

Muhammad's Prophecy is a Great Bounty from Allāh

Allāh reminds His believing servants with what He has endowed them with by sending Muḥammad ﷺ as a Messenger to them, reciting to them Allāh's clear *Ayāt* and purifying and cleansing them from the worst types of behavior, the ills of the souls and the acts of *Jāhiliyyah* (pre-Islamic era). The Messenger ﷺ also takes them away from the darkness (of disbelief) to the light (of faith) and teaches them the Book, the Qur'ān, and the *Ḥikmah* (i.e., the wisdom), which is his Sunnah. He also teaches them what they knew not. During the time of *Jāhiliyyah*, they used to utter foolish statements. Later on, and with the blessing of the Prophet's Message and the goodness of his prophecy, they were elevated to the status of the *Awliyā'* (loyal friends of Allāh) and the rank of the scholars. Hence, they acquired the deepest knowledge among the people, the most pious hearts, and the most truthful tongues. Allāh said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ﴾

◀Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger (Muḥammad ﷺ) from among themselves, reciting unto them His verses (the Qur'ān), and purifying them (from sins).▶ (3:164)

Allāh also criticized those who did not give this bounty its due consideration, when He said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾

◀Have you not seen those who have changed the favors of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islām), and caused their people to dwell in the house of destruction?▶ (14:28)

Ibn 'Abbās commented, "Allāh's favor means Muḥammad."^[1] Therefore, Allāh has commanded the believers to affirm this favor and to appreciate it by thanking and remembering Him:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَانْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

◀Therefore, remember Me. I will remember you, and be grateful to Me, and never be ungrateful to Me.▶

[1] Al-Bukhāri no. 3977.

Mujahid said that Allāh's statement:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ﴾

﴿Similarly (to complete My favor on you), We have sent among you a Messenger (Muḥammad ﷺ) of your own,﴾

means: Therefore, remember Me in gratitude to My favor.^[1]

Al-Ḥasan Al-Baṣri commented about Allāh's statement:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾

﴿Therefore remember Me. I will remember you﴾,

“Remember Me regarding what I have commanded you and I will remember you regarding what I have compelled Myself to do for your benefit (i.e., His rewards and forgiveness).”^[2]

An authentic Ḥadīth states:

«يَقُولُ اللَّهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَمَنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُ»

«Allāh the Exalted said, 'Whoever mentions Me to himself, then I will mention him to Myself; and whoever mentions Me in a gathering, I will mention him in a better gathering.'»^[3]

Imām Aḥmad reported that Anas narrated that Allāh's Messenger ﷺ said:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، إِنْ ذَكَرْتَنِي فِي نَفْسِكَ ذَكَرْتُكَ فِي نَفْسِي، إِنْ ذَكَرْتَنِي فِي مَلَأٍ ذَكَرْتُكَ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ - أَوْ قَالَ: فِي مَلَأٍ خَيْرٍ مِنْهُ - وَإِنْ دَنَوْتُ مِنِّي شِبْرًا دَنَوْتُ مِنْكَ ذِرَاعًا، وَإِنْ دَنَوْتُ مِنِّي ذِرَاعًا دَنَوْتُ مِنْكَ بَاعًا، وَإِنْ أَتَيْتَنِي تَمْشِي أَتَيْتَكَ هَرْوَلَةً»

«Allāh the Exalted said, 'O son of Ādam! If you mention Me to yourself, I will mention you to Myself. If you mention Me in a gathering, I will mention you in a gathering of the angels (or said in a better gathering). If you draw closer to Me by a hand span, I will draw closer to you by forearm's length. If you draw closer to Me by a forearm's length, I will draw closer to you by an arm's length. And if you come to Me walking, I will come

[1] Aṭ-Ṭabari 3:210.

[2] Ibn Abi Ḥātim 1:141.

[3] Faṭḥ Al-Bāri 13:395.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٤

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَا وَلَكِنَّ
 لَّا تَشْعُرُونَ ﴿١٥١﴾ وَتَسْأَلُونَكَ بِتَقَىٰ مِنْ الْقَوَافِ وَالْجُوعِ
 وَنَقْصِ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ
 ﴿١٥٢﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
 ﴿١٥٣﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ
 هُمُ الْمُهْتَدُونَ ﴿١٥٤﴾ ﴿ إِنَّا الصَّمَا وَالْمُرْوَةَ مِنْ سَعَاءِ اللَّهِ
 فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
 بِهِمَا وَمَنْ تَطَّقَ حَقْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٥﴾ إِنَّ الَّذِينَ
 يَكْفُرُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
 لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ
 ﴿١٥٦﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاوْتَيْكَ أَنْتُوبُ
 عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٥٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
 كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
 ﴿١٥٨﴾ خَالِدِينَ فِيهَا لَا يَخْفَىٰ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ
 ﴿١٥٩﴾ وَاللَّهُ كَرِيمٌ إِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٠﴾

to you running».

Its chain is *Ṣaḥīḥ*, it was recorded by Al-Bukhārī.^[1] Allāh said:

﴿وَأَشْكُرُوا لِي وَلَا تَكْفُرُوا﴾

﴿...and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.﴾

In this *Āyah*, Allāh commands that He be thanked and appreciated, and promises even more rewards for thanking Him. Allāh said in another *Āyah*:

﴿وَإِذْ تَأَذَّتْ رِجْمَكُمْ لَيْنَ
 شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ
 كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾﴾

﴿And (remember)

when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allāh), I will give you more (of My blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe.﴾

Abu Rajā' Al-'Uṭāridi said: 'Imrān bin Ḥuṣayn came by us once wearing a nice silken garment that we never saw him wear before or afterwards. He said, "Allāh's Messenger ﷺ said:

«مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ نِعْمَةً فَإِنَّ اللَّهَ يُحِبُّ أَنْ يَرَىٰ أَنْتَرَ نِعْمَتِي عَلَىٰ خَلْقِيهِ، وَقَالَ رَوْحٌ
 مَرَّةً: «عَلَىٰ عَبْدِي»»

«Those whom Allāh has favored with a bounty, then Allāh likes

[1] Aḥmad 3:138, Faḥ Al-Bārī 13:521.

to see the effect of His bounty on His creation», or he said, “on His servant” - according to Rūh (one of the narrators of the *Ḥadīth*).^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أَمْواتٌ بَلْ أَمْواتٌ وَلَكِنَّ لَا تَشْعُرُونَ ﴿١٥٤﴾﴾

﴿153. O you who believe! Seek help in patience and Aṣ-Ṣalāh (the prayer). Truly, Allāh is with Aṣ-Ṣābirin (the patient).﴾

﴿154. And say not of those who are killed in the way of Allāh, “They are dead.” Nay, they are living, but you perceive (it) not.﴾

The Virtue of Patience and Prayer

After Allāh commanded that He be appreciated, He ordained patience and prayer. It is a fact that the servant is either enjoying a bounty that he should be thankful for, or suffering a calamity that he should meet with patience. A *Ḥadīth* states:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءَ إِلَّا كَانَ خَيْرًا لَهُ: إِنْ أَصَابَتْهُ سُرَاءٌ فَشَكَرَ كَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ خَيْرًا لَهُ»

«Amazing is the believer, for whatever Allāh decrees for him, it is better for him! If he is tested with a bounty, he is grateful for it and this is better for him; and if he is afflicted with a hardship, he is patient with it and this is better for him.»^[2]

Allāh has stated that the best tools to help ease the effects of the afflictions are patience and prayer. Earlier we mentioned Allāh’s statement:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿١٥٣﴾﴾

﴿And seek help in patience and Aṣ-Ṣalāh (the prayer) and truly, it is extremely heavy and hard except for Al-Khāshī’in [i.e., the true believers in Allāh]﴾ (2:45)

There are several types of *Ṣabr* — patience: one for avoiding the prohibitions and sins, one for acts of worship and obedience. The second type carries more rewards than the first

[1] Aḥmad 4:438.

[2] Muslim 4:2292.

type. There is a third type of patience required in the face of the afflictions and hardships, which is mandatory, like repentance.

'Abdur-Rahmān bin Zayd bin Aslam said, "Ṣabr has two parts: patience for the sake of Allāh concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body, and patience when avoiding what He dislikes, even if it is desired. Those who acquire these qualities will be among the patient persons whom Allāh shall greet (when they meet Him in the Hereafter; refer to Sūrat Al-Aḥzāb 33:44), Allāh willing."^[1]

The Life enjoyed by Martyrs

Allāh's statement:

﴿وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أُمِّيَّةٌ﴾

﴿And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living,﴾ indicates that the martyrs are alive and receiving their sustenance.

Muslim reported in his *Ṣaḥīḥ*:

«أَنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خَضِرٍ، تَسْرُحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ تَحْتَ الْعَرْشِ، فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطَّلَاعَةً، فَقَالَ: مَاذَا تَبْغُونَ؟ فَقَالُوا: يَا رَبَّنَا وَأَيَّ شَيْءٍ تَبْغِي، وَقَدْ أَعْطَيْتَنَا مَا لَمْ نَعْطِ أَحَدًا مِنْ خَلْقِكَ؟ ثُمَّ عَادَ إِلَيْهِمْ بِمِثْلِ هَذَا، فَلَمَّا رَأَوْا أَنَّهُمْ لَا يَبْتَغُونَ مِنْ أَنْ يُسْأَلُوا، قَالُوا: نُرِيدُ أَنْ تَرُدَّنَا إِلَى الدَّارِ الدُّنْيَا فَتُقَاتِلَ فِي سَبِيلِكَ حَتَّى نُقْتَلَ فِيكَ مَرَّةً أُخْرَى - لِمَا يَرُونَ مِنْ نَوَابِ الشَّهَادَةِ - فَيَقُولُ الرَّبُّ جَلَّ جَلَالُهُ: إِنِّي كَتَبْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ».

«The souls of the martyrs are inside green birds and move about in Paradise wherever they wish. Then, they take refuge in lamps that are hanging under the Throne (of Allāh). Your Lord looked at them and asked them, 'What do you wish for?' They said, 'What more could we wish for while You have favored us with what You have not favored any other of your creation?' He repeated the question again. When they realize that they will be asked (until they answer), they said, 'We wish that You send

[1] Ibn Abi Ḥātim 1:144.

us back to the earthly life, so that we fight in Your cause until we are killed in Your cause again,' (because of what they enjoy of the rewards of martyrdom). The Lord then said, 'I have written that they will not be returned to it (earthly life) again.'^[1]

Imām Aḥmad reported that 'Abdur-Raḥmān bin Ka'b bin Mālik narrated from his father that Allāh's Messenger ﷺ said:

«نَسَمَةُ الْمُؤْمِنِ طَائِرٌ تَغْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللَّهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُهُ»

«The believer's soul is a bird that feeds on the trees of Paradise until Allāh sends it back to its body when the person is resurrected.»^[2]

This Ḥadīth includes all the believers in its general meaning. Thus, the fact that the Qur'ān mentions the martyrs in particular in the above Āyah serves to honor, glorify and favor them (although the other believers share the rewards they enjoy).

﴿وَلَتَبْلُؤَنَّكُمْ بِشَيْءٍ مِّنَ الْفُتُورِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالْعُرْسِ وَيَنْسِيَنَّ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ ﴿١٥٥﴾ أَوْلَيْكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأَوْلَيْكَ هُمُ الْمُهْتَدُونَ ﴿١٥٦﴾

﴿155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to Aṣ-Ṣābirin (the patient).﴾

﴿156. Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return."﴾

﴿157. They are those on whom are the Ṣalawāt (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.﴾

The Believer is Patient with the Affliction and thus gains a Reward

Allāh informs us that He tests and tries His servants, just as He said in another Āyah:

[1] Muslim 3:1502.

[2] Aḥmad 3:455.

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَتَبْلُوًا لِّغَبَارِكُمْ﴾

﴿And surely, We shall try you till We test those who strive hard (for the cause of Allāh) and Aṣ-Ṣābirīn (the patient), and We shall test your facts (i.e., the one who is a liar, and the one who is truthful).﴾ (47:31)

Hence, He tests them with the bounty sometimes and sometimes with the afflictions of fear and hunger. Allāh said in another Āyah:

﴿فَأَذَقَهَا اللَّهُ يَأْسَ الْجُوعِ وَالْخَوْفِ﴾

﴿So Allāh made it taste extreme of hunger (famine) and fear.﴾ (16:112)

The frightened and the hungry persons show the effects of the affliction outwardly and this is why Allāh has used here the word 'Libās' (cover or clothes) of fear and hunger. In the Āyāt above, Allāh used the words:

﴿بِئْسَ مِنْ الْقَوْبِ وَالْجُوعِ﴾

﴿with something of fear, hunger,﴾ meaning, a little of each. Then (Allāh said),

﴿وَتَنْصِبَ مِنَ الْأَمْوَالِ﴾

﴿loss of wealth,﴾

meaning, some of the wealth will be destroyed,

﴿وَالْأَنْفُسِ﴾

﴿lives﴾ meaning, losing friends, relatives and loved ones to death,

﴿وَالشَّرَائِبِ﴾

﴿and fruits,﴾ meaning, the gardens and the farms will not produce the usual or expected amounts. This is why Allāh said next:

﴿وَيُبَشِّرِ الصَّابِرِينَ﴾

﴿but give glad tidings to Aṣ-Ṣābirīn (the patient).﴾

He then explained whom He meant by 'the patient' whom He praised:

﴿الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

﴿Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return."﴾

meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allāh and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allāh on the Day of Resurrection. These facts thus compel them to admit that they are Allāh's servants and that their return will be to Him in the Hereafter.

This is why Allāh said:

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ﴾

﴿They are those on whom are the Ṣalawāt (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy,﴾

meaning, Allāh's praise and mercy will be with them. Sa'īd bin Jubayr added, "Meaning, safety from the torment."^[1]

﴿وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

﴿and it is they who are the guided ones.﴾ 'Umar bin Al-Khaṭṭāb commented: "What righteous things, and what a great heights.

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ﴾

﴿They are those on whom are the Ṣalawāt from their Lord, and (they are those who) receive His mercy﴾ are the two righteous things.

﴿وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

﴿and it is they who are the guided ones﴾ are the heights."^[2]

The heights means more rewards, and these people will be awarded their rewards and more.

[1] Ibn Abi Ḥātim 1:158.

[2] Al-Ḥākim 2:270.

The Virtue of asserting that We all belong to Allāh, during Afflictions

There are several *Ahādith* that mention the rewards of admitting that the return is to Allāh by saying:

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

﴿“Truly, to Allāh we belong and truly, to Him we shall return.”﴾

when afflictions strike. For instance, Imām Aḥmad reported that Umm Salamah narrated: Once, Abu Salamah came back after he was with Allāh’s Messenger ﷺ and said: I heard Allāh’s Messenger ﷺ recite a statement that made me delighted. He said:

«لَا يُصِيبُ أَحَدًا مِنَ الْمُسْلِمِينَ مُصِيبَةٌ فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ ثُمَّ يَقُولُ: اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا فَعَلَ ذَلِكَ بِهِ»

«No Muslim is struck with an affliction and then says *Istirjā’* when the affliction strikes, and then says: ‘O Allāh! Reward me for my loss and give me what is better than it,’ but Allāh will do just that.»

Umm Salamah said: So I memorized these words. When Abu Salamah died I said *Istirjā’* and said: “O Allāh! Compensate me for my loss and give me what is better than it.” I then thought about it and said, “Who is better than Abu Salamah?” When my *Iddah* (the period of time before the widow or divorced woman can remarry) finished, Allāh’s Messenger ﷺ asked for permission to see me while I was dyeing a skin that I had. I washed my hands, gave him permission to enter and handed him a pillow, and he sat on it. He then asked me for marriage and when he finished his speech, I said, “O Messenger of Allāh! It is not because I do not want you, but I am very jealous and I fear that you might experience some wrong mannerism from me for which Allāh would punish me. I am old and have children.”

He said:

«أَمَا مَا ذَكَرْتِ مِنَ الْغَيْرَةِ فَسَوْفَ يُذْهِبُهَا اللَّهُ عَزَّ وَجَلَّ عَنْكَ، وَأَمَا مَا ذَكَرْتِ مِنَ السُّرِّ فَقَدْ أَصَابَنِي بِمِثْلِ الَّذِي أَصَابَكَ، وَأَمَا مَا ذَكَرْتِ مِنَ الْعِيَالِ فَإِنَّمَا عِيَالُكَ عِيَالِي»

«As for the jealousy that you mentioned, Allāh the Exalted will remove it from you. As for your being old as you mentioned, I have suffered what you have suffered. And for your having children, they are my children too.»

She said, “I have surrendered to Allāh’s Messenger.” Allāh’s Messenger ﷺ married her and Umm Salamah said later, “Allāh compensated me with who is better than Abu Salamah: Allāh’s Messenger ﷺ.”^[1] Muslim reported a shorter version of this *Hadīth*.^[2]

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّقَهُمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

﴿158. Verily, *Aṣ-Ṣafā* and *Al-Marwah*^[3] are of the symbols of Allāh. So it is not a sin on him who performs *Hajj* or ‘*Umrah* (pilgrimage) of the House to perform *Tawāf* between them. And whoever does good voluntarily, then verily, Allāh is All-Recognizer, All-Knower﴾.

The Meaning of “it is not a sin” in the *Āyah*

Imām Aḥmad reported that ‘Urwah said that he asked ‘Ā’ishah about what Allāh stated:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّقَهُمَا﴾

﴿Verily, *Aṣ-Ṣafā* and *Al-Marwah* (two mountains in Makkah) are of the symbols of Allāh. So it is not a sin on him who performs *Hajj* or ‘*Umrah* (pilgrimage) of the House (the *Ka’bah* at Makkah) to perform the going (*Tawāf*) between them (*Aṣ-Ṣafā* and *Al-Marwah*).﴾

“By Allāh! It is not a sin if someone did not perform *Tawāf* around them.” ‘Ā’ishah said, “Worst is that which you said, O my nephew! If this is the meaning of it, it should have read, ‘It

[1] Aḥmad 4 :27.

[2] Muslim 2 :633.

[3] The names of the two small mountains that the pilgrims walk and run between during the rites of ‘*Umrah*.

is not a sin if one did not perform *Ṭawāf* around them.' Rather, the *Āyah* was revealed regarding the Anṣār, who before Islam, used to assume *Ihlāl* (or *Ihrām* for *Ḥajj*) in the area of Mushallal for their idol Manāt that they used to worship. Those who assumed *Ihlāl* for Manat, used to hesitate to perform *Ṭawāf* (going) between Mounts Aṣ-Ṣafā and Al-Marwah. So they (during the Islamic era) asked Allāh's Messenger ﷺ about it, saying, 'O Messenger of Allāh! During the time of *Jāhiliyyah*, we used to hesitate to perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwah.' Allāh then revealed:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾

﴿Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh. So it is not a sin on him who performs *Ḥajj* or 'Umrah of the House to perform the going (*Ṭawāf*) between them.﴾”

'Ā'ishah then said, “ Allāh's Messenger ﷺ has made it the Sunnah to perform *Ṭawāf* between them (Aṣ-Ṣafā and Al-Marwah), and thus, no one should abandon performing *Ṭawāf* between them.”^[1] This *Ḥadīth* is reported in the *Ṣaḥīḥayn*.

In another narration, Imām Az-Zuhri reported that 'Urwah said: Later on I ('Urwah) told Abu Bakr bin 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām (of 'Ā'ishah's statement) and he said, “I have not heard of such information. However, I heard learned men saying that all the people, except those whom 'Ā'ishah mentioned, said, 'Our *Ṭawāf* between these two hills is a practice of *Jāhiliyyah*.' Some others among the Anṣār said, 'We were commanded to perform *Ṭawāf* of the *Ka'bah*, but not between Aṣ-Ṣafā and Al-Marwah.' So Allāh revealed:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ﴾

﴿Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh.﴾”

Abu Bakr bin 'Abdur-Raḥmān then said, “It seems that this verse was revealed concerning the two groups.”^[2] Al-Bukhāri collected a similar narration by Anas.

Ash-Sha'bi said, “Īsāf (an idol) was on Aṣ-Ṣafā while Nā'ilah

[1] Aḥmad 6:144.

[2] *Faḥ Al-Bārī* 3:581, and Muslim 2:929.

(an idol) was on Al-Marwah, and they used to touch (or kiss) them. After Islam came, they were hesitant about performing *Ṭawāf* between them. Thereafter, the *Āyah* (2:158 above) was revealed.”

The Wisdom behind legislating Sa'ī between Aş-Şafā and Al-Marwah

Muslim recorded a long *Ḥadīth* in his *Şaḥīḥ* from Jābir, in which Allāh's Messenger ﷺ finished the *Ṭawāf* around the House, and then went back to the *Rukn* (pillar, i.e., the Black Stone) and kissed it. He then went out from the door near Aş-Şafā while reciting:

﴿إِنَّ السَّعَا وَالْمَرَّةَ مِنَ سَعَايَ اللَّهِ﴾

«Verily, Aş-Şafā and Al-Marwah are of the symbols of Allāh.»

The Prophet ﷺ then said, «I start with what Allāh has commanded me to start with [meaning start the Sa'ī (i.e., fast walking) from the Aş-Şafā]». In another narration of An-Nasa'i, the Prophet ﷺ said, «Start with what Allāh has started with (i.e., Aş-Şafā).»^[1]

Imām Aḥmad reported that Ḥabībah bint Abu Tajrāh said, “I saw Allāh's Messenger ﷺ performing *Ṭawāf* between Aş-Şafā and Al-Marwah, while the people were in front of him and he was behind them walking in Sa'ī. I saw his garment twisted around his knees because of the fast walking in Sa'ī (he was performing) and he was reciting:

«اسْعَوْا فَإِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ السَّعْيَ.»

«Perform Sa'ī, for Allāh has prescribed Sa'ī on you.»^[2]

This *Ḥadīth* was used as a proof for the fact that Sa'ī is a *Rukn*^[3] of *Ḥajj*. It was also said that Sa'ī is *Wājib*,^[4] and not a *Rukn* of *Ḥajj* and that if one does not perform it by mistake or by intention, he could expiate the shortcoming with

[1] Muslim and An-Nasā'i 5:239.

[2] Aḥmad 6:421.

[3] A pillar, which if not performed, then the act of worship must be repeated.

[4] An obligatory element, which if not performed can be expiated as directed.

Damm.^[1] Allāh has stated that *Ṭawāf* between Aş-Şafā and Al-Marwah is among the symbols of Allāh, meaning, among the acts that Allāh legislated during the *Ḥajj* for Prophet Ibrāhīm.

Earlier we mentioned the *Ḥadīth* by Ibn ‘Abbās that the origin of *Ṭawāf* comes from the *Ṭawāf* of Ḥajar (Prophet Ibrāhīm’s wife), between Aş-Şafā and Al-Marwah seeking water for her son (Ismā‘il) Ibrāhīm had left them in Makkah, where there was no habitation for her. When Ḥajar feared that her son would die, she stood up and begged Allāh for His help and kept going back and forth in that blessed area between Aş-Şafā and Al-Marwah. She was humble, fearful, frightened and meek before Allāh. Allāh answered her prayers, relieved her of her loneliness, ended her dilemma and made the well of Zamzam bring forth its water for her, which is:

«طَعَامٌ طَعْمٌ، وَشِفَاءٌ سُقْمٌ»

«A tasty (or nutritional) food and a remedy for the illness.»

Therefore, whoever performs *Sa‘ī* between Aş-Şafā and Al-Marwah should remember his meekness, humbleness and need for Allāh to guide his heart, lead his affairs to success and forgive his sins. He should also want Allāh to eliminate his shortcomings and errors and to guide him to the straight path. He should ask Allāh to keep him firm on this path until he meets death, and to change his situation from that of sin and errors to that of perfection and being forgiven, — the same providence which was provided to Ḥajar.

Allāh then states:

﴿وَمَنْ تَطَوَّعَ حَيْرًا﴾

«And whoever does good voluntarily. »

It was said that the *Āyah* describes performing *Ṭawāf* more than seven times, it was also said that it refers to voluntary *‘Umrah* or *Ḥajj*. It was also said that it means volunteering to do good works in general, as Ar-Rāzi has stated. The third opinion was attributed to Al-Ḥasan Al-Baṣri.^[2] Allāh knows best.

[1] A form of expiation in which an animal is slaughtered in Makkah and distributed among the poor.

[2] Ar-Rāzi 4 :146.

Allāh states:

﴿فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

﴿...then verily, Allāh is All-Recognizer, All-Knower.﴾

meaning, Allāh's reward is immense for the little deed, and He knows about the sufficiency of the reward. Hence, He will not award insufficient rewards to anyone. Indeed:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

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

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾﴾

﴿159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allāh and cursed by the cursers.﴾

﴿160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.﴾

﴿161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allāh and of the angels and of mankind, combined.﴾

﴿162. They will abide therein (under the curse in Hell), their punishment will neither be lightened nor will they be reprieved﴾.

The Eternal Curse for Those Who hide Religious Commandments

These *Ayāt* sternly warn against those who hide the clear signs that the Messengers were sent with which guide to the correct path and beneficial guidance for the hearts, after Allāh

has made such aspects clear for His servants through the Books that He revealed to His Messengers. Abu Al-‘Aliyah said that these *Āyāt*, “were revealed about the People of the Scripture who hid the description of Muḥammad ﷺ.”^[1] Allāh then states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allāh and by the cursers.

A *Ḥadīth* in the *Musnad*, narrated through several chains of narrators, that strengthens the overall judgment of the *Ḥadīth*, states that Abu Hurayrah narrated that Allāh’s Messenger ﷺ said:

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

«Whoever was asked about knowledge that one has, but he hid it, then a bridle made of fire will be tied around his mouth on the Day of Resurrection.»^[2]

It is also recorded by Al-Bukhāri that Abu Hurayrah said, “If it was not for an *Āyah* in Allāh’s Book, I would not have narrated a *Ḥadīth* for anyone:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ﴾

﴿Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down,﴾^[3]

Mujāhid said, “When the earth is struck by drought, the animals say, ‘This is because of the sinners among the Children of Ādam. May Allāh curse the sinners among the Children of Ādam.’”^[4]

Abu Al-‘Aliyah, Ar-Rabī‘ bin Anas and Qatādah said that

﴿وَيَلْعَنُهُمُ الْمَلَكُوتُ﴾

﴿and cursed by the cursers﴾

means that the angels and the believers will curse them.^[5]

[1] Ibn Abi Ḥātim 1:170.

[2] Aḥmad 2:495.

[3] *Fath Al-Bāri* 1:258.

[4] Ibn Abi Ḥātim 1:175.

[5] Ibn Abi Ḥātim 1:174.

Moreover, a *Hadith* states that everything, including the fish in the sea, asks for forgiveness for the scholars. The *Āyah* (2:159 above) states that those who hide the knowledge will be cursed, (in this life and) on the Day of Resurrection, by Allāh, the angels, all humanity, and those who curse (including the animals) each in its own distinct way. Allāh knows best.

From this punishment, Allāh excluded all who repent to Him:

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا﴾

﴿Except those who repent and do righteous deeds, and openly declare (the truth which they concealed).﴾

This *Āyah* refers to those who regret what they have been doing and correct their behavior and, thus, explain to the people what they have been hiding.

﴿فَأُوْتِيكَ أَتُوبٌ عَنْهُمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾

﴿These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.﴾

This *Āyah* also indicates that those who used to call to innovation, or even disbelief, and repent to Allāh, then Allāh will forgive them. Allāh afterwards states that those who disbelieve in Him and remain in this state until they die, then:

﴿أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١١﴾ خَالِدِينَ فِيهَا﴾

﴿it is they on whom is the curse of Allāh and of the angels and of mankind, combined. They will abide therein (under the curse in Hell).﴾

Therefore, they will suffer the eternal curse until the Day of Resurrection and after that in the fire of *Jahannam*, where,

﴿لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ﴾

﴿their punishment will neither be lightened﴾

Hence, the torment will not be decreased for them,

﴿وَلَا تُمَّ بَطْرُونَ﴾

﴿nor will they be reprieved.﴾

The torment will not be changed or tempered for even an hour. Rather, it is continuous and eternal. We seek refuge

with Allāh from this evil end.

Cursing the Disbelievers is allowed

There is no disagreement that it is lawful to curse the disbelievers. ‘Umar bin Al-Khaṭṭāb and the Imāms after him used to curse the disbelievers in their *Qunūt* (a type of supplication) during the prayer and otherwise. As for cursing a specific disbeliever, some scholars stated that it is not allowed to curse him, because we do not know how Allāh will make his end. Others said that it is allowed to curse individual disbelievers. For proof, they mention the story about the man who was brought to be punished repeatedly for drinking (alcohol), a man said, “May Allāh curse him! He is being brought repeatedly (to be flogged for drinking).” Allāh’s Messenger ﷺ said:

«لَا تَلْعَنُوهُ فَإِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ»

«Do not curse him, for he loves Allāh and His Messenger».^[1]

This *Hadīth* indicates that it is allowed to curse those who do not love Allāh and His Messenger ﷺ. Allāh knows best.

﴿وَاللَّهُ إِلَهٌُ وَحْدَهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

﴿163. And your Ilāh (God) is One Ilāh (God – Allāh), *Lā ilāha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴾

In this *Āyah*, Allāh mentions that He is the only deity, and that He has no partners or equals. He is Allāh, the One and Only, the Sustainer, and there is no deity worthy of worship except Him. He is the Most Gracious — *Ar-Raḥmān*, the Most Merciful — *Ar-Raḥīm*. We explained the meanings of these two Names in the beginning of *Sūrat Al-Fātiḥah*. Shahr bin Ḥawshab reported that Asmā’ bint Yazīd bin As-Sakan narrated that Allāh’s Messenger ﷺ said:

«اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ»

«Allāh’s Greatest Name is contained in these two *Āyāt*»:

﴿وَاللَّهُ إِلَهٌُ وَحْدَهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

[1] Abdur-Razzāq 7 :381, similar with Al-Bukhāri, no. 6780.

بَيْنَ السَّمَاءِ

٢٥

لِلنَّاسِ وَاللَّيْلِ

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ يَمِينًا تَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ
مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَنْتَبِهُ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ وَمِنْ
النَّاسِ مَنْ يَسْتَجِدُّ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾
إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ
وَتَفَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا
لَنَا كُرَّةٌ فَنَتَّبَرَأُ مِنْهُمُ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يَرِيهُهُ اللَّهُ
أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾
يَتَأْتِيهَا النَّاسُ كُلُّوا مِن مَّا فِي الْأَرْضِ حَلْالًا طَيِّبًا وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ
بِالسُّوْءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

﴿And your Ilāh (God) is One Ilāh (God - Al-lāh), Lā ilāha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴾ and:

﴿الذِّكْرُ ١٦٤﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ

الْقَلِيمُ ﴿١٦٥﴾

﴿Alif-Lām-Mīm. Allāh! Lā ilahā illa Huwa (none has the right to be worshipped but He), Al-Haiyūl-Qaiyūm (the Ever Living, the One Who sustains and protects all that exists).﴾ (3:1, 2)^[1]

Then Allāh mentions some of the proof that He is alone as the deity, that He is the One who

created the heavens and the earth and all of the various creatures between them, all of which testify to His Oneness. Allāh said:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ يَمِينًا تَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَنْتَبِهُ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴾

﴿164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes

[1] Abu Dāwud 2:168.

the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayāt (proofs, evidences, signs, etc.) for people of understanding.﴾

The Proofs for Tawhīd

Allāh said:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Verily, in the creation of the heavens and the earth...﴾

Therefore, the sky, with its height, intricate design, vastness, the heavenly objects in orbit, and this earth, with its density, its lowlands, mountains, seas, deserts, valleys, and other structures, and beneficial things that it has. Allāh continues:

﴿وَأَخْتَلَفَ اللَّيْلَ وَالنَّهَارَ﴾

﴿...and in the alternation of night and day.﴾

This (the night) comes and then goes followed by the other (the day) which does not delay for even an instant, just as Allāh said:

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾ (36:40)

Sometimes, the day grows shorter and the night longer, and sometimes vice versa, one takes from the length of the other. Similarly Allāh said:

﴿يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ﴾

﴿Allāh merges the night into the day, and He merges the day into the night﴾ (57:6)

meaning, He extends the length of one from the other and vice versa. Allāh then continues:

﴿وَالفُلُوكَ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ﴾

﴿...and the ships which sail through the sea with that which is of use to mankind,﴾

Shaping the sea in this manner, so that it is able to carry

ships from one shore to another, so people benefit from what the other region has, and export what they have to them and vice versa.

Allāh then continues:

﴿ وَمَا أَرْزَلْنَا مِنْ السَّمَاءِ مِنْ مَاءٍ فَآخِسًا بِدِ الْأَرْضِ بَعْدَ مَوْتِهَا ﴾

﴿...and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death﴾, which is similar to Allāh's statement:

﴿ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَبِتُّهُ يَأْكُلُونَ ﴾

﴿And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.﴾ (36:33), until:

﴿ وَمَا لَا يَعْلَمُونَ ﴾

﴿which they know not.﴾ (36:36)

Allāh continues:

﴿ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ﴾

﴿and the moving (living) creatures of all kinds that He has scattered therein,﴾

meaning, in various shapes, colors, uses and sizes, whether small or large. Allāh knows all that, sustains it, and nothing is concealed from Him. Similarly, Allāh said:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾

﴿And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (Al-Lawḥ Al-Mahfūz – the Book of Decrees with Allāh).﴾ (11:6)

﴿ وَتَصْرِيفِ الرِّيْحِ ﴾

﴿...and in the veering of winds...﴾

Sometimes, the wind brings mercy and sometimes torment. Sometimes it brings the good news of the clouds that follow it, sometimes it leads the clouds, herding them, scattering them or directing them. Sometimes, the wind comes from the north

(the northern wind), and sometimes from the south, sometimes from the east, and striking the front of the *Ka'bah*, sometimes from the west, striking its back. There are many books about the wind rain, stars and the regulations related to them, but here is not the place to elaborate on that, and Allāh knows best.

Allāh continues:

﴿وَالسَّحَابِ الْمُمْسِكَ بَيْنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿...and clouds which are held between the sky and the earth,﴾

The clouds run between the sky and the earth to wherever Allāh wills of lands and areas.

Allāh said next:

﴿لَايَتٍ لِّقَوْمٍ يَعْلَمُونَ﴾

﴿...are indeed Ayāt for people of understanding,﴾

meaning, all these things are clear signs that testify to Allāh's Oneness. Similarly, Allāh said:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ۗ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ قِنَا عَذَابَ النَّارِ ۗ﴾

﴿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. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire."﴾ (3:190, 191)

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَأَىٰ الَّذِينَ ظَلَمُوا إِذْ يُرُونَ الْعَذَابَ أَنَّ الْعُقُوبَةَ لِلَّهِ جَعِيمًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٩١﴾
إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْتَبَابُ ﴿١٩٢﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرَأُ فَتَنَبَّرْنَا بِمَن كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيدُ اللَّهُ لِيُعَذِّبَهُم حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٩٣﴾﴾

﴿165. And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is severe in punishment.﴾

﴿166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them﴾.

﴿167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.﴾

The Condition of the Polytheists in this Life and the Hereafter

In these *Āyāt*, Allāh mentions the condition of the polytheists in this life and their destination in the Hereafter. They appointed equals and rivals with Allāh, worshipping them along with Allāh and loving them, just as they love Allāh. However, Allāh is the only deity worthy of worship, Who has neither rival nor opponent nor partner. It is reported in the *Ṣaḥīḥayn* that 'Abdullāh bin Mas'ūd said: I said, "O Messenger of Allāh! What is the greatest sin?" He said:

«أَنْ تَجْعَلَ لِهِنَّ بَدَأًا وَهُوَ خَلَقَكَ»

«To appoint a rival to Allāh while He Alone has created you.»^[1]

Allāh said:

﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

﴿But those who believe, love Allāh more (than anything else)﴾

Because these believers love Allāh, know His greatness, revere Him, believe in His Oneness, then they do not associate

[1] *Faḥ Al-Bāri* 8 :3 and *Muslim* 1 :90.

anything or anyone with Him in the worship. Rather, they worship Him Alone, depend on Him and they seek help from Him for each and every need.

Then, Allāh warns those who commit *Shirk*,

﴿وَلَوْ رَى الَّذِينَ ظَلَمُوا إِذْ يَرْزَقُكَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا﴾

﴿If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh.﴾

if these people knew what they will face and the terrible punishment they are to suffer because of their disbelief and *Shirk* (polytheism), then they would shun the deviation that they live by.

Allāh mentions their false beliefs in their idols, and that those they followed will declare their innocence of them. Allāh said:

﴿إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا﴾

﴿When those who were followed disown (declare themselves innocent of) those who followed (them).﴾

the angels, whom they used to claim that they worshipped, declare their innocence of them in the Hereafter, saying:

﴿تَبَرَأْنَا إِلَيْكَ مَا كَانُوا إِنَانَا عَبَدُوكَ﴾

﴿We declare our innocence (from them) before You. It was not us they worshipped.﴾ (28:63), and:

﴿سُبْحٰنَكَ أَنْتَ وَلِيْنَا مِنْ دُونِهِمْ ۗ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ﴾

﴿“Glorified be You! You are our Walī (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.”﴾ (34:4)

The *Jinn* will also disown the disbelievers who worshipped them, and they will reject that worship. Allāh said:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَّا يَوْمَ الْقِيٰمَةِ وَهُمْ عَنْ دُعَائِهِمْ

غٰفِلُونَ ﴿ۙ﴾ وَإِنَّا خَيْرٌ لِّلنَّاسِ كَانُوا لَهُمْ أَعْنَاءَ وَكَانُوا بِعِبَادَتِهِمْ كٰفِرِينَ ﴿ۙ﴾﴾

﴿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 and will deny their worshipping. ﴿ (46:5, 6) Allāh said:

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُم عِزًّا ۗ كَلَّا سَيَكْفُرُونَ بِبِادِيهِمْ وَيَكُونُوا عَدِيْبِيْنَ ضِدًّا ۗ﴾

﴿And they have taken (for worship) ālihah (gods) besides Allāh, that they might give them honor, power and glory (and also protect them from Allāh' punishment). Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection). ﴿ (19:81, 82) Prophet Ibrāhīm said to his people:

﴿إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّصِيرٍ﴾

﴿You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper. ﴿ (29:25) Allāh said:

﴿وَلَوْ رَفَعُوا إِلَى الظَّالِمُونَ مَوْثِقَاتٍ عِنْد رَبِّهِمْ رَجِعَ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضِعُّوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنَّمْ لَكُم مَّوْجِبِينَ ﴿١٦٠﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضِعُّوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ ﴿١٦١﴾ وَقَالَ الَّذِينَ اسْتَضِعُّوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ الْإِيلِ وَالنَّهَارِ إِذْ تَأْمُرُونَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْمَعُ لَهُ أَندَادًا وَأَسْرُوا الدَّامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَعْتَلَّ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُعْزِرُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٦٢﴾﴾

﴿But if you could see when the Zālimūn (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimīn (polytheists, sinners, disbelievers, 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 (for disobeying Allāh during this worldly life), 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?» (34:31-33) Allāh said:

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ النَّبِيَّ وَوَعَدَ لَكُمْ فَانظُرُوا أَنفُسَكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنفُسَكُمْ مَا أَنَا بِمُفْرِغِكُمْ وَمَا أَنَا بِمُغْرِغِكُمْ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾﴾

«And Shayṭān (Satan) will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the Zālimīn (polytheists and wrongdoers).» (14:22)

Allāh then said:

﴿وَرَأُوا الْعَذَابَ وَتَقَطَعَتْ يَوْمَ الْأَسْبَابِ﴾

«...and they see the torment, then all their relations will be cut off from them.»

meaning, when they see Allāh's torment, their power and means of salvation are all cut off, and they will have no way of making amends, nor will they find a way of escape from the Fire. 'Aṭā' reported that Ibn 'Abbās said about:

﴿وَتَقَطَعَتْ يَوْمَ الْأَسْبَابِ﴾

«then all their relations will be cut off from them.»

"meaning the friendship." Mujāhid reported a similar statement in another narration by Ibn Abu Najīh.^[1]

[1] Aṭ-Ṭabari 3:290.

Allāh said:

﴿وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَكَّنَا لَنَا كَرَّةٌ فَنَتَّبِعُ اللَّهُ مَا نَتَّبِعُهُمْ كَمَا تَبِعُوا مِنَّا﴾

﴿And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us."﴾

This Āyah means: 'If we only had a chance to go back to the life so that we could disown them (their idols, leaders, etc.) shun their worship, ignore them and worship Allāh Alone instead.' But they utter a lie in this regard, because if they were given the chance to go back, they would only return to what they were prohibited from doing, just as Allāh said. This is why Allāh said:

﴿كَذَلِكَ يُرِيدُ اللَّهُ أَغْنَاهُمْ حَسْرَتِ عَلَيْهِمْ﴾

﴿Thus Allāh will show them their deeds as regrets for them.﴾

meaning, their works will vanish and disappear. Similarly, Allāh said:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ نَبْءًا مَّنشُورًا﴾

﴿And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.﴾ (25:23)

Allāh also said:

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ﴾

﴿The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day.﴾ (14:18), and:

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَرَابٍ يَقْبَعُو بِحَسْبِ الظَّلْمَانِ مَاءً﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water.﴾ (24:39)

This is why Allāh said — at the end of the Āyah 2:167 above

﴿وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾

﴿And they will never get out of the Fire.﴾

﴿يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾﴾

﴿168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shayṭān (Satan). Verily, he is to you an open enemy.﴾

﴿169. He (Satan) commands you only what is evil and Faḥshā' (sinful), and that you should say about Allāh what you know not.﴾

The Order to eat the Lawful Things, and the Prohibition of following the Footsteps of Shayṭān

After Allāh stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that He is the Sustainer for all His creation, and He mentioned a favor that He granted them; He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind. He also forbade them from following the footsteps of *Shayṭān*, meaning his ways and methods with which he misguides his followers, like prohibiting the *Bahūrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or *Sā'ibah* (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or a *Wāṣilah* (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery), and all of the other things that *Shayṭān* made attractive to them during the time of *Jāhiliyyah*. Muslim recorded 'Iyāḍ bin Ḥimār saying that Allāh's Messenger ﷺ said that Allāh the Exalted says,

يَقُولُ اللَّهُ تَعَالَى: إِنَّ كُلَّ مَالٍ مَنَحْتُهُ عِبَادِي فَهُوَ لَهُمْ حَلَالٌ، - وَفِيهِ - وَإِنِّي خَلَقْتُ عِبَادِي حَقَنَاءَ، فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَمَتْ عَلَيْهِمْ مَا أُخْلَقَتْ لَهُمْ،

'Every type of wealth I have endowed My servants is allowed for them...' (until), 'I have created My servants *Hunafā'* (pure or upright), but the devils came to them and led them astray from their (true) religion and prohibited them from what I

allowed for them.^[1]

Allāh said:

﴿إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

﴿...he is to you an open enemy.﴾

warning against Satan. Allāh said in another instance:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاعْتَدُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

﴿Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.﴾ (35:6), and:

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا﴾

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

Qatādah and As-Suddi commented on what Allāh said:

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿...and follow not the footsteps of Shayṭān (Satan)﴾:

Every act of disobedience to Allāh is among the footsteps of Satan.^[2]

‘Abd bin Humayd reported that Ibn ‘Abbās said: “Any vow or oath that one makes while angry, is among the footsteps of Shayṭān and its expiation is that of the vow.”^[3] Allāh’s statement:

﴿إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿He (Satan) commands you only what is evil and Faḥshā (sinful), and that you should say about Allāh what you know not.﴾

The verse means: ‘Your enemy, Satan, commands you to commit evil acts and what is worse than that, such as

[1] Muslim 4:2197.

[2] Ibn Abi Ḥātim 1:211.

[3] Feeding ten poor persons, clothing them, freeing a servant, or fasting three days; and refer to 5:89 in the Qur’an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٦

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَسْتَجِيبُ مَا أُنزِلَ عَلَيْنَا عَلَيْهِ
 ءَابَاءَنَا أَوْ لَوْ كَانَتْ ءَابَاءُهُمْ لَا يَتَّبِعُونَ شَيْئًا وَلَا
 يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَتَّبِعُ
 بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ صُمُّ بِكُمْ عَمَىٰ فَهَمْ لَا يَعْقِلُونَ
 ﴿١٧١﴾ يَتَّبِعُوا الَّذِينَ ءَامَنُوا كَلِمَاتٍ طَيِّبَاتٍ مَارَرْتُمْ كَتَمٌ
 وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ
 عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَالْحَمَّ وَالْخِنْزِيرَ وَمَا أَهْلَ بِهِ
 لِغَيْرِ اللَّهِ فَمَنْ أَضْطَرَّ غَيْرَ ذَلِكَ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ
 غَفُورٌ رَحِيمٌ ﴿١٧٣﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ
 الْكِتَابِ وَيَشْتَرُونَ بِهِ ءِثْمًا قَلِيلًا أُولَٰئِكَ مَا يَكُونُونَ
 فِي بُطُونِهِمْ إِلَّا النَّارُ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ
 وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰئِكَ الَّذِينَ
 اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابُ بِالْمَغْفِرَةِ فَمَا
 أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ
 بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لِيُشْفِقِيَ بَعِيدٌ ﴿١٧٦﴾

adultery and so forth. He commands you to commit what is even worse, that is, saying about Allāh without knowledge.' So this includes every innovator and disbeliever.

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ
 اللَّهُ قَالُوا بَلْ نَسْتَجِيبُ مَا أُنزِلَ عَلَيْنَا عَلَيْهِ
 ءَابَاءَنَا أَوْ لَوْ كَانَتْ ءَابَاءُهُمْ لَا
 يَتَّبِعُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾
 وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي
 يَتَّبِعُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ
 صُمُّ بِكُمْ عَمَىٰ فَهَمْ لَا
 يَعْقِلُونَ ﴿١٧٠﴾

﴿170. When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we

found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?﴾

﴿171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.﴾

The Polytheist imitates Other Polytheists

Allāh states that if the disbelievers and polytheists are called to follow what Allāh has revealed to His Messenger ﷺ and abandon the practices of misguidance and ignorance that they indulge in, they will say, "Rather. We shall follow what we found our fathers following," meaning, worshipping the idols and the false deities. Allāh criticized their reasoning:

﴿أَوَلَوْ كَانُوا آبَاءَهُمْ﴾

﴿(Would they do that!) even though their fathers﴾,

meaning, those whom they follow and whose practices they imitate, and:

﴿لَا يَتَّبِعُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾

﴿...did not understand anything nor were they guided?﴾

meaning, they had no sound understanding or guidance. Ibn Ishāq reported that Ibn ‘Abbās said that this was revealed about a group of Jews whom Allāh’s Messenger ﷺ called to Islām, but they refused, saying, “Rather, we shall follow what we found our forefathers following.” So Allāh revealed this Āyah (2:170) above.^[1]

The Disbeliever is just like an Animal

Allāh then made a parable of the disbelievers, just as He said in another Āyah:

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوَةِ﴾

﴿For those who believe not in the Hereafter is an evil description.﴾ (16:60)

Similarly, Allāh said here (2:171 above)

﴿وَمَثَلُ الَّذِينَ كَفَرُوا﴾

﴿And the example of those who disbelieve...﴾

meaning, in their injustice, misguidance and ignorance, they are just like wandering animals, not understanding what they are told; if the shepherd heralds them or calls them to what benefits them, they would not understand what is actually being said to them, for they only hear unintelligible sounds. This is what is reported from Ibn ‘Abbās, Abu Al-‘Āliyah, Mujāhid, ‘Ikrimah, ‘Aṭā’, Al-Ḥasan, Qatādah, ‘Aṭā’ Al-Khurāsāni and Ar-Rabī’ bin Anas.^[2]

﴿عَمُّ بَكْمٍ عَمِّي﴾

[1] Aṭ-Ṭabari 3 :305.

[2] Ibn Abi Ḥātim 1 :225-228.

﴿They are deaf, dumb, and blind.﴾

means, they are deaf, as they do not hear the truth; mute, as they do not utter it; and blind, as they do not see or recognize its path and way.

﴿فَهُمْ لَا يَفْقَهُونَ﴾

﴿So they do not understand.﴾

means, they do not comprehend or understand anything.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾﴾

﴿172. O you who believe (in the Oneness of Allāh – Islāmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship﴾.

﴿173. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allāh. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.﴾

The Command to eat Pure Things and the Explanation of the Prohibited Things

Allāh commands His believing servants to eat from the pure things that He has created for them and to thank Him for it, if they are truly His servants. Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating from impure sources prevents the acceptance of supplications and acts of worship, as mentioned in a *Ḥadīth* recorded by Imām Aḥmad, that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿١٧٣﴾﴾، وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ ثُمَّ ذَكَرَ الرَّجُلَ

يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ،
وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟»

«O people! Allāh is Ṭayyib (Pure and Good) and only accepts that which is Ṭayyib. Allāh has indeed commanded the believers with what He has commanded the Messengers, for He said: ﴿O (you) Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am well-acquainted with what you do﴾ (23:51), and: ﴿O you who believe! Eat of the lawful things that We have provided you with﴾ He then mentioned a man, «who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, 'O Lord! O Lord!' Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted?''»^[1] It was also recorded by Muslim and At-Tirmidhi ^[2]

After Allāh mentioned how He has blessed His creatures by providing them with provisions, and after commanding them to eat from the pure things that He has provided them, He then stated that He has not prohibited anything for them, except dead animals. Dead animals are those that die before being slaughtered; whether they die by strangling, a violent blow, a headlong fall, the goring of horns or by being partly eaten by a wild animal. Dead animals of the sea are excluded from this ruling, as is explained later, Allāh willing, as Allāh said:

﴿أَجَلٌ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامُهُ﴾

﴿Lawful to you is (the pursuit of) watergame and its use for food﴾ (5:96),

and because of the Ḥadīth about the whale recorded in the Ṣaḥīḥ.^[3] The *Musnad*, *Al-Muwaṭṭa'* and the *Sunan* recorded the Prophet ﷺ saying about the sea:

«هُوَ الطَّهْرُ مَاؤُهُ وَالْجِلُّ مَيْتَتُهُ»

[1] Aḥmad 3:328.

[2] Muslim 2:703, *Tuḥfat Al-Aḥwadhī* 8:333.

[3] *Faṭḥ Al-Bāri* 6:152.

«Its water is pure and its dead are permissible.»^[1]

Ash-Shāfiʿī, Aḥmad, Ibn Mājah, and Ad-Dāraquṭni reported that Ibn ʿUmar said that the Prophet ﷺ said:

«أَجِلُّ لَنَا مَيْتَانِ وَدَمَانِ، السَّمَكُ وَالْجَرَادُ وَالْكَبِدُ وَالطَّحَالُ»

«We have been allowed two dead things and two bloody things: fish and locusts; and liver and spleen.»^[2]

We will mention this subject again in *Sūrat Al-Mā'idah* (chapter 5 in the Qur'an), *In shā' Allāh* (if Allāh wills).

Issue: According to Ash-Shāfiʿī and other scholars, milk and eggs that are inside dead unslaughtered animals are not pure, because they are part of the dead animal. In one narration from him, Mālik said that they are pure themselves, but become impure because of their location. Similarly, there is a difference of opinion over the cheeses (made with the milk) of dead animals. The popular view of the scholars is that it is impure, although they mentioned the fact that the Companions ate from the cheeses made by the Magians (fire worshippers). Hence, Al-Qurṭubi commented: "Since only a small part of the dead animal is mixed with it, then it is permissible, because a minute amount of impurity does not matter if it is mixed with a large amount of liquid."^[3] Ibn Mājah reported that Salmān said that Allāh's Messenger ﷺ was asked about butter, cheese and fur. He said:

«الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ
مِمَّا غَفَا عَنْهُ»

«The allowed is what Allāh has allowed in His Book and the prohibited is what Allāh has prohibited in His Book. What He has not mentioned is a part of what He has pardoned.»^[4]

Allāh has prohibited eating the meat of swine, whether

[1] Aḥmad 5:365, *Al-Muwattaʿa* 1:22, Abu Dawūd 1:64, *Tuhfat Al-Aḥwadhi* 1:224, *An-Nasāʿi* 1:50, and Ibn Mājah 1:136.

[2] *Tartīb Musnad Ash-Shāfiʿī* 2:173, Aḥmad 2:97, Ibn Mājah 2:1073, Ad-Dāraquṭni 4:272.

[3] Al-Qurṭubi 2:221.

[4] Ibn Mājah 2:1117.

slaughtered or not, and this includes its fat, either because it is implied, or because the term *Lahm* includes that, or by analogy. Similarly prohibited are offerings to other than Allāh, that is what was slaughtered in a name other than His, be it for monuments, idols, divination, or the other practices of the time of *Jāhiliyyah*. Al-Qurṭubi mentioned that ‘Ā’ishah was asked about what non-Muslims slaughter for their feasts and then offer some of it as gifts for Muslims. She said, “Do not eat from what has been slaughtered for that day, (or feast) but eat from their vegetables.”^[1]

The Prohibited is Allowed in Cases of Emergency

Then Allāh permitted eating these things when needed for survival or when there are no permissible types of food available. Allāh said:

﴿فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ﴾

﴿But if one is forced by necessity without willful disobedience nor transgressing due limits﴾,

meaning, without transgression or overstepping the limits,

﴿فَلَا إِثْمَ عَلَيْهِ﴾

﴿...then there is no sin on him.﴾

meaning, if one eats such items, for,

﴿إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

﴿Truly, Allāh is Oft-Forgiving, Most Merciful.﴾

Mujāhid said, “If one is forced by necessity without willful disobedience nor transgressing the set limits. For example, if he didn’t, then he would have to resort to highway robbery, rising against the rulers, or some other kinds of disobedience to Allāh, then the permission applies to him. If one does so transgressing the limits, or continually, or out of disobedience to Allāh, then the permission does not apply to him even if he is in dire need.” The same was reported from Sa’id bin Jubayr. Sa’id and Muqātil bin Ḥayyān are reported to have said that without willful disobedience means, “Without believing that it

[1] Al-Qurṭubi 2 :224 .

is permissible.”^[1] It was reported that Ibn ‘Abbās commented on the Āyah:

﴿غَيْرَ سَاعٍ وَلَا عَادٍ﴾

﴿...without willful disobedience nor transgressing﴾

saying, “Without willful disobedience means eating the dead animal and not continuing to do so. Qatādah said:

﴿غَيْرَ سَاعٍ﴾

﴿without willful disobedience﴾ “Without transgressing by eating from the dead animals, that is when the lawful is available.”^[2]

Issue: When one in dire straits finds both — dead animals, and foods belong to other people which he could get without risking the loss of his hands or causing harm, then it is not allowed for him to eat the dead animals. Ibn Mājah reported that ‘Abbād bin Shuraḥbil Al-Ghubari said, “One year we suffered from famine. I came to Al-Madinah and entered a garden. I took some grain that I cleaned, and ate, then I left some of it in my garment. The owner of the garden came, roughed me up and took possession of my garment. I then went to Allāh’s Messenger ﷺ and told him what had happened. He said to the man:

«مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا - أَوْ سَاعِيًا - وَلَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا» فَأَمَرَهُ فَرَدَّ إِلَيْهِ
تُوبَهُ، فَأَمَرَ لَهُ بِوَسْقٍ مِنْ طَعَامٍ أَوْ نِصْفِ وَسْقٍ.

«You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant.»

The Prophet ﷺ commanded him to return ‘Abbād’s garment to him, and to offer him a Wasq (around 180 kilograms) - or a half Wasq - of food^[3]

This has a sufficiently strong chain of narrators and there are many other witnessing narrations to support it, such as the Ḥadīth that ‘Amr bin Shu‘ayb narrated from his father that his grandfather said: Allāh’s Messenger ﷺ was asked about the hanging clusters of dates. He said:

[1] Ibn Abi Ḥātim 1 :236.

[2] Aṭ-Ṭabari 3 :324.

[3] Ibn Mājah 2 :770.

«مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ فِيهِ غَيْرَ مُتَّخِذِ حُبْنَةٍ، فَلَا شَيْءَ عَلَيْهِ»

«There is no harm for whoever takes some of it in his mouth for a necessity without putting it in his garment.»^[1]

Muqātil bin Ḥayyān commented on:

﴿فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

﴿...then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.﴾

«For what is eaten out of necessity.»^[2] Sa'īd bin Jubayr said, «Allāh is pardoning for what has been eaten of the unlawful, and Merciful' in that He allowed the prohibited during times of necessity.»^[3] Masrūq said, «Whoever is in dire need, but does not eat or drink until he dies, he will enter the Fire.»^[4] This indicates that eating dead animals for those who are in need of it for survival is not only permissible but required.

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْرُونَ بِهِ نَمًّا لَيْلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَى وَالْعَذَابَ بِالْغَفْوَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ بِأَنَّ اللَّهَ سَرَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾﴾

﴿174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment﴾.

﴿175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire﴾.

﴿176. That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition﴾.

[1] Tuhfat Al-Aḥwadhī 4 :510.

[2] Ibn Abi Ḥātim 1 :240.

[3] Ibn Abi Ḥātim 1 :240.

[4] Al-Bayhaqī in As-Sunan Al-Kubrā 9 :357.

Criticizing the Jews for concealing what Allāh revealed

Allāh said:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ﴾

﴿Verily, those who conceal what Allāh has sent down of the Book.﴾

Meaning the Jews who concealed their Book's descriptions of Muḥammad ﷺ, all of which testify to his truth as a Messenger and a Prophet. They concealed this information so that they would not lose authority and the position that they had with the Arabs, where they would bring them gifts, and honor them. The cursed Jews feared that if they announced what they know about Muḥammad ﷺ, then the people would abandon them and follow him. So they hid the truth so that they may retain the little that they were getting, and they sold their souls for this little profit. They preferred the little that they gained over guidance and following the truth, believing in the Messenger ﷺ and having faith in what Allāh was sent him with. Therefore, they have profited failure and loss in this life and the Hereafter.

As for this world, Allāh made the truth about His Messenger ﷺ known anyway, by the clear signs and the unequivocal proofs. Thereafter, those whom the Jews feared would follow the Prophet ﷺ, believed in him and followed him anyway, and so they became his supporters against them. Thus, the Jews earned anger on top of the wrath that they already had earned before, and Allāh criticized them again many times in His Book. For instance, Allāh said in this *Āyah* (2:174 above):

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا﴾

﴿Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things).﴾

meaning, the joys and delights of this earthly life. Allāh said:

﴿أَوْثِقَ مَا يَأْكُمُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ﴾

﴿...they eat into their bellies nothing but fire.﴾ meaning, whatever they eat in return for hiding the truth, will turn into a raging fire in their stomachs on the Day of Resurrection.

Similarly, Allāh said:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ كُلَّمَا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ
سَعِيرًا﴾

«Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!» (4:10)

Also, reported in an authentic *Ḥadīth* is that Allāh's Messenger ﷺ said:

«الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آيَةِ الذَّمِّ وَالْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»

«Those who eat or drink in golden or silver plates are filling their stomachs with the fire of Jahannam (Hell).»^[1]

Allāh said:

﴿وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

«Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.»

This is because Allāh is furious with them for concealing the truth. They thus deserve Allāh's anger, so Allāh will not look at them or purify them, meaning that He will not praise them but will cause them to taste a severe torment. Then, Allāh said about them:

﴿أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ﴾

«Those are they who have purchased error for guidance.»

Hence, they opposed the guidance, that is, not announcing the Prophet's description they find in their Books, the news about his prophecy and the good news of his coming which the previous Prophets proclaimed, as well as following and believing in him. Instead, they preferred misguidance by denying him, rejecting him and concealing his descriptions that were mentioned in their Books. Allāh said:

﴿وَالضَّلَابَ بِالْمَغْفِرَةِ﴾

«...and torment at the price of forgiveness,»

meaning, they preferred torment over forgiveness due to the

[1] *Ṣaḥīḥ Al-Bukhārī* no. 5634, and *Muslim* no. 2065.

