Characteristics of Hypocrites

Allah admonishes the hypocrites who, unlike the believers, who enjoin righteousness and forbid evil,

(they enjoin evil, and forbid the good, and they close their hands), from spending in Allah’s cause,

(They have forgotten Allah), they have forgotten the remembrance of Allah,

(so He has forgotten them), by treating them as if He has forgotten them. Allah also,

(And it will be said: “This Day We will forget you as you forgot the meeting of this Day of yours” [45:34].

Allah said,

(Verily, the hypocrites are the rebellious)
the rebellious from
the way of truth who
embrace the wicked
way,

"Allāh has promised the
hypocrites - men and
women - and the disbeli-
wers, the fire of Hell", on
account of their evildoing mentioned
here,

"therein shall they
abide", for eternity,
they and the
disbelievers,

"It will suffice them",
as a torment,

"Allāh has cursed them", He expelled and banished them [from
His mercy],

"and for them is the lasting torment."

469. Like those before you: they were mightier than you in
power, and more abundant in wealth and children. They had
enjoyed their portion (a while), so enjoy your portion (a while);
as those before you enjoyed their portion (a while); and you
indulged in play and pastime as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

Allâh says, these people were touched by torment in this life and the Hereafter, just as those before them. Allâh’s statement,

"their portion", means, [they mocked] their religion, according to Al-Hasan Al-Baṣrî. Allâh’s statement,

"and you indulged in play and pastime as they indulged in play and pastime", indulged in lies and falsehood,

"Such are they whose deeds are in vain", their deeds are annulled; they will not acquire any rewards for them because they are invalid,

"in this world and in the Hereafter. Such are they who are the losers.

because they will not acquire any rewards for their actions. Ibn ‘Abbâs commented, “How similar is this night to the last night,

"Like those before you...” These are the Children of Israel, with whom we were compared. The Prophet ﷺ said,

"By He in Whose Hand is my life! You will imitate them, and even if a man of them entered the den of a lizard, you will enter it likewise!"[2]

Abu Hurayrah narrated that the Messenger of Allâh ﷺ said,

By He in Whose Hand is my soul! You will follow the traditions of those who were before you a hand span for a hand-span and forearm’s length for forearm’s length, and an arm’s length for an arm’s length. And even if they enter the den of a lizard, you will also enter it." They asked, "Who, O Allah’s Messenger, the People of the Book?" He said, "Who else?"

This Hadith is similar to another Hadith collected in the Sahih.

70. Has not the story reached them of those before them? - The people of Nuh, 'Ad, Thamud, the people of Ibrahîm, the dwellers of Madyan and the overturned cities; to them came their Messengers with clear proofs. So it was not Allah Who wronged them, but they used to wrong themselves.

Advising the Hypocrites to learn a Lesson from Those before Them

Allâh advises the hypocrites who reject the Messengers,

(Has not the story reached them of those before them?)

have you (hypocrites) not learned the end of the nations before you who rejected the Messengers,

(The people of Nuh), and the flood that drowned the entire population of the earth, except those who believed in Allâh’s servant and Messenger Nûh, peace be upon him,

«وَبِمَاتِیرِ}.
«and ‘Ād}, who perished with the barren wind when they rejected Hūd, peace be upon him,

«وَنُشْوَرۡاً}.
«and Thamūd}, who were overtaken by the Ṣayḥah (awful cry) when they denied Ṣālih, peace be upon him, and killed the camel,

«وَوَصَرَ اِبْرَاهِیْمۡ}.
«and the people of Ibrāhīm}, over whom He gave Ibrāhīm victory and the aid of clear miracles. Allāh destroyed their king Nimrod, son of Canaan, son of Koch from Canaan, may Allāh curse him,

«وَأَسْحَابِ مَنْيَرۡیِكۡ}.
«and the dwellers of Madyan}, the people of Shu‘ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade,

«وَالْمَجْرَیْیِكۡ}.
«and the overturned cities}, the people of Lūt who used to live in Madyan. Allāh said in another Āyah,

{And He destroyed the overturned cities} [53:53], meaning the people of the overturned cities in reference to Sadūm [Sodom], their major city. Allāh destroyed them all because they rejected Allāh’s Prophet Lūt, peace be upon him, and because they committed the sin that none before them had committed [homosexuality].

«آَتَهُمۡ رَسُوْلَهُمۡ وَأَلَّمۡنِیۡتُهُمۡ}.
«to them came their Messengers with clear proofs.}, and unequivocal evidence,

{So it was not Allāh Who wronged them}, when He destroyed them, for He established the proofs against them by sending
the Messengers and dissipating the doubts,

\[\text{بلكم أنفسكم تظلمون} \]


did wrong themselves, on account of their denying the Messengers and defying the Truth; this is why they earned the end, torment and punishment, that they did.

\[\text{فولكن كانوا أنفسهم تظلمون} \]

71. The believers, men and women, are supporters of one another; they enjoin good, and forbid evil; they perform the Salah, and give the Zakah, and obey Allah and His Messenger. Allah will have His mercy on them. Surely, Allah is All-Mighty, All-Wise.

Qualities of Faithful Believers

After Allah mentioned the evil characteristics of the hypocrites, He then mentioned the good qualities of the believers,

\[\text{والمؤمنون والمؤمنات بسم الله الرحمن الرحيم} \]

\[\text{The believers, men and women, are supporters of one another;}\]

they help and aid each other. Surely, an authentic Hadith states,

\[\text{المؤمن للؤمن كالمباني بندب بعضها بعضًا} \]

\[\text{The believer to the believer is just like a building, its parts support each other.}\]

and the Prophet ﷺ crossed his fingers together.\[1\] In the Sahih it is recorded,

\[\text{ممثل المؤمنين في توادهم وتراحمهم ممثل الجسد الواحد، إذا اشتكى منه عضو} \]

\[\text{The example of the believers in the compassion and mercy they}\]

\[\text{نداعى له سائر الجسد بالحَمَّى والشِّهَر} \]

\[\text{Fath Al-Bari 10:464.}\]
have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.[11]

Allâh’s statement,

\[
\text{...they enjoin good, and forbid evil},\text{ this is similar to,}
\]

\[
\text{Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma’rûf and forbidding the Munkar...} \quad [3:104].
\]

Allâh said next,

\[
\text{they perform the \textit{Salâh}, and give the Zakâh},\text{ they obey Allâh and are kind to His creation,}
\]

\[
\text{and obey Allâh and His Messenger},\text{ concerning what he commands and refraining from what he prohibits,}
\]

\[
\text{Allâh will have mercy on them.}
\]

Therefore, Allâh will give mercy to those who have these qualities,

\[
\text{Surely, Allâh is All-Mighty},\text{ He grants glory to those who obey Him, for indeed, might and glory is from Allâh Who gives it to His Messenger and the believers,}
\]

\[
\text{All-Wise},\text{ in granting these qualities to the believers, while giving evil characteristics to hypocrites. Surely, Allâh’s wisdom is perfect in all His actions; praise and glory be to Him.}
\]

\[1\] Fath Al-Bâri 10:452.
Good News for the Believers of Eternal Delight

Allah describes the joys and eternal delight He has prepared for the believers, men and women in,

(Gardens under which rivers flow to dwell therein forever) for eternity,

(and beautiful mansions), built beautifully in good surroundings. In the Two Sahih, it is recorded that Abu Musa, 'Abdullah bin Qays Al-Ash'ari said that the Messenger of Allah said,

Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of Pride of Allah's Face separates the people from gazing at Him, in the garden of Eden.[1]

He also narrated that the Messenger of Allah said,

For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.

The Two Sahih collected this Hadith.[2] It is recorded in the

Two Ṣaḥīḥs that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

"Whoever believes in Allāh and His Messenger, offers prayer perfectly and fasts the month of Ramaḍān, will rightfully be granted Paradise by Allāh, no matter whether he emigrates 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, “Paradise has one-hundred grades which Allāh has prepared 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 Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the ‘Arsh (Throne) of the Beneficent.”[1]

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

“If you invoke Allāh for Ṣalāh (blessings) on me, then also invoke Him to grant me Al-Wasīlah.” He was asked, “What is Al-Wasīlah, O Allāh’s Messenger?” He said, “The highest grade in Paradise, it will be for only one man, and I hope I am that man.”[2]

The Musnad contains a Ḥadīth from Sa’d bin Mujāhid Ṭālī, that Abu Al-Mudillah said, that Abu Hurayrah said, “We said, ‘O Allāh’s Messenger! Talk to us about Paradise, what is
it built of?’ He said,

"A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end."

Allâh said next,

"But the greatest bliss is the good pleasure of Allâh."

meaning, Allâh’s pleasure is more grand, greater and better than the delight the believers will be enjoying [in Paradise]. Imâm Mâlik narrated, that Zayd bin Aslam said that ‘Atâ’ bin Yasâr said that Abu Sa‘îd Al-Khudri said that the Messenger of Allâh ﷺ said,

"Allâh, the Exalted and Ever High, will say to the people of Paradise, ‘O residents of Paradise!’ They will say, ‘Labbayka (here we are!), our Lord, and Sa‘idayk (we are happy at your service!) and all the good is in Your Hand.’ He will ask them, ‘Are you pleased?’ They will say, ‘Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation?’ He will say, ‘Should I give you what is better than all this?’ They will say, ‘O Lord! What is better than all this?’ He will say, ‘I will grant you My pleasure and will never afterwards be angry with you.’\[1\]

The Two Sahih collected the Hadith of Malik.\[1\]

73. O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them; their abode is Hell—and worst indeed is that destination.\[1\]

74. They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a protector or a helper.\[1\]

The Order for Jihad against the Disbelievers and Hypocrites

Allah commanded His Messenger to strive hard against the

\[1\] Fath Al-Bari 11:423 and Muslim 4:2176.
disbelievers and the hypocrites and to be harsh against them. Allāh also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter.

Ibn Mas‘ūd commented on Allāh’s statement,

«Strive hard against the disbelievers and the hypocrites»

"With the hand, or at least have a stern face with them."[1] Ibn ‘Abbās said, “Allāh commanded the Prophet ﷺ to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them.”[2] Aḍ-Ḍaḥḥāk commented, “Perform Jihād against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the Jihād performed against them.”[3] Similar was said by Muqāṭil and Ar-Rabı’.[4] Al-Ḥasan and Qatādah said, “Striving against them includes establishing the (Islamic Penal) Law of equality against them.”[5] In combining these statements, we could say that Allāh causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allāh knows best.

**Reason behind revealing Āyah 9:74**

Al-Amawi said in his Book on Battles, “Muḥammad bin Ishāq narrated that Az-Zuhri said that ‘Abdur-Raḥmān bin ‘Abdullāh bin Ka‘b bin Mālik narrated from his father, from his grandfather that he said, ‘Among the hypocrites who lagged behind [from battle] and concerning whom the Qur’ān was revealed, was Al-Julās bin Suwayd bin Aṣ-Ṣāmiṭ, who was married to the mother of ‘Umayr bin Sa‘d. ‘Umayr was under the care of Al-Julās. When the Qur’ān was revealed about the hypocrites, exposing their practices, Al-Julās said, ‘By Allāh! If this man (Muḥammad) is saying the truth, then we are worse than donkeys.’ ‘Umayr bin Sa‘d heard him and said, ‘By Allāh,

---

O Julās! You are the dearest person to me, has the most favor on me and I would hate that harm should touch you, more than I do concerning anyone else! You have uttered a statement that if I exposed, will expose you, but if I hide, it will destroy me. One of them is a lesser evil than the other.’ So ‘Umayr went to the Messenger of Allāh ﷺ and told him what Al-Julās said. On realizing this, Al-Julās went to the Prophet ﷺ and swore by Allāh that he did not say what ‘Umayr bin Sa’d conveyed he said. ‘He lied on me,’ Al-Julās said. Allāh sent in his case this verse,

«They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām» until the end of Āyah.

The Messenger of Allāh conveyed this Āyah to Al-Julās, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy.”

Imām Abu Ja’far Ibn Jarir recorded that Ibn ‘Abbās said, “The Messenger of Allāh ﷺ was sitting under the shade of a tree when he said,

«A man will now come and will look to you through the eyes of a devil. When he comes, do not talk to him.»

A man who looked as if he was blue (so dark) came and the Messenger of Allāh ﷺ summoned him and said,

«Why do you curse me, you and your companions»? That man went and brought his friends and they swore by Allāh that they did nothing of the sort, and the Prophet ﷺ pardoned them. Allāh, the Exalted and Most Honored revealed this verse,

«They swear by Allāh that they said nothing (bad)…»

**Hypocrites try to kill the Prophet ﷺ**

Allāh said next,
and they resolved that which they were unable to carry out

It was said that this Āyah was revealed about Al-Julās bin Suwayd, who tried to kill his wife’s son when he said he would inform the Messenger of Allāh [about Al-Julās’ statement we mentioned earlier]. It was also said that it was revealed in the case of ‘Abdullāh bin Ubayy who plotted to kill the Messenger of Allāh. As-Suddi said, “This verse was revealed about some men who wanted to crown ‘Abdullāh bin Ubayy even if the Messenger of Allāh did not agree.”

It was reported that some hypocrites plotted to kill the Prophet, while he was at the battle of Tabūk, riding one night. They were a group of more than ten men. Ad-Ẓahhāk said, “This Āyah was revealed about them.” In his book, Dalāʿil An-Nubuwaḥ, Al-Hāfiẓ Abu Bakr Al-Bayhaqi recorded that Ḥudhayfah bin Al-Yamān said, “I was holding the bridle of the Messenger’s camel while ‘Ammār was leading it, or vise versa. When we reached Al-‘Aqabah, twelve riders intercepted the Prophet. When I alerted the Messenger, he shouted at them and they all ran away. The Messenger of Allāh asked us,

«Did you know who they were?» We said, ‘No, O Allāh’s Messenger! They had masks? However, we know their horses.’ He said,

«They are the hypocrites until the Day of Resurrection. Do you know what they intended?»

We said, ‘No.’ He said,

«They wanted to mingle with the Messenger of Allāh and throw him from the ‘Aqabah (to the valley).»

We said, ‘O Allāh’s Messenger! Should you ask their tribes to

send the head of each one of them to you?' He said,

«No, for I hate that the Arabs should say that Muhammad used some people in fighting and when Allāh gave him victory with their help, he commanded that they be killed.» He then said,

«O Allāh! Throw the Dubaylah at them.»

We asked, 'What is the Dubaylah, O Allāh’s Messenger?' He said,

«A missile of fire that falls on the heart of one of them and brings about his demise.»[1]

Abu At-Ṭufayl said, “Once, there was a dispute between Ḥudhayfah and another man, who asked him, 'I ask you by Allāh, how many were the Companions of Al-‘Aqabah?' The people said to Ḥudhayfah, 'Tell him, for he asked you.' Ḥudhayfah said, 'We were told that they were fourteen men, unless you were one of them, then the number is fifteen! I testify by Allāh that twelve of them are at war with Allāh and His Messenger in this life and when the witness comes forth for witness. Three of them were pardoned, for they said, 'We did not hear the person whom the Messenger sent to announce something, and we did not know what the people had plotted,' for the Prophet said,

«Water is scarce, so none among you should reach it before me.»

When he found that some people had reached it before him, he cursed them.”[2] ‘Ammār bin Yāsir narrated in a Hadīth collected by Muslim, that Ḥudhayfah said to him that the Prophet said,

في أصحابي أتاـُ عـُـشر ماتناوـا لا يدُخُـولون الـجَـنة ولا يجُودون ريحها حتَّى يلَـجَ

[1] Dalā’il An-Nubuwwah, 5:260. This text is supported by the narrations with Ahmad no. 2395, and Muslim which follows.

Among my Companions are twelve hypocrites who will never enter Paradise or find its scent, until the camel enters the thread of the needle. Eight of them will be struck by the Dubaylah, which is a missile made of fire that appears between their shoulders and pierces their chest.\footnote{1}

This is why Ḥudhayfah was called the holder of the secret, for he knew who these hypocrites were, since the Messenger of Allāh \textsuperscript{*} gave their names to him and none else.

Allāh said next,

\begin{quote}
\textit{\& they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.}
\end{quote}

This Āyah means, the Messenger \textsuperscript{*} did not commit an error against them, other than that Allāh has enriched them on account of the Prophet’s blessed and honorable mission! And had Allāh guided them to what the Prophet \textsuperscript{*} came with, they would have experienced its delight completely. The Prophet \textsuperscript{*} once said to the Anṣār,

\begin{quote}
\textit{Allām ʾaḏḏakum ṣalāla ʾaḥḍakum Allāh ʾalaihi, ʾuḵšm ṣumūrīn ṣaḥākum Allāh ʾalaihi, waʿāla ṣaʿgnaḵum Allāh ʾalaihi}
\end{quote}

\begin{quote}
\textit{Have I not found you misguided and Allāh guided you through me, divided and Allāh united you through me, and poor and Allāh enriched you through me?}
\end{quote}

Whenever the Messenger \textsuperscript{*} asked them a question, they replied, “Allāh and His Messenger have granted the favor.”\footnote{2}

This type of statement,

\begin{quote}
\textit{\& they had no fault except that they believed in Allāh...}
\end{quote}

is uttered when there is no wrong committed.

Allāh called the hypocrites to repent,

\footnote{1}{Muslim 4:2143.}
\footnote{2}{Fath Al-Bāri 7:644.}
If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter.>

The Āyah says, if they persist on their ways, Allâh will inflict a painful torment on them in this life, by killing, sadness and depression, and in the Hereafter with torment, punishment, disgrace and humiliation,

And there is none for them on earth as a protector or a helper.

who will bring happiness to them, aid them, bring about benefit or fend off harm.

75. And of them are some who made a covenant with Allâh (saying): “If He bestowed on us of His bounty, we will verily, give Ṣadaqâh and will be certainly among the righteous.”

76. Then when He gave them of His bounty, they became stingy, and turned away, averse.

77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant) with Allâh which they had promised to Him and because they used to tell lies.

78. Know they not that Allâh knows their secret ideas, and their Najwâ (secret counsels), and that Allâh is the All-Knower of things unseen.

Hypocrites seek Wealth but are Stingy with Alms

Allâh says, some hypocrites give Allâh their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill
their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allāh the Exalted, on the Day of Resurrection. We seek refuge with Allāh from such an end. Allāh said,

﴿۱۰۲﴿

«...because they broke that (covenant) with Allāh which they had promised to Him»

He placed hypocrisy in their hearts because they broke their promise and lied. In the Two Șaḥiḥs, it is recorded that the Messenger of Allāh ﷺ said,

﴿۱۰۳﴿

«There are three signs for a hypocrite: if he speaks, he lies; if he promises, he breaks the promise; and if he is entrusted, he betrays the trust.»[1]

Allāh said,

﴿۱۰۴﴿

«Know they not that Allāh knows their secret ideas, and their Najwā,»

Allāh states that He knows the secret and what is more hidden than the secret. He has full knowledge of what is in their hearts, even when they pretend that they will give away alms, if they acquire wealth, and will be grateful to Allāh for it. Truly, Allāh knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

﴿۱۰۵﴿

«79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them – so they mock at them (believers); Allāh will throw back their mockery on them, and they shall...»

Hypocrites defame Believers Who give the Little Charity They can afford

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity. If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allāh stands not in need of this man’s charity. Al-Bukhārī recorded that ‘Ubaydullah bin Sa‘īd said that Abu An-Nu‘mān Al-Bāṣrī said that Shu‘bah narrated that Sulaymān said that Abu Wā’il said that Abu Mas‘ūd said, “When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance and they (hypocrites) said, ‘He is showing off.’ Another man came and gave a Sā‘ (a small measure of food grains); they said, ‘Allāh is not in need of this small amount of charity.’ Then the Āyah was revealed;

Those who defame the volunteers...”[1]

Muslim collected this Ḥadīth in the Šaḥīḥ.[2]

Al-‘Āwfi narrated that Ibn ‘Abbās said, “One day, the Messenger of Allāh ﷺ went out to the people and called them to bring forth their charity, and they started bringing their charity. Among the last to come forth was a man who brought a Sā‘ of dates, saying, ‘O Allāh’s Messenger! This is a Sā‘ of dates. I spent the night bringing water and earned two Sā‘ of dates for my work. I kept one Sā‘ and brought you the other Sā‘.’ The Messenger of Allāh ﷺ ordered him to add it to the charity. Some men mocked that man, saying, ‘Allāh and His Messenger are not in need of this charity. What benefit would this Sā‘ of yours bring?’ Abdur-Rahmān bin ‘Awf asked Allāh’s Messenger ﷺ, ‘Are there any more people who give charity?’ The Messenger of Allāh ﷺ said,

None besides you! 'Abdur-Rahmān bin 'Awf said, 'I will give a hundred Uqiyah of gold as a charity.' Umar bin Al-Khaṭṭāb said to him, 'Are you crazy?' ‘Abdur-Rahmān said, 'I am not crazy.' Umar said, 'Have you given what you said would give?' 'Abdur-Rahmān said, 'Yes. I have eight thousand (Dirhams), four thousand I give as a loan to my Lord and four thousand I keep for myself.' The Messenger of Allāh ῶ said,

May Allāh bless you for what you kept and what you gave away.

However, the hypocrites defamed him, 'By Allāh! 'Abdur-Rahmān gave what he gave just to show off.' They lied, for 'Abdur-Rahmān willingly gave that money, and Allāh revealed about his innocence and the innocence of the fellow who was poor and brought only a Sā' of dates. Allāh said in His Book,

'Those who defame such of the believers who give charity voluntarily' [9:79]."[1]

A similar story was narrated from Mujāhid and several others. Ibn Ishāq said, 'Among the believers who gave away charity were 'Abdur-Rahmān bin 'Awf who gave four thousand Dirhams and 'Āṣim bin 'Adi from Bani 'Ajlān. This occurred after the Messenger of Allāh ῶ encouraged and called for paying charity. 'Abdur-Rahmān bin 'Awf stood and gave away four thousand Dirhams. 'Āṣim bin 'Adi also stood and gave a hundred Wasaq of dates, but some people defamed them, saying, 'They are showing off.' As for the person who gave the little that he could afford, he was Abu 'Aqīl, from Bani Anīf Al-Aråshī, who was an ally of Bani 'Amr bin 'Awf. He brought a Sā' of dates and added it to the charity. They laughed at him, saying, 'Allāh does not need the Sā' of Abu 'Aqīl.'"[2]

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[2] These narrations are not authentic, however, there is a similar narration recorded by Al-Bazzār that has a minor deficiency in its chain of narration. It could be used as a witness for it, Allāh knows best. See Al-Majma‘ no 11048.
Allāh said,

"So they mock at them (believers); Allāh will throw back their mockery on them."

rebuking them for their evil actions and defaming the believers. Truly, the reward, or punishment, is equitable to the action. Allāh treated them the way mocked people are treated, to aid the believers in this life. Allāh has prepared a painful torment in the Hereafter for the hypocrites, for the recompense is similar to the deed.

80. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them because they have disbelieved in Allāh and His Messenger. And Allāh guides not those people who are rebellious.

The Prohibition of asking for Forgiveness for Hypocrites

Allāh says to His Prophet ﷺ that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allāh to forgive them seventy times, Allāh will not forgive them. The number seventy here was mentioned to close the door on this subject,
for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy. Ash-Sha'bi said that when 'Abdullāh bin Ubayy was dying, his son went to the Prophet ﷺ and said to him, "My father has died, I wish you could attend him and pray the funeral prayer for him." The Prophet ﷺ said,

"ما اسمك؟"

"What is your name?" He said, "Al-Hubāb bin 'Abdullāh." The Prophet ﷺ said,

"فل أنت عبد الله بن عبد الله إن الحبّاب اسم شيطان؟"

"Rather, you are 'Abdullāh bin 'Abdullāh, for Al-Hubāb is a devil's name."

The Prophet ﷺ went along with him, attended his father's funeral, gave him his shirt as a shroud and prayed the funeral prayer for him. He was asked, "Would you pray on him, when he is a hypocrite?" He said,

"إن الله قال: {إن كنت تفعلوا فكل سبيلٍ وسبيلاً ولا تستغفروا أنهم سببان وسبيين وسبيعين وسبيين}

"Allāh said, {...and even) if you ask seventy times for their forgiveness...}"

Verily, I will ask Allāh to forgive them seventy times and seventy more and seventy more."[1] Similar narrations were collected from Urwah bin Az-Zubayr, Mujāhid, Qatādah bin Di'amah and Ibn Jarir.[2]

481. Those who stayed away (from Tabūk expedition) rejoiced in their staying behind the Messenger of Allāh; they hated to

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[1] At-Tabari 14:396
[2] At-Tabari 14:396-397. Even though this Hadith is Mursal, it has several witnesses and chains of narration which make it sound. The basis of it is also mentioned in Al-Bukhāri (46704 and 4671). Refer also to the Tafsīr of Ibn Kathīr under the commentary on Āyah (9:84).
strive and fight with their properties and their lives in the cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand!

82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

Hypocrites rejoice because They remained behind from Tabūk!

Allāh admonishes the hypocrites who lagged behind from the battle of Tabūk with the Companions of the Messenger of Allāh ᵐSB, rejoicing that they remained behind after the Messenger ᵐSB departed for the battle,

they hated to strive and fight, along with the Messenger ᵐSB,

with their properties and their lives in the cause of Allāh, and they said, to each other,

"March not forth in the heat."

Tabūk occurred at a time when the heat was intense and the fruits and shades became delightful. This is why they said,

"March not forth in the heat"

Allāh said to His Messenger ᵐSB,

Say to them,

"The fire of Hell..., which will be your destination because of your disobedience,

is more intense in heat;", than the heat that you sought to
avoid; it is even more intense than fire. Imam Malik narrated that Abu Az-Zinnād said that Al-A‘raj narrated that Abu Hurayrah said that the Messenger of Allah s.a.w. said,

«The fire that the son of Adam kindles is but one part of seventy parts of the Fire of Jahannam.»

They said, “O Allah’s Messenger! This fire alone is enough.” He said,

«(Hellfire) was favored by sixty-nine parts.»

The Two Sahāḥs collected this Ḥadīth.

Al-A‘mash narrated that Abu Išāq said that An-Nu‘mān bin Bashīr said that the Messenger of Allah s.a.w. said,

«On the Day of Resurrection, the person who will receive the least punishment among the people of the Fire, wears two slippers made from the Fire of Jahannam causing his brain to boil, just as a pot boils. He thinks that none in the Fire is receiving a more severe torment than he, when in fact he is receiving the least torment.»

The Two Sahāḥs collected this Ḥadīth. There are many other Ayāt and Prophetic Ḥadīths on this subject. Allah said in His Glorious Book,

«By no means! Verily, it will be the Fire of Hell. Taking away (burning completely) the scalp!» [70:15-16],

Al-Hamīm (boiling water) will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said to them): “Taste the torment of burning!” [22:19-22], and,

Surely, those who disbelieved in Our Āyāt, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. [4:56]

Allāh said here,

Say: “The fire of Hell is more intense in heat;” if only they could understand!

meaning, if they have any comprehension or understanding, they would have marched with the Messenger of Allāh during the heat, so as to save themselves from the Fire of Jahannam, which is much more severe.