سُورَةُ الْبَقَرَةِ ٢٧

﴿لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالتَّيِّبِينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَآلَتِمَىٰ وَالمَسْكِينِ وَابْنَ السَّبِيلِ وَالمَسَّالِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالمُؤْتُونَ فِي البَآسَاءِ وَ الضَّرَّاءِ وَ مِمنَ البَآسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٢١٧﴾ بَيِّنَاتٍ لِّلَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ أَلَمْرُؤُ بِالْمَرْءِ وَالمَرْءُ بِالمَرْءِ وَآلَةُ بِآلَتِهَا وَآلَةُ بِآلَتِهَا فَمَن عَفَىٰ لَهُم مِّنْ أَخِيهِ شَيْءٌ فَابْتِغَاءً بِالمَعْرُوفِ وَأَدَاءً إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَهُوَ عَذَابٌ أَلِيمٌ ﴿٢١٨﴾ وَكُم فِي الْقِصَاصِ حَيَاةٌ يَتَأُولَىٰ أَلْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١٩﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ المَوْتُ إِن تَرَكَ خَيْرًا المُوَصَّيَّةُ لِلوَالِدَيْنِ وَالأَقْرَبِينَ بِالمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٢٠﴾ فَمَن بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢١﴾

sins they have committed. Allāh then said:

﴿فَمَا أَصْبَرَهُمْ عَلَى النَّارِ﴾

﴿So how bold they are (for evil deeds which will push them) to the Fire.﴾

Allāh states that they will suffer such severe, painful torment that those who see them will be amazed at how they could bear the tremendous punishment, torture and pain that they will suffer. We seek refuge with Allāh from this evil end.

Allāh's Statement:

﴿ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ

الْكِتَابَ بِالْحَقِّ﴾

﴿That is because Allāh has sent down the Book (the Qur'ān) in truth.﴾

means, they deserve this painful torment because Allāh has revealed Books to His Messenger Muḥammad ﷺ, and the Prophets before him, and these revelations bring about truth and expose falsehood. Yet, they took Allāh's signs for mockery. Their Books ordered them to announce the truth and to spread the knowledge, but instead, they defied the knowledge and rejected it. This Final Messenger — Muḥammad ﷺ — called them to Allāh, commanded them to work righteousness and forbade them from committing evil. Yet, they rejected, denied and defied him and hid the truth that they knew about him. They, thus, mocked the *Ayāt* that Allāh revealed to His

Messengers, and this is why they deserved the torment and the punishment. This is why Allāh said here (2:176):

﴿ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لِيُشَاقِقُوا يُرْسِلَ ۙ﴾

﴿That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed about the Book are far away in opposition.﴾

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالطَّيِّبَاتِ وَالْكِتَابِ وَالرِّبَاطِ وَالْمَالِ عَلَىٰ حُدُودِهِ. ذُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسُّكَّانِ وَأَنْ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَىٰ الزَّكَاةَ وَالْمُرُوفَاتِ يَمْهَدِيهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾

﴿177. It is not Birr that you turn your faces towards east and (or) west; but Birr is the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masākīn (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs Aṣ-Ṣalāh (Iqāmat-Aṣ-Ṣalāh), and gives the Zakāh, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqūn (the pious).﴾

Al-Birr (Piety, Righteousness)

This Āyah contains many great wisdoms, encompassing rulings and correct beliefs.

As for the explanation of this Āyah, Allāh first commanded the believers to face Bayt Al-Maqdis, and then to face the Ka'bah during the prayer. This change was difficult for some of the People of the Book, and even for some Muslims. Then Allāh sent revelation which clarified the wisdom behind this command, that is, obedience to Allāh, adhering to His commands, facing wherever He commands facing, and implementing whatever He legislates, that is the objective. This is *Birr*, *Taqwā* and complete faith. Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allāh. This is why Allāh said:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ يَمَكُ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿It is not Birr that you turn your faces towards east and (or) west (in prayers); but Birr is the one who believes in Allāh and the Last Day,﴾

Similarly, Allāh said about the sacrifices:

﴿لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنَّ يَنَالُهُ النُّقْرَىٰ مِنكُمْ﴾

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

Abu Al-Āliyah said, "The Jews used to face the west for their Qiblah, while the Christians used to face the east for their Qiblah. So Allāh said:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ يَمَكُ الْمَشْرِقِ وَالْمَغْرِبِ﴾

﴿It is not Birr that you turn your faces towards east and (or) west (in prayers)﴾ (2:177)

meaning, "this is faith, and its essence requires implementation." Similar was reported from Al-Ḥasan and Ar-Rabī' bin Anas.^[1] Ath-Thawri recited:

﴿وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ﴾

﴿but Birr is the one who believes in Allāh,﴾

and said that what follows are the types of *Birr*.^[2] He has said the truth. Certainly, those who acquire the qualities mentioned in the *Āyah* will have indeed embraced all aspects of Islām and implemented all types of righteousness; believing in Allāh, that He is the only God worthy of worship, and believing in the angels the emissaries between Allāh and His Messengers.

The 'Books' are the Divinely revealed Books from Allāh to the Prophets, which were finalized by the most honorable Book (the Qur'ān). The Qur'ān supercedes all previous Books, it mentions all types of righteousness, and the way to happiness in this life and the Hereafter. The Qur'ān abrogates all previous Books and testifies to all of Allāh's Prophets, from the first Prophet to the Final Prophet, Muḥammad, may Allāh's

[1] Ibn Abi Ḥātim 1 :251 .

[2] Ibn Abi Ḥātim 1 :253 .

peace and blessings be upon them all.

Allāh's statement:

﴿وَمَا آتَىٰ النَّالَ عَلَىٰ حُبِّهِ﴾

﴿...and gives his wealth, in spite of love for it,﴾

refers to those who give money away while desiring it and loving it. It is recorded in the *Ṣaḥīḥayn* that Abu Hurayrah narrated that the Prophet ﷺ said:

«أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبٌ سَاجِدٌ، تَأْمَلُ الْغِنَىٰ وَتَخْشَى الْفَقْرَ»

«The best charity is when you give it away while still healthy and thrifty, hoping to get rich and fearing poverty.»^[1]

Allāh said:

﴿وَيُطِيعُونَ الطَّعَامَ عَلَىٰ حُبِّهِ. بَيْنَكَ وَبَيْنَا وَأَيُّدِيًا ۗ إِنَّمَا تُطْعَمُونَ لَوَجْهِ اللَّهِ لَا رُبَّ مُتَكَبِّرٍ لَا شُكْرًا﴾

﴿And they give food, in spite of their love for it, to the Miskīn (the poor), the orphan, and the captive (saying): "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you."﴾ (76:8, 9)

and:

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا حُبَبْتُمْ﴾

﴿By no means shall you attain Birr unless you spend of that which you love.﴾ (3:92) Allāh's statement:

﴿وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

﴿...and give them preference over themselves even though they were in need of that﴾ (59:9)

refers to a higher category and status, as the people mentioned here give away what they need, while those mentioned in the previous *Ayāt* give away what they covet (but not necessarily need).

Allāh's statement:

﴿ذَوَى الشَّرَفِ﴾

﴿the kinsfolk﴾ refers to man's relatives, who have more rights

^[1] *Faḥ Al-Bāri* 3:334, and *Muslim* 2:716.

than anyone else to one's charity, as the *Hadīth* supports:

«الصَّدَقَةُ عَلَى الْمَسَاكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّجْمِ اثْنَانِ: صَدَقَةٌ وَصِلَةٌ، فَهُمُ أَوْلَى النَّاسِ بِكَ وَبِزِكَ وَإِعْطَايَكَ»

«*Ṣadaqah (i.e., charity) given to the poor is a charity, while the Ṣadaqah given to the relatives is both Ṣadaqah and Ṣilah (nurturing relations), for they are the most deserving of you and your kindness and charity.*»^[1]

Allāh has commanded kindness to the relatives in many places in the Qur'ān.

﴿وَالْيَتَامَى﴾

﴿to the orphans﴾ The orphans are children who have none to look after them, having lost their fathers while they are still young, weak and unable to find their own sustenance since they have not reached the age of work and adolescence. 'Abdur-Razzāq reported that 'Ali said that the Prophet ﷺ said:

﴿وَالْمَسْكِينِ﴾

﴿and to Al-Masākīn﴾ The *Miskīn* is the person who does not have enough food, clothing, or he has no dwelling. So the *Miskīn* should be granted the provisions to sustain him enough so that he can acquire his needs. In the *Sahīhayn* it is recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«لَيْسَ الْمَسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، وَلَكِنَّ الْمَسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ»

«The *Miskīn* is not the person who roams around, and whose need is met by one or two dates or one or two bites. Rather, the *Miskīn* is he who does not have what is sufficient, and to whom the people do not pay attention and, thus, do not give him from the charity.»^[2]

﴿وَابْنَ السَّبِيلِ﴾

﴿and to the wayfarer﴾ is the needy traveler who runs out of money and should, thus, be granted whatever amount that

[1] Aḥmad 4:214.

[2] *Faḥḥ Al-Bāri* 3:399, and Muslim 2:719.

helps him to go back to his land. Such is the case with whoever intends to go on a permissible journey, he is given what he needs for his journey and back. The guests are included in this category. 'Ali bin Abu Talḥah reported that Ibn 'Abbās said, "Ibn As-Sabīl (wayfarer) is the guest who is hosted by Muslims."^[1] Furthermore, Mujāhid, Sa'īd bin Jubayr, Abu Ja'far Al-Bāqir, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Az-Zuhri, Ar-Rabi' bin Anas and Muqātil bin Ḥayyān said similarly.^[2]

﴿وَالسَّالِينَ﴾

﴿and to those who ask﴾ refers to those who beg people and are thus given a part of the *Zakāh* and general charity.

﴿وَفِي الرِّقَابِ﴾

﴿and to set servants free﴾

These are the servants who seek to free themselves, but cannot find enough money to buy their freedom. We will mention several of these categories and types under the *Tafsir* of the *Āyah* on *Ṣadaqah* in *Sūrat Barā'ah* [chapter 9 in the *Qur'an*], *In shā' Allāh*.

Allāh's statement:

﴿وَأَقَامَ الصَّلَاةَ﴾

﴿performs Aṣ-Ṣalāh (Iqāmat-Aṣ-Ṣalāh)﴾ means those who pray on time and give the prayer its due right; the bowing, prostration, and the necessary attention and humbleness required by Allāh. Allāh's statement:

﴿وَمَاتَى الزَّكَاةَ﴾

﴿and gives the *Zakāh*﴾ means the required charity (*Zakāh*) due on one's money, as Sa'īd bin Jubayr and Muqātil bin Ḥayyān have stated.^[3]

Allāh's statement:

﴿وَالْمُرْتَدِينَ بِمِيثَاقِهِمْ إِذَا عَاهَدُوا﴾

﴿and who fulfill their covenant when they make it,﴾

[1] Ibn Abi Ḥātim 1 :259.

[2] Ibn Abi Ḥātim 1 :260.

[3] Ibn Abi Ḥātim 1 :264.

is similar to:

﴿الَّذِينَ يُوَفُّونَ بِمَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ﴾

«Those who fulfill the covenant of Allāh and break not the Mithāq (bond, treaty, covenant).» (13:20)

The opposite of this characteristic is hypocrisy. As found in a Hadīth:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ»

«The signs of a hypocrite are three: if he speaks, he lies; if he promises, he breaks his promise; and if he is entrusted, he breaches the trust.»^[1]

In another version:

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«If he speaks, he lies; if he vows, he breaks his vow; and if he disputes, he is lewd.»^[2]

Allāh's statement:

﴿وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ﴾

«...and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).»

means, during the time of meekness and ailment.

﴿وَحِينَ الْبَأْسِ﴾

«...and at the time of fighting (during the battles).»

means on the battlefield while facing the enemy, as Ibn Mas'ūd, Ibn 'Abbās, Abu Al-'Āliyah, Murrah Al-Hamdāni, Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi, Muqātil bin Ḥayyān, Abu Mālik,^[3] Aḍ-Ḍaḥḥāk and others have stated.^[4]

And calling them the patient here, is a form of praise, because of the importance of patience in these circumstances, and the suffering and difficulties that accompany them. And

[1] Muslim 1:78.

[2] Ibid.

[3] Ibn Abi Ḥātim 1:270-271.

[4] Aḥ-Ṭabari 3:355.

Allāh knows best, it is He Whom help is sought from, and upon Him we rely.

Allāh's statement:

﴿أُولَئِكَ الَّذِينَ صَدَقُوا﴾

﴿Such are the people of the truth﴾

means, whoever acquires these qualities, these are truthful in their faith. This is because they have achieved faith in the heart and realized it in deed and upon the tongue. So they are the truthful,

﴿وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

﴿and they are Al-Muttaqūn (the pious).﴾

because they avoided the prohibitions and performed the acts of obedience.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عَفَىٰ لَمْ يَنْجِدْ مِنْهُ فَإِنَّمَا بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ مِّنْ أَعْدَائِكُمْ بَعْدَ ذَلِكَ فَكُلُّ عَذَابٍ أَلِيمٍ ﴿١٧٨﴾ وَكُلُّكُمْ فِي الْقِصَاصِ حَيَّةٌ يَتَأُولَىٰ الْأَرْبَابَ لِمَلِكِكُمْ تَتَّقُونَ ﴿١٧٩﴾﴾

﴿178. O you who believe! Al-Qiṣāṣ (the Law of equality) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.﴾

﴿179. And there is (a saving of) life for you in Al-Qiṣāṣ (the Law of equality in punishment), O men of understanding, that you may acquire Taqwā.﴾

The Command and the Wisdom behind the Law of Equality

Allāh states: O believers! The Law of equality has been ordained on you (for cases of murder), the free for the free, the slave for the slave and the female for the female. Therefore, do

not transgress the set limits, as others before you transgressed them, and thus changed what Allāh has ordained for them. The reason behind this statement is that (the Jewish tribe of) Banu An-Naḍīr invaded Qurayzah (another Jewish tribe) during the time of *Jāhiliyyah* (before Islam) and defeated them. Hence, (they made it a law that) when a person from Nadīr kills a person from Quraizah, he is not killed in retaliation, but only pays a hundred *Wasq*^[1] of dates. However, when a person from Quraizah kills a Naḍīr man, he would be killed for him. If Naḍīr wanted (to forfeit the execution of the murderer and instead require him) to pay a ransom, the Quraizah man pays two hundred *Wasq* of dates [double the amount Naḍīr pays in *Diyah* (blood money)]. So Allāh commanded that justice be observed regarding the penal code, and that the path of the misguided and mischievous persons be avoided, who in disbelief and transgression, defy and alter what Allāh has commanded them. Allāh said:

﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ أَلْفُ بَاهِرٍ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ﴾

﴿*Al-Qiṣāṣ* (the Law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.﴾

Allāh's statement:

﴿أَلْفُ بَاهِرٍ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ﴾

﴿the free for the free, the slave for the slave, and the female for the female.﴾

was abrogated by the statement {life for life} (5:45). However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills. Al-Bukhāri reported that 'Alī narrated that Allāh's Messenger ﷺ said:

﴿وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ﴾

﴿The Muslim is not killed for the disbeliever (whom he kills).﴾^[2]

No opinion that opposes this ruling could stand correct, nor is there an authentic *Hadīth* to contradict it. However, Abu

[1] A camel load, sixty *Sā'*, approximately 165 liters.

[2] *Ṣaḥīḥ Al-Bukhāri* no. 111.

Ḥanifah thought that the Muslim could be killed for a disbeliever, following the general meaning of the *Āyah* (5:45) in *Sūrat Al-Mā'idah* (chapter 5 in the Qur'ān).

The Four Imāms (Abu Ḥanifah, Mālik, Shāfi'ī and Aḥmad) and the majority of scholars stated that the group is killed for one person whom they murder. 'Umar said, about a boy who was killed by seven men, "If all the residents of San'a' (capital of Yemen today) collaborated on killing him, I would kill them all." No opposing opinion was known by the Companions during that time which constitutes a near *Ijmā'* (consensus). There is an opinion attributed to Imām Aḥmad that a group of people is not killed for one person whom they kill, and that only one person is killed for one person. Ibn Al-Mundhir also attributed this opinion to Mu'ādh, Ibn Az-Zubayr, 'Abdul-Malik bin Marwān, Az-Zuhri, Ibn Sīrīn and Ḥabīb bin Abu Thābit. Allāh's statement:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَبَىٰ بِالْمَعْرُوفِ وَأَدَّاهُ إِلَيْهِ بِإِحْسَانٍ﴾

﴿But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.﴾

refers to accepting blood money (by the relatives of the victim in return for pardoning the killer) in cases of intentional murder. This opinion is attributed to Abu Al-Āliyah, Abu Sha'thā', Mujāhid, Sa'īd bin Jubayr, 'Aṭā' Al-Ḥasan,^[1] Qatādah^[2] and Muqātil bin Ḥayyān.^[3] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ﴾

﴿But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money)﴾

means the killer is pardoned by his brother (i.e., the relative of the victim) and accepting the *Diyah* after capital punishment becomes due (against the killer), this is the '*Afw* (pardon mentioned in the *Āyah*).'^[4] Allāh's statement:

[1] Ibn Abi Ḥātim 1 : 278-279.

[2] Aṭ-Ṭabari 3 : 368.

[3] Ibn Abi Ḥātim 1 : 279.

[4] Ibn Abi Ḥātim 1 : 280.

﴿فَأْتِيَا بِالْمَعْرُوفِ﴾

﴿...then it should be sought in a good manner,﴾

means, when the relative agrees to take the blood money, he should collect his rightful dues with kindness:

﴿وَأَدَاءَ إِلَيْهِ بِإِحْسَانٍ﴾

﴿and paid to him respectfully.﴾

means, the killer should accept the terms of settlement without causing further harm or resisting the payment.

Allāh's statement:

﴿ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ﴾

﴿This is an alleviation and a mercy from your Lord.﴾

means the legislation that allows you to accept the blood money for intentional murder is an alleviation and a mercy from your Lord. It lightens what was required from those who were before you, either applying capital punishment or forgiving.

Sa'īd bin Mansūr reported that Ibn 'Abbās said, "The Children of Israel were required to apply the Law of equality in murder cases and were not allowed to offer pardons (in return for blood money). Allāh said to this Ummah (the Muslim nation):

﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ لَعْنَةُ الْمُرْتَدِّ وَالْمَبْدُ وَالْمَبْدِ وَالْأُنْثَىٰ لِلْأُنْثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ﴾

﴿The Law of equality in punishment is prescribed for you in case of murder: the free for the free, the servant for the servant, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money),﴾

Hence, 'pardoning' or 'forgiving' means accepting blood money in intentional murder cases.^[1] Ibn Hībān also recorded this in his *Ṣaḥīḥ*.^[2] Qatādah said:

﴿ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ﴾

[1] Sunan Sa'īd bin Mansūr 2:652.

[2] Ibn Hībān 7:601.

﴿This is an alleviation from your Lord﴾

Allāh had mercy on this *Ummah* by giving them the *Diyah* which was not allowed for any nation before it. The People of the Torah (Jews) were allowed to either apply the penal code (for murder, i.e., execution) or to pardon the killer, but they were not allowed to take blood money. The People of the Injīl (the Gospel - the Christians) were required to pardon (the killer, but no *Diyah* was legislated). This *Ummah* (Muslims) is allowed to apply the penal code (execution) or to pardon and accept the blood money." Similar was reported from Sa'īd bin Jubayr, Muqātil bin Ḥayyān and Ar-Rabī' bin Anas.^[1]

Allāh's statement:

﴿مَنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَدَابٌ أَلِيمٌ﴾

﴿So after this whoever transgresses the limits, he shall have a painful torment.﴾

means, those who kill in retaliation after taking the *Diyah* or accepting it, they will suffer a painful and severe torment from Allāh. The same was reported from Ibn 'Abbās, Mujāhid, 'Aṭā' Ṭkrimah, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi and Muqātil bin Ḥayyān.^[2]

The Benefits and Wisdom of the Law of Equality

Allāh's statement:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ﴾

﴿And there is life for you in Al-Qiṣāṣ﴾

legislating the Law of equality, i.e., killing the murderer, carries great benefits for you. This way, the sanctity of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. Hence life will be preserved. In previous Books, there is a statement that killing stops further killing! This meaning came in much clearer and eloquent terms in the Qur'an:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ﴾

[1] Ibn Abi Ḥātim 1:274-275.

[2] Ibn Abi Ḥātim 1:278-279.

لِلَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَاتِبُونَ
٢٨
لِلَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَاتِبُونَ

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٢٨﴾ يَأْتِيهَا الَّذِينَ آمَنُوا كِتَابٌ عَلَيْكُمْ الضَّمَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٩﴾ أَيَا مَا مَعَدُّ الَّذِينَ قَاتَلْتُمْ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٣٠﴾ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ أَنْ هُدِيَ لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٣١﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ ﴿٣٢﴾

﴿And there is (a saving of) life for you in Al-Qisās (the Law of equality in punishment).﴾

Abu Al-‘Āliyah said, “Allāh made the Law of equality a ‘life’. Hence, how many a man who thought about killing, but this Law prevented him from killing for fear that he will be killed in turn.” Similar statements were reported from Mujāhid, Sa‘id bin Jubayr, Abu Mālik, Al-Ḥasan, Qatādah, Ar-Rabi’ bin Anas and Muqātil bin Ḥayyān.^[1] Allāh’s statement:

﴿يَأْتِيهِمُ الْآيَاتُ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿O men of understanding, that you may acquire Taqwā.﴾

means, ‘O you who have sound minds, comprehension and understanding! Perhaps by this you will be compelled to refrain from transgressing the prohibitions of Allāh and what He considers sinful.’ Taqwā (mentioned in the Āyah) is a word that means doing all acts of obedience and refraining from all prohibitions.

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُنْقَرِبِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَدَلًا سِمْعَةً فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ

[1] Ibn Abi Ḥātim 1 :290-292.

﴿تَجِيزًا﴾

﴿180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqin (the pious).﴾

﴿181. Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.﴾

﴿182. But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful.﴾

Including Parents and Relatives in the Will was later abrogated

This *Āyah* contains the command to include parents and relatives in the will, which was obligatory, according to the most correct view, before the *Āyah* about inheritance was revealed. When the *Āyah* of inheritance was revealed, this *Āyah* was abrogated, so fixed shares of the inheritance for deserving recipients were legislated by Allāh. Therefore, deserving inheritors take their fixed inheritance without the need to be included in the will or to be reminded of the favor of the inherited person. For this reason we see the *Ḥadīth* narrated in the *Sunan* and other books that ‘Amr bin Khārijah said: I heard Allāh’s Messenger ﷺ saying in a speech:

«إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، فَلَا وَصِيَّةَ لِرِوَارِثٍ»

«Allāh has given each heir his fixed share. So there is no will for a deserving heir.»^[1]

Imām Aḥmad recorded that Muḥammad bin Sīrīn said: Ibn ‘Abbās recited *Sūrat Al-Baqarah* (chapter 2 in the Qur’ān) until he reached the *Āyah*:

﴿إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ﴾

[1] *Tuḥfat Al-Aḥwadhī* 6:313, *An-Nasā’i* 6:247, and *Ibn Mājah* 2:905.

﴿...if he leaves wealth, that he makes a bequest to parents and next of kin.﴾

He then said, "This *Āyah* was abrogated." This was recorded by Sa'īd bin Manṣūr and Al-Ḥākim in his *Mustadrak*^[1] Al-Ḥākim Said, "It is *Ṣaḥīḥ* according to their criteria (Al-Bukhāri and Muslim)". Ibn Abu Ḥātim reported that Ibn 'Abbās said that Allāh's statement:

﴿الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ﴾

﴿a bequest to parents and next of kin﴾

was abrogated by the *Āyah*:

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا﴾

﴿There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large – a legal share.﴾ (4:7)

Ibn Abu Ḥātim then said, "It was reported from Ibn 'Umar, Abu Mūsā, Sa'īd bin Musayyib, Al-Ḥasan, Mujāhid, 'Atā' Sa'īd bin Jubayr, Muḥammad bin Sirīn,^[2] 'Ikrimah,^[3] Zayd bin Aslam and Ar-Rabī' bin Anas. Qatādah, As-Suddi, Muqātil bin Ḥayyān,^[4] Ṭāwūs,^[5] Ibrāhīm An-Nakha'ī, Shurayḥ, Aḍ-Ḍaḥḥāk and Az-Zuhri said that this *Āyah* (2:180 above) was abrogated by the *Āyah* about the inheritors (4:7)."^[6]

The Will for the Relatives that do not qualify as Inheritors

It is recommended that the remaining relatives who do not have a designated fixed share of the inheritance, be willed up to a third, due to the general meaning of the *Āyah* about the will. It is recorded in the *Ṣaḥīḥayn* that Ibn 'Umar said that Allāh's Messenger ﷺ said:

[1] Sa'īd bin Manṣūr 2 :663, and Al-Ḥākim 2 :273.

[2] Ibn Abi Ḥātim 1 :301-302.

[3] Aḍ-Ṭabari 3 :391.

[4] Ibn Abi Ḥātim 1 :302-303.

[5] Aḍ-Ṭabari 3 :389.

[6] Ibn Abi Ḥātim 1 :303.

«مَا حَقُّ امْرِئٍ مِنْكُمْ لَهُ شَيْءٌ يُوصِي فِيهِ بَيْتٌ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ.»

«It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him.»

Ibn Umar commented, "Ever since I heard this statement from Allāh's Messenger ﷺ, no night has passed, but my will is kept ready with me."^[1] There are many other *Ayāt* and *Ahādīth* ordering kindness and generosity to one's relatives.

The Will should observe Justice

The will should be fair, in that one designates a part of the inheritance to his relatives without committing injustice against his qualified inheritors and without extravagance or stinginess. It is recorded in the *Ṣaḥīḥayn*^[2] that Sa'd bin Abu Waqqāṣ said, "O Allāh's Messenger! I have some money and only a daughter inherits from me, should I will all my remaining property (to others)?" He said, "No." Sa'd said, "Then may I will half of it?" He said, "No." Sa'd said, "One-third?" He said, "Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others." Al-Bukhāri mentioned in his *Ṣaḥīḥ* that Ibn 'Abbās said, "I recommend that people reduce the proportion of what they bequeath by will to a fourth (of the whole legacy) rather than a third, for Allāh's Messenger ﷺ said:

«الثلثُ وَالثُلُثُ كَثِيرٌ»

«One-third, yet even one-third is too much.»^[3]

Allāh's statement:

﴿مَنْ بَدَّلَهُ بَدَمًا سِعْمٌ فَإِنَّمَا عَلَى الَّذِينَ يَبْدُلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

«Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.»

[1] *Fath Al-Bāri* 5:419, and Muslim 3:1249 and 1250.

[2] *Fath Al-Bāri* 5:724, and Muslim 3:1250.

[3] *Ṣaḥīḥ Al-Bukhāri* no. 2743.

means, whoever changed the will and testament or altered it by addition or deletion, including hiding the will as is obvious, then

﴿فَإِنَّمَا إِسْمُهُ عَلَى الَّذِينَ يَبْدُلُونَهُ﴾

﴿the sin shall be on those who make the change.﴾

Ibn ‘Abbās and others said, “The dead person’s reward will be preserved for him by Allāh, while the sin is acquired by those who change the will.”^[1]

﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

﴿Truly, Allāh is All-Hearer, All-Knower.﴾

means, Allāh knows what the dead person has bequeathed and what the beneficiaries (or others) have changed in the will.

Allāh’s statement:

﴿فَمَنْ خَافَ مِن مُّوَصَّيَاتِ أَوْ إِنشَاءِ﴾

﴿But he who fears from a testator some unjust act or wrongdoing.﴾

Ibn ‘Abbās, Abu Al-‘Āliyah, Mujāhid, Aḍ-Ḍaḥḥāk, Ar-Rabī’ bin Anas and As-Suddi said, “Error.”^[2] These errors include such cases as when the inheritor indirectly acquires more than his fair share, such as by being allocated that a certain item mentioned in the legacy be sold to him. Or, the testator might include his daughter’s son in the legacy to increase his daughter’s share in the inheritance, and so forth. Such errors might occur out of the kindness of the heart without thinking about the consequences of these actions, or by sinful intention. In such cases, the executive of the will and testament is allowed to correct the errors and to replace the unjust items in the will with a better solution, so that both the Islamic law and what the dead person had wished for are respected and observed. This act would not constitute an alteration in the will and this is why Allāh mentioned it specifically, so that it is excluded from the prohibition (that prohibits altering the will and testament) mentioned in the

[1] Aṭ-Ṭabari 3 :397.

[2] Ibn Abi Ḥātim 1 :310-311.

previous *Āyah*. And Allāh knows best.

The Virtue of Fairness in the Will

'Abdur-Razzāq reported that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافٍ فِي وَصِيَّتِهِ، فَيُخْتَمَ لَهُ بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَدْبُلُ فِي وَصِيَّتِهِ، فَيُخْتَمَ لَهُ بِخَيْرِ عَمَلِهِ، فَيَدْخُلُ الْجَنَّةَ.»

«A man might perform the works of righteous people for seventy years, but when he dictates his will, he commits injustice and thus his works end with the worst of his deeds and he enters the Fire. A man might perform the works of evil people for seventy years, but then dictates a just will and thus ends with the best of his deeds and then enters Paradise.»

Abu Hurayrah then said, "Read if you wish:

﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَمْتَدُّوهَا﴾

«These are the limits ordained by Allāh, so do not transgress them.»^[1] (2:229)

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَمَّا كُمُ تَلْفُونَ ﴿١٨٣﴾ أَيَّامًا تَمُدُّونَهَا فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَمِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامًا مَّسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾﴾

﴿183. O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwā.﴾

﴿184. Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better

[1] 'Abdur-Razzāq 9:88.

for you if only you know.﴾

The Order to Fast

In an address to the believers of this *Ummah*, Allāh ordered them to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allāh the Exalted alone. This is because fasting purifies the souls and cleanses them from the evil that might mix with them and their ill behavior. Allāh mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations. Similarly, Allāh said:

﴿لِكُلِّ جَمَلْنَا مِنْكُمْ يَرْعَىٰ وَمِنْهَا جَاءَ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَبْتَلِيكُمْ فِي مَا آتَيْنَاكُمْ فَأَسْبِغُوا الْخَيْرَاتِ﴾

﴿To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds.﴾ (5:48)

Allāh said in this *Āyah*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَكُمْ نَفَقَاتٌ ﴿١٧١﴾﴾

﴿O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have *Taqwā*).﴾

since the fast cleanses the body and narrows the paths of *Shayṭān*. In the *Ṣaḥīḥayn* the following *Ḥadīth* was recorded:

«يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصُّومِ فَإِنَّهُ لَهُ وَجَاءٌ.»

«O young people! Whoever amongst you can afford marriage, let him marry. Whoever cannot afford it, let him fast, for it will be a shield for him.»^[1]

Allāh then states that the fast occurs during a fixed number of days, so that it does not become hard on the hearts,

[1] *Faḥ Al-Bāri* 9:8, and *Muslim* 2:1018.

thereby weakening their resolve and endurance.»

The various Stages of Fasting

Al-Bukhāri and Muslim recorded that ‘Ā’ishah said, “(The day of) ‘Āshurā’ was a day of fasting. When the obligation to fast Ramaḍān was revealed, those who wished fasted, and those who wished did not.”^[1] Al-Bukhāri recorded the same from Ibn ‘Umar and Ibn Mas‘ūd.^[2]

Allāh said:

﴿وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامٍ مِسْكِينٍ﴾

﴿...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).﴾

Mu‘ādh commented, “In the beginning, those who wished, fasted and those who wished, did not fast and fed a poor person for each day.” Al-Bukhāri recorded Salamah bin Al-Akwa’ saying that when the Āyah:

﴿وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامٍ مِسْكِينٍ﴾

﴿...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).﴾

was revealed, those who did not wish to fast, used to pay the *Fidyah* (feeding a poor person for each day they did not fast) until the following Āyah (2:185) was revealed abrogating the previous Āyah.^[3] It was also reported from ‘Ubaydullāh from Nāfi’ that Ibn ‘Umar said; “It was abrogated.”^[4] As-Suddi reported that Murrah narrated that ‘Abdullāh said about this Āyah:

﴿وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامٍ مِسْكِينٍ﴾

﴿those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person)

[1] *Faḥ Al-Bāri* 8 : 26 and Muslim 2 : 792.

[2] *Faḥ Al-Bāri* 8 : 26.

[3] *Faḥ Al-Bāri* 8 : 29.

[4] *Ibid.*

(for every day).﴾

"It means 'those who find it difficult (to fast).' Formerly, those who wished, fasted and those who wished, did not but fed a poor person instead."^[1] Allāh then said:

﴿فَمَنْ تَطَوَّعَ خَيْرًا﴾

﴿But whoever does good of his own accord﴾

meaning whoever fed an extra poor person,

﴿فَهُوَ خَيْرٌ لَّهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾

﴿it is better for him. And that you fast is better for you﴾

Later the Āyah:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

﴿So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month﴾ (2:185)

was revealed and this abrogated the previous Āyah (2:184).

The Fidyah (Expiation) for breaking the Fast is for the Old and the Ailing

Al-Bukhāri reported that 'Aṭā heard Ibn 'Abbās recite:

﴿وَعَلَى الَّذِينَ يُطِيقُونَ إِذْيَةً طَعَامٌ وَسِكِّينٌ﴾

﴿And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).﴾

Ibn 'Abbās then commented, "(This Āyah) was not abrogated, it is for the old man and the old woman who are able to fast with difficulty, but choose instead to feed a poor person for every day (they do not fast)."^[2] Others reported that Sa'īd bin Jubayr mentioned this from Ibn 'Abbās. So the abrogation here applies to the healthy person, who is not traveling and who has to fast, as Allāh said:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

[1] *Faṭḥ Al-Bāri* 8 :28.

[2] *Faṭḥ Al-Bāri* 8 :28.

﴿So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month.﴾ (2:185)

As for the old man (and woman) who cannot fast, he is allowed to abstain from fasting and does not have to fast another day instead, because he is not likely to improve and be able to fast other days. So he is required to pay a *Fidyah* for every day missed. This is the opinion of Ibn ‘Abbās and several others among the Salaf who read the *Āyah*:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ﴾

﴿And as for those who can fast with difficulty, (e.g., an old man)﴾

to mean those who find it difficult to fast^[1] as Ibn Mas‘ūd stated. This is also the opinion of Al-Bukhāri who said, “As for the old man (person) who cannot fast, (he should do like) Anas who, for one or two years after he became old fed some bread and meat to a poor person for each day he did not fast.”^[2]

This point, which Al-Bukhāri attributed to Anas without a chain of narrators, was collected with a continuous chain of narrators by Abu Ya‘lā Maṣṣūli in his *Musnad*, that Ayyub bin Abu Tamīmah said; “Anas could no longer fast. So he made a plate of *Tharīd* (broth, bread and meat) and invited thirty poor persons and fed them.”^[3] The same ruling applies for the pregnant and breast-feeding women if they fear for themselves or their children or fetuses. In this case, they pay the *Fidyah* and do not have to fast other days in place of the days that they missed.

﴿شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَجْرِهِ آخَرُ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا
هَدَيْتُمْ وَلَلَكُمْ تَنكَرُوتٌ﴾

﴿185. The month of Ramaḍān in which was revealed the Qur‘ān, a guidance for mankind and clear proofs for the

[1] Aṭ-Ṭabari 3:431.

[2] *Faḥ Al-Bāri* 8:179.

[3] *Musnad Abu Ya‘lā* 7:204.

guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Ṣawm (fasting) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you so that you may be grateful to Him. ﴿

The Virtue of Ramaḍān and the Revelation of the Qur'ān in it.

Allāh praised the month of Ramaḍān out of the other months by choosing it to send down the Glorious Qur'ān, just as He did for all of the Divine Books He revealed to the Prophets. Imām Aḥmad reported Wāthilah bin Al-Asqa' that Allāh's Messenger ﷺ said:

«أُنزِلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَأُنزِلَتِ التَّوْرَةُ لَيْسَتْ مَضِينٍ مِنْ رَمَضَانَ، وَالْإِنْجِيلُ ثَلَاثَ عَشْرَةَ خَلَّتْ مِنْ رَمَضَانَ، وَأُنزِلَ اللَّهُ الْقُرْآنَ لِأَرْبَعٍ وَعِشْرِينَ خَلَّتْ مِنْ رَمَضَانَ»

«The Ṣuḥuf (Pages) of Ibrāhīm were revealed during the first night of Ramaḍān. The Torah was revealed during the sixth night of Ramaḍān. The Injīl was revealed during the thirteenth night of Ramaḍān. Allāh revealed the Qur'ān on the twenty-fourth night of Ramaḍān.»^[1]

The Virtues of the Qur'ān

Allāh said:

﴿هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾

﴿...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).﴾

Here Allāh praised the Qur'ān, which He revealed as

^[1] Aḥmad 4:107.

guidance for the hearts of those who believe in it and adhere to its commands. Allāh said:

﴿وَيَسِّرْ﴾

﴿and clear proofs﴾

meaning, as clear and unambiguous signs and unequivocal proof for those who understand them. These proofs testify to the truth of the Qur'ān, its guidance, the opposite of misguidance, and how it guides to the straight path, the opposite of the wrong path, and the distinction between the truth and falsehood, and the permissible and the prohibited.

The Obligation of Fasting Ramaḍān

Allāh said:

﴿فَمَنْ شَهِدَ مِنْكُمُ اللَّيْلَ فَلْيَصُمْهُ﴾

﴿So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month.﴾

This *Āyah* requires the healthy persons who witness the beginning of the month, while residing in their land, to fast the month. This *Āyah* abrogated the *Āyah* that allows a choice of fasting or paying the *Fidyah*. When Allāh ordered fasting, He again mentioned the permission for the ill person and the traveler to break the fast and to fast other days instead as compensation. Allāh said:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

﴿...and whoever is ill or on a journey, the same number [of days which one did not observe Ṣawm (fasting) must be made up] from other days.﴾

This *Āyah* indicates that ill persons who are unable to fast or fear harm by fasting, and the traveler, are all allowed to break the fast. When one does not fast in this case, he is obliged to fast other days instead. Allāh said:

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ﴾

﴿Allāh intends for you ease, and He does not want to make things difficult for you.﴾

This *Āyah* indicates that Allāh allowed such persons, out of His mercy and to make matters easy for them, to break the fast when they are ill or traveling, while the fast is still obligatory on the healthy persons who are not traveling.

Several Rulings concerning the Fast

The authentic Sunnah states that Allāh's Messenger ﷺ traveled during the month of Ramadān for the battle for Makkah. The Prophet ﷺ marched until he reached the area of Kadīd and then broke his fast and ordered those who were with him to do likewise. This was recorded in the Two *Ṣaḥīḥs*.^[1] Breaking the fast mentioned in this *Ḥadīth* was not required, for the Companions used to go out with Allāh's Messenger ﷺ during the month of Ramadān, then, some of them would fast while some of them would not fast and neither category would criticize the others. If the command mentioned in the *Ḥadīth* required breaking the fast, the Prophet ﷺ would have criticized those who fasted. Allāh's Messenger ﷺ himself sometimes fasted while traveling. For instance, it is reported in the Two *Ṣaḥīḥs* that Abu Ad-Dardā' said, "We once went with Allāh's Messenger ﷺ during Ramadān while the heat was intense. One of us would place his hand on his head because of the intense heat. Only Allāh's Messenger ﷺ and 'Abdullāh bin Rawāḥah were fasting at that time."^[2]

We should state that observing the permission to break the fast while traveling is better, as Allāh's Messenger ﷺ said about fasting while traveling:

«مَنْ أَفْطَرَ فَحَسَنٌ، وَمَنْ صَامَ فَلَا جُنَاحَ عَلَيْهِ»

«Those who did not fast have done good, and there is no harm for those who fasted.»^[3]

In another *Ḥadīth*, the Prophet ﷺ said:

«عَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّتِي رُخِّصَ لَكُمْ»

«Hold to Allāh's permission that He has granted you.»^[4]

[1] *Faḥ Al-Bāri* 3:213, *Muslim* 2:784.

[2] *Faḥ Al-Bāri* 4:215, and *Muslim* 2:790.

[3] *Muslim* 2:790.

[4] *Muslim* 2:786.

Some scholars say that the two actions are the same, as 'A'ishah narrated that Hamzah bin 'Amr Al-Aslami said, "O Messenger of Allāh! I fast a lot, should I fast while traveling?" The Prophet ﷺ said:

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأُفِطِرْ.»

«Fast if you wish or do not fast if you wish.»

This *Hadūth* is in the Two *Sahīhs*.^[1] It was reported that if the fast becomes difficult (while traveling), then breaking the fast is better. Jābir said that Allāh's Messenger ﷺ saw a man who was being shaded (by other people while traveling). The Prophet ﷺ asked about him and he was told that man was fasting. The Prophet ﷺ said:

«لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ.»

«It is not a part of Birr (piety) to fast while traveling.»

This was recorded by Al-Bukhāri and Muslim.^[2]

As for those who ignore the Sunnah and believe in their hearts that breaking the fast while traveling is disliked, they are required to break the fast and are not allowed to fast.

As for making up for missed fasting days, it is not required to be consecutive. One may do so consecutively or not consecutively. There are ample proofs to this fact. We should mention that fasting consecutive days is only required exclusively during Ramaḍān. After the month of Ramaḍān, what is required then is to merely make up for missed days. This is why Allāh said:

﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

﴿...the same number (should be made up) from other days.﴾

Ease and not Hardship

Allāh then said:

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ﴾

﴿Allāh intends for you ease, and He does not want to make things difficult for you.﴾

[1] *Fath Al-Bāri* 4:211, and Muslim 2:789.

[2] *Fath Al-Bāri* 4:216, and Muslim 2:786.

Imām Aḥmad recorded Anas bin Mālik saying that Allāh's Messenger ﷺ said:

«يَسْرُوا وَلَا تُعْسِرُوا وَتَسْكُنُوا وَلَا تُتَفَرَّوْا.»

«Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion.»

This Ḥadūth was also collected in the Two Ṣaḥīḥs.^[1] It is reported in the Ṣaḥīḥayn that Allāh's Messenger ﷺ said to Mu'ādh and Abu Mūsā when he sent them to Yemen:

«بَشِّرَا وَلَا تُتَفَرَّا، وَيَسِّرَا وَلَا تُعْسِرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا»

«Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.»^[2]

The Sunan and the Musnad compilers recorded that Allāh's Messenger ﷺ said:

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

«I was sent with the easy Ḥanifiyyah (Islamic Monotheism).»^[3]

Allāh's statement:

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ﴾

«Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days)»

means: You were allowed to break the fast while ill, while traveling, and so forth, because Allāh wanted to make matters easy for you. He only commanded you to make up for missed days so that you complete the days of one month.

Remembering Allāh upon performing the Acts of Worship

Allāh's statement:

﴿وَلِتُذَكَّرُوا أَنَّ اللَّهَ عَلَىٰ مَا هَدَيْتُمْكُمْ﴾

[1] Aḥmad 3:131, and 209, Faḥ Al-Bāri 10:541, and Muslim 3:1359.

[2] Faḥ Al-Bāri 7:660, Muslim 3:1587.

[3] Aḥmad 5:266.

﴿...and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you﴾

means: So that you remember Allāh upon finishing the act of worship. This is similar to Allāh's statement:

﴿فَإِذَا قَضَيْتُمْ مَنَاسِكَمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾

﴿So when you have accomplished your Manāsik, (rituals) remember Allāh as you remember your forefathers or with far more remembrance.﴾ (2:200) and:

﴿وَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَبِيرًا لِّمَلَكُوتِهِ تَقْبَلُونَ﴾

﴿...Then when the (Jumu'ah) Ṣalāh (prayer) is ended, you may disperse through the land, and seek the bounty of Allāh (by working), and remember Allāh much, that you may be successful.﴾ (62:10) and:

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ الشُّجُورِ﴾

﴿...and glorify the praises of your Lord, before the rising of the sun and before (its) setting. And during a part of the night, glorify His praises, and after the prayers.﴾ (50:39, 40)

This is why the Sunnah encouraged *Tasbīh* (saying *Subhān Allāh*, i.e., all praise is due to Allāh), *Tahmīd* (saying *Al-Hamdu Lillāh*, i.e., all the thanks are due to Allāh) and *Takbīr* (saying *Allāhu Akbar*, i.e., Allāh is the Most Great) after the compulsory prayers. Ibn 'Abbās said, "We used to know that Allāh's Messenger ﷺ has finished the prayer by the *Takbīr*."^[1] Similarly, several scholars have stated that reciting *Takbīr* the during *Īd-ul-Fitr* was specified by the *Āyah* that states:

﴿رَكَعَاتِكُمْ أَلِمَّةٌ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ﴾

﴿(He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you...﴾

[1] *Ṣaḥīḥ Al-Bukhārī* no. 842.

Allāh's statement:

﴿وَلَمَّا كُنْتُمْ تَنْكُرُونَ﴾

﴿...so that you may be grateful to Him.﴾

means: If you adhere to what Allāh commanded you, obeying Him by performing the obligations, abandoning the prohibitions and abiding by the set limits, then perhaps you will be among the grateful.

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

﴿186. And when My servants ask you (O Muḥammad ﷺ 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). So let them obey Me and believe in Me, so that they may be led aright.﴾

Allāh hears the Servant's Supplication

Imām Aḥmad reported that Abu Mūsā Al-Ash'ari said, "We were in the company of Allāh's Messenger ﷺ during a battle. Whenever we climbed a high place, went up a hill or went down a valley, we used to say, 'Allāh is the Most Great,' raising our voices. The Prophet ﷺ came by us and said:

«يَا أَيُّهَا النَّاسُ، ازْبَعُوا عَلَىٰ أَنفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا، إِنَّ الَّذِي تَدْعُونَ أَقْرَبَ إِلَىٰ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ، يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ، أَلَا أَعْلَمُكَ كَلِمَةً مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

«O people! Be merciful to yourselves (i.e., don't raise your voices), for you are not calling a deaf or an absent one, but One Who is All-Hearer, All-Seer. The One Whom you call is closer to one of you than the neck of his animal. O 'Abdullāh bin Qais (Abu Mūsā's name) should I teach you a statement that is a treasure of Paradise: 'La hawla wa la quwwata illa billāh (there is no power or strength except from Allāh).'^[1]»

[1] Aḥmad 4:402.

This *Hadith* was also recorded in the Two *Ṣaḥīḥs*,^[1] and Abu Dāwūd, An-Nasa'i, At-Tirmidhi and Ibn Mājah recorded similar wordings. Furthermore, Imām Aḥmad recorded that Anas said that the Prophet ﷺ said:

«يَقُولُ اللهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي.»

«Allāh the Exalted said, 'I am as My servant thinks of Me, and I am with him whenever he invokes Me.'»^[2]

Allāh accepts the Invocation

Imām Aḥmad also recorded Abu Sa'īd saying that the Prophet ﷺ said:

«مَا مِنْ مُسْلِمٍ يَدْعُو اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَجِمَ، إِلَّا أَعْطَاهُ اللهُ بِهَا إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجَّلَ لَهُ دَعْوَتُهُ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَى، وَإِمَّا أَنْ يَضْرِبَ عَنْهُ مِنَ الشَّوْءِ مِثْلَهَا» قَالُوا: إِذَا نُكِّرَ؟ قَالَ: «اللهُ أَكْثَرُ».

«No Muslim supplicates to Allāh with a *Du'ā* that does not involve sin or cutting the relations of the womb, but Allāh will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him.»^[3] They said, "What if we were to recite more (*Du'ā*)." He said, «There is more with Allāh.»^[3]

'Abdullāh the son of Imām Aḥmad recorded 'Ubādah bin As-Sāmīt saying that the Prophet ﷺ said:

«مَا عَلَى ظَهْرِ الْأَرْضِ مِنْ رَجُلٍ مُسْلِمٍ يَدْعُو اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ إِلَّا آتَاهُ اللهُ إِيَّاهَا، أَوْ كَفَّ عَنْهُ مِنَ الشَّوْءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَجِمَ»

«There is no Muslim man on the face of the earth who supplicates to Allāh but Allāh would either grant it to him, or avert a harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb.»^[4] At-Tirmidhi recorded this *Hadith*.^[5]

[1] *Faḥ Al-Bāri* 2:509 and Muslim 4:2076.

[2] Aḥmad 3:210.

[3] Aḥmad 3:18.

[4] Aḥmad 5:329.

[5] *Tuḥfat Al-Aḥwadhī* 10:24.

Imām Mālik recorded that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«يُسْتَجَابُ لِأَخِيذِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

«One's supplication will be accepted as long as he does not become hasty and say, 'I have supplicated but it has not been accepted from me.'»^[1]

This Ḥadīth is recorded in the Two Ṣaḥīḥs^[2] from Mālik, and this is the wording of Al-Bukhāri.

Muslim recorded that the Prophet ﷺ said:

«لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِنْمِهِ أَوْ قَطِيعَةٍ رَجِمَ مَا لَمْ يَسْتَعْجَلْ» قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْاسْتَعْجَالُ؟ قَالَ: «يَقُولُ: قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ، فَلَمْ أَرُ يُسْتَجَابْ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ»

«The supplication of the servant will be accepted as long as he does not supplicate for what includes sin, or cutting the relations of the womb, and as long as he does not become hasty.» He was asked, «O Messenger of Allāh! How does one become hasty?» He said, «He says, 'I supplicated and supplicated, but I do not see that my supplication is being accepted from me.' He thus loses interest and abandons supplicating (to Allāh).»^[3]

Three Persons Whose Supplication will not be rejected

In the *Musnad* of Imām Aḥmad and the *Sunans* of At-Tirmidhi, An-Nasā'ī and Ibn Mājah it is recorded that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«ثَلَاثَةٌ لَا تَرُدُّ دَعْوَتُهُمْ: الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حَتَّى يُفْطِرَ، وَدَعْوَةُ الْمَظْلُومِ، يَرْفَعُهَا اللَّهُ دُونَ الْعَمَامِ يَوْمَ الْقِيَامَةِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، يَقُولُ: بِعِزَّتِي لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ.»

«Three persons will not have their supplication rejected: the just ruler, the fasting person until breaking the fast, and the supplication of the oppressed person, for Allāh raises it above the clouds on the Day of

[1] Aḥmad 2:396.

[2] *Faḥ Al-Bāri* 11:145, and Muslim 4:2095.

[3] Muslim 4:2096.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٩
سُورَةُ الْبَقَرَةِ

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَىٰ نِسَائِكُمْ مِّنَ لَّيَاسٍ لَّكُمْ وَأَنْتُمْ لِيَاسٍ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَشِّرُوهُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَىٰ الْبَيْتِ وَلَا تَبَشِّرُوهُمْ وَأَنْتُمْ عَنْكُمُوهَا فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَٰلِكَ بَيَّنَّ اللَّهُ لَكُمْ آيَاتِهِ لِيَتَّقُوا أَنفُسَهُمْ وَيَتَّقُوا لِلنَّاسِ لَمَلَهُمْ يَتَّقُونَ ﴿١٨٧﴾ وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ ﴿١٨٧﴾ يَسْتَأْذِنُكَ عَنِ الْأَهْلِ فَلْهِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجُّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مِمَّا أُنْفِقُوا وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَأَتَقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾ وَقَتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقْتُلُونَكُمْ وَلَا تَقْتُلُوا أُولَٰئِكَ اللَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

Resurrection, and the doors of heaven will be opened for it, and Allāh says, 'By My grace! I will certainly grant it for you, even if after a while.'^[1]

﴿١٨٧﴾ أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَىٰ نِسَائِكُمْ مِّنَ لَّيَاسٍ لَّكُمْ وَأَنْتُمْ لِيَاسٍ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَشِّرُوهُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْبَيْتِ وَلَا تَبَشِّرُوهُمْ وَأَنْتُمْ عَنْكُمُوهَا فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَٰلِكَ بَيَّنَّ اللَّهُ لَكُمْ آيَاتِهِ لِيَتَّقُوا أَنفُسَهُمْ وَيَتَّقُوا لِلنَّاسِ لَمَلَهُمْ يَتَّقُونَ ﴿١٨٧﴾

﴿187. It is made lawful for you to have sexual relations with your wives on the night of Aṣ-Ṣiyām (fasting). They are Libās [i.e., body-cover, or screen] for you and you are Libās for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall. And do not have sexual relations with them (your

^[1] Aḥmad 3:544, Tuḥfat Al-Aḥwadhi 7:229, and Ibn Mājah 1:557.

wives) while you are in I'tikāf in the Masjids. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His Ayāt to mankind that they may acquire Taqwā.﴾

Eating, Drinking and Sexual Intercourse are allowed during the Nights of Ramaḍān

These Ayāt contain a relief from Allāh for the Muslims by ending the practice that was observed in the early years of Islām. At that time, Muslims were allowed to eat, drink and have sexual intercourse only until the 'Ishā' (Night) prayer, unless one sleeps before the 'Ishā' prayer. Those who slept before 'Ishā' or offered the 'Ishā' prayer, were not allowed to drink, eat or sexual intercourse until the next night. The Muslims found that to be difficult for them.

The Ayāt used the word 'Rafath' to indicate sexual intercourse, according to Ibn 'Abbās, 'Atā' and Mujāhid. Similar Tafsīr was offered by Sa'īd bin Jubayr, Tāwūs, Sālim bin 'Abdullāh, 'Amr bin Dīnār, Al-Ḥasan, Qatādah, Az-Zuhri, Aḍ-Ḍaḥḥāk, Ibrāhīm An-Nakha'ī, As-Suddi, 'Aṭā' Al-Khurāsāni and Muqātil bin Ḥayyān.^[1]

Allāh said:

﴿مَنْ يَأْتِ لَكُمْ وَأَنْتُمْ يَأْتِ لَهُمْ﴾

﴿They are Libās [i.e., body-cover, or screen] for you and you are Libās for them.﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, As-Suddi and Muqātil bin Ḥayyān said that this Āyah means, "Your wives are a resort for you and you for them."^[2] Ar-Rabī' bin Anas said, "They are your cover and you are their cover."^[3] In short, the wife and the husband are intimate and have sexual intercourse with each other, and this is why they were permitted to have sexual activity during the nights of Ramaḍān, so that matters are made easier for them.

Abu Ishāq reported that Al-Barā' bin 'Āzib said, "When the Companions of Allāh's Messenger ﷺ observed fast but would sleep before breaking their fast, they would continue fasting

[1] Ibn Abi Ḥātim 1:367-371.

[2] Ibn Abi Ḥātim 1:370.

[3] Ibn Abi Ḥātim 1:371.

until the following night. Qays bin Şirmah Al-Anşāri was fasting one day and was working in his land. When the time to break the fast came, he went to his wife and said, 'Do you have food?' She said, 'No. But I could try to get you some.' His eyes then were overcome by sleep and when his wife came back, she found him asleep. She said, 'Woe unto you! Did you sleep?' In the middle of the next day, he lost consciousness and mentioned what had happened to the Prophet ﷺ. Then, this *Āyah* was revealed:

﴿أُحِلَّ لَكُمْ لَيْلَةَ الْبَيْتِ الْأَرْفُ إِلَىٰ نِسَائِكُمْ﴾

﴿It is made lawful for you to have sexual relations with your wives on the night of Aş-Şiyām (fasting)﴾

until...

﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْوَيْحُ مِنَ الْأَبْيَضِ مِنَ الْوَيْحِ مِنَ الْوَيْحِ﴾

﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.﴾

Consequently, they were very delighted."^[1]

Al-Bukhāri reported this *Ḥadīth* by Abu Ishāq who related that he heard Al-Barā' say, "When fasting Ramaḍān was ordained, Muslims used to refrain from sleeping with their wives the entire month, but some men used to deceive themselves. Allāh revealed:

﴿عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَاوُنَ أُنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ﴾

﴿Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.﴾^[2]

'Ali bin Abu Ṭalḥah narrated that Ibn 'Abbās said, "During the month of Ramaḍān, after Muslims would pray 'Ishā', they would not touch their women and food until the next night. Then some Muslims, including 'Umar bin Al-Khaṭṭāb, touched (had sex with) their wives and had some food during Ramaḍān after 'Ishā'. They complained to Allāh's Messenger ﷺ. Then Allāh sent down:

[1] Aṭ-Ṭabari 3:495.

[2] *Faṭḥ Al-Bāri* 8:30.

﴿عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَاوُنَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَمَّا عَنُكُم فَالْتَقَىٰ بِهِم مُّؤْمِنُونَ﴾

﴿Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them﴾”

This is the same narration that Al-‘Awfi related from Ibn ‘Abbās.^[1]

Allāh said:

﴿وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾

﴿...and seek that which Allāh has ordained for you (offspring),﴾

Abu Hurayrah, Ibn ‘Abbās, Anas, Shurayḥ Al-Qāḍi, Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr, ‘Atā’, Ar-Rabī’ bin Anas, As-Suddi, Zayd bin Aslam, Ḥakam bin ‘Utbah, Muqātil bin Ḥayyān, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, Qatādah, and others said that this *Āyah* refers to having offspring.^[2] Qatādah said that the *Āyah* means, “Seek the permission that Allāh has allowed for you.” Sa‘īd narrated that Qatādah said,

﴿وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾

﴿and seek that which Allāh has ordained for you,﴾

Time for *Suḥūr*

Allāh said:

﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْغَيْظُ الْأَبْيَضُ مِنَ الْغَيْظِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتُوا الصِّيَامَ إِلَىٰ اللَّيْلِ﴾

﴿...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.﴾

Allāh has allowed eating and drinking, along with having sexual intercourse, as we have stated, during any part of the night until the light of dawn is distinguished from the darkness of the night. Allāh has described that time as ‘distinguishing the white thread from the black thread.’ He

[1] Aṭ-Ṭabari 3:496-498.

[2] Ibn Abi Ḥātim 1:377-378, and Aṭ-Ṭabari 3:506-507.

then made it clearer when He said:

﴿مِنَ اللَّيْلِ﴾

﴿of dawn﴾

As stated in a *Ḥadīth* that Imām Abu ‘Abdullāh Al-Bukhārī recorded, Sahl bin Sa’d said, “When the following verse was revealed:

﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْوَيْحَ الْأَبْيَضَ مِنَ الْوَيْحِ الْأَسْوَدِ﴾

﴿Eat and drink until the white thread appears to you, distinct from the black thread﴾

and ﴿of dawn﴾ was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allāh then revealed the words, ﴿of dawn﴾, and it became clear to them that it meant (the darkness of) night and (the light of) day.”^[1]

Al-Bukhārī recorded that Ash-Sha’bi said that ‘Adi said, “I took two strings, one black and the other white and kept them under my pillow and went on looking at them throughout the night, but could not make any distinction between the two. So, the next morning I went to Allāh’s Messenger ﷺ and told him the whole story. He said:

﴿إِنَّ وِسَادَكَ إِذَا لَعْرِيضٌ، أَنْ كَانَ الْخَيْطُ الْأَبْيَضُ وَالْأَسْوَدُ تَحْتَ وِسَادَتِكَ﴾

﴿Your pillow is very wide if the white and black threads are under it!﴾^[2]

Some wordings for this *Ḥadīth* read,

﴿إِنَّكَ لَعْرِيضُ الْقَفَا﴾

﴿Your Qafa (back side of your neck) is wide!﴾^[3]

Some people said that these words meant that ‘Adi was not smart. This is a weak opinion. The narration that Al-Bukhārī collected explains this part of the *Ḥadīth*. Al-Bukhārī recorded that ‘Adi bin Ḥātim narrated: I said, “O Messenger of Allāh! What is the white thread from the black thread? Are they

[1] *Faṭḥ Al-Bārī* 8:31.

[2] *Ibid.*

[3] *Ibid.*

actual threads?" He said:

«إِنَّكَ لَعَرِيضُ الْقَفَا أَنْ أَبْصُرْتَ الْحَيْطَيْنِ، ثُمَّ قَالَ: لَا بَلْ هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ»

«Your Qafā is wide if you see the two threads. Rather, they are the blackness of the night and the whiteness of the daylight.»^[1]

Suḥūr ^[2] is recommended

Allāh allowed eating and drinking until dawn, it represents proof that *Suḥūr* is encouraged, since it is a *Rukhsah* (concession or allowance) and Allāh likes that the *Rukhsah* is accepted and implemented. The authentic Sunnah indicates that eating the *Suḥūr* is encouraged. It is reported in the Two *Ṣaḥīḥs* that Anas narrated that Allāh's Messenger ﷺ said:

«تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَهٌ»

«Eat the *Suḥūr*, for there is a blessing in *Suḥūr*.»^[3]

Muslim reported that 'Amr bin Al-Āṣ narrated that Allāh's Messenger ﷺ said:

«إِنَّ فَضْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السُّحُورِ»

«The distinction between our fast and the fast of the People of the Book is the meal of *Suḥūr*.»^[4]

Imām Aḥmad reported that Abu Sa'īd narrated that Allāh's Messenger ﷺ said:

«السُّحُورُ أَكْلُهُ بَرَكَهٌ فَلَا تَدْعُوهُ، وَلَوْ أَنَّ أَحَدَكُمْ تَجَرَّعُ جُرْعَةً مَاءٍ، فَإِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الْمُتَسَحِّرِينَ»

«*Suḥūr* is a blessed meal. Hence, do not abandon it, even if one just takes a sip of water. Indeed, Allāh and His angels send *Ṣalāh* (blessings) upon those who eat *Suḥūr*.»^[5]

There are several other *Ḥadīths* that encourage taking the

[1] Ibid.

[2] *Faḥ Al-Bāri* 4:165 and Muslim 2:770.

[3] Muslim 2:771.

[4] Aḥmad 3:44.

[5] Predawn meal taken before fasting.

Suḥūr, even if it only consists of a sip of water.

It is preferred that *Suḥūr* be delayed until the time of dawn. It is recorded in the Two *Ṣaḥīḥs* that Anas bin Mālik narrated that Zayd bin Thābit said, "We had *Suḥūr* with Allāh's Messenger ﷺ and then went on to pray." Anas asked, "How much time was there between the *Adhān* (call to prayer) and the *Suḥūr*?" He said, "The time that fifty *Ayāt* take (to recite)."^[1]

Imām Aḥmad recorded Abu Dharr saying that Allāh's Messenger ﷺ said:

«لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا عَجَلُوا الْإِنْفَارَ وَأَخْرُوا الشُّحُورَ».

«My Ummah will always retain goodness as long as they hasten in breaking the fast and delay the *Suḥūr*.»^[2]

There are several *Ḥadīths* that narrate that the Prophet ﷺ called *Suḥūr* "the blessed meal."

There are narrations from several of the Salaf that they allowed the *Suḥūr* to be eaten later until close to *Fajr*. This is reported from Abu Bakr, 'Umar, 'Ali, Ibn Mas'ūd, Ḥudhayfah, Abu Hurayrah, Ibn 'Umar, Ibn 'Abbās and Zayd bin Thābit. It is also reported from many of the *Ṭabī'in*, such as Muḥammad bin 'Ali bin Ḥuṣayn, Abu Mijlaz, Ibrāhīm An-Nakha'ī, Abu Aḍ-Ḍuḥā, Abu Wā'il and other companions of Ibn Mas'ūd. This is also the opinion of 'Aṭā', Al-Ḥasan, Hakam bin 'Uyainah, Mujāhid, 'Urwah bin Az-Zubayr, Abu Sha'thā' Jābir bin Zayd, Al- A'mash and Ma'mar bin Rāshid. We have mentioned the chains of narrations for their statements in our (Ibn Kathīr's) book about *Ṣiyām* (Fasting), and all praise is due to Allāh.

It is also recorded in the Two *Ṣaḥīḥs* that Al-Qāsim said that 'Ā'ishah narrated that Allāh's Messenger ﷺ said:

«لَا يَنْتَعِمُ أَذَانُ بِلَالٍ عَنِ سَحُورِكُمْ، فَإِنَّهُ يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ لَا يُؤَدِّنُ حَتَّى يَطْلُعَ الْفَجْرُ»

«The *Adhān* pronounced by Bilāl should not stop you from taking *Suḥūr*, for he pronounces the *Adhān* at night. Hence, eat and drink until you hear the *Adhān* by Ibn Umm Maktūm,

[1] *Faṭḥ Al-Bārī* 4:164 and *Muslim* 2:771.

[2] *Aḥmad* 5:147.

for he does not call the Adhān until dawn.»^[1]

This is the wording collected by Al-Bukhāri.

Imām Aḥmad reported that Qays bin Ṭalq quoted from his father that Allāh's Messenger ﷺ said:

«لَيْسَ الْفَجْرُ الْمُسْتَطِيلُ فِي الْأَفْقِ وَلَكِنَّ الْمُعْتَرِضُ الْأَخْمَرُ»

«Dawn is not the (ascending) glow of white light of the horizon. Rather, it is the red (radiating) light.»^[2]

Abu Dāwud and At-Tirmidhi also recorded this Ḥadīth, but their wording is:

«كُلُوا وَاشْرَبُوا، وَلَا يَهْدِنَا السَّاطِعُ الْمَضِيدُ، فَكُلُوا وَاشْرَبُوا حَتَّى يَغْتَرِضَ لَكُمْ الْأَخْمَرُ»

«Eat and drink and do not be rushed by the ascending (white) light. Eat and drink until the redness (of the dawn) appears.»^[3]

Ibn Jarīr (Aṭ-Ṭabari) recorded that Samurah bin Jundub narrated that Allāh's Messenger ﷺ said:

«لَا يَغْرُنْكُمْ أَذَانُ بِلَالٍ وَلَا هَذَا الْبَيَاضُ - لِعَمُودِ الضُّبْحِ - حَتَّى يَسْتَطِيرَ»

«Do not be stopped by Bilāl's Adhān or the (ascending) whiteness, until it spreads.»^[4]

Muslim also recorded this Ḥadīth.^[5]

There is no Harm in beginning the Fast while *Junub* (a state of major ritual impurity)

Issue: Among the benefits of allowing sexual activity, eating and drinking until dawn for those who are fasting, is that it is allowed to start the fast while *Junub* (in the state of impurity after sexual discharge), and there is no harm in this case if one takes a bath any time in the morning after waking up, and completes the fast. This is the opinion of the Four Imāms and the majority of the scholars. Al-Bukhāri and Muslim recorded that 'Ā'ishah and Umm Salamah said that Allāh's

[1] *Faḥḥ Al-Bāri* 4:162, and Muslim 2:768.

[2] Aḥmad 4:23.

[3] *Tuḥfat Al-Aḥwadhi* 3:389.

[4] Aṭ-Ṭabari 3:517.

[5] Muslim 2:769.

Messenger ﷺ used to wake up while *Junub* from sexual intercourse, not wet dreams, and he would take a bath and fast. Umm Salamah added that he would not break his fast or make up for that day.^[1]

Muslim recorded that 'Ā'ishah said that a man asked:

يَا رَسُولَ اللَّهِ، تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ».

“O Messenger of Allāh! The (Dawn) prayer time starts while I am *Junub*, should I fast?” Allāh’s Messenger ﷺ replied, «*And I. The prayer time starts while I am Junub and I fast.*»

He said, “You are not like us, O Messenger of Allāh! Allāh has forgiven your previous and latter sins.” Allāh’s Messenger ﷺ said:

«وَاللَّهِ إِنِّي لَأَزُجُّ أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ وَأَعْلَمُكُمْ بِمَا أَنْتَقِي».

«By Allāh! I hope that I have the most fear from Allāh among you and the best knowledge of what Taqwā is.»^[2]

Fasting ends at Sunset

Allāh said:

﴿ثُمَّ آتُوا الرِّيَّامَ إِلَى اللَّيْلِ﴾

﴿...then complete your fast till the nightfall.﴾

This *Āyah* orders breaking the fast at sunset. It is recorded in the Two *Shahīḥs* that 'Umar bin Al-Khaṭṭāb said that Allāh’s Messenger ﷺ said:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هُنَا، وَأَذْبَرَ النَّهَارَ مِنْ هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ»

«If the night comes from this direction (the east), and the day departs from that direction (the west), then the fasting person breaks his fast.»^[3]

It is reported that Sahl bin Sa'd As-Sā'idi narrated that Allāh’s Messenger ﷺ said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

[1] *Faḥ Al-Bāri* 4:182 and Muslim 2:781.

[2] Muslim 2:781.

[3] *Faḥ Al-Bāri* 4:231 and Muslim 2:772.

«The people will retain goodness as long as they hasten in breaking the fast.»^[1]

Imām Aḥmad recorded that Abu Hurayrah narrated that the Prophet ﷺ said:

«يَقُولُ اللهُ عَزَّ وَجَلَّ: إِنَّ أَحَبَّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا»

«Allāh the Exalted said, 'The dearest among My servants to Me are those who hasten in breaking the fast the most.'»^[2]

At-Tirmidhi recorded this Ḥadīth and said that this Ḥadīth is Ḥasan Gharīb.^[3]

Prohibition of Uninterrupted Fasting (Wiṣāl)

There are several authentic Ḥadīths that prohibit *Al-Wiṣāl*, which means continuing the fast through the night to the next night, without eating. Imām Aḥmad recorded Abu Hurayrah saying that Allāh's Messenger ﷺ said:

«لَا تُوَاصِلُوا» قَالُوا: يَا رَسُولَ اللهِ إِنَّكَ تُوَاصِلُ، قَالَ: «فَإِنِّي لَنْتُ بِمِثْلِكُمْ إِنِّي آيْتُ
يُطْعِمُنِي رَبِّي وَتَسْقِينِي».

«Do not practice *Al-Wiṣāl* in fasting.» So, they said to him, «But you practice *Al-Wiṣāl*, O Allāh's Messenger!» The Prophet ﷺ replied, «I am not like you, I am given food and drink during my sleep by my Lord.»

So, when the people refused to stop *Al-Wiṣāl*, the Prophet ﷺ fasted two days and two nights (along with those who practiced *Wiṣāl*) and then they saw the crescent moon (of the month of Shawwāl). The Prophet ﷺ said to them (angrily):

«لَوْ تَأَخَّرَ الْهَيْلَالُ لَزِدْتُمْ»

«If the crescent had not appeared, I would have made you fast for a longer period.»

That was as a punishment for them (when they refused to stop practicing *Al-Wiṣāl*).^[4] This Ḥadīth is also recorded in the *Ṣaḥīḥayn*.

[1] *Faḥ Al-Bāri* 4:234 and *Muslim* 2:771.

[2] *Aḥmad* 2:237.

[3] *Tuḥfat Al-Aḥwadhī* 3:386.

[4] *Aḥmad* 2:281, *Faḥ Al-Bāri* 4:238, and *Muslim* 2:774.

The prohibition of *Al-Wiṣāl* was also mentioned in a number of other narrations. It is a fact that practicing *Al-Wiṣāl* was one of the special qualities of the Prophet ﷺ, for he was capable and assisted in his practice of it. It is obvious that the food and drink that the Prophet ﷺ used to get while practicing *Al-Wiṣāl* was spiritual and not material, otherwise he would not be practicing *Al-Wiṣāl*. We should mention that it is allowed to refrain from breaking the fast from sunset until before dawn (*Suhūr*). A *Ḥadīth* narrated by Abu Sa'īd Khudri states that Allāh's Messenger ﷺ said:

«لَا تُوَاصِلُوا فَأَيْتُكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ إِلَى السَّحْرِ»

«Do not practice *Al-Wiṣāl*, but whoever wishes is allowed to practice it until the *Suhūr*.»

They said, "You practice *Al-Wiṣāl*, O Messenger of Allāh!" He said:

«إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيْتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِي»

«I am not similar to you, for I have One Who makes me eat and drink during the night.»

This *Ḥadīth* is also collected in the Two *Ṣaḥīḥs*.^[1]

The Rulings of *I'tikāf*

Allāh said:

«وَلَا تَبْتَغُوا زُفْرًا وَأَنْتُمْ عَنكَفُونَ فِي الْمَسْجِدِ»

«And do not have sexual relations with them (your wives) while you are in *I'tikāf* in the *Masjids*.»

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "This *Āyah* is about the man who stays in *I'tikāf* at the mosque during *Ramadān* or other months, Allāh prohibited him from touching (having sexual intercourse with) women, during the night or day, until he finishes his *I'tikāf*."^[2] Aḍ-Ḍaḥḥāk said, "Formerly, the man who practiced *I'tikāf* would go out of the mosque and, if he wished, would have sexual intercourse (with his wife). Allāh then said:

«وَلَا تَبْتَغُوا زُفْرًا وَأَنْتُمْ عَنكَفُونَ فِي الْمَسْجِدِ»

[1] *Fath Al-Bāri* 4:338.

[2] *Aṭ-Ṭabari* 3:540.

﴿And do not have sexual relations with them (your wives) while you are in I'tikāf in the Masjids.﴾

meaning, 'Do not touch your wives as long as you are in I'tikāf, whether you were in the mosque or outside of it'.^[1] It is also the opinion of Mujāhid, Qatādah and several other scholars, that the Muslims used to have sexual intercourse with the wife while in I'tikāf if they departed the mosque until the *Āyah* was revealed.^[2] Ibn Abu Ḥātim commented, "It was reported that Ibn Mas'ūd, Muḥammad bin Ka'b, Mujāhid, 'Atā' Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ar-Rabī' bin Anas and Muqātil said that the *Āyah* means, 'Do not touch the wife while in I'tikāf.'^[3]

What Ibn Abu Ḥātim reported from these people is the agreed upon practice among the scholars. Those who are in I'tikāf are not allowed to have sexual intercourse as long as they are still in I'tikāf in the mosque. If one has to leave the mosque to attend to a need, such as to relieve the call of nature or to eat, he is not allowed to kiss or embrace his wife or to busy himself with other than his I'tikāf. He is not even allowed to visit ailing persons, but he can merely ask about their condition while passing by. I'tikāf has several other rulings that are explained in the books (of *Fiqh*), and we have mentioned several of these rulings at the end of our book on *Ṣiyām* (Fasting), all praise is due to Allāh. Furthermore, the scholars of *Fiqh* used to follow their explanation of the rules for fasting with the explanation of the rules for I'tikāf, as this is the way these acts of worship were mentioned in the Qur'an.

By mentioning I'tikāf after fasting, Allāh draws attention to practicing I'tikāf during the month of the fast, especially the last part of the month. The Sunnah of Allāh's Messenger ﷺ is that he used to perform I'tikāf during the last ten nights of the month of Ramaḍān until he died. Afterwards, the Prophet's wives used to perform I'tikāf as the Two *Ṣaḥīḥs* recorded from 'Ā'ishah the Mother of the believers.^[4]

[1] Aṭ-Ṭabari 3:541.

[2] Aṭ-Ṭabari 3:541.

[3] Ibn Abi Ḥātim 1:385-387.

[4] *Faḥḥ Al-Bāri* 4:318 and Muslim 2:831.

It is reported in the Two *Ṣaḥīḥs* that Ṣafīyyah, the daughter of Ḥuyayī, went to Allāh's Messenger ﷺ to visit him in the mosque while he was in *I'tikāf*. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her back home, as it was night. Her house was at Usāmah bin Zayd's house on the edge of Al-Madīnah. While they were walking, two Anṣāri men met them and passed by them in a hurry, for they were shy to bother the Prophet ﷺ while he was walking with his wife. He told them:

«عَلَىٰ رِسَالِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ»

«Do not run away! She is (my wife) Ṣafīyyah bint Ḥuyayī.»

Both of them said, "All praise is due to Allāh, (How dare we think of any evil) O Allāh's Messenger!" The Prophet ﷺ said (to them):

«إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: سُوءًا»

«*Shayṭān reaches everywhere in the human body, that the blood reaches. I was afraid lest Shayṭān might suggest an evil thought in your minds.*»^[1]

Imām Ash-Shāfi'ī commented, "Allāh's Messenger ﷺ sought to teach his *Ummah* to instantly eliminate any evil thought, so that they do not fall into the prohibited. They (the two Anṣāri men) had more fear of Allāh than to think evil of the Prophet ﷺ. Allāh knows best."

The *Āyah* (2:187) prohibits sexual intercourse and anything like kissing or embracing that might lead to it during *I'tikāf*. As for having the wife helping the husband, it is allowed. It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah said, "Allāh's Messenger ﷺ would bring his head near me (in her room) and I would comb his hair, while I was on my menses. He would enter the room only to attend to what a man needs."^[2]

Allāh's statement:

﴿يَتْلَاكَ حُدُودُ اللَّهِ﴾

[1] *Faḥ Al-Bāri* 4:326 and *Muslim* 4:1712.

[2] *Faḥ Al-Bāri* 4:320 and *Muslim* 1:244.

﴿These are the limits (set) by Allāh﴾

means, 'This is what We have explained, ordained, specified, allowed and prohibited for fasting. We also mentioned the fast's objectives, what is permitted during it, and what is required of it. These are the set limits that Allāh has legislated and explained, so do not come near them or transgress them.' 'Abdur-Raḥmān bin Zayd bin Aslam said, "(Allāh's set limits mentioned in the Āyah) mean these four limits (and he then recited):

﴿إِذَا لَكُمْ لَيْلَةٌ لَّيَالِي الْأَيَّامِ الَّتِي أَنْزَلْنَا فِيهَا آيَاتِنَا لِلَّذِينَ آمَنُوا لِيَذْكُرُوا مَا كَانُوا يَكْفُرُونَ﴾

﴿It is made lawful for you to have sexual relations with your wives on the night of Aṣ-Ṣiyām (fasting).﴾

and he recited up to:

﴿فَتَمُوا سَائِمِينَ﴾

﴿then complete your Ṣawm (fast) till the nightfall.﴾

My father and other's used to say similarly and recite the same Āyah to us."

Allāh said:

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ﴾

﴿Thus does Allāh make clear His Ayāt to mankind﴾

meaning, 'Just as He explains the fast and its rulings, He also explains the other rulings by the words of His servant and Messenger, Muḥammad ﷺ.' Allāh continues:

﴿لِيَتَّقُوا اللَّهَ وَيَأْتُوا اللَّهَ بِنُورٍ﴾

﴿to mankind that they may attain Taqwa.﴾

meaning, 'So that they know how to acquire the true guidance and how to worship (Allāh).' Similarly, Allāh said:

﴿هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ﴾

﴿It is He Who sends down manifest Ayāt to His servant (Muḥammad ﷺ) that He may bring you out from (types of) darkness into the light. And verily, Allāh is to you full of kindness, Most Merciful.﴾ (57:9)

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتُدْخُلُوا بِهَا إِلَى الْمَكْظَرِ إِنَّا كُنَّا فَرِيقًا مِّنْ أَمْوَالِ
النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَكْفُرُونَ﴾

﴿188. And eat up not one another's property unjustly (in any illegal way, e.g., stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.﴾

Bribery is prohibited and is a Sin

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "This (Āyah 2:188) is about the indebted person when there is no evidence of the loan. So he denies taking the loan and the case goes to the authorities, even though he knows that it is not his money and that he is a sinner, consuming what is not allowed for him."^[1] This opinion was also reported from Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Muqātil bin Ḥayān and 'Abdur-Raḥmān bin Zayd bin Aslam. They all stated, "Do not dispute when you know that you are being unjust."^[2]

The Judge's Ruling does not allow the Prohibited or prohibit the Lawful

It is reported in the Two *Ṣaḥīḥs* that Umm Salamah narrated that Allāh's Messenger ﷺ said:

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا يَأْتِينِي الْخُصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنَّ بِحُجَّتِهِ مِنْ
بَعْضٍ فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيُخْمِلْهَا أَوْ
لِيَذَرْهَا»

«I am only human! You people present your cases to me, and as some of you may be more eloquent and persuasive in presenting his argument, I might issue a judgment in his benefit. So, if I give a Muslim's right to another, I am really giving him a piece of fire; so he should not take it.»^[3]

The Āyah and the Ḥadīth prove that the judgment of the

[1] Aṭ-Ṭabari 3:550.

[2] Ibn Abi Ḥātim 1:393-394, and Aṭ-Ṭabari 3:550-551.

[3] *Faṭḥ Al-Bāri* 13:190, and Muslim 3:1373.

authorities in any case does not change the reality of the truth. Hence, the ruling does not allow what is in fact prohibited or prohibit what is in fact allowed. It is only applicable in that case. So if the ruling agrees with the truth, then there is no harm in this case. Otherwise, the judge will acquire his reward, while the cheater will acquire the evil burden.

This is why Allāh said:

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتُذَلُّوا بِهَا إِلَى الْمَكْحَرِ إِتَاكُلُوا فَرِيقًا مِّنْ أَمْوَالِ
النَّاسِ بِإِلْمِهِمْ وَأَنْتُمْ تَعْلَمُونَ﴾

﴿And eat up not one another's property unjustly, nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.﴾

meaning, 'While you know the falsehood of what you claim.' Qatādah said, "O son of Ādam! Know that the judge's ruling does not allow you what is prohibited or prohibit you from what is allowed. The judge only rules according to his best judgment and according to the testimony of the witnesses. The judge is only human and is bound to make mistakes. Know that if the judge erroneously rules in some one's favor, then that person will still encounter the dispute when the disputing parties meet Allāh on the Day of Resurrection. Then, the unjust person will be judged swiftly and precisely with that which will surpass whatever he acquired by the erroneous judgment he received in the life of this world."^[1]

﴿يَسْأَلُونَكَ عَنِ الْأَيَّامِ ۖ قَدْ هِيَ مَوْفِيَتْ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ
مِنْ ظُهُورِكُمْ ۚ وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَنْتُمْ أَلْبَسْتُمْ مِنَ الْبُيُوتِ مِنْ أَوْبَانِهَا وَأَنْتُمْ أَلْبَسْتُمْ
تَقْلِيدُكُمْ﴾

﴿189. They ask you (O Muḥammad) about the crescents. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwā. So enter houses through their proper doors, and have Taqwā of Allāh that you may be successful.﴾

[1] Aṭ-Ṭabari 3:550.

The Crescent Moons

Al-'Awfī related that Ibn 'Abbās said, "The people asked Allāh's Messenger ﷺ about the crescent moons. Thereafter, this Āyah was revealed:

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِةِ ۗ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ﴾

﴿They ask you (O Muḥammad) about the crescents. Say, "These are signs to mark fixed periods of time for mankind...﴾

so that they mark their acts of worship, the 'Iddah (the period of time a divorced woman or a widow is required to wait before remarrying) of their women and the time of their *Hajj* (pilgrimage to Makkah)."^[1] 'Abdur-Razzāq reported that Ibn 'Umar narrated that Allāh's Messenger ﷺ said:

«جَعَلَ اللهُ الْأَهْلَةَ مَوَاقِيتَ لِلنَّاسِ، فَصُومُوا لِرُؤْيَيْهِ، وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غَمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ يَوْمًا»

«Allāh has made the crescents signs to mark fixed periods of time for mankind. Hence, fast on seeing it (the crescent for Ramadān) and break the fast on seeing it (the crescent for Shawwāl). If it (the crescent) was obscure to you then count thirty days (mark that month as thirty days).»^[2]

This *Ḥadīth* was also collected by Al-Ḥākim in his *Mustadrak*, and he said, "The chain is *Ṣaḥīḥ*, and they (Al-Bukhāri and Muslim) did not recorded it."^[3]

Righteousness comes from Taqwā

Allāh said:

﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾

﴿It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwā. So enter houses through their proper doors.﴾

Al-Bukhāri recorded that Al-Barā' said, "During the time of

[1] Aṭ-Ṭabari 3:554.

[2] 'Abdur-Razzāq 4:156.

[3] Al-Ḥākim 1:423.

Jāhiliyyah, they used to enter the house from the back upon assuming the *Iḥrām*. Thereafter, Allāh revealed (the following *Āyah*):

﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ
أَبْوَابِهَا﴾

﴿It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr is from Taqwā. So enter houses through their proper doors.﴾^[1]

Abu Dāwud Aṭ-Ṭayālisi recorded the same *Ḥadīth* from Al-Barā' but with the wording; "The Anṣār used to enter their houses from the back when returning from a journey. Thereafter, this *Āyah* (2:189 above) was revealed..."^[2]

Al-Ḥasan said, "When some people during the time of *Jāhiliyyah* would leave home to travel, and then decide not to travel, they would not enter the house from its door. Rather, they would climb over the back wall. Allāh the Exalted said:

﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾

﴿It is not Al-Birr (piety, righteousness) that you enter the houses from the back.﴾^[3]

Allāh's statement:

﴿وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿...and have Taqwā of Allāh that you may be successful.﴾

Have *Taqwā* of Allāh, means to do what He has commanded you and refrain from what He has forbidden for you,

﴿لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿that you may be successful.﴾

tomorrow when you stand before Him and He thus rewards you perfectly.

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُوا إِلَيْهِمْ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعَدِّينَ ﴿١٩٠﴾ وَأَقْتُلُوا
مَنْ قَتَلَكُمْ وَأَنْزِلُوا عَلَيْهِمْ نَزْلًا مِنْ رَبِّكُمْ وَالَّذِينَ أُكْفِرُوا مِنْكُمْ قَاتِلُوا فِي سَبِيلِ اللَّهِ وَلَا تَقْبَلُوا مِنْهُمْ جِزْيَةً وَلَا تَتَّبِعُوا الْآدَابَ الْكُفْرَ حَتَّىٰ

[1] *Faḥ Al-Bāri* 8:310.

[2] *Musnad Aṭ-Ṭayālisi*, 98.

[3] *Ibn Abi Ḥātim* 1:401.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٣٠

وَقَاتِلُوهُمْ حَيْثُ ظَفَرْتُمُوهُمْ وَأَخْرَجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ﴿١٩١﴾ فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ لِلَّهِ فَإِنْ أَنْهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

وَالشَّهْرَ الْحَرَامَ وَالْمُرْتَدَّ فَمَنْ أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ وَأَتَقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِذِيَّةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ﴿١٩١﴾ فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ لِلَّهِ فَإِنْ أَنْهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

﴿190. And fight in the way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors.﴾

﴿191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid Al-Harām (the sanctuary at Makkah), unless they (first)

fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.﴾

﴿192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful.﴾

﴿193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh) and the religion (all and every kind of worship) is for Allāh (Alone). But if they cease, let there be no transgression except against Az-Zālimin (the polytheists and wrongdoers).﴾

The Command to fight Those Who fight Muslims and killing Them wherever They are found

Abu Ja'far Ar-Rāzi said that Ar-Rabī' bin Anas said that Abu Al-'Āliyah commented on what Allāh said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُوكُمْ﴾

﴿And fight in the way of Allāh those who fight you,﴾

Abu Al-‘Āliyah said, “This was the first *Āyah* about fighting that was revealed in Al-Madīnah. Ever since it was revealed, Allāh’s Messenger ﷺ used to fight only those who fought him and avoid non-combatants. Later, *Sūrat Barā’ah* (chapter 9 in the Qur’ān) was revealed.”^[1] ‘Abdur-Raḥmān bin Zayd bin Aslam said similarly, then he said that this was later abrogated by the *Āyah*:

﴿فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ﴾

﴿then kill them wherever you find them﴾ (9:5).

However, this statement is not plausible, because Allāh’s statement:

﴿الَّذِينَ يُقَاتِلُونَكَ﴾

﴿...those who fight you﴾

applies only to fighting the enemies who are engaged in fighting Islām and its people. So the *Āyah* means, ‘Fight those who fight you’, just as Allāh said (in another *Āyah*):

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

﴿...and fight against the Mushrikīn collectively as they fight against you collectively.﴾^[2] (9:36)

This is why Allāh said later in the *Āyah*:

﴿وَأَقْتُلُوهُمْ حَيْثُ ثَبَتْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمُوهُمْ﴾

﴿And kill them wherever you find them, and turn them out from where they have turned you out.﴾

meaning, ‘Your energy should be spent on fighting them, just as their energy is spent on fighting you, and on expelling them from the areas from which they have expelled you, as a law of equality in punishment.’

The Prohibition of mutilating the Dead and stealing from the captured Goods

Allāh said:

﴿وَلَا تَقْتُلُوا أُولَئِكَ أَبَدًا وَأَلْفًا لَآ يُحِبُّ الْمُؤْمِنُونَ﴾

[1] Aṭ-Ṭabari 3:561.

[2] Aṭ-Ṭabari 3:562.

﴿but transgress not the limits. Truly, Allāh likes not the transgressors.﴾

This *Āyah* means, 'Fight for the sake of Allāh and do not be transgressors,' such as, by committing prohibitions. Al-Hasan Al-Baṣri stated that transgression (indicated by the *Āyah*), "includes mutilating the dead, theft (from the captured goods), killing women, children and old people who do not participate in warfare, killing priests and residents of houses of worship, burning down trees and killing animals without real benefit." This is also the opinion of Ibn 'Abbās, 'Umar bin 'Abdul-'Azīz, Muqātil bin Ḥayyān and others. Muslim recorded in his *Ṣaḥīḥ* that Buraydah narrated that Allāh's Messenger ﷺ said:

«اغزُوا فِي سَبِيلِ اللَّهِ، فَأَبْلُوا مَنْ كَفَرَ بِاللَّهِ، اغزُوا وَلَا تَغْلُوا وَلَا تَغْدِرُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا وِلْدًا وَلَا أَصْحَابَ الصَّوَامِعِ»

«Fight for the sake of Allāh and fight those who disbelieve in Allāh. Fight, but do not steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship.»^[1]

It is reported in the Two *Ṣaḥīḥs* that Ibn 'Umar said, "A woman was found dead during one of the Prophet's battles and the Prophet ﷺ then forbade killing women and children."^[2] There are many other *Hadīths* on this subject.

Shirk is worse than Killing

Since *Jihād* involves killing and shedding the blood of men, Allāh indicated that these men are committing disbelief in Allāh, associating with Him (in the worship) and hindering from His path, and this is a much greater evil and more disastrous than killing. Abu Mālik commented about what Allāh said:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

﴿And Al-Fitnah is worse than killing.﴾

Meaning what you (disbelievers) are committing is much worse than killing."^[3] Abu Al-'Āliyah, Mujāhid, Sa'īd bin Jubayr,

[1] Muslim 3:1357.

[2] *Fatḥ Al-Bārī* 6:172 and Muslim 3:1364.

[3] Ibn Abi Ḥātim 1:412.

Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and Ar-Rabī' bin Anas said that what Allāh said:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

«And Al-Fitnah is worse than killing.»

“Shirk (polytheism) is worse than killing.”

Fighting in the Sacred Area is prohibited, except in Self-Defense

Allāh said:

﴿وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ﴾

«And fight not with them at Al-Masjid Al-Ḥarām (the sanctuary at Makkah)»

It is reported in the Two Ṣaḥīḥs that the Prophet ﷺ said:

«إِنَّ هَذَا الْبَلَدَ حَرَمٌ لَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَلَمْ يَجَلِّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَجَرُهُ، وَلَا يُخْتَلَى خَلَاهُ، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ، فَقُولُوا: إِنَّ اللَّهَ أَدِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

«Allāh has made this city a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh's decree till the Day of Resurrection. Fighting in it was made legal for me only for an hour in the daytime. So, it (i.e., Makkah) is a sanctuary, by Allāh's decree, from now on until the Day of Resurrection. Its trees should not be cut, and its grass should not be uprooted. If anyone mentions the fighting in it that occurred by Allāh's Messenger, then say that Allāh allowed His Messenger, but did not allow you.»^[1]

In this Ḥadīth, Allāh's Messenger ﷺ mentions fighting the people of Makkah when he conquered it by force, leading to some deaths among the polytheists in the area of the Khandamah. This occurred after the Prophet ﷺ proclaimed:

«مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ»

^[1] Faṭḥ Al-Bāri 6:327 and Muslim 2:986-987.

«Whoever closed his door is safe. Whoever entered the (Sacred) Mosque is safe. Whoever entered the house of Abu Sufyān is also safe.»^[1]

Allāh said:

﴿حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ وَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَٰلِكَ جَزَاءُ الْكٰفِرِينَ﴾

«...unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.»

Allāh states: 'Do not fight them in the area of the Sacred Mosque unless they start fighting you in it. In this case, you are allowed to fight them and kill them to stop their aggression.' Hence, Allāh's Messenger ﷺ took the pledge from his Companions under the tree (in the area of Al-Ḥudaybiyyah) to fight (the polytheists), after the tribes of Quraysh and their allies, Thaḳīf and other groups, collaborated against the Muslims (to stop them from entering Makkah to visit the Sacred House). Then, Allāh stopped the fighting before it started between them and said:

﴿وَمُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاَيْدِيَكُمْ عَنْهُمْ بِطَلْحِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.» (48:24)

and:

﴿وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّزَّ تَلَامُوهُمْ إِن تظفروهم فَتضيبكم منهم مَعْرَةً بغير علمٍ ليدخل الله في رحمته. من يشاء لو تذبذبا لمدبنا اليرك كفروا منهم عذابا أليسا﴾

«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's statement:

﴿إِن أَنْهَىٰ فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

^[1] Aḥmad 2 :292.

﴿But if they cease, then Allāh is Oft-Forgiving, Most Merciful.﴾

which means, 'If they (polytheists) cease fighting you in the Sacred Area, and come to Islām and repent, then Allāh will forgive them their sins, even if they had before killed Muslims in Allāh's Sacred Area.' Indeed, Allāh's forgiveness encompasses every sin, whatever its enormity, when the sinner repents it.

The Order to fight until there is no more *Fitnah*

Allāh then commanded fighting the disbelievers when He said:

﴿حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴿...until there is no more *Fitnah*﴾

meaning, *Shirk*. This is the opinion of Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, Al-Ḥasan, Qatādah, Ar-Rabī', Muqātil bin Ḥayyān, As-Suddi and Zayd bin Aslam.^[1]

Allāh's statement:

﴿وَتَكُونَ الدِّينَ لِلَّهِ﴾

﴿...and the religion (all and every kind of worship) is for Allāh (Alone).﴾

means, 'So that the religion of Allāh becomes dominant above all other religions.' It is reported in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari said: "The Prophet ﷺ was asked, 'O Allāh's Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allāh?' The Prophet ﷺ said:

﴿مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ﴾

«He who fights so that Allāh's Word is superior, then he fights in Allāh's cause.»^[2] In addition, it is reported in the Two *Ṣaḥīḥs*:

﴿أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّىٰ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا عَصَمُوا مِنِّي﴾

^[1] Ibn Abi Ḥātim 1:415-416.

^[2] *Faḥ Al-Bāri* 13:450 and Muslim 3:1513.

دِمَائِهِمْ وَأَمْوَالِهِمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ

‘I have been ordered (by Allāh) to fight the people until they proclaim, ‘None has the right to be worshipped but Allāh’. Whoever said it, then he will save his life and property from me, except for cases of the law, and their account will be with Allāh.’^[1]

Allāh’s statement:

﴿فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ﴾

﴿But if they cease, let there be no transgression except against the wrongdoers.﴾

indicates that, ‘If they stop their *Shirk* and fighting the believers, then cease warfare against them. Whoever fights them afterwards will be committing an injustice. Verily aggression can only be started against the unjust.’ This is the meaning of Mujāhid’s statement that only combatants should be fought.^[2] Or, the meaning of the *Āyah* indicates that, ‘If they abandon their injustice, which is *Shirk* in this case, then do not start aggression against them afterwards.’ The aggression here means retaliating and fighting them, just as Allāh said:

﴿فَمَنْ أَغْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَغْتَدَىٰ عَلَيْكُمْ﴾

﴿Then whoever transgresses against you, you transgress likewise against him.﴾ (2:194)

Similarly, Allāh said:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا﴾

﴿The recompense for an evil is an evil like thereof.﴾ (42:40), and:

﴿وَإِنْ عَاقَبْتُمْ فَمَا قَبِلُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ﴾

﴿And if you punish them, then punish them with the like of that with which you were afflicted.﴾ (16:126)

‘Ikrimah and Qatādah stated, “The unjust person is he who refuses to proclaim, ‘There is no God worthy of worship except

[1] *Fath Al-Bāri* 1 :592 and *Muslim* 1 :53.

[2] *Aṭ-Ṭabari* 3 :584.

Allāh'.^[1]

Under Allāh's statement:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾

﴿And fight them until there is no more Fitnah﴾

Al-Bukhārī recorded that Nāfi' said that two men came to Ibn 'Umar during the conflict of Ibn Az-Zubayr and said to him, "The people have fallen into shortcomings and you are the son of 'Umar and the Prophet's Companion. Hence, what prevents you from going out?" He said, "What prevents me is that Allāh has for bidden shedding the blood of my (Muslim) brother." They said, "Did not Allāh say:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾

﴿And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh)﴾?"

He said, "We did fight until there was no more *Fitnah* and the religion became for Allāh Alone. You want to fight until there is *Fitnah* and the religion becomes for other than Allāh!"

'Uthmān bin Ṣāliḥ added that a man came to Ibn 'Umar and asked him, "O Abu 'Abdur-Raḥmān! What made you perform *Ḥajj* one year and *Umrah* another year and abandon *Jihād* in the cause of Allāh, although you know how much He has encouraged performing it?" He said, "O my nephew! Islām is built on five (pillars): believing in Allāh and His Messenger, the five daily prayers, fasting Ramaḍān, paying the *Zakāh* and performing *Ḥajj* (pilgrimage) to the House." They said, "O Abu 'Abdur-Raḥmān! Did you not hear what Allāh said in His Book:

﴿وَلَنْ يَأْتِيَنَّكَ مِنَ الْمُؤْمِنِينَ أَفْئَةٌ فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيضَ إِلَى أَمْرِ اللَّهِ﴾

﴿And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh.﴾ (49:9) and:

[1] Aṭ-Ṭabari 3:573.

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾

﴿And fight them until there is no more Fitnah (disbelief)?﴾

He said, "That we did during the time of Allāh's Messenger ﷺ when Islām was still weak and (the Muslim) man used to face trials in his religion, such as killing or torture. When Islām became stronger (and apparent), there was no more *Fitnah*." He asked, "What do you say about 'Ali and 'Uthmān?" He said, "As for 'Uthmān, Allāh has forgiven him. However, you hated the fact that Allāh had forgiven him! As for 'Ali, he is the cousin of Allāh's Messenger ﷺ and his son-in-law." He then pointed with his hand, saying, "This is where his house is located (meaning, 'so close to the Prophet's house just as 'Ali was so close to the Prophet ﷺ himself)."^[1]

﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

﴿194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qisās). Then whoever transgresses against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with Al-Muttaqīn.﴾

Fighting during the Sacred Months is prohibited, except in Self-Defense

Ibn 'Abbās, Aḍ-Ḍaḥḥāk, As-Suddi, Qatādah, Miqsam, Ar-Rabī' bin Anas and 'Aṭā said, "Allāh's Messenger ﷺ went for 'Umrah on the sixth year of Hijrah. Then, the idolators prevented him from entering the Sacred House (the Ka'bah in Makkah) along with the Muslims who came with him. This incident occurred during the sacred month of Dhul-Qa'dah. The idolators agreed to allow them to enter the House the next year. Hence, the Prophet ﷺ entered the House the following year, along with the Muslims who accompanied him, and Allāh permitted him to avenge the idolators' treatment of him, when He said:

[1] *Fath Al-Bāri* 8:32.

﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ وَالْقِسَاصُ﴾

﴿The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qisās).﴾^[1]

Imām Aḥmad recorded that Jābir bin ‘Abdullāh said, “Allāh’s Messenger ﷺ would not engage in warfare during the Sacred Month unless he was first attacked, then he would march forth. He would otherwise remain idle until the end of the Sacred Months.” This Ḥadīth has an authentic chain of narrators.^[2]

Hence, when the Prophet ﷺ was told that ‘Uthmān was killed (in Makkah) when he was camped at the area of Al-Ḥudaybiyyah, after he had sent ‘Uthmān as his emissary to the polytheists, he accepted the pledge from his Companions under the tree to fight the polytheists. They were one thousand and four hundred then. When the Prophet ﷺ was informed that ‘Uthmān was not killed, he abandoned the fight and reverted to peace.

When the Prophet ﷺ finished fighting with (the tribes of) Hawāzin during the battle of Ḥunayn and Hawāzin took refuge in (the city of) Aṭ-Ṭā’if, he laid siege to that city. Then, the (sacred) month of Dhul-Qa’dah started, while Aṭ-Ṭā’if was still under siege. The siege went on for the rest of the forty days (rather, from the day the battle of Ḥunayn started until the Prophet ﷺ went back to Al-Madīnah from Al-Ji’rānah, were forty days), as reported in the Two *Ṣaḥīḥs* and narrated by Anas. When the Companions suffered mounting casualties (during the siege), the Prophet ﷺ ended the siege before conquering Aṭ-Ṭā’if. He then went back to Makkah, performed ‘Umrah from Al-Ji’rānah, where he divided the war booty of Ḥunayn. This ‘Umrah occurred during Dhul-Qa’dah of the eighth year of *Al-Hijrah*.^[3]

Allāh’s statement:

﴿مَنْ عَصَىٰ عَلَيَّ عَلَيْهِ بِمِثْلِ مَا عَصَىٰ عَلَيَّ﴾

﴿...whoever transgresses against you, you transgress likewise

[1] Aṭ-Ṭabari 3:575-577 and 579.

[2] Aḥmad 3:345.

[3] *Fath Al-Bāri* 3:701 and Muslim 2:916.

against him.﴾

ordains justice even with the polytheists. Allāh also said in another Āyah:

﴿وَأَن عَاقَبْتُمْ فَمَا يُؤْتُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ﴾

﴿And if you punish, then punish them with the like of that with which you were afflicted.﴾ (16:126)

Allāh's statement:

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

﴿And fear Allāh, and know that Allāh is with Al-Muttaqīn (the pious)﴾ (2:194)

commands that Allāh be obeyed and feared out of *Taqwā*. The Āyah informs us that Allāh is with those who have *Taqwā* by His aid and support in this life and the Hereafter.

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

﴿195. And spend in the cause of Allāh and do not throw yourselves into destruction, and do good. Truly, Allāh loves Al-Muḥsinīn (those who do good).﴾

The Command to spend in the Cause of Allāh

Al-Bukhāri recorded that Ḥudhayfah said:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿And spend in the cause of Allāh and do not throw yourselves into destruction.﴾

"It was revealed about spending."^[1] Ibn Abu Ḥātim reported him saying similarly. He then commented, "Similar is reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Aṭā', Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and Muqātil bin Ḥayyān."

Aslam Abu 'Imrān said, "A man from among the Anṣār broke enemy (Byzantine) lines in Constantinople (Istanbul). Abu Ayyub Al-Anṣārī was with us then. So some people said, 'He is throwing himself to destruction.' Abu Ayyub said, 'We know

[1] *Fath Al-Bārī* 8:33.

this *Āyah* (2:195) better, for it was revealed about us, the Companions of Allāh's Messenger ﷺ who participated in *Jihād* with him and aided and supported him. When Islām became strong, we, the Anṣār, met and said to each other, 'Allāh has honored us by being the Companions of His Prophet ﷺ and in supporting him until Islām became victorious and its following increased. We had before ignored the needs of our families, estates and children. Warfare has ceased, so let us go back to our families and children and attend to them.' So this *Āyah* was revealed about us:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿And spend in the cause of Allāh and do not throw yourselves into destruction.﴾

the destruction refers to staying with our families and estates and abandoning *Jihād*." This was recorded by Abu Dāwud, At-Tirmidhi, An-Nasā'ī, 'Abd bin Ḥumayd in his *Tafsīr*, Ibn Abu Ḥātim, Ibn Jarīr, Ibn Marduyah, Al-Ḥāfiẓ Abu Ya'la in his *Musnad*, Ibn Ḥibbān and Al-Ḥākim.^[1] At-Tirmidhi said; "*Ḥasan, Ṣaḥīḥ, Gharīb*"^[2] Al-Ḥākim said, "It meets the criteria of the Two Shaykhs (Al-Bukhāri and Muslim) but they did not record it."

Abu Dāwud's version mentions that Aslam Abu 'Imrān said, "We were at (the siege of) Constantinople. Then, 'Uqbah bin 'Āmr was leading the Egyptian forces, while the Syrian forces were led by Faḍalah bin 'Ubayd. Later on, a huge column of Roman (Byzantine) soldiers departed the city, and we stood in lines against them. A Muslim man raided the Roman lines until he broke through them and came back to us. The people shouted, 'All praise is due to Allāh! He is sending himself to certain demise.' Abu Ayyub said, 'O people! You explain this *Āyah* the wrong way. It was revealed about us, the Anṣār when Allāh gave victory to His religion and its following increased. We said to each other, 'It would be better for us now if we return to our estates and attend to them.' Then

[1] *Tuhfat Al-Aḥwadhī* 8:311, An-Nasā'ī in *Al-Kubrā* 6:299, Ibn Abi Ḥātim 1:424, Aṭ-Ṭabari 3:590, Ibn Ḥibbān 7:105, and Al-Ḥākim 2:775.

[2] That is, almost the level of *Ṣaḥīḥ*.

Allāh revealed this *Āyah* (2:195).^[1]

Abu Bakr bin 'Aiyāsh reported that Abu Ishāq As-Subai'y related that a man said to Al-Barā' bin 'Āzib, "If I raided the enemy lines alone and they kill me, would I be throwing myself to certain demise?" He said, "No. Allāh said to His Messenger ﷺ:

﴿فَتَنَزَّلْ فِي سَبِيلِ اللَّهِ لَا تَكُلَّفُ إِلَّا نَفْسَكَ﴾

﴿Then fight (O Muḥammad ﷺ) in the cause of Allāh, you are not tasked (held responsible) except for yourself.﴾ (4:84)

That *Āyah* (2:195) is about (refraining from) spending." Ibn Marduwyah reported this *Hadīth*, as well as Al-Ḥākim in his *Mustadrak* who said; "It meets the criteria of the Two Shaykhs (Al-Bukhāri and Muslim) but they did not record it." Ath-Thawri and Qays bin Ar-Rabi' related it from Al-Barā'. but added:

﴿لَا تَكُلَّفُ إِلَّا نَفْسَكَ﴾

﴿You are not tasked (held responsible) except for yourself.﴾ (4:84)

"Destruction refers to the man who sins and refrains from repenting, thus throwing himself to destruction."

Ibn 'Abbās said:

﴿وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿And spend in the cause of Allāh and do not throw yourselves into destruction﴾

"This is not about fighting. But about refraining from spending for the sake of Allāh, in which case, one will be throwing his self into destruction."

The *Āyah* (2:195) includes the order to spend in Allāh's cause, in the various areas and ways that involve obedience and drawing closer to Allāh. It especially applies to spending in fighting the enemies and on what strengthens the Muslims against the enemy. Allāh states that those who refrain from spending in this regard will face utter and certain demise and destruction, meaning those who acquire this habit. Allāh

[1] Abu Dāwud 3:27.

commands that one should acquire *Ihsān* (excellence in the religion), as it is the highest part of the acts of obedience. Allāh said:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

﴿and do good. Truly, Allāh loves Al-Muḥsinīn (those who do good).﴾

﴿وَأَيُّهَا النَّحْلُ وَالْمَرَّةُ يٰٓأَيُّهَا أَنْحِزْتُمْ قَا أَنْتَسِرَ مِنِ الْهَدْيِ وَلَا تَحْلِفُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُمْ فَنَ كَانَ مِنكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَيُذِيهِ مِّن صِبَاةٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أُنْمِتُمْ مِّنَ النَّحْلِ إِلَى الْمَرَّةِ إِلَى الْهَجْرِ قَا أَنْتَسِرَ مِنِ الْهَدْيِ فَنَ لَمْ يَجِدْ فِصَامًا لَّنْتَوِ أَيَّامَ فِي النَّحْلِ وَسَمِعُوا إِذَا رَبَّيْتُمْ تِلْكَ عَشْرَةَ كَامِلَةً ذَلِكَ لِمَن لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾﴾

﴿196. And complete Hajj and 'Umrah for Allāh. But if you are prevented, then sacrifice a Hady that you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either fasting or giving Ṣadaqah or a sacrifice. Then if you are in safety and whosoever performs the 'Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford, but if he cannot (afford it), he should fast for three days during Hajj and seven days after his return, making ten days in all. This is for him whose family is not present at Al-Masjid Al-Harām (i.e., non-resident of Makkah). And fear Allāh much and know that Allāh is severe in punishment.﴾

The Command to complete Hajj and 'Umrah

After Allāh mentioned the rulings for fasting and *Jihād*, he explained the rituals by commanding the Muslims to complete Hajj and 'Umrah, meaning, to finish the rituals of Hajj and 'Umrah after one starts them. This is why Allāh said afterwards:

﴿فَإِنْ أُحْزِرْتُمْ﴾

﴿But if you are prevented﴾

meaning, if your way to the House is obstructed, and you are prevented from finishing it. This is why the scholars agree that starting the acts of *Hajj* and *'Umrah* requires one to finish them. As for Makhūl, he said, "Complete, means to start them from the *Miqāt* (areas the Prophet ﷺ designated to assume *Ihrām* from)."^[1] 'Abdur-Razzāq said that Az-Zuhri said: "We were told that 'Umar commented on:

﴿وَأَيُّوا لِحَجِّ وَالْمَرَّةِ قَدًّا﴾

﴿And complete Hajj and 'Umrah for Allāh.﴾

"Complete *Hajj* and *'Umrah* means performing each of them separately, and to perform *'Umrah* outside of the months of *Hajj*, for Allāh the Exalted says:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾

﴿The Hajj (pilgrimage) is (in) the well-known (lunar year) months.﴾"^[2]

As-Suddi said,

﴿وَأَيُّوا لِحَجِّ وَالْمَرَّةِ قَدًّا﴾

﴿And complete Hajj and 'Umrah for Allāh.﴾

means, "Maintain the performance of *Hajj* and *'Umrah*."^[3] Ibn 'Abbās was reported to have said, "*Hajj* is *'Arafāt*, while *'Umrah* is *Ṭawāf*."^[4] Al-A'mash related that Ibrāhīm said that 'Alqamah commented on Allāh's statement:

﴿وَأَيُّوا لِحَجِّ وَالْمَرَّةِ قَدًّا﴾

﴿And complete Hajj and 'Umrah for Allāh.﴾

'Abdullāh (Ibn Mas'ūd) recited it this way: 'Complete *Hajj* and *'Umrah* to the House, so that one does not exceed the area of the House during the *'Umrah*.'" Ibrāhīm then said, "I mentioned this statement to Sa'īd bin Jubayr and he said; Ibn 'Abbās also said that."^[5] Sufyān reported that Ibrāhīm said

[1] Ibn Abi Ḥātim 1 :437.

[2] Ibid.

[3] Aṭ-Ṭabari 4 :12.

[4] Ibn Abi Ḥātim 1 :439.

[5] Aṭ-Ṭabari 4 :7.

that 'Alqamah said (regarding the *Āyah* 2:196), "Perform the *Hajj* and '*Umrah* to the House."^[1] Ath-Thawri reported that Ibrāhīm read (the *Āyah*), "Perform the *Hajj* and '*Umrah* to the House."

If One is prevented while in Route, He slaughters the Sacrifice, shaves his Head and ends *Ihrām*

Allāh's statement:

﴿إِذَا كَانَ أَحْيَرْتُمْ فَآذِنُوا بِالْحَدْيِ مِنَ الْمَدِينَةِ﴾

﴿But if you are prevented, sacrifice a *Hady* (animals for sacrifice) such as you can afford,﴾

was revealed in the sixth year of *Hijrah*, the year of the treaty of Al-Ḥudaybiyyah when the polytheists prevented Allāh's Messenger ﷺ from reaching the House. Allāh revealed *Sūrat Al-Fath* (chapter 48 in the *Qur'ān*) then, and allowed the Muslims to slaughter any *Hady* (animals for sacrifice) they had. They had seventy camels with them for that purpose. They were also permitted to shave their heads and end their *Ihrām*. When the Prophet ﷺ commanded them to shave their heads and end the state of *Ihrām*, they did not obey him, as they were awaiting that order to be abrogated. When they saw that the Prophet ﷺ went out after shaving his head, they imitated him. Some of them did not shave, but only shortened their hair. This is why the Prophet ﷺ said:

﴿رَجِمَ اللَّهُ الْمُحْلِفِينَ﴾

«May Allāh award His mercy to those who shaved.»

They said, "What about those who shortened the hair?" He said in the third time, "And to those who shortened."^[2] Every seven among them shared one camel for their sacrifice. They were one thousand and four hundred Companions and were camping in the area of Al-Ḥudaybiyyah, outside the Sacred Area. It was also reported that they were within the boundaries of the Sacred Area. Allāh knows best.

Being prevented from the House (*Ḥaṣr*) includes more than just being sick, fearing an enemy or getting lost on the way to

[1] Ibid.

[2] Muslim 2:946.

Makkah. Imām Aḥmad reported that Al-Ḥajjāj bin ‘Amr Al-Anṣārī said that he heard Allāh’s Messenger ﷺ saying:

«مَنْ كُسِرَ أَوْ عَرَجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى»

«Whoever suffered a broken bone or a limb, will have ended his Iḥrām and has to perform Ḥajj again.»

He said, “I mentioned that to Ibn ‘Abbās and Abu Hurayrah and they both said, ‘He (Al-Ḥajjāj) has said the truth’.”^[1] This Ḥadīth is also reported in the Four Collections.^[2] In the version of Abu Dāwud and Ibn Mājah, the Prophet ﷺ said, “Whoever limped, had a broken bone or became ill...”^[3] Ibn Abu Ḥātim also recorded it and said, “It was reported that Ibn Mas‘ūd, Ibn Az-Zubayr, ‘Alqamah, Sa‘īd bin Musayyib, ‘Urwah bin Az-Zubayr, Mujāhid, An-Nakha‘ī, ‘Aṭā’ and Muqātil bin Ḥayyān said that being prevented (*Ḥaṣr*) entails an enemy, an illness or a fracture.”^[4] Ath-Thawri also said, “Being prevented entails everything that harms the person.”^[5]

It is reported in the Two Ṣaḥīḥs that ‘Ā’ishah said that Allāh’s Messenger ﷺ went to Ḍubā‘ah bint Az-Zubayr bin ‘Abdul-Muṭṭalib who said, “O Messenger of Allāh! I intend to perform Ḥajj but I am ill.” He said, “Perform Ḥajj and make the condition: ‘My place is where You prevent (or halt) me.’”^[6] Muslim recorded similarly from Ibn ‘Abbās.^[7] So saying such a condition for Ḥajj is allowed is based on this Ḥadīth.

Allāh’s statement:

﴿فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

«...sacrifice a Hady such as you can afford»

includes a sheep also, as Imām Mālik reported that ‘Ali bin Abu Ṭālib used to say.^[8] Ibn ‘Abbās said, “The *Hady* includes eight types of animals: camels, cows, goats and sheep.”^[9]

[1] Aḥmad 3:450.

[2] *Tuḥfat Al-Aḥwadhi* 4:8, and *An-Nasā’i* 5:198.

[3] Abu Dāwud 2:434, and Ibn Mājah 2:1028.

[4] Ibn Abi Ḥātim 1:444-445.

[5] *Ibid.*

[6] *Faṭḥ Al-Bāri* 9:34.

[7] Muslim 2:868.

[8] *Al-Muwatta’a* 1:385.

[9] Ibn Abi Ḥātim 1:450.

'Abdur-Razzāq reported that Ibn 'Abbās said about what Allāh said:

﴿فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿...sacrifice a Hady such as you can afford﴾

"As much as one could afford."^[1] Al-'Awfi said that Ibn 'Abbās said, "If one can afford it, then camels, otherwise cows, or sheep."^[2] Hishām bin 'Urwah quoted his father:

﴿فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿...sacrifice a Hady (animal, i.e., a sheep, a cow, or a camel) such as you can afford﴾

'Depending on the price.'^[3]

The proof that sacrificing only a sheep is allowed in the case of being prevented from continuing the rites, is that Allāh has required sacrificing whatever is available as a *Hady*, and the *Hady* is any type of cattle; be it camels, cows or sheep. This is the opinion of Ibn 'Abbās the cousin of Allāh's Messenger ﷺ and the scholar of *Tafsīr*. It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah, the Mother of the believers, said, "The Prophet ﷺ once offered some sheep as *Hady*."^[4]

Allāh's statement:

﴿وَلَا تَقْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ﴾

﴿...and do not shave your heads until the Hady reaches the place of sacrifice.﴾

is a continuation of His statement:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴿And complete, the Hajj and 'Umrah for Allāh.﴾

and is not dependent upon:

﴿فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿But if you are prevented, then sacrifice a Hady﴾

[1] Ibn Abi Hātim 1 :451.

[2] Aṭ-Ṭabari 4 :30.

[3] Ibn Abi Hātim 1 :452

[4] *Fath Al-Bāri* 3 :639 and *Muslim* 2 :958.

as Ibn Jarīr has erroneously claimed. When the Prophet ﷺ and his Companions were prevented from entering the Sacred House during the Al-Ḥudaybiyyah year by the polytheists from Quraysh, they shaved their heads and sacrificed their *Hady* outside the *Haram* (Sacred) area. In normal circumstances, and when one can safely reach the House, he is not allowed to shave his head until:

﴿حَتَّى يَبْلُغَ الْمَذْيَ عِمْلًا﴾

﴿...and do not shave your heads until the *Hady* reaches the place of sacrifice.﴾

and then he ends the rituals of *Hajj* or *'Umrah*, or both if he had assumed *Ihrām* for both. It is recorded in the Two *Ṣaḥīḥs* that Ḥaḥṣah said, "O Allāh's Messenger! What is wrong with the people, they have finished their *Ihrām* for *'Umrah* but you have not?" The Prophet ﷺ said,

﴿إِنِّي لَبَدْتُ رَأْسِي وَقَلَّدْتُ مَذْيِي، فَلَا أَجِلُّ حَتَّى أَنْحَرَ﴾

«I matted my hair and I have garlanded my *Hady* (animals for sacrifice), so I will not finish my *Ihrām* till I offer the sacrifice.»^[1]

Whoever shaved his Head during *Ihrām*, will have to pay the *Fidyah*

Allāh said:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ، فَنَذِيَ تَنْ حَيْبًا أَوْ صَدَقًا أَوْ سُكُوتًا﴾

﴿And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a *Fidyah*.﴾

Al-Bukhāri reported that 'Abdur-Raḥmān bin Asbahāni said that he heard 'Abdullāh bin Ma'qil saying that he sat with Ka'b bin 'Ujrah in the mosque of Kufah (in Iraq). He then asked him about the *Fidyah* of the fasting. Ka'b said, "This was revealed concerning my case especially, but it is also for you in general. I was carried to Allāh's Messenger ﷺ and the lice were falling in great numbers on my face. The Prophet ﷺ said:

[1] *Fath Al-Bāri* 3:493 and Muslim 2:902.

«مَا كُنْتُ أَرَىٰ أَنَّ الْجَهْدَ بَلَغَ بِكَ هَذَا، أَمَا تَجِدُ شَاءَةً؟ قُلْتُ: لَا

«I never thought that your ailment (or struggle) had reached to such an extent as I see. Can you afford a sheep (for sacrifice)?' I replied in the negative.»

He then said:

«صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمِ سِتَّةَ مَسَاكِينٍ، لِكُلِّ مِسْكِينٍ نِصْفَ صَاعٍ مِنْ طَعَامٍ،
وَاخْلِقْ رَأْسَكَ»

«Fast for three days or feed six poor persons, each with half a Ṣā' of food (1 Sa' = 3 kilograms approx.) and shave your head.»

So this is a general judgement derived from a specific case.^[1]

Imām Aḥmad recorded that Ka'b bin 'Ujrah said, "Allāh's Messenger ﷺ came by while I was igniting the fire under a pot and while the lice were falling down my head or my eyelids. He said:

«يُؤْذِيكَ هَوَامُّ رَأْسِكَ؟ قُلْتُ: نَعَمْ

«Do these lice in your head bother you?»

I said, 'Yes.' He said:

«فَاخْلِقْهُ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمِ سِتَّةَ مَسَاكِينٍ، أَوْ انْتِكُ نَيْبِكَةَ»

«Shave it, then fast three days, or feed six poor people, or sacrifice an animal.»

Ayyub (one of the narrators of the Ḥadīth) commented, "I do not know which alternative was stated first."^[2] The wording of the Qur'ān begins with the easiest then the more difficult options: "Pay a *Fidyah* of fasting (three days), feeding (six poor persons) or sacrificing (an animal)." Meanwhile, the Prophet ﷺ advised Ka'b with the more rewarding option first, that is, sacrificing a sheep, then feeding six poor persons, then fasting three days. Each Text is suitable in its place and context, all the thanks and praises are due to Allāh.