Allāh, the Exalted, then warns the hypocrites against their conduct,

So let them laugh a little…

Ibn Abī Ṭalḥāh reported that Ibn ‘Abbās commented, “Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allāh, the Exalted and Most Honored, they will start crying forever without end.”

483. If Allāh brings you back to a party of them (the
hypocrites), and they ask your permission to go out (to fight),
say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then
you sit (now) with those who lag behind."

**Hypocrites are barred from participating in Jihād**

Allāh commands His Messenger, peace be upon him,

«If Allāh brings you back», from this battle,

«to a party of them» in reference to the twelve (hypocrite) men, according to Qatādah,\(^1\)

«and they ask your permission to go out», with you to another battle,

«say: "Never shall you go out with me nor fight an enemy with me..."»

as an admonishment and punishment for them. Allāh mentioned the reason for this decision,

«"You were pleased to sit (inactive) on the first occasion..."»

Allāh said in a similar Āyah,

«And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.»[6:110]

The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allāh said concerning the ‘Umrah of Ḥudaybiyyah,

\(^1\) At-Ṭabari 14:404.
Those who lagged behind will say, when you set forth to take the spoils.\[48:15\]

Allāh said next,

“...then you sit (now) with those who lag behind.”

in reference to the men who lagged behind from [Tabūk] battle, according to Ibn ‘Abbās.\[1\]

84. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were Fāsiqūn.

The Prohibition of Prayer for the Funeral of Hypocrites

Allāh commands His Messenger ﷺ to disown the hypocrites, to abstain from praying the funeral prayer when any of them dies, from standing next to his grave to seek Allāh’s forgiveness for him, or to invoke Allāh for his benefit. This is because hypocrites disbelieved in Allāh and His Messenger ﷺ and died as such. This ruling applies to all those who are known to be hypocrites, even though it was revealed about the specific case of ‘Abdullāh bin Ubayy bin Salūl, the chief hypocrite. Al-Bukhārī recorded that Ibn ‘Umar said, “When ‘Abdullāh bin Ubayy died, his son, ‘Abdullāh bin ‘Abdullāh, came to the Messenger of Allāh ﷺ and asked him to give him his shirt to shroud his father in, and the Messenger ﷺ did that. He also asked that the Prophet ﷺ offer his father’s funeral prayer, and Allāh’s Messenger ﷺ stood up to offer the funeral prayer. ‘Umar took hold of the Prophet’s robe and said, ‘O Allāh’s Messenger! Are you going to offer his funeral prayer even though your Lord has forbidden you to do so?’ Allāh’s Messenger ﷺ said,

\[1\] Aṭ-Ṭabarī 14:404.
I have been given the choice, for Allah says:

\[\text{نَسْتَفْعِرُ لَهُمْ أَوْ لَا نَسْتَفْعِرُ لَهُمْ إِنْ نَسْتَفْعِرُ لَهُمْ سَيَدِينَ نَسْتَفْعِرُ لَهُمْ أَنْ يُبْعدُنَّ عَنْ فِيْرَةٍ} \]

Whether you ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them.

Verily, I will ask [for forgiveness for him] more than seventy times.’ Umar said, ‘He is a hypocrite!’ So Allah’s Messenger \( 
\text{صلى الله عليه وسلم} \) offered the funeral prayer and on that Allah revealed this Verse,

\[\text{وَلَا تَضُلُّوا عَلَى أَكْثَرِ مِنْ نَيْتُهُمْ کَانَ أَنَّا لَا نَمُرُّ عَلَى فِيْرَةٍ} \]

And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.”

Umar bin Al-Khaṭṭāb narrated a similar narration. In this narration, Umar said, “The Prophet \( 
\text{صلى الله عليه وسلم} \) offered his funeral prayer, walked with the funeral procession and stood on his grave until he was buried. I was amazed at my daring to talk like this to the Messenger of Allah \( 
\text{صلى الله عليه وسلم} \), while Allah and His Messenger \( 
\text{صلى الله عليه وسلم} \) have better knowledge. By Allah, soon afterwards, these two Ayāt were revealed,

\[\text{وَلَا تَضُلُّوا عَلَى أَكْثَرِ مِنْ نَيْتُهُمْ کَانَ أَنَّا لَا نَمُرُّ عَلَى فِيْرَةٍ} \]

And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies.

Ever since this revelation came, the Prophet \( 
\text{صلى الله عليه وسلم} \) never offered the funeral prayer for any hypocrite nor stood on his grave until Allah, the Exalted and Most Honored, brought death to him.” At-Tirmidhi collected this Ḥadīth in his Tafsīr [section of his Sunan] and said, “Hasan Ṣaḥīḥ.” Al-Bukhārī also recorded it.

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And let not their wealth or their children amaze you. Allah only wants to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.

We mentioned before the explanation of a similar Ayah, all the thanks and praises are due to Allah.

And when a Sûrah is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say, “Leave us (behind), we would be with those who sit (at home).”

They are content to be with those who sit behind. Their hearts are sealed up, so they understand not.

Admonishing Those Who did not join the Jihâd

Allah chastises and admonishes those who stayed away from Jihâd and refrained from performing it, even though they had the supplies, means and ability to join it. They asked the
Messenger ﷺ for permission to stay behind, saying,

"Leave us (behind), we would be with those who sit (at home)"

thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowardice, but when it is safe, they are the most boastful among men. Allâh described them in another Ayah,

Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues. [33:19]

their tongues direct their harsh words against you, when it is safe to do so. In battle, however, they are the most cowardice among men.

Allâh said in another Ayah,

Those who believe say: 'Why is not a Sûrah sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them. Obedience (to Allâh) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allâh, it would have been better for them.' [47:20-21]

Allâh said next,

Their hearts are sealed up because of their staying away from Jihâd and from accompanying the Messenger ﷺ in Allâh's cause,
so they understand not. they neither understand what benefits them so that they perform it nor what hurts them so that they avoid it.

88. But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.

89. For them Allâh has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

After Allâh mentioned the sins of the hypocrites, He praised the faithful believers and described their reward in the Hereafter,

But the Messenger and those who believed with him strove hard and fought until the end of these two Ayât [9:88-89]. This describes the qualities, as well as, the reward of faithful believers. Allâh said,

Such are they for whom are the good things, in the Hereafter, in the gardens of Al-Firdaws and the high grades.

90. And those who made excuses from the bedouins came asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

Allâh describes here the condition of the bedouins who lived
around Al-Madinah, who asked for permission to remain behind from Jihād when they came to the Messenger to explain to him their weakness and inability to join the fighting. Ad-Dahhāk said that Ibn ‘Abbās said that they were those who had valid excuses, for Allāh said next,

«وَمَنْ أَوْلَىٰ بِأَنفُسِهِمْ لِيَخْرُجُوا مِنْ بَيْتٍ مَّعَ اسْتِحْيَانٍ أَيْمًا﴾

(and those who had lied to Allāh and His Messenger sat at home), and did not ask for permission for it; and Allāh warned them of painful punishment,

«فَكَذَّبُوا بِاللَّهِ كَذَّبَوْا بِمَنَّ أَنفَسَ أَيْمًا﴾

(a painful torment will seize those of them who disbelieve.)

«فَأَتَىٰ الْمَيْلَ الْمَيْلَةَ وَلَمْ يَكُنْ عَلَىٰ الْأَيْمَةَ لَا يَحْمِرُونَ مَا كَبَّرُونَ حَتَّىٰ إِذَا تَصَلُّبَ يُرَيِّدُونَ مَا عَلَىٰ الْأَيْمَةَ لَا يَحْمِرُونَ إِذَا أَوْزَعْتُوْمُهُمْ فَانْلَقَتْ لَا أَيْمَةَ مَا مَلَأْشَمْ عَلَيْهِمْ أَمَامُوْمُ حَمِيمًا وَأَيْمَةً كَبِيرَةً مِّنَ الْأَيْمَةَ كُثْرَةً أَيْمَةٍ إِنَّمَا النَّاسُ بِاللَّهِ يَكُونُونَ وَمَعْنَى أَيِّمَا آيَةٌ﴾

91. There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger. No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: “I can find no mounts for you,” they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.

93. The means (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts so that they know not (what they are losing).

Legitimate Excuses for staying away from Jihād

Allāh mentions here the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows
one from *Jihād*, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allāh, or poverty that prevents preparing for *Jihād*. There is no sin in these cases if they remain behind, providing that when they remain behind, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allāh said,

"*Va Allāhu ‘alaykum wa-salam wa-rabbikum runaway.*"

«No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.»

Al-Awzā‘ī said, “The people went out for the *Istisqā‘* (rain) prayer. Bilāl bin Sa‘d stood up, praised Allāh and thanked Him then said, ‘O those who are present! Do you concur that wrong has been done?’ They said, 'Yes, by Allāh!' He said, ‘O Allāh! We hear your statement,

"*Va Allāhu ‘alaykum wa-salam wa-rabbikum runaway.*"

«No means (of complaint) can there be against the doers of good.»

O Allāh! We admit our errors, so forgive us and give us mercy and rain.' He then raised his hands and the people also raised their hands, and rain was sent down on them.”[1] Mujāhid said about Allāh’s statement,

«Nor (is there blame) on those who came to you to be provided with mounts»

Mujāhid said; “It was revealed about Bani Muqarrin from the tribe of Muzaynah.”[2]

Ibn Abī Ḥātim recorded that Al-Ḥasan said that the Messenger of Allāh ﷺ said,

"*Qal’d Khallīnātum bil-arbīrīn Alwānāma ma Ṭal‘nām min Ṭal‘nām wa-ladā yada‘nām wa-ladā bā‘nām min ‘adwān*"

ْنِامْ أَلَّا أَقْتُلُكُمْ فِي الأُخْرَىَّ

Some people have remained behind you in Al-Madinah; and you never spent anything, crossed a valley, or afflicted hardship on an enemy, but they were sharing the reward with you."

He then recited the Ayah,

"Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you." [1]

This Hadith has a basis in the Two Sahâhs from Anas, the Messenger of Allâh ﷺ said,

"Some people have remained behind in Al-Madinah and you never crossed a valley or marched forth, but they were with you."

They said, "While they are still at Al-Madînah?" He said,

"Yes, as they have been held back by a (legal) excuse." [2]

Then, Allâh criticized those who seek permission to remain

behind while they are rich, admonishing them for wanting to
stay behind with women who remained in their homes,

\[\text{and Allah has sealed up their hearts, so that they know not}
\text{(what they are losing).}\]

\[\text{They (the hypocrites) will present their excuses to you}
\text{(Muslims), when you return to them. Say “Present no excuses,}
\text{we shall not believe you. Allah has already informed us of the}
\text{news concerning you. Allah and His Messenger will observe}
\text{your deeds. In the end you will be brought back to the All-}
\text{Knower of the unseen and the seen, then He (Allah) will inform}
\text{you of what you used to do.”}\]

\[\text{They will swear by Allah to you (Muslims) when you return}
\text{to them, that you may turn away from them. So turn away}
\text{from them. Surely, they are Rijs (impure), and Hell is}
\text{their dwelling place - a recompense for that which they used to}
\text{earn.}\]

\[\text{They (the hypocrites) swear to you (Muslims) that you}
\text{may be pleased with them, but if you are pleased with them,}
\text{certainly Allah is not pleased with the people who are Fāsiqīn}
\text{(rebellious).}\]

**Exposing the Deceitful Ways of Hypocrites**

Allah said that when the believers go back to Al-Madinah,
the hypocrites will begin apologizing to them.

\[\text{Say “Present no excuses, we shall not believe you.”}\]

\[\text{we shall not believe what you say,}\]
Allāh has already informed us of the news concerning you.

Allāh has exposed your news to us,

\(<\text{Allāh and His Messenger will observe your deeds.}\>\)

your actions will be made public to people in this life,

\(<\text{In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do.}\>\)

Allāh will inform you of your deeds, whether they were good or evil, and will recompense you for them. Allāh said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allāh ordered disgracing them by turning away from them, for they are,

\(<\text{Rijs meaning, impure inwardly and in their creed. Their destination in the end will be Jahannam,}\>\)

\(<\text{a recompense for that which they used to earn.}\>\)

of sins and evil deeds. Allāh said that if the believers forgive the hypocrites when they swear to them,

\(<\text{certainly Allāh is not pleased with the people who are Fāsiqūn.}\>\)

who rebel against the obedience of Allāh and His Messenger. 'Fisq', means, 'deviation'.

\(<\text{The accursed Allāh curse you, and you curse Allāh, and you curse Allāh.}\>\)
97. The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger. And Allāh is All-Knower, All-Wise.

98. And of the bedouins there are some who look upon what they spend (in Allāh’s cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.

99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend (in Allāh’s cause) as means of nearness to Allāh, and a cause of receiving the Messenger’s invocations. Indeed these (expenditures) are a means of nearness for them. Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.

The Bedouins are the Worst in Disbelief and Hypocrisy

Allāh states that there are disbelievers, hypocrites and believers among the bedouins. He also states that the disbelief and hypocrisy of the bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allāh has revealed to His Messenger ﷺ. Al-A’marsh narrated that Ibrāhīm said, “A bedouin man sat next to Zayd bin Sawhān while he was speaking to his friends. Zayd had lost his hand during the battle of Nahāwand. The bedouin man said, ‘By Allāh! I like your speech. However, your hand causes me suspicion.’ Zayd said, ‘Why are you suspicious because of my hand, it is the left hand [that is cut]?’ The bedouin man said, ‘By Allāh! I do not know which hand they cut off [for committing theft], is it the right or the left?’ Zayd bin Sawhān said, ‘Allāh has said the truth,

‘النَّفْرُ كَذَكَرْنَاهُمُ الْحَزَنَ فِي جَنَّتٍ وَأَجَسَّدَنَّ آَلَّا يَبِلَغُوا سَنَوْرَةً مَا أُنْزِلَ آَلِهَةَ عَلَى مَلَكِ الْأَرْضِ.’

The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger.”

Imām Aḥmad narrated that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

He who lives in the desert becomes hard-hearted, he who follows the game becomes heedless, and he who associates with the rulers falls into Fitnah.\[1\]

Abu Dawud, At-Tirmidhi and An-Nasâ’i collected this Hadîth. At-Tirmidhi said, “Hasan Gharîb.”\[2\] The Prophet ﷺ once had to give a bedouin man many gifts because of what he gave him ﷺ as a gift, until the bedouin became satisfied. The Prophet ﷺ said,

“لقد كمسك أن لا أقبل هدية إلا من قريش أو ذهبي أو نضفي أو أنصاري أو ذويبي”

“I almost decided not to accept a gift except from someone from Quraysh, Thaqafi, the Ansâr or Daws.”\[3\]

This is because these people lived in cities, Makkah, At- Tâ’if, Al-Madînah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted bedouins.

Allâh said next,

“وَآذَّنَ اللَّهُ قُلْنِ وَعْدُكُمْ حَكِيمٌ”

“And Allâh is All-Knower, All-Wise.”

Allâh knows those who deserve to be taught faith and knowledge, He wisely distributes knowledge or ignorance, faith or disbelief and hypocrisy between His servants. He is never questioned as to what He does, for He is the All-Knower, All-Wise. Allâh also said that among bedouins are those,

“من ينجب ما ينجب”

“who look upon what they spend”, in the cause of Allâh,

“فَسَأَرَأَهُ”

“as a fine”, as a loss and a burden,

“وَنَتَبَارَاهُ بِذَٰلِكَ الْدِّيْنِ”

“and watch for calamities for you”, awaiting afflictions and

---

disasters to strike you,

\(<\text{on them be the calamity of evil},\text{ evil will touch them instead,}\>\)

\(<\text{الله سميع علیه}\.\>

\(<\text{And Allah is All-Hearer, All-Knower.}\>\)

Allah hears the invocation of His servants and knows who deserves victory, who deserve failure. Allah's said;

\(<\text{ودیدت الأسباب من ببرم}\.\>

\(<\text{بسم الله الرحمن الرحيم}\.\>

\(<\text{And of the bedouins there are some who believe in Allah and the Last Day, and look upon what they spend (in Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations.}\>\)

This is the type of praiseworthy bedouins. They give charity in Allah's cause as way of achieving nearness to Allah and seeking the Messenger's invocation for their benefit,

\(<\text{إِنَّ اَيٌّ وَأَيٌّ}\.\>

\(<\text{Indeed these are a means of nearness for them.}\>\)

they will attain what they sought,

\(<\text{سَبِيلَتَمُّ الله في رَحْمَتِهِ إِنَّ الله عَفُوٌّ رَحِيمٌ}\.\>

\(<\text{Allah will admit them to His mercy. Certainly Allah is Oft-Forgiving, Most Merciful.}\>\)
100. And the foremost to embrace Islām of the Muhājirin and the Ansār and also those who followed them exactly (in faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

Virtues of the Muhājirin, Ansār and Those Who followed Them in Faith

Allāh mentions that He is pleased foremost with the Muhājirin, Ansār and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy. Ash-Sha’bī said that,

(The foremost Muhājirin and Ansār) are those who conducted the pledge of Ar-Riḍwān in the year of Ḥudaybiyyah[1]. Abu Mūsā Al-Ash’ari, Sa’īd bin Al-Musayyib, Muḥammad bin Sirīn, Al-Ḥasan and Qatādah said that they are those who performed the prayer towards the two Qiblahs with the Messenger of Allāh [first toward Jerusalem and later toward the Ka’bah].[2] Allāh, the Most Great, stated that He is pleased foremost with the Muhājirin, the Ansār and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger, the best and most righteous among them, the Ṣiddiq (the great truthful one) and the grand Khalīfah, Abu Bakr bin Abī Quḥāfah, may Allāh be pleased with him. The failure group, the Rāfīḍah (a sect of Shiites), are the enemies of the best Companions, they hate and curse them, we seek refuge with Allāh from such evil. This indicates that the minds of these people are twisted and their hearts turned upside

down, for where are they in relation to believing in the Qur'ān? They curse those whom Allāh stated He is pleased with! As for the followers of the Sunnah, they are pleased with those whom Allāh is pleased with, curse whomever Allāh and His Messenger curse, and give their loyalty to Allāh's friends and show enmity to the enemies of Allāh. They are followers not innovators, imitating [the Sunnah] they do not initiate it on their own. They are indeed the party of Allāh, the successful, and Allāh's faithful servants.

101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

Hypocrites among the Bedouins and Residents of Al-Madinah

Allāh informs His Messenger, peace be upon him, that among the bedouins around Al-Madinah there are hypocrites and in Al-Madinah itself, those,

who persist in hypocrisy;
meaning they insisted on hypocrisy and continued in it
Allāh's statement,

you know them not, We know them, does not contradict His other statement,

Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! [47:30],

because the latter Āyah describes them by their characteristics, not that the Messenger knows all those who
have doubts and hypocrisy. The Messenger ﷺ knew that some of those who associated with him from the people of Al-Madinah were hypocrites, and he used to see them day and night [but did not know who they were exactly]. We mentioned before in the explanation of,

وَرَأَيْتُ نَاسًا لَا يَنْبِلُونَ

...and they resolved that (plot) which they were unable to carry out...}[9:74]

that the Prophet ﷺ informed Ḥudhayfah of the names of fourteen or fifteen hypocrites. This knowledge is specific in this case, not that the Messenger of Allâh ﷺ was informed of all their names, and Allâh knows best.

'Abdur-Razzâq narrated that Ma'mar said that Qatâdah commented on this Ayah [9:101], “What is the matter with some people who claim to have knowledge about other people, saying, ‘So-and-so is in Paradise and so-and-so is in the Fire.’ If you ask any of these people about himself, he would say, ‘I do not know (if I will end up in Paradise or the Fire)!’ Verily, you have more knowledge of yourself than other people. You have assumed a job that even the Prophets before you refrained from assuming. Allâh’s Prophet Nûh said,

وَمَا يَلِيهِ نَافِئًا كَأَثَّرَ بَيْسَلَةً

(And what knowledge have I of what they used to do?)[26:112]

Allâh’s Prophet Shu'ayb said,

يَبْنِيَ الْخَلْقَ تَحْصُرُ لَكُمْ إِنْ كُنْتُمْ نَوْمِينَ وَمَا أَنَا عَلَيْكُم بِحَفِيضٍ

(That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you)[11:86],

while Allâh said to His Prophet ﷺ,

لاَ تَنَبِّئُوهُمْ عِنْ نَسْخَهُمْ

(you know them not, We know them.)*[1]

Mujâhid said about Allâh’s statement,

سَعِيدُهُمْ مَرْضَىٰ

We shall punish them twice," by killing and capture." In another narration he said, "By hunger and torment in the grave,

(And thereafter they shall be brought back to a great [horrible] torment.) [1]

'Abdur-Rahmān bin Zayd bin Aslam said, "The torment in this life strikes their wealth and offspring," and he recited this Ayah,

(And let not their wealth nor their children amaze you; Allah only wants to punish them with these things in the life of this world.) [9:55]

These afflictions torment them, but will bring reward for the believers. As for the torment in the Hereafter, it is in the Fire,

(And thereafter they shall be brought back to a great [horrible] torment.) [2]

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.

Some Believers stayed away from Battle because They were Lazy

After Allah explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt, He then mentioned the disobedient who stayed away from Jihād due to laziness and preferring comfort, even though they truly believed,

These people admitted their error to themselves and their Lord. They had performed good deeds before, as well as, this evil deed that they committed. For them there was forgiveness and pardon of Allāh. This Āyah is general, covering all sinners who combine good and evil deeds, thus becoming partly impure, even though it was revealed about some people in specific. Ibn ‘Abbās said that,

And others who have acknowledged their sins.

(And there are) others, refers to Abu Lubābah and some of his friends who stayed away from the battle of Tabūk and the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ returned from that battle, this group, Abu Lubābah and five, seven or nine with him, tied themselves to the pillars of the Masjid and refused to let anyone untie them except the Messenger of Allāh ﷺ. When this Āyah was revealed,

And others who have acknowledged their sins.

the Messenger of Allāh ﷺ untied them and pardoned them.⁴¹ Al-Bukhārī recorded that Samurah bin Junub said that the Messenger of Allāh ﷺ said to us,

And last night, two angels came to me (in a vision) and took me.

⁴¹ Al-Ṭabarī 14:437. This narration is not authentic. There is a similar Mursal narration from Sa‘īd bin Al-Musayyib in Dalā‘il An-Nubuwwah.
to a city, built with bricks made of gold and silver. We met some men who, part of their bodies were as handsome as you ever saw and the part as ugly as you ever saw. The two (angels) ordered these men to go to a river and submerge themselves in it; they did that and came back to us, and the ugliness went away from them, thus becoming the most beautiful form. The two said to me, 'This is the garden of Eden, and this is your residence in it.' The two said, 'As for the men who had part of their body handsome and part ugly, they have mixed a deed that was righteous with another that was evil. Allah has pardoned them.'

Al-Bukhārī recorded this Ḥadīth in a short form upon the explanation of this Ayah.

"...مَن أَوْلِمْ صَدَقَةٍ تَطْهِيرُهُمْ وَتَسَلَّطُهُمْ يَا وَصَلِّ عَلَيْهِمْ إِنَّ سَوْفَ يُسْكِنِّكُمْ فِي نَارِ الْجَاهِرِ"...

{103. Take Sadaqah from their wealth in order to purify them and sanctify them with it, and Salli for them. Verily, your Salāt are a Sakan for them; and Allah is All-Hearer, All-Knower.}

{104. Know they not that Allah accepts repentance from His servants and accepts the Sadaqāt, and that Allah alone is the One Who forgives and accepts repentance, Most Merciful?}

The Command to collect the Zakāh and Its Benefits

Allah commanded His Messenger ﷺ to take Sadaqah from the Muslims' money to purify and sanctify them with it. This Ayah is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors.

Some bedouin later thought that paying Zakāh to the Leader was not legislated except to the Messenger ﷺ himself, using this Ayah as evidence,

"مَن أَوْلِمْ صَدَقَةٍ"
‘Take Ṣadaqah from their wealth.’ Abu Bakr Aṣ-Ṣiddīq and other Companions refuted this ill comprehension and fought against them until they paid the Zakāh to the Khalīfah, just as they used to pay it to the Messenger of Allāh ﷺ. Aṣ-Ṣiddīq said, “By Allāh! If they abstain from paying a bridle that they used to pay to the Messenger of Allāh ﷺ, I will fight them for refraining from paying it.”[1] Allāh’s statement,

وَسَلَّمُ عَلَيْهِمْ

‘and Ṣallī for them’, means, supplicate for them, and ask Allāh to forgive them. In the Ṣahīḥ, Muslim recorded that ‘Abdullāh bin Abī Awfā said, “Whenever the Prophet ﷺ was brought charity, he used to invoke Allāh for those who brought it. My father also brought his charity and the Prophet ﷺ said,

اللَّهُمَّ صَلِّ عَلَى آيَيِ أُوتِيَ

‘O Allāh! I invoke You for the family of Abū Awfā.’[2] Allāh’s statement,

إِنَّ سَلَّمُكَ سَكَنَ فَنَمَّ

‘Verily, your Ṣalāt are a Sakan for them’, means, a mercy for them, according to Ibn ‘Abbās.[3] Allāh said next,

وَاللَّهُ سَمِيعٌ

‘and Allāh is All-Hearer’, of your invocation (O Muḥammad),

عَلَيْهِمْ

‘All-Knower.’ in those who deserve your invocation on their behalf, who are worthy of it.

Allāh said,

أَلَئِلَّ أَنَّ اللَّهَ هُوَ الْمُقْلِدُ لِأَنْعُمِ الْخَيْرَةِ وَمُجَٰلِدُ السُّفَدُنِ

‘Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?’

This Ayah encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicate sins. Allah states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allah accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount Uhud. Abu Hurayrah narrated that the Messenger of Allah ﷺ said,

\[
\begin{align*}
\text{إِنَّ اللَّهَ يَفْتُرُ الصَّدَقَةَ وَيَأْخُذُهَا بِجُبُورِهَا لِأَحَدِكُم مَا نُزِّيَّتُ أَحَدُكُم مُهُؤَةٌ،} \\
\text{فَلْيُفْتُرْ إِلَى اللَّهِ مَا تَفْتَرُ عَلَى أَحَدٍ.}
\end{align*}
\]

"Verily, Allah accepts charity, receives it in His Right Hand and develops it for its giver, just as one of you raises his pony, until the bite [of food] becomes as large as Uhud."