Tamattu' during Ḥajj

Allāh said:

[1] *Faḥ Al-Bāri* 8:34.

[2] *Aḥmad* 4:241.

﴿وَإِذَا أَيْتُمْ مَنِ تَمَعَّ بِالْعَمْرَةِ إِلَى الْمَجْعِ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿Then if you are in safety and whosoever performs the 'Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford,﴾

That is, when you are able to complete the rites, so whoever among you connects his 'Umrah with Hajj having the same *Ihrām* for both, or, first assuming *Ihrām* for 'Umrah, and then assuming *Ihrām* for Hajj when finished the 'Umrah, this is the more specific type of *Tamattu'* which is well-known among the discussion of the scholars whereas in general there are two types of *Tamattu'*, as the authentic *Hadīths* prove, since among the narrators are those who said, "Allāh's Messenger ﷺ performed *Tamattu'*, and others who said, "*Qarin*" but there is no difference between them over the *Hady*.

So Allāh said,

﴿وَإِذَا أَيْتُمْ مَنِ تَمَعَّ بِالْعَمْرَةِ إِلَى الْمَجْعِ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿Then if you are in safety and whosoever performs the 'Umrah (in the months of Hajj), before (performing) the Hajj (i.e., Hajj At-Tamattu' and Al-Qirān), he must slaughter a Hady such as he can afford,﴾

means let him sacrifice whatever *Hady* is available to him, the least of which is a sheep. One is also allowed to sacrifice a cow because the Prophet ﷺ slaughtered cows on behalf of his wives. Al-Awzā'ī reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ slaughtered cows on behalf of his wives when they were performing *Tamattu'*.^[1] This was reported by Abu Bakr bin Marduyah.

This last *Hadīth* proves that *Tamattu'* is legislated. It is reported in the Two *Ṣaḥīḥs* that 'Imrān bin Ḥuṣayn said, "We performed Hajj At-Tamattu' in the lifetime of Allāh's Messenger ﷺ and then the Qur'ān was revealed (regarding Hajj At-Tamattu'). Nothing was revealed to forbid it, nor did he (the Prophet ﷺ) forbid it until he died. And somebody said what he wished (regarding Hajj At-Tamattu') according to his own opinion."^[2] Al-Bukhārī said that 'Imrān was talking about

[1] Abu Dāwud 2:362.

[2] *Faṭḥ Al-Bārī* 8:34 and Muslim 2:900.

fast during the *Tashriq* days (11-12-13th day of Dhul-Hijjah). 'Ā'ishah and Ibn 'Umar said, "Fasting the days of *Tashriq* was only allowed for those who did not find the *Hady*," as Al-Bukhārī has reported. Sufyān related that Ja'far bin Muḥammad narrated that his father said that 'Ali said, "Whoever did not fast the three days during the *Hajj*, should fast them during the days of *Tashriq*." This is also the position taken by 'Ubayd bin 'Umayr Al-Laythi, 'Ikrimah, Al-Ḥasan Al-Baṣri and 'Urwah bin Az-Zubayr,^[1] referring to the general meaning of Allāh's statement:

﴿فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ﴾

﴿...fast three days during the Hajj...﴾

As for what Muslim reported that Qutaybah Al-Hudhali said that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامٌ أَكُلُ وَشَرِبُ، وَذَكَرَ اللهُ عَزَّ وَجَلَّ»

«The days of *Tashriq* are days of eating and drinking and remembering Allāh the Exalted.»^[2]

This narration is general in meaning while what 'Ā'ishah and Ibn 'Umar narrated is specific.

Allāh said:

﴿وَسَبْعَةَ إِذَا رَجَعْتُمْ﴾

﴿...and seven days after his return.﴾

There are two opinions regarding the meaning of this *Āyah*. First, it means 'when you return to the camping areas'. The second, upon going back home. 'Abdur-Razzāq reported that Sālim narrated that he heard Ibn 'Umar saying:

﴿فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعْتُمْ﴾

«...but if he cannot (afford it), he should fast three days during the *Hajj* and seven days after his return,﴾

means when he goes back to his family.»^[3] The same opinion was reported from Sa'īd bin Jubayr, Abu Al-Āliyah, Mujāhid, 'Atā', 'Ikrimah, Al-Ḥasan, Qatādah, Imām Az-Zuhri and Ar-

[1] Aṭ-Ṭabari 4 :98-99.

[2] Muslim 2 :800.

[3] *Tafsir 'Abdur-Razzāq* 1 :76.

Rabī' bin Anas.^[1]

Al-Bukhāri reported that Sālim bin 'Abdullāh narrated that Ibn 'Umar said, "During the Farewell Ḥajj of Allāh's Messenger ﷺ, he performed *Tamattu'* with *Umrah* and *Ḥajj*. He drove a *Hady* along with him from Dhul-Ḥulayfah. Allāh's Messenger ﷺ started by assuming *Ihrām* for *Umrah*, and then for *Ḥajj*. And the people, too, performed the *Umrah* and *Ḥajj* along with the Prophet ﷺ. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet ﷺ arrived at Makkah, he said to the people:

«مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَجِلُّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى يَنْقِضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطْفُفْ بِاللَّيْتِ وَالصَّفَا وَالْمَرْوَةَ وَالْمِزْوَةَ وَلْيَقْصُرْ وَلْيَخْلِلْ، ثُمَّ لِيُهَيِّلْ بِالْحَجِّ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيُصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ.»

«Whoever among you has driven the *Hady*, should not finish his *Ihrām* till he completes his *Ḥajj*. And whoever among you has not (driven) the *Hady* with him, he should perform *Ṭawāf* of the *Ka'bah* and between *Aş-Şafā* and *Al-Marwah*. Then, he should shave or cut his hair short and finish his *Ihrām*, and should later assume *Ihrām* for *Ḥajj*; [but he must offer a *Hady* (sacrifice)]. And if anyone cannot afford a *Hady*, he should fast for three days during the *Ḥajj* and seven days when he returns home.»

He then mentioned the rest of the *Ḥadīth*, which is reported in the Two *Ṣaḥīḥs*.^[2]

Allāh said:

﴿ثَلَاثَ عَشْرَةَ كَامِلَةً﴾

﴿...making ten days in all.﴾

to emphasize the ruling we mentioned above. This method is common in the Arabic language, for they would say, 'I have seen with my eyes, heard with my ears and written with my hand,' to emphasize such facts. Similarly, Allāh said:

﴿وَلَا تَلْبِسْ بِطَيْرٍ بِحَاجِبٍ﴾

[1] Ibn Abi Ḥātim 2:498.

[2] *Faḥ Al-Bāri* 3:630 and *Muslim* 2:901

﴿...nor a bird that flies with its two wings﴾ (6:38) and:

﴿وَلَا تَعْظُمُ يَمِينُكَ﴾

﴿...nor did you write any book (whatsoever) with your right hand﴾ (29:48) and:

﴿وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْتَهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً﴾

﴿And We appointed for Mūsā thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights.﴾ (7:142)

It was also said that the meaning of “ten days in all” emphasizes the order to fast for ten days, not less than that.

The Residents of Makkah do not perform *Tamattu'*

Allāh said:

﴿ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِ الْمَسْجِدِ الْحَرَامِ﴾

﴿This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah).﴾

This *Āyah* concerns the residents of the area of the *Ḥaram*, for they do not perform *Tamattu'*. 'Abdur-Razzāq reported that Ṭāwūs said, “*Tamattu'* is for the people, those whose families are not residing in the *Ḥaram* area (Makkah), not for the residents of Makkah. Hence Allāh's Statement:

﴿ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِ الْمَسْجِدِ الْحَرَامِ﴾

﴿This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah).﴾

'Abdur-Razzāq then said, “I was also told that Ibn 'Abbās said similar to Ṭāwūs.”^[1] Allāh said:

﴿وَاتَّقُوا اللَّهَ﴾

﴿...and fear Allāh﴾ meaning, in what He has commanded you and what He prohibited for you. He then said:

﴿وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴿...and know that Allāh is severe in punishment﴾

[1] Aṭ-Ṭabari 4:111.

سُورَةُ الْبَقَرَةِ ٣١ لِلَّهِ الْمَلِكِ

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا سُوفَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ
يَعْلَمُهُ اللَّهُ وَكَرَّوْهُمَا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ
يَا أُولِي الْأَلْبَابِ ﴿٣١﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ
عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَأَذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ
لَمِنَ الضَّالِّينَ ﴿٣٢﴾ ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ
النَّاسُ وَاسْتَغْفِرُوا لِلَّذِينَ أَنْكَرُوا اللَّهُ عَفْوَ رَجِيمٍ ﴿٣٣﴾
فَإِذَا أَفَضْتُمْ مِنْ مَشَائِكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ
ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمَنْ الْتَمَسَ مِنَ
يَقُولِ رَبِّيَاءِ الْإِنْسَانِ فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ
خَلْقٍ ﴿٣٤﴾ وَمِنْهُمْ مَنْ يَقُولُ رَبِّيَاءِ الْإِنْسَانِ فِي الدُّنْيَا
حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ ﴿٣٥﴾
أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٦﴾

for those who defy His command and commit what He has prohibited.

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا سُوفَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَكَرَّوْهُمَا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ﴾ ﴿٣١﴾

4197. The Hajj (pilgrimage) is (in) the well-known months. So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do,

Allāh knows it. And take provisions for the journey, but the best provision is At-Taqwā (piety, righteousness). So fear Me, O men of understanding! ﴿

When does Ihram for Hajj start

Allāh said:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾

﴿The Hajj is (in) the well-known months.﴾

This Āyah indicates that Ihram for Hajj only occurs during the months of Hajj. This was reported from Ibn 'Abbās,^[1] Jābir, 'Aṭā', Tāwūs and Mujāhid. The proof for this is Allāh's

[1] Aṭ-Ṭabari 4:115.

statement that *Hajj* occurs during known, specific months, which indicates that *Hajj* is not allowed before that, just as the prayer has a fixed time (before which one's prayer is not accepted).

Ash-Shāfi'ī recorded that Ibn 'Abbās said, "No person should assume *Ihrām* for *Hajj* before the months of the *Hajj*, for Allāh said:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾

﴿The Hajj is (in) the well-known months.﴾^[1]

Ibn Khuzaymah reported that Ibn 'Abbās said, "No *Ihrām* for *Hajj* should be assumed, except during the months of *Hajj*,^[2] for among the Sunnah of *Hajj* is that one assume *Ihrām* for it during the *Hajj* months." This is an authentic narration and the Companion's statement that such and such is among the Sunnah is considered as a *Hadīth* of the Prophet ﷺ, according to the majority of the scholars. This is especially the case when it is Ibn 'Abbās who issued this statement, as he is the *Tarjumān* (translator, interpreter, explainer) of the Qur'an.

There is a *Hadīth* about this subject too. Ibn Marduwyah related that Jābir narrated that the Prophet ﷺ said:

«لَا يَتَّبِعِي لِأَحَدٍ أَنْ يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ»

«No one should assume *Ihrām* for *Hajj*, but during the months of *Hajj*.»^[3]

The chain of narrators for this *Hadīth* is reasonable. Ash-Shāfi'ī and Al-Bayhaqī recorded this *Hadīth* from Ibn Jurayj who related that Abu Az-Zubayr said that he heard Jābir bin 'Abdullāh being asked, "Does one assume *Ihrām* for *Hajj* before the months of the *Hajj*?" He said, "No."^[4] This narration is more reliable than the narration that we mentioned from the Prophet ﷺ. In short, this statement is the opinion of the Companion, supported by Ibn 'Abbās' statement that it is a part of the Sunnah not to assume *Ihrām* for *Hajj* before the

[1] *Al-Umm* 2:132.

[2] Ibn Khuzaymah 4:162.

[3] *Al-Muṣannaf Ibn Abi Shaybah*, and *Tafsīr 'Abdur-Razzāq*.

[4] *Al-Umm* 2:132, and *Al-Bayhaqī* 4:343.

months of the Ḥajj. Allāh knows best.

The Months of Ḥajj

Allāh said:

﴿أَشْهُرٌ مَّعْلُومَاتٌ﴾

﴿...the well-known months.﴾

Al-Bukhāri said that Ibn 'Umar said that these are Shawwāl, Dhul-Qa'dah and the first ten days of Dhul-Ḥijjah.^[1] This narration for which Al-Bukhāri did not mention the chain of narrators, was collected by a continuous chain of narrators that Ibn Jarīr rendered authentic, leading to Ibn 'Umar, who said:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾

﴿The Ḥajj (pilgrimage) is (in) the well-known (lunar year) months.﴾

"which are Shawwāl, Dhul-Qa'dah and the (first) ten days of Dhul-Ḥijjah."^[2] Its chain is *Ṣaḥīḥ*. Al-Ḥākim also recorded it in his *Mustadrak*, and he said, "It meets the criteria of the Two Shaykhs."^[3]

This statement is also reported from 'Umar, 'Ali, Ibn Mas'ūd, 'Abdullāh bin Az-Zubayr, Ibn 'Abbās, 'Aṭā', Ṭawūs, Mujāhid, Ibrāhīm An-Nakha'ī, Imām Ash-Sha'bi, Al-Ḥasan, Ibn Sīrīn, Makhūl, Qatādah, Aḍ-Ḍaḥḥāk bin Muzāḥim, Ar-Rabī' bin Anas and Muqātil bin Ḥayyān.^[4] This opinion was preferred by Ibn Jarīr who said, "It is a common practice to call two months and a part of the third month as 'months'. This is similar to the Arab's saying, 'I visited such and such person this year or this day.' He only visited him during a part of the year and a part of the day. Allāh said:

﴿فَمَنْ تَمَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ﴾

﴿But whosoever hastens to leave in two days, there is no sin on him.﴾

[1] *Fath Al-Bāri* 3 :490.

[2] *Aṭ-Ṭabari* 4 :116.

[3] *Al-Ḥākim* 2 :276.

[4] *Ibn Abi Ḥātim* 2 :486-488.

In this case, one will only be hastening for one and a half days.”

Allāh then said:

﴿مَنْ وَصَّ فِيهِ مِنَ الْحَجِّ﴾

﴿So whosoever intends (Farāḍa) to perform Ḥajj therein (by assuming Iḥrām),﴾

meaning that one's assuming the Iḥrām requires a Ḥajj, for the person is required to complete the rituals of Ḥajj after assuming Iḥrām. Ibn Jarīr said that Al-'Awfī said, "The scholars agree that (Farāḍa) 'intends' mentioned in the Āyah means it is a requirement and an obligation."^[1] 'Ali bin Abu Ṭalḥah said that Ibn 'Abbās said:

﴿مَنْ وَصَّ فِيهِ مِنَ الْحَجِّ﴾

﴿So whosoever intends to perform Ḥajj therein (by assuming Iḥrām),﴾

refers to those who assume Iḥrām for Ḥajj and 'Umrah'. 'Atā' said, "Intends', means, assumes the Iḥrām." Similar statements were attributed to Ibrāhīm, Aḍ-Ḍaḥḥāk and others.^[2]

Prohibition of Rafath (Sexual Intercourse) during Ḥajj

Allāh said:

﴿فَلَا رَفَثَ﴾

﴿He should not have Rafath﴾

This Āyah means that those who assume the Iḥrām for Ḥajj or 'Umrah are required to avoid the Rafath, meaning, sexual intercourse. Allāh's statement here is similar to His statement:

﴿أَجَلٌ لَكُمْ لَيْلَةَ الْفَيْسَاءِ الرِّفْتُ إِنْ يَسَأَبَكُمْ﴾

﴿It is made lawful for you to have Rafath (sexual relations) with your wives on the night of the fast.﴾ (2:187)

Whatever might lead to sexual intercourse, such as embracing, kissing and talking to women about similar

[1] Aṭ-Ṭabari 4:120-121.

[2] Aṭ-Ṭabari 4:123.

subjects, is not allowed. Ibn Jarīr reported that Nāfi' narrated that 'Abdullāh bin 'Umar said, "*Rafath* means sexual intercourse or mentioning this subject with the tongue, by either men or women."^[1] 'Aṭā' bin Abu Rabāḥ said that *Rafath* means sexual intercourse and foul speech.^[2] This is also the opinion of 'Amr bin Dinār. 'Aṭā' also said that they used to even prevent talking (or hinting) about this subject.^[3] Ṭāwūs said that *Rafath* includes one's saying, "When I end the *Ihrām* I will have sex with you."^[4] This is also the same explanation offered by Abu Al-Āliyah regarding *Rafath*. 'Ali bin Abu Ṭalḥah said that Ibn 'Abbās said, "*Rafath* means having sex with the wife, kissing, fondling and saying foul words to her, and similar acts."^[5] Ibn 'Abbās and Ibn 'Umar said that *Rafath* means to have sex with women.^[6] This is also the opinion of Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, Ibrāhīm An-Nakha'ī, Abu Al-Āliyah who narrated it from 'Aṭā' and Makhūl, 'Aṭā' Al-Khurāsāni, 'Aṭā' bin Yasār, 'Aṭiyah, Ibrāhīm, Ar-Rabī', Az-Zuhri, As-Suddi, Mālik bin Anas, Muqātil bin Ḥayyān, 'Abdul-Karīm bin Mālik, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk, and others.

The Prohibition of *Fusūq* during *Hajj*

Allāh said:

﴿وَلَا تُسَوِّكُ﴾

﴿...nor commit sin﴾ Miqsam and several other scholars related that Ibn 'Abbās said, "It is disobedience." This is also the opinion of 'Aṭā', Mujāhid, Ṭāwūs, 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, Ibrāhīm An-Nakha'ī, Az-Zuhri, Ar-Rabī' bin Anas, 'Aṭā' bin Yasār, 'Aṭā' Al-Khurāsāni and Muqātil bin Ḥayyān.^[7]

Ibn Wahb reported that Nāfi' narrated that 'Abdullāh bin

[1] Aṭ-Ṭabari 4:126.

[2] Aṭ-Ṭabari 4:127.

[3] Aṭ-Ṭabari 4:128.

[4] Ibid.

[5] Aṭ-Ṭabari 4:129.

[6] Ibid.

[7] Ibn Abi Ḥātim 2:497-500.

'Umar said, "*Fusūq* [or sin mentioned in the *Āyah* (2:197)] refers to committing what Allāh has forbidden in the Sacred Area."^[1]

Several others said that *Fusūq* means cursing others, they based this on the authentic *Ḥadīth*:

«سِيَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ»

«Cursing the Muslim is *Fusūq*, while fighting him is *Kufr*».^[2]

'Abdur-Raḥmān bin Zayd bin Aslam said *Fusūq* here means slaughtering animals for the idols, as Allāh said:

﴿أَوْ يَسْتَأْذِنُ أَهْلَ بَيْتِ اللَّهِ يَدُوءً﴾

«...or impious (*Fisq*) meat (of an animal) which is slaughtered as a sacrifice for others than Allāh.» (6:145)

Aḍ-Ḍaḥḥāk said that *Fusūq* is insulting one another with bad nicknames.

Those who said that the *Fusūq* means all types of disobedience are correct. Allāh has also prohibited committing injustice during the months of *Hajj* in specific, although injustice is prohibited throughout the year. This is why Allāh said:

﴿مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الَّذِي نَقَمْتُمْ فَلَا تظَلِمُوا فِيهِ أَنْفُسَكُمْ﴾

«...of them four are sacred. That is the right religion, so wrong not yourselves therein.» (9:36)

Allāh said about the Sacred Area:

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَكَامِ يُظَلِمِ نَفْسَهُ مِنْ عَذَابٍ أَلِيمٍ﴾

«...and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.» (22:25)

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ حَجَّ هَذَا الْبَيْتِ، فَلَمْ يَرُفْ وَلَمْ يَفْسُقْ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وُلِدَتْهُ أُمُّهُ»

«Whoever performed *Hajj* to this (Sacred) House and did not commit *Rafath* or *Fusūq*, will return sinless, just as the day his

[1] Ibn Abi Ḥātim 2:497.

[2] *Faḥ Al-Bāri* 1:135.

mother gave birth to him.»^[1]

The Prohibition of arguing during Hajj

Allāh said:

﴿وَلَا جِدَالَ فِي الْحَجِّ﴾

﴿nor should there be jidāl during Hajj﴾

meaning, disputes and arguments. Ibn Jarīr related that 'Abdullāh bin Mas'ūd said that what Allāh said:

﴿وَلَا جِدَالَ فِي الْحَجِّ﴾

﴿...nor dispute unjustly during the Hajj.﴾

means to argue with your companion (or fellow) until you make him angry. This is similar to the the opinion that Miqsam and Aḍ-Ḍaḥḥāk related to Ibn 'Abbās.^[2] This is also the same meaning reported from Abu Al-'Āliyah, 'Aṭā', Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Jābir bin Zayd, 'Aṭā' Al-Khurāsāni, Makhūl, As-Suddi, Muqātil bin Ḥayyān, 'Amr bin Dinār, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Ibrāhīm An-Nakhaī, 'Aṭā bin Yasār, Al-Ḥasan, Qatādah and Az-Zuhri.^[3]

The Encouragement for Righteous Deeds and to bring Provisions for Hajj

Allāh said:

﴿وَمَا تَفْعَلُوا مِنْ حَيْرٍ يَعْلَمَهُ اللَّهُ﴾

﴿And whatever good you do, Allāh knows it.﴾

After Allāh prohibited evil in deed and tongue, He encouraged righteous, good deeds, stating that He is knowledgeable of the good that they do, and He will reward them with the best awards on the Day of Resurrection.

Allāh said next:

﴿وَتَسَرَّوْا فَمَا بَكَ حَيْرَ الزَّادِ الْفَرَوَى﴾

﴿And take provisions (with you) for the journey, but the best

[1] Faḥ Al-Bāri 4 :25 and Muslim 2 :983.

[2] Aṭ-Ṭabari 4 :141.

[3] Ibn Abi Ḥātim 2 :503-505 :

provision is *At-Taqwā* (piety, righteousness). ﴿

Al-Bukhāri and Abu Dāwud reported that Ibn ‘Abbās said, “The people of Yemen used to go to *Hajj* without taking enough supplies with them. They used to say, ‘We are those who have *Tawakkul* (reliance on Allāh).’ Allāh revealed this *Āyah*:

﴿وَكَزُّوْهُمَا فَبِأَكْ خَيْرَ الْزَّادِ النَّقْوَى﴾

﴿And take provisions (with you) for the journey, but the best provision is *At-Taqwā* (piety, righteousness).﴾^[1]

Ibn Jarīr and Ibn Marduwyah narrated that Ibn ‘Umar said, “When people assumed *Ihrām*, they would throw away whatever provisions they had and would acquire other types of provisions. Allāh revealed:

﴿وَكَزُّوْهُمَا فَبِأَكْ خَيْرَ الْزَّادِ النَّقْوَى﴾

﴿And take a provisions (with you) for the journey, but the best provision is *At-Taqwā* (piety, righteousness).﴾

Allāh forbade them from this practice and required them to take flour and *Sawīq* (a type of food usually eaten with dates) with them.^[2]

The Provisions of the Hereafter

Allāh said:

﴿فَبِأَكْ خَيْرَ الْزَّادِ النَّقْوَى﴾

﴿...but the best provision is *At-Taqwā* (piety, righteousness).﴾

When Allāh required mankind to supply themselves with what sustains them for the journeys of this life, He directed them to the necessary provisions for the Hereafter: *Taqwā*. Allāh said in another *Āyah*:

﴿وَرِيْثًا وَّلِيَّاسَ النَّقْوَى ذَٰلِكَ خَيْرٌ﴾

﴿...and as an adornment; and the raiment of *Taqwā*, that is better.﴾ (7:26)

Allāh mentioned the material covering and then He

[1] *Fath Al-Bāri* 3 :449, *Abu Dāwud* 2:309.

[2] *Aṭ-Ṭabari* 4 :156.

mentioned the spiritual covering, which includes humbleness, obedience and *Taqwā*. He also stated that the latter provision is better and more beneficial than the former.

﴿وَاتَّقُونَ يَأْتُوايَ الْأَنْبِيَاءَ﴾

﴿So fear Me, O men of understanding!﴾

meaning: 'Fear My torment, punishment, and affliction for those who defy Me and do not adhere to My commands, O people of reason and understanding.'

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَقَضْتُمْ مِنْ عَرَافَاتٍ
فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْرِقِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ
لَمِنَ الضَّالِّينَ ﴿١٩٨﴾﴾

﴿198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafāt, remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām. And remember Him (by invoking Allāh for all good) as He has guided you, and verily you were before, of those who were astray﴾.

Commercial Transactions during Ḥajj

Al-Bukhāri reported that Ibn 'Abbās said, "Ukāz, Mijannah and Dhul-Majāz were trading posts during the time of *Jāhiliyyah*. During that era, they did not like the idea of conducting business transactions during the Ḥajj season. Later, this *Āyah* was revealed:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

﴿There is no sin on you if you seek the bounty of your Lord.﴾

during the Ḥajj season."^[1]

Abu Dāwud and others recorded that Ibn 'Abbās said, "They used to avoid conducting business transactions during the Ḥajj season, saying that these are the days of *Dhikr*. Allāh revealed:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

[1] *Fath Al-Bāri* 8:34.

﴿There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).﴾^[1]

This is also the explanation of Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Manṣūr bin Al-Mu'tamir, Qatādah, Ibrāhīm An-Nakha'ī, Ar-Rabī' bin Anas and others. Ibn Jarīr reported that Abu Umaymah said that when Ibn 'Umar was asked about conducting trade during the Ḥajj, he recited the Āyah:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

﴿There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).﴾^[2]

This Ḥadīth is related to Ibn 'Umar with a strong chain of narrators. This Ḥadīth is also related to the Prophet ﷺ, as Aḥmad reported that Abu Umāmah At-Taymi said, "I asked Ibn 'Umar, 'We buy (and sell during the Ḥajj), so do we still have a valid Ḥajj?' He said, 'Do you not perform Ṭawāf around the House, stand at 'Arafāt, throw the pebbles and shave your heads?' I said, 'Yes.' Ibn 'Umar said, 'A man came to the Prophet ﷺ and asked him about what you asked me, and the Prophet ﷺ did not answer him until Jibrīl came down with this Āyah:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

﴿There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).﴾

The Prophet ﷺ summoned the man and said: "You are pilgrims."^[3] Ibn Jarīr narrated that Abu Ṣāliḥ said to 'Umar, "O Leader of the faithful! Did you conduct trade transactions during the Ḥajj?" He said, "Was their livelihood except during Ḥajj?"^[4]

Standing at 'Arafāt

Allāh said:

﴿قَالُوا أَنْفُسُنَا مِنْ عَرْفَتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْرِقِ الْحَرَامِ﴾

[1] Abu Dāwud 2:350.

[2] Aṭ-Ṭabari 4:165.

[3] Aḥmad 2:155.

[4] Aṭ-Ṭabari 4:168.

﴿Then when you leave 'Arafāt, remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Harām.﴾

'Arafāt is the place where one stands during the Ḥajj and it is a pillar of the rituals of Ḥajj. Imām Aḥmad and the Sunan compilers recorded that 'Abdur-Raḥmān bin Ya'mar Ad-Diyli said that he heard Allāh's Messenger ﷺ saying:

«الْحَجُّ عَرَفَاتٌ - ثَلَاثًا - فَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ، وَأَيَّامٌ مِنِّي ثَلَاثَةٌ، فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنَّمِ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَا إِنَّمِ عَلَيْهِ»

«Ḥajj is 'Arafāt, (thrice). Hence, those who have stood at 'Arafāt before dawn will have performed (the rituals of the Ḥajj). The days of Minā are three, and there is no sin for those who move on after two days, or for those who stay.»^[1]

The time to stand on 'Arafāt starts from noon on the day of 'Arafah until dawn the next day, which is the day of the Sacrifice (the tenth day of Dhul-Ḥijjah). The Prophet ﷺ stood at 'Arafāt during the Farewell Ḥajj, after he had offered the Ḥuḥr (noon) prayer, until sunset. He said, "Learn your rituals from me."^[2] In this Ḥadīth (i.e., in the previous paragraph) he said, "Whoever stood at 'Arafāt before dawn, will have performed (the rituals of Ḥajj)."

'Urwah bin Muḍarris bin Hārithah bin Lām Aṭ-Ṭā'i said, "I came to Allāh's Messenger ﷺ at Al-Muzdalifah when it was time to pray. I said, 'O Messenger of Allāh! I came from the two mountains of Ṭayy', and my animal became tired and I became tired. I have not left any mountain, but stood on it. Do I have a valid Ḥajj?' Allāh's Messenger ﷺ said:

«مَنْ شَهِدَ صَلَاتَنَا هَذِهِ، فَوَقَفَ مَعَنَا حَتَّى نَذْفَعَ، وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَقَاتَهُ»

«Whoever performed this prayer with us, stood with us until we moved forth, and had stood at 'Arafāt before that, day or night, will have performed the Ḥajj and completed its rituals.»

[1] Aḥmad 4:310, Abu Dāwud 2:485, Tuḥfat Al-Aḥwadhī 3:633, An-Nasā'i 5:256, and Ibn Mājah 2:1003.

[2] Muslim 2:943.

This *Ḥadīth* was collected by Imām Aḥmad and the compilers of the *Sunan*, and At-Tirmidhi graded it *Ṣaḥīḥ*.^[1] It was reported that the mount was called 'Arafāt because, as 'Abdur-Razzāq reported that 'Ali bin Abu Ṭālib said, "Allāh sent Jibrīl to Prophet Ibrāhīm and he performed *Ḥajj* for him (to teach him its rituals). When Ibrāhīm reached 'Arafāt he said, 'I have 'Arafatu (I know this place).' He had come to that area before. Thereafter, it was called 'Arafāt."^[2] Ibn Al-Mubārak said that 'Aṭā' said, "It was called 'Arafāt because Jibrīl used to teach Ibrāhīm the rituals of *Ḥajj*. Ibrāhīm would say, 'I have 'Arafatu, I have 'Arafatu.' It was thereafter called 'Arafāt.'" Similar statements were attributed to Ibn 'Abbās^[3], Ibn 'Umar and Abu Mijlaz.^[4] Allāh knows best.

'Arafāt is also called Al-Mash'ar Al-Ḥarām, Al-Mash'ar Al-Aqsa and Ilāl, while the mount that is in the middle of 'Arafāt is called Jabal Ar-Raḥmah (Mount of Mercy).

The Time to leave 'Arafāt and Al-Muzdalifah

Ibn Abu Ḥātim reported that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the people used to stand at 'Arafāt. When the sun would be on top of the mountains, just as the turban is on top of a man's head, they would move on. Allāh's Messenger ﷺ delayed moving from 'Arafāt until sunset."^[5] Ibn Marduwyah related this *Ḥadīth* and added, "He then stood at Al-Muzdalifah and offered the *Fajr* (Dawn) prayer at an early time. When the light of dawn broke, he moved on." This *Ḥadīth* has a *Ḥasan* chain of narrators. The long *Ḥadīth* that Jābir bin 'Abdullāh narrated, which Muslim collected, stated, "The Prophet ﷺ kept standing there (meaning at 'Arafāt) until sunset, when the yellow light had somewhat gone and the disc of the sun had disappeared. Then, the Prophet ﷺ made Usāmah sit behind him, and in order to keep her under control, pulled the nose string of Al-Qaṣwā' so hard, that its head touched the saddle. He gestured with his right hand and

[1] Aḥmad 4:261, Abu Dāwud 2:486, *Tuḥfat Al-Aḥwadhī* 3:633, An-Nasā'ī 5:264, and Ibn Mājah 2:1004.

[2] 'Abdur-Razzāq 5:96.

[3] Aṭ-Ṭabari 4:173-174.

[4] Ibn Abi Ḥātim 2:519.

[5] Ibn Abi Ḥātim 2:517.

said, "Proceed calmly people, calmly!" Whenever he happened to pass over an elevated tract of sand, he lightly loosened the nose string of his camel till she climbed up and this is how they reached Al-Muzdalifah. There, he led the *Maghrib* (Evening) and *'Ishā'* (Night) prayers with one *Adhān* and two *Iqāmah* (which announces the imminent start of the acts of the prayer) and did not glorify Allāh in between them (i.e., he did not perform voluntary *Rak'ah*). Allāh's Messenger ﷺ then laid down till dawn and offered the *Fajr* (Dawn) prayer with *Adhān* and *Iqāmah*, when the morning light was clear. He again mounted Al-Qaṣwā', and when he came to Al-Mash'ar Al-Ḥarām, he faced towards *Qiblah*, supplicated to Allāh, glorifying Him and saying, *Lā ilāha illallāh*, and he continued standing until the daylight was very clear. He then went quickly before the sun rose."^[1]

It is reported in the Two *Ṣaḥīḥs* that Usāmah bin Zayd was asked, "How was the Prophet's pace when he moved?" He said, "Slow, unless he found space, then he would go a little faster."^[2]

Al-Mash'ar Al-Ḥarām

'Abdur-Razzāq reported that Ibn 'Umar said that all of Al-Muzdalifah is Al-Mash'ar Al-Ḥarām.^[3] It was reported that Ibn 'Umar was asked about Allāh's statement:

﴿فَاذْكُرُوا اللَّهَ عِنْدَ الْمَضَامِيرِ﴾

﴿...remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām.﴾

He said, "It is the Mount and the surrounding area."^[4] It was reported that Al-Mash'ar Al-Ḥarām is what is between the two Mounts (refer to the following *Ḥadīth*), as Ibn 'Abbās, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Ar-Rabī' bin Anas, Al-Ḥasan and Qatādah have stated.^[5]

Imām Aḥmad recorded that Jubayr bin Mu'īn narrated that the Prophet ﷺ said:

[1] Muslim 2:886.

[2] *Fath Al-Bāri* 3:605, Muslim 2:936.

[3] Ibn Abi Ḥātim 2:521.

[4] Aṭ-Ṭabari 4:176.

[5] Ibn Abi Ḥātim 2:521-522.

«كُلُّ عَرَفَاتٍ مَوْقِفٌ، وَارْفَعُوا عَنْ عُرْنَةِ، وَكُلُّ مُزْدَلِفَةَ مَوْقِفٌ، وَارْفَعُوا عَنْ مُحَسِّرٍ،
وَكُلُّ فِجَاجٍ مَكَّةَ مَنْحَرٌ. وَكُلُّ أَيَّامِ التَّشْرِيقِ ذَبِيحٌ»

«All of 'Arafāt is a place of standing, and keep away from 'Uranah. All of Al-Muzdalifah is a place for standing, and keep away from the bottom of Muḥassir. All of the areas of Makkah are a place for sacrifice, and all of the days of Tashrīq are days of sacrifice.»^[1]

Allāh then said:

﴿وَاذْكُرُوا كَمَا هَدَيْنَاكُمْ﴾

﴿And remember Him (by invoking Allāh for all good) as He has guided you.﴾

This Āyah reminds Muslims of Allāh's bounty on them that He has directed and taught them the rituals of Ḥajj according to the guidance of Prophet Ibrāhīm Al-Khalīl. This is why Allāh said:

﴿وَأَنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ﴾

﴿...and verily, you were, before, of those who were astray.﴾

It was said that this Āyah refers to the condition before the guidance or the Qur'ān or the Messenger ﷺ, all of which are correct meanings.

﴿ثُمَّ أفيضوا مِنْ حَيْثُ أَقَامَ الْكَاسِمُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.﴾

The Order to stand on 'Arafāt and to depart from it

﴿This Āyah contains Allāh's order to those who stand at 'Arafāt to also move on to Al-Muzdalifah, so that they remember Allāh at Al-Mash'ar Al-Ḥarām. Allāh commands the Muslim to stand with the rest of the pilgrims at 'Arafāt, unlike Quraysh who (before Islām) used to remain in the sanctuary, near Al-Muzdalifah, saying that they are the people of Allāh's Town and

[1] Aḥmad 4 :82.

the servants of His House. Al-Bukhāri reported that 'Ā'ishah said, "Quraysh and their allies, who used to be called *Al-Ḥums*^[1], used to stay in Al-Muzdalifah while the rest of the Arabs would stand at 'Arafāt. When Islām came, Allāh commanded His Prophet ﷺ to stand at 'Arafāt and then proceed from there. Hence Allāh's statement:

﴿مِنْ حَيْثُ أَكَّأَ الْكَأُ﴾

﴿...from the place whence all the people depart.﴾^[2]

This was also said by Ibn 'Abbās, Mujāhid, 'Aṭā', Qatādah and As-Suddi and others.^[3] Ibn Jarīr chose this opinion and said that there is *Ijmā'* (a consensus among the scholars) for it.

Imām Aḥmad reported that Jubayr bin Muṭ'im said, "My camel was lost and I went out in search of it on the day of 'Arafah, and I saw the Prophet ﷺ standing in 'Arafāt. I said to myself, 'By Allāh he is from the *Ḥums*. What has brought him here?"^[4] This *Ḥadīth* is also reported in the *Ṣaḥīḥayn*.^[5]

Al-Bukhāri reported that Ibn 'Abbās said that 'depart' mentioned in the *Āyah* refers to proceeding from Al-Muzdalifah to Minā to stone the pillars.^[6] Allāh knows best.

Asking Allāh for His Forgiveness

Allāh said:

﴿وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿...and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.﴾

Allāh frequently orders remembrance of Him after acts of worship are finished. Muslim reported that Allāh's Messenger ﷺ used to ask Allāh for His forgiveness thrice after the prayer

[1] Literally, "strictly religious", Quraysh were called so, as they used to say, "We are the people of Allāh, we do not go out of the sanctuary."

[2] *Faḥ Al-Bāri* 8 :35.

[3] *Aṭ-Ṭabari* 4 :186-187.

[4] *Aḥmad* 4 :80.

[5] *Faḥ Al-Bāri* 3 :602, and *Muslim* 2 :894.

[6] *Faḥ Al-Bāri* 8 :35.

is finished.^[1] It is reported in the Two *Ṣaḥīḥs* that the Prophet ﷺ encouraged *Tasbīḥ* (saying *Subhān Allāh*, i.e., Glorified is Allāh), *Tahmūd* (saying *Al-Ḥamdu Lillāh*, i.e., praise be to Allāh) and *Takbīr* (saying *Allāhu Akbar*, i.e., Allāh is the Most Great) thirty-three times each (after prayer).^[2]

Ibn Marduwyah collected the *Ḥadīth* that Al-Bukhāri reported from Shaddād bin Aws, who stated that Allāh's Messenger ﷺ said:

«سَيِّدُ الْأَسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَنْطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذُنُوبِي، فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، مَنْ قَالَهَا فِي لَيْلَةٍ فَمَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ، وَمَنْ قَالَهَا فِي يَوْمِهِ فَمَاتَ دَخَلَ الْجَنَّةَ»

«The master of supplication for forgiveness, is for the servant to say: 'O Allāh! You are my Lord, there is no deity worthy of worship except You. You have created me and I am Your servant. I am on Your covenant, as much as I can be, and awaiting Your promise. I seek refuge with You from the evil that I have committed. I admit Your favor on me and admit my faults. So forgive me, for none except You forgives the sins.' Whoever said these words at night and died that same night will enter Paradise. Whoever said it during the day and died will enter Paradise.»^[3]

Furthermore, it is reported in the Two *Ṣaḥīḥs* that 'Abdullāh bin 'Amr said that Abu Bakr said, "O Messenger of Allāh! Teach me an invocation so that I may invoke (Allāh) with it in my prayer. He told me to say:

«قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

«Allāhumma innī zalamtū nafsī zulman kathīran, wa la yaghfirudh-dhunūba illa Anta faghfirli maghfiratan min 'indika, war-ḥamni innaka Antal-Ghafūr-ur-Raḥīm (O Allāh! I have done great injustice to myself and none except You forgives

[1] Muslim 1 :414.

[2] *Fath Al-Bāri* 2 :378 and Muslim 1 :417.

[3] *Fath Al-Bāri* 11 :100.

sins, so please forgive me and be merciful to me as You are the Forgiver, the Merciful).^[1]

There are many other *Ḥadīths* on this subject.

﴿قَلِيلًا مِّنْ يَّسْئَلُونَ رَبَّنَا مَا لَمْ فِي الدُّنْيَا وَمَا لَمْ فِي الْآخِرَةِ مِنْ خَلْقٍ ۚ وَمِنْهُمْ مَّنْ يَسْئَلُونَ رَبَّنَا مَا لَمْ فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَدْ آتَيْنَا الْكَارِ ۗ أُولَٰئِكَ لَهُمْ صَٰئِبٌ ۗ إِنَّا كَسَبْنَا وَاللَّهُ سَرِيعُ الْحَسَابِ﴾

﴿200. So when you have accomplished your *Manāsik*, remember Allāh as you remember your forefathers or with far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.﴾

﴿201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"﴾

﴿202. For them there will be allotted a share for what they have earned. And Allāh is swift at reckoning.﴾

The Order for Remembrance of Allāh and seeking Good in this Life and the Hereafter upon completing the Rites of *Ḥajj*

Allāh commands that He be remembered after the rituals are performed.

﴿ذِكْرُكُمْ ۖ يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿...as you remember your forefathers﴾

Sa'īd bin Jubayr said that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, people used to stand during the (*Ḥajj*) season, and one of them would say, 'My father used to feed (the poor), help others (end their disputes, with his money), pay the *Diyah* (i.e., blood money),' and so forth. The only *Dhikr* that they had was that they would remember the deeds of their fathers. Allāh then revealed to Muḥammad ﷺ:

[1] *Faḥ Al-Bāri* 13:484 and *Muslim* 4:2078.

﴿فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾

﴿Remember Allāh as you remember your forefathers or with far more remembrance.﴾^[1]

Therefore, remembering Allāh the Exalted and Ever High is always encouraged. We should mention that when Allāh used “or” in the *Āyah*, He meant to encourage the people to remember Him more than they remember their forefathers, not that the word entails a doubt (as to which is larger or bigger). This statement is similar to the *Āyāt*:

﴿فَمَنْ كَانَتْ لَهُ جَارَةٌ مِنْ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

﴿...as stones or even worse in hardness﴾ (2:74) and,

﴿يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿...fear men as they fear Allāh or even more﴾ (4:77) and,

﴿وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾

﴿And We sent him to a hundred thousand (people) or even more﴾ (37:147) and,

﴿مَكَانَ نَابِ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴿And was at a distance of two bows' length or (even) nearer.﴾ (53:9)

Allāh encourages calling Him in supplication after remembering Him, because this will make it more likely that the supplication will be accepted. Allāh also criticizes those who only supplicate to Him about the affairs of this life, while ignoring the affairs of the Hereafter. Allāh said:

﴿فَمِنْ أَلْسِنَةٍ مَن يَقُولُ رَبَّنَا مَا لَنَا فِي الدُّنْيَا وَمَا لَنَا فِي الْآخِرَةِ مِن خَلْقٍ﴾

﴿But of mankind there are some who say: “Our Lord! Give us (Your bounties) in this world!” and for such there will be no portion in the Hereafter.﴾

meaning, they have no share in the Hereafter. This criticism serves to discourage other people from imitating those

^[1] Ibn Abi Hātim 2:530.

mentioned.

Sa'īd bin Jubayr said that Ibn 'Abbās said, "Some bedouins used to come to the standing area ('Arafāt) and supplicate saying, 'O Allāh! Make it a rainy year, a fertile year and a year of good child bearing.' They would not mention any of the affairs of the Hereafter. Thus, Allāh revealed about them:

﴿فَمِنْ أَلْسَانٍ مَنْ يَقُولُ رَبَّنَا مَا لَنَا فِي الدُّنْيَا وَمَا لَنَا فِي الْآخِرَةِ مِنْ خَلْقٍ﴾

﴿But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.﴾

The believers who came after them used to say:

﴿رَبَّنَا مَا لَنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَنَا عَذَابَ النَّارِ﴾

﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"﴾

Next, Allāh revealed:

﴿أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

﴿For them there will be allotted a share for what they have earned. And Allāh is swift at reckoning.﴾

Hence, Allāh praised those who ask for the affairs of both this life and the Hereafter. He said:

﴿وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا مَا لَنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَنَا عَذَابَ

النَّارِ﴾

﴿And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"﴾

The supplication mentioned and praised in the *Āyah* includes all good aspects of this life and seeks refuge from all types of evil. The good of this life concerns every material request of well-being, spacious dwelling, pleasing mates, sufficient provision, beneficial knowledge, good profession or deeds, comfortable means of transportation and good praise, all of which the scholars of *Tafsīr* have mentioned regarding this subject. All of these are but a part of the good that is sought in this life.

As for the good of the Hereafter, the best of this includes acquiring Paradise, which also means acquiring safety from the greatest horror at the gathering place. It also refers to being questioned lightly and the other favors in the Hereafter.

As for acquiring safety from the Fire, it includes being directed to what leads to this good end in this world, such as avoiding the prohibitions, sins of all kinds and doubtful matters.

Al-Qāsim bin 'Abdur-Raḥmān said, "Whoever is gifted with a grateful heart, a remembering tongue and a patient body, will have been endowed with a good deed in this life, a good deed in the Hereafter and saved from the torment of the Fire."^[1]

This is why the Sunnah encourages reciting this *Du'ā'* (i.e., in the *Āyah* about gaining a good deed in this life and the Hereafter). Al-Bukhārī reported that Anas bin Mālik narrated that the Prophet ﷺ used to say:

«اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَوَقْنَا عَذَابَ النَّارِ»

«O Allāh, our Lord! Give us that which is good in this life, that which is good in the Hereafter and save us from the torment of the Fire.»^[2]

Imām Aḥmad reported that Anas said, "Allāh's Messenger ﷺ visited a Muslim man who had become as weak as a sick small bird. Allāh's Messenger ﷺ said to him, 'Were you asking or supplicating to Allāh about something?' He said, 'Yes. I used to say: O Allāh! Whatever punishment you saved for me in the Hereafter, give it to me in this life.' Allāh's Messenger ﷺ said:

«سُبْحَانَ اللَّهِ لَا تَطِيفُهُ أَوْ لَا تَسْتَطِيعُهُ، فَهَلَّا قُلْتَ: ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَوَقْنَا عَذَابَ النَّارِ﴾»

«All praise is due to Allāh! You cannot bear it -or stand it-. You should have said: ﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾»

The man began reciting this *Du'ā'* and he was cured."^[3]

[1] Ibn Abi Ḥātim 2:542.

[2] *Fath Al-Bāri* 8:35.

[3] Aḥmad 3:107.

﴿٢٢﴾

﴿٢٢﴾ وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ ۗ وَأَتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾ وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٥﴾ وَإِذْ قَالَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَسَ الْإِهْهَادُ ﴿٢٦﴾ وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَدْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَ نَصِيحَتُكُمُ الْبَيِّنَاتُ فَاذْكُرُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٩﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٣٠﴾

Muslim also recorded it.^[1]

Al-Hākim reported that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās and said, 'I worked for some people and settled for a part of my compensation in return for their taking me to perform *Hajj* with them. Is this acceptable?' Ibn 'Abbās said, 'You are among those whom Allāh described:

﴿أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا
وَاللَّهُ سَرِيعٌ الْحِسَابِ﴾ ﴿٢٧﴾

﴿For them there will be allotted a share for what they have earned. And Allāh is swift at reckoning.﴾^[2]

Al-Hākim then commented; "This *Ḥadīth* is authentic according to the criteria of the Two Shaykhs (Al-Bukhāri and Muslim) although they did not record it."

﴿ وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ ۗ وَأَتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴾ ﴿٢٣﴾

﴿203. And remember Allāh during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered unto Him.﴾

[1] Muslim 4 :2068.

[2] Al-Hākim 2 :277.

Remembering Allāh during the Days of *Tashrīq* - Days of Eating and Drinking

Ibn 'Abbās said, 'The Appointed Days are the Days of *Tashrīq* (11-12-13th of Dhul-Ḥijjah) while the Known Days are the (first) ten (days of Dhul-Ḥijjah).'^[1] 'Ikrimah said that:

﴿وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾

﴿And remember Allāh during the Appointed Days.﴾

means reciting the *Takbīr* – *Allāhu Akbar*, *Allāhu Akbar*, during the days of *Tashrīq* after the compulsory prayers.^[2]

Imām Aḥmad reported that 'Uqbah bin 'Āmr said that Allāh's Messenger ﷺ said:

«يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ، عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامٌ أَكَلٍ وَشُرْبٍ»

«The day of 'Arafah (9th of Dhul-Ḥijjah), the day of the Sacrifice (10th) and the days of the *Tashrīq* (11-12-13th) are our 'Īd (festival) for we people of Islam. These are days of eating and drinking.»^[3]

Imām Aḥmad reported that Nubayshah Al-Hudhali said that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامٌ أَكَلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ»

«The days of *Tashrīq* are days of eating, drinking and *Dhikr* (remembering) of Allāh.»

Muslim also recorded this *Ḥadīth*^[4]

We also mentioned the *Ḥadīth* of Jubayr bin Muṭ'īm:

«عَرَفَةُ كُلُّهَا مَوْقِفٌ، وَأَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

«All of 'Arafāt is a standing place and all of the days of *Tashrīq* are days of Sacrifice.»^[5]

We also mentioned the *Ḥadīth* by 'Abdur-Raḥmān bin Ya'mar

[1] Al-Qurṭubi 3:3.

[2] Ibn Abi Ḥātim 2:545.

[3] Aḥmad 4:152.

[4] Aḥmad 5:75, and Muslim 2:800.

[5] Aḥmad 4:82.

Ad-Diyli:

«وَأَيَّامٌ مِنْهُنَّ ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ»

«The days of Minā (Tashrīq) are three. Those who hasten in two days then there is no sin in it, and those who delay (i.e., remain in Minā for a third day) then there is no sin in it.»^[1]

Ibn Jarīr reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامٌ طَعْمٌ وَذِكْرٌ لِلَّهِ»

«The days of Tashrīq are days of eating and remembering Allāh.»

Ibn Jarīr reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ sent 'Abdullāh bin Ḥudhāfah to Minā proclaiming:

«لَا تَصُومُوا هَذِهِ الْأَيَّامَ، فَإِنَّهَا أَيَّامٌ أَكَلٍ وَشُرْبٍ وَذِكْرٍ لِلَّهِ عَزَّ وَجَلَّ»

«Do not fast these days (i.e., Tashrīq days), for they are days of eating, drinking and remembering Allāh the Exalted and Most Honored.»^[2]

The Appointed Days

Miqsam said that Ibn 'Abbās said that the Appointed Days are the days of *Tashrīq*, four days: the day of the Sacrifice (10th of Dhul-Ḥijjah) and three days after that.^[3]

This opinion was also reported of Ibn 'Umar, Ibn Az-Zubayr, Abu Mūsā, 'Atā', Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Ibrāhīm An-Nakha'ī, Yaḥyā bin Abu Kathīr, Al-Ḥasan, Qatādah, As-Suddi, Az-Zuhri, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, 'Atā' Al-Khurāsāni, Mālik bin Anas, and others.^[4] In addition, the apparent meaning of the following *Āyah* supports this opinion:

﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ﴾

«But whosoever hastens to leave in two days, there is no sin on

[1] Abu Dāwud 2:485.

[2] Aḡ-Ṭabari 4:211.

[3] Aḡ-Ṭabari 4:213.

[4] Ibn Abi Ḥātim 2:547-549.

him and whosoever stays on, there is no sin on him.﴾

So the *Āyah* hints to the three days after the day of Sacrifice.

Allāh's statement:

﴿وَأذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾

﴿And remember Allāh during the Appointed Days﴾

directs remembering Allāh upon slaughtering the animals, after the prayers, and by *Dhikr* (supplication) in general. It also includes *Takbīr* and remembering Allāh while throwing the pebbles every day during the *Tashrīq* days. A *Ḥadīth* that Abu Dāwud and several others collected states:

إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمْيُ الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ
عَزَّ وَجَلَّ

«Tawāf around the House, Sa'i between Aş-Şafā and Al-Marwah and throwing the pebbles were legislated so that Allāh is remembered in Dhikr.»^[1]

When mentioning the first procession (refer to 2:199) and the second procession of the people upon the end of the *Ḥajj* season, when they start to return to their areas, after they had gathered during the rituals and at the standing places, Allāh said,

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

﴿and obey Allāh (fear Him), and know that you will surely be gathered unto Him.﴾

Similarly, Allāh said:

﴿وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ﴾

﴿And it is He Who has created you on the earth, and to Him you shall be gathered back.﴾ (23:79)

﴿وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ. وَهُوَ اللَّهُ الْخَصِيمُ﴾ (٢٤) وَإِذَا تَوَلَّىٰ سَكَنٌ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ (٢٥) وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ

[1] Abu Dāwud 2:447.

﴿يَهَادُ إِلَى الْبَاغِ وَاللَّيْلِ مِنَ النَّاسِ مَنِ بَشَرَ نَفْسَهُ أُتِيَكَاهُ مَهْكَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ
بِالْبَاغِ﴾

﴿204. And of mankind there is he whose speech may please you (O Muḥammad ﷺ), in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.﴾

﴿205. And when he turns away (from you O Muḥammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief﴾.

﴿206. And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!﴾

﴿207. And of mankind is he who would sell himself, seeking the pleasure of Allāh. And Allāh is full of kindness to (His) servants.﴾

The Characteristics of the Hypocrites

As-Suddi said that these *Ayāt* were revealed about Al-Akhnas bin Shariq Ath-Thaqafi who came to Allāh's Messenger ﷺ and announced his Islam although his heart concealed otherwise.^[1]

Ibn 'Abbās narrated that these *Āyāt* were revealed about some of the hypocrites who criticized Khubayb and his companions who were killed during the Raji' incident.^[2] Thereafter, Allāh sent down His condemnation of the hypocrites and His praise for Khubayb and his companions:

﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ أُتِيَكَاهُ مَهْكَاتِ اللَّهِ﴾

﴿And of mankind is he who would sell himself, seeking the pleasure of Allāh.﴾

It was also said that they refer to the hypocrites and the believers in general.^[3] This is the opinion of Qatādah,

[1] Aṭ-Ṭabari 4:229.

[2] When 'Adal and Qārah tribes killed the ten Companions whom the Prophet ﷺ sent to teach them the Qur'ān and Islam.

[3] Aṭ-Ṭabari 4:230.

Mujāhid, Ar-Rabī' bin Anas and several others, and it is correct.

Ibn Jarīr related that Al-Quraẓi said that Nawf Al-Bikāli, who used to read (previous Divine) Books said, "I find the description of some members of this *Ummah* in the previously revealed Books of Allāh: they (hypocrites) are people who use the religion to gain material benefit. Their tongues are sweeter than honey, but their hearts are more bitter than *Ṣabir* (a bitter plant, aloe). They show the people the appearance of sheep while their hearts hide the viciousness of wolves. Allāh said, They dare challenge Me, but they are deceived by Me. I swear by Myself that I will send a *Fitnah* (trial, calamity) on them that will make the wise man bewildered.' I contemplated about these statements and found them in the Qur'ān describing the hypocrites:

﴿وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ﴾

﴿And of mankind there is he whose speech may please you (O Muḥammad ﷺ), in this worldly life, and he calls Allāh to witness as to that which is in his heart,﴾^[1]

This statement by Al-Quraẓi is *Ḥasan Ṣaḥīḥ*. Allāh said:

﴿وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ﴾

﴿...and he calls Allāh to witness as to that which is in his heart,﴾

This *Āyah* indicates that such people pretend to be Muslims, but defy Allāh by the disbelief and hypocrisy that their hearts conceal. Similarly Allāh said:

﴿يَسْتَخْفُونَ مِنَّا وَلَٰكِنَّا نَسْتَخْفُونَ مِن آلِهِ﴾

﴿They may hide (their crimes) from men, but they cannot hide (them) from Allāh.﴾ (4:108)

This *Tafsīr* was reported from Ibn 'Abbās^[2] by Ibn Ishāq. It was also said that the *Āyah* means that when such people announce their Islām, they swear by Allāh that what is in their hearts is the same of what their tongues are

[1] Aṭ-Ṭabari 4:232.

[2] Aṭ-Ṭabari 4:230.

pronouncing. This is also a correct meaning for the *Āyah* that was chosen by 'Abdur-Raḥmān bin Zayd bin Aslam.^[1] It is also the choice of Ibn Jarīr who related it to Ibn 'Abbās and Mujāhid. Allāh knows best.

Allāh said:

﴿وَهُوَ أَدُّ الْأَضَارِ﴾

﴿Yet he is the most Aladd of the opponents.﴾ (2:204)

The *Āyah* used the word *Aladd* here, which literally means 'wicked' (here it means 'quarrelsome'). A variation of the word *Ludda* was also used in another *Āyah*:

﴿وَتُنذِرَ بِهِ. قَوْمًا لُدًّا﴾

﴿So that you (Muḥammad) warn with it (the Qur'ān) a Ludda people.﴾ (19:97)

Hence, a hypocrite lies, alters the truth when he quarrels and does not care for the truth. Rather, he deviates from the truth, deceives and becomes most quarrelsome. It is reported in *Ṣaḥīḥ* that Allāh's Messenger ﷺ said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise). If you have a dispute with him, he is most quarrelsome.»^[2]

Imām Bukhāri reported that 'Ā'ishah narrated that the Prophet ﷺ said:

«إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُّ الْخَصِيمُ»

«The most hated person to Allāh is he who is Aladd and Khaṣim (meaning most quarrelsome).»^[3]

Allāh then said:

﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَهُنَالِكَ الْخَرْتُ وَالَّذِي لَأَنْتَ لَا يُحِبُّ

﴿الْفَسَادِ﴾

[1] Aṭ-Ṭabari 4:233.

[2] *Faḥ Al-Bāri* 1:111.

[3] *Faḥ Al-Bāri* 8:36.

﴿And when he turns away (from you O Muhammad), he struggles in the land to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief.﴾

This Āyah indicates that such persons are deviant in the tongue, evil in the deeds, their words are fabricated, their belief is wicked and their works are immoral. The Āyah used the (Arabic word) Sa'ā (literally, 'tries' or 'intends'). This word was also used to describe Pharaoh:

﴿يَوْمَ أَذْرَبُ بِسِنِّي ﴿٢٢﴾ مَحْشَرًا فَنَادَى ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾ فَأَعَدَّهُ اللَّهُ تِلْكَ الْأَجْرَ وَالْأُولَى ﴿٢٥﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَتَّقِي ﴿٢٦﴾﴾

﴿Then he turned his back, Yas'ā (striving hard against Allāh). Then he gathered (his people) and cried aloud saying, 'I am your lord, most high.' So Allāh, seized him with a punishing example for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.﴾ (79:22-26)

[Sa'ā was also used in the Āyah]:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

﴿O you who believe (Muslims)! When the call is proclaimed for the Ṣalāh (prayer) on the day of Friday (Jumu'ah prayer), As'aw come to the remembrance of Allāh.﴾ (62:9)

This Āyah means, '(when the call to the Friday prayer is announced) intend and then proceed to attend the Friday prayer.' We should mention that hastening to the mosque is condemned by the Sunnah (as this is another meaning for the word Sa'ā):

﴿إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنتُمْ نَسْوُونَ، وَأُتُوهَا وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ﴾

«When you come to attend the prayer, do not come in a Sa'ī (haste). Rather, come to it while walking at ease and in peace (or grace).»^[1]

The hypocrite has no motive in this life but to cause mischief and to destroy the crops and the offspring, including what the animals produce and what the people depend on for their livelihood. Mujāhid said, "If the hypocrite strives for mischief

[1] Muslim 1:420.

in the land, Allāh prevents the rain from falling and thus the crops and the offspring perish." The Āyah continues:

﴿وَاللَّهُ لَا يُحِبُّ الْفَكَادَ﴾

﴿...and Allāh likes not mischief.﴾ that is, Allāh does not like those who possess these characteristics, or those who act like this.

Rejecting Advice is Characteristic of the Hypocrites

Allāh said:

﴿وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ﴾

﴿And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime.﴾

This Āyah indicates that when the hypocrite, who deviates in his speech and deeds, is advised and commanded to fear Allāh, refrain from his evil deeds and adhere to the truth, he refuses and becomes angry and outraged, as he is used to doing evil. This Āyah is similar to what Allāh said:

﴿وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ نَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُسْكِرَاتِ يَكَادُونَ
يَسْطَلُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بَشَرٌ مِّنْ ذَلِكُمْ أَن نَّارُ وَعَدَمَا اللَّهُ
الَّذِينَ كَفَرُوا وَيَسَّ الْمَعِيرُ﴾

﴿And when Our clear verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!﴾ (22:72)

This is why in this Āyah, Allāh said:

﴿فَمَسْبُؤُهُمْ جَهَنَّمُ وَلَيْسَ إِلَيْهَا﴾

﴿So enough for him is Hell, and worst indeed is that place to rest﴾

meaning, the Fire is enough punishment for the hypocrite.