The Book of Allah, the Exalted and Most Honored, testifies to this Hadith,

\[
\begin{align*}
\text{اللَّهُ يُفْتَرُ أنَّ اللَّهَ هُوَ يَفْتُرُ النَّبَيَّةَ عَنِ الْيَدِ.} \\
\text{وَيَلْتَحُّ الصَّدَقَةِ}
\end{align*}
\]

"Know they not that Allah accepts repentance from His servants and accepts the Sadaqat?" and,

\[
\begin{align*}
\text{يَسْتَحْكَرُ اللَّهُ الْيَدَيْنِ وَتَزَاوَى السَّدَقَاتُ}
\end{align*}
\]

"Allah will destroy Ribā and will give increase for Sadaqat." [2:276]

'Abdullāh bin Mas'ūd said, "Charity falls in Allah's Hand before it falls in the needy's hand," he then recited this Ayah,

\[
\begin{align*}
\text{اللَّهُ يُفْتَرُ أنَّ اللَّهَ هُوَ يَفْتُرُ النَّبَيَّةَ عَنِ الْيَدِ.} \\
\text{وَيَلْتَحُّ الصَّدَقَةِ}
\end{align*}
\]

"Know they not that Allah accepts repentance from His servants and accepts the Sadaqat?".\footnote{At-Tabari 14:460.}

\[
\begin{align*}
\text{وَدَلَّ أَتَّمَلَ مَصِيرَ اللَّهُ عَلَيْكُمْ وَسَلَّمَ وَسَلَّمَنَّ إِلَى عِلْمِ النَّبِيِّ وَتَعَمَّرَتْ مَمْتَكَنَّ}
\end{align*}
\]

\[
\begin{align*}
\text{بِهَا كَمْ تَضَلْعُونَ.}
\end{align*}
\]

"105. And say "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."
Warning the Disobedient

Mujähid said that this Āyah carries a warning[1] from Allāh to those who defy His orders. Their deeds will be shown to Allāh, Blessed and Most Honored, and to the Messenger ﷺ and the believers. This will certainly occur on the Day of Resurrection, just as Allāh said,

» That Day shall you be brought to Judgement, not a secret of you will be hidden.» [69:18],

» The Day when all the secrets will be examined.» [86:9], and,

» And that which is in the breasts (of men) shall be made known.» [100:10]

Allāh might also expose some deeds to the people in this life. Al-Bukhārī said that ʿĀishah said, “If the good deeds of a Muslim person please you, then say,

» Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers.»[2]

There is a Ḥadīth that carries a similar meaning. Imām Ahmad recorded that Anas said that the Messenger of Allāh ﷺ said,

٨٨٧٩َّمَّا أَذْهَبُوا مَعَهُ نَذَّرْنَاهُ َّمَعَهُ َّمُتْ َذَّكَرْنَاهُ َّمَعَهُ َّمِعَاءً َّمُتْ َذَّكَرْنَاهُ َّمَعَهُ َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَاءً َّمِعَا
time of his life with good deeds, so that if he dies while doing it, he will enter Paradise. However, he changes and commits evil deeds. One might commit evil deeds for some time in his life, so that if he dies while doing them he will enter the Fire. However, he changes and performs good deeds. If Allāh wants the good of a servant He employs him before he dies."

He was asked, "How would Allāh employ him, O Allāh’s Messenger?" He said,

"He directs him to perform good deeds and takes his life in that condition."[1]

Only Imām Āḥmad collected this Ḥadīth.

And others are made to await for Allāh’s Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise."

**Delivering the Decision about the Three Companions Who stayed away from the Battle of Tabūk**

Ibn ‘Abbās, Mujāhid, Ḥārūn b. ‘Abdūrרחم, Aḍ-Ḍahhāk and several others said that those mentioned in the Āyah are the three who were made to wait to know if their repentance was accepted; Marārah b. Ar-Rabī’, Ka’b b. Mālik and Hilāl b. Umayyah.

Some Companions stayed behind from the battle of Tabūk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts. Some of them tied themselves to the pillars (of the Masjīd) like Abu Lubābah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this Āyah was revealed,

"Allāh has forgiven the Prophet, the Muhājirūn and the Anṣār…"[1]

[1] Āḥmad 3:120.
And the three who stayed behind, until for them the earth, vast as it is, was straitened…[1]

We will mention the Hadith about this story from Ka'b bin Malik. Allâh said,

whether He will punish them or will forgive them.

meaning, they are at Allâh's mercy, if He wills, He pardons them or punishes them. However, Allâh's mercy comes before His anger,

And Allâh is All-Knowing, All-Wise. [9:106]

Allâh knows those who deserve the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

107. And as for those who put up a Masjid by way of harm

and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

108. Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allāh loves those who make themselves clean and pure.

*Masjid Aḍ-Ḍirār and Maṣjīḍ At-Taqwā*

The reason behind revealing these honorable Āyāt is that before the Messenger of Allāh ﷺ migrated to Al-Madīnah, there was a man from Al-Khazraj called “Abū ‘Āmir Ar-Rāhib (the Monk).” This man embraced Christianity before Islām and read the Scriptures. During the time of Jāhilīyyah, Abū ‘Āmir was known for being a worshipper and being a notable person among Al-Khazraj. When the Messenger of Allāh ﷺ arrived at Al-Madīnah after the Hijrah, the Muslims gathered around him and the word of Islām was triumphant on the day of Badr, causing Abū ‘Āmir, the cursed one, to choke on his own saliva and announce his enmity to Islām. He fled from Al-Madīnah to the idolators of Quraysh in Makkah to support them in the war against the Messenger of Allāh ﷺ. The Quraysh united their forces and the bedouins who joined them for the battle of Uḥud, during which Allāh tested the Muslims, but the good end is always for the pious and righteous people. The rebellious Abū ‘Āmir dug many holes in the ground between the two camps, into one of which the Messenger ﷺ fell, injuring his face and breaking one of his right lower teeth. He also sustained a head injury. Before the fighting started, Abū ‘Āmir approached his people among the Anṣār and tried to convince them to support and agree with him. When they recognized him, they said, “May Allāh never burden an eye by seeing you, O Fāsiq one, O enemy of Allāh!” They cursed him and he went back declaring, “By Allāh! Evil has touched my people after I left.” The Messenger of Allāh ﷺ called Abū ‘Āmir to Allāh and recited the Qur’ān to him before his flight to Makkah, but he refused to embrace Islām and rebelled. The Messenger ﷺ invoked Allāh
that Abu 'Āmir die as an outcast in an alien land, and his invocation came true. After the battle of Uḥud was finished, Abu 'Āmir realized that the Messenger's call was still rising and gaining momentum, so he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet ﷺ. Heraclius gave him promises and Abu 'Āmir remained with him. He also wrote to several of his people in Al-Madīnah, who embraced hypocrisy, promising and insinuating to them that he will lead an army to fight the Messenger of Allāh ﷺ to defeat him and his call. He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on. These hypocrites built a Masjid next to the Masjid in Qubā', and they finished building it before the Messenger ﷺ went to Tabūk. They went to the Messenger ﷺ inviting him to pray in their Masjid so that it would be a proof that the Messenger ﷺ approved of their Masjid. They told him that they built the Masjid for the weak and ill persons on rainy nights. However, Allāh prevented His Messenger ﷺ from praying in that Masjid. He ﷺ said to them,

إِنَّا عَلَى سَبِيلٍ لَّكُنَّ إِذَا رَجَعْتَ إِن شَاءَ اللَّهُ

"If we come back from our travel, Allāh willing." When the Messenger of Allāh ﷺ came back from Tabūk and was approximately one or two days away from Al-Madīnah, Jibrīl came down to him with the news about Masjid Ad-Ḍirār and the disbelief and division between the believers, who were in Masjid Qubā' (which was built on piety from the first day), that Masjid Ad-Ḍirār was meant to achieve. Therefore, the Messenger of Allāh sent some people to Masjid Ad-Ḍirār to bring it down before he reached Al-Madīnah.

'Ali bin Abī Ṭālḥah reported that Ibn 'Abbās said about this Ayah (9:107), "They are some people of the Anṣār to whom Abu 'Āmir said, 'Build a Masjid and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muhammad and his companions.' When they built their Masjid, they went to the Prophet ﷺ and said to him, "We finished building our Masjid and we would like you pray in it and invoke Allāh for us for His blessings." Allāh revealed this verse,

لا تَحْزَبُوا أَبْنَاءَكُنَّ
"Never stand you therein", until,

"...wrongdoers" "[1]

Allāh said next,

"and those who built it,

"that their intention is nothing but good."

by building this Masjid we sought the good and the comfort of the people. Allāh replied,

"Allāh bears witness that they are certainly liars"

for they only built it to harm Masjid Qubā', and out of disbelief in Allāh, and to divide the believers. They made it an outpost for those who warred against Allāh and His Messenger ﷺ, such as Abu ‘Āmir the Fāsiq who used to be called Ar-Rāhib, may Allāh curse him! Allāh said,

"Never stand you therein", prohibiting His Prophet ﷺ and his Ummah from ever standing in it in prayer.

**Virtues of Masjid Qubā’**

Allāh encouraged His Prophet ﷺ to pray in Masjid Qubā’ which, from the first day, was built on Taqwā, obedience to Allāh and His Messenger ﷺ, for gathering the word of the believers and as an outpost and a fort for Islām and its people. This is why Allāh the Exalted said,

"Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein to

[1] Aṭ-Ṭabari 14:470. The last two narrations are not authentic. Two of the narrations recorded by Aṭ-Ṭabari confirm much of the story and the cause of revelation.
pray).»

in reference to the Masjid of Qubā’. An authentic Ḥadīth records that the Messenger of Allāh ﷺ said,

«صلاة في منجم قد أخرجناه: فعمر.»

«One prayer in Masjid Qubā’ is just like an ‘Umrah.»[1]

It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ used to visit Masjid Qubā’ while riding and walking.[2]

Imām Aḥmad recorded that ‘Uwaym bin Sā‘īdah Al-Anṣārī said that the Prophet ﷺ went to Masjid Qubā’ and asked,

إني الله تعلَّم قد أحسن عليكم التنا في الطهور في قضة منسجشكم، فما هذا الطهور الذي تظهرون به؟

«In the story about your Masjid, Allāh the Exalted has praised you concerning the purification that you perform. What is the purification that you perform?»

They said, “By Allāh, O Allāh’s Messenger! We do not know except that we had neighbors from the Jews who used to use water to wash with after answering the call of nature, and we washed as they washed.” [3] Ibn Khuzaymah collected this Ḥadīth in his Ṣaḥīḥ.[4]

Allāh’s statement,

«هاتسهبي أنسَ عن النفوس بين أوّل يوم آمنَ أن تنعم فيهم وبينما يجعلون كل نفوسهم فيهم تظهر بهم وتعملهم.»

«Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allāh loves those who make themselves clean and pure.»

This encourages praying in old Masjids that were built for the purpose of worshipping Allāh alone, without partners. It is also recommended to join the prayer with the believing group and worshippers who implement their faith, those who perform

Wūḍū’ perfectly and preserve themselves from impure things.

Imām Aḥmad recorded that one of the Companions of the Messenger of Allāh ﷺ said that the Messenger of Allāh ﷺ led them in a Dawn (Ṣubh) prayer in which he recited Sūrat Ar-Rūm (chapter 30) and made mistakes in the recitation. When he finished the prayer, he said,

"We sometimes make mistakes in reciting the Qur’ān, there are people among you who attend the prayer with us, but do not perform Wūḍū’ perfectly. Therefore, whoever attends the prayer with us let him make perfect Wūḍū’."[1]

This Hadīth indicates that complete purification helps in the performance of acts of worship and aids in preserving and completing them.

4109. Is it then he who laid the foundation of his building on Taqwā to Allāh and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the wrongdoers.

4110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. And Allāh is All-Knowing, All-Wise.

The Difference between Masjid At-Taqwā and Masjid Aḍ-Ḍīrār

Allāh the Exalted says that the Masjid that has been built on the basis of Taqwā of Allāh and His pleasure is not the same as a Masjid that was been built based on causing harm,

disbelief and causing division among the believers, and as an outpost for those who warred against Allāh and His Messenger ﷺ. The latter built their Masjid on the edge of a steep hole,

«into the fire of Hell. And Allāh guides not the people who are the wrongdoers.»

Allāh does not bring aright the works of those who commit mischief. Jābir bin ‘Abdullāh said, “I saw the Masjid that was built to cause harm with smoke rising up from it, during the time of the Messenger of Allāh ﷺ.” [1] Allāh’s statement,

«The building which they built will never cease to be a cause of doubt in their hearts»

and hypocrisy. Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adoring it. Allāh said next,

«إِلاَّ أُنزِلَتْ فِي هُمْنَاهُمْ»

«unless their hearts are cut to pieces.» until they die, according to Ibn ‘Abbās, Mujāhid, Qatādah, Zayd bin Aslam, As-Suddi, Ḥābīb bin Abi Thābit, Aḍ-Ḍahāk, ‘Abdur-Raḥmān bin Zayd bin Aslam and several other scholars of the Salaf.[2]

«And Allāh is All-Knowing,» of the actions of His creation,

«مَكْرُوهٌ»

«All-Wise.» in compensating them for their good or evil actions.

111. Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allāh’s cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Tawrāh and the Injīl and the Qur’ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.

Allāh has purchased the Souls and Wealth of the Mujāhidīn in Return for Paradise

Allāh states that He has compensated His believing servants for their lives and wealth – if they give them up in His cause – with Paradise. This demonstrates Allāh’s favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants. Al-Ḥasan Al-(zone) and Qatādah commented, “By Allāh! Allāh has purchased them and raised their worth.”[^1]  Shīr bin Abīyyah said, “There is not a Muslim but has on his neck a sale that he must conduct with Allāh; he either fulfills its terms or dies without doing that.” He then recited this Āyah.[^2]  This is why those who fight in the cause of Allāh are said to have conducted the sale with Allāh, meaning, accepted and fulfilled his covenant.[^3]  Allāh’s statement,

> They fight in Allāh’s cause, so they kill and are killed.

indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs.

The Two Ṣaḥīhs recorded the Ḥadīth,

> وَكُفِّيَّةُ اللَّهِ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجَهُ إِلَّا جَهَادًا فِي سَبِيلِهِ وَثُلُّ فِي سَبِيلِهِ بَعْنَمْ أَنَّ نَعْمَةَ أُقُصِّيَتْ عَلَيْهِ أَوْ يَزْجَعِهِ إِلَى مَرْضَىِ اللَّهِ الَّذِي خَرَجَ مَنْهُ، نَافَأَهُ مَا نَالَ مِنْ أَخْرِجَ آمَنَ أَوْ غَيْبَةً

> Allāh has made a promise to the person who goes out (to fight) in His cause; ‘And nothing compels him to do so except Jihād =

[^1]: At-Ṭabari 14:499.
[^2]: At-Ṭabari 14:499.
[^3]: At-Ṭabari 14:499.
in My Cause and belief in My Messengers.’ He will either be admitted to Paradise if he dies, or compensated by Allâh, either with a reward or booty if He returns him to the home which he departed from. [1]

Allâh’s statement,

'It is a promise in truth which is binding on Him in the Tawrâh and the Injil and the Qur’ân.' affirms this promise and informs us that Allâh has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the Tawrâh that He sent down to Mûsâ, the Injil that He sent down to ‘Îsâ, and the Qur’ân that was sent down to Muhammad, may Allâh’s peace and blessings be on them all. Allâh said next,

‘And who is truer to his covenant than Allâh? [4:87], and,

And whose words can be truer than those of Allāh? [4:122]. Allāh said next,

Then rejoice in the bargain which you have concluded. That is the supreme success.

meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight.

This is the description of the believers from whom Allāh has purchased their souls and wealth, who have these beautiful and honorable qualities,

(who repent) from all sins and shun all evils,

(who worship), their Lord and preserve the acts of worship that include statements and actions. Praising Allāh is among the best statements. This is why Allāh said next,

(who praise (Him)). Fasting is among the best actions, involving abstaining from the delights of food, drink and sexual intercourse, this is the meaning hereby,

(As-Sā’ihūn (who fast)) [9:112]. Allāh also described the Prophet’s wives that they are,
Sūrah 9. At-Tawbah (113 - 114) (Part-11)

[Sā‘īhāt] [66:5], meaning, they fast. As for prostrating and bowing down, they are acts of the prayer,

«who bow down, who prostrate themselves.»

These believers also benefit Allāh’s creation and direct them to His obedience by ordaining righteousness and forbidding evil. They have knowledge about what should be performed and what should be shunned. This includes abiding by Allāh’s limits in knowledge and action, meaning, what He allowed and what He prohibited. Therefore, they worship the True Lord and advise creation. This is why Allāh said next,

«And give glad tidings to the believers.»

since faith includes all of this, and the supreme success is for those who have faith.

«113. It is not (proper) for the Prophet and those who believe to ask Allāh’s forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).»

«114. And Ibrāhīm’s invoking (of Allāh) for his father’s forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father). But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh and forbearing.»

The Prohibition of supplicating for Polytheists

Imām Ahmad recorded that Ibn Al-Musayyib said that his father Al-Musayyib said, “When Abu Ĥalīl was dying, the Prophet Ĥ went to him and found Abu Jahl and ‘Abdullāh bin
Abi Umayyah present. The Prophet ﷺ said,

«O uncle! Say, ‘Lā ilaha illa-llāh,’ a word concerning which I will plea for you with Allāh, the Exalted and Most Honored.»

Abu Jahl and ‘Abdullāh bin Abī Umayyah said, ‘O Abū Ṭālib! Would you leave the religion of Abdul-Muṭṭalib?’ Abū Ṭālib said, ‘Rather, I will remain on the religion of Abdul-Muṭṭalib.’ The Prophet ﷺ said,

«I will invoke Allāh for forgiveness for you, as long as I am not prohibited from doing so.»

This verse was revealed,

«It is not (proper) for the Prophet and those who believe to ask Allāh’s forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.»

Concerning Abū Ṭālib, this Āyah was revealed,

«Verily, you guide not whom you like, but Allāh guides whom He wills» [28:56].”[1]

This Ḥadīth is recorded in the Two Sahīhs.[2]

Ibn Jarīr recorded that Sulaymān bin Burayđah said that his father said, “When the Prophet ﷺ came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. We said, ‘O Allāh’s Messenger! We saw what you did.’ He said,

«Ibn ādāmī ādāmī fī ziyrāt āmī fā’dān lī, wa-aṣfātuhū fī l-āṣfān ʿalā fi l-lāmā bādān lī.»

I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission.  

We never saw him more tearful than on that day.”[1]

Al-‘Awfi narrated from Ibn ‘Abbās about Allah’s statement,

“It is not (proper) for the Prophet and those who believe to ask Allah’s forgiveness for the Mushrikīn.”

“The Prophet wanted to invoke Allah for forgiveness for his mother, but Allah did not allow him. The Prophet said,

إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَقَدْ أَسْتَفْنَاهُ لِأَبِيهِ

Ibrahim, Allah’s Khalil, invoked Allah for his father.”[2]

Allah revealed,

وَمَا كَانَ لِسَيْفَانَ إِبْرَاهِيمَ إِلَّا عَنِ الْعَمَّادِ وَعَنِ الحَدِيثَ إِلَّا

“And Ibrahim’s invoking (of Allah) for his father’s forgiveness was only because of a promise he [Ibrahim] had made to him (his father).”[2]

‘Ali bin Abi Ṭalḥah narrated that Ibn ‘Abbās commented on this Ayah, “They used to invoke Allah for them (pagans) until this Ayah was revealed. They then refrained from invoking Allah to forgive the dead among them, but were not stopped from invoking Allah for the living among them until they die. Allah sent this Ayah,

وَمَا كَانَ لِسَيْفَانَ إِبْرَاهِيمَ إِلَّا

“And Ibrahim’s invoking (of Allah) for his father’s forgiveness was only...” [9:114].[3]

Allah said next,

فَلَمَّا نَكَثْنَاهُ كَذَّبْنَا إِنَّكَ عَذَّبَنَا بِمَثَلٍ مَّيِّئٍ


[2] At-Tabari 14:512. Although this Hadith is weak, there are similar narrations that serve as witnesses for it. See Sahih Sunan At-Tirmidhi no. 2477.

"But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him." [9:114].

Ibn ‘Abbās commented, “Ibrāhīm kept asking Allāh to forgive his father until he died, when he realized that he died as an enemy to Allāh, he disassociated himself from him.” In another narration, he said, “When his father died he realized that he died as an enemy of Allāh.”[1] Similar was said by Mujāhid, Aḍ-Ḍāḥṭāḥ, Qatādah and several others.[2] ‘Ubayd bin ‘Umayr and Sa‘īd bin Jubayr said, “Ibrāhīm will disown his father on the Day of Resurrection, but he will meet his father and see dust and fatigue on his face. He will say, ‘O Ibrāhīm! I disobeyed you, but today, I will not disobey you.’ Ibrāhīm will say, ‘O Lord! You promised me that You will not disgrace me on the Day they are resurrected. What more disgrace than witnessing my father being disgraced?’ He will be told, ‘Look behind you,’ where he will see a bloody hyena – for his father will have been transformed into that – and it will be dragged from its feet and thrown in the Fire.”[3] Allāh’s statement,


dsāha bīha lāzāmūn ḥaṣīmūn
din razzīl wa līlīmūn

Verily, Ibrāhīm was Auwāh and was forbearing.

means, he invoked Allāh always, according to ‘Abdullāh bin Mas‘ūd.[4] Several narrations report this from Ibn Mas‘ūd.[5] It was also said that, ‘Auwāh’, means, ‘who invokes Allāh with humility’, ‘merciful’, ‘who believes with certainty’, ‘who praises (Allāh)’, and so forth.

وَلَا تَسْتَطَيْعَنِ أَنْيَانَكُمْ إِنْ أَنتُمْ لَا تَشْفَعَنَّ إِنَّ اللَّهَ لَا يُسَلِّمُ لَنَا مِنْهُ مَا أُنْفَقْتُنَا صَدَقَةً وَلَا رَزْقًا

115. And Allāh will never lead a people astray after He has guided them until He makes clear to them what they should avoid. Verily, Allāh is the All-Knower of everything.”

116. Indeed to Allah belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allah you have neither any protector nor any helper.

Recompense comes after Proof is established

Allah describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them. For instance, Allah said,

«وَلَمْتَ لِهَا مِثَالًا فَهَدْنَاهُمْ»

«And as for Thamud, We showed and made clear to them the path of truth ...» [41:17].

Mujahid commented on Allah’s saying;

«رَوَّاهُ صَابِرُ أَنَّ اللَّهَ لَيْسَ لِقَوْمٍ بَعْدَ إِذْ هَدَيْنَاهُمْ»

«And Allah will never lead a people astray after He has guided them»

“Allah the Mighty and Sublime is clarifying to the believers about not seeking forgiveness for the idolators in particular, and in general, it is an exhortation to beware of disobeying Him, and encouragement to obey Him. So either do or suffer.”[1]

Ibn Jarir commented, “Allah says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead idolators, after He gave you guidance and directed you to believe in Him and in His Messenger ﷺ! First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you [if you indulge in this action]. Therefore, in this case, He will not allow you to be misguided. Verily, guidance or misguidance occurs after commands and prohibitions are established. As for those who were neither commanded nor prohibited, they can neither be obedient nor disobedient in doing what they were neither ordered nor prohibited from doing.”[2]

Allāh said,

«Indeed to Allāh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any protector nor any helper.»

Ibn Jarīr commented, “This is an encouragement from Allāh for His believing servants to fight the idolaters and chiefs of disbelief. It is also a command for them to trust in Allāh’s aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allāh, nor a supporter other than Him.”[1]

117. Allāh has forgiven the Prophet, the Muhājirīn and the Ansār who followed him in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.

Battle of Tabūk

Mujāhid and several others said, “This Ayah was revealed concerning the battle of Tabūk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water.”[2] Qatādah said, “They went to Ash-Shām during the year of the battle of Tabūk at a time when the heat was intense. Allāh knew how hard things were, and they suffered great hardship. We were told that two men used to divide a date between themselves. Some of them would take turns in sucking on a date and drinking water, then give it to another man to suck on. Allāh forgave them and allowed them to come back from that battle.”[3] Ibn Jarīr

reported that ‘Abdurrahmân bin ‘Abdullâh bin ‘Abdullâh bin ‘Abdulbâs said that ‘Umar bin Al-Khaṭṭâb was reminded of the battle of distress (Tabûk) and ‘Umar said, “We went with the Messenger of Allâh ﷺ in the intense heat for Tabûk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney. Abu Bakr Aṣ-Ṣiddîq said, ‘O Allâh’s Messenger! Allâh, the Exalted and Most Honored, has always accepted your invocation, so invoke Allâh for us.’ The Prophet ﷺ said,

"Would you like me to do that?"

Abu Bakr said, ‘Yes.’ The Prophet ﷺ raised his hands and did not put them down until rain fell from the sky in abundance. It rained and then stopped raining for a while, then rained again, so they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp."[1] Ibn Jarîr said about Allâh’s statement,

“Allâh has forgiven the Prophet, the Muhâjîrîn and the Anşâr who followed him in the time of distress,”

meaning “With regards to expenditures, transportation, supplies and water,

"after the hearts of a party of them had nearly deviated,"

away from the truth, thus falling prey to doubting the Messenger’s religion because of the distress and hardships they suffered during their travel and battle,

"but He accepted their repentance."

He directed them to repent to their Lord and renew their

firmness on His religion,

"Certainly, He is unto them full of kindness, Most Merciful."  

118. And (Allāh has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.

119. O you who believe! Have Taqwā of Allāh, and be with those who are true (in words and deeds).

The Three, Whose Decision was deferred by the Messenger of Allāh ﷺ

Imām Ahmad recorded that ‘Abdullāh bin Ka’b bin Mālik, who used to guide Ka’b after he became blind, said that he heard Ka’b bin Mālik narrate his story when he did not join

the battle of Tabūk with the Messenger of Allāh ﷺ. Ka'b bin Mālik said, “I did not remain behind Allāh’s Messenger ﷺ in any battle that he fought except the battle of Tabūk. I failed to take part in the battle of Badr, but Allāh did not admonish anyone who did not participate in it, for in fact, Allāh’s Messenger ﷺ had gone out in search of the caravan of Quraysh, until Allāh made the Muslims and their enemies meet without any appointment. I witnessed the night of Al-‘Aqabah pledge with Allāh’s Messenger ﷺ when we pledged for Islām, and I would not exchange it for the Badr Battle, even though the Badr Battle is more popular among the people than the ‘Aqabah pledge. As for my news of this battle of Tabūk, I was never stronger or wealthier than I was when I remained behind Allāh’s Messenger ﷺ in that battle. By Allāh, never had I two she-camels before, but I did at the time of that battle.

Whenever Allāh’s Messenger ﷺ wanted to go to a battle, he used to hide his intention by referring to different battles, until it was the time of that battle (of Tabūk) which Allāh’s Messenger ﷺ fought in intense heat, facing a long journey, the desert, and the great number of enemy soldiers. So the Prophet ﷺ clearly announced the destination to the Muslims, so that they could prepare for their battle, and he told them about his intent. Allāh’s Messenger ﷺ was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered.”

Ka'b added, “Any man who intended not to attend the battle would think that the matter would remain hidden, unless Allāh revealed it through divine revelation. Allāh’s Messenger ﷺ fought that battle at a time when the fruits had ripened and the shade was pleasant, and I found myself inclined towards that. Allāh’s Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, ‘I can do that if I want.’ So I kept on delaying it every now and then until the people were prepared, and Allāh’s Messenger ﷺ, and the Muslims along with him, departed. But I had not prepared anything for my departure. I said, ‘I will prepare myself (for departure) one or two days after him, and then join them.’ In the morning following their departure, I went out to get myself ready but returned having
done nothing. Then again, the next morning, I went out to get ready but returned without doing anything. Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to catch up to them. I wish I had done so! But such was not the case. So, after the departure of Allāh’s Messenger ﷺ, whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allāh’s Messenger ﷺ did not remember me until he reached Tabūk. So while he was sitting among the people in Tabūk, he said,

«ما فعل كعب بن مالك؟»

“What did Ka‘b bin Mālik do?” A man from Banu Salimah said, ‘O Allāh’s Messenger! He has been stopped by his two Burdah (garments) and looking at his own flanks with pride.’ Mu‘ādh bin Jabal said, ‘What a bad thing you have said! By Allāh! O Allāh’s Messenger! We know nothing about him but that which is good.’ Allāh’s Messenger ﷺ kept silent.”

Ka‘b bin Mālik added, “When I heard that Allāh’s Messenger ﷺ was on his way back to Al-Madinah, I was overcome by concern and began to think of false excuses. I said to myself, ‘How can I escape from his anger tomorrow?’ I started looking for advice from wise members of my family in this matter. When it was said that Allāh’s Messenger ﷺ had approached (Al-Madinah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. Allāh’s Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the Masjid first, and offer a two Rak‘ah prayer, then sit for the people. So when he had done all that (this time), those who failed to join the battle came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allāh’s Messenger ﷺ accepted the excuses they expressed outwardly, asked for Allāh’s forgiveness for them and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said,

«نُعَالَ»
"Come! So I came walking until I sat before him. He said to me,

«مَا خَلَفْتُنِي أَنْ تَنْكَنَّ نَّفْسِي فَدَّ الْ أَحْيَاءَ ظُلْمًا»

"What stopped you from joining us? Had you not purchased an animal for carrying you?"

I answered, 'Yes, O Allah's Messenger! By Allah, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if I tell you a lie today to seek your favor, Allah would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allah's forgiveness. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Allah's Messenger ﷺ said,

«أَنَا مَاذَا فَقَدْ صَدَقْتُ فَقَمْ خَلَى بَيْنِي اللَّهِ وَيَتْلُّ اللَّهُ»

"As regards to this man, he has surely told the truth. So get up until Allah decides your case."

I got up, and many men of Banu Salimah followed me and said to me, 'By Allah, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allah's Messenger ﷺ like the others who did not join him. The invocation of Allah's Messenger ﷺ to Allah to forgive you would have been sufficient for your sin.' By Allah, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same end as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murârah bin Ar-Rabi' Al-‘Âmiri and Hilâl bin Umayyah Al-Waqqî.' They mentioned to me two pious men who had attended the battle of Badr and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Messenger ﷺ forbade all the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind for that battle. So we kept away from the people and they changed their attitude towards us until the very land (where I
lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would talk to me. I would come to Allah's Messenger ﷺ and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would offer my prayer near him and look at him carefully. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatādah who was my cousin and the dearest person to me. I offered my greeting to him. By Allah, he did not return my greetings. I said, 'O Abu Qatādah! I beseech you by Allah! Do you know that I love Allah and His Messenger?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. I asked him again in the Name of Allah and he said, 'Allah and His Messenger know better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall.

While I was walking in the market of Al-Madinah, suddenly I saw that a Nabatean from Ash-Shām came to sell his grains in Al-Madinah, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassān (who ruled Syria for Caesar), for I knew how to read and write. In that letter, the following was written: 'To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allah does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of test.' I took the letter to the oven and made a fire burning it. When forty out of the fifty nights elapsed, behold! There came to me a messenger of Allah's Messenger ﷺ saying 'Allah's Messenger orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not mingle with her.'
The Prophet ﷺ sent the same message to my two fellows. I said to my wife, ‘Go to your parents and remain with them until Allāh gives His verdict in this matter.’

Ka‘b added, “The wife of Hilāl bin Umayyah came to Allāh’s Messenger ﷺ and said, ‘O Allāh’s Messenger! Hilāl bin Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?’ He said,

ألا رَكُنُ [لا يَرَبُّنِيكُم]

‘No (you can serve him), but he should not come near you [sexually].’

She said, ‘By Allāh! He has no desire for anything. By Allāh, he has never ceased weeping since his case began until this day of his.’ On that, some of my family members said to me, ‘Will you also ask Allāh’s Messenger to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umayyah to serve him?’ I said, ‘By Allāh, I will not ask permission of Allāh’s Messenger ﷺ regarding her, for I do not know what Allāh’s Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.’ We remained in that state for ten more nights, until the period of fifty nights was completed, starting from the time when Allāh’s Messenger ﷺ prohibited the people from talking to us. When I had finished the Fajr prayer on the fiftieth morning on the roof of one of our houses, while sitting in the condition in which Allāh described (in the Qur‘ān): my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness. There I heard the voice of a man who had ascended the mountain of Saf calling with his loudest voice, ‘O Ka‘b bin Mālik! Be happy (by receiving good tidings).’ I fell down in prostration before Allāh, realizing that relief has come with His forgiveness for us. Allāh’s Messenger ﷺ announced the acceptance of our repentance by Allāh after Fajr prayer. The people went out to congratulate us. Some bearers of good news went to my two companions, a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allāh, I owned no other than them on that day. Then I borrowed two
garments, wore them and went to Allâh’s Messenger ﷺ. The people started receiving me in batches, congratulating me on Allâh’s acceptance of my repentance, saying, ‘We congratulate you on Allâh’s acceptance of your repentance.’”

Ka’b further said, “When I entered the Masjid, I saw Allâh’s Messenger ﷺ sitting in the Masjid with the people around him. Tâl’hah bin ‘Ubaydullâh swiftly came to me, shook my hands and congratulated me. By Allâh, none of the Muhâjirûn got up for me except Tâl’hah; I will never forget Tâl’hah for this.”

Ka’b added, “When I greeted Allâh’s Messenger ﷺ, his face was bright with joy. He said,

أَابِئِرْ بِخَيْرٍ بَوْمَ مَرَّ عَلَيْكَ مَّنْذَنَا أَتَمَّتُّ

‘Be happy with the best day you have ever seen since your mother gave birth to you.’

I said to the Prophet, ‘Is this forgiveness from you or from Allâh?’ He said,

وَلَا بِنَيْنِ عَلَيْنَا

“No, it is from Allâh”. Whenever Allâh’s Messenger ﷺ became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him. When I sat before him, I said, ‘O Allâh’s Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allâh and His Messenger.’ Allâh’s Messenger ﷺ said,

أَمِلِكَ عَلَيْكَ بِغَصْ مَالِكَ فَهُوَ خَيْرٌ لَّكَ

“No, keep some of your wealth, as it will be better for you.” I said, ‘So I will keep my share from Khaybar with me.’ I added, ‘O Allâh’s Messenger! Allâh has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive.’ By Allâh, I do not know of any Muslim, whom Allâh has helped to tell the truth more than I. Ever since I have mentioned the truth to Allâh’s Messenger ﷺ, I have never intended to tell a lie, until today. I hope that Allâh will also save me (from telling lies) the rest of my life. So Allâh revealed the Ayah,

وَلَقَدْ نَادَىٰ رَبُّكَ آدَمَ قَلْبَهُ مُّقَلِّدًا يَعْبُدُهُ وَقَالَ لَهُ إِنِّي بِهِ دَعَارٌ وَرَكِيفٌ 

الله...
Allāh has forgiven the Prophet, the Muhājirūn and the Anṣār who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Have Taqwā of Allāh, and be with those who are true (in words and deeds).

Ka'b said; "By Allāh! Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish, just as those who had told a lie have perished. Allāh described those who told lies with the worst descriptions He ever attributed to anyone. Allāh said,

«سُبْحَانَ اللَّهِ لَكُمْ لَمَّا أَنْفَقْتُمْ إِلَىٰ هَٰذِهِ الْعُرْفَٰشِ أَفَأَفْتَرَوْا عَنْهُمْ إِنَّمَا أَفْتَرَى عَنْهُمْ جَهَنَّمَ. وَأَنْفَقْتُمْ جَهَنَّمَ حَتَّىٰ أَكْثَرُواٰ بَيْكُمْ أَجَلَوْنَ لَعْبِنَ فَأَفْتَرَوْا عَنْهُمْ فَإِنَّدََّرْتُمْ عَنْهُمْ قَابِلَةً ﷺ

They will swear by Allāh to you when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place – a recompense for that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are rebellious."

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their pledge and asked Allāh to forgive them, but Allāh's Messenger ﷺ left our case pending until Allāh
gave us His judgement about it. As for that Allah said,

«And (He did forgive also) the three who stayed behind...»

What Allah said does not discuss our failure to take part in the battle, but to the deferment of making a decision by the Prophet about our case, in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses."[1]

This is an authentic Hadith collected in the Two Sahih (Al-Bukhari and Muslim) and as such, its authenticity is agreed upon.[2] This Hadith contains the explanation of this honorable Ayah in the best, most comprehensive way. Similar explanation was given by several among the Salaf. For instance, Al-A‘mash narrated from Abu Sufyan, from Jabir bin ‘Abdullah about Allah’s statement,

«And (He did forgive also) the three who stayed behind...»

“They are Ka‘b bin Malik, Hilal bin Umayyah and Murarah bin Ar-Rabi‘, all of them from the Ansar.”[3]

The Order to speak the Truth

Allah sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth – vast as it is – were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allah’s sake and awaited humbly for His decree. They remained firm, until Allah sent His relief to them since they told the Messenger of Allah the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allah forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness. Hence Allah’s statement next,
"O you who believe! Have Taqwā of Allah, and be with those who are true."

The Āyah says, adhere to and always say the truth so that you become among its people and be saved from destruction. Allah will make a way for you out of your concerns and a refuge. Imām Ahmad recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allah ﷺ said,

"Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allah as very truthful (Ṣiddiq). Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allah as a great liar.\[1]\"

This Ḥadīth is recorded in the Two Šahīhs.\[2\]

\[1\] Ahmad 1:384.

\[2\] Fath Al-Bārī 1:523 and Muslim 4:2012.
is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the doers of good.

Rewards of Jihād

Allah, the Exalted and Most Honored, criticizes the people of Al-Madīnah and the bedouins around it, who did not participate in the battle of Tabūk with the Messenger of Allah. They sought to preserve themselves rather than comfort the Messenger during the hardship that he suffered in that battle. They incurred a loss in their share of the reward, since,

\[\text{thesesufferneitherzdama',thirst,}\]
\[\text{nor Nasab',fatigue,}\]
\[\text{nor Makhmasah',hunger,}\]

\[\text{nor they take any step to raise the anger of disbelievers, by strategies of war that would terrify their enemy,}\]
\[\text{nor inflict, a defeat on the enemy,}\]
\[\text{but is written to their credit as compensation for these steps that are not under their control, but a consequence of performing good deeds that earn them tremendous rewards,}\]

\[\text{Surely, Allah wastes not the reward of the doers of good.}\]

Allah said in a similar Ayah,

\[\text{Certainly We shall not make the reward of anyone who does}\]
his (righteous) deeds in the most perfect manner to be lost.

"وَلَا يَبْعَثَنَّ عَلَى صَيْرَةٍ وَلَا حَسَبَةٍ وَلَا بَقْطَرَةَ وَلَا ۬رَأَبَا إِلَّا ۬سَكَبْبُ ۖ أَنَّ اللَّهَ ۬مَثْلُهُ ۛاَلْيَّعَمَّرُونَ ۖاَلْيَّعَمَّرُونَ"

121. Neither do they spend any contribution—small or great—nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do.

Allāh said next,

"وَلَا يَبْعَثَنَّ عَلَى صَيْرَةٍ وَلَا حَسَبَةٍ"

Neither do they spend, in reference to the fighters in Allāh’s cause,

"قَدْ أَنْصَرَنَا عَلَى ۛأَنْصَرْنَا"

any contribution—small or great—, with regards to its amount,

"وَلَا يَبْعَثَنَّ عَلَى رَأَبَا"

nor cross a valley, while marching towards the enemy,

"ۡءَلَّا صَبَبْبُ ۬مَنَ"

but is written to their credit, for these actions that they take [and which are under their control],

"ۡءَلَّا صَبَبْبُ ۬مَنَ"

that Allāh may recompense them with the best of what they used to do.

Certainly, the Leader of the faithful, ‘Uthmān bin ‘Affān, may Allāh be pleased with him, acquired a tremendous share of the virtues mentioned in this honorable Āyah. He spent large amounts and tremendous wealth on this battle (Tabūk).

Abdullāh, the son of Imām Ahmad recorded that ‘Abdūr-Raḥmān bin Khabbāb As-Sulāmī said; “The Messenger of Allāh ﷺ gave a speech in which he encouraged spending on the army of distress (for Tabūk).

‘Uthmān bin ‘Affān, may Allāh be pleased with him said; ‘I will give one hundred camels with their saddles and supplies.’ Then he ﷺ exhorted them some more. So ‘Uthmān said; ‘I will give one hundred more camels with their saddles and supplies.’ Then he ﷺ descended one step of the Minbar and exhorted
them some more. So ‘Uthmān bin ‘Affān said; ‘I will give one hundred more camels with their saddles and supplies.’ Then I saw Allāh’s Messenger ﷺ with his hand moving like this - and ‘Abdu-ṣ-Samad’s [one of the narrators] hand went out like one in amazement - he ﷺ said,

«مَا عَلَى عَفَانُ مَا عَمِيَ بَعْدُ هَذَا

«It does not matter what ‘Uthmān does after.»[1]

It is also recorded in the Musnad that ‘Abdur-Rahmān bin Samurah said, “Uthmān brought a thousand Dinārs in his garment so that the Prophet ﷺ could prepare supplies for the army of distress. Uthmān poured the money on the Prophet’s lap, and the Prophet ﷺ started turning it around with his hand and declaring repeatedly,

«مَا ضَرَّ ابْنَ عَفَانِ مَا عَمِيَ بَعْدُ الْيَوْمَ

«The son of ‘Affān (i.e., ‘Uthmān) will never be harmed by anything he does after today.»[2]

Qatādah commented on Allāh’s statement,

«وَلَا يَقُطَّعُوا رَأْيًا إِلَّا يَسْتَبَقُوهُ

«nor cross a valley, but is written to their credit»,

“The farther any people march forth away from their families in the cause of Allāh, the nearer they will be to Allāh.”[3]

122. And it is not (proper) for the believers to go out (to fight - jihād) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).»

[1] Āḥmad 4:75. This narration is weak due to the anonymity of a narrator, but the following as well as others recorded by At-Tirmidhī support its general meaning. See Sahīh Sunan At-Tirmidhī nos. 2919, 2921.
Allāh the Exalted here explains His order to Muslims to march forth with the Messenger of Allāh ﷺ for the battle of Tabūk. We should first mention that a group of the Salaf said that marching along with the Messenger ﷺ, when he went to battle, was at first obliged on all Muslims, because, as they say, Allāh said,

\[\text{Anfūsāna juhnā wa 'ridūnā.}\]

\[\text{March forth, whether you are light or heavy} \quad [9:41], \text{and,}\]

\[\text{Ma'sākan fī 'Āmil al-madīnah wa 'ūn fī al-ahl al-arab.}\]

\[\text{It was not becoming of the people of Al-Madīnah and the bedouins of the neighborhood...} \quad [9:120].\]

However, they said, Allāh abrogated this ruling (9:41 and 9:120) when He revealed this Āyah, [9:122].

However, we could say that this Āyah explains Allāh’s order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for Jihād. Those who went with the Messenger ﷺ would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet ﷺ will achieve both goals [Jihād and learning the revelation from the Prophet ﷺ]. After the Prophet ﷺ, a group of every tribe or neighborhood should seek religious knowledge or perform Jihād, for in this case, Jihād is required from at least a part of each Muslim community.

‘Ali bin Abī Ṭalḥah reported from Ibn ‘Abbās about the Āyah,

\[\text{Rānā kātibul-munāfīn li 'inīrū wa 'ṣṣātānā.}\]

\[\text{And it is not (proper) for the believers to go out (to fight - Jihād) all together.}\]

“The believers should not all go to battle and leave the Prophet ﷺ alone,

\[\text{Fīghā, ummīn min kifī, fī 'inīrū wa 'ṣṣātānā.}\]

\[\text{Of every troop of them, a party only should go forth.}\]

in the expeditions that the Prophet ﷺ sent. When these armies returned to the Prophet, ﷺ who in the meantime received
revealed parts of the Qur'ān from Allāh, the group who remained with the Prophet  would have learned that revelation from him. They would say, ‘Allāh has revealed some parts of the Qur'ān to your Prophet and we learned it.’ So they learned from them what Allāh revealed to His Prophet  in their absence, while the Prophet  sent some other men into military expeditions. Hence Allāh’s statement,

«that they may get instructions in religion,»
so that they learn what Allāh has revealed to their Prophet  and teach the armies when they return,

«so that they may beware.»[1]

Mujāhid said, “This Āyah was revealed about some of the Companions of the Prophet  who went to the desert and were helped by its residents, had a good rainy year and called whomever they met to guidance. The people said to them, ‘We see that you left your companions and came to us.’ They felt bad in themselves because of this and they all came back from the desert to the Prophet . Allāh said,

«Of every troop of them, a party only should go forth,»
those who seek righteousness [such as to spread the call of Islām, while others remain behind],

«that they may get instructions in (Islāmic) religion,»
and learn what Allāh has revealed,

«and that they may warn their people», when those who went forth returned to them,

«so that they may beware (of evil).»[2]

Qatadah said about this Ayah, “It is about when the Messenger of Allah ﷺ sent an army; Allah commanded them to go into battle, while another group remained with the Messenger of Allah ﷺ to gain instructions in the religion. Another group returns to its own people to call them (to Allah) and warn them against Allah’s punishment of those who were before them.”[1]

It was also said that this verse,

«And it is not (proper) for the believers to go out all together.»

is not about joining Jihād. They say that the Messenger of Allah ﷺ invoked Allah against Mudar to try them with years of famine, and their lands were struck by famine. The various tribes among them started to come, entire tribes at a time, to Al-Madinah, because of the hardship they faced and they would falsely claim that they are Muslims. This caused hardship for the Companions of the Messenger ﷺ and Allah revealed to him that they are not believers. The Messenger of Allah ﷺ sent them back to their tribes and warned their people not to repeat what they did. Hence Allah’s statement,

«and that they may warn their people when they return to them.»

"Qayyimū l-āliya minna qitilū l-ayma baytum minnā s-surance, wajazna fikrum thulūdā wa as swóju al-lāh min al-miṣriyy."}

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who have Taqwā.

The Order for Jihād against the Disbelievers, the Closest, then the Farthest Areas

Allāh commands the believers to fight the disbelievers, the closest in area to the Islāmic state, then the farthest. This is why the Messenger of Allāh ﷺ started fighting the idolators in the Arabian Peninsula. When he finished with them and Allāh gave him control over Makkah, Al-Madinah, Aṭ-Ṭā'if, Yemen, Yamāmah, Hajr, Khaybar, Ḥadramawt and other Arab provinces, and the various Arab tribes entered Islām in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islām, especially since they were from the People of the Scriptures. The Prophet ﷺ marched until he reached Tabūk and went back because of the extreme hardship, little rain and little supplies. This battle occurred on the ninth year after his Hijrah.

In the tenth year, the Messenger of Allāh ﷺ was busy with the Farewell Hajj. The Messenger ﷺ died eighty-one days after he returned from that Hajj, Allāh chose him for what He had prepared for him [in Paradise]. After his death, his executor, friend, and Khalīfah, Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allāh gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islām return. He took the Zakāh from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the
Prophet ﷺ, Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islamic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allah opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Allah, just as the Messenger of Allah ﷺ had foretold would happen.

This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Farūq, the Martyr of the Mihrāb,[1] Abu Ḥafs, ʿUmar bin Al-Khaṭṭāb, may Allah be pleased with him. With ʿUmar, Allah humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to ʿUmar from near and far provinces, and he divided them according to the legitimate and accepted method. ʿUmar then died as a martyr after he lived a praise worthy life. Then, the Companions among the Muhājirūn and Ṭālibūn agreed to chose after ʿUmar, ʿUthmān bin ʿAffān, Leader of the faithful and Martyr of the House, may Allah be pleased with him.

During ʿUthmān’s reign, Islam wore its widest garment and Allah’s unequivocal proof was established in various parts of the world over the necks of the servants. Islam appeared in the eastern and western parts of the world and Allah’s Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allah’s enemies, and whenever Muslims overcame an Ummah, they moved to the next one, and then the next one, crushing the tyrannical evil doers. They did this in reverence to Allah’s statement,

("O you who believe! Fight those of the disbelievers who are close to you,")

Allah said next,

[1] Place of worship, where a Zoroastrian disbeliever assassinated ʿUmar while he was leading the Muslims in prayer.
and let them find harshness in you>, meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy. Allâh said in other Ayah,

«Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...»[5:54],

«Muhammad is the Messenger of Allâh. And those who are with him are severe against the disbelievers, and merciful among themselves.»[48:29], and,

«O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them.»[9:73]
Allâh said,

«And know that Allâh is with those who have Taqwâ>, meaning, fight the disbelievers and trust in Allâh knowing that Allâh is with you if you fear and obey Him. This was the case in the first three blessed generations of Islâm, the best members of this Ummah. Since they were firm on the religion and reached an unsurpassed level of obedience to Allâh, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation.

However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islâm and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islâmic states, after gaining control over many of its areas, in addition to entire Islâmic lands. Verily, ownership of all affairs is with Allâh in the beginning and in the end. Whenever a just
Muslim king stood up and obeyed Allāh's orders, all the while trusting in Allāh, Allāh helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allāh. We ask Allāh to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allāh is Most Generous, Most Giving.

124. And whenever there comes down a Sūrah, some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice.

125. But as for those in whose hearts is a disease, it will add Rijs (doubt) to their Rijs (doubt); and they die while they are disbelievers.

Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion

Allāh said,

124. And whenever there comes down a Sūrah, then among the hypocrites are,

some who say: "Which of you has had his faith increased by it?"

They say to each other, who among you had his faith increased by this Sūrah [from the Qur'an]? Allāh the Exalted said,

As for those who believe, it has increased their faith, and they rejoice.

This Āyah is one of the mightiest evidences that faith
increases and decreases, as is the belief of most of the Salaf and later generations of scholars and Imāms. Many scholars said that there is a consensus on this ruling. We explained this subject in detail in the beginning of the explanation of Ṣaḥīḥ Al-Bukhārī, may Allāh grant him His mercy.

Allāh said next,

«وَلَوْ أَلَيْهِنَّ گَلَوْبًا فَمَرْتُمْ فِيهِمْ يُجَاسُهُمْ إِلَّا يُجِهَهُمْ»

«But as for those in whose hearts is a disease, it will add Rijs to their Rijs.»

the Sūrah increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allāh said in another Āyah,

«وَإِنَّ الْقُرْآنَ مَا هُوَ بَضَاءٌ»

«And We send down in the Qur’ān that which is a healing» [17:82], and,

«فَقَلَّ مَنْ يُجِهِّهِمْ فَيَتَبَيَّنُ وَيَضَعْفُهُ وَلَا يُنِيبُوهُ فِي نَفَاذِهِمْ وَنَزُّرُ رَغْبَةَ عَلَيْهِمْ عُسْنَ أَوْلِيَآئِكَ بَدارُونَ بِمَكَانِ تَبْيِيحٍ»

«Say: “It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur’ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)”». [41:44]

This indicates the misery of the hypocrites and disbelievers, since, what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food!

«وَلَّا يَبْعدُ سَبْعًا أَيْنَ مَنْ يُجِهِّهِمْ وَلَا يَبْنُوْهُ وَلَا يَمُىْهُ وَلَا يَأْكُلُ وَلَا يَرْكَعُ وَلَا يَسَلُّطُ وَلَا يَشَاءُ إِنْ يَشَاءُ إِلَّا بِشَنَعِّهِ وَلَا يَبْغَهُ وَلَا يَسَلُّطُ وَلَا يَأْكُلُ وَلَا يَرْكَعُ وَلَا يَسَلُّطُ إِنْ يَشَاءُ إِلَّا بِشَنَعِّهِ وَلَا يَبْغَهُ»

«126. See they not that they are put in trial once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson (from it).»
127. And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.

Hypocrites suffer Afflictions

Allāh says, do not these hypocrites see,

«أنتمُ بِكِتَانَةٍ»

«that they are put in trial», being tested,

«فِي صُلُبٍ عَلَى مَنْ أَسْتَبَقَّ فَمَا لَهُ نَضْرَةٌ وَلَا حَقٌّ بِمَا يَعْقَرُونَ»

«once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson.»

They neither repent from their previous sins nor learn a lesson for the future. Mujāhid said that hypocrites are tested with drought and hunger.[1]

Allāh said;

«وَإِذَا أَنْظَرْتُمْ سَوَاءً نَظُرْ بِشَمْهَرِ الْيَمِينِ هِلْ يَرْبُوعُكُمْ بِيْنَ أَحَدَيْنِ يَسَارُوْا»

«And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.»

This describes the hypocrites that when a Sūrah is revealed to the Messenger of Allāh ﷺ,

«نَظُرْ بِشَمْهَرِ الْيَمِينِ»

«they look at one another», they turn their heads, right and left, saying,

«هِلْ يَرْبُوعُكُمْ بِيْنَ أَحَدَيْنِ يَسَارُوْا»

«“Does any one see you?” Then they turn away…»

turning away from, and shunning the truth. This is the description of hypocrites in this life, for they do not remain

where the truth is being declared, neither accepting nor understanding it, just as Allah said in other Ayah,

«Then what is wrong with them that they turn away from admonition? As if they were wild donkeys. Fleeing from a lion.»[74:49-51], and,

«So what is the matter with those who disbelieve that they hasten to hear from you. (Sitting) in groups on the right and on the left.»[70:36-37].

This Ayah also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood? Allah’s statement,

«Then they turn away. Allah has turned their hearts (from Truth)» is similar to,

كُنَّا رَأَيْنَا أَنَّ الَّذِينَ فَرَّوْا مِنْهُمْ

«So when they turned away, Allah turned their hearts away.»[61:5].

Allah said next,

«بَلْ هُمْ قَالُونَ لا يَتَقَلَّبُونَ»

«because they are a people that understand not.»

They neither understand Allah’s Word nor attempt to comprehend it nor want it. Rather, they are too busy, turning away from it. This is why they ended up in this condition.

فَلَوْلَا تَأْتِينَا نَذِيرًا مِّنْهُ وَلَنَحْتَمِلَّ عَبْرَةً عَلَى حَسَنِيٍّ وَلَنَبَشْرِنَّ الْمَالِ وَلَا عَخَّالٍ مَّعَ عَلَيْنَا وَلَنَوْقِطَنَّ

«128. Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers [he is] full of pity, kind, and merciful.»
129. But if they turn away, say: "Allāh is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne."

The Advent of the Prophet ﷺ is a Great Bounty from Allāh

Allāh reminds the believers that He has sent to them a Messenger from among themselves, from their kind, speaking their language. Ibrāhīm, peace be upon him, said,

"O Our Lord! Send among them a Messenger of their own." [2: 129] Allāh said,

"قد من أنّه على المُؤمنين إذ بنت فيهم رسولًا بن أخِيهم"

"Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves." [3:164]

Allāh said here,

"لقد جاءنا رسولكم رسولًا بن أخِيكم"

"Verily, there has come unto you a Messenger from among yourselves."

meaning, from among you, speaking your language. Ja'far bin Abu Ṭālib said to An-Najāshi (the king of Ethiopia), and Al-Mughirah bin Shu'bah said to the emissary of Kisra, "Allāh has sent to us a Messenger from among us, whose family lineage, description, early days, truth and honesty we know."[1]

Allāh said,

"لا يحزن قلبك ما عد يعن".