The Sincere Believer prefers pleasing Allāh

Allāh said:

﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾

﴿And of mankind is he who would sell himself, seeking the pleasure of Allāh.﴾

After Allāh described the evil characteristics of the hypocrites, He mentioned the good qualities of the believers. Allāh said:

﴿وَمِنَ النَّاسِ مَن يَبِئسَ مَا يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾

﴿And of mankind is he who would sell himself, seeking the pleasure of Allāh.﴾

Ibn ‘Abbās, Anas, Sa‘īd bin Musayyib, Abu ‘Uthmān An-Nahdī, ‘Ikrimah and several other scholars said that this *Āyah* was revealed about Ṣuhayb bin Sinān Ar-Rūmī. When Ṣuhayb became a Muslim in Makkah and intended to migrate (to Al-Madīnah), the people (Quraysh) prevented him from migrating with his money. They said that if he forfeits his property, he is free to migrate. He abandoned his money and preferred to migrate, and Allāh revealed this *Āyah* about him. ‘Umar bin Khaṭṭāb and several other Companions met Ṣuhayb close to the outskirts of Al-Madīnah at Al-Ḥarrah (flat lands with black stones). They said to him, “The trade has indeed been successful.” He answered them, “You too, may Allāh never allow your trade to fail. What is the matter?” ‘Umar told him that Allāh has revealed this *Āyah* (2:207) about him. It was also reported that Allāh’s Messenger ﷺ said, “The trade has been successful, O Ṣuhayb!”^[1]

The meaning of the *Āyah* (2:207) includes every *Mujāhid* in the way of Allāh. Allāh said in another *Āyah*:

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ يَفْتُلُونَ وَيُقَاتِلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْرُوا بِعَيْتِ اللَّهِ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْعَهْدُ الْعَظِيمُ﴾

﴿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 (others) and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur’ān. And who is truer to his covenant

[1] Aṭ-Ṭabari 4 :248.

than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success. ﴿9:111﴾

When Hishām bin ‘Āmr penetrated the lines of the enemy, some people criticized him. ‘Umar bin Al-Khaṭṭāb and Abu Hurayrah refuted them and recited this Āyah:

﴿وَمِنَ النَّاسِ مَن يَبِئسَ نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ ﴿١٧٧﴾﴾

﴿And of mankind is he who would sell himself, seeking the pleasure of Allāh. And Allāh is full of kindness to (His) servants.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن رَّكَلْتُمْ مِنْ بَدَمٍ مَّا جَاءَتْكُمْ آيَاتُنَا فَاَعْلَمُوا أَنَّهُ عَرِيبٌ ﴿٢٠٩﴾﴾

﴿208. O you who believe! Enter Silm perfectly, and follow not the footsteps of Shayṭān (Satan). Verily, he is to you a plain enemy.﴾

﴿209. Then if you slide back after the clear signs (Prophet Muḥammad ﷺ, and this Qur’ān and Islām) have come to you, then know that Allāh is All-Mighty, All-Wise﴾.

Entering Islām in its Entirety is obligated

Allāh commands His servants who believe in Him and have faith in His Messenger ﷺ to implement all of Islām’s legislation and law, to adhere to all of its commandments, as much as they can, and to refrain from all of its prohibitions. ‘Al-‘Awfi said that Ibn ‘Abbās said, and also Mujāhid, Ṭāwūs, Aḍ-Ḍaḥḥāk, ‘Ikrimah, Qatādah, As-Suddi and Ibn Zayd said that Allāh’s statement:

﴿ادْخُلُوا فِي السِّلْمِ﴾

﴿Enter Silm﴾ means Islām.^[1] Allāh’s statement:

﴿كَآفَّةً﴾

﴿...perfectly﴾ means, in its entirety. This is the *Tafsīr* of Ibn ‘Abbās, Mujāhid, Abu Al-‘Āliyah, ‘Ikrimah, Ar-Rabī’ bin Anas, As-Suddi, Muqātil bin Ḥayyān, Qatādah and Aḍ-Ḍaḥḥāk.^[2]

[1] Aṭ-Ṭabari 4 :252, Ibn Abi Ḥātim 2 :584-585.

[2] Ibn Abi Ḥātim 2 :586-588.

Mujāhid said that the *Āyah* means, 'Perform all the good works and the various pious deeds, this is especially addressed to those from among the People of the Scripture who embraced the faith.'^[1]

Ibn Abu Ḥātim reported that Ibn 'Abbās said that:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً﴾

﴿O you who believe! Enter Islām perfectly﴾

refers to the believers among the People of the Scripture. This is because they believed in Allāh, some of them still followed some parts of the Tawrah and the previous revelations. So Allāh said:

﴿ادْخُلُوا فِي السِّلْمِ كَآفَّةً﴾

﴿Enter Islām perfectly.﴾^[2] Allāh thus commanded them to embrace the legislation of the religion of Muḥammad ﷺ in its entirety and to avoid abandoning any part of it. They should no longer adhere to the Tawrah.

Allāh then said:

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿...and follow not the footsteps of Shayṭān﴾

meaning, perform the acts of worship and avoid what Satan commands you to do. This is because:

﴿إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَىٰ وَأَن تَقُولُوا عَلَىٰ اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿He (Shayṭān) commands you only what is evil and Fahshā' (sinful), and that you should say about Allāh what you know not.﴾ (2:169) and:

﴿إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنَ الْمُحْضَبِينَ﴾

﴿He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.﴾ (35:6)

Hence, Allāh said:

﴿إِنَّكُمْ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

[1] Ibn Abi Ḥātim 2:585.

[2] Ibn Abi Ḥātim 2:582.

﴿Verily, he is to you an open enemy.﴾

Allāh said:

﴿فَإِنْ رَجَعْتُمْ بَعْدَ مَا جَاءَتْكُمْ الْبَيِّنَاتُ﴾

﴿Then if you slide back after the clear signs have come to you﴾

meaning, if you deviate from the Truth after clear proofs have been established against you,

﴿فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ﴾

﴿...then know that Allāh is All-Mighty﴾ in His punishment, and no one can escape His vengeance or defeat Him.

﴿حَكِيمٌ﴾

﴿All-Wise﴾ in His decisions, actions and rulings. Hence Abu Al-'Āliyah, Qatādah and Ar-Rabī' bin Anas said, "He is Mighty in His vengeance, Wise in His decision."^[1]

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ السَّمَاءِ وَالتَّابِغَةُ وَفِي الْأَمْرِ وَإِلَى اللَّهِ﴾

﴿رُجِعَ الْأُمُورُ﴾

﴿210. Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).﴾

Do not delay embracing the Faith

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ السَّمَاءِ وَالتَّابِغَةُ﴾

﴿Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels?﴾

on the Day of Resurrection to judge the early and the latter creations. Allāh shall then reward each according to his or her deeds; and whoever does good shall see it, and whoever does evil shall see it. This is why Allāh said:

﴿وَفِي الْأَمْرِ وَإِلَى اللَّهِ رُجِعَ الْأُمُورُ﴾

﴿(Then) the case would be already judged. And to Allāh return all matters (for decision).﴾

[1] Ibn Abi Ḥātim 2:591.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۳۳

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سَلَّ بَنِي إِسْرَائِيلَ يَلْ كَمْ آتَيْنَهُمْ مِنْ آيَاتِنَا يَنْتَهُوْنَ وَمَنْ يَبْدُلْ نِعْمَةَ
 اللَّهُ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣٣﴾ زُرِنَ الَّذِينَ
 كَفَرُوا الْحَيَاةَ الدُّنْيَا وَسَخَّرُوا مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ
 اتَّقَوْا فَوْفَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ
 ﴿٣٤﴾ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
 وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
 فِي مَا اختلفُوا فِيهِ وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أُوْتُوا مِنْ بَعْدِ
 مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَيْنًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا
 لِمَا اختلفُوا فِيهِ مِنَ الْحَقِّ بِآيَاتِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ لِيَأْتِيَ
 صِرَاطٍ مُسْتَقِيمٍ ﴿٣٥﴾ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا
 يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمِ الْأَسَاءَةِ وَالضَّرَاءَةِ
 وَرَزَقُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ
 أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٣٦﴾ يَسْأَلُونَكَ مَاذَا أُنْفِقُونَ قُلْ
 مَا أُنْفِقُهُ مِنْ خَيْرٍ فَلِلَّذِينَ وَالَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ
 وَأَبْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٣٧﴾

Similarly, Allāh said:

﴿كَلَّا إِذَا دُكِّي الْأَرْضُ دُكًّا
 دُكًّا وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا
 صَفًّا وَجَاءَ يَوْمَهُمْ بِمُهَيَّبَةٍ
 يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ
 الذِّكْرَى﴾

﴿Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?﴾ (89:21-23) and:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ
 الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِكَ
 بَعْضُ مَا يَتَّبِعُ رَبُّكَ﴾

﴿Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the signs of your Lord should come (i.e., portents of the Hour, e.g., rising of the sun from the west)!﴾ (6:158)

Abu Jafar Rāzi reported that Abu Al-‘Āliyah narrated that:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالنَّبِيِّكُ﴾

﴿Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels?﴾

means, the angels will descend on the shadows of clouds, while Allāh comes as He wills.^[1] Some of the reciters read it,

[1] Aṭ-Ṭabari 4:264.

مَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ وَالْمَلَائِكَةُ فِي ظُلُلٍ مِّنَ السَّمَاءِ

Do they then wait for anything other than that Allāh should come to them and also the angels over the shadows of the clouds.

This is similar to Allāh's other statement:

﴿وَيَوْمَ تَشَقَّقُ السَّمَاءُ وَالسَّمِ وَرِزْلُ الْمَلَائِكَةِ نَزِيرًا ﴿٢٥﴾﴾

﴿And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.﴾ (25:25)

﴿سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَاتٍ يَبْذُرُونَ مِمَّا بَدَّلْنَاهُمْ مِنْ آيَاتِنَا فَاعْتَدُوا ﴿٢١١﴾﴾
 ﴿سَدِيدِ الْعِقَابِ ﴿٢١٢﴾﴾ زَيْنٌ لِلَّذِينَ كَفَرُوا الْحَيْرَةُ الدُّنْيَا وَنَسْعُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا
 فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٣﴾﴾

﴿211. Ask the Children of Israel how many clear Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's favor after it has come to him, [e.g., renounces the religion of Allāh (Islām) and accepts Kufr (disbelief)] then surely, Allāh is severe in punishment.﴾

﴿212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who have Taqwā, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, blessings, favors, and honors on the Day of Resurrection) to whom He wills without limit.﴾

The Punishment for changing Allāh's Favor and mocking the Believers

Allāh mentioned that the Children of Israel, were witnesses to many clear signs that attest to the truth of Moses regarding what he was sent with for them. They witnessed his hand (when it became lit with light), his parting the sea, his striking the rock (and water flowed from the rock), the clouds that shaded them during the intense heat, the manna and the quails, and so forth. These signs attested to the existence of the Creator and the truth of Moses by whose hand these signs appeared. Yet, so many among them changed Allāh's favor, by preferring disbelief to faith and by ignoring Allāh's favors,

﴿وَمَنْ يَبْدِلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴿And whoever changes Allāh's favor after it had come to him, then surely, Allāh is severe in punishment.﴾

Similarly, Allāh said about the disbelievers of Quraysh:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا وَلَعَلُّوا قَوْمَهُمْ دَارَ الْبَرَارِ ﴿٢٨﴾ جَهَنَّمَ يَصَلُّونَهَا وَيَبْكُ الْقَرَارُ ﴿٢٩﴾﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, – and what an evil place to settle in!﴾ (14:28, 29)

Then Allāh states that He has made the life of this world beautiful for the disbelievers who are satisfied with it, who collect wealth, but refrain from spending it on what they have been commanded, which could earn them Allāh's pleasure. Instead, they ridicule the believers who ignore this life and who spend whatever they earn on what pleases their Lord. The believers spend seeking Allāh's Face, and this is why they have gained the ultimate happiness and the best share on the Day of the Return. Therefore, they will be exalted above the disbelievers at the Gathering Place, when they are gathered, during the resurrection and in their final destination. The believers will reside in the highest grades in the utmost highs, while the disbelievers will reside in the lowest of lows (in the Fire).

This is why Allāh said:

﴿وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

﴿And Allāh gives to whom He wills without limit.﴾

This *Āyah* indicates that Allāh gives sustenance to whomever He wills of His servants without count or limit in this and the Hereafter. A *Ḥadīth* has stated (that Allāh said):

﴿إِنَّ آدَمَ أَنْفَقَ أَنْفَقَ عَلَيْكَ﴾

«O son of Ādam! Spend (in Allāh's cause) and I (Allāh) will spend on you.»^[1]

[1] Al-Ḥumaydi 2:459.

The Prophet ﷺ said:

«أَنْفِقْ بِلَالٍ وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِفْلَاحًا»

«O Bilāl! Spend and do not fear deprivation from the Owner of the Throne.»^[1]

Allāh said:

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ﴾

«...and whatsoever you spend of anything (in Allāh's cause), He will replace it.» (34:39)

In addition, it is reported in the Ṣaḥīḥ (that the Prophet ﷺ said):

«أَنَّ مَلَكَيْنِ يَنْزِلَانِ مِنَ السَّمَاءِ صَبِيحَةً كُلِّ يَوْمٍ يَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَغْطِ مُتَّقِيًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَغْطِ مُسِيكًا تَلْفًا»

«Every day two angels come down from heavens and one of them says, 'O Allāh! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allāh! Destroy every miser.'»^[2]

Also in the Ṣaḥīḥ:

«يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي. وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَنْفَيْتَ، وَمَا لَيْسَتْ فَأَبْلَيْتَ، وَمَا تَصَدَّقْتَ فَأَمْضَيْتَ، وَمَا سِوَى ذَلِكَ فَذَاهِبْ وَتَارِكُهُ لِلنَّاسِ»

«The son of Ādam says, 'My money, my money!' Yet, what is your money except that which you eat and use up, wear and tear, and spend in charity and thus keep (in your record). Other than that, it will go away and will be left for the people (the inheritors).»^[3]

In addition, Imām Aḥmad reported that the Prophet ﷺ said:

«الدُّنْيَا دَارٌ مَنْ لَا دَارَ لَهُ، وَمَالٌ مَنْ لَا مَالَ لَهُ، وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ»

«The Dunyā (life of this world) is the residence of those who have no residence, the wealth of those who have no wealth, and it is harvested by those who have no sense of reason.»^[4]

[1] Aṭ-Ṭabarāni 10:192.

[2] Faṭḥ Al-Bārī 3:357.

[3] Muslim 4:2273.

[4] Aḥmad 6:71.

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ مِنْ رَبِّهِمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لَنَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِنَّ صِرَاطَ مُسْتَقِيمٍ ﴿٢١٣﴾﴾

﴿213. Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred, one to another. Then Allāh by His leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to the straight path﴾.

Disputing, after the Clear Signs have come, indicates Deviation

Ibn Jarīr reported that Ibn 'Abbās said, "There were ten generations between Ādam and Nūḥ, all of them on the religion of Truth. They later disputed so Allāh sent the Prophets as warners and bringers of glad tidings." He then said that this is how 'Abdullāh read the *Āyah*:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا

The people were one Ummah and they then disputed.^[1]

Al-Ḥākim recorded this in his *Mustadrak* and said, "Its chain of narrators is *Ṣaḥīḥ*, but they (Al-Bukhārī and Muslim) did not record it."^[2] Abu Ja'far Rāzi reported that Abu Al-'Āliyah said that Ubayy bin Ka'b read the *Āyah* as:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

The people were one Ummah and they then disputed and Allāh sent the Prophets as warners and bringers of glad tidings.^[3]

'Abdur-Razzāq said that Ma'mar said that Qatādah said that

[1] Aṭ-Ṭabari 4:275.

[2] Al-Ḥākim 2:546.

[3] Aṭ-Ṭabari 4:78.

Allāh's statement:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً﴾

﴿Mankind was one community﴾

means; "They all had the guidance. Then:

فَاخْتَلَفُوا فَبَعَثَ اللَّهُ النَّبِيِّنَ

They disputed and Allāh sent Prophets.

The first to be sent was Nūḥ.^[1]

'Abdur-Razzāq reported that Abu Hurayrah commented on:

﴿فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اٰخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِاِذْنِهِ﴾

﴿Then Allāh by His leave guided those who believed to the truth of that wherein they differed.﴾

saying that the Prophet ﷺ said:

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّةَ، بِيَدِ أَنَّهُمْ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتِنَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللَّهُ لِمَا اٰخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِاِذْنِهِ، فَهَذَا الْيَوْمُ الَّذِي اٰخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبِعٌ، فَعَدَا لِلْيَهُودِ، وَبَعْدَ عَدِ لِلنَّصَارَى»

«We are the last (nation), but the first (foremost) on the Day of Resurrection. We are the first people to enter Paradise, although they (Jews and Christians) have been given the Book before us and we after them. Allāh has guided us to the truth wherever they disputed over it. This is the day (Friday) that they disputed about, Allāh guided us to it. So, the people follow us, as tomorrow is for the Jews and the day after is for the Christians.»^[2]

Ibn Wahb related that 'Abdur-Raḥmān bin Zayd bin Aslam said that his father said about the Āyah:

﴿فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اٰخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِاِذْنِهِ﴾

﴿Then Allāh by His leave guided those who believed to the truth of that wherein they differed.﴾

They disputed about the day of Congregation (Friday). The

[1] 'Abdur-Razzāq 1 :82.

[2] 'Abdur-Razzāq 1 :82.

Jews made it Saturday while the Christians chose Sunday. Allāh guided the *Ummah* of Muḥammad ﷺ to Friday. They also disputed about the true *Qiblah*. The Christians faced the east while the Jews faced Bayt Al-Maqdis. Allāh guided the *Ummah* of Muḥammad ﷺ to the true *Qiblah* (*Ka'bah* in Makkah). They also disputed about the prayer, as some of them bow down, but do not prostrate, while others prostrate, but do not bow down. Some of them pray while talking and some while walking. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth. They also disputed about the fast; some of them fast during a part of the day, while others fast from certain types of foods. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth. They also disputed about Ibrāhīm. The Jews said, 'He was a Jew,' while the Christians considered him Christian. Allāh has made him a *Ḥaniyfan Musliman*. Allāh has guided the *Ummah* of Muḥammad ﷺ to the truth.

They also disputed about ʿĪsā. The Jews rejected him and accused his mother of a grave sin, while the Christians made him a god and the son of God. Allāh made him by His Word and a spirit from (those He created) Him. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth."^[1]

Allāh then said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿...by His leave﴾ meaning, 'By His knowledge of them and by what He has directed and guided them to,' according to Ibn Jarīr.^[2] Also:

﴿وَاللَّهُ يَهْدِي مَنْ يَشَاءُ﴾

﴿And Allāh guides whom He wills﴾

means from among His creation. (Allāh said:)

﴿إِلَّا صِرَاطَ مُسْتَقِيمٍ﴾

﴿...to the straight way﴾ meaning, He commands the decision and the clear proof. Al-Bukhāri and Muslim reported that ʿĀ'ishah narrated that when Allāh's Messenger ﷺ used to wake up at night to pray, he would say:

[1] Aṭ-Ṭabari 4 :284.

[2] Aṭ-Ṭabari 4 :286.

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

«O Allāh, the Lord of (angels) Jibril, Mikā'il and Isrāfīl, Creator of the heavens and earth and Knower of the seen and the unseen. You judge between Your servants regarding what they have disputed in, so guide me to what have been the subject of dispute of the truth by Your leave. Indeed, You guide whom You will to the straight path.»^[1]

A Du'ā reads:

«اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا، وَأَرِزْنَا ابْتِغَاءَهُ، وَأَرِنَا الْبَاطِلَ بَاطِلًا، وَأَرِزْنَا اجْتِنَابَهُ، وَلَا تَجْعَلْهُ مَلْتَبَسًا عَلَيْنَا فَتَضِلَّ، وَاجْعَلْنَا لِمُنْتَقِيْنَ إِمَامًا»

«O Allāh! Show us the truth as truth, and bestow adherence to it on us. Show us the evil as evil, and make us stay away from it, and do not confuse us regarding the reality of evil so that we will not be led astray by it, and make us leaders for the believers.»^[2]

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَكْمِلُنَّ الْبِئْسَاءُ وَالضَّرَّةَ وَذُرِّبُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ آلاَ إِنْ نَصَرَ اللَّهُ فَمَا مَبْرَحُونَ﴾

﴿214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!﴾

Victory only comes after succeeding in the Trials

Allāh said:

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ﴾

﴿Or think you that you will enter Paradise﴾

[1] Muslim 1 :534.

[2] Takhrij Al-Ihyā' 3:1418.

before you are tested and tried just like the nations that came before you? This is why Allāh said:

﴿وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ﴾

﴿...without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments﴾

meaning, illnesses, pain, disasters and hardships. Ibn Mas‘ūd, Ibn ‘Abbās, Abu Al-‘Āliyah, Mujāhid, Sa‘īd bin Jubayr, Murrāh Al-Hamdāni, Al-Hasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī‘, As-Suddi and Muqātil bin Ḥayyān said that

﴿الْبَأْسَاءُ﴾

﴿Al-Ba’sā’﴾ means poverty.^[1] Ibn ‘Abbās said that

﴿وَالضَّرَّاءُ﴾

﴿...and Ad-Ḍarrā’﴾ means ailments.

﴿وَزُلْزِلُوا﴾

﴿and were so shaken﴾ for fear of the enemy, and were tested, and put to a tremendous trial. An authentic Ḥadīth narrated that Khabbāb bin Al-Aratt said, “We said, ‘O Messenger of Allāh! Why do you not invoke Allāh to support us? Why do you not supplicate to Allāh for us?’ He said:

«إِنَّ مَن كَانَ قَبْلَكُمْ كَانَ أَحَدُهُمْ يُوَضَّعُ الْجَنْشَارُ عَلَى مَفْرَقِ رَأْسِهِ فَيُخْلَصُ إِلَى قَدَمَيْهِ لَا يَضْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُتَمَشَّطُ بِأَمْشَاطِ الْحَدِيدِ مَا بَيْنَ لَحْمِهِ وَعَظْمِهِ، لَا يَضْرِفُهُ ذَلِكَ عَنْ دِينِهِ.»

«The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet, and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.»

He then said:

«وَاللَّهِ لَيُيَمِّنَنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّابِئُ مِنَ صَنْعَاءَ إِلَى حَضْرَمَوْتِ، لَا يَخَافُ إِلَّا اللَّهَ وَالذُّبَابَ عَلَى عُنُقِهِ، وَلَكِنَّكُمْ قَوْمٌ تَشْتَعِجِلُونَ»

[1] Ibn Abi Ḥātim 2:616.

«By Allāh! This matter (religion) will spread (or expand) by Allāh until the traveler leaves Ṣan‘ā’ to Haḍramawt (both in Yemen, but at a great distance from each other) fearing only Allāh and then the wolf for the sake of his sheep. You are just a hasty people.»^[1]

And Allāh said:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْحَقُّ وَأُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٢٥٣﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٢٥٤﴾﴾

﴿Alif-Lām-Mīm. Do people think that they will be left alone because they say: “We believe,” and will not be tested? And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.﴾ (29:1-3)

The Companions experienced tremendous trials during the battle of Al-Aḥzāb (the Confederates). Allāh said:

﴿إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا ﴿٦٢﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلِيلًا شَدِيدًا ﴿٦٣﴾ وَإِذْ يَقُولُ الْمَشْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿٦٤﴾﴾

﴿When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: “Allāh and His Messenger promised us nothing but delusion!”﴾ (33:10-12)

When Heraclius asked Abu Sufyān, “Did you fight him (Prophet Muhammad)?” He said, “Yes.” Heraclius said, “What was the outcome of warfare between you?” Abu Sufyān said, “Sometimes we lose and sometimes he loses.” He said, “Such is the case with Prophets, they are tested, but the final victory is theirs.”^[2]

Allāh’s statement:

[1] *Faḥ Al-Bārī* 6 :716.

[2] *Faḥ Al-Bārī* 9 :25.

﴿مَثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكَ﴾

﴿...without (such) (trials) as came to those who passed away before you﴾

meaning, their way of life. Similarly, Allāh said:

﴿فَأَهْلَكْنَا أَسَدًّا مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ﴾

﴿Then We destroyed men stronger (in power) than these – and the example of the ancients has passed away (before them)﴾ (43:8) and:

﴿وَرَزَّلْنَا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَعَ نَصْرِ اللَّهِ﴾

﴿...were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh."﴾

They pleaded (to Allāh) for victory against their enemies and invoked Him for aid and deliverance from their hardships and trials. Allāh said:

﴿آلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

﴿Yes! Certainly, the help of Allāh is near!﴾

Allāh said:

﴿وَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾﴾

﴿Verily, along with every hardship is relief. Verily, along with every hardship is relief.﴾ (94:5, 6)

So just as there is hardship, its equal of relief will soon arrive. This is why Allāh said:

﴿آلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

﴿Yes! Certainly, the help of Allāh is near!﴾

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالسَّكِينِ وَإِنَّ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٥٥﴾﴾

﴿215. They ask you (O Muḥammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masākīn (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allāh

سُورَةُ الْبَقَرَةِ ٣٤

كَتَبَ عَلَيْكُمُ الْقِتَالَ وَهُوَ كَرِهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا
 شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٤﴾ يَسْأَلُونَكَ عَنِ الشَّهْرِ
 الْحَرَامِ وَقِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدْعٌ سَبِيلُ اللَّهِ
 وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ
 عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْبَلُونَكُمْ
 حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ
 مِنكُم عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ
 أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ
 هُمْ فِيهَا خَالِدُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ
 هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ
 اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٣٦﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ
 وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا
 أَكْبَرُ مِنْ نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٧﴾

knows it well.” ﴿﴾

Who deserves the Nafaqah (Spending or Charity)

Muqātil bin Hayyān said that this *Āyah* was revealed about the voluntary charity.^[1] The *Āyah* means, They ask you (O Muḥammad ﷺ) how they should spend,’ as Ibn ‘Abbās and Mujāhid have stated. So, Allāh explained it for them, saying:

﴿قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ
 وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ
 السَّبِيلِ﴾

﴿Say: “Whatever you spend of good must be

for parents and kindred and orphans and Al-Masākin and the wayfarer,” ﴿﴾

meaning, spend it on these categories or areas. Similarly, a *Hadīth* states (that those who deserve one’s generosity the most, are):

﴿أُمَّكَ وَأَبَاكَ وَأَخْتِكَ وَأَخَاكَ ثُمَّ أَدْنَاكَ أَذْنَاكَ﴾

«Your mother, father, sister, brother, the closest and then the farthest (relatives).»^[2]

Maymūn bin Mihrān once recited this *Āyah* (2:215) and commented, “These are the areas of spending. Allāh did not mention among them the drums, pipe, wooden pictures, or the

[1] Ibn Abi Hātim 2:619.

[2] Al-Ḥākim 3:611.

curtains that cover the walls.”^[1]

Next, Allāh said:

﴿وَمَا تَعْمَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

﴿...and whatever you do of good deeds, truly, Allāh knows it well.﴾

meaning, whatever you perform of good works, Allāh knows them and He will reward you for them in the best manner, no one will be dealt with unjustly, even the weight of an atom.

﴿كَتَبَ عَلَيْكُمُ الْقِتَالَ وَهُوَ كَرِهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿216. Fighting 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.﴾

Jihād is made Obligatory

In this *Āyah*, Allāh made it obligatory for the Muslims to fight in *Jihād* against the evil of the enemy who transgress against Islām. Az-Zuhri said, “*Jihād* is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind.” It is reported in the *Ṣaḥīḥ*:

«مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ، مَاتَ مِيتَةَ جَاهِلِيَّةٍ»

«Whoever dies but neither fought (i.e., in Allāh's cause), nor sincerely considered fighting, will die a death of Jāhiliyyah (pre-Islāmic era of ignorance).»^[2]

On the day of *Al-Fath* (when he conquered Makkah), the Prophet ﷺ said:

«لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَنْفِرْتُمْ فَانْفِرُوا»

«There is no Hijrah (migration from Makkah to Al-Madīnah) after the victory, but only Jihād and good intention. If you were

[1] Ibn Abi Ḥātim 2:620.

[2] Muslim 3:1517.

required to march forth, then march forth.»^[1]

Allāh's statement:

﴿وَهُوَ كَرِهٌ لَّكُمْ﴾

﴿...though you dislike it﴾ means, 'Fighting is difficult and heavy on your hearts.' Indeed, fighting is as the *Āyah* describes it, as it includes being killed, wounded, striving against the enemies and enduring the hardship of travel. Allāh then said:

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ﴾

﴿...and it may be that you dislike a thing which is good for you﴾

meaning, fighting is followed by victory, dominance over the enemy, taking over their lands, money and offspring. Allāh continues:

﴿وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ﴾

﴿...and that you like a thing which is bad for you.﴾

This *Āyah* is general in meaning. Hence, one might covet something, yet in reality it is not good or beneficial for him, such as refraining from joining the *Jihād*, for it might lead to the enemy taking over the land and the government. Then, Allāh said:

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿Allāh knows, but you do not know.﴾

meaning, He has better knowledge than you of how things will turn out to be in the end, and of what benefits you in this earthly life and the Hereafter. Hence, obey Him and adhere to His commands, so that you may acquire the true guidance.

﴿يَسْأَلُونَكَ عَنِ الْفَرَارِ الْفَرَارِ إِذَا وَقَعَ فِيهِ فِتْنَةٌ قُلْ فَتْنَةٌ عِنْدَ اللَّهِ وَكَفَرٌ بِهٖ. وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَرَاوُنَ بِغْيَابِكُمْ حَتَّىٰ يَرُدُّكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَظْمَرُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتٍ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧٧﴾ إِنَّ الْأَبْرَارَ لَمْ يَكُنْ لَهُمْ فِي الدُّنْيَا حَقٌّ وَهُمْ فِيهَا كَارِبُونَ ﴿١٧٨﴾﴾

^[1] *Faḥ Al-Bāri* 4 :56.

رَحِمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٢١٨﴾

﴿217. They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴾

﴿218. Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's mercy. And Allāh is Oft-Forgiving, Most-Merciful.﴾

The Nakhlah Military Maneuvers, and the Ruling on Fighting during the Sacred Months

Ibn Abu Ḥātim reported that Jundub bin 'Abdullāh said: Allāh's Messenger ﷺ assembled a group of men under the command of Abu 'Ubaydah bin Jarrah. When he was about to march, he started crying for the thought of missing Allāh's Messenger ﷺ. Consequently, the Messenger ﷺ relieved Abu 'Ubaydah from command, appointed 'Abdullāh bin Jaḥsh instead, gave him some written instructions and commanded him not to read the instructions until he reached such and such area. He also said to 'Abdullāh:

«لَا تُكْرِمَنَّ أَحَدًا عَلَى السَّيْرِ مَعَكَ مِنْ أَصْحَابِكَ.»

«Do not compel any of your men to continue marching with you thereafter.»

When 'Abdullāh read the instructions, he recited *Istirjā'* [saying, 'Truly! to Allāh we belong and truly, to Him we shall return'; and refer to (2:156)] and said, "I hear and obey Allāh and His Messenger." He then told his companions the story and read the instructions to them, and two men went back while the rest remained. Soon after, they found Ibn Ḥaḍrami

(one of the disbelievers of Quraysh) and killed him not knowing that that day was in Rajab or Jumādi (where Rajab is the Sacred Month). The polytheists said to the Muslims, "You have committed murder in the Sacred Month." Allāh then revealed:

﴿يَسْأَلُونَكَ عَنِ الْأَعْرَابِ فَقَالَ فِيهِ قَوْلٌ فَتَأَلَّ فِيهِ كَثِيرٌ﴾

﴿They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression)..."﴾^[1]

Abdul-Malik bin Hishām, who compiled the *Sīrah* (life story of the Prophet ﷺ), related that Ziyād bin ‘Abdullāh Bakkā’i said that Muḥammad bin Ishāq bin Yasār Al-Madani wrote in his book on the *Sīrah*, "Allāh’s Messenger ﷺ sent ‘Abdullāh bin Jaḥsh bin Riyāb Al-Asadi in Rajab, after he (the Prophet ﷺ) came back from the first battle of Badr. The Prophet ﷺ sent eight people with him, all from among the Muhājirūn and none from the Anṣār. He also gave him some written instructions and ordered him not to read them until he marched for two days. ‘Abdullāh should then read the instructions and march to implement them, but should not force any of those who were with him to accompany him.

The companions of ‘Abdullāh bin Jaḥsh were all from the Muhājirūn, from the tribe of Banu ‘Abd Shāms bin ‘Abd Manāf, there was Abu Ḥudhayfah bin ‘Utbah bin Rabī’ah bin ‘Abd Shāms bin ‘Abd Manāf. From their allies, there was ‘Abdullāh bin Jaḥsh, who was the commander of the army unit, and ‘Ukkāshah bin Miḥṣan from the tribe of Banu Asad bin Khuzaymah. From the tribe of Banu Nawfal bin ‘Abd Manāf, there was ‘Utbah bin Ghazwān bin Jābir, one of their allies. From the tribe of Banu Zuhrah bin Kilāb, there was Sa’d bin Abu Waqqāṣ. From Banu Ka’b, there were their allies: ‘Adi bin ‘Āmr bin Ar-Rabī’ah not from the tribe of Ibn Wā’il; Wāqid bin ‘Abdullāh bin ‘Abd Manāf bin ‘Arīn bin Tha’labah bin Yarbū’ from Banu Tamīm; and Khālid bin Bukair from the tribe of Banu Sa’d bin Layth, Suhayl bin Bayḍā’ from Banu Al-Ḥārith bin Fihr was also among them. When ‘Abdullāh bin Jaḥsh marched for two days, he opened and read the

^[1] Ibn Abi Ḥātim 2:628.

(Prophet's) instructions, "When you read these instructions, march until you set camp at Nakhlah between Makkah and Aṭ-Ṭā'if. There, watch the movements of the caravan of Quraysh and collect news about them for us." When 'Abdullāh bin Jaḥsh read the document, he said, "I hear and obey." He then said to his companions, "Allāh's Messenger ﷺ has commanded me to march forth to Nakhlah to watch the movements of the caravan of Quraysh and to inform him about their news. He has prohibited me from forcing any of you (to go with me). So, those who seek martyrdom, they should march with me. Those who dislike the idea of martyrdom, let them turn back. Surely, I will implement the command of Allāh's Messenger ﷺ." He and his companions continued without any of them turning back.

'Abdullāh entered the Ḥijāz area (western Arabia) until he reached an area called Buhrān, close to Furu'. There, Sa'd bin Abu Waqqāṣ and 'Utbah bin Ghazwān lost the camel that they were riding in turns, and they went back to search for it while 'Abdullāh bin Jaḥsh and the rest of his companions continued until they reached Nakhlah. Then, a caravan belonging to the Quraysh passed by carrying raisins, food stuff and some trade items for the Quraysh. 'Amr bin Ḥaḍrami, whose name was 'Abdullāh bin 'Abbād, was in the caravan, as well as 'Uthmān bin 'Abdullāh bin Al-Mughīrah and his brother Nawfal bin 'Abdullāh from the tribe of Makhzūm, and Al-Ḥakam bin Kaysān, a freed slave of Hishām bin Al-Mughīrah. When they saw the Companions they were frightened, but when they saw 'Ukkāshah bin Miḥṣan their fears subsided, since his head was shaved. They said, "These people seek the 'Umrah, so there is no need to fear them."

The Companions conferred among themselves. That day was the last day in the (sacred) month of Rajab. They said to each other, "By Allāh! If you let them pass, they will soon enter the Sacred Area and take refuge in it from you. If you kill them, you will kill them during the Sacred Month." They at first hesitated and did not like to attack them. They then began encouraging themselves and decided to kill whomever they could among the disbelievers and to confiscate whatever they had. Hence, Wāqid bin 'Abdullāh At-Tamīmi shot an arrow at 'Amr bin Al-Ḥaḍrami and killed him. 'Uthmān bin 'Abdullāh

and Al-Ḥakam bin Kaysān gave themselves up, while Nawfal bin ‘Abdullāh was able to outrun them in flight. Later on, ‘Abdullāh bin Jaḥsh and his companions went back to Allāh’s Messenger ﷺ in Al-Madīnah with the caravan and the two prisoners.

Ibn Ishāq went on: I was told that some members of the family of ‘Abdullāh bin Jaḥsh said that ‘Abdullāh said to his companions: “Allāh’s Messenger ﷺ will have one-fifth of what we have confiscated.” This occurred before Allāh required one-fifth for His Messenger from the war booty. So, ‘Abdullāh designated one-fifth of the caravan for Allāh’s Messenger ﷺ and divided the rest among his companions. Ibn Ishāq also stated that at first, when the *Sariyah* came back to Allāh’s Messenger ﷺ, he said to them:

«مَا أَمَرْتُكُمْ بِقِتَالٍ فِي الشَّهْرِ الْحَرَامِ»

«I have not commanded you to conduct warfare during the Sacred Month.»

He left the caravan and the two prisoners alone and did not take any share of the war booty.

When Allāh’s Messenger ﷺ did that, the soldiers from the attack were concerned and felt that they were destroyed, and their Muslim brethren criticized them for what they did. The Quraysh said that Muḥammad ﷺ and his Companions violated the sanctity of the Sacred Month and shed blood, confiscated property and took prisoners during it. Those who refuted them among the Muslims who remained in Makkah replied that the Muslims had done that during the month of Sha‘bān (which is not a sacred month). Meanwhile, the Jews were pleased about what happened to Allāh’s Messenger ﷺ. They said, ‘Amr bin Ḥaḍrami was killed by Wāqid bin ‘Abdullāh: ‘Amr, means the war has started, Ḥaḍrami means the war has come, as for Wāqid (bin ‘Abdullāh): the war has raged (using some of the literal meanings of these names to support their fortune-telling).” But, Allāh made all that turn against them.

The people continued talking about this matter, then Allāh revealed to His Messenger ﷺ:

﴿يَسْتَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَمَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَاللِّفْتَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

﴿They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing.﴾

This Āyah means, 'If you had killed during the Sacred Month, they (disbelievers of Quraysh) have hindered you from the path of Allāh and disbelieved in it. They also prevented you from entering the Sacred Mosque, and expelled you from it, while you are its people,

﴿أَكْبَرُ عِنْدَ اللَّهِ﴾

﴿...a greater (transgression) with Allāh﴾ than killing whom you killed among them. Also:

﴿وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

﴿...and Al-Fitnah is worse than killing.﴾

means, trying to force the Muslims to revert from their religion and re-embrace *Kufr* after they had believed, is worse with Allāh than killing.' Allāh said:

﴿وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُم عَن دِينِكُمْ إِنِ اسْتَلِمُوا﴾

﴿And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can.﴾

So, they will go on fighting you with unrelenting viciousness.

Ibn Ishāq went on: When the Qur'ān touched this subject and Allāh brought relief to the Muslims instead of the sadness that had befallen them, Allāh's Messenger ﷺ took possession of the caravan and the two prisoners. The Quraysh offered to ransom the two prisoners, 'Uthmān bin 'Abdullāh and Ḥakam bin Kaysān. Allāh's Messenger ﷺ said:

﴿لَا نَقْبِدُكُمْ هُمَا حَتَّىٰ يَأْتِيَنَا﴾

﴿We will not accept your ransom until our two companions return safely.﴾

meaning Sa'd bin Abu Waqqāṣ and 'Utbah bin Ghazwān, "For we fear for their safety with you. If you kill them, we will kill your people." Later on, Sa'd and 'Utbah returned safely and

فِي الدُّنْيَا وَالْآخِرَةِ وَسَأَلْنَاكَ عَنِ الْيَسْمَنِ قُلْ إِصْلَاحٌ لَهُمْ
 خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ
 الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ إِنْ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٢﴾
 وَلَا تَنكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ وَلَا مُمْسِكَةٌ خَيْرٌ
 مِنْ مُشْرِكَةٍ وَلَوْ أَعْبَبْتُمْ وَلَا تَنكِحُوا الْمُشْرِكِينَ حَتَّىٰ
 يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْبَبَكُمْ أُولَٰئِكَ
 يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ
 وَسِبَّانُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٣﴾ وَسَأَلْنَاكَ
 عَنِ الْمَحْجِيزِ قُلْ هُوَ أَدَىٰ فَأَعْرَبُوا الْإِنْسَاءَ فِي الْمَحْجِيزِ
 وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
 أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٤﴾
 نِسَاءُكُمْ حَرَّتْ لَكُمْ فَأْتُوا حُرَّتْكُمْ أَنْ يَشِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ
 وَأَتَّقُوا اللَّهَ وَعَلِمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ الْمُؤْمِنِينَ
 ﴿٢٢٥﴾ وَلَا تَجْعَلُوا لِلَّهِ عُزُضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا
 وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٦﴾

Allāh's Messenger ﷺ accepted the Quraysh's ransom for their prisoners. As for Al-Hakam bin Kaysān, he became Muslim and his Islām strengthened. He remained with Allāh's Messenger ﷺ until he was martyred during the incident at Bir Ma'unah (when the Prophet ﷺ sent seventy Companions to Najd to teach them Islām, but Banu Sulaim killed them all except two). As for 'Uthmān bin 'Abdullāh, he went back to Makkah and died there as a disbeliever.

Ibn Ishāq went on:
 When 'Abdullāh bin

Jaḥsh and his companions were relieved from their depressing thoughts after the Qur'an was revealed about this subject, they sought the reward of the fighters (in Allāh's way). They said, "O Messenger of Allāh! We wish that this incident be considered a battle for us, so that we gain the rewards of the *Mujāhidin*." Then, Allāh revealed:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ
 عَفُورٌ رَحِيمٌ ﴿٢١٨﴾﴾

﴿Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's mercy. And Allāh is Oft-Forgiving, Most Merciful.﴾

Hence, Allāh has greatly elevated their hopes of gaining what they had wished for.^[1]

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْتَفِعٌ لِلنَّاسِ وَإِنَّهُمَا
أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْمَسْئُورُ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ
تَحَالَطْتُمُوهُمْ فَلَا ضَرْرَ عَلَيْكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنْ أَرَادَ اللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٢٢٠﴾﴾

﴿219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought.﴾

﴿220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise."﴾

The Gradual Prohibition of *Khamr* (Alcoholic Drink)

Imām Aḥmad recorded that Abu Maysarah said that 'Umar once said, "O Allāh! Give us a clear ruling regarding *Al-Khamr*!" Allāh sent down the *Āyah* of *Sūrat Al-Baqarah*:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾

﴿They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin...﴾

'Umar was then summoned and the *Āyah* was recited to him. Yet, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr*." Then, this *Āyah* that is in *Sūrat An-Nisā*' was revealed:

[1] Ibn Hishām 2:252-255.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ﴾

﴿O you who believe! Approach not Aṣ-Ṣalāh (the prayer) when you are in a drunken state.﴾ (4:43)

Then, when the prayer was called for, a person used to herald on behalf of Allāh's Messenger ﷺ, "No drunk person should attend the prayer." Umar was summoned again and the Āyah was recited to him. Yet, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr*." Then, the Āyah that is in *Sūrat Al-Mā'idah* was revealed, Umar was again summoned and the Āyah was recited to him. When he reached:

﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾

﴿So, will you not then abstain?﴾ (5:91)

he said, "We did abstain, we did abstain."^[1] This is also the narration that Abu Dāwud, At-Tirmidhi and An-Nasāi collected in their books.^[2] 'Ali bin Al-Madīni and At-Tirmidhi said that the chain of narrators for this *Ḥadīth* is sound and authentic. We will mention this *Ḥadīth* again along with what Imām Aḥmad collected by Abu Hurayrah Allāh's saying in *Sūrat Al-Mā'idah*:

﴿إِنَّمَا الْخَمْرُ وَالْمَيْمِرُ وَالْأَنْصَابُ وَالْأَذْلَامُ رِجْسٌ يَنْجَسُ بِهَا الْعَاطِلِينَ فَأَجْتَنِبُوهُمْ لَعَلَّكُمْ تَفْلِحُونَ﴾

﴿Intoxicants and gambling, and Al-Anṣāb,^[3] and Al-Azlām^[4] are an abomination of Satan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ (5:90)

Allāh said:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ﴾

﴿They ask you (O Muḥammad ﷺ) concerning alcoholic drinks and gambling.﴾

As for *Al-Khamr*, Umar bin Khaṭṭāb, the Leader of the faithful, used to say, "It includes all what intoxicates the mind." We will also mention this statement in the explanation

[1] Aḥmad 1:531.

[2] Abu Dāwud 4:79, *Tuḥfat Al-Aḥwadhī* 8:415, An-Nasā'i 8:287.

[3] Altars upon which animals were sacrificed for other than Allāh

[4] Arrows used for divination.

of *Sūrat Al-Mā'idah*, along with the topic of gambling.^[1]

Allāh said:

﴿قَدْ فِيهَا إِتْمٌ كَبِيرٌ وَمَنْعٌ لِلنَّاسِ﴾

﴿Say: In them is a great sin, and (some) benefits for men.﴾

As for the harm that the *Khamr* and gambling cause, it effects the religion. As for their benefit, it is material, including benefit for the body, digesting the food, getting rid of the excrements, sharpening the mind, bringing about a joyous sensation and financially benefiting from their sale. Also, (their benefit includes) earnings through gambling that one uses to spend on his family and on himself. Yet, these benefits are outweighed by the clear harm that they cause which affects the mind and the religion. This is why Allāh said:

﴿وإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا﴾

﴿...but the sin of them is greater than their benefit.﴾

This *Āyah* was the beginning of the process of prohibiting *Khamr*, not explicitly, but it only implied this meaning. So when this *Āyah* was recited to 'Umar, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr*." Soon after, Allāh sent down a clear prohibition of *Khamr* in *Sūrat Al-Mā'idah*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَسَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾

﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Anṣāb*, and *Al-Azlam* are an abomination of *Shaytān's* handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. *Shaytān* wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from *Aṣ-Ṣalāh* (the prayer). So, will you not then abstain?﴾ (5:90, 91)^[2]

We will mention this subject, by the will of Allāh, when we

[1] Aḥmad 2:351.

[2] Ibn Abi Ḥātim 2:636.

explain Sūrat Al-Mā'idah.

Ibn 'Umar, Ash-Sha'bi, Mujāhid, Qatādah, Ar-Rabī' bin Anas and 'Abdur-Rahmān bin Aslam stated that the first Āyah revealed about *Khamr* was:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾

«They ask you about *Khamr* and gambling. Say: "In them there is great sin."» (2:219)

Then, the Āyah in Sūrat An-Nisā' was revealed (on this subject) and then the Āyah in Sūrat Al-Mā'idah which prohibited *Khamr*.^[1]

Spending whatever One could spare of his Money on Charity

Allāh said:

﴿وَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْمَعْرُوفُ﴾

«And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs."»

Al-Ḥakam said that Miqsam said that Ibn 'Abbās said that this Āyah means, whatever you can spare above the needs of your family. This is also the opinion of Ibn 'Umar, Mujāhid, 'Aṭā', 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, Al-Qāsim, Sālim, 'Aṭā' Al-Khurāsāni and Ar-Rabī' bin Anas.^[2]

Ibn Jarīr related that Abu Hurayrah said that a man said, "O Messenger of Allāh! I have a *Dinār* (a currency)." The Prophet ﷺ said:

«أَنْفِقْهُ عَلَى نَفْسِكَ.»

«Spend it you on yourself.» He said, "I have another *Dinār*." He said:

«أَنْفِقْهُ عَلَى أَهْلِكَ.»

«Spend it on your wife.» He said, "I have another *Dinār*." He said:

[1] Aṭ-Ṭabari 4:331-336.

[2] Ibn Abi Ḥātim 2:656-657.

«أَنْفِقْهُ عَلَىٰ وَلَدِكَ.»

«Spend it on your offspring.» He said, “I have another *Dinār*.” He said:

«فَأَنْتَ أَبْصَرُ»

«You have better knowledge (meaning how and where to spend it in charity).»^[1]

Muslim also recorded this *Ḥadīth* in his *Ṣaḥīḥ*.

Muslim recorded that Jābir said that Allāh’s Messenger ﷺ said to a man:

«أَبْدَأُ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهَكَذَا وَهَكَذَا»

«Start with yourself and grant it some charity. If anything remains, then spend it on your family. If anything remains, then spend it on your relatives. If anything remains, then spend it like this and like that (i.e., on various charitable purposes).»^[2]

A *Ḥadīth* states:

«ابْنَ آدَمَ إِنَّكَ أَنْ تَبْدَلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُنْسِكَهُ شَرٌّ لَكَ، وَلَا تُلَامَ عَلَىٰ كَفَافٍ»

«O son of Ādam! If you spend whatever you can spare, it would be better for you; but if you keep it, it would be worse for you. You shall not be blamed for whatever is barely sufficient.»^[3]

Allāh said:

﴿كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿١٨٨﴾ فِي الدُّنْيَا وَالْآخِرَةِ﴾

«Thus Allāh makes clear to you His *Ayāt* in order that you may give thought. In (to) this worldly life and in the Hereafter.»

meaning, just as He stated and explained these commandments for you, He also explains the rest of His *Ayāt*

[1] Aṭ-Ṭabari 4:340.

[2] Muslim 2:692.

[3] Muslim no.1036.

regarding the commandments and His promises and warnings, so that you might give thought in this life and the Hereafter. 'Ali bin Abu Ṭalḥah said that Ibn 'Abbās commented, "Meaning about the imminent demise and the brevity of this life, and the imminent commencement of the Hereafter and its continuity."^[1]

Maintaining the Orphan's Property

Allāh said:

﴿وَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَيْنَاكُمْ﴾

﴿And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties.﴾

Ibn Jarīr reported that Ibn 'Abbās said, "When the Āyāt:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

﴿And come not near to the orphan's property, except to improve it.﴾ (6:152) and

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾

﴿Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!﴾ (4:10)

were revealed, those who took care of some orphans, separated their food and drink from the orphans' food and drink. When some of the orphans' food and drink remained, they would keep it for them until they eat it or otherwise get spoiled. This situation was difficult for them and they mentioned this subject to Allāh's Messenger ﷺ.

^[1] Aṭ-Ṭabari 4:348.

﴿وَسْتَأْتُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ﴾

﴿And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.﴾

Hence, they joined their food and drink with the food and drink of the orphans.^[1] This *Hadith* was also collected by Abu Dāwūd, An-Nasā'ī and Al-Ḥākim in his *Mustadrak*.^[2] Several others said similarly about the circumstances surrounding the revelation of the *Āyah* (2:220), including Mujāhid, 'Aṭā', Ash-Sha'bi, Ibn Abu Laylā, Qatādah and others among the Salaf and those after them.^[3]

Ibn Jarīr reported that 'Ā'ishah said, "I dislike that an orphan's money be under my care, unless I mix my food with his food and my drink with his drink."^[4]

Allāh said:

﴿قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ﴾

﴿Say: The best thing is to work honestly in their property.﴾

meaning, on the one hand (i.e., this is required in any case). Allāh then said:

﴿وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ﴾

﴿...and if you mix your affairs with theirs, then they are your brothers.﴾

meaning, there is no harm if you mix your food and drink with their food and drink, since they are your brothers in the religion. This is why Allāh said afterwards:

﴿وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ﴾

﴿And Allāh knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property).﴾

meaning, He knows those whose intent is to cause mischief or righteousness. He also said:

[1] Aṭ-Ṭabari 4:350.

[2] Abu Dāwud 3:291, An-Nasā'ī 6:256 and Al-Ḥākim 2:103.

[3] Aṭ-Ṭabari 4:350-353.

[4] Aṭ-Ṭabari 4:355.

﴿وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise﴾

meaning, if Allāh wills, He will make this matter difficult for you. But, He made it easy for you, and allowed you to mix your affairs with the orphans' affairs in a way that is better. Similarly, Allāh said:

﴿وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

﴿And come not near to the orphan's property, except to improve it.﴾ (6:152)

Allāh has thus allowed spending from the orphan's estate by its executor, in reasonable proportions, on the condition that he has the intention to compensate the orphan later on, when he can afford it. We will mention about it in detail in *Sūrat An-Nisā'* by Allāh's will.

﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَمَنْ آمَنَ وَمُنْكَرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَسُبْحَانَ اللَّهِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾﴾

﴿221. And do not marry Al-Mushrikāt (idolatresses) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikīn till they believe (in Allāh Alone) and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you. Those (Mushrikīn) invite you to the Fire, but Allāh invites (you) to Paradise and forgiveness by His leave, and makes His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.﴾

The Prohibition of marrying Mushrik Men and Women

Allāh prohibited the believers from marrying *Mushrik* women who worship idols. Although the meaning is general and includes every *Mushrik* woman from among the idol worshippers and the People of the Scripture, Allāh excluded

the People of the Scripture from this ruling. Allāh stated:

﴿ مِنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِينَ غَيْرَ مُسْفِحِينَ ﴾

﴿(Lawful to you in marriage) are chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due dowry, desiring chastity (i.e., taking them in legal wedlock) not committing illegal sexual intercourse.﴾ (5:5)

‘Ali bin Abu Ṭalḥah said that Ibn ‘Abbās said about what Allāh said:

﴿ وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ﴾

﴿And do not marry Al-Mushrikāt (female idolators) till they believe (worship Allāh Alone).﴾

“Allāh has excluded the women of the People of the Scripture.”^[1] This is also the explanation of Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr, Makhūl, Al-Ḥasan, Ad-Ḍaḥḥāk, Zayd bin Aslam and Ar-Rabī‘ bin Anas and others.^[2] Some scholars said that the *Āyah* is exclusively talking about idol worshippers and not the People of the Scripture, and this meaning is similar to the first meaning we mentioned. Allāh knows best.

Abu Ja‘far bin Jarīr (Aṭ-Ṭabari) said, after mentioning that there is *Ijmā‘* that marrying women from the People of the Scripture is allowed, “Umar disliked this practice so that the Muslims do not refrain from marrying Muslim women, or for similar reasons.”^[3] An authentic chain of narrators stated that Shaqīq said: Once Ḥudhayfah married a Jewish woman and ‘Umar wrote to him, “Divorce her.” He wrote back, “Do you claim that she is not allowed for me so that I divorce her?” He said, “No. But, I fear that you might marry the whores from among them.” Ibn Jarīr related that Zayd bin Wahb said that ‘Umar bin Khaṭṭāb said, “The Muslim man marries the Christian woman, but the Christian man does not marry the Muslim woman.” This *Ḥadīth* has a stronger, authentic chain of narrators than the previous *Ḥadīth*.^[4]

[1] Aṭ-Ṭabari 4:362.

[2] Ibn Abi Ḥātim 2:669-671.

[3] Aṭ-Ṭabari 4:366.

[4] See Aṭ-Ṭabari 4:366

Ibn Abu Ḥātim^[1] said that Ibn 'Umar disliked marrying the women from the People of the Scripture. He relied on his own explanation for the *Āyah*:

﴿وَلَا تُنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنْنَ﴾

﴿And do not marry Al-Mushrikāt (female idolators) till they believe (worship Allāh Alone).﴾

Al-Bukhāri also reported that Ibn 'Umar said, "I do not know of a bigger *Shirk* than her saying that Jesus is her Lord!"^[2]
Allāh said:

﴿وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾

﴿And indeed a slave woman who believes is better than a (free) Mushrikah (female idolators), even though she pleases you.﴾

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah narrated that the Prophet ﷺ said:

«تُنكِحُ الْمَرْأَةَ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ، رَبَّتْ يَدَاكَ»

«A woman is chosen for marriage for four reasons: her wealth, social status, beauty, and religion. So, marry the religious woman, may your hands be filled with sand (a statement of encouragement).»^[3]

Muslim reported this *Ḥadīth* from Jābir.^[4] Muslim also reported that Ibn 'Amr said that Allāh's Messenger ﷺ said:

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ»

«The life of this world is but a delight, and the best of the delights of this earthly life is the righteous wife.»^[5]

Allāh then said:

﴿وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا﴾

﴿And give not (your daughters) in marriage to Al-Mushrikīn

[1] Ibn Abi Ḥātim 2:671.

[2] *Faḥ Al-Bāri* 9:326.

[3] *Faḥ Al-Bāri* 9:35, Muslim 2:1087.

[4] Muslim 2:1087.

[5] Muslim 2:9010.

till they believe (in Allāh Alone). ﴿

meaning, do not marry *Mushrik* men to believing women. This statement is similar to Allāh's statement:

﴿لَا مِنْ حِلٍّ لَمَ وَلَا لَمْ يَحِلُّوا لَهُنَّ﴾

﴿They are not lawful (wives) for them, nor are they lawful (husbands) for them.﴾ (60:10)

Next, Allāh said:

﴿وَلَمَبَدَّ مٌؤْمِنٌ حَيَّرَ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمُ﴾

﴿...and verily, a believing servant is better than a (free) *Mushrik* (idolator), even though he pleases you.﴾

This *Āyah* indicates that a believing man, even an Abyssinian servant, is better than a *Mushrik* man, even if he was a rich master.

﴿أُولَئِكَ يَدْعُونَ إِلَى النَّارِ﴾

﴿Those (Al-Mushrikūn) invite you to the Fire﴾

meaning, associating and mingling with the disbelievers makes one love this life and prefer it over the Hereafter, leading to the severest repercussions. Allāh said:

﴿وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ﴾

﴿...but Allāh invites (you) to Paradise and forgiveness by His leave﴾

meaning, by His Law, commandments and prohibitions. Allāh said:

﴿وَسَيَبَيِّنُ ءآيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿...and makes His *Ayāt* clear to mankind that they may remember.﴾

﴿وَسَتَلَوْنُكَ عَنِ الْمَجِيصِ قُلْ هُوَ أَدَى فَأَعْرَلُوا النِّسَاءَ فِي الْمَجِيصِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا طَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٣١﴾ يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْ يَشْتِمُوا وَقَدِّمُوا لِأَنفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٣٢﴾﴾

﴿222. They ask you concerning menstruation. Say: "That is an *Adhā*, therefore, keep away from women during menses and go

not in unto them till they are purified." And when they have purified themselves, then go in unto them as Allāh has ordained for you. Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves.﴾

﴿223. Your wives are a filth for you, so go to your filth, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muḥammad ﷺ).﴾

Sexual Intercourse with Menstruating Women is prohibited

Imām Aḥmad recorded that Anas said that the Jews used to avoid their menstruating women, they would not eat, or even mingle with them in the house. The Companions of the Prophet ﷺ asked about this matter and Allāh revealed:

﴿وَسْأَلُونَكَ عَنِ الْمَجِيسِ قُلْ هُوَ أَذَىٰ فَأَعْرِضُوا ۗ أَلَيْسَ فِي ٱلنِّسَاءِ فِي ٱلْمَجِيسِ وَلَا نَقْرُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾

﴿They ask you concerning menstruation. Say: "That is an Adhā, therefore, keep away from women during menses and go not in unto them till they are purified.﴾

Allāh's Messenger ﷺ said:

«اضنعوا كُلَّ شَيْءٍ إِلَّا ٱلنَّكَاحَ»

«Do everything you wish, except having sexual intercourse.»

When the Jews were told about the Prophet's statement, they said, "What is the matter with this man? He would not hear of any of our practices, but would defy it." Then, Usayd bin Ḥudayr and 'Abbād bin Bishr came and said, "O Messenger of Allāh! The Jews said this and that, should we have sex with our women (meaning, during the menstruation period)?" The face of Allāh's Messenger ﷺ changed color, until the Companions thought that he was angry with them. They left. Soon after, some milk was brought to Allāh's Messenger ﷺ as a gift, and he sent some of it for them to drink. They knew then that Allāh's Messenger ﷺ was not angry with them.^[1]

[1] Aḥmad 3:132.