"It grieves him that you should receive any injury or difficulty."

Whatever would cause hardship to his Ummah or be difficult for them, then it grieves him. Similarly, there is the Ḥadīth reported through many routes that the Prophet ﷺ said,

"بعثت بالخليفة السلمية".

"I was sent with the easy Hanifiyah [monotheism] way."[2]

[2] Ahmad 5:266. This is a weak narration, but there are supporting witnesses for it.
An authentic Ḥadīth mentions,

«Verily, this religion is easy» and its Law is all easy, lenient and perfect. It is easy for those whom Allāh the Exalted makes it easy. [1]

(He is eager for you), that you gain guidance and acquire benefits in this life and the Hereafter. Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh said,

«Verily, every matter that Allāh has prohibited, He knows that some among you will breach it; but I am indeed holding you by the waist so that you do not fall in the Fire, just like butterflies and flies.» [2]

Allāh’s statement next,

(for the believers (he is) full of pity, kind, and merciful.) [9:128], is similar to His other statement,

(And be kind and humble to the believers who follow you. Then if they disobey you, say: “I am innocent of what you do.” And put your trust in the All-Mighty, the Most Merciful) [26:215-217].

Allāh the Exalted commanded His Messenger in this honorable Ayah,

(But if they turn away), from the glorious, pure, perfect and encompassing Law that you – O Muḥammad – brought them,

then say: "Allâh is sufficient for me. There is no God but He."

Allâh is sufficient for me, there is no deity worthy of worship except Him, and in Him I put my trust. Similarly, Allâh said,

"(He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian." [73:9].

Allâh said next,

"And He is the Lord of the Mighty Throne" [9:129].

He is the King and Creator of all things, and He is the Lord of the Mighty Throne ('Arsh), which is above all creation; all that is in and between the heavens and earths is under the Throne ('Arsh) and subservient to Allâh’s power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things.

Imâm Ahmad recorded that Ibn ‘Abbâs said that Ubayy bin Ka‘b said, “The last Âyâh revealed from the Qur’ân was this Âyâh,

Verily, there has come unto you a Messenger from among yourselves …" [9:128] until the end of the Sûrah.

It is recorded in the Sahîh that Zayd bin Thâbit said, “I found the last Âyâh in Sûrah Barâ’ah with Khuzaymah bin Thâbit.”

This is the end of Sûrah Barâ’ah, all praise is due to Allâh.

[2] Fath Al-Bâri 8:195. Zayd bin Thâbit, by the order of 'Uthmân bin 'Affân, the Righteous Khalîfah, compiled the Qur’ân in one book from various manuscripts and from the Companions who memorized all or part of it.
The Tafsīr of Sūrah Yūnus
(Chapter - 10)

Which was revealed in Makkah

In the Name of Allah, the Most Beneficent, the Most Merciful

1. Alif-Lām-Rā. These are the verses of the Book (the Qur’ān) Al-Hakīm.

2. Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): “Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?” (But) the disbelievers say: “This is indeed an evident sorcerer!”

The isolated letters in the beginning of this Sūrah, as well as in others, have been previously discussed at the beginning of
Surat Al-Baqarah. Allāh said:

\begin{quote}
\textit{These are the verses of the Book (the Qur'ān) Al-Ḥakīm.}
\end{quote}

This indicates that these are verses of the Qur'ān, in which the wisdom of judgment is clear.

**The Messenger ﷺ cannot be but a Human Being**

Allāh rebukes the attitude of the disbelievers with the words

\begin{quote}
\textit{Is it a wonder for mankind…}^{[1]}
\end{quote}

They have always found it strange that Allāh would send Messengers to them from among mankind. Allāh also tells us about other people from previous nations who said,

\begin{quote}
\textit{Shall mere men guide us?} (64:6)
\end{quote}

Hūd and Ṣāliḥ^{[2]} said to their people:

\begin{quote}
\textit{Do you wonder that there has come to you a reminder from your Lord through a man from among you.} (7:63)
\end{quote}

Allāh also told us what the disbelievers from Quraysh said:

\begin{quote}
\textit{Has he made the gods into one God? Verily, this is a curious thing!} (38:5)
\end{quote}

Ad-Ḍaḥḥāk reported Ibn ʿAbbās that he said: “When Allāh sent Muḥammad ﷺ as a Messenger, most of the Arabs denied him and his message and said: Allāh is greater than sending a human Messenger like Muḥammad.” Ibn ʿAbbās said, “So Allāh revealed:

\begin{quote}
\textit{Aḥān al-nās ʿalā yuḥāna.}
\end{quote}

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^{[1]} At-Ṭabari 15:13.

^{[2]} Note: In Āyah 7:63 this statement is made by Nūḥ (not Ṣāliḥ, as erroneously mentioned by Ibn Kathīr), and Hūd said the same to his people, in Āyah 7:69.]
Allāh’s statement;

«Is it a wonder for mankind…»[1]

Scholars have differed over the meaning of the reward for the good deeds in this Āyah:

«that they shall have with their Lord the rewards of their good deeds»

‘Ali bin Abī Ṭālḥah reported that Ibn ‘Abbās said about this Āyah, “Eternal happiness has been written for them.”[2] Al-Awfi reported that Ibn ‘Abbās said: “It is the good reward for what they have done.” Mujāhid said: “It is their good deeds – their prayers, fasting, charity, and glorification.” He then said, “And Muḥammad ﷺ will intercede for them.”[3]

Allāh said:

«(But) the disbelievers say: “This is indeed an evident sorcerer!”»

This means that the disbelievers said this although Allāh has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warrer. But they are the liars in saying that.

«Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (Istawā) the Throne, arranging the affair [of all things]. No intercessor (can plead with Him) except after He permits. That is Allāh, your Lord;»

so worship Him (alone). Then, will you not remember?

Allāh is the Creator Who arranges the Affairs of the Universe

Allāh tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days. It was said: "Like these days (meaning our worldly days)." It was also said: "Every day is like a thousand years of what we reckon." Later, this will be discussed further.

(and then rose over (Istawa) the Throne.)

The Throne is the greatest of the creatures and is like a ceiling for them.

Allāh's statement:

(arranging the affair [of all things]). means that He controls the affairs of the creatures.

Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth. (34:3)

No affair distract’ Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

And no moving creature is there on earth but its provision is due from Allāh. (11:6)

Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)
Ad-Darāwardi narrated from Sa'd bin Ishāq bin Ka'b bin 'Ujrah that he said: "When this Āyah was revealed,

\( \text{Surely, your Lord is Allāh Who created the heavens and the earth} \)

they met a great caravan whom they thought should be Arabs. They said to them: 'Who are you?' They replied: 'We are Jinns. We left Al-Madīnah because of this Āyah.'" This was recorded by Ibn Abī Ḥātim.

Allāh said:

\( \text{No intercessor (can plead with Him) except after He permits.} \)

This is similar to what is in the following Āyāt:

\( \text{Who is he that can intercede with Him except with His permission?} \)

\( \text{(2:255) and,} \)

\( \text{And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.} \)

\( \text{(53:26), and;} \)

\( \text{Intercession with Him profits not except for him whom He permits.} \)

\( \text{(34:23).} \)

Allāh then said:

\( \text{That is Allāh, your Lord; so worship Him (alone). Then, will you not remember?} \)

meaning worship Him alone with no partners.

\( \text{Then will you not remember?} \) meaning "O idolaters, you
worship gods with Allāh while you know that He alone is the Creator,” as He said:

«And if you ask them who created them, they will surely say: “Allāh.”» (43:87),

«“Say: ‘Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne? They will say: “Allāh.” Say: “Will you not then have Taqwā?”’» (23:86-87),

Similar is mentioned in the Āyah before this Āyah and after it.

4. To Him is the return of all of you. The promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

The Return of Everything is to Allāh

Allāh tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allāh states that He is going to bring all the creatures into being.

«And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.» (30:27),

«that He may reward with justice those who believed and did deeds of righteousness.»
meaning, the reward will be with justice and complete recompense.

«But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.»

meaning, because of their disbelief they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

«This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together!» (38:57-58)

«This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!» (55:43-44)

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the Ayât in detail for people who have knowledge.

6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are Ayât for those who have Taqwâ.

Everything is a Witness to the Power of Allâh.

Allâh tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be
confused with one another. Allāh made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month. Allāh said:

«وَقَسَّمَ الْقُمْرَ مُساَوِيَاتٍ حَتَّى يُهْيَى مِنَ الْقُصُورِ ۚ لَا أَنْتُم مُنْتَهِينَ اِلَّا نَذِيرَةً ۚ وَلَا أَيُّهَا النَّاسُ ۖ إِنَّ فِي ذَلِكَ الْعِزَّةُ ۛ وَلَا يُبَيِّنُونَ أَنَّا كُنَّا مِنْ بَعْدِهِنَّ»

(And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.) (36:39-40)

And He said:

«وَقَسَّمَ الْقُمْرَ الْقُمْرَ حَسَابًا»

(And the sun and the moon for counting)

And in this Ayah He said:

«وَقَسَّمْتُ الْقُمْرَ»

(and measured) that is the moon,

Allāh said:

«مُساَوِيَاتٍ حَتَّى يُهْيَى مِنَ الْقُصُورِ ۚ لَا أَنْتُم مُنْتَهِينَ اِلَّا نَذِيرَةً ۚ وَلَا أَيُّهَا النَّاسُ ۖ إِنَّ فِي ذَلِكَ الْعِزَّةُ ۛ وَلَا يُبَيِّنُونَ أَنَّا كُنَّا مِنْ بَعْدِهِنَّ»

(And measured out for it stages that you might know the number of years and the reckoning.)

The days are revealed by the action of the sun, and the months and the years by the moon. Allāh then stated

«لا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَا هَهَا بَلْ خَلَقْنَاهَا مِنْ نَزَالٍ قَبْلَ ذَلِكَ كَفِيٌّ مِنِّنَا»

(Allāh did not create this but in truth.)

He didn’t create that for amusement but with great wisdom and perfect reasoning. With a similar meaning, Allāh said:

«وَمَا خَلَقْنَا الْجَبَلَاتِ وَالْأَرْضَ وَمَا بَيْنَا هَهَا بَلْ ذَهَبْنَا فِي مَرَابٍ قَبْلَ ذَلِكَ كَفِيٌّ مِنْنَا»

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of
those who disbelieve! Then woe to those who disbelieve from the Fire! (38:27)

He also said:

«أَمَّا مَنْ أَفْسَدْ مَا خَلَقْنَا وَأَفْسَدْ مَا أَضْرَأْنَا إِلَىٰ النَّارِ مَضَامِينَ، فَكُلُّ نَارٍ مَّلِيِّقٌ لَّهُ؟ إِلَّا هُوَ الَّذِي خَلَقْتُهُمْ (41)»

«“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?” So Exalted be Allah, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne!» [23:115-116]

Allah said:

«تَحْكُمُ الْآبَيْنِ يَقُولُ مِنْ بَعْدٍ (42)»

«He explains the Ayat in detail for people who have knowledge.» In other words, He explained the signs and proofs for people who know.

Allah further stated:

«إِنَّ في الْخَلْقِ الْأَوْلى وَالْأَوْلَى (43)»

«Verily, in the alternation of the night and the day»

The day and the night alternate, when one arrives, the other goes, and so on, with no errors. This is similar to the meaning indicated in the following Ayat:

«يَقُلُّ اللَّهُ الْأَلِيِّ الْمُتَكَبِّرُ بَلْ يَقِيمُ حَمَّالًا (44)»

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

«لَيْنَ أَلْيَسْ بِالْقُمْسِ مَا آنَّ نَذَرَهُ الْقُلُّ (45)»

«It is not for the sun to overtake the moon.» [36:40], and

«فَاِلَّذِي اِلْإِضَاثَ وَجَمَّعَ الْأَلِيِّ سُكَّةَ (46)»

«(He is the) Cleaver of the daybreak. He has appointed the night for resting». [6:96]

Allah continued:

«وَمَا سَلَّمَ اللَّهُ فِي الْكَرْكُوسِ وَالْأَرْضِ (47)»
«And in all that Allāh has created in the heavens and the earth» meaning the signs that indicate His greatness. This is similar to Allāh’s statements:

وُسُئِنَ يَنَابِيعَ الْأَرْضِ وَالْأَرْضِ

«And how many a sign in the heavens and the earth...» [12:105],

فَيَنَابِيعَ الْأَرْضِ وَالْأَرْضِ وَمَا نَسِيَ الْكُفَّارُ وَالْمُنْفِضُونَ

«’Say: “Behold all that is in the heavens and the earth,” but neither Ayāt nor warners benefit those who believe not.» [10:101]

«See they not what is before them and what is behind them, of the heaven and the earth.» [34:9].

وَإِنَّكُنَّ بَيْنَ الْأَرْضِ وَالْأَرْضِ وَتَمَشِّيُّ الْأَيَّامَ وَالْيَوْمَ

«Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.» [3:190]

means intelligent men. Allāh said here,

لَا تَقُولُ لَعَلَّيْنَا ْيَوْمَ الْقِيَāمَةِ

«Ayāt for those who have Taqwā.» meaning fear Allāh’s punishment, wrath and torment.
7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayāt,

8. Those, their abode will be the Fire, because of what they used to earn.

The Abode of Those Who deny the Hour is Hell-Fire

Allāh describes the state of the wretched who disbelieved in the meeting with Allāh on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it. Al-Ḥasan said: “They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allāh’s signs in the universe, they did not contemplate them. They were also heedless of Allāh’s Laws, for they didn’t abide by them. Their abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allāh, His Messenger and the Last Day.”

9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).

10. Their way of request therein will be: “Glory to You, O Allāh!” and “Salām” (peace, safety from evil) will be their greetings therein! And the close of their request will be: “All praise is due to Allāh, the Lord of all that exists.”

The Good Reward is for the People of Faith and Good Deeds

In these two Ayāt, Allāh promises the happy blessings for those who believed in Allāh and His Messengers. And for those
that have complied with what they were commanded to follow. The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allāh will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world. The other meaning is that their faith will assist them on the Day of Resurrection as Mujāhid said:

{Their Lord will guide them through their faith} meaning “Their faith will be a light in which they will walk.” [1]

{Their way of request therein will be: “Glory to You, O Allāh!” And Salām (peace, safety from evil) will be their greetings therein! And the close of their request will be: “All praise is due to Allāh, the Lord of all that exists.”} meaning this is the condition of the people of Paradise. This is similar to what is found in the following Āyāt:

{Their greeting on the Day they shall meet Him will be “Salām [Peace]!”} [33:44],

{No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: Salām! Salām!!} [56:25-26],

{(It will be said to them): “Salām” – a Word from the Lord, Most Merciful.} [36:58],

And angels shall enter unto them from every gate (saying): “Salāmun ‘Alaykum (peace be upon you)!” [13:23-24]

In Allāh’s statement,

«And the close of their request will be: All praise is due to Allāh, the Lord of all that exists.»

There is an indication that Allāh Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation. Allāh said:

«And the praises and thanks be to Allāh, Who has sent down to His servant the Book (the Qur’ān).» [18:1],

«All praise is due to Allāh, Who (alone) created the heavens and the earth,» [6:1],

and many other citations with this meaning. The Āyah also indicates that Allāh is the Praised One in this world and in the Hereafter and in all situations. In a Ḥadith recorded by Muslim:

«إِنَّ أَهْلَ الْجَنَّةِ يَلْهَمُونَ الْتَنْشِيطَ وَالْتَعْمِيْدَ كَمَا يَلْهَمُونَ النَّفْسِ»

«The people of Paradise will be inspired to glorify Allāh and praise Him as they instinctively breath.»[1]

This will be their nature because of the increasing bounties of Allāh upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allāh for there is no God but He and no Lord save He.
11. And were Allâh to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.

Allâh does not respond to the Requests for Evil like He does with the Requests for Good

Allâh tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn’t respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth. Allâh has said,

وَأَلْهَبْتُ الَّذِينَ آتَيْتَهُمْ مَالًا وَأَوْلَادًا بِالْخَيْرِ لَتُضَبَّرَ أَنفُسَهُمُ الْكَفَرُ

(And were Allâh to hasten for mankind the evil as He hastens for them the good then they would have been ruined.)

This means that if He had responded to all of their evil requests, He would have destroyed them. However, people should avoid praying for evil as much as they can. Abu Bakr Al-Bazzâr recorded in his Musnad that Jâbir said, “Allâh’s Messenger said:

لا تذغوا على أنفسكم، لا تذغوا على أولادكم، لا تذغوا على أموإلكم، لا توافقوا بين الله وصاعة فيها إجابة فيستجب لكم

Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allâh and Allâh will respond to you.

This Ḥadîth was also recorded by Abu Dâwud. This is similar to what is understood from the following âyah:

And man invokes (Allâh) for evil as he invokes (Allâh) for good.\[17:11\]

In regard to the interpretation of this Ayah,

\( \text{"And were Allâh to hasten for mankind the evil as He hastens for them the good"} \)

Mujâhid said: “It is the man saying to his son or money when he is angry, ‘O Allâh don’t bless him (or it) and curse him (or it).’ Should Allâh respond to this man in this request as He responds to him with good, He would destroy them.”

\( \text{"And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair seeming to the wasteful that which they used to do."} \)

Man remembers Allâh at Times of Adversity and forgets Him at Times of Prosperity

Allâh tells us about man and how he becomes annoyed and worried when he is touched with distress.

\( \text{"but when evil touches him, then he has recourse to long supplications."}[41:51] \)

‘Long supplications’ also means many supplications. When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allâh to lift and remove the adversity. He prays while standing, sitting or laying down. When Allâh removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

\( \text{[11] Aṣ-Ṭabari 15:34.} \)
He passes on as if he had never invoked Us for a harm that touched him!

Allāh then criticized and condemned those who have these qualities or act this way, so He said:

«Thus it is made fair seeming to the wasteful that which they used to do.»

But those on whom Allāh has bestowed good guidance and support are an exception.

«Except those who have patience believe and do righteous good deeds.» [11:11]

The Prophet ﷺ said:

«الله يختصب المؤمنين»

«وقد أهلكنا أحد من قبلكم لنا كفروا و배وهم متمسآ بالله، فثُمُّ جعلتمهم خلفًا في الأرض من بعدهم فلننظر كيف تصلون.»

13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.

14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

The Admonition held in the Destruction of the Previous Generations

Allâh tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allâh then made this nation successors after them. He sent to them a Messenger to test their obedience to Him and following His Messenger. Muslim recorded that Abu Na'drah reported from Abu Sa'îd that he said: “Allâh’s Messenger said:

إِنَّ الْذِّنَى حُلَوَّةٌ حَضِرَةٌ، وَإِنَّ اللَّهَ مُنْتَخِبُهُمْ فِيهَا، فَنَظَرُ كَيْفَ نَعْمَلُونَ، فَأَنْتُوا الْذِّنَى وَأَنْتُوا النَّسَاءٍ، إِنَّ أُولَى الْقُرُوبِ بِي إِسْرَائِيلَ كَانُوا فِي النَّسَاءٍ

“The world is indeed sweet and green; and verily Allâh is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women...”[1]

Ibn Jarîr reported from 'Abdur-Rahmân from Ibn Abi Laylâ that 'Awf bin Mâlik said to Abu Bakr: “In a dream, I saw a rope hanging from the sky and Allâh’s Messenger ﷺ was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the Minbar, and 'Umar was favored with three forearm measurements.” 'Umar said: “Keep your dream away from us, we have no need for it.” When 'Umar succeeded, he called for 'Awf and said to him, “Tell me about your dream?” ‘Awf said: “Do you need to hear about my dream now? Did you not scold me before?” He then said, “Woe unto you! I hated for you to announce it to the successor of Allâh’s Messenger ﷺ himself.” So 'Awf related his dream until he got to the three forearms, he said: “One that he was Khalifah, second he did not – for the sake of Allâh – fear the blame of blamers, and third he was a martyr.” Allâh said:

فَهَمُ جَعَلْنَاكُمْ ثَيْتَكَ فِي الْأَرْضِ مِن بَعْوِمِكُمْ لِتَنْظِرُوا كَيْفَ تَعْمَلُونَ

“Then We made you successors after them, generations after generations in the land, that We might see how you would

Then he said: “Son of the mother of Umar, you have been appointed as Khalifah, so look at what you will do! About not fearing the blame of blamers, that is Allah’s will. About becoming a martyr, how can Umar reach that when the Muslims are in support of him?”¹¹

15. And when Our clear Ayat are recited unto them, those who hope not for their meeting with Us, say: “Bring us a Qur’an other than this, or change it.” Say: “It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.”

16. Say: “If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I

¹¹ At-Tabari 15:39.
have stayed among you a lifetime before this. Have you then no sense?"

Obstinance of the Chiefs of the Quraysh

Allâh tells us about the obstinance of the disbelievers of the Quraysh, who were opposed to the message and denied Allâh. When the Messenger ﷺ read to them from the Book of Allâh and His clear evidence they said to him: "Bring a Qur’ân other than this." They wanted the Prophet ﷺ to take back this Book and bring them another book of a different style or change it to a different form. So Allâh said to His Prophet ﷺ:

«قل ما بكتت إنا أنستلم بن ضلابي، تنين»

«Say: “It is not for me to change it on my own accord;»

This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allâh.

«إني أنبئ إلا ما بعثني إلإ أن أفاض إن سمعت ربي عذابي يوم عظيم»

«I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.»

The Evidence of the Truthfulness of the Qur’ân

Muḥammad ﷺ then argued with supporting evidence to the truthfulness of what he had brought them:

«فأر أنت ملأ ءالله ما كتبتم مسأمتكم ولا أدركم بخذ»

«Say: “If Allâh had so willed, I should not have recited it to you nor would He have made it known to you…”»

This indicates that he brought this only with the permission and will of Allâh for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allâh sent the Message to him. The Prophet ﷺ was never criticized for anything or held in contempt. So he said,

«فأدركم نفلت فيكم مسا مال نفيلة أبدا من مثولك»
Verily, I have stayed among you a lifetime before this. Have you then no sense?

Which meant “don’t you have brains with which you may distinguish the truth from falsehood?”

When Heraclius, the Roman king, asked Abu Sufyān and those who were in his company about the Prophet ﷺ, he said: “Have you ever accused him of telling lies before his claim?” Abu Sufyān replied: “No.” Abu Sufyān was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy. Heraclius then said: “I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh.”[1]

Ja'far bin Abu Ṭalib said to An-Najāshi, the king of Ethiopia: “Allāh has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the prophethood for forty years.”[2]

17. So who does more wrong than he who forges a lie against Allāh or denies His Āyāt? Surely, the criminals will never be successful!}

Allāh says that no one is more wrong, unjust and arrogant than he who invented a lie against Allāh, forged claims about Allāh, or claimed that Allāh has sent a message to him but his claim was not true. No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allāh with proofs and signs of his falsehood or truthfulness. The difference between Muḥammad ﷺ and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muḥammad ﷺ and the

falsehood of Musaylamah the liar, Sajāh and Al-Aswad Al-‘Ansi.

Abdullāh bin Salām said: “When Allāh’s Messenger ﷺ arrived at Al-Madinah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar. The first thing I heard from him was his statement:

"O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace." [1]

When Dimām bin Tha’labah came to Allāh’s Messenger ﷺ and asked him in the presence of his people – Banu Sa’d bin Bakr: “Who raised this heaven?” He replied, ﷺ "Allāh." He asked: “And who erected these mountains?” He replied, ﷺ "Allāh." He asked: “Who spread out this earth?” He replied, ﷺ "Allāh." Then he asked: “I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allāh sent you as a Messenger to all mankind?” He said,

"By Allāh, Yes!" Then Dimām asked him about Salah, Zakāh, Hajj and fasting. With every question he swore by Allāh and with every response the Prophet ﷺ swore also. Dimām then said: “You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me.” This man was content with the few responses of the Prophet ﷺ. He was convinced of the Prophet’s truthfulness by the signs that he saw and witnessed. [2]

It was narrated that ‘Amr bin Al-‘Aṣ went to Musaylamah. ‘Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: “Woe unto you ‘Amr. What was revealed unto your friend – meaning Allāh’s Messenger ﷺ during this period?” ‘Amr replied: “I heard his companions

[2] See Zād Al-Ma‘ād 3:647, and its source is in Al-Bukhāri no. 63, and Muslim no. 12, and others.
reading a short but great Sūrah.” He asked, “And what was that?” He recited:

(ٍالْعَصْرِ إِنَّ الَّذِينَ لَيْبًا حِينًا)

(6:21) And who does more aggression and wrong than he who invents a lie against Allāh or rejects His Āyāt? Surely, the criminals will never be successful! (10:17)

No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.

18. And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.

What do the Idolators believe about Their Gods?

Allāh reproaches the idolators that worshipped others beside Allāh, thinking that those gods would intercede for them before Allāh. Allāh states that these gods do not harm or benefit. They don’t have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them. That is why Allāh said:

"قل، آنِثْبِرْؤُتُمُ اللَّهَ يَا لَا يَبْنُوا عَلَى النَّجَاتِ، وَلَا في الأَرْيَضِ;

Say: 'Do you inform Allāh of that which He knows not in the heavens and on the earth?'"

Ibn Jarīr said: “This means, ‘Are you telling Allāh about what may not happen in the heavens and earth?’ Allāh then announced that His Glorious Self is far above their Shirk and Kufr by saying:

"سَيْنُكُمْ وَخَزَنُوا مَعَنَا يَتَكُبُرُونَ

Glorified and Exalted is He above all that which they associate as partners (with Him)!”[1]

Shirk is New

Allāh then tells us that Shirk was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islām. Ibn ‘Abbās said: “There were ten centuries between Ādam and

Nūḥ. They were all on Islām. Then differences among people took place. They worshipped idols and rivals. So Allāh sent extensive evidence and irrefutable proof with His Messengers.”

\[\text{٠َ٦١ ٦٣} \]  
\(<\text{So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence.}>[8:42]\]

Allāh’s statement:

\[\text{٠َ٦١ ٦٣} \]  
\(<\text{And had not it been for a Word that went forth before from your Lord…}>\]

means that if Allāh had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

\[\text{٠َ٦١ ٦٤} \]  
\(<\text{20. And they say: “How is it that not a sign is sent down on him from his Lord?” Say: “The Unseen belongs only to Allāh, so wait you, verily, I am with you among those who wait.”}>\]

The Idolators requested a Miracle

These stubborn, lying disbelievers said, “Why would not a sign be revealed to Muḥammad from his Lord.” They meant a sign such as given to Šāliḥ. Allāh sent the she-camel to Thamūd. They wanted Allāh to change the mount of Aṣ-Ṣafā into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allāh is capable of doing all of that, but He is All-Wise in His actions and statements. Allāh

\[\text{٠َ٦١ ٦٤} \]  
\(<1>\text{Al-Bidāyah wan-Nihāyah 1:101, and he said, “Al-Bukhārī recorded it.”}>\]
He also said:

«And nothing stops Us from sending the Ayat but that the people of old denied them.» [17:59]

Allah's way of dealing with His creatures is that He would give to them if they asked things from Him. But if they then didn't believe He would expedite punishment for them. When Allah's Messenger ﷺ was given the choice of Allah giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allah's Messenger ﷺ chose the latter.