Muslim also reported this *Ḥadīth*. Allāh said:

﴿فَاعْتَرَلُوا النِّسَاءَ فِي الْمَحِيصِ﴾

﴿...therefore, keep away from women during menses.﴾

meaning, avoid the sexual organ. The Prophet ﷺ said:

«اضْعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ»

«Do anything you wish except having sexual intercourse.»^[1]

This is why most of the scholars said that it is allowed to fondle the wife, except for having sexual intercourse (when she is having her menses). Abu Dāwūd reported that 'Ikrimah related to one of the Prophet's wives that she said that whenever the Prophet ﷺ wanted to fondle (one of his wives) during her menses, he would cover her sexual organ with something.^[2]

Abu Ja'far bin Jarīr related that Masrūq went to 'Ā'ishah and greeted her, and 'Ā'ishah greeted him in return. Masrūq said, "I wish to ask you about a matter, but I am shy." She replied, "I am your mother and you are my son." He said, "What can the man enjoy of his wife when she is having her menses?" She said, "Everything except her sexual organ."^[3] This is also the opinion of Ibn 'Abbās, Mujāhid, Al-Ḥasan and 'Ikrimah.

One is allowed to sleep next to his wife and to eat with her (when she is having her menses). 'Ā'ishah said, "Allāh's Messenger ﷺ used to ask me to wash his hair while I was having the menses. He would lay on my lap and read the Qur'ān while I was having the period."^[4] It is also reported in the *Ṣaḥīḥ* that 'Ā'ishah said, "While having the menses, I used to eat from a piece of meat and give it to the Prophet ﷺ who would eat from the same place I ate from. I used to have sips of a drink and would then give the cup to the Prophet ﷺ who would place his mouth where I placed my mouth."^[5]

It is also reported in the Two *Ṣaḥīḥs* that Maymunah bint

[1] Muslim 1 :246.

[2] Abu Dāwūd 1 :286.

[3] Aṭ-Ṭabari 4 :378.

[4] *Faḥ Al-Bāri* 1 :479.

[5] Muslim 1 :245.

Al-Ḥārith Al-Hilāliyah said, “Whenever the Prophet ﷺ wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an *Izār* (a sheet covering the lower-half of the body).” These are the wordings collected by Al-Bukhāri.^[1] Similar was reported from ‘Ā’ishah.^[2] In addition, Imām Aḥmad, Abu Dāwud, At-Tirmidhi and Ibn Mājah reported that ‘Abdullāh bin Sa’d Al-Anṣāri asked Allāh’s Messenger ﷺ, “What am I allowed of my wife while she is having her menses?” He said, “What is above the *Izār* (a sheet covering the lower-half of the body).”^[3] Hence, Allāh’s statement:

﴿وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ﴾

﴿...and go not in unto them till they are purified.﴾ explains His statement:

﴿فَاعْتَرِلُوا الْبَيْتَ فِي الْمَحِيضِ﴾

﴿...therefore, keep away from women during menses.﴾

Allāh prohibited having sexual intercourse with the wife during menstruation, indicating that sexual intercourse is allowed otherwise.

Allāh’s statement:

﴿فَإِذَا نَظَرْنَ فَأَظْهَرْنَ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

﴿And when they have purified themselves, then go in unto them as Allāh has ordained for you.﴾

indicates that men should have sexual intercourse with their wives after they take a bath. The scholars agree that the woman is obliged to take a bath, or to perform *Tayammum* with sand, if she is unable to use water, before she is allowed to have sexual intercourse with her husband, after the monthly period ends. Ibn ‘Abbās said:

﴿حَتَّىٰ يَطْهَرْنَ﴾

“﴿till they are purified﴾ means from blood, and,

[1] *Faḥ Al-Bāri* 1:483, Muslim 1:243.

[2] *Faḥ Al-Bāri* 1:480, Muslim 1:242.

[3] Aḥmad 4:342, Abu Dāwud 1:145, *Tuḥfat Al-Aḥwadhi* 1:415, Ibn Mājah 1:213.

﴿فَإِنَّا نَطَهَّرْنَ﴾

﴿And when they have purified themselves﴾ means with water.” This is also the *Tafsīr* of Mujāhid, ‘Ikrimah, Al-Ḥasan, Muqātil bin Ḥayyān and Al-Layth bin Sa’d and others.^[1]

Anal Sex is prohibited

Allāh said:

﴿وَمِن حَيْثُ أَمَرَكُمُ اللَّهُ﴾

﴿...as Allāh has ordained for you .﴾

this refers to *Al-Farj* (the vagina), as Ibn ‘Abbās, Mujāhid and other scholars have stated.^[2] Therefore, anal sex is prohibited, as we will further emphasize afterwards, Allāh willing. Abu Razīn, ‘Ikrimah and Aḍ-Ḍaḥḥāk and others said that:

﴿فَأَوْفِرْ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

﴿...then go in unto them as Allāh has ordained for you .﴾

means when they are pure, and not during the menses.^[3] Allāh said afterwards:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ﴾

﴿Truly, Allāh loves those who turn unto Him in repentance﴾

from the sin even if it was repeated,

﴿وَيُحِبُّ الْمُطَهِّرِينَ﴾

﴿and loves those who purify themselves .﴾

meaning, those who purify themselves from the impurity and the filth that include having sexual intercourse with the wife during the menses and anal sex.

The Reason behind revealing Allāh’s Statement: “Your Wives are a Tilth for You.”

Allāh said:

﴿بَسَاؤُكُمْ حَرْثٌ لَّكُمْ﴾

[1] Ibn Abi Ḥātim 2 :682,683 .

[2] Ibn Abi Ḥātim 2 :684 .

[3] Ibn Abi Ḥātim 2 :684 ,685 .

﴿Your wives are a tilth for you,﴾

Ibn ‘Abbās commented, “Meaning the place of pregnancy.”^[1]
[Allāh then said:]

﴿فَأَوْا حَرْثَكُمْ أَنْ شِئْتُمْ﴾

﴿...so go to your tilth, when or how you will,﴾

meaning, wherever you wish from the front or from behind, as long as sex takes place in one valve (the female sexual organ), as the authentic *Ḥadīths* have indicated.

For instance, Al-Bukhārī recorded that Ibn Al-Munkadir said that he heard Jābir say that the Jews used to claim that if one has sex with his wife from behind (in the vagina) the offspring would become cross-eyed. Then, this *Āyah* was revealed:

﴿يَسْأَلُكُمْ حَرْثُ لَكُمْ فَأَوْا حَرْثَكُمْ أَنْ شِئْتُمْ﴾

﴿Your wives are a tilth for you, so go to your tilth, when or how you will,﴾^[2]

Muslim and Abu Dāwud also reported this *Ḥadīth*.^[3]

Ibn Abu Ḥātim said that Muḥammad bin Al-Munkadir narrated that Jābir bin ‘Abdullāh told him that the Jews claimed to the Muslims that if one has sex with their wife from behind (in the vagina) their offspring will become cross-eyed. Allāh revealed afterwards:

﴿يَسْأَلُكُمْ حَرْثُ لَكُمْ فَأَوْا حَرْثَكُمْ أَنْ شِئْتُمْ﴾

﴿Your wives are a tilth for you, so go to your tilth, when or how you will,﴾

Ibn Jurayj (one of the reporters of the *Ḥadīth*) said that Allāh’s Messenger ﷺ said:

﴿مُفْبِلَةٌ وَمُذْبِرَةٌ إِذَا كَانَ ذَلِكَ فِي الْفَرْجِ﴾

﴿From the front or from behind, as long as that occurs in the Farj (vagina).﴾^[4]

[1] Aṭ-Ṭabari 4:397.

[2] *Faṭḥ Al-Bārī* 4:397.

[3] Muslim 2:1058, Abu Dāwud 2:618.

[4] Ibn Abi Ḥātim 2:693.

Imām Aḥmad recorded that Ibn ‘Abbās said, “The Āyah,

﴿يَسَاؤُكُمْ حَرْثٌ لَكُمْ﴾

﴿Your wives are a tilth for you﴾

was revealed about some people from the Anṣār who came to the Prophet ﷺ and asked him (about having sex with the wife from behind). He said to them:

«أَيْبَيْهَا عَلَى كُلِّ حَالٍ إِذَا كَانَ فِي الْفَرْجِ»

«Have sex with her as you like as long as that occurs in the vagina.»^[1]

Imām Aḥmad recorded that ‘Abdullāh bin Sābiṭ said: I went to Ḥafṣah bint ‘Abdur-Raḥmān bin Abu Bakr and said, “I wish to ask you about something, but I am shy.” She said, “Do not be shy, O my nephew.” He said, “About having sex from behind with women.” She said, “Umm Salamah told me that the Anṣār used to refrain from having sex from behind (in the vagina). The Jews claimed that those who have sex with their women from behind would have offspring with crossed-eyes. When the Muhājirūn came to Al-Madīnah, they married Anṣār women and had sex with them from behind. One of these women would not obey her husband and said, ‘You will not do that until I go to Allāh’s Messenger ﷺ (and ask him about this matter).’ She went to Umm Salamah and told her the story. Umm Salamah said, ‘Wait until Allāh’s Messenger ﷺ comes.’ When Allāh’s Messenger ﷺ came, the Ansāri woman was shy to ask him about this matter, so she left. Umm Salamah told Allāh’s Messenger ﷺ the story and he said:

«أَدْعِي الْأَنْصَارِيَّةَ»

«Summon the Ansāri woman.»

She was summoned and he recited this Āyah to her:

﴿يَسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾

﴿Your wives are a tilth for you, so go to your tilth, when or how you will.﴾ He added:

«صِمَامًا وَاجِدًا»

[1] Aḥmad 1 :268.

«Only in one valve (the vagina).»^[1]

This *Hadīth* was also collected by At-Tirmidhi who said, «*Ḥasan*.»^[2]

An-Nasā'ī reported that Ka'b bin 'Alqamah said that Abu An-Naḍr said that he asked Nāfi', "The people are repeating the statement that you relate from Ibn 'Umar that he allowed sex with women in their rear (anus)." He said, "They have said a lie about me. But let me tell you what really happened. Ibn 'Umar was once reciting the Qur'ān while I was with him and he reached the *Āyah*:

﴿يَسَاءَلُكُمْ حَرْثُ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾

«Your wives are a tilth for you, so go to your tilth, when or how you will,»

He then said, 'O Nāfi!' Do you know the story behind this *Āyah*?' I said, 'No.' He said, 'We, the people of Quraysh, used to have sexual intercourse with our wives from the back (in the vagina). When we migrated to Al-Madīnah and married some Ansāri women, we wanted to do the same with them. They disliked it and made a big issue out of it. The Ansāri women had followed the practice of the Jews who have sex with their women while they lay on their sides. Then, Allāh revealed:

﴿يَسَاءَلُكُمْ حَرْثُ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾

«Your wives are a tilth for you, so go to your tilth, when or how you will,»^[3]

This has an authentic chain of narrators.

Imām Aḥmad reported that Khuzaymah bin Thābit Al-Khaṭami narrated that Allāh's Messenger ﷺ said:

«لَا يَسْتَحْيِي اللهُ مِنَ الْحَقِّ - ثَلَاثًا - لَا تَأْتُوا النِّسَاءَ فِي أُعْجَازِهِنَّ»

«Allāh does not shy from the truth - he said it thrice-, do not have anal sex with women.»^[4]

[1] Aḥmad 6:305.

[2] *Tuḥfat Al-Aḥwadhi* 8:322.

[3] An-Nasā'ī in *Al-Kubrā* 5:315.

[4] Aḥmad 5:215.

This *Hadith* was collected by An-Nasā'ī and Ibn Mājah.^[1]

Abu 'Īsā At-Tirmidhi and An-Nasā'ī reported that Ibn 'Abbās narrated that Allāh's Messenger ﷺ said:

«لَا يَنْظُرُ اللهُ إِلَى رَجُلٍ أُنِيَ رَجُلًا أَوْ امْرَأَةً فِي الذَّنْبِ»

«Allāh does not look at a man who had anal sex with another man or a woman.»^[2]

At-Tirmidhi said, "*Ḥasan Gharīb*." This is also the narration that Ibn Ḥibbān collected in his *Ṣaḥīḥ*, while Ibn Ḥazm stated that this is an authentic *Hadith*.

In addition, Imām Aḥmad reported that 'Ali bin Ṭalaq said, "Allāh's Messenger ﷺ forbade anal sex with women, for Allāh does not shy away from truth."^[3] Abu 'Īsā At-Tirmidhi also reported this *Hadith* and said, "*Ḥasan*."^[4]

Abu Muḥammad 'Abdullāh bin 'Abdur-Raḥmān Dārimi reported in his *Musnad* that Sa'īd bin Yasār Abu Ḥubāb said: I said to Ibn 'Umar, "What do you say about having sex with women in the rear?" He said, "What does it mean?" I said, "Anal sex." He said, "Does a Muslim do that?"^[5] This *Hadith* has an authentic chain of narrators and is an explicit rejection of anal sex from Ibn 'Umar.

Abu Bakr bin Ziyād Naysābūri reported that Ismā'il bin Rūḥ said that he asked Mālik bin Anas, "What do you say about having sex with women in the anus?" He said, "You are not an Arab? Does sex occur but in the place of pregnancy? Do it only in the *Farj* (vagina)." I said, "O Abu 'Abdullāh! They say that you allow that practice." He said, "They utter a lie about me, they lie about me." This is Mālik's firm stance on this subject. It is also the view of Sa'īd bin Musayyib, Abu Salamah, 'Ikrimah, Ṭawūs, 'Aṭā, Sa'īd bin Jubayr, 'Urwah bin Az-Zubayr, Mujāhid bin Jabr, Al-Ḥasan and other scholars of the Salaf (the Companions and the following two generations

[1] An-Nasā'ī in *Al-Kubrā* 5:316, Ibn Mājah 1:619.

[2] *Tuḥfat Al-Aḥwadhi* 4:329, An-Nasā'ī in *Al-Kubrā* 5:320, *Ṣaḥīḥ Ibn Ḥibbān* 6:202.

[3] Ibn Ḥajr mentioned it in *Aṭrāf Al-Musnad* 4:384, but it is not in the published version.

[4] *Tuḥfat Al-Aḥwadhi* 4:274.

[5] Ad-Dārimi 1:277 no. 1143.

after them). They all, along with the majority of the scholars, harshly rebuked the practice of anal sex and many of them called this practice a *Kufr*.

Allāh said:

﴿وَقَدِّمُوا لِأَنفُسِكُمْ﴾

﴿...and send for your own selves beforehand.﴾

meaning, by performing the acts of worship while refraining from whatever Allāh has prohibited for you. This is why Allāh said afterwards:

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوُهُ﴾

﴿And fear Allāh, and know that you are to meet Him (in the Hereafter),﴾

meaning, He will hold you accountable for all of your deeds,

﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾

﴿...and give good tidings to the believers (O Muḥammad ﷺ).﴾

meaning, those who obey what Allāh has commanded and refrain from what He has prohibited. Ibn Jarīr reported that 'Aṭā' said, or related it to Ibn 'Abbās,

﴿وَقَدِّمُوا لِأَنفُسِكُمْ﴾

﴿...and send for your own selves beforehand.﴾

means, mention Allāh's Name, by saying, 'Bismillah', before having sexual intercourse."^[1] Al-Bukhāri also reported that Ibn 'Abbās narrated that Allāh's Messenger ﷺ said:

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يَقْدَرُ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا»

«If anyone of you on having sexual relations with his wife said: 'In the Name of Allāh. O Allāh! Protect us from Satan and also protect what you bestow upon us (i.e., the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm him.»^[2]

[1] Aṭ-Ṭabari 4:417.

[2] Faṭḥ Al-Bāri 9:136.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمَنَّ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَعُولُنَّ أَحَقُّ بِرَيْدِنَ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ وَاللرَّجَالِ عَلَيْنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُعْصِمَا حُدُودَ اللَّهِ فَإِنْ حَفِظْتُمَا لَا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَتَكَحَلَ زَوْجًا أُخْرَى فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ طَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَت تَبَرُّوا وَتَتَّقُوا وَتُصَلُّوا بِرَبِّكُمُ الْوَالِدِينَ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ ﴿٢٢٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٦﴾

﴿224. And make not Allāh's (Name) an excuse in your oaths against doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e., do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).﴾

﴿225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most-Forgiving.﴾

The Prohibition of swearing to abandon a Good Deed

Allāh commands, 'You should not implement your vows in Allāh's Name to refrain from pious acts and severing the relations with the relatives, if you swear to abandon such causes.' Allāh said in another *Āyah*:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَتَّقُوا اللَّهَ وَيَصِفُّوا أَلَّا يَكُونُوا مِنْ الْمُجْرِمِينَ﴾

﴿And let not those among you who are blessed with graces and

wealth swear not to give (any sort of help) to their kinsmen, Al-Masākin (the poor), and those who left their homes for Allāh's cause. Let them pardon and forgive. Do you not love that Allāh should forgive you?» (24:22)

Continuity in a sinful vow is more sinful than breaking it by expiation. Allāh's Messenger ﷺ said:

«وَاللَّهِ لَأَنْ يَلْجَأَ أَحَدُكُمْ بِبَيْتِهِ فِي أَهْلِهِ أَنْتُمْ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الْبَيْتِ
اِفْتَرَضَ اللَّهُ عَلَيْهِ»

«By Allāh! It is more sinful to Allāh that one of you implements his vow regarding (severing the relations with) his relatives than (breaking his promise and) paying the Kaffārah^[1] that Allāh has required in such cases.»

This is how Muslim reported this Ḥadīth and also Imām Aḥmad.^[2]

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said that what Allāh said:

«وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْسَابِكُمْ»

«And make not Allāh's (Name) an excuse in your oaths»

means, "Do not vow to refrain from doing good works. (If you make such vow then) break it, pay the Kaffārah and do the good work."^[3] This was also said by Masrūq, Ash-Sha'bi, Ibrāhīm An-Nakha'ī, Mujāhid, Ṭāwūs, Sa'īd bin Jubayr, 'Aṭā', 'Ikrimah, Makhūl, Az-Zuhri, Al-Ḥasan, Qatādah, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni and As-Suddi.^[4]

Supporting this view, which is the majority view, is what is reported in the Two Ṣaḥīḥs that Abu Mūsā Al-Ash'ari narrated that Allāh's Messenger ﷺ said:

«إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ، لَا أَخْلِفُ عَلَى بَيْتِي فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي
هُوَ خَيْرٌ وَتَحَلَّلْتُهَا»

«By Allāh! Allāh willing, I will not vow to do a thing and then

[1] Expiation, refer to 5:89.

[2] *Faḥ Al-Bāri* 12:441, *Muslim* 3:1276, *Aḥmad* 2:317.

[3] *Aṭ-Ṭabari* 4:422.

[4] *Ibn Abi Ḥātim* 2:700-702.

see a better act, but I would do what is better and break my vow.»^[1] Muslim reported that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَكْفُرْ عَنْ يَمِينِهِ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ».

«Whoever makes a vow and then finds what is better than his vow (should break his vow,) pay the Kaffārah and perform the better deed.»^[2]

The Laghw (Unintentional) Vows

Allāh said:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

«Allāh will not call you to account for that which is unintentional in your oaths,»

This Āyah means, 'Allāh does not punish or hold you accountable for the Laghw (unintentional) vows that you make.' The Laghw vows are unintentional and are just like the habitual statements that the tongue repeats, without really intending them. For instance, it is reported in the Two Ṣaḥīḥs that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ»

«Whoever swore and (unintentionally) mentioned Al-Lāt and Al-'Uzza (two idols) in his vow, should then say, 'There is no deity worthy of worship except Allāh'.»^[3]

The Messenger ﷺ said this statement to some new Muslims whose tongues were, before Islām, used to vowing by their idol Al-Lāt. Therefore, the Prophet ﷺ ordered them to intentionally recite the slogan of *Ikhlāṣ*, just as they mentioned these words by mistake, so that it (the word of *Ikhlāṣ*) may eradicate the word (of *Shirk*). This is why Allāh said:

﴿وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ﴾

[1] *Faḥ Al-Bāri* 11 :525, Muslim 3 :1268

[2] Muslim 3 :1272.

[3] *Faḥ Al-Bāri* 11 :545, Muslim 2 :1268.

﴿...but He will call you to account for that which your hearts have earned.﴾ and in another Āyah:

﴿بِمَا عَقَدْتُمُ الْأَيْمَانَ﴾

﴿...for your deliberate oaths﴾ (5:89)

Abu Dāwūd reported under Chapter: 'The *Laghw* Vows' that 'Aṭā' said that 'Ā'ishah said that Allāh's Messenger ﷺ said:

«اللَّغْوُ فِي الْيَمِينِ هُوَ كَلَامُ الرَّجُلِ فِي بَيْتِهِ: كَلَا وَاللَّهِ، وَبَلَى وَاللَّهِ»

«The *Laghw* in the vows includes what the man says in his house, such as, 'No, by Allāh,' and, 'Yes, by Allāh'.»^[1]

Ibn Abu Hātim reported that Ibn 'Abbās said, "The *Laghw* vow includes vowing while angry."^[2]

He also reported that Ibn 'Abbās said, "The *Laghw* vow includes vowing to prohibit what Allāh has allowed, and this type does not require a *Kaffārah* (expiation)." Similar was said by Sa'īd bin Jubayr.^[3]

In addition, Abu Dāwūd related under Chapter: 'Vowing while Angry' that Sa'īd bin Musayyib said that two Ansāri brothers both received inheritance and one of them asked that the inheritance be divided. His brother said, "If you ask me about dividing the inheritance again, then all of what I have will be spent on the *Ka'bah's* door." Umar said to him, "The *Ka'bah* does not need your money. So break your vow, pay the *Kaffārah* and come to terms with your brother. I heard Allāh's Messenger ﷺ saying:

«لَا يَمِينُ عَلَيْكَ وَلَا تَنْذَرِي فِي مَعْصِيَةِ الرَّبِّ عَزَّ وَجَلَّ، وَفِي فَطِيْعَةِ الرَّحِمِ، وَفِي مَا لَا تَمْلِكُ»

«Do not make a vow against yourself, nor to disobey the Lord, cut the relations of the womb or dispose of what you do not own.»^[4]

Allāh said:

﴿وَلَكِنْ يُوَاعِدُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ﴾

[1] Abu Dāwūd 3:572.

[2] Ibn Abi Hātim 2:716.

[3] Ibn Abi Hātim 2:715.

[4] Abu Dāwūd 3:581.

﴿...but He will call you to account for that which your hearts have earned,﴾

Ibn ‘Abbās, Mujāhid and several others said that this Āyah means swearing about a matter while knowing that he is lying. Mujāhid and others said this Āyah is similar to what Allāh said:

﴿وَلَكِنْ يُؤَيِّدُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ﴾

﴿... but He will punish you for your deliberate oaths.﴾ (5:89)
Allāh said (2:225 above):

﴿وَاللَّهُ عَفُورٌ حَلِيمٌ﴾

﴿And Allāh is Oft-Forgiving, Most-Forbearing.﴾

meaning, He is Oft-Forgiving to His servants and Most Forbearing with them.

﴿لَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرِيضَ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ تَوَلَّوْا أَطْلَقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾﴾

﴿226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return, verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.﴾

The *Īlā'* and its Rulings

Īlā' is a type of vow where a man swears not to sleep with his wife for a certain period, whether less or more than four months. If the vow of *Īlā'* was for less than four months, the man has to wait for the vow's period to end and then is allowed to have sexual intercourse with his wife. She has to be patient and she cannot ask her husband, in this case, to end his vow before the end of its term. It is reported in the Two *Ṣaḥīḥs* that ‘Ā’ishah said that Allāh’s Messenger ﷺ swore he would stay away from with his wives for a month. He then came down after twenty-nine days saying:

«الشَّهْرُ تِسْعٌ وَعِشْرُونَ»

«The (lunar) month is twenty-nine days.»^[1]

[1] *Faḥ Al-Bāri* 8:380, *Muslim* 2:1113.

Similar was narrated by 'Umar bin Al-Khaṭṭāb and reported in the Two *Ṣaḥīḥs*.^[1] If the period of *Īlā'* is for more than four months, the wife is allowed in this case to ask her husband, upon the end of the four months, to end the *Īlā'* and have sexual relations with her. Otherwise, he should divorce her, by being forced to do so by the authorities if necessary, so that the wife is not harmed. Allāh said:

﴿لِّلَّذِينَ يُؤَلِّقُونَ بَيْنَ بُسَابِهِمْ﴾

﴿Those who take an oath not to have sexual relations with their wives﴾

meaning, swear not to have sexual relations with the wife. This *Āyah* indicates that the *Īlā'* involves the wife and not a slave-women, as the majority of the scholars have agreed,

﴿رَبِّمَنْ أَرْبَعَةَ أَشْهُرٍ﴾

﴿...must wait for four months,﴾

meaning, the husband waits for four months from the time of the vow and then ends the *Īlā'* (if the vow was for four or more months) and is required to either return to his wife or divorce her. This is why Allāh said next:

﴿فَإِنْ قَامُوا﴾

﴿...then if they return,﴾

meaning, to a normal relationship, having sexual intercourse with the wife. This is the *Tafsīr* of Ibn 'Abbās, Masrūq, Ash-Sha'bi, Sa'īd bin Jubayr and Ibn Jarīr.^[2]

﴿فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

﴿...verily, Allāh is Oft-Forgiving, Most Merciful.﴾

with any shortcomings that occurred in the rights of the wife because of the vow of *Īlā'*.

Allāh said:

﴿وَإِنْ عَزَمُوا الطَّلَاقَ﴾

﴿And if they decide upon divorce,﴾

[1] *Faḥ Al-Bāri* 4:143, *Muslim* 2:1110.

[2] *Aṭ-Ṭabari* 4:466,467.

indicating that divorce does not occur by merely passing the four month mark (during the *Īlā'*). Mālik reported from Nāfi' that 'Abdullāh bin 'Umar said, "If the man swears to *Īlā'* from his wife, then divorce does not occur automatically even after the four months have passed. When he stops at the four months mark, he should either divorce or return."^[1] Al-Bukhārī also reported this *Ḥadīth*.^[2] Ibn Jarīr reported that Suhayl bin Abu Šāliḥ said that his father said, "I asked twelve Companions about the man who does *Īlā'* with his wife. They all stated that he does not have to do anything until the four months have passed and then has to either retain or divorce her."^[3] Ad-Dāraquṭni also reported this from Suhayl.^[4]

It is also reported from 'Umar, 'Uthmān, 'Ali, Abu Ad-Dardā', 'Ā'ishah, Ibn 'Umar and Ibn 'Abbās. This is also the opinion of Sa'īd bin Musayyib, 'Umar bin 'Abdul-'Azīz, Mujāhid, Ṭāwūs, Muḥammad bin Ka'b and Al-Qāsim.

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَوَدَّعْنَ أَمْرَهُنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾﴾

﴿228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.﴾

The 'Iddah (Waiting Period) of the Divorced Woman

This *Āyah* contains a command from Allāh that the divorced woman, whose marriage was consummated and who still has

[1] *Al-Muwatta'a* 2 :556.

[2] *Fath Al-Bāri* 9 :335.

[3] *Aṭ-Ṭabari* 4 :493.

[4] *Ad-Darāquṭni* 4 :61.

menstruation periods, should wait for three (menstrual) periods (*Quru*) after the divorce and then remarry if she wishes.

The Meaning of *Al-Quru*'

Ibn Jarīr related that 'Alqamah said: We were with 'Umar bin Al-Khaṭṭāb when a woman came and said, "My husband divorced me one or two periods ago. He then came back to me while I had prepared my water [for taking a bath], took off my clothes and closed my door." 'Umar asked 'Abdullāh bin Mas'ūd, "What do you think?" He said, "I think that she is still his wife, as long as she is not allowed to resume praying (i.e., until the third period ends before he takes her back)." 'Umar said, "This is my opinion too."^[1] This is also the opinion of Abu Bakr Aṣ-Ṣiddiq, 'Umar, 'Uthmān, 'Ali, Abu Ad-Dardā', 'Ubādah bin Aṣ-Ṣāmit, Anas bin Mālik, Ibn Mas'ūd, Mu'ādh, Ubayy bin Ka'b, Abu Mūsā Al-Ash'ari and Ibn 'Abbās. Furthermore, this is the opinion of Sa'īd bin Musayyib, 'Alqamah, Aswad, Ibrāhīm, Mujāhid, 'Aṭā', Ṭāwūs, Sa'īd bin Jubayr, 'Ikrimah, Muḥammad bin Sirīn, Al-Ḥasan, Qatādah, Ash-Sha'bi, Ar-Rabī', Muqātil bin Ḥayyān, As-Suddi, Makhūl, Ad-Ḍaḥḥāk and 'Aṭā' Al-Khurāsāni. They all stated that the *Quru*' is the menstruation period. What testifies to this is the *Ḥadīth* that Abu Dāwud and An-Nasā'ī reported that Fāṭimah bint Abu Ḥubaiysh said that Allāh's Messenger ﷺ said to her:

«دَعِيَ الصَّلَاةَ أَيَّامَ أَقْرَائِكَ»

«Do not pray during your *Aqrā'* (pl. for *Quru'*, the menstruation period).»^[2]

If this *Ḥadīth* was authentic, it would have been a clear proof that the *Quru*' is the menstruation period. However, one of the narrators of this *Ḥadīth*, Al-Mundhir, is an unknown person (in *Ḥadīth* terminology), as Abu Ḥātim has stated, although Ibn Ḥibbān has mentioned Al-Mundhir in his book *Ath-Thiqāt*.

[1] Aṭ-Ṭabari 4:502.

[2] Abu Dāwud 1:191, An-Nasā'ī 6:211.

A Woman's Statement about Menses and Purity is to be accepted

Allāh said:

﴿وَلَا يَحِلُّ لهنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللهُ فِي أَرْحَامِهِنَّ﴾

﴿...and it is not lawful for them to conceal what Allāh has created in their wombs,﴾

meaning, of pregnancy or menstruation periods. This is the *Tafsīr* of Ibn 'Abbās, Ibn 'Umar, Mujāhid, Ash-Sha'bi, Al-Ḥakam bin 'Utaybah, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk and others.^[1]

Allāh then said:

﴿إِنْ كُنَّ يُؤْمِنُنَّ بِاللهِ وَالْيَوْمِ الْآخِرِ﴾

﴿...if they believe in Allāh and the Last Day.﴾

This *Āyah* warns women against hiding the truth (if they were pregnant or on their menses), indicating that they are the authority in such matters as they alone know such facts about themselves. Since verifying such matters is difficult, Allāh left this decision with them. Yet, women were warned not to hide the truth in case they wish to end the *'Iddah* sooner, or later, according to their desires. Women were thus commanded to say the truth (if they were pregnant or on their menses), no more and no less.

The Husband has the Right to take back his Divorced Wife during the 'Iddah (Waiting Period)

Allāh said:

﴿وَيُؤْتِيَهُنَّ أَحْسَنُ مِمَّ بَرَّيْنٍ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا﴾

﴿And their husbands have the better right to take them back in that period, if they wish for reconciliation.﴾

Hence, the husband who divorces his wife can take her back, providing she is still in her *'Iddah* (time spent before a divorced woman or a widow can remarry) and that his aim, by taking her back, is righteous and for the purpose of bringing things back to normal. However, this ruling applies where the

[1] Ibn Abi Ḥātim 2:744,745.

husband is eligible to take his divorced wife back. We should mention that (when this Āyah 2:228 was revealed), the ruling that made the divorce thrice and specified when the husband is ineligible to take his divorced wife back, had not been revealed yet. Previously, the man used to divorce his wife and then take her back even if he had divorced her a hundred separate times. Thereafter, Allāh revealed the following Āyah (2:229) that made the divorce only thrice. So there was now a reversible divorce and an irreversible final divorce.

The Rights the Spouses have over Each Other

Allāh said:

﴿وَمَنْ يَمُتْ مِثْلَ الَّذِي عَلَيْهَا بِالْمَعْرُوفِ﴾

﴿And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable,﴾

This Āyah indicates that the wife has certain rights on her husband, just as he has certain rights on her, and each is obliged to give the other spouse his due rights. Muslim reported that Jābir said that Allāh's Messenger ﷺ said:

﴿فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُوشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ﴾

«Fear Allāh regarding your women, for you have taken them by Allāh's covenant and were allowed to enjoy with them sexually by Allāh's Words. You have the right on them that they do not allow anyone you dislike to sit on your mat. If they do that, then discipline them leniently. They have the right to be spent on and to be bought clothes in what is reasonable.»^[1]

Bahz bin Ḥakīm said that Mu'āwiyah bin Ḥaydah Al-Qushayri related that his grandfather said, "O Messenger of Allāh! What is the right the wife of one of us has?" The Prophet ﷺ said:

﴿أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تُضْرِبَ الرَّوْحَةَ، وَلَا تُقْبَحَ،

[1] Muslim 2:886.

وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ

«To feed her when you eat, buy her clothes when you buy for yourself and to refrain from striking her on the face, cursing her or staying away from her except in the house.»^[1]

Waki' related that Ibn 'Abbās said, "I like to take care of my appearance for my wife just as I like for her to take care of her appearance for me. This is because Allāh says:

﴿وَمَنْ مِثْلَ الَّذِي عَلَيْنَّ بِالْمَرْءِ﴾

«And they (women) have rights similar (to those of their husbands) over them to what is reasonable.» This statement is reported by Ibn Jarīr and Ibn Abu Ḥātim.^[2]

The Virtue Men have over Women

Allāh said:

﴿وَالرِّجَالُ عَلَىٰ نِسَائِهِمْ دَرَجَةٌ﴾

«but men have a degree (of responsibility) over them.»

This *Āyah* indicates that men are in a more advantageous position than women physically as well as in their mannerism, status, obedience (of women to them), spending, taking care of the affairs and in general, in this life and in the Hereafter. Allāh said (in another *Āyah*):

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

«Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means.» (4:34)

Allāh's statement:

﴿وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

«And Allāh is All-Mighty, All-Wise»

means, He is Mighty in His punishment of those who disobey

[1] Abu Dāwud 2:606.

[2] Aṭ-Ṭabari 4:532, Ibn Abi Ḥātim 2:750.

and defy His commands. He is Wise in what He commands, destines and legislates.

﴿الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَجِدُ لَكُمْ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ مِنْهَا إِلَّا أَنْ يَخَافَا أَلَّا يُعْصِيَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُعْصِيَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ إِنَّكُمْ تُكَلِّمُونَ اللَّهَ بِمَا تَقُولُونَ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَلَمَا أَنْ يُعْصِيَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾﴾

﴿229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of what you gave them (the Mahr, bridal-money given by the husband to his wife at the time of marriage), except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the Mahr or a part of it). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrongdoers.﴾

﴿230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.﴾

Divorce is Thrice

This honorable Āyah abrogated the previous practice in the beginning of Islām, when the man had the right to take back his divorced wife even if he had divorced her a hundred times, as long as she was still in her 'Iddah (waiting period). This situation was harmful for the wife, and this is why Allāh made the divorce thrice, where the husband is allowed to take back his wife after the first and the second divorce (as long as she is still in her 'Iddah). The divorce becomes irrevocable after the

third divorce, as Allāh said:

﴿الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾

﴿The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.﴾

In his *Sunan*, Abu Dāwud reported in Chapter: "Taking the Wife back after the third (Divorce) is an abrogated practice," that Ibn 'Abbās commented on the *Āyah*:

﴿وَالطَّلَاقُ يُرْتَضَعُ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لِمَنْ أَنْ يَكْتُمَنَّ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾

﴿And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs,﴾ (2:228)

The man used to have the right to take back his wife even if he had divorced her thrice. Allāh abrogated this and said:

﴿الطَّلَاقُ مَرَّتَيْنِ﴾

﴿The divorce is twice.﴾^[1]

This *Ḥadīth* was also collected by An-Nasā'ī.^[2] Ibn Abu Hātim reported that 'Urwah said that a man said to his wife, "I will neither divorce you nor take you back." She said, "How?" He said, "I will divorce you and when your term of *'Iddah* nears its end, I will take you back." She went to Allāh's Messenger ﷺ and told him what happened, and Allāh revealed:

﴿الطَّلَاقُ مَرَّتَيْنِ﴾

﴿The divorce is twice.﴾^[3]

Ibn Jarīr (Aṭ-Ṭabari) also reported this *Ḥadīth* in his *Tafsīr*.^[4]

Allāh said:

﴿فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾

﴿...after that, either you retain her on reasonable terms or release her with kindness.﴾

[1] Abu Dāwud 2:644.

[2] An-Nasā'ī 6:212.

[3] Ibn Abi Hātim 2:754.

[4] Aṭ-Ṭabari 4:539.

meaning, 'If you divorce her once or twice, you have the choice to take her back, as long as she is still in her *Iddah*, intending to be kind to her and to mend differences. Otherwise, await the end of her term of *Iddah*, when the divorce becomes final, and let her go her own way in peace, without committing any harm or injustice against her.' 'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "When the man divorces his wife twice, let him fear Allāh, regarding the third time. He should either keep her with him and treat her with kindness, or let her go her own way with kindness, without infringing upon any of her rights."^[1]

Taking back the *Mahr* (Dowry)

Allāh said:

﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئًا﴾

﴿And it is not lawful for you (men) to take back (from your wives) any of (the dowry) what you gave them,﴾

meaning, you are not allowed to bother or pressure your wives to end this situation by giving you back the *Mahr* and any gifts that you have given them (in return for divorce). Similarly, Allāh said:

﴿وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِغَيْرِ حُرْمَةٍ﴾

﴿...and you should not treat them with harshness, that you may take away part of what you have given them, unless they commit open illegal sexual intercourse.﴾ (4:19)

However, if the wife willingly gives back anything with a good heart, then Allāh said regarding this situation:

﴿إِذَا طَلَّقَ لَكُمْ عَن نَّفْسِهِ مِمَّا تَكْتُمُونَ مِنْهَا فَمِثْلًا شَرِيفًا﴾

﴿...but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.﴾ (4:4)

Allowing *Khul'* and the Return of the *Mahr* in that Case

When the spouses have irreconcilable differences wherein the wife ignores the rights of the husband, dislikes him and

[1] At-Ṭabari 4:543.

becomes unable to live with him any longer, she is allowed to free herself (from married life) by giving him back what he had given her (in gifts and *Mahr*). There is no sin on her in this case nor on him if he accepts such offer. This is why Allāh said:

﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُعْصِيَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُعْصِيَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ﴾

﴿And it is not lawful for you (men) to take back (from your wives) any of what you gave them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back.﴾

Sometimes, the woman has no valid reason and she still asks for her marriage to be ended. In this case, Ibn Jarīr reported that Thawbān said that Allāh's Messenger ﷺ said:

«أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ»

﴿Any woman who asks her husband for divorce without justification, then the scent of Paradise will be forbidden for her.﴾^[1]

At-Tirmidhi recorded this *Ḥadīth* and stated that it is *Ḥasan*.^[2]

Ibn Jarīr said that the *Āyah* (2:229) was revealed about Thābit bin Qays bin Shammās and his wife Ḥabībah bint 'Abdullāh bin Ubayy bin Salūl.^[3] In his *Muwatta'*, Imām Mālik reported that Ḥabībah bint Sahl Al-Anṣāriyah was married to Thābit bin Qays bin Shammās and that Allāh's Messenger ﷺ once went to the *Fajr* (Dawn) prayer and found Ḥabībah bint Sahl by his door in the dark. Allāh's Messenger ﷺ said, "Who is this?" She said, "I am Ḥabībah bint Sahl, O Messenger of Allāh!" He said, "What is the matter?" She said, "I and Thābit bin Qays", meaning, (she can no longer be with) her husband. When her husband Thābit bin Qays came, Allāh's Messenger ﷺ

[1] *Aṭ-Ṭabari* 4 :569.

[2] *Tuḥfat Al-Aḥwadhī* 4 :367.

[3] *Aṭ-Ṭabari* 4 :556.

said to him:

«هَذِهِ حَبِيبَةُ بِنْتُ سَهْلٍ قَدْ ذَكَرْتُ مَا شَاءَ اللَّهُ أَنْ تَذْكُرَ.»

«This is Ḥabībah bint Sahl, she said what Allāh has permitted her to say.»

Ḥabībah also said, “O Messenger of Allāh! I still have everything he gave me.” Allāh’s Messenger ﷺ said:

«خُذْ مِنْهَا»

«Take it from her.» So, he took it from her and she remained in her family’s house.”^[1]

This was reported by Aḥmad, Abu Dāwud and An-Nasāī.^[2]

Al-Bukhāri reported that Ibn ‘Abbās said that the wife of Thābit bin Qays bin Shammās came to the Prophet ﷺ and said, “O Messenger of Allāh! I do not criticize his religion or mannerism. But I hate committing *Kufr* in Islām (by ignoring his rights on her).” Allāh’s Messenger ﷺ said:

«أَتُرِيدِينَ عَلَيَّ حَدِيقَتَهُ؟»

«Will you give him back his garden?»

She said, “Yes.” Allāh’s Messenger ﷺ said:

«اقْبَلِ الْحَدِيقَةَ وَطَلِّقِهَا تَطْلِيقًا»

«Take back the garden and divorce her once.»^[3]

An-Nasāī also recorded it.^[4]

The ‘Iddah (Waiting Period) for the *Khul’*

At-Tirmidhi reported that Rubayī’ bint Mu’awwidh bin ‘Afrā’ got a *Khul’* during the time of Allāh’s Messenger ﷺ and the Prophet ﷺ ordered her to wait for one menstruation period for ‘Iddah.^[5]

Transgressing the set limits of Allāh is an Injustice

Allāh said:

[1] *Al-Muwatta* 2:564.

[2] Aḥmad 6:433, Abu Dāwud 2:667, An-Nasāī 6:169.

[3] *Fatḥ Al-Bāri* 9:306.

[4] An-Nasāī 6:169.

[5] *Tuḥfat Al-Aḥwadhi* 4:363.

﴿يَلَاكُ حُدُودُ اللَّهِ فَلَا تَمْتَدُوهَا وَمَنْ يَتَمَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

«These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrongdoers.»

This means that the laws that Allāh has legislated are His set limits, so do not transgress them. An authentic Ḥadīth states:

«إِنَّ اللَّهَ حَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَفَرَضَ فَرَائِضَ فَلَا تُضَيِعُوهَا، وَحَرَّمَ مَحَارِمَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنِ أَشْيَاءَ رَحْمَةً لَكُمْ مِنْ غَيْرِ نَسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا»

«Allāh has set some limits, so do not transgress them; and commanded some commands, so do not ignore them; and made some things unlawful, so do not commit them. He has also left some matters (without rulings) as a mercy with you, not because He has forgotten them, so do not ask about them.»^[1]

Pronouncing Three Divorces at the same Time is Unlawful

The last *Āyah* we mentioned was used as evidence to prove that it is not allowed to pronounce three divorces at one time. What further proves this ruling is that Maḥmūd bin Labīd has stated - as An-Nasā'ī recorded - that Allāh's Messenger ﷺ was told about a man who pronounced three divorces on his wife at one time, so the Prophet ﷺ stood up while angry and said:

«أَيْلَعَبُ بِكِتَابِ اللَّهِ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟»

«The Book of Allāh is being made the subject of jest while I am still amongst you?»

A man then stood up and said, "Should I kill that man, O Messenger of Allāh?"^[2]

The Wife cannot be taken back after the Third Divorce

Allāh said:

﴿إِن طَلَّقَهَا فَلَا مَحَلَّ لَهَا مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرًا﴾

[1] Ad-Darāqutni 4 :298.

[2] An-Nasā'ī 6 :142.

﴿And if he has divorced her (the third time), then she is not lawful for him thereafter until she has married another husband.﴾

This *Āyah* indicates that if the man divorces his wife for the third time after he divorced her twice, then she will no longer be allowed for marriage to him. Allāh said:

﴿حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرًا﴾

﴿...until she has married another husband.﴾

meaning, until she legally marries another man. For instance, if she has sexual intercourse with any man, even her master (if she was a servant), she would still be ineligible for marriage for her ex-husband (who divorced her thrice), because whomever she had sexual relations with was not her legal husband. If she marries a man without consummating the marriage, she will not be eligible for her ex-husband. Muslim reported that 'Ā'ishah said that Allāh's Messenger ﷺ was asked about a woman who marries a man who thereafter divorces her (thrice). She then marries another man and he divorces her before he has sexual relations with her, would she be allowed for her first husband? Allāh's Messenger ﷺ said:

«لَا، حَتَّىٰ يَذُوقَ عُسْبَانَهَا»

«No, until he enjoys her 'Usaylah (sexual relation).»^[1]

Al-Bukhāri also reported this *Ḥadīth*.^[2]

Imām Aḥmad recorded that 'Ā'ishah said, "The wife of Rifā'ah Al-Qurāzi came while I and Abu Bakr were with the Prophet ﷺ and she said, 'I was Rifā'ah's wife, but he divorced me and it was an irrevocable divorce. Then I married 'Abdur-Raḥmān bin Az-Zubayr, but his sexual organ is minute like a string.' She then took a small string of her garment (to resemble how small his sexual organ was). Khālid bin Sa'īd bin Al-'Āṣ, who was next to the door and was not yet allowed in, said, 'O Abu Bakr! Why do you not forbid this (woman) from what she is revealing frankly before the Prophet?' The Prophet ﷺ merely smiled. Then, Allāh's Messenger ﷺ asked her:

[1] Muslim 2:1057.

[2] *Faḥ Al-Bāri* 9:284.

«كَأَنَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ، لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتِكَ»

«Do you want to remarry Rifā'ah? You cannot unless you experience his 'Usaylah and he experiences your 'Usaylah (i.e., had a complete sexual relation with your present husband).»^[1]

Al-Bukhāri, Muslim, and An-Nasā'ī also recorded this *Ḥadīth*.^[2] Muslim's wording is "Rifā'ah divorced his wife for the third and final time."

The word 'Usaylah mentioned in the *Ḥadīth* means sexual intercourse. Imām Aḥmad and An-Nasā'ī reported that 'Ā'ishah said that Allāh's Messenger ﷺ said:

«أَلَا إِنَّ الْعُسَيْلَةَ الْجِمَاعُ»

«'Usaylah is sexual intercourse.»^[3]

The Curse on the Participants of *Taḥlīl/Ḥalālāh*

The reason for the woman (who was divorced thrice) to marry another man must be that the man desires her and has the intention of having an extended married life with her. These are the legal goals and aims behind marriage. If the reason behind the second marriage was to make the woman eligible for her ex-husband again, then this is the *Taḥlīl* that the *Ḥadīths* have cursed and criticized. In addition, when the reason behind this marriage (if it was *Taḥlīl*) is announced in the contract, it would make the contract invalid according to the majority of the scholars.

Imām Aḥmad reported that 'Abdullāh bin Mas'ūd said, "Allāh's Messenger ﷺ cursed the one who does *Taḥlīl*, the one in whose favor it is done, those who eat *Ribā* (usury) and those who feed it (pay the usury)."^[4] At-Tirmidhi and An-Nasā'ī reported this *Ḥadīth*.^[5] and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*." He said, "This is what is acted upon according to people of knowledge among the Companions, among whom are

[1] Aḥmad 6:34

[2] *Fath Al-Bāri* 10:518, Muslim 2:1057, An-Nasā'ī 6:146.

[3] Aḥmad 6:62.

[4] Aḥmad 1:448.

[5] Aḥmad 1:448, *Tuḥfat Al-Aḥwadhi* 4:268, An-Nasā'ī 6:149.

'Umar, 'Uthmān and Ibn 'Umar. It was also the saying of the scholars of *Fiqh* among the *Tabi'in* (second generation of Islām). And it has been reported from 'Ali, Ibn Mas'ūd and Ibn 'Abbās".

In his *Mustadrak*, Al-Ḥākim reported that Nāfi' said: "A man came to Ibn 'Umar and asked him about a man who divorced his wife three times. Then, his brother married her to make *Tahḷīl* for his brother, without the brother knowing this fact. He then asked, "Is she allowed for the first (husband)?" He said, "No, unless it is a marriage that involves desire. We used to consider this an act of adultery during the time of Allāh's Messenger ﷺ." Al-Ḥākim said, "This *Ḥadīth* has a *Ṣaḥīḥ* chain although they (Al-Bukhāri and Muslim) did not record it."^[1] The wording of this *Ḥadīth* indicates that the ruling came from the Prophet ﷺ. Abu Bakr bin Abu Shaybah, Al-Jawzjāni, Ḥarb Al-Kirmāni and Abu Bakr Al-Athram said that Qabīshah bin Jābir said that 'Umar said, "If the participants to *Tahḷīl* are brought to me, I will have them stoned."^[2]

When does a Woman who was divorced Three Times become Eligible for Her First Husband

Allāh said:

﴿إِن طَلَّقَهَا﴾

﴿And if he has divorced her﴾ meaning, the second husband after he had complete sexual relations with her,

﴿وَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا﴾

﴿it is no sin on both of them that they reunite﴾ meaning, the wife and her first husband,

﴿إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ﴾

﴿provided they feel that they can keep the limits ordained by Allāh.﴾ meaning, they live together honorably. Mujāhid said, "If they are convinced that the aim behind their marriage is honorable."^[3] Next, Allāh said:

﴿وَتِلْكَ حُدُودُ اللَّهِ﴾

[1] Al-Ḥākim 2:199.

[2] Ibn Abi Shaybah 4:294.

[3] Aṭ-Ṭabari 4:598.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعَنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
 سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتِدُوا وَمَنْ يَفْعَلْ
 ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَنْجِدُوا ؕ وَأَيَّتَ اللَّهُ هُرُوا وَأَذْكُرُوا
 يَمَتَّ اللَّهُ عَلَيْكُمْ وَمَا أُنزِلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ
 يَعْظُمُ بِمَعْرُوفٍ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٧﴾
 وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعَنَ أَجَلَهُنَّ فَلَا تَعْضَلُوهُنَّ أَنْ يَنْكِحَنَّ
 آزواجهنَّ إِذَا تَرَضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ
 مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ آذَنٌ لَكُمْ وَأَطْهَرٌ وَاللَّهُ
 يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٨﴾ وَالْأَوْلَادُ يُرِضِعْنَ أَوْلَادَهُنَّ
 حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
 وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ
 وَادَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
 فَإِنْ أَرَادَ إِفْصَالٌ عَنْ نِسَائِهِمْ نِسَاءٌ وَرِثَاجٌ عَلَيْهِمَا وَإِنْ
 أَرَدْتُمْ أَنْ تَسْرِعُوا فَأَوْلَدِكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا
 ءَاتَيْتُمُ بِالْمَعْرُوفِ وَأَقْرَبُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

﴿These are the limits of Allah,﴾ His commandments and legislation,

﴿يَبَيِّنُهَا﴾

﴿He makes plain﴾

﴿لِقَوْمٍ يَعْلَمُونَ﴾

﴿for the people who have knowledge.﴾

﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعَنَ أَجَلَهُنَّ
 فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ
 بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا
 لِنَعْتِدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ
 نَفْسَهُ وَلَا تَنْجِدُوا ؕ وَأَيَّتَ اللَّهُ هُرُوا
 وَأَذْكُرُوا يَمَتَّ اللَّهُ عَلَيْكُمْ وَمَا أُنزِلَ
 عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ
 يَعْظُمُ بِمَعْرُوفٍ وَأَعْلَمُوا أَنَّ
 اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٧﴾﴾

﴿231. And when

you have divorced women and they have fulfilled the term of their prescribed period, either take them back on a reasonable basis or set them free on a reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the verses (Laws) of Allāh in jest, but remember Allāh's favors on you (i.e., Islām), and that which He has sent down to you of the Book (i.e., the Qur'ān) and Al-Hikmah (the Prophet's Sunnah – legal ways – Islāmic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Aware of everything﴾.

Being Kind to the Divorced Wife

This is a command from Allāh to men that when one of them divorces his wife with a reversible divorce, he should

treat her kindly. So when her term of 'Iddah (waiting period) nears its end, he either takes her back in a way that is better, including having witnesses that he has taken her back, and he lives with her with kindness. Or, he should release her after her 'Iddah finishes and then kindly asks her to depart from his house, without disputing, fighting with her or using foul words. Allāh then said:

﴿وَلَا تُنكِهِنَّ صِرَارًا لِّتَسْتَدُوا﴾

﴿But do not take them back to hurt them,﴾

Ibn 'Abbās, Mujāhid, Masrūq, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' and Muqātil bin Ḥayyān said that a man used to divorce his wife, and when her 'Iddah came near its end, he would take her back to harm her and to stop her from marrying someone else. He then divorced her and she would begin her 'Iddah and when her 'Iddah term neared its end, he would take her back again, so that the term of 'Iddah would be prolonged for her. After that, Allāh prohibited this practice.^[1] Allāh has also threatened those who indulge in such practices, when He said;

﴿وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ﴾

﴿...and whoever does that, then he has wronged himself.﴾

meaning, by defying Allāh's commandments.

Allāh then said:

﴿وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا﴾

﴿And treat not the verses (Laws) of Allāh in a jest,﴾

Ibn Jarīr said that Abu Mūsā (Al-Ash'ari) narrated that Allāh's Messenger ﷺ once became angry at the Ash'ari tribe. Abu Mūsā went to him and said, "O Messenger of Allāh! Are you angry with the Ash'ariyyin?" The Prophet ﷺ said:

«يَقُولُ أَحَدُكُمْ: قَدْ طَلَّقْتُ، قَدْ رَاجَعْتُ، لَيْسَ هَذَا طَلَاقُ الْمُسْلِمِينَ، طَلَّقُوا الْمَرْأَةَ فِي قُبُلِ عِدَّتِهَا»

«One of you says, 'I divorced her' -then says- 'I took her back!' This is not the appropriate way Muslims conduct divorce.

[1] Ibn Abi Ḥātim 2:772-774.

Divorce the woman when she has fulfilled the term of the prescribed period.»^[1]

Masrūq said that the *Āyah* refers to the man who harms his wife by divorcing her and then taking her back, so that the *'Iddah* term is prolonged for her.^[2] Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni, Ar-Rabi' and Muqātil bin Ḥayyān said, "He is the man who divorces his wife and says, 'I was joking.' Or he frees a servant or gets married and says, 'I was only joking.' Allāh revealed:

﴿وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا﴾

﴿And treat not the verses (Laws) of Allāh in a jest,﴾^[3]

Then such men were made to bear the consequences of their actions.

Allāh then said:

﴿وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ﴾

﴿...but remember Allāh's favors on you,﴾

meaning, by His sending His Messenger ﷺ with the right guidance and clear signs to you:

﴿وَمَا أَرْسَلْنَا عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ﴾

﴿...and that which He has sent down to you of the Book (i.e., the Qur'ān) and Al-Ḥikmah﴾ meaning the Sunnah,

﴿يُعِظُكُم بِهَا﴾

﴿...whereby He instructs you.﴾

meaning, commands you, forbids you and threatens you for transgressing His prohibitions. Allāh said:

﴿وَاتَّقُوا اللَّهَ﴾

﴿And fear Allāh﴾

meaning, concerning what you perform and what you avoid,

﴿وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿and know that Allāh is All-Aware of everything.﴾

[1] Aṭ-Ṭabari 5:14.

[2] Aṭ-Ṭabari 5:8.

[3] Ibn Abi Ḥātim 2:775,776.

none of your secret or public affairs ever escapes His knowledge, and He will treat you accordingly.

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَنْتَعْلَمْنَ أَمَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ آيَةٌ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾﴾

﴿232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.﴾

The Wali (Guardian) of the Divorced Woman should not prevent Her from going back to Her Husband

‘Ali bin Abu Ṭalḥah reported that Ibn ‘Abbās said, “This *Āyah* was revealed about the man who divorces his wife once or twice and her *Iddah* finishes. He later thinks about taking her back in marriage and the woman also wishes that, yet, her family prevents her from remarrying him. Hence, Allāh prohibited her family from preventing her.” Masrūq, Ibrāhīm An-Nakha‘ī, Az-Zuhri and Aḍ-Ḍaḥḥāk stated that this is the reason behind revealing the *Āyah* (2:232).^[1] These statements clearly conform to the apparent meaning of the *Āyah*.

There is no Marriage without a Wali (for the Woman)

The *Āyah* (2:232) also indicates that the woman is not permitted to give herself in marriage. Rather, she requires a *Wali* (guardian such as her father, brother, adult son, and so forth) to give her away in marriage, as Ibn Jarīr and At-Tirmidhi have stated when they mentioned this *Āyah*. Also, a *Ḥadīth* states that:

﴿لَا تُرْوَجُ الْمَرْأَةُ الْمَرْأَةَ، وَلَا تُرْوَجُ الْمَرْأَةُ نَفْسَهَا، فَإِنَّ الرِّائِيَةَ هِيَ الَّتِي تُرْوَجُ نَفْسَهَا﴾

^[1] Aṭ-Ṭabari 5 :22 ,23.

«The woman does not give another woman away for marriage and the woman does not give herself away in marriage, for only the adulteress gives herself away for marriage.»^[1]

Another *Ḥadīth* states:

«لَا بِنِكَاحِ إِلَّا بِوَلِيِّ مُرْتَدٍّ وَشَاهِدَيْنِ عَدْلٍ»

«No marriage is valid except with the participation of a mature Wali and two trustworthy witnesses.»^[2]

The Reason behind revealing the *Āyah* (2:232)

It was reported that this *Āyah* was revealed about Ma'qil bin Yasār Al-Muzani and his sister. Al-Bukhārī reported in his *Ṣaḥīḥ*, when he mentioned the *Tafsir* of this *Āyah* (2:232), that the husband of the sister of Ma'qil bin Yasār divorced her. He waited until her *'Iddah* finished and then asked to remarry her, but Ma'qil refused. Then, this *Āyah* was sent down:

﴿فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أزْوَاجَهُنَّ﴾

«...do not prevent them from marrying their (former) husbands.»^[3]

Abu Dāwud, At-Tirmidhi, Ibn Abu Ḥātim, Ibn Jarīr and Ibn Marduwyah and Al-Bayhaqi reported this *Ḥadīth* from Al-Ḥasan from Ma'qil bin Yasār.^[4] At-Tirmidhi rendered this *Ḥadīth* authentic and in his narration, Ma'qil bin Yasār gave his sister in marriage for a Muslim man during the time of Allāh's Messenger ﷺ. She remained with him for a while and he divorced her once and did not take her back until her *'Iddah* finished. They then wanted to get back with each other and he came to ask her for marriage. Ma'qil said to him, "O ungrateful one! I honored you and married her to you but you divorced her. By Allāh! She will never be returned to you." But Allāh knew his need for his wife and her need for her husband and He revealed:

[1] Ibn Mājah 1:606.

[2] *Majma' Az-Zawā'id* 4:286

[3] *Faḥḥ Al-Bāri* 8:40.

[4] Abu Dāwud 2:569, *Tuḥfat Al-Aḥwadhi* 8:325, Ibn Abi Ḥātim 2:778, Aḥ-Ṭabari 5:17-19, Al-Bayhaqi 7:104.

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ﴾

﴿And when you have divorced women and they have fulfilled the term of their prescribed period,﴾

until He said:

﴿وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿...and you know not.﴾

When Ma'qil heard the Āyah, he said, "I hear and obey my Lord." He then summoned the man and said, "I will honor you and let you remarry (my sister)."^[1] Ibn Marduwyah added (that Ma'qil said), "And will pay (the expiation) for breaking my vow."^[2]

Allāh said:

﴿ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿This (instruction) is an admonition for him among you who believes in Allāh and the Last Day.﴾

meaning, prohibiting you from preventing the women from marrying their ex-husbands, if they both agree to it,

﴿مَنْ كَانَ مِنْكُمْ﴾

﴿among you﴾ O people,

﴿يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿who believes in Allāh and the Last Day.﴾

meaning, believes in Allāh's commandments and fears His warnings and the torment in the Hereafter. Allāh said:

﴿ذَلِكَ أَمْرٌ لَكُمْ وَأَنْتُمْ أَحْسَنُ﴾

﴿That is more virtuous and purer for you.﴾

meaning, obeying Allāh's Law by returning the women to their ex-husbands, and abandoning your displeasure, is purer and cleaner for your hearts,

﴿وَاللَّهُ بِسَلَامٍ﴾

[1] Tuhfat Al-Aḥwadhi 8 : 324.

[2] Al-Bayhaqi 7 : 104.

﴿Allāh knows﴾ the benefits you gain from what He commands and what He forbids.

﴿وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿and you know not﴾ the benefits in what you do or what you refrain from doing.

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ يَرْزُقَهُنَّ وَالْوَالِدَاتُ بِالْمَكْرُوفِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا لَا تُضَارُّ وَالِدَةٌ بَوْلِدًا وَلَا مَوْلُودٌ لَهُمْ بَوْلِدٌ وَمَا عَلَى الْوَالِدِ إِشْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَلَئِنْ أَرَدْتُمْ أَنْ تَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا بَالَيْتُمْ بِالْمَكْرُوفِ وَأَقْرَبُوا اللَّهَ وَأَعْمَلُوا أَنْ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.﴾

The Suckling Period is only Two Years

This is a direction from Allāh to the mothers to suckle their infants through the complete term of suckling, which is two years. Hence, suckling after two years is not included in this address. Allāh said:

﴿لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ﴾

﴿...who desire to complete the term of suckling.﴾

Therefore, the suckling that establishes *Tahrim* (prohibition, i.e., one cannot marry his mother or sister from suckling) is what occurs before the two years end. If the infant is suckled

only after two years of age, then no *Tahrīm* will be established. At-Tirmidhi under Chapter: 'Suckling establishes *Tahrīm* within the first two years,' reported that Umm Salamah narrated that Allāh's Messenger ﷺ said:

«لَا يَحْرُمُ مِنَ الرُّضَاعِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ فِي الثَّدْيِ وَكَانَ قَبْلَ الْفِطَامِ»

«Suckling establishes *Tahrīm* if it is on the breast and before *Fiṭām* (before weaning, i.e., before the end of the first two years).»^[1]

At-Tirmidhi said, "This *Hadīth* is *Ḥasan Ṣaḥīḥ*. The majority of the people of knowledge among the Companions of Allāh's Messenger ﷺ and others acted upon this, that is that suckling establishes *Tahrīm* (prohibition in marriage) before the end of the two years and that whatever occurs after that does not establish *Tahrīm*". At-Tirmidhi is alone in recording this *Ḥadīth* and the narrators in its chain meet the criteria of the *Ṣaḥīḥayn*. The Prophet's statement:

«إِلَّا مَا كَانَ فِي الثَّدْيِ»

«On the breast» refers to the organ of suckling before the two years. Imām Aḥmad reported a *Ḥadīth* in which Al-Barā' bin 'Āzib narrated, "When Ibrāhīm, the Prophet's son, died, the Prophet ﷺ said:

«إِنَّ ابْنِي مَاتَ فِي الثَّدْيِ، إِنَّ لَهُ مُرَضِعًا فِي الْجَنَّةِ»

«My son has died on the breast and he has someone to suckle him in Paradise.»^[2]

Furthermore, Ad-Dāraqūṭni related that Ibn 'Abbās said that Allāh's Messenger ﷺ said:

«لَا يَحْرُمُ مِنَ الرُّضَاعِ إِلَّا مَا كَانَ فِي الْحَوْلَيْنِ»

«Suckling establishes *Tahrīm* only within the (first) two years.»^[3]

Imām Mālik reported this *Ḥadīth* from Thawr bin Zayd who narrated that Ibn 'Abbās related it to the Prophet ﷺ.^[4] Ad-

[1] *Tuḥfat Al-Aḥwadhī* 4:313.

[2] *Umdat At-Tafsīr* 1:126.

[3] Ad-Darāqūṭni 4:174.

[4] *Al-Muwatta'a* 2:602.

Darāwardi reported this *Ḥadīth* from Thawr who narrated it from 'Ikrimah who narrated it from Ibn 'Abbās. In this narration, which is more authentic, he added:

﴿وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ فَلَيْسَ بِشَيْءٍ﴾

«Whatever occurs after the two years is not considered.»

Suckling beyond the Two Years

It is reported in the *Ṣaḥīḥ* that 'Ā'ishah thought that if a woman gives her milk to an older person (meaning beyond the age of two years) then this will establish *Taḥrīm*.^[1] This is also the opinion of 'Aṭā' bin Abu Rabāḥ and Layth bin Sa'd. Hence, 'Ā'ishah thought that it is permissible to suckle the man whom the woman needs to be allowed in her house. She used as evidence the *Ḥadīth* of Sālim, the freed slave of Abu Ḥudhayfah, where the Prophet ﷺ ordered Abu Ḥudhayfah's wife to give some of her milk to Sālim, although he was a man, and ever since then, he used to enter her house freely. However, the rest of the Prophet's wives did not agree with this opinion and thought that this was only a special case.^[2] This is also the opinion of the majority of the scholars.

Suckling for Monetary Compensation

Allāh said:

﴿وَعَلَى الْوَالِدِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ﴾

«...but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.»

meaning, the father of the baby is obliged to provide for the expenses of the mother and to buy her clothes, in reasonable amounts usually used by similar women in that area, without extravagance or stinginess. The father spends within his means in this case. Allāh said in another *Āyah*:

﴿لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا

﴿مَا آتَاهَا سَعَةً﴾

«Let the rich man spend according to his means; and the man

[1] Muslim 2:1077.

[2] Abu Dāwud 2:549,550.

whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.﴾ (65:7)

Aḍ-Ḍaḥḥāk commented, "If the husband divorces his wife, with whom he had a child, and she suckles that child, he is required to provide for the mother's expenses and clothes within reason."^[1]

No *Ḍarār* (Harm) or *Ḍirār* (Revenge)

Allāh said:

﴿لَا تُضَاكِرْ وِلْدَانًا بِوَالِدِيهَا﴾

﴿No mother shall be treated unfairly on account of her child,﴾

meaning, the mother should not decline to rear her child to harm its father. The mother does not have the right to refrain from suckling the child after giving birth, unless she suckles him/her the milk that is necessary for his/her survival. Later on, she is allowed to give up custody of the child as long as she does not do that intending to harm the father. In addition, the father is not allowed to take the child from his mother to harm the mother. This is why Allāh said:

﴿وَلَا مَوْلُودٌ لَهُمْ بِوَالِدِيهِمْ﴾

﴿...nor father on account of his child.﴾

meaning, by taking the child from its mother intending to harm the mother. This is the *Tafsīr* of Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Az-Zuhri, As-Suddi, Ath-Thawri and Ibn Zayd, and others on this *Āyah*.^[2]

Allāh then said:

﴿وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ﴾

﴿And on the (father's) heir is incumbent the like of that (which was incumbent on the father).﴾

meaning, by refraining from harming the relative (of the father, i.e., his infant), as Mujāhid, Ash-Sha'bi and Aḍ-Ḍaḥḥāk stated.

[1] Aḥ-Ṭabari 5 :39.

[2] Aḥ-Ṭabari 5 :49,50.

It was also reported that (the *Āyah* requires) the inheritor (of the father) to spend on the mother of the child, just as the father was spending, and to preserve her rights and refrain from harming her, according to the *Tafsīr* of the majority of the scholars. We should state that Ibn Jarīr has explained this subject in detail in his *Tafsīr* and that he also stated that suckling the child after the second year might harm the child's body and mind. Sufyān Ath-Thawri narrated that 'Alqamah asked a woman who was suckling her child after the second year ended, not to do that.^[1]

Fitām (weaning) occurs by Mutual Consent

Allāh said:

﴿فَإِنْ أَرَادَا فِصَالًا عَنْ زَوَاجِهِمَا فَلَا جُنَاحَ عَلَيْهِمَا﴾

﴿If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.﴾

This *Āyah* indicates that if the father and the mother decide on the *Fitām* (weaning) before the two years (of suckling) end, and for a benefit that they duly discuss and agree upon, then there is no sin in this case. So, the *Āyah* indicates that one parent is not allowed to make this kind of decision without duly consulting the other parent, as stated by Ath-Thawri. The method of mutual consultation protects the child's interests. It is also a mercy from Allāh to His servants, for He has legislated the best method for parents to rear their children, and His legislation guides and directs the parents and the children to success. Similarly, Allāh said in *Sūrat Aṭ-Ṭalāq* (chapter 65 in the Qur'ān):

﴿فَإِنْ أَرْضَعْنَ لَكُمْ فَارْحَمْنَ أَوْلَادَهُمْ وَأَنْتُمْ بِمَا بَيْنَكُمْ مَعْرُوفُونَ وَإِنْ مَكَرْتُمْ فَمَا يُضْعِكُمْ لَهُمْ أُخْرَىٰ﴾

﴿Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).﴾ (65:6)

Allāh then said:

[1] Aṭ-Ṭabari 5:36.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
۳۸
الْبَقَرَةُ

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
﴿٣٨﴾ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاءِ
أَوْ كَتَمْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ سَتَدْرُوْنَهُنَّ
وَلَكِنْ لَا تَوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا
وَلَا تَمْرِمُوا عَقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ
وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا
أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ ﴿٣٩﴾ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ
مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَىٰ التَّوَسُّعِ
قَدْرَهُ وَعَلَىٰ الْمُقْتَرِ قَدْرَهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَىٰ الْمُحْسِنِينَ
﴿٤٠﴾ وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ
لَهُنَّ فَرِيضَةً فَنَصِفْ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَا أَوْ يَعْفُوا
الَّذِي بَيْنَهُمَا عَقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ
وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤١﴾

﴿وَلَنْ أَرْتُمُ أَنْ تَتَرَبَّصُوا أَوْلَادَكُمْ
فَلَا جُنَاحَ عَلَيْكُمْ إِنْ سَلَّمْتُمْ مَا
بَالَيْتُمْ بِالْمَعْرُوفِ﴾

﴿And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis.﴾

meaning, if the mother and the father both agree that the father assumes custody of the child due to a circumstance that compels her or allows him to do so, then there is no sin in this case. Hence, the mother is allowed to give up the child and

the father is allowed to assume custody of the child. The father should kindly give the mother her expenses for the previous period (during which she reared and suckled the child), and he should seek other women to suckle his child for monetary compensation. Thereafter, Allāh said:

﴿وَاتَّقُوا اللَّهَ﴾

﴿And fear Allāh﴾ meaning, in all of your affairs,

﴿وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And know that Allāh is All-Seer of what you do.﴾ meaning, none of your affairs or speech escapes His perfect Watch.

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ

﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَا فِي أَنْفُسِنَا بِالْمَرْفُوفِ وَاللَّهُ بِمَا تَمَلَّوْنَ خَبِيرٌ﴾

﴿234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allāh is well-acquainted with what you do.﴾

The 'Iddah (Waiting Period) of the Widow

This *Āyah* contains a command from Allāh to the wives whose husbands die, that they should observe a period of 'Iddah of four months and ten nights, including the cases where the marriage was consummated or otherwise, according to the consensus (of the scholars).

The proof that this ruling includes the case where the marriage was not consummated is included in the general meaning of the *Āyah*. In a narration recorded by Imām Aḥmad and the compilers of the *Sunan*, which At-Tirmidhi graded *Ṣaḥīḥ*, Ibn Mas'ūd was asked about a man who married a woman, but he died before consummating the marriage. He also did not appoint a *Mahr* (dowry) for her. They kept asking Ibn Mas'ūd about this subject until he said, "I shall give you my own opinion, and if it is correct then it is from Allāh, while if it is wrong it is because of my error and because of (the evil efforts of) Satan. In this case, Allāh and His Messenger are innocent of my opinion. She has her full *Mahr*." In another narration, Ibn Mas'ūd said, "She has a similar *Mahr* to that of the women of her status, without stinginess or extravagance." He then continued, "She has to spend the 'Iddah and has a right to the inheritance." Ma'qil bin Yasār Ashja'i then stood up and said, "I heard Allāh's Messenger ﷺ issue a similar judgment for the benefit of Barwa' bint Wāshiq." 'Abdullāh bin Mas'ūd became very delighted upon hearing this statement. In another narration, several men from Ashja' (tribe) stood up and said, "We testify that Allāh's Messenger ﷺ issued a similar ruling for the benefit of Barwa' bint Wāshiq."^[1]

[1] Aḥmad 3:480, Abu Dāwud 2:588, *Tuḥfat Al-Aḥwadhī* 4:299, An-Nasā'ī 6:198, Ibn Majah 1:609.

As for the case of the widow whose husband dies while she is pregnant, her term of *'Iddah* ends when she gives birth, even if it occurs an instant (after her husband dies). This ruling is taken from Allāh's statement:

﴿وَأُولَئِكَ الْأُمَّهَاتُ أَبْلُغْنَ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

«And for those who are pregnant, their *'Iddah* is until they lay down their burden.» (65:4)

There is also a *Hadīth* from Subay'ah Al-Aslamiyah in the Two *Ṣaḥīḥs*, through various chains of narration. Her husband, Sa'd bin Khawlah, died while she was pregnant and she gave birth only a few nights after his death. When she finished her *Nifās* (postnatal period), she beautified herself for those who might seek to engage her (for marriage). Then, Abu Sanābil bin Ba'kak came to her and said, "Why do I see you beautified yourself, do you wish to marry? By Allāh! You will not marry until the four months and ten nights have passed." Subay'ah said, "When he said that to me, I collected my garments when night fell and went to Allāh's Messenger ﷺ and asked him about this matter. He said that my *'Iddah* had finished when I gave birth and allowed me to get married if I wished."^[1]

The Wisdom behind legislating the *'Iddah*

Sa'īd bin Musayyib and Abu Al-Āliyah stated that the wisdom behind making the *'Iddah* of the widow four months and ten nights is that the womb might contain a fetus. When the woman waits for this period, it will become evident if she is pregnant. Similarly, there is a *Hadīth* in the Two *Ṣaḥīḥs* narrated by Ibn Mas'ūd stating:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ»

«(The creation of) a human being is put together in the womb of his mother in forty days in the form of a seed, and next he becomes a clot of thick blood for a similar period, and next a morsel of flesh for a similar period. Then, Allāh sends an angel who is ordered to breathe life unto the fetus.»^[2]

[1] *Fath Al-Bāri* 9:379, Muslim 2:1122.

[2] *Fath Al-Bāri* 13:449, Muslim 4:2036.

So, these are four months and ten more days to be sure, as some months are less (than thirty days), and the fetus will then start to show signs of life after the soul has been breathed into it. Allāh knows best.

The 'Iddah of the Slave Mother whose Master dies

We should state here that the 'Iddah of the slave mother is the same in the case of death, as the 'Iddah of the free woman. Imām Aḥmad reported that 'Amr bin Al-ʿĀṣ said, "Do not confuse the Sunnah of our Prophet for us. The 'Iddah of the mother, who is also a servant, when her master dies, is four months and ten nights."^[1]

Mourning is required during the 'Iddah of Death

Allāh said:

﴿فَإِذَا بَلَغَ أَجَلُهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿...then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allāh is well-acquainted with what you do.﴾

This Āyah indicates that mourning for the dead husband is required until the 'Iddah is finished. It is also reported in the Two Ṣaḥīḥs that Umm Ḥabibah and Zaynab bint Jaḥsh narrated that Allāh's Messenger ﷺ said:

«لَا يَجِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا»

«It is not lawful for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she mourns for four months and ten days.»^[2]

It is reported in the Two Ṣaḥīḥs that Umm Salamah said that a woman said, "O Messenger of Allāh! My daughter's husband died and she is complaining about her eye, should

[1] Aḥmad 4:302, Abu Dāwud 2:370, Ibn Majah 1:673.

[2] Faṭḥ Al-Bāri 9:394, Muslim 2:1123.

we administer kohl in her eye?" He said, "No," several times upon repeating this question. He then said:

«إِنَّمَا هِيَ أَرْبَعَةٌ أَشْهُرٌ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَمُكُّتُ سَنَةً»

«It is four months and ten (nights)! During the Jāhiliyyah, one of you would mourn for an entire year.»^[1]

Zaiynab the daughter of Umm Salamah said (about the pre-Islāmic era of ignorance), "When the woman's husband died, she would go into seclusion and would wear the worst clothes she has. She would refrain from wearing perfume or any adornments until a year passed. She would then come out of seclusion and would be given dung that she would throw. Then an animal would be brought out, a donkey, a sheep, or a bird. Then some blood would be drained from it, usually resulting in its death."

In short, the mourning required from a wife whose husband dies, includes not using beautification aids, such as wearing perfume and the clothes and jewelry that encourage the men to seek marriage from the woman. All widows must observe this period of mourning whether they are young, old, free, servant, Muslim or disbeliever, as the general meaning of the *Āyah* indicates.

Allāh also said:

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ﴾

«...then when they have fulfilled their term»

meaning, when the *'Iddah* finishes, according to Aḍ-Ḍaḥḥāk and Ar-Rabī' bin Anas.

﴿فَلَا جُنَاحَ عَلَيْكُمْ﴾

«there is no sin on you» Az-Zuhri said, "Meaning her *Wali* (guardian)."

﴿فِيمَا قَعَلْنَ﴾

«if they (the wives) dispose»

meaning, the women whose *'Iddah* has finished. Al-'Awfi said that Ibn 'Abbās said, "If the woman is divorced or if her

[1] Muslim 2:1124.

husband dies and then her 'Iddah term ends, there is no sin that she beautifies herself, so that she becomes ready for marriage proposals. This is the way 'that is just and honorable'." It was reported that Muqātil bin Ḥayyān gave the same explanation.^[1] Ibn Jurayj related that Mujāhid said:

﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ﴾

﴿...there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner.﴾

"refers to allowed and pure (honorable) marriage."^[2] It was also reported that Al-Ḥasan, Az-Zuhri and As-Suddi said the same.^[3]

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتَمْتُمْ فِي أَنْفُسِكُمْ عَلِيمَ اللَّهُ أَنْتُمْ سَتَكُرْتُمُنَّ وَلَكِنْ لَا تَرَايَهُنَّ يَرِيًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَمْرِمُوا عَقْدَةَ الْإِنكَاكِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ ﴿٢٣٥﴾﴾

﴿235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allāh knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honorable saying. And do not be determined on the marriage bond until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.﴾

Mentioning Marriage indirectly during the 'Iddah

Allāh said:

﴿وَلَا جُنَاحَ عَلَيْكُمْ﴾

﴿And there is no sin on you﴾

meaning, to indirectly mention marriage to the widow during the term of 'Iddah for her deceased husband. Ath-Thawri, Shu'bah and Jarīr stated that Ibn 'Abbās said:

[1] Ibn Abi Ḥātim 2:812,813, 1:813.

[2] Aṭ-Ṭabari 5:93.

[3] Ibn Abi Ḥātim 2:814.

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطَابٍ النِّسَاءِ﴾

﴿And there is no sin on you if you make a hint of betrothal﴾

“means saying, ‘I want to marry and I am looking for a woman whose qualities are such and such,’ thus talking to her in general terms in a way that is better.” In another narration (by Ibn ‘Abbās), “Saying, ‘I wish that Allāh endows me with a wife,’ but he should not make a direct marriage proposal.”^[1] Al-Bukhāri reported that Ibn ‘Abbās said that the *Āyah*:

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطَابٍ النِّسَاءِ﴾

﴿And there is no sin on you if you make a hint of betrothal﴾

means, “The man could say, ‘I wish to marry,’ ‘I desire a wife,’ or, ‘I wish I could find a good wife’.”^[2] Mujāhid, Ṭawūs, ‘Ikrimah, Sa‘īd bin Jubayr, Ibrāhīm An-Nakha‘ī, Ash-Sha‘bi, Al-Ḥasan, Qatādah, Az-Zuhri, Yazid bin Qusayf, Muqātil bin Ḥayyān and Al-Qāsim bin Muḥammad^[3] and several others among the Salaf and the Imāms said that one is allowed to mention marriage indirectly to the woman whose husband died.

It is also allowed to indirectly mention marriage to a woman who had gone through final, irrevocable divorce. The Prophet ﷺ ordered Fātimah bint Qays to remain in the house of Ibn Umm Maktūm for *‘Iddah* when her husband Abu ‘Amr bin Ḥaṣf divorced her for the third time. He said to her:

«فَإِذَا حَلَلْتَ فَأَذِينِي»

«Inform me when your *‘Iddah* term ends.»

When she finished the *‘Iddah*, Usāmah bin Zayd, the Prophet’s freed slave asked to marry her, and the Prophet ﷺ married her to him.^[4] As for the divorced wife (not irrevocably divorced), there is no disagreement that it is not allowed for other than her husband to mention marriage proposals to her directly or indirectly (before the *‘Iddah* finishes). Allāh knows best.

[1] Aṭ-Ṭabari 5:95, 96.

[2] *Faḥ Al-Bāri* 9:84.

[3] Ibn Abi Ḥātim 2:817,818

[4] Muslim 2:1114.

Allāh said:

﴿أَزْأَعْنْتُمْ فِي أَنْفُسِكُمْ﴾

﴿...or conceal it in yourself﴾ meaning, if you hide the intention of seeking marriage with them. Similarly, Allāh said:

﴿وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ﴾

﴿And your Lord knows what their breasts conceal, and what they reveal﴾ (28:69) and:

﴿وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَمْتُمْ﴾

﴿...while I am All-Aware of what you conceal and what you reveal﴾ (60: 1) So, Allāh said here:

﴿عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُمْ﴾

﴿Allāh knows that you will remember them﴾ meaning, in your hearts, so He made it easy for you. Allāh then said:

﴿وَلَكِنْ لَا تَوَاعِدُوهُمْ سِرًّا﴾

﴿...but do not make a promise (of contract) with them in secret﴾

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said that

﴿وَلَكِنْ لَا تَوَاعِدُوهُمْ سِرًّا﴾

﴿but do not make a promise (of contract) with them in secret﴾

means do not say to her, "I am in love (with you)," or, "Promise me you will not marry someone else (after the 'Iddah finishes)," and so forth.^[1] Sa'īd bin Jubayr, Ash-Sha'bi, Ikrimah, Abu Aḍ-Ḍuḥā, Aḍ-Ḍaḥḥāk, Az-Zuhri,^[2] Mujāhid and Ath-Thawri said that it (meaning of the *Āyah*) means taking the woman's promise not to marry someone else.^[3]

Afterwards, Allāh said:

﴿إِلَّا أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا﴾

﴿...except that you speak an honorable saying﴾

[1] Aṭ-Ṭabari 5:107.

[2] Ibn Abi Ḥātim 2:821.

[3] Aṭ-Ṭabari 5:109.

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr,^[1] As-Suddi, Ath-Thawri and Ibn Zayd said that the *Āyah* means to indirectly refer to marriage, such as saying, "I desire someone like you."^[2] Muḥammad bin Sīrīn said: I asked 'Ubaydah about the meaning of Allāh's statement:

﴿إِلَّا أَنْ تَقُولُوا قَوْلًا مَمْرُومًا﴾

﴿...except that you speak an honorable saying.﴾

He said, "He says to her *Wali*, 'Do not give her away (in marriage) until you inform me first'." This statement was narrated by Ibn Abu Ḥātim.^[3]

Allāh then said:

﴿وَلَا تَمْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابَ أَجَلَهُ﴾

﴿And do not be determined on the marriage bond until the term prescribed is fulfilled.﴾

meaning, do not make marriage contracts before the *'Iddah* finishes. Ibn 'Abbās, Mujāhid, Ash-Sha'bi, Qatādah, Ar-Rabī' bin Anas, Abu Mālik, Zayd bin Aslam, Muqātil bin Ḥayyān, Az-Zuhri, 'Aṭā' Al-Khurāsāni, As-Suddi, Ath-Thawri and Aḍ-Ḍaḥḥāk said that:

﴿حَتَّىٰ يَبْلُغَ الْكِتَابَ أَجَلَهُ﴾

﴿until the term prescribed is fulfilled.﴾

means, 'Do not consummate the marriage before the *'Iddah* term finishes.'^[4] The scholars agree that marriage contracts during the *'Iddah* are invalid.

Allāh then said:

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاعْذَرُوا﴾

﴿And know that Allāh knows what is in your minds, so fear Him.﴾

warning the men against the ideas they conceal in their hearts about women, directing them to think good about them rather

[1] Ibn Abi Ḥātim 2:824.

[2] Aṭ-Ṭabari 5:114.

[3] Ibn Abi Ḥātim 2:826.

[4] Ibn Abi Ḥātim 2:828,829.

than the evil, and Allāh would not let them despair of His mercy, as He said:

﴿وَأَعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ﴾

﴿And know that Allāh is Oft-Forgiving, Most Forbearing.﴾

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَمَوْهُنَّ عَلَى التَّرْبِيحِ قَدَرُهُ وَعَلَى الْمَقْتَرِ قَدَرُهُ مَتَمًّا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ﴾

﴿236. There is no sin on you, if you divorce women while yet you have not touched them, nor appointed for them their due (dowry). But give them a Mut'ah (a suitable gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.﴾

Divorce before consummating the Marriage

Allāh allowed divorce after the marriage contract and before consummating the marriage. Ibn 'Abbās, Tāwūs, Ibrāhīm and Al-Ḥasan Al-Baṣri said that 'touched' (mentioned in the *Āyah*) means sexual intercourse.^[1] The husband is allowed to divorce his wife before consummating the marriage or giving the dowry if it was deferred.

The Mut'ah (Gift) at the time of Divorce

Allāh commands the husband to give the wife (whom he divorces before consummating the marriage) a gift of a reasonable amount, the rich according to his means and the poor according to his means, to compensate her for her loss. Al-Bukhāri reported in his *Ṣaḥīḥ* that Sahl bin Sa'd and Abu Usayd said that Allāh's Messenger ﷺ married Umaymah bint Sharāhīl. When she was brought to the Prophet ﷺ he extended his hand to her, but she did not like that. The Prophet ﷺ then ordered Abu Usayd to provide provisions for her along with a gift of two garments.^[2]

﴿وَأَنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَوَضَعْنَ عَلَيْهِنَّ يَدَهُنَّ لِيُكَلِّمَهُنَّ وَلَا تَنْسُوا الْقَضَلَ﴾

[1] Ibn Abi Ḥātim 2:831.

[2] *Faḥ Al-Bāri* 9:269.

﴿يَتَنَكَّمُونَ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed for them their due (dowry), then pay half of that, unless they (the women) agree to remit it, or he (the husband), in whose hands is the marriage tie, agrees to remit it. And to remit is nearer to At-Taqwā (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.﴾

The Wife gets half of Her Mahr if She is divorced before the Marriage is consummated

This honorable Āyah is not a continuation of the Mut'ah (gift) that was mentioned in the previous Āyah (i.e., divorce before the marriage is consummated). This Āyah (2:237) requires the husband to relinquish half of the appointed Mahr if he divorces his wife before the marriage is consummated. If it was discussing any other type of gift, then it would have been mentioned that way, especially when this Āyah follows the previous Āyah related to this subject. Allāh knows best. Giving away half of the bridal-money in this case is the agreed practice according to the scholars. So, the husband pays half of the appointed Mahr if he divorces his wife before consummating the marriage.

Allāh then said:

﴿إِلَّا أَنْ يَتَشَوَّكَ﴾

﴿unless they (the women) agree to remit it,﴾

meaning, the wife forfeits the dowry and relieves the husband from further financial responsibility. As-Suddi said that Abu Šāliḥ mentioned that Ibn 'Abbās commented on Allāh's statement:

﴿إِلَّا أَنْ يَتَشَوَّكَ﴾

﴿unless they (the women) agree to remit it,﴾

"Unless the wife forfeits her right."^[1] Furthermore, Imām Abu

[1] Ibn Abi Hātim 2:839.

Muḥammad bin Abu Ḥātim said that it was reported that Shurayḥ, Saʿd bin Musayyib, ʿIkrimah, Mujāhid, Ash-Shaʿbi, Al-Ḥasan, Nāfiʿ, Qatādah, Jābir bin Zayd, ʿAṭāʾ Al-Khurāsāni, Aḍ-Ḍaḥḥāk, Az-Zuhri, Muqātil bin Ḥayyān, Ibn Sīrīn, Ar-Rabīʿ bin Anas and As-Suddi said similarly.^[1]

Allāh then said:

﴿أَوْ يَمُوتَا أَلَيْ يَدْرُوهُ عُقْدَةُ النِّكَاحِ﴾

﴿...or he (the husband), in whose hands is the marriage tie, agrees to remit it.﴾

Ibn Abu Ḥātim reported that ʿAmr bin Shuʿayb said that his grandfather narrated that the Prophet ﷺ said:

﴿وَلِيُّ عُقْدَةِ النِّكَاحِ الرَّجُلُ﴾

«The husband is he who has the marriage tie.»^[2]

Ibn Marduwyah also reported this *Ḥadīth*, and it is the view chosen by Ibn Jarīr. The *Ḥadīth* states that the husband is the person who really holds the marriage tie in his hand, as it is up to him to go on with the marriage or end it. On the other hand, the *Walī* of the wife is not allowed to give away any of her rightful dues without her permission, especially the dowry.

Allāh then stated:

﴿وَأَنْ تَمُوتَا أَقْرَبُ لِلتَّقْوَى﴾

﴿And to remit it is nearer to *At-Taqwā* (piety, righteousness).﴾

Ibn Jarīr said, “Some scholars said that this statement is directed at both men and women.” Ibn ʿAbbās said:

﴿وَأَنْ تَمُوتَا أَقْرَبُ لِلتَّقْوَى﴾

﴿And to remit it is nearer to *At-Taqwā* (piety, righteousness).﴾

indicates that the one who forgives, is nearer to *At-Taqwā* (piety).^[3] A similar statement was made by Ash-Shaʿbi and several other scholars.

Mujāhid, An-Nakhāʿi, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, Ar-

[1] Ibn Abi Ḥātim 2:840-842.

[2] Ibn Abi Ḥātim 2:842.

[3] Aṭ-Ṭabari 5:162.

سُورَةُ الْبَقَرَةِ ٢٢٩

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٢٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٢٩﴾ وَالَّذِينَ يَتَّقُونَ مِنكُم مَّنكُم وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِم مَّتَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْتُمْ فِي أَنْفُسِهِمْ مِن مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٣٠﴾ وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٣١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٣٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٣٣﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٣٤﴾ مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ اللَّهُ وَأَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٣٥﴾

Rabī' bin Anas and Thawri stated that 'liberality' mentioned in the *Āyah* refers to the woman giving away her half *Mahr*, or the man giving away the full *Mahr*.^[1] This is why Allāh said here:

﴿وَلَا تَسُوا الْفَضْلَ بَيْنَكُمْ﴾

﴿And do not forget liberality between yourselves.﴾

meaning, kindness (or generosity), as Sa'īd has stated.^[2] Allāh said:

﴿إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿Truly, Allāh is All-Seer of what you do.﴾

meaning, none of your affairs ever escapes His perfect

Watch, and He will reward each according to his deeds.

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٢٨﴾

﴿238. Guard strictly (five obligatory) Aṣ-Ṣalawāt (the prayers) especially the Middle Ṣalāh. And stand before Allāh with obedience.﴾

﴿239. And if you fear (an enemy), (perform Ṣalāh) on foot or riding. And when you are in safety, then remember Allāh (pray) in the manner He has taught you, which you knew not

[1] Aṭ-Ṭabari 5:165,166.

[2] Aṭ-Ṭabari 5:166.

(before). ﴿

Allāh commands that the prayer should be performed properly and on time. It is reported in the Two *Ṣaḥīḥs* that Ibn Mas'ūd said, "I asked the Prophet ﷺ, 'Which deed is the dearest (to Allāh)?' He replied:

«الصَّلَاةُ عَلَى وَقْتِهَا»

«To offer the prayers at their fixed times.»

I asked, 'What is the next (in goodness)?' He replied:

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«To participate in Jihād (religious fighting) in Allāh's cause.»

I again asked, 'What is the next (in goodness)?' He replied:

«بِرُّ الْوَالِدَيْنِ»

«To be good and dutiful to your parents.»

'Abdullāh then added, "The Prophet ﷺ told me these words, and had I asked more, the Prophet ﷺ would have told me more."^[1]

The Middle Prayer

Furthermore, Allāh has specifically mentioned the Middle prayer, which is the 'Aṣr prayer according to the majority of the scholars among the Companions, as At-Tirmidhi and Al-Baghawi have stated. Al-Qāḍi Al-Māwardi added that the majority of the scholars of the *Tābi'in* also held this view. Al-Ḥāfiẓ Abu 'Umar bin 'Abdul-Barr said that this is also the opinion of the majority of the scholars of the *Athār* (i.e., the *Ḥadīth* and the statements of the *Salaf*). In addition, Abu Muḥammad bin 'Aṭiyah said that this is the *Tafsīr* (of the Middle prayer) of the majority of scholars. Al-Ḥāfiẓ Abu Muḥammad 'Abdul-Mu'min bin Khalaf Ad-Dumyāṭi stated in his book on the Middle prayer that it is the 'Aṣr prayer and mentioned that this is the *Tafsīr* of 'Umar, 'Ali, Ibn Mas'ūd, Abu Ayyub, 'Abdullāh bin 'Amr, Samurah bin Jundub, Abu Hurayrah, Abu Sa'īd, Ḥafṣah, Umm Ḥabībah, Umm Salamah, Ibn 'Abbās and 'Ā'ishah. This is also the *Tafsīr* of 'Ubaydah,

[1] *Fath Al-Bāri* 2:12, Muslim 1:90.

Ibrāhīm An-Nakha'ī, Razīn, Zirr bin Ḥubaysh, Sa'īd bin Jubayr, Ibn Sīrīn, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Al-Kalbi, Muqātil, Ubayd bin Abu Maryam, and others.

The Proof that the 'Aṣr Prayer is the Middle Prayer

Imām Aḥmad reported that 'Ali narrated that Allāh's Messenger ﷺ said during the battle of *Al-Aḥzāb* (the Confederates):

«شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ قُلُوبَهُمْ وَبُيُوتَهُمْ نَارًا»

«They (the disbelievers) busied us from performing the Middle prayer, the 'Aṣr prayer, may Allāh fill their hearts and houses with fire.»

He performed the 'Asr prayer between *Maghrib* and 'Ishā'.^[1] Muslim and An-Nasā'ī recorded this *Ḥadīth*. In addition, the Two Shaykhs, Abu Dāwūd, At-Tirmidhi An-Nasā'ī^[2] and several other collectors of the *Sunan* recorded this *Ḥadīth* using different chains of narrators to 'Ali.^[3] The *Ḥadīth* about the battle of *Al-Aḥzāb*, when the *Mushriks* prevented Allāh's Messenger ﷺ and his Companions from performing the 'Aṣr prayer, has been narrated by several other Companions. We only mentioned the narrations that stated that the Middle prayer is the 'Aṣr prayer. Furthermore, Muslim reported similar wordings for this *Ḥadīth* from Ibn Mas'ūd and Al-Barā' bin 'Azib.^[4]

In addition, Imām Aḥmad reported that Samurah bin Jundub said that Allāh's Messenger ﷺ said:

«صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ»

«The Middle prayer is the 'Aṣr prayer.»^[5]

In another narration, Allāh's Messenger ﷺ mentioned:

[1] Aḥmad 1:113.

[2] Muslim 1:437, An-Nasā'ī 6:303.

[3] *Fath Al-Bāri* 6:124, 7:467, 8:43, 11:197, Muslim 1:436, Abu Dāwūd 1:287, *Tuḥfat Al-Aḥwadhī* 8:328, An-Nasā'ī 1:236, Aḥmad 1:137.

[4] Muslim 1:437,438.

[5] Aḥmad 5:22.

﴿حَفِظُوا عَلَ الصَّلَاةِ وَالصَّلَاةِ الْوَسْطَى﴾

«Guard strictly (five obligatory) Aṣ-Ṣalawāt (the prayers) especially the Middle Ṣalāh» and stated that it is the 'Aṣr prayer.^[1] In another narration, Allāh's Messenger ﷺ said:

«هِيَ الْعَصْرُ»

«It is the 'Aṣr prayer.»

and Ibn Ja'far mentioned that the Prophet ﷺ was then being asked about the Middle prayer.^[2] At-Tirmidhi reported this Ḥadīth and said, "Ḥasan, Ṣaḥīḥ."^[3] In addition, Abu Ḥātim bin Hibbān reported in his Ṣaḥīḥ that 'Abdullāh said that Allāh's Messenger ﷺ said:

«صَلَاةُ الْوَسْطَى صَلَاةُ الْعَصْرِ»

«The Middle prayer is the 'Aṣr prayer.»^[4]

At-Tirmidhi reported that Ibn Mas'ūd narrated that Allāh's Messenger ﷺ said:

«صَلَاةُ الْوَسْطَى صَلَاةُ الْعَصْرِ»

«The 'Aṣr prayer is the Middle prayer.»

At-Tirmidhi then stated that this Ḥadīth is of a Ḥasan, Ṣaḥīḥ type.^[5] Muslim reported the Ḥadīth in his Ṣaḥīḥ and his wordings are:

«سَغَلُّونَا عَنِ الصَّلَاةِ الْوَسْطَى صَلَاةِ الْعَصْرِ»

«They (disbelievers) busied us from performing the Middle prayer, the 'Aṣr prayer.»^[6]

These texts emphasize the fact (that the 'Aṣr prayer is the Middle prayer). What further proves this fact is that, in an authentic Ḥadīth, Allāh's Messenger ﷺ emphasized the necessity of preserving the 'Aṣr prayer, when he said, as Ibn 'Umar narrated:

[1] Aḥmad 5:8.

[2] Aḥmad 5:7.

[3] Tuḥfat Al-Aḥwadhī 8:328.

[4] Ibn Ḥibbān 3:121.

[5] Tuḥfat Al-Aḥwadhī 8:329.

[6] Muslim 1:437.

«مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّهَا وَتَرَ أَهْلَهُ وَمَالَهُ»

«Whoever misses the 'Aṣr prayer will be like who has lost his family and money.»^[1]

It is reported in the Ṣaḥīḥ that Buraydah bin Al-Ḥuṣayb said that the Prophet ﷺ said:

«بَكُرُوا بِالصَّلَاةِ فِي يَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ، فَقَدْ حَيْطَ عَمَلُهُ»

«On a cloudy day, perform the ('Aṣr) prayer early, for whoever misses the 'Aṣr prayer, will have his (good) deeds annulled.»^[2]

The Prohibition of speaking during the Prayer

Allāh said:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

﴿And stand before Allāh with obedience.﴾

meaning, with humbleness and humility before Him (i.e., during the prayer). This command indicates that it is not allowed to speak during the prayer, as speaking contradicts the nature of the prayer. This is why the Prophet ﷺ refused to answer Ibn Mas'ūd when he greeted him while he was praying and said afterwards:

«إِنَّ فِي الصَّلَاةِ لَشُغْلًا»

«The prayer makes one sufficiently busy.»^[3]

(i.e., by the various actions of the body, tongue and heart involved during the prayer.)

Muslim reported that the Prophet ﷺ said to Mu'āwiyah bin Ḥakam As-Sulami when he spoke during the prayer:

«إِنَّ هَذِهِ الصَّلَاةَ لَا يَضِلُّ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَذِكْرُ اللَّهِ»

«The ordinary speech people indulge in is not appropriate during the prayer. The prayer involves only Tasbīḥ (praising Allāh), Takbīr (saying Allāhu Akbar, i.e., Allāh is the Most

[1] Muslim 1:436.

[2] Ibn Mājah 1:224.

[3] Muslim 1:382.

Great) and remembering Allāh. »^[1]

Imām Aḥmad reported that Zayd bin Arqam said, "One used to address his friend about various affairs during the prayer. Then when this Āyah was revealed:

﴿وَقُومُوا لِلَّهِ خَشْيَةً﴾

﴿And stand before Allāh with obedience.﴾

we were ordered to refrain from speaking.»^[2] The Group^[3] (i.e., the *Ḥadīth* collections), except Ibn Mājah, reported this *Ḥadīth*.

The Fear Prayer

Allāh said:

﴿إِن خِفْتُمْ وِجَالَ أَوْ رُكْبَاتًا فَإِذَا أَمِنْتُمْ فَأَنْذِرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَلْمِزُونَ﴾

﴿And if you fear (an enemy), (perform Ṣalāh) on foot or riding. And when you are in safety, then remember Allāh (pray) in the manner He has taught you, which you knew not (before).﴾

After Allāh commanded His servants to perform the prayer perfectly and emphasized this commandment, He mentioned the situation where the person might not be able to perform the prayer perfectly, during battle and combat. Allāh said:

﴿إِن خِفْتُمْ وِجَالَ أَوْ رُكْبَاتًا﴾

﴿And if you fear (an enemy), perform Ṣalāh on foot or riding.﴾

meaning, pray in the appropriate manner under these circumstances, whether on foot or riding and whether facing the *Qiblah* or otherwise. Imām Mālik reported that Nāfi' related that Ibn 'Umar used to describe the Fear prayer when he was asked about it and would then add, "If there is intense fear, pray on foot, riding, facing the *Qiblah* and otherwise." Nāfi' commented, "I think that he related that to the Prophet ﷺ." ^[4]

[1] Muslim 1:381.

[2] Aḥmad 4:368.

[3] *Fath Al-Bāri* 3:88, Muslim 1:383, Abu Dāwud 1:583, *Tuhfat Al-Aḥwadhī* 8:330, An-Nasā'ī 3:18.

[4] *Al-Muwatta'a* 1:184.

Al-Bukhāri and Muslim reported the *Ḥadīth*.^[1]

Muslim, Abu Dāwud, An-Nasā'ī, Ibn Mājah and Ibn Jarīr reported that Ibn 'Abbās said, "Allāh has ordained the prayer by the words of your Prophet ﷺ: four (*Rak'ah*) while residing, two *Rak'ah* while traveling and one *Rak'ah* during times of fear."^[2] This is also the view of Al-Ḥasan Al-Baṣri, Qatādah, Aḍ-Ḍaḥḥāk, and others.^[3]

In addition, Al-Bukhāri has entitled a Chapter: 'Prayer while confronting the Forts and facing the Enemy'. Al-Awzā'ī said, "If the victory seems near and the Muslims are unable to perform the prayer (in the normal manner), they should pray by nodding each by himself. If they are unable to nod, they should delay the prayer until fighting is finished. When they feel safe, they should pray two *Rak'ah*. If they are unable, they should then pray one *Rak'ah* that includes two prostrations. If they are unable, then *Takbīr* alone does not suffice, so they should delay the prayer until they are safe." This is the same view that Makhūl held. Anas bin Mālik said, "I participated in the attack on the fort of Tostar, when the light of dawn started to become clear. Suddenly, the fighting raged and the Muslims were unable to pray until the light of day spread. We then prayed (the Dawn prayer) with Abu Mūsā and we became victorious. I would not have been pleased if I were to gain in the life of this world and whatever is in it instead of that prayer."^[4] This is the wording of Al-Bukhāri.

Prayer during the Times of Peace is performed normally

Allāh said:

﴿فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ﴾

﴿And when you are in safety, then remember Allāh (pray)﴾

meaning, 'Perform the prayer as I have commanded you by completing its bowing, prostration, standing, sitting, and with the required attention (in the heart) and supplication.' Allāh said:

[1] *Fath Al-Bāri* 8:46, Muslim 1:574.

[2] Muslim 1:478,479, Abu Dāwud 2:40, An-Nasā'ī 3:169, Ibn Mājah 1:339, Aḍ-Ṭabari 5:247.

[3] Aḍ-Ṭabari 5:240,241.

[4] *Fath Al-Bāri* 2:503.

﴿كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾

﴿in the manner He has taught you, which you knew not (before).﴾

meaning, just as He has endowed you, guided you and taught you about what benefits you in this life and the Hereafter, so thank and remember Him. Similarly, Allāh said after He mentioned the prayer of Fear,

﴿وَإِذَا أطمأننتم فأقيموا الصلوة إِنَّ الصلوةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

﴿...but when you are free from danger, perform Aṣ-Ṣalāh. Verily, Aṣ-Ṣalāh (the prayer) is enjoined on the believers at fixed hours.﴾ (4:103)

We will mention the Ḥadīths about the prayer of Fear and its description in Sūrat An-Nisā' while mentioning Allāh's statement:

﴿وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ﴾

﴿When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Aṣ-Ṣalāh (the prayer).﴾ (4:102)

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتْنَمًا إِلَى الْاَحْوَالِ غَيْرِ اِخْرَاجٍ فَإِنْ حَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٠٣﴾ وَالْمُطَلَّقَاتُ مَتْعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٠٤﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ. لَعَلَّكُمْ تَعْقِلُونَ ﴿١٠٥﴾﴾

﴿240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage). And Allāh is All-Mighty, All-Wise.﴾

﴿241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).﴾

﴿242. Thus Allāh makes clear His Ayāt (Laws) to you, in order that you may understand.﴾

Āyah (2:240) was abrogated

The majority of the scholars said that this Āyah (2:240) was abrogated by the Āyah (2:234), what Allāh said:

﴿يَتَرَيَنَّ بِأُنْفُسِهِنَّ أَزْمَةَ أَشْهُرٍ وَعَشْرًا﴾

﴿...they (the wives) shall wait (as regards their marriage) for four months and ten days.﴾ (2:234)

For instance, Al-Bukhāri reported that Ibn Az-Zubayr said: I said to 'Uthmān bin 'Affān:

﴿وَالَّذِينَ يَتوفُونَ مِنْكُمْ وَيَدْرُونَ أَرْوَاجًا﴾

﴿And those of you who die and leave wives behind them﴾

was abrogated by the other Āyah (2:234). Therefore, why did you collect it (meaning, in the Qur'ān)?" He said, "O my nephew! I shall not change any part of the Qur'ān from its place."^[1]

The question that Ibn Az-Zubayr asked 'Uthmān means: 'If the ruling of the Āyah (2:240) was abrogated to four months (the 'Iddah of the widow, and refer to 2:234), then what is the wisdom behind including it in the Qur'ān, although its ruling has been abrogated? If the Āyah (2:240) remains (in the Qur'ān) after the Āyah that abrogated it (2:234), this might imply that its ruling is still valid.' 'Uthmān, the Leader of the faithful, answered him by stating that this is a matter of the revelation, which mentioned these *Ayāt* in this order. 'Therefore, I shall leave the Āyah where I found it in the Qur'ān.'

Ibn Abu Hātim reported that Ibn 'Abbās said about what Allāh said:

﴿وَالَّذِينَ يَتوفُونَ مِنْكُمْ وَيَدْرُونَ أَرْوَاجًا وَصِيَّةً لِأَرْوَاجِهِمْ مَتْنًا إِلَى الْحَوْلِ عَيْرَ﴾

﴿إِسْرَاحًا﴾

﴿And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out,﴾

"The widow used to reside, and have her provisions provided

[1] *Fath Al-Bāri* 8:48.

for her for a year, in her deceased husband's house. Later, the *Āyah* that specified the inheritance (4:12) abrogated this *Āyah* (2:240), and thus the widow inherits one-fourth or one-eighth of what her (deceased) husband leaves behind.^[1]

Ibn Abu Ḥātim also related that 'Ali bin Abu Ṭalḥah stated that Ibn 'Abbās said, "When a man died and left behind a widow, she used to remain in his house for a year for her *'Iddah*, all the while receiving her provisions during this time. Thereafter, Allāh revealed this *Āyah*:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَضَّنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

﴿And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.﴾ (2:234)

So, this is the *'Iddah* of the widow, unless she was pregnant, for her *'Iddah* then ends when she gives birth. Allāh also said:

﴿وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكْتُمْ﴾

﴿In that which you leave, their (your wives') share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave.﴾ (4:12)

So Allāh specified the share of the widow in the inheritance and there was no need for the will or the *Nafaqah* (maintenance) which were mentioned in (2:240).^[2]

Ibn Abu Ḥātim stated that Mujāhid, Al-Ḥasan, 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' and Muqātil bin Ḥayyān said that the *Āyah* (2:240) was abrogated by:

﴿أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

﴿four months and ten days.﴾ (2:234)^[3]

Al-Bukhāri reported that Mujāhid said that:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا﴾

﴿And those of you who die and leave wives behind them﴾ (2:234)

[1] Ibn Abi Ḥātim 2:871.

[2] Aḍ-Ṭabari 5:255.

[3] Ibn Abi Ḥātim 2:875,876.

used to be the 'Iddah, and the widow had to remain with her (deceased) husband's family (during that period, i.e., four months and ten days). Then, Allāh revealed:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ
فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ﴾

﴿And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage).﴾

So, Allāh made the rest of the year, which is seven months and twenty days, as a will and testament for her. Consequently, if she wants, she could use her right in this will and remain in the residence (for the rest of the year). Or, if she wants, she could leave the (deceased husband's) house after the four months and ten days have passed. This is the meaning of what Allāh said:

﴿غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾

﴿...without turning them out, but if they (wives) leave, there is no sin on you.﴾

Therefore, the required term of 'Iddah is still unchanged (refer to 2:234).

'Atā' quoted Ibn 'Abbās, "This Āyah (2:240) has abrogated (the requirement that) the widow spends the 'Iddah with his (i.e., her deceased husband's) family. So, she spends her 'Iddah wherever she wants. This is the meaning of what Allāh said:

﴿غَيْرَ إِخْرَاجٍ﴾

﴿without turning them out,﴾.

'Atā' also said: "If she wants, she spends the 'Iddah with his family and resides there according to the will (meaning the rest of the year). If she wants, she is allowed to leave, for Allāh said:

﴿فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ﴾

﴿there is no sin on you for that which they do of themselves,﴾.

'Atā' then said: "Then (the *Āyah* on) the inheritance (refer to 4:12) came and abrogated the residence. Hence, the widow spends her *'Iddah* wherever she wants and does not have the right to residence any more."^[1]

The statement of 'Atā' and those who held the view that the *Āyah* (2:240) was abrogated by the *Āyah* on the inheritance (4:12), is only valid for more than the four months and ten days (required in 2:234). However, if they mean that the four months and ten days are not required from the deceased husband's estate, then this opinion is the subject of disagreement among the scholars. As proof, they said that the widow is required to remain in her (deceased) husband's house (for four months and ten days) according to what Mālik reported from Zaynab bint Ka'b bin 'Ujrah. She said that Farī'ah bint Mālik bin Sinān, the sister of Abu Sa'īd Al-Khudri, told her that she came to Allāh's Messenger ﷺ asking him to return to her family's residence with Banu Khudrah. Her husband had pursued some of his servants who ran away, but when he reached the area of Al-Qadūm, they killed him. She said, "So I asked Allāh's Messenger ﷺ if I should stay with my family in Banu Khudrah, for my (deceased) husband did not leave me a residence that he owns or *Nafaqah* (maintenance). Allāh's Messenger ﷺ answered in the positive. While I was in the room, Allāh's Messenger ﷺ summoned me or had someone summon me and said:

«كَيْفَ قُلْتَ؟»

«What did you say?»

I repeated the story to him about my (deceased) husband. He said:

«أَمْكُنِي فِي بَيْتِكَ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ»

«Stay at your home until the term reaches its end.»

So I remained through the *'Iddah* term for four months and ten days in my (deceased husband's) house. Thereafter, 'Uthmān bin 'Affān sent for me during his reign and asked me about this matter and I told him what happened. He made a judgment to the same effect."^[2] This *Ḥadīth* was also collected

[1] Al-Bukhārī 4531, 5344.

[2] Al-Muwatta' 2:591.

by Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah.^[1] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".

The Necessity of the *Mut'ah* (Gift) at the Time of Divorce

Allāh said:

﴿وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ﴾

﴿And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).﴾

'Abdur-Raḥmān bin Zayd bin Aslam said that when Allāh's statement:

﴿مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ﴾

﴿...a gift of reasonable amount is a duty on the doers of good﴾
(2:236)

was revealed, a man said, "If I want, I will be excellent and if I do not, I will not." Thereafter, Allāh revealed this *Āyah*:

﴿وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ﴾

﴿And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).﴾^[2]

The scholars who ruled that the *Mut'ah* (reasonable gift) at the time of divorce is required for every divorced woman, whether she had a bridal-money appointed for her or not, and whether the marriage was consummated or not, relied on this *Āyah* (2:241) when they issued their ruling. This is the view taken on this subject by Sa'īd bin Jubayr and several others among the *Salaf*^[3] and also Ibn Jarīr. Hence, Allāh's statement:

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَقْرُبُوهُنَّ لهنَّ فَرِيضَةٌ وَمِمَّا عَلَّمْتُمُ عَلَى النِّسَاءِ قَدَرُهُمْ وَعَلَى الْمُقْتَرِفِ قَدَرُهُمْ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ﴾

﴿There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed

[1] Abu Dāwud 2:773, *Tuḥfat Al-Aḥwadhī* 4:319,390, An-Nasā'ī 6:200, Ibn Mājah 1:654.

[2] Aṭ-Ṭabari 5:264.

[3] Aṭ-Ṭabari 5:263.

for them their due (dowry). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good. ﴿ (2:236) only mentions some specifics of this general ruling.

Allāh then said:

﴿ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۖ ﴾

﴿Thus Allāh makes clear His Ayāt (Laws) to you,﴾

meaning, what He allows, forbids, requires, His set limits, His commandments and His prohibitions are all explained and made plain and clear for you. He did not leave any matter in general terms if you needed the specifics,

﴿ لِمَلِكُمْ تَعْلَمُونَ ﴾

﴿in order that you may understand.﴾

meaning, understand and comprehend.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَتَنبَلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضَاعًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُجْعَلُونَ ﴿٢٤٥﴾ ﴾

﴿243. Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in the thousands, fearing death? Allāh said to them, "Die". And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.﴾

﴿244. And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.﴾

﴿245. Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and unto Him you shall return.﴾

The Story of the Dead People

Ibn Abu Ḥātim related that Ibn 'Abbās said that these people mentioned herein, were the residents of a village called Dāwardān. 'Ali bin 'Aṣim said that they were from Dāwardān,

a village several miles away from Wāsiṭ (in Iraq).

In his *Tafsīr*, Waki' bin Jarrāh said that Ibn 'Abbās commented,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ﴾

﴿Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in thousands, fearing death?﴾

that they were four thousand persons who escaped the plague (that broke out in their land). They said, "We should go to a land that is free of death!" When they reached a certain area, Allāh said to them:

﴿مُتُوْا﴾

﴿"Die."﴾

and they all died. Afterwards, one of the Prophets passed by them and supplicated to Allāh to resurrect them and Allāh brought them back to life. So, Allāh stated:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ﴾

﴿Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in the thousands, fearing death?﴾

Furthermore, several scholars among the Salaf said that these people were the residents of a city during the time of the Children of Israel. The weather in their land did not suit them and an epidemic broke out. They fled their land fearing death and took refuge in the wilderness. They later arrived at a fertile valley and they filled what is between its two sides. Then Allāh sent two angels to them, one from the lower side and the other from the upper side of the valley. The angels screamed once and all the people died instantly, just as the death of one man. They were later moved to a different place, where walls and graves were built around them. They all perished, and their bodies rotted and disintegrated. Long afterwards, one of the Prophets of the Children of Israel, whose name was Hizqīl (Ezekiel), passed by them and asked Allāh to bring them back to life by his hand. Allāh accepted his supplication and commanded him to say, "O rotted bones, Allāh commands you to come together." The bones of every body were brought together. Allāh then commanded him to

say, "O bones, Allāh commands you to be covered with flesh, nerves and skin." That also happened while Ḥizqīl was watching. Allāh then commanded him to say, "O souls, Allāh commands you to return, each to the body that it used to inhabit." They all came back to life, looked around and proclaimed, "All praise is due to You (O Allāh!) and there is no deity worthy of worship except You." Allāh brought them back to life after they had perished long ago.

We should state that bringing these people back to life is a clear proof that physical resurrection shall occur on the Day of Resurrection. This is why Allāh said:

﴿إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ﴾

﴿Truly, Allāh is full of bounty to mankind.﴾

meaning, in that He shows them His great signs, sound proofs and clear evidences. Yet,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

﴿but most men thank not.﴾^[1]

as they do not thank Allāh for what He has given them with in their worldly life and religious affairs.

The story of the dead people (2:244 above) also indicates that no caution can ever avert destiny and that there is no refuge from Allāh, but to Allāh Himself. These people departed from their land fleeing the epidemic and seeking to enjoy a long life. What they earned was the opposite of what they sought, as death came quickly and instantaneously and seized them all.

There is an authentic *Ḥadīth* that Imām Aḥmad reported that 'Abdullāh bin 'Abbās said that 'Umar bin Al-Khaṭṭāb once went to Ash-Shām (Syria). When he reached the area of Sargh, he was met by the commanders of the army: Abu 'Ubaydah bin Jarrāh and his companions. They told him that the plague had broken out in Ash-Shām. The *Ḥadīth* then mentioned that 'Abdur-Raḥmān bin 'Awf, who was away attending to some of his affairs, came and said, "I have knowledge regarding this matter. I heard Allāh's Messenger ﷺ say:

«إِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا

^[1] Aṭ-Ṭabari 5:266.

عَلَيْهِ،

«If it (the plague) breaks out in a land that you are in, do not leave that land to escape from it. If you hear about it in a land, do not enter it.»

Umar then thanked Allāh and went back.^[1] This Ḥadīth is also reported in the *Ṣaḥīḥayn*.^[2]

Abandoning Jihād does not alter Destiny

Allāh said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

﴿And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.﴾

This Āyah indicates that just as caution does not alter destiny, abandoning Jihād will neither bring the appointed term closer nor delay it. Rather, destiny and the appointed provisions are fixed and shall never be changed or altered, neither by addition nor deletion. Similarly, Allāh said:

﴿الَّذِينَ قَالُوا لَا يَخُونُهُمْ وَقَعْدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرءُوا عَن ANفْسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."﴾ (3:168)

Allāh said:

﴿وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعَ الدُّنْيَا قَلِيلًا وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا﴾

﴿They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the Fatilā (a scalish

[1] Aḥmad 1:194.

[2] *Faṭḥ Al-Bārī* 10:189, 190, 12:361, Muslim 4:1740.

thread in the long slit of a date stone). Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" ﴿4:77, 78﴾

Abu Sulaymān, Khālid bin Al-Walīd, the commander of the Muslim armies, the veteran among Muslim soldiers, the protector of Islām and the Sword of Allāh that was raised above His enemies, said while dying, "I have participated in so-and-so number of battles. There is not a part of my body, but suffered a shot (of an arrow), a stab (of a spear) or a strike (of a sword). Yet, here I am, I die on my bed just as the camel dies! May the eyes of the cowards never taste sleep." He, may Allāh be pleased with him, was sorry and in pain because he did not die as martyr in battle. He was sad that he had to die on his bed!^[1]

The Good Loan and its Reward

Allāh said:

﴿مَنْ ذَا الَّذِي يُقرضُ اللهَ قرضًا حسنًا فيضاعفه له أضعافًا كثيرة﴾

﴿Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?﴾

In this *Āyah*, Allāh encourages His servants to spend in His cause. Allāh mentioned this same *Āyah* in several other parts of His Glorious Qur'an. The *Hadīth* that mentions that Allāh descends (every night down on the nearest heaven to us when the last third of the night remains) states that Allāh says:

﴿مَنْ يُقرضُ غيرَ عديمٍ ولا ظَلومٍ﴾

﴿Who would give a loan to He Who is neither poor nor unjust.﴾^[2]

Allāh's statement:

﴿فِيضاعفه له أضعافًا كثيرة﴾

﴿He may multiply it to him many times﴾, is similar to His statement:

﴿مَثَلُ الَّذِينَ يُبْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَيْتَ سَمِيعَ سَكَابِلٍ فِي كُلِّ سَبِيلٍ يَأْتُهُ

[1] *Tahdhīb At-Tahdhīb* 3:124.