Allah guided His Prophet ﷺ to answer their question by saying:

«Say: "The Unseen belongs only to Allah..."»

This Ayah means that the matter in its entirety is for Allah. He is well aware of the outcome of all matters.

«...so wait you, verily, I am with you among those who wait.»

If you would not believe unless you witness that which you asked for, then wait for Allah's judgement for me, as well as for yourselves. Nonetheless, they had witnessed some of the signs and miracles of the Prophet ﷺ, which were even greater than what they had asked for. In their presence, the Prophet ﷺ pointed to the moon when it was full and it split into two parts,
one part behind the mountain and the other before them. If they were seeking the guidance and firm knowledge by asking for signs, Allāh would have known that and would have granted them what had been requested. But Allāh knew that it was their obstinacy that was behind their request. Therefore Allāh left them to suffer in their suspicion and doubt. Allāh knew that none of them would believe. This is similar to Allāh's statements:

«Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them.» [10:96-97] and;

«And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed.» [6:111]

This was in addition to their arrogance. As Allāh said in another Āyah:

«And even if We opened to them a gate from the heaven.» [15:14]

And He said:

«And if they were to see a piece of the heaven falling down.» [52:44]

He also said:

«And even if We had sent down unto you (O Muhammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: 'This is nothing but
obvious

magic[6:7]

Such people don’t deserve to have their requests answered, for there is no benefit in answering them. These people are obstinate and stubborn as a result of their corruption and immorality. Therefore Allâh told His Messenger ﷺ to say:

(So wait you, verily, I am with you among those who wait.)

21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayât! Say: “Allâh is more swift in planning!” Certainly, Our messengers (angels) record all of that which you plot.

22. He it is Who enables you to travel through land and sea,
till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allah, making their faith pure for Him (alone), (saying): "If You (Allah) deliver us from this, we shall truly, be of the grateful."

﹛23. But when He delivers them, behold! They rebel (disobey Allah) in the earth wrongfully. O mankind! Your rebellion is only against yourselves, – a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.﹜

Man changes when He receives Mercy after Times of Distress

Allah tells us that when He makes men feel His mercy after being afflicted with distress,

﹛إِنَّهُ لَا يَتَّخِذُنَّهُ مَِّلَأً إِلَّا بِمَلَأٍ إِسْكُنُّونَ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

﹛They take to plotting against Our Ayat.﹜

The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought. Mujahid said that man’s attitude indicates a mockery and belying of blessings.[1] The meaning here is similar to Allah’s statement:

﹛وَذَٰلِكَ سَيَاتُ ٱلۡغَضَبِ ۖ ذٰلِكَ لِيُجْعَلَهُ أَرَأَيْتُ أَرَأَيْتُ أَرَأَيْتُ أَرَأَيْتُ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

﹛And when harm touches man, he invokes Us, lying on his side, or sitting or standing.﹜(10:12)

Al-Bukhari recorded that Allah’s Messenger said that led the Subh (Dawn) prayer after it had rained during the night, then he said:

﹛دَعْنِي تَذَرُّونَ نَارًا قَالَ رَبِّكُمُ اللَّهُ؟ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

﹛Do you know what your Lord has said last night?﹜

They replied, “Allah and His Messenger know better.”

He said:

Allah said; "This morning, some of My servants have become believers and some disbelievers in Me. He who said: 'We have had this rainfall due to the grace and mercy of Allah' is a believer in Me and a disbeliever in the stars. And he who said 'we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars."

The Ayah:

(Allah is more swift in planning!)

means that Allah is more capable of gradually seizing them with punishment, while granting them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly. The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit.

Allah further states:

(He it is Who enables you to travel through land and sea...)

which means that He preserves you and maintains you with His care and watching.

(Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein... meaning smoothly and calmly;)

\textit{Then they invoke Allāh, making their faith pure for Him (alone)}

meaning that in this situation they would not invoke an idol or statue besides Allāh. They would single Him out alone for their supplications and prayers. This is similar to Allāh's statement:

\textit{وَإِذَا سُكِّنَ الْجَهَّاَلُ فِي الْبَيْتِ فَذَلِكَ مِنْ فَضْلٍ مِّنِّنَا نَتَعْلَمُنَّ إِلَّا إِنَّنَا نَسْتَعْلَمُنَّ إِلَى الْمَلَّاَمَاتِ وَإِنَّنَا نَلْعَبُ سَلَّمًا فَوَانَّهُمَّ}

\textit{يَا مُكَّاَبِهِمُّ}  

\textit{And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.}  

[17:67]

And in this Sūrah, He says:

\textit{دَعُوا اللَّهَ عَلَى مَلَّاَمَاتِ لَهُ الْأَذْيَابُ لَنْ أَكَفِّيَنَّكُم بِمَا كَرِهِ}  

\textit{They invoke Allāh, making their faith pure for Him (saying): “If You (Allāh) deliver us from this (situation).”}

\textit{لاَتَّكِنَّكُمْ مِّنَ الشَّكُّ}  

\textit{“We shall truly, be of the grateful.”}

This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now. Allāh states;
But when He delivers them from that distress,

behold! They rebel (disobey Allâh) in the earth wrongfully…

meaning: they returned as if they had never experienced any difficulties and had never promised Him anything. So Allâh said:

He passes on as if he had never invoked Us for a harm that touched him! [10:12]

Allâh then said:

O mankind! Your rebellion (disobedience to Allâh) is only against yourselves,

it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the Hadîth,

There is no sin that is more worthy that Allâh hasten punishment for in this world – on top of the punishment that Allâh has in store for it in the Hereafter – than oppression and cutting the ties of the womb.¹

Allâh’s statement:

a brief enjoyment of this worldly life… means that you only have a short enjoyment in this low and abased worldly life.

then (in the end) unto Us is your return… meaning your goal and final destination.

¹ Abu Dawud 5:208.
and We shall inform you of all your deeds. Then we shall recompense you for them. So let him who finds good (in his record) praise Allāh, and let him who finds other than that blame no one but himself.

24. Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it. Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Āyāt in detail for the people who reflect.

25. Allāh calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.

The Parable of this Life

Allāh the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allāh brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

until when the earth is clad in its adornments,

meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.
<and its people think...> those who planted it and put it in the ground,

that they have all the powers of disposal over it

to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits. Allâh said:

Our command reaches it by night or by day and We make it like a clean-mown harvest,

it became dry after it was green and flourishing.

as if it had not flourished yesterday!

as if nothing existed there before. Qatâdah said: “As if it had not flourished; as if it was never blessed.” Such are things after they perish, they are as if they had never existed. Similarly, the Hadith,

A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: ‘Have you ever found any good or comfort?’ He will reply: ‘No.’ And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: ‘Did you ever face any hardship or misery?’ He will reply: ‘No.’

Allâh said about those who were destroyed:

So they lay (dead), prostrate in their homes; as if they had never lived there.\[11:67-68\]

Allāh then said:

<Know then, O people, that to your Lord you must return.>

<Thus do We explain the Āyāt...>

We do explain the proofs, and evidences, in detail

<...so they may take a lesson from this example in the swift vanishing of this world from its people while they are deceived by it. They would trust this world and its promises, and then it unexpectedly turns away from them. This world, in its nature, runs away from those who seek it but seeks those who run away from it. Allāh mentioned the parable of this world and the plants of the earth in several Āyāt in His Noble Book. He said in Sūrat Al-Kahf:

And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything.>

(18:45)

He also gave similar examples in both Sūrat Az-Zumar [39:21] and Sūrat Al-Ḥadīd [57:20].

Invitation to the Everlasting Gifts that do not vanish

Allāh said:

<Come! Enter you in to the Abode of Peace.>

<And Allāh calls to the Abode of Peace>

When Allāh mentioned the swiftness of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. So Allāh said:

<Enter you in to the Abode of Peace, in which you will not be moved.>
«Allāh calls to the Home of Peace and guides whom He wills to the straight path.»

It was narrated that Jābir bin 'Abdullāh said: "Allāh's Messenger ﷺ came out one day and said to us:

إِنِّي رَأَيْتُ فِي الْمَدَنِ كَانَ جَبِيلٌ عَنْدَ رَاسِي، وَمِيْكَائِلٌ عَنْدَ رَجْلِي، يَقُولُ أَخْلَمُنَا لِلْأَمْرِينَ: اسْتَرْبِ لَهُ مَثَلًا، فَقَالَ: اسْمَعْ، سَمِيعُ أَذُنَّكَ، وَاحْيَلْ، عَقِلْ قَلْبَكَ، إِنَّمَا مَثَلُكُ وَمَثَلُ أَنْبِيَاءِ مَايَلَّ كَانُوا أَحْذَنَ كَأَنَّ هُمْ يَسَرُّونَ عَلَيْهِمْ مَعَنًى، لَمْ تَبْتِ فِيهَا بَيْناً، لَمْ تَجْعَلْ فِيهَا مَاوْدَىً، لَمْ تَرْفَعْ رَسُولُ ٱلْيَوْمِ ٱلْعَالِمِ إِلَى طَغَابَنِهِ، فَجَعَلْنَاهُمْ مِنْ أَجَابِ الرَّسُولِ، وَبَيُّنْنَاهُمْ مِنْ تَزْكِيَةِ، فَخَلَّتَ الْمَلَأُ، وَفََزَّكَرَ ٱللَّاتِينَ ٱلَّدَّةَ، وَأَنْتُ بَيْنَ مَهَابِ مَرْجَٰعٍ، فَمَنْ أَجَابَكَ دَخَلَ ٱلدَّارَ ٱلْإِسْلَامِ، وَمَنْ دَخَلَ ٱلدَّارَ ٱلدَّجَّةَ، وَمَنْ دَخَلَ ٱلدَّارَ ٱلْمَعَطِّضَةِ، وَمَنْ دَخَلَ ٱلدَّارَ ٱلْبَزْيَةِ، وَمَنْ دَخَلَ ٱلدَّارَ ٱلْوَلَّادَةِ، وَمَنْ دَخَلَ ٱلدَّارَ ٱلْجَمِيْلَةِ، وَمَنْ دَخَلَ ٱلدَّارَ ٱلْعَظِيمَةِ، وَمَنْ دَخَلَ ٱلدَّارَ ٱلْيَوْمِ ٱلْبَعْدِ.

"I have seen in my sleep that it was as if Jibril was at my head and Mikā'il at my leg. They were saying to each other: 'Give an example for him.' He said: 'Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your Ummah is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allāh is the King and the land is Islām, the house is Paradise and you Muhammad are the Messenger. Whosoever responds to your call enters Islām. And whosoever enters Islām enters Paradise. And whosoever enters Paradise eats from it."[1]

Ibn Jarīr recorded this Ḥadīth.

It was also reported that Abu Ad-Dardā’ said that Allāh's Messenger ﷺ said:

ما مِنْ يَوْمِ طَلَّعَ فِيهِ الْشَّمْسُ إِلَّا وَبَيَنَّهَا مَلَكَاوَةٌ يَسَرَّونَ بِخَلْقِهَا خَلَقُ اللَّهِ تَكُونُهُمْ إِلَّا الْمُتَّقِينَ: إِنَا أَيُّهَا ٱلْيَوْمُ ٱلْعَالِمُ! تَحْلَّوْا إِلَى رَبِّكُمْ، إِنَّمَا قُلْنَا رَكَّزُوا خَيْرًا مِنْ ذَلِكَ وَأَلْتَهُمْ

"Two angels descend every day in which the sun rises and say that which all Allāh's creatures would hear except Jinn and humans: 'O people! Come to your Lord! Anything little and sufficient is better than a lot but destructive.' And He sent this down in the Qur'ān when He said:

Allah calls to the Abode of Peace."

Ibn Abi Hatim and Ibn Jarir recorded this.\[1\]

26. For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

The Reward of the Good-Doers

Allah states that those who do good in this world – by having faith and performing righteous deeds – will be rewarded with a good reward in the Hereafter. Allah said:

(Is there any reward for good other than good?\[55:60\]) Then Allah said:

(and even more.)

the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that. This reward

\[1\] At-Tabari 15:60, and Ahmad 5:197.
includes what Allāh will give them in Paradise, such as the palaces, Al-Hūr (virgins of Paradise), and His pleasure upon them. He will give them what He has hidden for them of the delight of the eye. He will grant them on top of all of that and even better, the honor of looking at His Noble Face. This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allāh and His mercy.

The explanation that this refers to looking at Allāh’s Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yāmān, ‘Abdullāh bin ‘Abbās, Sa‘īd bin Al-Musayyib, ‘Abdur-Rahmān bin Abu Laylā, ‘Abdur-Rahmān bin Sābiṭ, Mujāhid, ‘Ikrimah, ‘Āmir bin Sā‘id, ‘Atā’, Aḍ-Daḥhak, Al-Ḥasan, Qatādah, As-Suddī, Muḥammad bin Ishāq, and others from the earlier and later scholars. There are many Ḥadīths that contain the same interpretation. Among these Ḥadīths is what Imām Aḥmad recorded from Ṣuhayb that Allāh’s Messenger recited this Āyah,

«لِلَّذِينَ أَعْمَلُونَ الْخَيْرَ ۖ أَتَرَبَّىٰ؟»

«For those who have done good is the best and even more.»

And then he said:

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ الْثَّارِ النَّارِ نَادَى مَنْ أَتَى مِنَ اللهِ مَعِيناً؟ بَا أَهْلُ الْجَنَّةِ إِذَا كَتَمْ عَنْهُ الْحَيَوَانَاء؟ أَلَمْ يَفْتَرِسَ نَسْيَاهُ وَذُجُّوْنَآ إِلَى الْجَنَّةِ وَذُجُّوْنَآ إِلَى النَّارِ؟ قَالُ - فَنَزَاعُ لَهُمْ الْجِبَابَ، فَنُؤْنِي إِلَيْهِ، قُوَّاهُ مَا أَعْطَاهُمُ اللهُ شَيْئًا أَخْبَ أَلِيَّهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أُعْلِنُ لِأَعْلَامِهِمْ?

«When the people of Paradise enter Paradise, a caller will say: ‘O people of Paradise, Allāh has promised you something that He wishes to fulfill.’ They will reply: ‘What is it? Has He not made our Scale heavy? Has He not made our faces white and delivered us from Fire?’ Allāh will then remove the veil and they will see Him. By Allāh, they have not been given anything dearer to them and more delightful than looking at Him.»

Muslim and a group of Imāms also related this Ḥadīth.\[^{[1]}\]
Allāh then said:

\[

deer
\]\n
\textit{Neither darkness nor dust shall cover their faces...}

meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

\[
\text{نا}
\]\n
\textit{nor any humiliating disgrace} meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored. For as Allāh has said:

\[

dear
\]\n
\textit{So Allāh saved them from the evil of that Day, and gave them Naḍrah (brightness) and joy.} [76:11]

meaning, light in their faces and delight in their hearts. May Allāh make us among those by His grace and mercy.

\[

37. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.\]

\section*{The Reward of the Wicked Criminals}

After Allāh told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones. He told us about His justice with them. He will reward them with

similar evil, without any increase

\(<\text{and will cover them}\>\) meaning that their faces will be covered and overtaken by humiliation because of their sins and their fear from these sins. Similarly Allāh said:

\(<\text{And you will see them brought forward to it, (Hell) made humble by disgrace.}\>\)[42:45] He also said:

\(<\text{Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky).}\>\)[14:42-43]

Allāh then said:

\(<\text{No defender will they have from Allāh.}\>\)

meaning, there will be no protectors to prevent them from punishment as Allāh said:

\(<\text{On that Day man will say: “Where (is the refuge) to flee?” No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day.}\>\)[75:10-12]

Allāh’s statement:

\(<\text{Their faces will be covered as it were…}\>\)

means that their faces will be dark in the Hereafter. This is similar to His statement:
On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith.” And for those whose faces will become white, they will be in Allâh’s mercy (Paradise), wherein they shall dwell forever.➤[3:106-107]

He also said:

«Some faces that Day will be bright, laughing, rejoicing at good news (of Paradise). And other faces that Day will be dust-stained.➤[80:38-40]

»28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: “Stop at your place! You and your partners.” Then We shall separate them, and their partners shall say: “It was not us that you used to worship.”➤

»29. “So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us.”➤

»30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful Mawlâ (Lord), and their invented false deities will vanish from them.➤

The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allâh said:

«And the Day whereon We shall gather them»

Allâh will gather together all the creatures of earth, human
and Jinn, righteous and rebellious. He said in another Ayah:

«We shall gather them all together so as to leave not one of them behind.» [18:47]

«then We shall say to those who did associate partners: "Stop at your place! You and your partners."

He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers. Similarly, Allâh said:

«(It will be said): "And O you the criminals! Get you apart this Day (from the believers).» [36:59]

Allâh also said:

«And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers).» [30:14]

In the same Sûrah, [Ar-Rûm], Allâh said:

«You and your partners»

«On that Day men shall be divided.» [30:43] means, they shall be divided in two.

This is what will take place when Allâh Almighty will come for Final Judgement. The believers intercede to Allâh so the Final Judgement may come and they get rid of that state. The Prophet ﷺ said,

«On the Day of Resurrection, we will be in a visible place above the [other] people.»[1]

Allâh tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

and that they would deny their worship and claim their innocence from them. Similarly, Allāh said: ' "Stop at your place! You and your partners." Then We shall separate them."

When those who were followed declare themselves innocent of those who followed (them). [2:166], and;

And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies [46:5-6].

This refers to the partners responding to those who worshipped them,

Then Allāh said:

So sufficient is Allāh as a witness between us and you.

They say that we did not know or think that you were worshipping us. Allāh is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us.

Allāh said:

There! Every person will know (exactly) what he had earned before

This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth,
both good and evil. Similarly, Allah said:

\[\text{The Day when all the secrets will be examined.} [86:9],\]

\[\text{On that Day man will be informed of what he sent forward (of deeds), and what he left behind.} [75:13], and\]

\[\text{...and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."} [17:13-14]\]

Then Allah said,

\[\text{and they will be brought back to Allah, their rightful Mawla.}\]

All affairs and matters will be brought back to Allah, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

\[\text{and will vanish from them} \text{ meaning what the idolators worshipped,}\]

\[\text{what they invented} \text{ what they worshipped besides Allah that they invented.}\]

\[431. \text{Say: "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And}\]
who disposes of the affairs?” They will say: “Allāh.” Say: “Will you not then be afraid (of Allāh’s punishment)?”

32. Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

33. Thus is the Word of your Lord justified against those who rebel (disobey Allāh), that they will not believe.

The Idolators recognize Allāh’s Tawhīd in Lordship and the Evidence is established against Them through this Recognition.

Allāh argues that the idolators’ recognition of Allāh’s Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allāh said:

{قُلْ مَنْ يَزِيدُكُمْ مِنَ الْكَبَارِيَةِ وَالْكُبْرَائِ (20:4)}

{Say: “Who provides for you from the sky and the earth?”} meaning, who is He Who sends down water from the sky and splits the earth with His power and will and allows things to grow from it,

{أَلَمْ يَذْهَبْ لَمْ يُبَشِّرَ بِهِمْ أَرْضًا بَلْ تَطْخُّ الْأَرْضَ تَطْخُّ (27:62)}

[Who provides;]

{مَا أُحِبَّ مِنَ الْأَشْهَرِ وَتَرَكْنَا فِي الْأَرْضِ نَحْوَ الْأَشْهَرِ وَمَنْ كَأَسِنَّ يُسْرِئُ الْأَرْضَ وَأَتَّمُثَّلُ الْأَرْضَ وَأَشْهَرُ (17:41, 83)}

{Grains. And grapes and clover plants. And olives and date palms. And gardens dense with many trees. And fruits and herbage.} [80:27-31]

{فَسَيْفُوُنَّ اللَّهُ أَلَّلَهَا (27:62)}

{They will say: “Allāh.”}

{أَنَّى هَذَا الْأَلَّهَ الَّذِي يَزِيدُكُمْ إِنْ أَمَسَكْ رَبّكُمْ (27:82)}

{“Who is he that can provide for you if He should withhold His provision?”} [67:21]

Allāh’s statement,
means that Allāh is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them. Similarly, Allāh said:

\[ \text{Say it is He Who has created you, and endowed you with hearing and seeing.} \] [67:23]

Allāh also said:

\[ \text{And who brings out the living from the dead and brings out the dead from the living?} \]

by His great power and grace.

\[ \text{And who disposes of the affairs?} \]

In Whose Hand is the dominion of everything? Who protects all, while against Whom there is no protector? Who is the One who judges with none reversing His judgement? Who is the One that is not questioned about what He does while they will be questioned?

\[ \text{Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair!} \] [55:29]

The upper and lower kingdoms and what is in them both, including the angels, humans, and Jinn are in desperate need of Him. They are His servants and are under His control.

\[ \text{They will say: “Allāh.”} \]

they say this knowingly and they
admit it.

﴾Say: ‘Will you not then be afraid (of Allāh’s punishment)?’”﴿
meaning, don’t you fear Him when you worship others because of your ignorance and false opinions? Allāh then said:

﴾Such is Allāh, your Lord in truth.﴿
This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

﴿So after the truth, what else can there be, save error?﴿
any one worshipped other than Him is false, for there is no God but Allāh, He Has no partners.

﴿How then are you turned away?﴿
How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything? Allāh then said:

﴿Thus is the Word of your Lord justified against those who rebel.﴿
These idolators disbelieved and continued to practice their Shirk, and worship others beside Allāh. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their Shirk, Allāh’s Word proved true and was justified that they would be miserable inhabitants of the Fire. Allāh said:

﴿They will say: “Yes,” but the Word of torment has been justified against the disbelievers!﴿ [39:71]
434. Say: “Is there of your partners one that originates the creation and then repeats it?”
Say: “Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?”

435. Say: “Is there of your partners one that guides to the truth?” Say: “It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?”

436. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.

This invalidates and falsifies their claims for committing Shirk with Allâh and worshipping different idols and rivals.

434. Say: “Is there of your partners one that originates the creation and then repeats it?”
and then repeats it?"

meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them? Who can place the planets and the stars in their positions? Who can then repeat the process of the creation?


(Say: "Allāh") It is He Who does this. He does it by Himself, alone without partners.

"Then how are you deluded away (from the truth)?"

How is it that you are so misled from the right path to falsehood?

(Say: "Is there of your partners one that guides to the truth?"
Say: "It is Allāh who guides to the truth...")

You know that your deities are incapable of guiding those who are astray. It is Allāh alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allāh, none has the right to be worshipped but He.

(Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided?)

Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness? Allāh said that Ibrāhīm said:

(O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?" [19:42]

And said to his people
Worship you that which you (yourselves) carve? While Allâh has created you and what you make! [37: 95-96]

Also, there are many Ayât in this regard. Allâh then said:

(Then, what is the matter with you? How judge you?)

What is the matter with you? What has happened to your mind? How did you make Allâh’s creatures equal to Him? What kind of judgement did you make to turn away from Allâh and worship this or that? Why did you not worship the Lord – Glorified be He, the True King, the Judge and the One Who guides to the truth? Why didn’t you call upon Him alone and turn towards Him? Allâh then explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth. At the end of this Ayâh. He said,

(Allâh is All-Aware of what they do.)

This is both a threat and a promise of severe punishment. Allâh said that He would reward them for their actions with a complete reward.

37. And this Qur‘ân is not such as could ever be produced by other than Allâh but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.

38. Or do they say: “He has forged it?” Say: “Bring then a Sûrah like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!”

39. Nay, they have belied the knowledge whereof they could
not comprehend and what has not yet been fulfilled. Thus those before them did belie. Then see what was the end of the wrongdoers!

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.

The Qur’an is the True, Inimitable Word of Allāh and It is a Miracle

The Qur’an has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur’an, nor ten Sūrahs or even one Sūrah like it. The eloquence, clarity, precision and grace of the Qur’an cannot be but from Allāh. The great and abundant principles and meanings within the Qur’an – which are of great benefit in this world and for the Hereafter – cannot be but from Allāh. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allāh said:

«وَمَا كَانَ هَذَا الْقُرْآنَ أَن يُقْرِئَهُ مِنْ دُونِ اللّهِ»

«And this Qur’an is not such as could ever be produced by other than Allāh»

meaning, a book like this cannot be but from Allāh. This is not similar to the speech uttered by humans.

«وَلَكِنَّ وَقِيْلَةَ الْآدَمَ بَيْنَ يَدَيْهِ»

«but it is a confirmation of (the revelation) which was before it,»

Such as previous revelations and Books. The Qur’an confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books. Then Allāh said,

«وَتَفَصِّيَّ الْكِتَابَ لَا رَبَّ فِيهِ مِنْ رَبِّ الْخَلْقِينَ»

«and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.»

That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation, the Qur’an leaves no doubt that it
is from Allāh, the Lord of all that exists. Allāh says,

॥٣٠॥ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ 

"Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!""

If you argue, claim and doubt whether this is from Allāh then you uttered a lie and blasphemy, and you say it is from Muḥammad – Muḥammad ﷺ, however is a man like you, and since he came as you claim with this Qur'ān – then you produce a Sūrah like one of its Sūrahs. Produce something of the same nature and seek help and support with all the power you have from humans and Jinns.

This is the third stage, Allāh challenged them and called them to produce a counterpart of the Qur'ān if they were truthful in their claim that it was simply from Muḥammad ﷺ. Allāh even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so. Allāh said:

॥٣١॥ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ 

"Say: "If the mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."" [17:88]

Then He reduced the number for them to ten Sūrahs similar to it, in the beginning of Sūrah Hūd, Allāh said:

॥٣٢॥ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ 

"Or they say, "He forged it." Say: "Bring you then ten forged Sūrah like unto it, and call whomever you can, other than Allāh, if you speak the truth!"" [11:13]

In this Sūrah He went even further to challenge them to produce only one Sūrah like unto the Qur'ān. So He said:

॥٣٣॥ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽
"Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"" [10:38]

He also challenged them in Sūrat Al-Baqarah, a Madinite Sūrah, to produce one Sūrah similar to it. He stated in that Sūrah that they would never be capable of doing so, saying:

«إن أم تضمنوا ول تتمعوا فانجعلوا النار»

«But if you do it not, and you can never do it, then fear the Fire (Hell).» [2:24]

It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including Al-Mu’allaqāt – the oldest complete collection of the most eloquent ancient Arabic poems – was considered to be the best in the literary arts. However Allāh sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur’ān and its best in adhering to it.

The same thing happened to the magicians during Fir‘awn's time. They were knowledgeable of the arts of sorcery, however, when Mūsā performed his miracles, they knew that it must have come through someone that was supported and guided by Allāh. They knew that no human could perform such acts without the permission of Allāh. Similarly, Iṣā was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allāh’s leave. What Iṣā was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allāh’s servant and His Messenger. Similarly, in the Ṣaḥīḥ, Allāh’s Messenger ﷺ said,

هنا مِن نبيٍّ من الأنباء إِلَا وَذَّ أَوَيِّبٍ مِن الأُبيات مَا آمَنَ عَلَى مَثَلِ البِلَّامُ، إِنَّمَا
كانَ الَّذي أُوْيِيَهُ وَحْيًا أُرَءِيَهُ اللَّهُ إِلَّيَّ فَأَرَجُهُ أَنَ كُونَ أَفْقَدُهُم مَّاضِيًا

«There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is
revelation that Allāh revealed, so I hope that I will have the most followers among them.\footnote{Fath Al-Bāri 8:619.}

Allāh then said:

\begin{quote}
\textit{“Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled.”}
\end{quote}

They did not believe in the Qur’ān and they have not yet grasped it or comprehended it.

\begin{quote}
\textit{“And what has not yet been fulfilled.”}
\end{quote}

They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

\begin{quote}
\textit{“Those before them did belie.” meaning, the past nations,
\textit{“Then see what was the end of the wrongdoers!”}
\end{quote}

Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you. Allāh’s statement,

\begin{quote}
\textit{“And of them there are some who believe therein;”}
\end{quote}

means that among those you were sent to, O Muḥammad, are people who will believe in this Qur’ān, follow you and benefit from what has been sent to you.

\begin{quote}
\textit{“And of them there are some who believe not therein,”}
\end{quote}

but dies as a disbeliever and will be resurrected as such.

\begin{quote}
\textit{“And your Lord is All-Aware of the mischief makers.”}
\end{quote}
41. And if they belie you, say: “For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!”

42. And among them are some who listen to you, but can you make the deaf to hear – even though they apprehend not?

43. And among them are some who look at you, but can you guide the blind – even though they see not?

44. Truly, Allâh wrongs not mankind in aught; but mankind wrong themselves.
The Command to be Free and Clear from the Idolators

Allāh said to His Prophet ﷺ: ‘If these idolators belie you, then be clear from them and their deeds.’

«Say: “For me are my deeds and for you are your deeds!”»

Similarly, Allāh said:

«Say: “O you disbelievers! I worship not that which you worship.”» [109:1-2]

to the end of the Sūrah. Ibrāhīm Al-Khalīl (the Friend) and his followers said to the idolators among their people:

«Verily, we are free from you and whatever you worship besides Allāh» [60:4]

Allāh then said:

«And among them are some who listen to you,»

They listen to your beautiful talk and to the Glorious Qur’ān. They listen to your truthful, eloquent and authentic Hadiths that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allāh wishes.

«And among them are some who look at you,»

They look at you and at what Allāh has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you with respect and dignity while disbelievers regard you with contempt.
Then Allāh announces that He is never unjust with anyone. He guides whomever He wills and opens the eyes of the blind, makes the deaf hear and removes neglect from the hearts. At the same time He lets others go astray, moving away from faith. He does all of that yet He is always Just, for He is the Ruler and has full authority over His kingdom. He does whatever He wills without any restrictions. No one can question Him as to what He does while he will question everyone else. He is Omniscient, All-Wise, and All-Just. So Allāh said:

«إنَّ اللَّهَ لا يَتَّبِعُ نَفْسَاهُمْ أَحْسَبَهُمْ أَكْثَرَاهُمْ يَكْفُرُونَهُمْ﴾

«Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.»

In the Hadith narrated by Abu Dharr, he states that the Prophet ﷺ related that His Lord, Exalted and High is He, said:

«يا عبادي! إنما خلقت النّبيّم على نقيضي وجعلتني نبيكما فلنظاموا»

«O My servant! I have prohibited oppression for Myself and made it prohibited for you, so do not oppress one another...»

Until He said at the end of the Hadith:

«يا عبادي! إنما هي أعمالتكم أحببها لكم، فمُن وجد خيرًا فليثبَه الله، ومن وجد ضررًا فلنوره إن فتنته»

«O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allāh. And let him who finds other than that blame no one but himself.»[11] The complete version was recorded by Muslim.

«اللهُ يُحِبُّ الْمَهْبُولَةَ الْمَعْلُومَةَ وَلَاتَّبِعُوهَا إِلَّا إِذَا اجْتَزَأُوْا، يُجْزَاهُ الَّذِينَ كَدَّاسُوا بَلَّاغًا للهُ﴾

«وَمَا كَانَ مِثْلَهُمَا﴾

«45. And on the Day when He shall gather them together, (it will be) as if they had not stayed (in the life of this world and

graves) but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allāh and were not guided.

The Feeling of Brevity toward the Worldly Life at the Gathering on the Day of Resurrection

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allāh says:

«(And on the Day when He shall gather (resurrect) them.)
Similarly Allāh said:

«On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day.» [46:35]

Allāh also said:

«The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.» [79:46]

«The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals, blue eyed. They will speak in a very low voice to each other (saying): “You stayed not longer than ten (days).” We know very well what they will say, when the best among them in knowledge and wisdom will say: “You stayed no longer than a day!”» [20:102-104] and,

«And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour.» [30:55]

These all are evidence of the brevity of the worldly life
compared to the Hereafter. Allāh said:

\[
\text{He (Allāh) will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allāh) will say: "You stayed not but a little, if you had only known!"} \] [23:112-124]

Allāh then said:

\[\text{They will recognize each other}\]

The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself. Allāh then said:

\[\text{Then, when the Trumpet is blown, there will be no kinship among them.} \] [23:101]

Allāh also said:

\[\text{And no friend will ask a friend (about his condition).} \] [70:10]

Allāh then said:

\[\text{Ruined indeed will be those who denied the meeting with Allāh and were not guided.}\]

This is similar to the Āyah:

\[\text{Woe that Day to the deniers.} \] [77:15]

Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.
46. Whether We show you some of what We promise them (the torment), or We cause you to die – still unto Us is their return, and moreover Allâh is Witness over what they used to do.

47. And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

The Criminals will certainly be avenged – whether in This World or in the Hereafter

Allâh said to His Messenger ﷺ:

﴿وَرَيْبَكَ بِنَصِيرَتِنَا﴾

﴿Whether We show you some of what We promise them (the torment),﴾

We shall avenge them in your lifetime so your eye will be delighted.

﴿وَأَوْلَيَّمَنَّ كَانَتِ لإِنَّا نَرَمَيْنَ﴾

﴿Or We cause you to die – still unto Us is their return,﴾

Allâh will then be the Witness watching over their actions for you. Allâh then said,

﴿وَأَلْصَلُّ أُنَّكَ إِلَّا بِغَيْظٍ﴾

﴿And for every Ummah there is a Messenger; when their Messenger comes,﴾

Mujâhid said: “This will be on the Day of Resurrection.”

﴿فَيَدُونَ بِنَيْسَانَهُ﴾

﴿the matter will be judged between them with justice,﴾ is similar to the Æyah:

﴿وَأَنْضَبِبَ الأَرْضُ بِشُورِ رَبِّهَا﴾

﴿And the earth will shine with the light of its Lord (Allâh),﴾

[39:69]

So every nation will be presented before Allāh in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one.

Our noble Ummah, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allāh's Messenger ﷺ in a Hadîth recorded by both Al-Bukhârî and Muslim. Allâh's Messenger ﷺ said:

"We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures."[1]

His Ummah attains the honor of precedence only by the honor of its Messenger ﷺ, may Allâh's peace and blessings be upon him forever, until the Day of Judgement.

48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"

49. Say: "I have no power over any harm or profit for myself except what Allâh may will. For every Ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on?"

51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"

52. Then it will be said to them who wronged themselves:
"Taste you the everlasting torment! Are you recompensed
(aught) save what you used to earn?"

The Deniers of the Day of Resurrection wish to hasten
its Coming and their Response

Allāh told us about the idolators who reject faith through
their demand that the punishment be hastened, inquiring
about the time of punishment. The response to such question
is not inherently beneficial, yet they inquired anyway. Allāh
said:


Those who believe not therein seek to hasten it, while those
who believe are fearful of it, and know that it is the very
truth." [42:18]

They know that it is the truth for it is definitely going to
happen. It is going to take place even if they have no idea
when it will occur. This is why Allāh instructed His Messenger
ﷺ to answer them saying:


Say: "I have no power over any harm or profit to myself."
[10:49, 7:188]

I will not say except what He has taught me. I also have no
authority over anything that Allāh has not shown to me. I am
Allāh's servant and His Messenger to you. I was told that the
Hour is going to come, but He has not told me when it will
occur. But,


For every Ummah, there is a term appointed;
meaning that for every generation or community there is a set
term appointed for them. When the end of that term
approaches,


neither can they delay it nor can they advance it an hour (or a
moment).
This is similar to what Allāh said in another Āyah:

«And Allāh grants respite to none when his appointed time (death) comes.» [63:11]

Allāh instructed His Messenger ﷺ to tell the people that His punishment would come suddenly. He said:

«Say: “Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on? Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!”»

When the punishment befalls them, they will say:

«“Our Lord! We have now seen and heard.”» (32:12)

Allāh also said:

«So when they saw Our punishment, they said: “We believe in Allāh alone and reject (all) that we used to associate with Him as (His) partners. Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).”» [40:84-85]

«Then it will be said to them who wronged themselves: “Taste you the everlasting torment!”»

This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allāh said in another Āyah:
53. And they ask you to inform them (saying): “Is it true?” Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"

54. And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

The Resurrection is Real

Allah said that they ask you to inform them (saying):
"Is it true?" asking about the return and the Resurrection from the graves, after the bodies become sand.

Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"

meaning that becoming sand does not make Allah incapable of bringing you back, since He originated you from nothing.

Verily, His command, when He intends a thing, is only that He says to it, 'Be!' - and it is! (36:82)

There are only two other Ayāt in the Qur'ān similar to this. Allah commands His Messenger to give an oath by Him to answer those who deny the return. He said in Sūrah Saba',

Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord!, it will come to you." (34:3)

The second is in Sūrah At-Taghābūn, He said:

The disbelievers claimed that they will never be resurrected. Say: "Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah." (64:7)

Then Allah informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allah's punishment with the equivalent of the weight of the earth in gold.

And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

455. No doubt, surely, all that is in the heavens and the earth
belongs to Allah. No doubt, surely, Allah's promise is true. But most of them know not. 

56. It is He Who gives life, and causes death, and to Him you (all) shall return.

Allah is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

57. O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, - a guidance and a mercy for the believers.

58. Say: "In the bounty of Allah, and in His mercy; therein let them rejoice." That is better than what (the wealth) they amass.

The Qur'an is an Admonition, Cure, Mercy and Guidance

Allah confers a great favor on His creatures in what He has sent down of the Gracious Qur'an to His Noble Messenger ﷺ. He said:

56. O mankind! There has come to you good advice from your Lord.

A warning and a shield from shameful deeds.

and a cure for that which is in your breasts,
A cure from suspicion and doubts. The Qur'an removes all the filth and Shirk from the hearts.

(a guidance and a mercy) The guidance and the mercy from
Allāh are attained through it. This is only for those who believe in it and have firm faith in what it contains. As Allāh said:

(And We send down of the Qur’ān that which is a cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss.) (17:82) and;

(Say: "It is for those who believe, a guide and a cure.") (41:44)

Allāh then said:

(Say: "In the bounty of Allāh, and in His mercy; therein let them rejoice.")

rejoice in what has come from Allāh. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

(That is better than what (the wealth) they amass.) from the ruins of the world and its vanishing bloom undoubtedly.

59. Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"

60. And what think those who invent a lie against Allāh, on the Day of Resurrection? Truly, Allāh is full of bounty to mankind, but most of them are ungrateful.

None can make Anything Lawful or Unlawful except Allāh or Those Whom Allāh has allowed to do so

Ibn ‘Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, ‘Abdur-Raḥmān
bin Zayd bin Aslam and others said: “This Ayah was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the Bahrūrah, Sā‘ībah and Wāsīlah.” As Allāh said:

“And they assign to Allāh a share of the tilth and cattle which He has created.” [6:136]

Imām Aḥmad recorded a narration from Mālik bin Naḍlah who said, “I came to Allāh’s Messenger while in filthy clothes. He said,

"Do you have wealth?" I answered, ‘Yes.’ He said,

‘What kind of wealth?’ I answered,

‘All kinds; camels, slaves, horses, sheep.’ So he said,

“If Allāh gives you wealth, then let it be seen on you.” Then he said,

‘Your camels are born with healthy ears, you take a knife and cut them, then say, “This is a Bahr,” tear its skin, then say, “This is a Şarm,” and prohibit them for yourself and your family?” I replied, ‘Yes.’ He said,

“I would have spared for the idols and nobody was allowed to milk it.

[1] A she-camel whose milk was spared for the idols and nobody was allowed to milk it.

[2] A she-camel let loose for the free pasture of their false gods and nothing was allowed to be carried on it.

What Allah has given you is lawful. Allah’s Forearm is stronger than your forearm, and Allah’s knife is sharper then your knife.⁴¹

And he mentioned the Hadith in its complete form, and the chain for this Hadith is a strong, good chain.

Allah criticized those who make lawful what Allah has made unlawful or vice verse. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allah then warned them with a promise of the Day of Resurrection. He asked:

"And what think those who invent a lie against Allah, on the Day of Resurrection?"

What do they think will happen to them when they return to Us on the Day of Resurrection? Ibn Jarir said that Allah’s statement:

"Truly, Allah is full of bounty to mankind."

indicated that the bounty is in postponing their punishment in this world.² I (Ibn Kathir) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

"but most of them are ungrateful." So they prohibited what Allah hard and narrow upon as lawful and others actions when they set people of the Book when

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¹ Ahmad 3:473, 4:136.
² At-Tabari 15:113.
61. Neither you do any deed nor recite any portion of the Qur'ân, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

Everything Small or Large is within the Knowledge of Allâh

Allâh informed His Prophet ﷺ that He knows and is well acquainted with all of the affairs and conditions of him and his Ummah and all of creation and its creatures at all times – during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allâh said:

«وَإِنَّكُمْ لَا تَكُونُونَ مَا فِي السَّمَاوَاتِ وَلَا مَا فِي الْأَرْضِ إِلَّا مَّا رَزَقْنَاهُمْ مِنْ رُزُقٍ وَهُمْ لَا يَشْعُرُونَ»

«And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.» (6:59)

He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

«وَمَا بَيْنَ الْأَرْضِ وَلَا بَيْنَ الْجَاهِلِينَ إِلَّا أَنْتُمُ الْأَكْفَارُ»

«There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you.» (6:38)

He also said:

«وَمَا بَيْنَ الْأَرْضِ إِلَّا أَنْ آتَيْنَاهَا رَزْقًا»

«And no moving creature is there on earth but its provision is due
If this is His knowledge of the movement of these things, then what about His knowledge of the movement of the creatures that are commanded to worship Him? Allāh said:


And put your trust in the Almighty, the Most Merciful, Who sees you when you stand up, and your movements among those who fall prostrate.

That is why Allāh said:

Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof when you are doing it. meaning, 'We are watching and hearing you when you engage in that thing.' When Jibril asked the Prophet ﷺ about Iḥsān, he said:

It is that you worship Allāh as if you are seeing Him. But since you do not see Him, be certain that He is watching you.\(^1\)

\(^1\) Muslim 1:37.
62. Behold! The Awliyā' of Allāh, no fear shall come upon them nor shall they grieve.

63. Those who believed, and have Taqwā.

64. For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success.

Identifying the Awliyā’ of Allāh

Allāh tells us that His Awliyā’ (friends and allies) are those who believe and have Taqwā of Allāh as He defined them. Every pious, God-fearing person is a friend of Allāh, therefore,

«لا خوف عليه من فأولئك الذين يتقون»

<nor shall they grieve.» over anything left behind in this world.

Ibn Jarīr recorded that Abu Hurayrah said that Allāh’s Messenger ﷺ said:

«إن من يجاهد الله جامعًا يتبصِّرهم الآيتان والشهادان»

«Among the servants of Allāh there will be those whom the Prophets and the martyrs will consider fortunate».

It was said: “Who are these, O Messenger of Allāh, so we may love them?” He said:

«هم قوم تحبوا في الله من غير أموال ولا أنساب، وجعلهم نور على منابر من نور، لا يحلفون إذا حلف الناس، ولا يعنون إذا درب الناس»

“These are people who loved one another for the sake of Allāh without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on that Day) when fear shall come upon people. Nor shall they
grieve when others grieve." 

Then he recited:

«أَلَآ إِنَّذَا أُولَٰئِكَ أُوْلِيَآيْ الْحَرُوفُ لَا حَرُوفٌ عَلَى هُمْ وَلَا هُمْ يُحْرُونَ.»

«Behold!! Verily, the Awliyā' (friends and allies) of Allāh, no fear shall come upon them nor shall they grieve.»[1]

The True Dream is a Form of Good News

Ibn Jarīr narrated from ʿUbādah bin Aṣ-Ṣāmiṣ that he [recited] to Allāh’s Messenger ﷺ:

«ثُمَّ قَالَ ﷺ: فَلَمَّا أَرَى الْبَيْنَةَ فِي الْحَيَّةِ الْحِيْثْيَةِ وَفِي الْأَخِرَةِ.»

«For them is good news, in the life of the present world, and in the Hereafter.»

[and said,] “We know the good news of the Hereafter, it is Paradise. But what is the good news in this world?” He said:

«وَهُوَ الْمَّثْلُ لَهُ الْبَيْنَةُ الْحَيَاةُ الْحِيْثْيَةُ وَالْعُدُّ وَالْمَثْلُ لَهُ البَيْنَةُ الْبَيْنَةُ.»

«It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.»[2]

Imām Ahmad recorded that Abu Dharr said, “O Messenger of Allāh! What about a man who does deeds that the people commend him for?” Allāh’s Messenger ﷺ said,

«يَدُبُّ عَجاَلٌ بِنَّى الْمُؤْمِنِينَ.»

«That is the good news that has been expedited for the believer.»[3]

Imām Aḥmad recorded that ʿAbdullāh bin ʿAmr said that Allāh’s Messenger ﷺ said:

«ثُمَّ قَالَ ﷺ: فَلَمَّا أَرَى الْبَيْنَةَ فِي الْحَيَّةِ الْحِيْثْيَةِ وَفِي الْأَخِرَةِ.»

«For them is good news, in the life of the present world.» Then

[1] At-Ṭabarī 15:120. See Also Abu Dāwūd no. 3527. For an understanding of its interpretation, see Fath Al-Bari, no. 6983.
he said,

«The good dream that comes as a good news for the believer is a part of forty-nine parts of prophethood. So if anyone of you has a good dream, he should narrate it to others. But if he has a dream that he dislikes, then it is from Shayṭān to make him sad. He should blow to his left three times, and say: “Allāhu Akbar,” and should not mention it to anyone.”»

And it was also said, “The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness.” Similarly, Allāh said:

«Verily, those who say: “Our Lord is Allāh (alone),” and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from (Allāh), the Oft-Forgiving, Most Merciful.”» (41:30-32)

In the Hadith narrated by Al-Barā', the Prophet ﷺ said:

«When death approaches the believer, angels with white faces
and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry." The soul then comes out of his mouth like a drop of water pouring out of a water skin.\textsuperscript{[1]}

Their good news in the Hereafter is as Allāh said:

«لا تَجْرِّهِمُ الْمَدْيَنَةُ وَتَلْقَبُهُمُ النَّبُوَّةُ هَذَا يُوْمُكُمُ الَّذِي صَانُوْا.»

(The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised." 

(21:103), and,

«مَرَّ الْمُلْبِسَينَ وَالْمُلْمِسَينَ بِمَعِينٍ وَرُجَاءٍ أَن يَكُونَ لَهُمُ النُّورُ جَنَّتُكُمْ جَنَّاتٌ مَّيْلاً.»

(On the Day you shall see the believing men and the believing women – their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!)

(57:12)

Allāh then said:

«لَا تَبْدِّلْ لَهُمُ اللَّهُ الْقَوْلَ.»

(No change can there be in the Words of Allāh.)

meaning, this promise doesn’t change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

«فَإِذَا هُوَ الْفَرَجُ الْعَظِيمُ.»

(This is indeed the supreme success.)

\[\text{[1] Ahmad 4:287.}\]
65. Do not grieve over their speech, for all power and honor belong to Allah. He is the All-Hearer, the All-Knower.

66. Behold! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.

67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayat for a people who listen (those who think deeply).

All Might and Honor is for Allah – He Alone has Full Authority within the Universe

Allah said to His Messenger ﷺ,

Do not grieve because of the remarks of these idolators, and depend on Allah and ask for His help. Put your trust in Him.

For all power and honor belong to Allah.

All might and honor belong to Him, His Messenger ﷺ and the believers.

He is the All-Hearer, the All-Knower. He hears the utterances of His servants and knows their affairs. Allah then stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood. Allah then informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

And the day to make things visible (to you).

bright and clear for them to seek livelihood and to travel to
fulfill their needs.

Verily, in this are Ayat for a people who listen.

Those who hear these proofs and take a lesson from them. These Ayat can lead them to realize the greatness of their Creator and Sustainer.

68. They say: "Allah has begotten a son." Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth. No warrant have you for this. Do you say against Allah what you know not?

69. Say: "Verily, those who invent a lie against Allah will never be successful."

70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.

Allah is Far Above taking a Wife or having Children

Allah criticizes those who claim that He has,

...begotten a son. Glory is to Him! He is Rich (Free of all needs).

He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

His is all that is in the heavens and all that is in the earth.

So how can He have a son from what He has created? Everything and everyone belongs to Him and is His servant.
No warrant have you for this
Meaning, you have no proof for the lies and falsehood that you claim,

And they say: "The Most Gracious has begotten a son."
Indeed you have brought forth a terribly evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious. But it is not suitable for the Most Gracious that He should beget a son. There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection. (19:88-95)

Then Allâh warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allâh will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

then in the end We shall oblige them to (enter) a great torment. (31:24)

As Allâh said here:

(A brief) enjoyment in this world! meaning, only a short period,
(and then unto Us will be their return) on the Day of Resurrection;

"Then We shall make them taste the severest torment because they used to disbelieve."

meaning, 'We shall make them taste the painful punishment because of their Kufr and lies about Allah.'

71. And recite to them the news of Nūh. When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayāt of Allāh is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite."

72. "But if you turn away, then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims."
73. They denied him, but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who belied Our Ayāt. Then see what was the end of those who were warned.

The Story of Nūh and His People

Allāh instructed His Prophet ﷺ, saying:

(And recite to them) relate to the disbelievers of the Quraysh who belied you and rejected you,

(The news of Nūh) meaning, his story and news with his people who belied him. Tell them how Allāh destroyed them and caused every last one of them all to drown. Let this be a lesson for your people, lest they will be destroyed like them.

(When he said to his people: “O my people, if my stay (with you), and my reminding (you) of the Ayāt of Allāh is hard on you, then I put my trust in Allāh.”)

Meaning, ‘if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allāh and His signs and proofs, then I do not care what you think, and I will not stop inviting you.’

(So devise your plot, you and your partners), ‘get together with all of your deities (idols and statues) that you call upon beside Allāh,’

(and let not your plot be in confusion for you) meaning, and do not be confused about this, rather come and let us settle this together if you claim that you are truthful,’

(and give me no respite.) Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do not care, and I do not fear you, because you are not standing on
anything.' This is similar to what Hūd said to his people,

«إِنِّي أَنْبِيَّتُ اللَّهُ وَأَنتُمْ نَظَرُونَا إِنِّي بَرِيءٌ مِّنَ ذَٰلِكَ نَظَرُونَا بَيْنِي وَبِي وَتَبَيَّنَ أنَا لَمْ أُنْدِمۡهُمْ وَلَمْ أُكَلِّفۡتُ هُمْ بِذَٰلِكَ ۖ أَتُبْكَيۡ فِي مَا صَغُرٍ؟»

«I call Allāh to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord!» (11:54-55)

Islam is the Religion of all of the Prophets

Nūḥ said,

«وَنَبِيۡتُ الْمُلُكَ وَتَقَلَّبَتِ الْأَجْلُ»

«But if you turn away if you belie the message and turn away from obedience.

«وَإِنَّا سَأَفَرَكُونَ بِنَفْسٍ أَصِيرُونَ»

«then no reward have I asked of you.»

I have not asked you anything for my advice.

«فَإِنَّمَا رَجِعُتُ إِلَى اللَّهِ وَأُبَرِّرُ أَنَّ أَكُونَ مِنَ الْمُسْلِمِينَ»

«My reward is only from Allāh. And I have been commanded to be of the Muslims.» I submit to Islām. Islām is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same. Allāh said:

«فَإِنَّمَا جَعَلۡنَا عَلَيۡكُم مِّلَّةً وَسَمَتۡنَاكُم بِالْقُرۡآنِ وَزَكَّيۡنَاكُم بِالْإِلْبَسَةِ وَأَنَابِلۡناكُم بِالْكَذِبِّ لِيُصۡلِبۡنَكُم بِالْكَفِّيۡنِ»

«To each among you, We have prescribed a law and a clear way.» (5:48)

Ibn ‘Abbās said: “A way and a Sunnah.”[1] Here Nūḥ is saying:

«وَأُبْرِرُ أَنَّ أَكُونَ مِنَ الْمُسْلِمِينَ»

«and I have been commanded to be of the Muslims.»

Allāh said about His friend, Ibrāhīm:

«إِذَا قَالَ الَّذِينَ رَضِيَ بِهِمۡ أَسۡلَمُتِنَّ إِلَى الْمُسۡلِمِينَ وَوَسَعۡيَتِ بِهِ يَدۡهُ وَبَعَفَتِ بِهِ البَيَانُ»

When his Lord said to him, "Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And this was enjoined by Ibrāhīm upon his sons and by Ya'qūb (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims." (2:131-132)

Yūsuf said:

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous." (12:101)

Mūsā said:

"O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims." (10:84)

The magicians said:

"Our Lord! Pour out on us patience, and cause us to die as Muslims." (7:126)

Bilqīs said:

"My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Sulaymān to Allāh, the Lord of all that exists." (27:44)

Allāh said:

"Verily, We did send down the Taurāh, therein was guidance and light, by which the Prophets, judged for the Jews." (5:44)
He also said:

«وَأَنْزَلْنَاهَا إِلَىٰ الْحَاكِمِينَ أَنْ كُنْتمْ بِهِ نَزْيُتُوا قَالُوا مَنْ أُنْزِلَ إِلَيْنَا إِلَّا اللَّهُ وَلَمْ نَسْأَلِنَّ مُسْلِمَنَّ»

«And when I (Allâh) inspired Al-Hâwarîyyîn to believe in Me and My Messenger, they said: “We believe. And bear witness that we are Muslims.”» (5:111)

The last of the Messengers and the leader of mankind ﷺ said:

«إِنَّ مَكَّةَ وَمَسْتَفْتَهُ وَمَسْتَفْتَهُ وَمَا رَبُّ الْعَالَمِينَ لَشَهِيدَ اللَّهُ وَرَبِّكَ لَيْسَ لَهُ مَنِينَ وَلَيْسَ أَنَّهُ يُؤْتَىٰ أَنَّهُ»

«Verily, my Salâh, my sacrifice, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.» (6:162-163)

meaning, from this Ummah. He ﷺ said, in an authentic Hadîth:

«ذَٰلِكَ ﻟَوْنَأْعِدُ عَلَىٰ أُمَّتِي أَوْلِيَاءَ عَلَابٗ وَذِبَّانَ وَوَاحِدٗ»

“We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,»[1]

meaning, ‘we should worship Allâh alone without partners while having different laws.’

The Evil Goal and End of Criminals

Allâh said:

«مَكَّةَ وَمَسْتَفْتَهُ وَمَا رَبُّ الْعَالَمِينَ»

«They denied him, but We delivered him, and those with him»

meaning on his religion,

«فِي طُكَّةٍ»

«in the (Fulk) ship» Fulk refers to the ark, and,

«كَبَّارُهُمْ خَاتِمُهُ»

«We made them generations replacing one after another» on earth,

<while We drowned those who belied Our Ayāt. Then see what was the end of those who were warned.>

meaning ‘O Muḥammad, see how We saved the believers and destroyed the deniers’

وَذَٰلِكَ كَذَٰلِكَ نَعْلُمُ عَلَى قُلُوبِ الْمُسَكِّيِّنَ

<74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors.>

Meaning; Then after Nūḥ We sent Messengers to their people. They brought them clear proofs. and evidences of the truth that they came with.

فَما كَانُوا يُنَبِّئُونَ بِنَا كَنَّا يَحْكُمُونا فِيهِ

<But they would not believe what they had already rejected beforehand>

meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning. Allāh said:

وَنَّهَبُونَ أَنفُسَهُمْ وَأَصْدُرَاهُمْ

<And We shall turn their hearts and their eyes away (from guidance)>

(6:110) He then said here,

كَذَٰلِكَ نَعْلُمُ عَلَى قُلُوبِ الْمُسَكِّيِّنَ

<Thus We seal the hearts of the transgressors.>

This means that as Allāh has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them. They would not believe until they see the severe torment. This means that Allāh destroyed the nations after Nūḥ. He destroyed the nations that rejected the Messengers and saved those who believed from among them.

From the time of Ādam to Nūḥ, people followed Islām. Then they invented the worship of idols. So Allāh sent Nūḥ to them. That is why the believers will say to him on the Day of
Resurrection, "You are the first Messenger Allāh sent to the people of the earth." Ibn ‘Abbās said: "There were ten generations between Ādam and Nūh, and all of them were following Islām."[1] Allāh also said:

«And how many generations have We destroyed after Nūh!» (17:17)

This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them?

«75. Then after them We sent Mūsā and Hārūn to Fir‘awūn and his chiefs with Our Ayāt. But they behaved arrogantly and were a people who were criminals.»

«76. So when came to them the truth from Us, they said: "This is indeed clear magic."»

«77. Mūsā said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

«78. They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"»

The Story of Mūsā and Fira‘wn

Allāh said:

«Then after them We sent » meaning after these Messengers,

Mūsā and Hārūn to Fir‘awn and his chiefs, meaning his people

with Our Ayāt, meaning; ‘Our proofs and evidences.’

But they behaved arrogantly, and were a people who were criminals, meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

So, when came to them the truth from us, they said: “This is indeed clear magic.”

They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie. As Allāh said:

And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. (27:14)

Mūsā criticized them saying:

“Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful.” They said: “Have you come to us to turn us away...

from that we found our fathers following their religion.

and that you two may have...

greatness means grandeur and leadership
said: “What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of the evildoers.”

82. “And Allâh will establish and make apparent the truth by His Words, however much the criminals may hate (it).”

**Between Mûsâ and the Magicians**

Allâh mentioned the story of the magicians and Mûsâ in Sûrat Al-A’râf (there is a commentary on it in that Sûrah), this Sûrah, Sûrat Ṭa’ Ha, and in Sûrat Ash-Shu’arâ’. Fir’awn, may Allâh’s curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Mûsâ brought. The result was the exact opposite and he therefore didn’t attain his goal. The signs of the Lord prevailed in that public festival.
And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists - the Lord of Mūsā and Hārin."

Fir'awn thought that he would achieve victory through the magicians over the Messenger sent by Allāh, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

And Fir'awn said: "Bring me every well-versed sorcerer."
And when the sorcerers came, Mūsā said to them: "Cast down what you want to cast!"

They stood in line after they received the promise of Fir'awn to become closer to him and obtain a generous reward.

Mūsā wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

They said: "O Mūsā! Either you throw first or we be the first to throw?" [Mūsā] said: "Nay, throw you (first)!

When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery. At that time,

Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

Upon that, Mūsā said:
Only a Few Youth from Fir'awn’s People believed in Mūsā

Allāh tells us that despite all the clear signs and irrefutable evidence Mūsā came with, only a few offspring from Fir'awn's followers believed in him. They were even scared that Fir'awn and his followers would force them to return to Kufr (disbelief). Fir'awn was an evil tyrant and extremely arrogant. His people feared him and his power too much. Al-'Awfī reported that Ibn 'Abbās said:

"But none believed in Mūsā except the offspring of his people because of the fear of Fir'awn and his chiefs, lest they should persecute them."

"The offspring that believed in Mūsā from Fir'awn’s people, other than Banu Israel, were few. Among them were Fir'awn’s wife, the believer who was hiding his faith, Fir'awn’s treasurer, and his wife."[1]

The Children of Israel, however, themselves believed in Mūsā, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allāh was going to save them through

him from the capture of Fir'awn and give them power over him. So when this knowledge reached Fir'awn he was very wary. But his caution and weariness didn’t help him one bit. When Mūsā arrived, Fir'awn subjected them to great harm, and

«قَالُوا أُودُنَا يِن كَبِيلَ إِن تَأْلِينَا وَيْلَ مِن بَعْدِهِ مَا جَعَلْنَا نَالًا عِنْيُ رَجُلُكُمْ أَن يَهَلِكِهِ عِنْدَكُمْ»

«They said: ‘We (Children of Israel) suffered troubles before you came to us, and since you have come to us.’ He said: ‘It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?’.»[7:129]

The fact that all of the Children Israel became believers is evidenced by the following Āyāt:

«وَقَالَ مُوسَى يَا قَومِ يَخْرِجْنَا إِن كُنْتمْ مَأْتِمُونَ إِن شَرَّكُونَا فِي حَقِّكُمْ وَلَيْكُمْ مِنْ الدُّنْيَا وَالْآخِرَةِ وَلَيْكُمْ مِنْ الدُّنْيَا وَالْآخِرَةِ رَيْحَانَةٌ يُطَفِّأُهَا نَارٌ يَأْتِمُهَا رَبُّكُمُ السَّمِيعُ الْمُبْصِرُ»

«84. And Mūsā said: ‘O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.’»

«85. They said: ‘In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.’»

«86. ‘And save us by Your mercy from the disbelieving folk.’»

Mūsā encouraged His People to put Their Trust in Allāh

Allāh told us that Mūsā said to the Children of Israel:

«يَا قَومِ يَخْرِجْنَا إِن كُنْتمْ مَأْتِمُونَ إِن شَرَّكُونَا فِي حَقِّكُمْ وَلَيْكُمْ مِنْ الدُّنْيَا وَالْآخِرَةِ وَلَيْكُمْ مِنْ الدُّنْيَا وَالْآخِرَةِ رَيْحَانَةٌ يُطَفِّأُهَا نَارٌ يَأْتِمُهَا رَبُّكُمُ السَّمِيعُ الْمُبْصِرُ»

«O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.»

Allāh is sufficient for those who put their trust in Him.

«آيَةِ اللَّهِ ۖ يَكْبِرُ عَن دُرُّهُ»

«Is not Allāh sufficient for His servant?»[39:36]

«وَلَسْنَ بَسْطِئٌ عَلَى اللَّهِ مَهْرِ السُّبُطِ»

«And whosoever puts his trust in Allāh, then He will suffice him.»[65:3]

Allāh combines worship and reliance in many places. He said:
«So worship Him and put your trust in Him.» (11:123)

«Say: “He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust.”» (67:29) and

«(He alone is) the Lord of the east and the west; none has the right to be worshipped but He. So take Him (alone) as a protector.» (73:9)

And Allāh commanded the believers to say many times in their Ṣalāh:

«I take (only) Allāh as my Lord, and I take (none) as a protector besides Allāh.»

«You (Alone) we worship, and You (Alone) we ask for help (for each and everything).» (1:5)

The Children of Israel complied with this command and said:

«In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.»

This means don’t give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them. This meaning was reported from Abu Mijliz and Abu Aq-Duḥā,[1] ‘Abdur-Razzāq, in a narration from Mujāhid, said,

«(We say): ‘Rābi‘a la ṣalālā fiṣṣā‘a fi-ṣṣā‘a Allāh al-fa‘līman.»»

«Our Lord! Make us not a trial for the folk who are wrongdoers» meaning, “Do not give them authority over us so they might make us fall into Fitnah.”[2]

Allāh’s statement:

And save us by Your mercy means save us through Your mercy and beneficence.

(from the disbelieving folk.) meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.

87. And We revealed to Mūsā and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Šalāh, and give glad tidings to the believers."

They were commanded to pray inside Their Homes

Allāh tells us why He saved the Children of Israel from Fir'awn and his people. He tells us how he saved them. Allāh commanded Mūsā and his brother Hārūn to take houses for their people in Egypt,

(and make your dwellings as places for your worship.)

Al-'Awwfī reported that Ibn ‘Abbās said, while interpreting this Āyah: "The Children of Israel said to Mūsā, 'We cannot offer our prayers in public in front of Fir'awn's people.' So Allāh permitted them to pray in their houses. They were commanded to build their houses in the direction of the Qiblah."[1] Mujahīd commented,

(and make your dwellings as places for your worship.)

When Banu Israel feared that Fir'awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the Qiblah and the prayer could be in secret."[2] This was stated by Qatādah and Aḍ-Ḍaḥḥāk as well.[3]

[2] Ibid.
88. And Mūsā said:

“Our Lord! You have indeed bestowed on Fir‘awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”

89. Allāh said: “Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not.”

Mūsā supplicated against Fir‘awn and His Chiefs

Allāh mentioned what Mūsā said when he prayed against Fir‘awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant. Mūsā said:

“Our Lord! You have indeed bestowed on Fir‘awn and his chiefs splendor and pleasure of this worldly life.
(and wealth) plentiful and abundant.

Allāh’s statement,

[in the life of this world, Our Lord! That they may lead men astray from Your path.]

was read with the word “Liyāḍillū” and “Liyuḍillū.” The first is with a Fathāh over the Yā, meaning that “You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth.” As Allāh said:

[that We may test them thereby.]

Others read the word with a Dāmmah over the Yā. (i.e. Liyuḍillū) This makes the Āyah mean: You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide would think that You have given them that because You loved them and You cared about them.”

[“Our Lord! Destroy their wealth,”]

Ibn ‘Abbās and Mujāhid said: “They asked Allāh to destroy their wealth.”[1] Ad-Dāhāk, Abu Al-‘Āliyah and Ar-Rabī‘a bin Anas said: “Allāh made their wealth into engraved stones as it was before.”[2]

About Allāh’s statement,

(and harden their hearts) Ibn ‘Abbās said, “Harden their hearts means put a seal on them.”[3]

so that they will not believe until they see the painful torment.

This prayer was from Mūsā because he was angry for the sake of Allāh and His religion. He prayed against Fir‘awn and his chiefs when he was certain that there was no good in them. Similarly, Nūḥ prayed and said:

(My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.) (71:26-27)

Hārūn said “Āmīn” to his brother’s prayer. And Allāh answered Mūsā’s prayer. Allāh said:

Verily, the invocation of you both is accepted. ‘in destroying Fir‘awn’s people.

Verily I have answered your prayers (both of you). So you both keep to the straight way.

So as I have answered your prayer, you should remain steadfast on My command.’ Ibn Jurayj narrated that Ibn ‘Abbās said about this Āyah: “Be steadfast and follow My command.”[1]

Children of Israel believe, and I am one of the Muslims.'

91. Now (you believe) while you refused to believe before and you were one of the mischief-makers.

92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayat.

The Children of Israel were saved and Fir‘awn’s People drowned

Allāh tells us how He caused Fir‘awn and his soldiers to drown. The Children of Israel left Egypt in the company of Mūsā. It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir‘awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He embarked, following behind them, filled with great pride and with massive armies. Allāh wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir‘awn’s kingdom. They were all together and caught the Children of Israel at sunrise.

(٥٦٨) يَا يَهْوَحَ اِبْنَ يَهْوَحَ اِبْنِ اَبِي سَمْعَانِ قَالَ أَصَابَتُ مَرَضَةٌ إِنَّا لَنَتْرُكُونَ

(And when the two hosts met each other, the companions of Mūsā said: “We are sure to be overtaken.”) (26:61)

They said that because when they got to the seashore Fir‘awn was behind them. The two groups met face to face. The people with Mūsā kept asking, “How can we be saved today?” Mūsā replied, “I have been commanded to come this way.” Mūsā said:

(۶٧٠) إِنَّا لَنَزَوْنَ بِنَا بَيِّنَتٍ

(Nay, verily, with me is my Lord. He will guide me.) (26:62)

It had been so difficult, but it suddenly became easy. Allāh commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israeliite tribe. Allāh then commanded the wind and the path was dry for them.
And strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'awn] nor being afraid (of drowning in the sea). {20:77}

The water in between the paths appeared as windows and every tribe was able to see the other so they would not think that others were destroyed. The Children of Israel crossed the sea. When the last one crossed, Fir'awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir'awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allâh's decree prevailed and the prayer of Mûsâ was answered.

Jibrîl came on a war stallion. He passed by Fir'awn's horse. Jibrîl's horse whinnied at Fir'awn's and then Jibrîl rushed into the sea, and Fir'awn did the same behind him. Fir'awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: “The Children of Israel do not have more right in the sea.” So they rushed into the sea. Mîkā'îl was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allâh, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir'awn and he was overwhelmed by the stupors of death. While in this state, he said:

«I believe that none has the right to be worshipped but He (Allâh) in Whom the Children of Israel believe, and I am one of the Muslims.»

He believed at a time when he couldn't benefit from his faith.

So when they saw Our punishment, they said: “We believe in Allâh Alone and reject (all) that we used to associate with Him
as (His) partners." Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).\(40:84-85\)

Therefore Allāh said, as a response to Fir'awn,

\(<\text{Now (you believe) while you refused to believe before?}>\>

\(<\text{And you were one of the mischief-makers.}>\>

You were among the makers of mischief on the earth who misled the people.

\(<\text{and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.} >\) (28:41)

These facts about Fir'awn and his status at that time were among the secrets of the Unseen that Allāh revealed to His Messenger, Muḥammad ﷺ. Similarly Abu Dāwud Al-Ṭayālīsī recorded that Ibn 'Abbās said that Allāh's Messenger ﷺ said;

"Jibril said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir'awn out of fear that the mercy would reach him."

According to Ibn Ṣaḥḥāḥ, Allāh’s Messenger ﷺ said, "Hasan Gharīb Ṣahīh."\(^{[3]}\)

About Allāh’s statement,

\(<\text{So this day We shall deliver your (dead) body (out from the}>\>

\(^{[1]}\) Musnad Al-Ṭayālīsī no. 341.

\(^{[2]}\) Tuḥfat Al-Ahwadhi 8:526.

\(^{[3]}\) Aṭ-Ṭabārī 15:190-191.
sea) that you may be a sign to those who come after you!»

Ibn 'Abbās and others from among the Salaf have said: "Some of the Children of Israel doubted the death of Fir'awn so Allāh commanded the sea to throw his body – whole, without a soul – with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction."[1] That is why Allāh said,

«So this day We shall deliver your...» meaning that We will put your body on a high place on the earth. Mujāhid said,

«your (dead) body» means, ‘your physical body.’[2]

«that you may be a sign to those who come after you!» meaning, so that might be a proof of your death and destruction for the Children of Israel.

That also stood as a proof that Allāh is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir'awn and his people were destroyed on the day of 'Āshūrā', as recorded by Al-Bukhārī, Ibn 'Abbās said, “When the Prophet ﷺ arrived at Al-Madinah, the Jews fasted the day of 'Āshūrā'. So he asked,

»What is this day that you are fasting?»

They responded 'This is the day in which Mūsā was victorious over Fir'awn.' So the Prophet ﷺ said,

»You have more right to Mūsā than they, so fast it.'[3]

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93. And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.

The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

In these Āyāt, Allāh tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel. Allāh's statement,


<honorable dwelling place> means in Egypt and Syria, around Jerusalem, as it was said by some. When Allāh destroyed Fir'awn and his soldiers, the Mosaic State took control of all of Egypt as Allāh said:

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'awn and his people erected.  

He said in other Āyāt:


So, We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them. 

He also said:
How many of gardens and springs that they left behind...
(44:25-27)

They then continued with Mūsā, to seek Jerusalem – the land of Ibrāhīm, the friend of Allāh. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allāh expelled them into the wilderness for forty years. During this time in the wilderness, first Hārūn died and then Mūsā. Yūsha’ bin Nūn led after them. Allāh supported them to conquer Jerusalem and rule it for a period of time. His statement,

وَزُوَّدْهُمْ بِمَنْ أَلْقَتْهُمْ الْأَلْلَهُ

(and provided them with good things)

means from the lawful, pure and useful provision that is good in nature and in Law. Then Allāh said:

نَمَّا اخْتَلَفُوا عَنِ فِيْلَّهِ

(and they differed not until the knowledge came to them.)

There should be no reason for them to have any disputes among them since Allāh has sent them knowledge and explained different matters and issues to them. It has been mentioned in a Hadith,

إِنَّ الْبَيْتِ الْمَسْنُونَ عَلَى إِحْدَى وَسَبْعِينَ فَرْعَةٍ، وَإِنَّ الْمَيْتِ الْكَافِرَ عَلَى النَّادِرِ وَسَبْعِينَ فَرْعَةٍ، وَفَضَّلَنَّ هَذِهِ الأَلْلَةَ عَلَى ثلَاثٍ وَسَبْعِينَ فَرْعَةٍ، فَمَنَّا وَاحِدٌ فِي الْجَنَّةِ، وَالْمَيْتِ الْكَافِرَ وَفِي النَّارِ.

The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this Ummah will separate into seventy-three sects, one of which is in Paradise, seventy-two in the Fire.

They asked, "Who are they O Messenger of Allāh?" He replied;

فَمَا أُنَا عَلَيْهِ وَأَضْحَابِي،

Those upon what I and my Companions are upon.

It was recorded by Al-Ḥākim in his Mustadrak with this wording.[1]

So here Allāh said,

Verily your Lord will judge between them.

Here the meaning is, to distinguish between them:

the Day of Resurrection in that which they used to differ.

94. So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).

95. And be not one of those who belie the Ayat of Allâh, for then you shall be one of the losers.

96. Truly, those, against whom the Word of your Lord has been justified, will not believe.

97. Even if every sign should come to them, until they see the painful torment.

Previous books Attest to the Truth of the Qur‘ân

Allâh said:

Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrâh and the Injil. (7:157)

They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence. Therefore Allâh said:

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"Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment."

meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief. An example is when Mūsā prayed against Fir'awn and his chiefs, saying:

"Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment. (10:88)

And Allāh said:

"And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly." (6:111)

Allāh then said:

"And Our Lord is the Most Gracious, who taught by the Pen..."
98. Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)?—except the people of Yûnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

Belief at the Time of Punishment did not help except with the People of Yûnus

Allâh asked, ‘did any town from the previous nations, believe in its entirety when they received the Messengers? All of the Messengers that We sent before you, O Muhammâd, were denied by their people or the majority of their people.’

Allâh said,

"Alas for mankind! There never came a Messenger to them but they used to mock at him." (36:30)

"Likewise, no Messenger came to those before them but they said: ‘A sorcerer or a madman!’” (51:52) and

"And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: ‘We found our fathers following a certain way and religion, and we will indeed follow their footsteps.’" (43:23)

As found in the authentic Hadîth,

"The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet
Then he mentioned the multitude of followers that Mūsā had, peace be upon him, then that he saw his nation of people filling from the west to the east. The point is that between Mūsā and Yūnūs, there was no nation, in its entirety, that believed except the people of Yūnūs, the people of Naynawā (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allāh and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allāh to lift the torment from which their Prophet had warned them. As a result, Allāh sent His mercy and removed the scourge from them and gave them respite.

Allāh said:

«إِلَّا قُومٌ بَيُوتُهُمْ لَمْ يَصْفَحُوا كَفْنَا عَنْهُمْ عَذَابَ الْعَذَابِ فِي الْحَيَاةِ الدُّنْيَا وَالْآخِرَةِ مَثْنِيَّةً إِلَّا لَيْدَوْنَ»

Except the people of Yūnūs; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.

In interpreting this Āyah, Qatādah said: “No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yūnūs. When they lost their Prophet and they thought that the scourge was close upon them, Allāh sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allāh for forty nights. When Allāh saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them.” Qatādah said: “It was mentioned that the people of Yūnūs were in Naynawā, the land of Mosul.”[2] This was also reported from Ibn Mas‘ūd, Mujāhid, Sa‘īd bin Jubayr and others from the Salaf.[3]

99. And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.

100. It is not for any person to believe, except by the leave of Allah, and He will put the Rijs on those who do not reason.

It is not Part of Allah’s Decree to compel Belief

Allah said:

(And had your Lord willed)

meaning ‘O Muhammed, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allah has wisdom in what He does.’ Similarly, Allah said:

(And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): “Surely, I shall fill Hell with Jinn and men all together.”’ (11:118-119)

He also said,

(Have not then those who believed yet known that had Allah willed, He could have guided all mankind?) (13:31)

Therefore, Allah said:

(And had your Lord willed)

(And had your Lord willed) and force them to believe.
until they become believers.] meaning, it is not for you to do that. You are not commanded to do that either. It is Allah Who

sends astray whom He wills, and guides whom He wills.\textsuperscript{35:8}.

\begin{quote}
 فلا تدهب نفسك عقبهم حسرة
\end{quote}

\begin{quote}
 So do not destroy yourself in sorrow for them.
\end{quote}

\begin{quote}
 ليس عقبك مهين ومحيطحق هو يهدي من سكنك
\end{quote}

\begin{quote}
 It is not up to you to guide them, but Allah guides whom He wills.\textsuperscript{2:272}.
\end{quote}

\begin{quote}
 أنأنك ببغي نفسك إلا يكروا مزينين
\end{quote}

\begin{quote}
 It may be that you would kill yourself with grief because they are not believers.\textsuperscript{26:3}
\end{quote}

\begin{quote}
 إنك لا تبكي من أحببتك
\end{quote}

\begin{quote}
 you guide not who you like.\textsuperscript{28:56}
\end{quote}

\begin{quote}
 إنين عبد الله وملام السان
\end{quote}

\begin{quote}
 Your duty is only to convey, and it is up to Us to reckon.\textsuperscript{13:40}
\end{quote}

\begin{quote}
 ذكر إنما أن مدحكر أنت عليه يمسيط
\end{quote}

\begin{quote}
 So remind, you are only one who reminds. You are not a dictator over them.\textsuperscript{88:21-22}
\end{quote}

There are other Ayāt besides these which prove that Allah is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice. Similarly, He said,

\begin{quote}
 فورنا مات يقين أن تؤمن إلا يذن الله وجميل اليمين على أنبيت لا يعولون
\end{quote}

\begin{quote}
 It is not for any person to believe, except by the leave of Allah, and He will put the Rijs.
\end{quote}

That is, disorder and misguidance

\begin{quote}
 على أنبيت لا يعولون
\end{quote}
upon those who do not reason meaning, Alläh’s proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

101. Say: “Behold all that is in the heavens and the earth.” But neither Ayât nor warners benefit those who do not believe.

102. Then do they wait save for the likes of the days of men who passed away before them? Say: “Wait then, I am waiting with you among those who wait.”

103. Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

The Command to reflect upon the Creation of the Heavens and the Earth

Alläh, the Exalted, guides His servants to reflect upon His blessings. What Alläh has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment. Also, whatever rain that Alläh sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Alläh creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs. Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon
it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him.

Concerning Allâh's statement,

»But neither Ayât nor warners benefit those who do not believe.«

This means, 'What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message?' This is similar to Allâh's statement,

»Truly! Those against whom the Word of your Lord has been justified, will not believe.« [10:96]

Concerning Allâh's statement,

»Then do they wait save for the likes of the days of men who passed away before them?«

This means, 'Are these who reject you Muhammad, waiting for the vengeance and torment like the Days of Allâh, when He punished those who came before them of the previous nations that rejected their Messengers?'

»Say: "Wait then, I am waiting with you among those who wait." Then We save Our Messengers and those who believe!«

This means, 'Verily, We destroy those who reject the Messengers.'

»Thus it is incumbent upon Us to save the believers.«

This means that this is a right that Allâh, the Exalted, has obligated upon His Noble Self. This is similar to His statement,
4104. Say: "O people! If you are in doubt about my religion - I will never worship those whom you worship besides Allâh, rather, I will worship Allâh, the One Who cause you to die. And I was commanded to be one of the believers."

4105. And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators."

4106. "And do not invoke besides Allâh what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers."

4107. And if Allâh touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel His favor which He causes to reach whom He wills among His servants. And He is the Pardoning, the Merciful."
The Command to worship Allāh Alone and rely upon Him

Allāh, the Exalted, says to His Messenger, Muḥammad ﷺ, 'Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the Ḥanīf (monotheism) religion - the religion which Allāh has revealed to me - then know that I do not worship those whom you worship besides Allāh. Rather, I worship Allāh alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allāh alone, Who has no partners.'

«وَأَنَا نَذَلِكَ لِأَرْحَمَ الْمُؤْمِنِينَ»

 «And I was commanded to be one of the believers.» [10:104]

Concerning Allāh’s statement,

«وَأَنَا أَذَكِّرُكُمْ لِلْيَتِيمَ حِبَابًا»

 «And that you direct your face towards the Ḥanīf religion»

This means to make one’s intention in worship solely for Allāh alone, being a Ḥanīf. Ḥanīf means one who turns away from associating partners with Allāh. For this reason Allāh says,

«وَلَا تَكُونُوا مِنِّ الشَّرِّكِينَ»

 «and not be one of the idolators.»

This statement is directly connected with the previous statement,

«وَلَمْ تَكُونُ لِأَكْوَنِ بِنَ أَوْلِيَاءِ الْمُؤْمِنِينَ»

 «And I was commanded to be one of the believers.»

Concerning His statement,

«وَلَا نَسْتَكَلِكُ الْحَسَبُ»

 «And if Allāh touches you with harm, »

This verse contains the explanation that good, evil, benefit and
harm only come from Allāh alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners.

Concerning His statement,

\[ \text{And He is the Pardoning, the Merciful.} \]

This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allāh, verily Allāh would forgive him if he repented from it.

\[ \text{108. Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss. And I am not set over you as a guardian."} \]

\[ \text{109. And follow what is revealed to you, and be patient until Allāh gives judgment. And He is the best of the judges."} \]

Allāh, the Exalted, commands His Messenger ﷺ to inform the people that that which he has brought them from Allāh is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this message, then he will suffer the consequences against his own self.

\[ \text{And I am not set over you as a guardian} \]

This means, 'I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allāh, the Exalted.'

Concerning Allāh’s statement,
«And follow what has been revealed to you, and be patient»
This means, ‘Adhere to that which Allāh has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.’

«until Allāh gives judgment»
This means, ‘Until Allāh judges between you and them.’

«And He is the best of judges.»
This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

☆ This is the End of Volume Four.

☆ Volume Five begins with Sūrah Hūd