[2] Muslim 758, *Musnad Abu 'Awānah* 1:145.

theirs, "Appoint for us a king and we will fight in Allāh's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Aware of the wrongdoers.﴾

The Story of the Jews Who sought a King to be appointed over Them

Mujāhid said that the Prophet (mentioned in the *Āyah* 2:246 above) is Shamwīl (Samuel).^[1] Wahb bin Munabbih said: The Children of Israel remained on the straight path for a period of time after Moses. They then innovated in the religion and some of them even worshipped the idols. Yet, there were always Prophets sent among them who would command them to work righteous deeds, refrain from doing evil and who would rule them according to the commands of the Torah. When they (Israelites) committed the evil that they committed, Allāh caused their enemies to overwhelm them, and many fatalities fell among them as a consequence. Their enemies also captured a great number of them, and took over large areas of their land. Earlier, anyone who would fight the Israelites would lose, because they had the Torah and the *Tābūt*,^[2] which they inherited generation after generation ever since the time of Moses, who spoke to Allāh directly. Yet, the Israelites kept indulging in misguidance until some king took the *Tābūt* from them during a battle. That king also took possession of the Torah, and only a few of the Israelites who memorized it remained. The prophethood halted among their various tribes and only a pregnant woman remained of the offspring of Lāvi (Levi), in whom the prophethood still appeared. Her husband had been killed, so the Israelites kept her in a house so that Allāh may give her a boy, who would be their Prophet. The woman also kept invoking Allāh to grant her a boy. Allāh heard her pleas and gave her a boy whom she

[1] Aṭ-Ṭabari 5:293.

[2] "The ark of the Covenant."

called 'Shamwīl' meaning 'Allāh has heard my pleas.' Some people said that the boy's name was Sham'un (Simeon), which also has a similar meaning.

As that boy grew, Allāh raised him to be a righteous person. When he reached the age of prophethood, Allāh revealed to him and commanded him to call (his people) to Him and to His *Tawhīd* (Oneness). Shamwīl called the Children of Israel (to Allāh) and they asked him to appoint a king over them so that they could fight their enemies under his command. The kingship had also ended among them. Their Prophet said to them, "What if Allāh appoints a king over you, would you fulfill your vow to fight under his command?"

﴿قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا﴾

﴿They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children?"﴾

meaning, 'After our land had been confiscated and our children had been taken from us?' Allāh said:

﴿فَلَمَّا كَتَبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

﴿But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Aware of the wrongdoers﴾

meaning, only a few of them kept their promise, but the majority abandoned *Jihād* and Allāh has full knowledge of them.

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي إِيمَانِهِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

﴿247. And their Prophet said to them, "Indeed Allāh has appointed Tālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His

creatures' needs, All-Knower."﴾

When the Israelites asked their Prophet to appoint a king over them, he appointed Ṭālūt (Saul), who was then a soldier. But, Ṭālūt was not a descendant of the house of kings among them, which was exclusively in the offspring of Yahudhā (Judah). This is why they said:

﴿أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا﴾

﴿How can he be a king over us﴾ meaning, how can he be the king for us,

﴿وَتَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ﴾

﴿when we are fitter than him for the kingdom, and he has not been given enough wealth?﴾ They said that Ṭālūt was also poor and did not have the wealth that justifies him being king. Some people stated that Ṭālūt used to bring water to the people, while others stated that his profession was dyeing skins. The Jews, thus, disputed with their Prophet while they were supposed to obey him and to say good words to him.

Their Prophet answered them:

﴿إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ﴾

﴿Verily, Allāh has chosen him above you﴾

meaning, 'Allāh chose Ṭālūt from amongst you while having better knowledge about him.' Their Prophet stated, "I did not choose Ṭālūt to be your king on my own. Rather, Allāh has commanded that upon your request." Further:

﴿وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ﴾

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

meaning, Ṭālūt is more knowledgeable and honorable than you, and stronger and more patient during combat, and has more knowledge of warfare. In short, he has more knowledge and is stronger than you are. The king should have sufficient knowledge, be fair looking and should have a strong soul and body.' He then said:

﴿وَاللَّهُ يُؤْتِي مَلِكًا مَن يَشَاءُ﴾

﴿And Allāh grants His kingdom to whom He wills.﴾

Allāh then said:

﴿وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ﴾

﴿...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴾

Ibn Jarīr related that Ibn ‘Abbās said about this *Āyah*:

﴿وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ﴾

﴿...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴾

Meaning, Moses’ staff and the remnants of the Tablets.^[1] This is the same *Tafsir* of Qatādah, As-Suddi, Ar-Rabī’ bin Anas and ‘Ikrimah, who added, “And also the Torah.”^[2] ‘Abdur-Razzāq said that he asked Ath-Thawri about the meaning of,

﴿وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ﴾

﴿...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴾

Ath-Thawri said, “Some said that it contained a pot of manna and the remnants of the Tablets, while some others said that it contained (Moses’) staff and two shoes (and refer to 20:12).”^[3]

Allāh then said:

﴿تَحْمِلُهُ الْمَلَائِكَةُ﴾

﴿...carried by the angels.﴾

Ibn Jurayj stated that Ibn ‘Abbās said, “The angels came down while carrying the *Tābūt* between the sky and the earth, until they placed it before Ṭālūt while the people were watching.” As-Suddi said, “The *Tābūt* was brought to Ṭālūt’s house, so the people believed in the prophethood of Sham’un (Simeon) and obeyed Ṭālūt.”^[4]

The Prophet then said:

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ﴾

[1] Aṭ-Ṭabari 5:331.

[2] Aṭ-Ṭabari 5:331,332.

[3] Aṭ-Ṭabari 5:333.

[4] Aṭ-Ṭabari 5:335.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٤١
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ
بِنَهْرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ
مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا
مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا
لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ
يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمَ مِنْ فِتْنَةٍ قَلِيلًا
غَلَبَتْ فِتْنَةٌ كَثِيرَةٌ يَأِذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٤١﴾
وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْنَا
عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٤٢﴾ فَهَزَمُوهُمْ يَأْذِبُ اللَّهُ وَقَتَلَ
دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنِ اللَّهُ ذُو
فَضْلٍ عَلَى الْعَالَمِينَ ﴿٤٣﴾ تِلْكَ آيَاتُ اللَّهِ
تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٤٤﴾

﴿Verily, in this is a sign for you﴾

testifying to my truth in what I was sent with , my prophethood, and my command to you to obey Tālūt,

﴿إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿if you are indeed believers.﴾ in Allāh and the Hereafter.”

﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهْرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ﴾

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمَ مِنْ فِتْنَةٍ قَلِيلًا غَلَبَتْ فِتْنَةٌ كَثِيرَةٌ يَأِذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٤١﴾

﴿249. Then when Tālūt set out with the army, he said: “Verily, Allāh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.” Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: “We have no power this day against Jālūt (Goliath) and his hosts.” But those who knew with certainty that they were going to meet Allāh, said: “How often has a small group overcome a mighty host by Allāh’s leave?” And Allāh is with Aṣ-Ṣābirīn (the patient).﴾

Allāh states that Ṭālūt, the king of the Children of Israel, marched forth with his soldiers and the Israelites who obeyed him. His army was of eighty thousand then, according to As-Suddi,^[1] but Allāh knows best. Ṭālūt said:

﴿إِنَّ اللَّهَ يُبْتَلِيكُمْ﴾

﴿Verily, Allāh will try you﴾

meaning, He will test you with a river, which flowed between Jordan and Palestine, i.e., the Sharī'ah river, according to Ibn 'Abbās and others.^[2] He continued,

﴿فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي﴾

﴿So whoever drinks thereof, he is not of me;﴾

meaning, shall not accompany me today,

﴿لَمْ يَلْمَنَّهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْرَقَ غُرْفَةً يَدِيهِ﴾

﴿and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.﴾

meaning, there is no harm in this case. Allāh then said:

﴿فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ﴾

﴿Yet, they drank thereof, all, except a few of them.﴾

Ibn Jurayj stated that Ibn 'Abbās commented, "Whoever took some of it (the river's water) in the hollow of his hand, quenched his thirst; as for those who drank freely from it, their thirst was not quenched."

Ibn Jarīr reported that Al-Barā' bin 'Azib said, "We used to say that the Companions of Muḥammad ﷺ who accompanied him on the battle of Badr were more than three hundred and ten, just as many as the soldiers who crossed the river with Ṭālūt. Only those who believed crossed the river with him."^[3] Al-Bukhāri also reported this.^[4]

This is why Allāh said:

﴿فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ﴾

[1] Aṭ-Ṭabari 5:339.

[2] Aṭ-Ṭabari 5:340.

[3] Aṭ-Ṭabari 5:345,346,347.

[4] Faṭḥ Al-Bārī 7:339.

﴿So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts."﴾

This Āyah indicates that the Israelites (who remained with Saul) thought that they were few in the face of their enemy who were many then. So, their knowledgeable scholars strengthened their resolve by stating that Allāh's promise is true and that triumph comes from Allāh Alone, not from the large numbers or the adequacy of the supplies. They said to them:

﴿كَمْ مِّن فِئْتَةٍ بَلَغَتْ فِتْنَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

﴿"How often has a small group overcome a mighty host by Allāh's leave?" And Allāh is with Aṣ-Ṣābirīn (the patient).﴾

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْ عَلَيْنَا صَبْرًا وَكَفِّرْ أَسْفَانَا
وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَهَاتَمَهُ
اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ
لَفَسَدَتِ الْأَرْضُ وَلَئِكَنَّ اللَّهُ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ
تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾﴾

﴿250. And when they advanced to meet Jālūt (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."﴾

﴿251. So they routed them by Allāh's leave and Dāwud (David) killed Jālūt (Goliath), and Allāh gave him (Dāwud) the kingdom [after the death of Ṭālūt and Samuel] and Al-Ḥikmah (prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the 'Ālamīn (mankind, Jinn and all that exists).﴾

﴿252. These are the verses of Allāh, We recite them to you (O Muḥammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).﴾

When the faithful party, who were few under the command of Ṭālūt, faced their enemy, who were many under the command of Jālūt,

﴿قَالُوا رَبَّنَا أَنْفِغْ عَلَيْنَا صَبْرًا﴾

﴿they invoked: "Our Lord! Pour forth on us patience..."﴾
 meaning, send down patience on us from You.

﴿وَبَسِّتْ أقدَامَنَا﴾

﴿and set firm our feet﴾

meaning, against the enemy and save us from running away and from feebleness,

﴿وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

﴿and make us victorious over the disbelieving people.﴾

Allāh said:

﴿فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ﴾

﴿So they routed them by Allāh's leave﴾

meaning, they defeated and overwhelmed them by Allāh's aid and support. Then,

﴿وَدَاوُدُ جَالُوتَ﴾

﴿and Dāwud killed Jālūt﴾

Israelite accounts claimed that (Prophet) David killed Goliath with a slingshot that he had, which he launched at Goliath causing his death.

Ṭālūt promised that whoever killed Jālūt, would marry his daughter and would share his kingship and authority. He kept his promise. Later, the kingship was transferred to Prophet Dāwud in addition to being granted Prophethood by Allāh. So, Allāh said:

﴿وَمَا كُنَّا اللَّهُ الْمَلِكَ﴾

﴿...and Allāh gave him (Dāwud) the kingdom﴾

that Ṭālūt had and,

﴿وَالْحِكْمَةَ﴾

﴿and Al-Ḥikmah﴾ that comes with the prophethood, meaning, after Shamwīl. [Allāh then said:]

﴿وَعَلَّمَهُ مَا يَشَاءُ﴾

﴿and taught him of that which He willed.﴾

meaning, what He willed of the knowledge that He bestowed on (Prophet) Dāwud.

Next, Allāh said:

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ﴾

﴿And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief.﴾

This Āyah indicates that if it were not for the fact that Allāh checks one set of people with another, such as when Tālūt and the bravery of Dāwud helped the Children of Israel (against Goliath), then people would have perished. Similarly, Allāh said:

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَهَيَّجَتِ مَنَازِعُ وَيَبِيعُ بَوَائِعُ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا
أَسْمُ اللَّهِ كَثِيرًا﴾

﴿For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and Masjids, wherein the Name of Allāh is mentioned much, would surely, have been pulled down.﴾ (22:40)

Allāh then said:

﴿وَلِكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾

﴿But Allāh is full of bounty to the 'Ālamīn (mankind, Jinn and all that exists)﴾

meaning, by His mercy and favor He fixes some of them by some others. Surely, Allāh has the wisdom, the supreme authority and the clear proof against His creation in all of His actions and statements.

Allāh said:

﴿إِنَّكَ مَا نَسْتُ اللَّهُ تَتْلُوهُمَا عَلَيْنَا بِالْحَقِّ وَإِنَّكَ لَمِنَ الرُّسُلِ﴾

﴿These are the verses of Allāh, We recite them to you (O Muḥammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).﴾

This Āyah states, These Āyāt (verses) of Allāh that We have narrated for you in truth conform to the exact manner that these stories have occurred and to the truth that still remain

in the (Divine) Books that the scholars of the Children of Israel have and know. Allāh said: O Muḥammad,

﴿وَإِنَّكَ﴾

﴿you are﴾

﴿لَإِیِّنَ الْمُرْسَلِیْنَ﴾

﴿one of the Messengers (of Allāh)﴾ emphatically stating the truth of his prophethood⁷⁴¹

☆ *This is the End of Volume One with the Tafsīr of Sūrat Al-Baqarah, verse. 252..*

☆ *Volume Two begins with Sūrat Al-Baqarah, verse. 253.*



لِلرَّسُلِ
٤٢
سُورَةُ الْبَقَرَةِ

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اختلفوا فِيمَنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ ﴿٤٢﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا مِمَّا رَزَقْتُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفِيعَةً وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٤٣﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤٤﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْتُم بِالظُّلْمِ وَالظُّلْمُ عِنْدَ اللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٤٥﴾

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اختلفوا فِيمَنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ ﴿٤٢﴾

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

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

Allāh Honored Some Prophets Above Others

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

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ وَآتَيْنَا دَاوُدَ ذُبُرًا﴾

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

In the Āyah above, Allāh said,

﴿تِلْكَ أَرْسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ﴾

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

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

﴿وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ﴾

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

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

«لَا تَفْضُلُونِي عَلَى الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَضَعْفُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُبْقَى، فَأَجِدُ مُوسَى بَاطِئًا بِقَائِمَةِ الْعَرْشِ، فَلَا أَدْرِي أَفَاقَ قَلْبِي أَمْ جُوزِي بِضَعْفَةِ الطُّورِ؟
فَلَا تَفْضُلُونِي عَلَى الْأَنْبِيَاءِ»

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

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

[1] Refer to Sūrat Al-Baqarah 2:55-56

[2] Faḥ Al-Bāri 6:508, Muslim 4:1844.

[3] Faḥ Al-Bāri 6:519, Muslim 4:1844.

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

Allāh's statement,

﴿وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ﴾

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

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

﴿وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ﴾

﴿And supported him with Rūḥ-il-Qudus﴾

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

﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَسَلْ آلَ الَّذِينَ مِنْ بَعْدِهِمْ شِرًّا بَعْدَ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ أَخْتَلَفُوا
فِيهِمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَسَلُوا﴾

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

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

﴿وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴿But Allāh does what He wills.﴾

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا
شَفَعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

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

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

﴿مِن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ﴾

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

﴿لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفْعَةً﴾

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

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

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

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

﴿وَلَا شَفْعَةً﴾

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

Allāh's statement,

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

﴿and it is the disbelievers who are the wrongdoers﴾

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

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

﴿and it is the disbelievers who are the wrongdoers﴾

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

[1] Ibn Abi Ḥātim 3:966.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
 مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
 عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
 الْعَظِيمُ﴾

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

The Virtue of Āyat Al-Kursi

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

«لَيْسَ عَلَيْكَ الْعِلْمُ أَبَا الْمُنْذِرِ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ لَهَا لِسَانًا وَشَفَتَيْنِ، تُقَدِّسُ الْمَلِكَ
 عِنْدَ سَاقِ الْعَرْشِ»

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

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

[1] Aḥmad 5:14.

[2] Muslim 1:556.

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

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

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

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

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

[2] Aḥmad 5:422.

[3] *Tuḥfat Al-Aḥwadhī* 8:183.

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

was Shaytān.”^[1] An-Nasā’i also recorded this Ḥadīth in *Al-Yawm wa Al-Laylah*.^[2]

Allāh’s Greatest Name is in Āyat Al-Kursi

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

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

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

﴿التَّوَكَّلْ عَلَى اللَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

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

﴿إِنَّ فِيهِمَا اسْمَ اللَّهِ الْأَعْظَمَ﴾

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

This is also the narration collected by Abu Dāwud, At-Tirmidhi and Ibn Mājah,^[4] and At-Tirmidhi said, “Ḥasan Ṣaḥīh”.

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

«اسْمُ اللَّهِ الْأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي ثَلَاثِ: سُورَةِ الْبَقَرَةِ وَآلِ عِمْرَانَ وَطِهَ»

«Allāh’s Greatest Name, if He was supplicated with it, He answers the supplication, is in three Sūrahs - Al-Baqarah, Āl ‘Imrān and Ṭa-Ha.»^[5]

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

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

[2] Ad-Dārimi no. 532.

[3] Aḥmad 6 :461.

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

[5] Aṭ-Ṭabarāni 8 :282.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

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

﴿الْحَيُّ الْقَيُّومُ﴾

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

﴿وَعَبَّيَ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ﴾

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

Āyat Al-Kursi has Ten Complete Arabic Sentences

1. Allāh’s statement,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

﴿Allāh! None has the right to be worshipped but He ﴾

mentions that Allāh is the One and Only Lord of all creation.

2. Allāh’s statement,

﴿الْحَيُّ الْقَيُّومُ﴾

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

﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾

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

3. Allāh’s statement,

﴿لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ﴾

﴿Neither slumber nor sleep overtakes Him﴾

means, no shortcoming, unawareness or ignorance ever

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

﴿لَا تَأْخُذُهُ سِنَّةٌ﴾

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

﴿وَلَا نَوْمٌ﴾

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

«إِنَّ اللَّهَ لَا يَنَامُ، وَلَا يَتَّبِعِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، حِجَابُهُ النَّوْرُ - أَوْ النَّارُ - لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

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

4. Allāh's statement,

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

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

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

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَا فِي الرَّحْمَنِ عَبْدًا ۗ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۗ وَكُلُّهُمْ مَائِيهَ يَوْمَ الْيُسُومَةِ قَرْنَا ۗ﴾

[1] Muslim 1:161.

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

5. Allāh's statement,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

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

is similar to His statements,

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾

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

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى﴾

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

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

«أَبِي تَحْتَ الْعَرْشِ فَأَخِرُّ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي. ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعُ، وَاشْفَعْ تُشْفَعُ - قَالَ: - فَيُحَدِّثُ لِي حَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ»

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

6. Allāh's statement,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

[1] Muslim 1:180.

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

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

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

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

7. Allāh's statement,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

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

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

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ﴾

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

8. Allāh said,

﴿وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ﴾

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

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

[1] Aṭ-Ṭabarāni 12:39.

[2] Al-Ḥākim 2:282.

of the Two *Ṣaḥīḥs*, and they (Al-Bukhāri and Muslim) did not record it.” In addition, Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās said, “If the seven heavens and the seven earths were flattened and laid side by side, they would add up to the size of a ring in a desert, compared to the *Kursi*.”¹¹

9. Allāh said,

﴿وَلَا يَؤُودُ حِفْظُهُمْ﴾

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

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

10. Allāh’s statement,

﴿وَهُوَ الْمَلِكُ الْعَظِيمُ﴾

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

﴿الْكَبِيرُ الْمُتَعَالَى﴾

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

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

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ
 اٰسْتَسٰكَ بِالْعُرْوَةِ الْوُثْقٰنِ لَا اَنْفِصَامَ لَهَا وَاللّٰهُ سَمِيعٌ عَلِيمٌ ﴿١٠٩﴾﴾

^[1] Ibn Abi Ḥātim 3:981.

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

No Compulsion in Religion

Allāh said,

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

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

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

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

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

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

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

«أَسْلِمْتُ» قَالَ: إِنِّي أَجِدُنِي كَارِهًا قَالَ: «وَأِنْ كُنْتَ كَارِهًا»

[1] Aṭ-Ṭabari 5:407.

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

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

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

Tawḥīd is the Most Trustworthy Handhold

Allāh’s statement,

﴿مَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

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

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

﴿فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

﴿then he has grasped the most trustworthy handhold.﴾

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

^[1] Aḥmad 3:181.

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

Allāh’s statement,

﴿فَقَدْ اسْتَسَكَ بِالْمَرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا﴾

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

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

﴿فَقَدْ اسْتَسَكَ بِالْمَرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا﴾

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

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

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

[2] Aṭ-Ṭabari 5:421.

[3] Aṭ-Ṭabari 5:421.

لِلْمُرْسَلِينَ
٤٣
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ إِلَى الَّذِينَ سَاءَ مَا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أُولَئِكَ أَطْعَمُوا نَارَهُمْ فَيُخْرِجُهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ
أَنِ اتَّخَذَ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّىَ أَلَّذِى يُعْبَدُ
وَيُمَيِّتُ قَالَ أَنَا أُخَى - وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى
كَفَرَ وَاللَّهُ لَا يَهْدِ الْقَوْمَ الظَّالِمِينَ ﴿٤٤﴾ أَوَ كَأَنَّكَ
عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُعْبَدُ اللَّهُ
بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِنتُ
قَالَ لَبِنتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِنتُ مِائَةَ عَامٍ
فَأَنْظِرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَأَنْظِرْ إِلَى
جَمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَأَنْظِرْ إِلَى
الْعِظَامِ كَيْفَ نُنشِرُهَا ثُمَّ نَكْسُوهَا الْحَمَامَ فَلَمَّا
تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

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

«أَمَّا الرَّؤُوسَةُ فَرُؤُوسَةُ الْإِسْلَامِ، وَأَمَّا الْعَمُودُ فَعَمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرْوَةُ فَبَيْتُ الْعُرْوَةُ الْوُثْقَى، أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ»

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

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

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

[1] Aḥmad 5:452.

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

[3] *Faṭḥ Al-Bārī* 2:418.

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
الظُّلُمَاتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ﴾

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

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

﴿أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

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

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

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا أَسْبَابَ فَنفَرَكُمْ يَكُفَّرُ عَنْ سَيِّئِهِمْ ذَلِكَمُ
وَصْنُكُمْ بِهِ. لَقَدْ كُنْتُمْ تَنفَرُونَ﴾

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

﴿وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

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

﴿عَنِ الَّتِي يَمِينِ وَالشَّمَائِلِ﴾

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

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

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ﴾

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

The Debate Between Ibrāhīm Al-Khalīl and King Nimrod

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

Allāh said,

﴿أَلَمْ تَرَ﴾

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

﴿إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ﴾

¹¹ Aṭ-Ṭabari 5:433.

﴿at him who disputed with Ibrāhīm about his Lord﴾

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

﴿مَا عَلِمْتُ لَكُمْ مِن إِلَهِ غَيْرِي﴾

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

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

﴿أَن مَّا تَنَّهُ اللَّهُ الْمَلِكُ﴾

﴿Because Allāh had given him the kingdom.﴾

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

﴿رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ﴾

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

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

This is when Nimrod said,

﴿أَنَا أَنحِي وَأُحْيِي﴾

﴿I give life and cause death.﴾

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

[1] Aṭ-Ṭabari 5:433,436,437.

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

﴿مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

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

This is why Ibrāhīm said to Nimrod,

﴿فَأْتِ اللَّهَ يَا أَيُّهَا الشَّمْسُ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ﴾

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

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

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

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

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

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

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

﴿أَزْ كَأَلَدِي مَرَرًا عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ فَانظُرْ إِلَى طُعَامِكِ وَشَرَابِكِ لَمْ يَنْسِنَهُ وَأَنْظُرْ إِلَى جِمَارِكَ وَنَجَمَكَ مِائَةَ

لِنَاسٍ ۖ وَانظُرْ إِلَىٰ الْوَيْطَانِ كَيْفَ نُدْبِرُهُمَا ۖ أُنْمِتُوا لَهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهَا
 قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

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

The Story of 'Uzayr

Allāh's statement,

﴿أَلَمْ تَرَ إِلَىٰ الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ﴾

﴿Have you not looked at him who disputed with Ibrāhīm about his Lord﴾

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

﴿أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا﴾

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

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

[1] Ibn Abi Hātim 3:1009.

[2] Aṭ-Ṭabari 5:439.

[3] Aṭ-Ṭabari 5:439,440, Ibn Abi Hātim 3:1009-1010.

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

﴿وَبِي خَاوِيَةً﴾

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

﴿عَلَىٰ عُرُوشِهَا﴾

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

﴿أَن يَبِي. هَذَا اللَّهُ بَعْدَ مَوْتِهَا﴾

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

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

﴿فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ﴾

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

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

﴿كَمْ لَبِئْتُمْ قَالَ لَبِئْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾

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

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

﴿أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِئْتُ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ﴾

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

show no change.”﴾

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

﴿وَأَنْظُرْ إِلَىٰ جَمَارِكَ﴾

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

﴿وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ﴾

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

﴿وَأَنْظُرْ إِلَىٰ الظُّلُمِ كَيْفَ نُنْشِرُهَا﴾

﴿Look at the bones, how We Nunshizuha﴾

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

﴿كَيْفَ نُنْشِرُهَا﴾

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

(نُنْشِرُهَا)

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

﴿ثُمَّ نَكُوْمًا لِّحْمًا﴾

﴿And clothe them with flesh.﴾

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

[1] Al-Ḥākim 2:234.

[2] Aṭ-Ṭabari 5:476.

سورة البقرة

٤٤

المزلة الثالثة

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُ
تُؤْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَا أَيُّهَا السَّمْعَاءُ وَعَلِمَنَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾
مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ
أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَبِيلَةٍ يَأْتِيهَا ثَمَرٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ
لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مِمَّا آتَوْا مِنَّا وَلَا آدَىٰ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
﴿٢٦٢﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا
أَدَىٰ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٦٣﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُبْطَلُوا
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ
شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

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

﴿قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

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

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

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي

كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَا أَيُّهَا السَّمْعَاءُ وَعَلِمَنَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

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

[1] Aṭ-Ṭabari 5:468.

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

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

﴿رَبِّ اَلَّذِي يُحْيِي وَيُمِيتُ﴾

﴿My Lord (Allāh) is He Who gives life and causes death,﴾

he wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes. Prophet Ibrāhīm said,

﴿رَبِّ اَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ اُولِمُ اَوْلَمَ تُوْمِنُ قَالَ بَلْ وَلٰكِنْ اِيْتَمِنَنَّ قَلْبِي﴾

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

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

﴿نَحْنُ اَحَقُّ بِالشُّكِّ مِنْ اِبْرٰهِيْمَ اِذْ قَالَ ﴿رَبِّ اَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ اَوْلَمَ تُوْمِنُ﴾ قَالَ بَلْ وَلٰكِنْ اِيْتَمِنَنَّ قَلْبِي﴾

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

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

The Answer to Al-Khalil’s Request

Allāh said,

﴿قَالَ فَخُذْ اَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ اِلَيْكَ﴾

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

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

[1] *Fath Al-Bāri* 8 :49.

﴿فَصَرَفْنَاهُ إِلَيْكَ﴾

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

﴿وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

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

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

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

﴿وَلَكِنَّ يَظْمِنُ قَلْبِي﴾

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

[1] Ibn Abi Ḥātim 3:1039,1040.

[2] Al-Qurṭubi 3:300.

[3] Aṭ-Ṭabari 5:489.

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

﴿قُلْ يَبْعَادَى الَّذِينَ اتَّبَعُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا﴾

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

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

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ﴾

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

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

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَفًا فَسَوَّىٰ اللَّهُ سَبْعًا سَائِلًا فِي كُلِّ حَبْلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

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

Rewards of Spending in Allāh's Cause

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

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ﴾

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

[1] Ibn Abi Ḥātim 3:1032.

[2] Al-Hākim 4:260.

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

«لَتَأْتِيَنَّ يَوْمَ الْقِيَامَةِ بِسَبْعِمِائَةِ نَاقَةٍ مَخْطُومَةٍ»

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

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

«لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعِمِائَةِ نَاقَةٍ»

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

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

«كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعِمِائَةِ ضِعْفٍ، إِلَى مَا شَاءَ اللَّهُ، يَقُولُ اللَّهُ: إِلَّا الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، يَدْعُ طَعَامَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلِخَلُوفِ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، الصَّوْمُ جُنَّةٌ، الصَّوْمُ جُنَّةٌ»

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

[1] Ibn Abi Ḥātim 3 :1047.

[2] Ibn Abi Ḥātim 3 :1047.

[3] Aḥmad 4 :121.

[4] Muslim 3 :1505, An-Nasā'i 6 :49.

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

Allāh's statement,

﴿وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ﴾

﴿Allāh gives manifold increase to whom He wills﴾

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

﴿وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

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

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

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٦﴾ ﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَدَىٰ وَاللَّهُ غَنِيٌّ عَلِيمٌ ﴿٢٦٧﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَأَلَدَىٰ يُنْفِقُ مَالَهُ رِقَاةً أَنْتَابٍ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ وَمِنَّا كَسِبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٨﴾﴾

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

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

[1] Aḥmad 2:443.

[2] Muslim 2:807.

all needs) and He is Most Forbearing.﴾

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

To Remind About Charity Given is Forbidden

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

Allāh's statement,

﴿وَلَا أَدْبَىٰ﴾

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

﴿لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ﴾

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

﴿وَلَا خَوْفٌ عَلَيْهِمْ﴾

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

﴿وَلَا هُمْ يَحْزَنُونَ﴾

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

Allāh then said,

﴿قَوْلًا مَّعْرُوفًا﴾

﴿Kind words﴾ meaning, compassionate words and a

supplication for Muslims,

﴿وَمَغْفِرَةٌ﴾

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

﴿خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أذى﴾

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

﴿وَاللَّهُ غَنِيٌّ﴾

﴿And Allāh is Rich﴾ not needing His creation,

﴿سَلِيمٌ﴾

﴿Most Forbearing﴾ forgives, releases and pardons them.

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

«ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَانُ بِمَا أُعْطِيَ، وَالْمُنْبِيلُ إِزَارَهُ، وَالْمُتَّقِفُ سِلْعَتَهُ بِالْحَلِيفِ الْكَاذِبِ»

«Three persons whom Allāh shall neither speak to on the Day of Resurrection nor look at nor purify, and they shall receive a painful torment: he who reminds (the people) of what he gives away, he who lengthens his clothes below the ankles and he who swears an oath while lying, to sell his merchandise.»^[1]

This is why Allāh said,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُظِلُّوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى﴾

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

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

﴿كَأَلَدَىٰ مَنَفِقٍ مَّنَّاءٍ رِيَاءَ النَّاسِ﴾

[1] Muslim 1:102.

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

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

﴿وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

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

Allāh next set the example of whoever gives charity to show off. Aḍ-Ḍaḥḥāk commented that the example fits one who follows his acts of charity with reminders or harm.^[1] Allāh said,

﴿فَمَثَلُهُ كَمَثَلِ صَفْوَانَ﴾

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

﴿عَلَيْهِ رُءُوبٌ فَأَصَابَهُ وَابِلٌ﴾

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

﴿فَتَرَكَهُ مَسَدًا﴾

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

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

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

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ لِيُبْتَغَىٰ رِضْوَانًا مِّنَ اللَّهِ وَتُنْفِيسًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّمٍ يُرِيقُونَ﴾

^[1] Aṭ-Ṭabari 5:527.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٤٥
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَثَلِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
وَتَنْبِيئًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ
فَقَانَتْ أَكْطُلًا ضِعْفَيْنِ فَإِنْ لَمْ يُبْسَبْهَا وَابِلٌ فَطَلٌّ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيُودُ أَحَدِكُمْ أَنْ تَكُونَ
لَهُ جَنَّةٌ مِمَّنْ تَنْجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ
فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاهُ
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ يَا أَيُّهَا الَّذِينَ
ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
لَكُمْ مِنَ الْأَرْضِ وَلَا تَتَمَنَّوْا الْخَيْثُ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِتَّاجِدِيهِ إِلَّا أَنْ تُعْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عِنْدَ حَكِيمٍ
﴿٢٦٧﴾ الشَّيْطَانُ يَبْغِيكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ
وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾
يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ
أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

أَصَابَهَا وَابِلٌ فَاقَانَتْ أَكْطُلًا
ضِعْفَيْنِ فَإِنْ لَمْ يُبْسَبْهَا وَابِلٌ
فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢٦٥﴾

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

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

﴿وَتَنْبِيئًا مِنْ أَنْفُسِهِمْ﴾

﴿while they in their own selves are sure and certain﴾

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

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاجْتِسَابًا»

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

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

[1] Faḥ Al-Bārī 4 :300.

Allāh's statement,

﴿كَمْ كُنَّ جَنَّاتٍ بِرَبْوَةٍ﴾

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

Allāh's statement,

﴿أَسَابِلًا وَأَيْلًا﴾

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

﴿أَكْنَهَا﴾

﴿yield of harvest﴾ meaning, fruits or produce,

﴿ضَمَقَتِ﴾

﴿doubles﴾, as compared to other gardens.

﴿فَلَنْ لَّمْ يُسَيِّبَهَا وَأَيْلٌ فَطَلٌّ﴾

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

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

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

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

﴿أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَمْ جَنَّةٍ مِنْ نَجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَسَابِلُ الْكِبْرِ وَالْمُ ذُرِّيَّةٌ مُمَنَّاتٌ فَأَسَابِلَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَّقُونَ﴾

[1] Aḍ-Ḍabari 5:539.

[2] Aḍ-Ḍabari 5:539.

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

The Example of Evil Deeds Nullifying Good Deeds

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

﴿أَيُّدٌ أَحَدُكُمْ أَنْ تَكُونَ لَمْ جَنَّةٍ مِنْ نَخِيلٍ وَأَعْنَابٍ﴾

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

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

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

﴿وَأَصَابَهُ الْكِبَرُ وَلَمْ ذُرِّيَّةٌ صُعِقَهُ فَأَصَابَهَا إِعْصَارٌ﴾

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

with heavy wind,

[1] *Fath Al-Bāri* 8 :49.

﴿فِيهِ نَارٌ مَّقْذَرَةٌ﴾

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

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

﴿أَيُّدٌ أَحَدُكُمْ أَنْ تَكُونَ لَمْ جَنَّةٍ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ﴾

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

But he lost all this in his old age,

﴿وَأَسَابَهُ الْكِبَرُ﴾

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

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

«اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي وَإِنْقِضَاءِ عُمْرِي»

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

[1] Ibn Abi Ḥātim 3:1074.

[2] Al-Ḥākim 1:542.

This is why Allāh said,

﴿كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾

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

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

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ (٢٩)

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَمَمُّوا عَلَيْهِمْ مِنْهُ تُنْفِقُونَ لَكُمْ بِمَا تُخْذِلُونَ إِلَّا أَنْ تَكُونُوا فِيهِمْ وَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ (٢٧) الشَّيْطَانُ يُدْعِيكُمْ إِلَى الْفَقْرِ وَيَأْتِرْكُمْ بِالْعَنَسَاءِ وَاللَّهُ يُعِدُّكُمْ مَقَرًّا مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَسِعَ عِلْمُهُ (٢٨) يُزِقُ الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ (٢٩)

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

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

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

The Encouragement to Spend Honest Money for Allāh's Sake

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

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

﴿وَلَا تَيَمَّمُوا الْغَيِّبَ﴾

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

﴿وَمِنَهُ تُنْفِقُونَ وَلَسْتُمْ بِيَازِيْدِي﴾

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

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

﴿وَلَا تَيَمَّمُوا الْغَيِّبَ مِنْهُ تُنْفِقُونَ﴾

﴿and do not aim at that which is bad to spend from it﴾

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

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَنْزَلْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْغَيِّبَ مِنْهُ تُنْفِقُونَ﴾

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

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

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

﴿وَلَا تَيْمَمُوا الْخَيْرَ مِنْهُ تُنْفِقُونَ﴾

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

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

﴿وَلَسْتُمْ بِعَازِلِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ﴾

﴿you would not accept it save if you close your eyes and tolerate therein﴾

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

﴿إِلَّا أَنْ تُغْمِضُوا فِيهِ﴾

﴿save if you close your eyes and tolerate therein﴾

meaning, 'How do you agree for Me what you do not agree for yourselves, while I have a right to the best and most precious of your possessions?' Ibn Abi Ḥātim and Ibn Jarīr recorded this *Ḥadīth* and Ibn Jarīr added, "And this is the meaning of Allāh's statement,

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِنَّا مَحْبُورِينَ﴾

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

Allāh said next,

﴿وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَسِيدٌ﴾

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

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

[1] Aṭ-Ṭabari 5:559.

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

﴿لَنْ يَنَالَهُ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ بِتَائِبٍ نَّقَرَىٰ مِنكُمْ﴾

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

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

Shayṭānic Doubts Concerning Spending in Charity

Allāh said,

﴿الشَّيْطَانُ يَبِيدُكُمْ فَانْقَرُوا بِأَمْوَالِكُمْ بِالْحَسَنَةِ ۗ وَاللَّهُ يَبْدُكُم مَّغْفِرَةً لِّنَهْ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٧٨﴾﴾

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

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

«إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ، وَلِلْمَلِكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فإِبْعَادُ بِالشَّرِّ، وَتَكْذِيبُ بِالحَقِّ، وَ أَمَّا لَمَّةُ الْمَلِكِ فإِبْعَادُ بِالحَيْرِ، وَتَصْدِيقُ بِالحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الأُخْرَى فَلْيَعُوذْ مِنَ الشَّيْطَانِ»

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

from Shayṭān.¹

The Prophet ﷺ then recited,

﴿الشَّيْطَانُ يَبِيدُكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَبِيدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا﴾

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

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

Allāh said,

﴿الشَّيْطَانُ يَبِيدُكُمْ الْفَقْرَ﴾

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

﴿وَيَأْمُرُكُمْ بِالْفَحْشَاءِ﴾

﴿And orders you to commit *Faḥshā'*﴾, meaning, "Shayṭān forbids you from spending in charity because of the false fear of becoming poor, and he encourages evil deeds, sins, indulging in what is prohibited, and immoral conduct." Allāh said,

﴿وَاللَّهُ يَبِيدُكُمْ مَغْفِرَةً مِنْهُ﴾

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

﴿وَفَضْلًا﴾

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

﴿وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

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

The Meaning of *Al-Hikmah*

Allāh said,

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ﴾

^[1] Ibn Abi Ḥātim 3:1090.

^[2] *Tuhfat Al-Aḥwadhī* 8:332, An-Nasā'ī in *Al-Kubrā* 6:305.

تِلْكَ آيَاتُ

٤٦

الْقُرْآنِ

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٤٦﴾ إِنْ تَبَدُّوا
 الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفَقْرَاءَ
 فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
 وَاللَّهُ يَمَّا تَعْمَلُونَ خَيْرٌ ﴿٤٧﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ
 وَلَئِنْ كُنَّ اللَّهُ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
 فَلَا تُنْفِسُكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ
 وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ
 ﴿٤٨﴾ لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ
 لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
 الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ
 لَا يَسْتَأْذِنُ الْبَنَاتُ وَالْحَكَامَةُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
 فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٤٩﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
 بِالْأَيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ
 رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٥٠﴾

«He grants Hikmah to whom He wills.»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "That is knowledge of the Qur'an. For instance, the abrogating and the abrogated, what is plain and clear and what is not as plain and clear, what it allows, and what it does not allow, and its parables."^[1] Imām Aḥmad recorded that Ibn Mas'ūd said that he heard the Messenger of Allāh ﷺ saying,

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَطَهُ عَلَى هَلَكَيْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

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

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

Allāh's statement,

«وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ»

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

[1] Aṭ-Ṭabari 5:576.

[2] Aḥmad 1:432.

[3] Faḥ Al-Bāri 1:199, Muslim 1:559, An-Nasā'i in Al-Kubrā 3:426, Ibn Mājah 2:1407.

understanding.﴾

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

﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾ إِنْ تُبْدُوا الصَّدَقَاتِ فَيَحْسَبُوا أَنَّهَا خَيْرٌ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾﴾

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

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

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

﴿وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

﴿And for the wrongdoers there are no helpers.﴾

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

The Virtue of Disclosing or Concealing Charity

Allāh said,

﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَيَحْسَبُوا أَنَّهَا خَيْرٌ﴾

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

Allāh's statement,

﴿وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ﴾

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

better for you. ﴿

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

«الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ»

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

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

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّى يَرْجِعَ إِلَيْهِ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

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

^[1] Abu Dāwud 2:83.

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

Allāh's statement,

﴿وَيَكْفُرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ﴾

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

Allāh's statement,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

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

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ لِنَفْسِكُمْ وَمَا تُنْفِقُونَ إِلَّا أَنْفِقَاءً وَجْهَ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْكُمُ بِهِمْ الْجَاهِلُ الْأَغْنِيَاءُ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَتَلَوْتِ السَّامِ الْأَعْقَابُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْإِتِّبَاعِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾﴾

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

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

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

Giving Charity to Polytheists

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

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِن حَبِيرٍ
لِّأَنفُسِكُمْ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِن حَبِيرٍ يُوفَّ إِلَيْكُمْ وَأَنتُمْ
لَا تظَلَمُونَ﴾

﴿Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.﴾^[1]

Allāh's statement,

﴿وَمَا تُنْفِقُوا مِن حَبِيرٍ فَلْأَنفُسِكُمْ﴾

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

is similar to His other statement,

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ﴾

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

There are many other similar *Āyāt* in the Qur'an.

Allāh said next,

﴿وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ﴾

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

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

[1] An-Nasā'ī in *Al-Kubrā* 6:305.

[2] Ibn Abi Ḥātim 3:1115.

[3] Ibn Abi Ḥātim 3:1115.

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

﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ إِيَّكُمْ وَأَنْتُمْ لَا تظَلُمُونَ﴾

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

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

«قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَضْحَجَ النَّاسُ يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ، فَأَضْحَجُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَى غَنِيِّ، قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى غَنِيِّ، لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَضْحَجُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، وَعَلَى غَنِيِّ، وَعَلَى سَارِقٍ. فَأَتَيْتُ فَيَقِيلُ لَهُ: أَمَا صَدَقْتِكَ فَقَدْ قُبِلَتْ، وَأَمَا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ بِهَا عَنْ زَنَاها، وَلَعَلَّ الْغَنِيَّ يَغْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللهُ، وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعِفَّ بِهَا عَنْ سَرِقَتِهِ»

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

make him take a lesson and spend his wealth that Allāh has given him. As for the thief, it might make him abstain from stealing.”^[1]

Who Deserves Charity

Allāh said,

﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ﴾

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

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

﴿لَا يَسْتَطِيعُونَ سَفَرًا فِي الْأَرْضِ﴾

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

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

﴿وَإِذَا سَأَلْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ﴾

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

﴿عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ﴾

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

Allāh then said,

﴿يَحْسَبُهُمُ الْكَاوِلُ أَمْثِيَّةً مِنَ الْأَمْثَلِ﴾

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

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

[1] Fath Al-Bāri 3:340, Muslim 2:709.

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

«لَيْسَ الْمِسْكِينُ بِهَذَا الطَّرَافِ الَّذِي تَرُدُّهُ الثَّمْرَةُ وَالثَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، وَالْأُكْلَةُ وَالْأُكْلَتَانِ، وَلَكِنَّ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

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

Imām Aḥmad also recorded this *Hadith* from Ibn Mas‘ūd.^[2] Allāh’s statement,

«تَعْرِفُهُمْ بِسِيمَتِهِمْ»

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

«سِيمَاتِهِمْ فِي وُجُوهِهِمْ»

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

«وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ»

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

Allāh’s statement,

«لَا يَسْتَلُوكَ النَّاسُ إِلَّا كَأَنَّهُمْ»

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

[1] *Fath Al-Bāri* 3 :399.

[2] Aḥmad 1 :384.

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

«مَنْ اسْتَعْتَىٰ أَعْنَاهُ اللَّهُ، وَمَنْ اسْتَعْتَفَ أَعَنَّهُ اللَّهُ، وَمَنْ اسْتَكْفَىٰ كَفَاهُ اللَّهُ، وَمَنْ سَأَلَ
رَلَهُ قِيمَهُ أَوْقِيَهُ فَقَدْ أَلْحَفَ»

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

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

Allāh's statement,

﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِلَّهِ يَوْمَ عِلْمٍ﴾

«And whatever you spend in good, surely Allāh knows it well»

indicates that no charity escapes Him, and He will reward it fully and perfectly on the Day of Resurrection, when it is most desperately needed.

Praise for those who Spend in Charity

Allāh said,

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

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

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

[1] Aḥmad 3:9.

[2] Abu Dāwud 2:279, An-Nasāʿī 5:95.

لِلرَّبِّ الْعَالَمِينَ ٤٧ بَيِّنَاتٍ لِّلرَّبِّ الْعَالَمِينَ

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ
مِّن رَّبِّهِ فَآتَنَّهُنَّ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ
فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٤٧﴾ يَمْحَقُ
اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٤٨﴾
إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٤٩﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٥٠﴾ فَإِن لَّمْ تَفْعَلُوا
فَأَنزَلْنَا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٥١﴾ وَإِن كَانَتْ
ذُؤُوسٌ مِّنْ ظُفْرٍ إِلَى مَيْسَرَةٍ وَإِن تُصَدَّقُوا خَيْرٌ لَّكُمْ
إِن كُنْتُمْ تَقْلَمُونَ ﴿٥٢﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى
اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٥٣﴾

Ṣaḥīḥs recorded that the Messenger of Allāh ﷺ said to Sa'd bin Abi Waqqāṣ:

«وَأِنَّكَ لَنْ تَنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَزْدَدَتْ بِهَا دَرَجَةً وَرَفَعَةً، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ»

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

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

«إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ

عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً»

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

Al-Bukhāri and Muslim also recorded this *Ḥadīth*.^[3]

Allāh said,

﴿فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ﴾

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

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

[2] *Aḥmad* 4:122.

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

obedience. We previously explained the Āyah,

﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

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

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

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

The Punishment for Dealing with Ribā (Interest and Usury)

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

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

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

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

resurrected while insane and suffering from seizures.”^[1] Ibn Abi Ḥātim also recorded this and then commented, “This *Tafsīr* was reported from ‘Awf bin Mālik, Sa‘īd bin Jubayr, As-Suddi, Ar-Rabī’ bin Anas, Qatādah and Muqātil bin Ḥayyān.”^[2] Al-Bukhāri recorded that Samurah bin Jundub said in the long *Ḥadīth* about the dream that the Prophet ﷺ had,

«فَأْتَيْنَا عَلَى نَهْرٍ - حَبِيبُ أَنَّهُ كَانَ يَقُولُ-: أَحْمَرَ وَمِثْلَ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبُحُ، وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ جِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ يَسْبُحُ مَا يَسْبُحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ الْجِجَارَةَ عِنْدَهُ، فَيَقْعُرُ لَهُ فَاهُ فَيُلْقِيهِ حَجَرًا»

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

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

Allāh’s statement,

«ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا»

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

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

«إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا»

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

[1] Aṭ-Ṭabari 6:9.

[2] Ibn Abi Ḥātim 3:1130,1131.

[3] *Faḥ Al-Bārī* 3:295.

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

Allāh's statement,

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

﴿Whereas Allāh has permitted trading and forbidden Ribā﴾

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

Thereafter, Allāh said,

﴿فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ﴾

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

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

﴿عَفَا اللَّهُ عَمَّا سَلَفَ﴾

﴿Allāh has forgiven what is past.﴾

On the day Makkah was conquered the Prophet ﷺ said,

«وَكُلُّ رِبَا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ تَحْتَ قَدَمِي هَاتَيْنِ، وَأَوَّلُ رِبَا أَضْعُ، رِبَا الْعَبَّاسِ»

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

We should mention that the Prophet ﷺ did not require the

^[1] Abu Dāwud 3:628.

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

﴿قُلْ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ﴾

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

Saʿīd bin Jubayr and As-Suddi said that,

﴿قُلْ مَا سَلَفَ﴾

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

﴿وَمَنْ عَادَ﴾

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

﴿فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

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

Abu Dāwud recorded that Jābir said, “When

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

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

was revealed, the Messenger of Allāh ﷺ said,

﴿مَنْ لَمْ يَذَرِ الْمُخَابَرَةَ فَلْيُؤَذَّنْ بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ﴾

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

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

[1] Ibn Abi Ḥātim 3:1135.

[2] Abu Dāwud 3:695.

[3] Al-Ḥākim 2:285.

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

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

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

«إِنَّ الْحَلَالَ بَيْنَ وَإِنَّ الْحَرَامَ بَيْنَ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْجَمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ»

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

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

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

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

«دَعْ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ»

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

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

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

«الرِّبَا سَبْعُونَ حُوبًا، أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ»

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

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

«لَعَنَ اللَّهُ الْيَهُودَ، حُرِمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا، وَأَكَلُوا أَثْمَانَهَا»

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

ʿAli and Ibn Masʿūd narrated that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ آكِلَ الرِّبَا وَمُوكَلَّهُ وَشَاهِدَيْهِ وَكَاتِبَهُ»

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

[2] Aḥmad 1:36, Ibn Mājah no. 2276.

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

[4] Aḥmad 6:46.

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

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

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

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

﴿يَمَسُّهُ اللَّهُ الْوَيْبَ وَيُؤْتِي السَّكَدَةَ وَأَلَّهُ لَا يُجِبُّ كُلَّ كَفَّارٍ أَتَمَّ ﴿٢٧٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾﴾

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

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

Allāh Does Not Bless Ribā

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

﴿قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ﴾

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

﴿وَيَجْعَلُ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكَبُكُمْ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ﴾

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

[1] Muslim 3:1219.

﴿وَمَا يَأْتِيهِمْ مِنْ رَبِّكَ لِيَرْبُوا فِي أَمْوَالِ الْآخِرِينَ فَلَا يَرْبُوا عِنْدَ اللَّهِ﴾

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

Ibn Jarīr said that Allāh's statement,

﴿يَمْحُو اللَّهُ الرَّيْبَ﴾

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

Allāh Increases Charity, Just as One Raises His Animal

Allāh's statement,

﴿وَيَرْبِي السَّدَقَاتُ﴾

«And will give increase for Ṣadaqāt»

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

«مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللَّهَ يَتَّعَبُهَا بِيَمِينِهِ، ثُمَّ يَرْبِيهَا لِصَاحِبِهِ، كَمَا يَرْبِي أَحَدُكُمْ فَلَوْهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ»

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

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

Allāh Does not Like the Disbelieving Sinners

Allāh's statement,

[1] Aṭ-Ṭabari 6:15.

[2] Aḥmad 1:395.

[3] *Fath Al-Bāri* 3:326, 13:426.

[4] Muslim 2:702.

﴿وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾

﴿And Allāh likes not the disbelievers, sinners﴾

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

Praising Those Who Thank Allāh

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

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٧﴾﴾

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

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَقْلُوبُوا فَاذْنُوبُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ. وَإِن تُبْتِغُوا فَكَيْفَ تَقْلُوبُونَ وَلَا تَقْلُوبُونَ ﴿٢٧٩﴾ وَإِن كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِن مَسَرَرْتُمْ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَأَتَّقُوا يَوْمًا تُجْمَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾﴾

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

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

with unjustly. ﴿﴾

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

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

The Necessity of Taqwā and Avoiding Ribā

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ﴾

﴿O you who believe! Have Taqwā of Allāh﴾

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

﴿وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا﴾

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

﴿إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿if you indeed have been believers﴾

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٨١﴾ فَإِن لَّمْ تَفْعَلُوا

فَأَذَنُا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾

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

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

Ribā Constitutes War Against Allāh and His Messenger

Ibn Jurayj said that Ibn 'Abbās said that,

﴿فَأَذْنُوا بِحَرْبٍ﴾

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

﴿إِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾

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

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

﴿إِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾

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

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

Allāh then said,

﴿وَإِن تَبْتَغُوا فَالْأَمْوَالُ لَكُمْ رُءُوسًا وَأَمْوَالِكُمْ لَا تَظْلِمُونَ﴾

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

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

[2] Aṭ-Ṭabari 6:26.

[3] Aṭ-Ṭabari 6:25.

[4] Aṭ-Ṭabari 6:25.

by taking the *Ribā*,

﴿وَلَا تَظْلُمُونَ﴾

﴿And you shall not be dealt with unjustly﴾

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

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

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

Being Kind to Debtors Who Face Financial Difficulties

Allāh said,

﴿وَإِنْ كَانَ ذُو عُسْرٍ فَظَهْرُهُ إِلَىٰ مَيْسَرَةٍ وَإِنْ تصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

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

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

﴿وَإِنْ كَانَ ذُو عُسْرٍ فَظَهْرُهُ إِلَىٰ مَيْسَرَةٍ﴾

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

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

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

[1] Ibn Abi Hātim 3 : 1147.

from Him for this righteous deed,

﴿وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

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

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

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

«مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ»

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

I also heard the Prophet ﷺ say,

«مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ»

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

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

«لَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ قَبْلَ أَنْ يَجِلَّ الدَّيْنُ، فَإِذَا حَلَّ الدَّيْنُ فَأَنْظَرَهُ، فَلَهُ بِكُلِّ يَوْمٍ مِثْلَاهُ صَدَقَةٌ»

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

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

[1] Aḥmad 5:360.

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

«مَنْ نَفَسَ عَنْ غَرِيْبِهِ أَوْ مَحَا عَنْهُ، كَانَ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ»

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

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

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

«أَتَى اللهُ بِعَبْدٍ مِنْ عِبِيدِهِ يَوْمَ الْقِيَامَةِ قَالَ: مَاذَا عَمِلْتَ لِي فِي الدُّنْيَا؟ فَقَالَ: مَا عَمِلْتُ لَكَ يَا رَبِّ بِمَا وَقَالَ دَرَّةٌ فِي الدُّنْيَا أَرْجُوكَ بِهَا - قَالَهَا ثَلَاثَ مَرَّاتٍ - قَالَ الْعَبْدُ عِنْدَ آخِرِهَا: يَا رَبِّ إِنَّكَ كُنْتَ أَعْطَيْتَنِي فَضْلَ مَالٍ، وَكُنْتُ رَجُلًا أَبَايُحِ النَّاسِ، وَكَانَ مِنْ خُلُقِي الْجَوَازُ، فَكُنْتُ أَيْسَرُ عَلَى الْمُوسِرِ وَأَنْظِرُ الْمُعْسِرَ، قَالَ: فَيَقُولُ اللهُ عَزَّ وَجَلَّ: أَنَا أَحَقُّ مَنْ يُيسَّرُ، ادْخُلِ الْجَنَّةَ»

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

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

[1] Aḥmad 5:308.

[2] Muslim 4:2084.

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

٤٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا دَأَبْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى
فَأَكْتُوبُهُمْ وَلِيَكْتَبَ بَيْنَكُمُ كَاتِبًا بِالْعَدْلِ وَلَا يَأْبَ
كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُوبْ وَلِيَمْلِكِ
الَّذِي عَلَيْهِ الْحَقُّ وَلِيَتَّقِيَ اللَّهَ رَبَّهُ، وَلَا يَخْشَ مِنْهُ شَيْئًا
فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ
أَنْ يُعْمَلَ هُوَ فَلْيَمْلِكْ وَرِثَتُهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ
مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَآمْرٌ آتَانِ
مِمَّنْ رَضُوا مِنَ الشَّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ
إِحْدَاهُمَا الْآخَرَىٰ وَلَا يَأْبَ الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا
أَنْ تَكْتُوبَهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ
عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَدَةِ وَأَدْنَىٰ إَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ
تِجْرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُوبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا بَضَارًا كَاتِبِينَ
وَلَا شَهِيدًا وَإِنْ تَفَلَّحُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤٨﴾

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

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ
اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ ﴿٤٨﴾

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

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

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ ﴿٤٨﴾

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

[1] An-Nasā'ī in Al-Kubrā 6:307.

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَمْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبًا بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَمَتَّعْ بِهِ وَلَا يَجْعَلْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُبَيِّنَ لَهُ فليَمْلِكْ وَلِيًّا بِالْعَدْلِ وَأَلْتَمِذُوا شُهَدَاءَ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونُوا رَجُلَيْنِ فَمَرْأَتَيْنِ أَزْوَاجٍ مِمَّنْ رَضَوْنَ مِنْ الشَّهَادَةِ أَنْ تَمْلِكَ إِحْدَاهُمَا فَتُذَكَّرَ بِمَدْنَاهَا الْأُخْرَىٰ وَلَا يَأْب الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا تَقْرَبُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا بَاعْتُمْ وَلَا يَصَاحُ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَقَمَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ رَبَّكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿282﴾

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

[1] Aḍ-Ṭabari 6:40.

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

The Necessity of Writing Transactions That Take Effect Later on

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

Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّكْتَمٍ فَادْكُتُوبُوهُ﴾

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

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

﴿ذَلِكَم أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا﴾

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

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

«مَنْ أَسْلَفَ، فَلْيَسْلِفْ فِي كَيْلٍ مَّعْلُومٍ، وَوَزْنٍ مَّعْلُومٍ، إِلَىٰ أَجَلٍ مَّعْلُومٍ»

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

Allāh's statement,

﴿فَاذْكُتُوبُوهُ﴾

[1] Aṭ-Ṭabari 6:41.

[2] Faṭḥ Al-Bāri 4:105, Muslim 3:1226.

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

﴿إِن مِّن بَعْضِكُمْ بِمَصَافِيحِ الَّذِي أُؤْتِيَ مِنْ أَمْتِكُمْ﴾

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

Allāh's statement,

﴿وَلْيَكْتُب بَيْنَكُمْ كَاتِبًا بِالْعَدْلِ﴾

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

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

﴿وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ﴾

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

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

«إِنَّ مِنَ الصَّدَقَةِ أَنْ تُعِينَ صَانِعًا، أَوْ تَضَعِ لِأَخْرَقٍ»

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

In another Ḥadīth, the Prophet ﷺ said,

«مَنْ كَتَمَ عِلْمًا يَعْلَمُهُ، أَلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

[1] Aṭ-Ṭabari 6:47.

[2] Aṭ-Ṭabari 6:47,49,50.

[3] Faḥ Al-Bāri 5:176.

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

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

Allāh's statement,

﴿وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ﴾

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

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

﴿وَلَا يَبْخَسْ مِنْهُ شَيْئًا﴾

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

﴿فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَهِيمًا﴾

«But if the debtor is of poor understanding»

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

﴿أَوْ ضَعِيفًا﴾

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

﴿أَوْ لَا يَسْتَطِيعُ أَنْ يُبَيِّنَ حُورًا﴾

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

﴿فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ﴾

«then let his guardian dictate in justice.»

Witnesses Should Attend the Dictation of Contracts

Allāh said,

﴿وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ﴾

«And get two witnesses out of your own men»

requiring witnesses to attend the dictation of contracts to

[1] Aṭ-Ṭabarāni 5:11.

further preserve the contents,

﴿فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ﴾

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

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

«يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْبِرِينَ الْأَسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ»

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

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

«تَكْبِرُونَ اللَّعْنَ، وَتَكْفُرُونَ الْعَشِيرَ، وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ، أَغْلَبَ لِيذِي لُبٍّ مِنْكُمْ»

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

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

«أَمَّا نَقْصَانُ عَقْلِهَا، فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهَذَا نَقْصَانُ الْعَقْلِ، وَتَمَكُّتُ اللَّيَالِي لَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ، فَهَذَا نَقْصَانُ الدِّينِ»

«As for the shortcoming in her mind, the testimony of two women equals the testimony of one man, and this is the shortcoming in the mind. As for the shortcoming in the religion, woman remains for nights at a time when she does not pray and breaks the fast in Ramadān»^[1]

Allāh's statement,

﴿مَنْ رَضِيَ مِنْ الشُّهَدَاءِ﴾

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

^[1] Muslim 1:87.

witnesses. Further, Allāh's statement,

﴿أَنْ تَضِلَّ إِحْدَاهُمَا﴾

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

﴿فَتَذَكَّرَ إِحْدَاهُمَا الْأُخْرَى﴾

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

Allāh's statement,

﴿وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا﴾

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

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

﴿وَلَا يَأْبُ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ﴾

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

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

﴿وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا﴾

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

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

[1] Aṭ-Ṭabari 6:68.

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

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

Allāh's statement,

﴿وَلَا تَسْمُرُوا أَنْ تَكْتُمُوا سَمِيْرًا أَوْ كَبِيْرًا إِلَيْكُمْ أَجْلِيَوْمٍ﴾

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

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

﴿وَلَا تَسْمُرُوا﴾

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

﴿ذَلِكَ أَمْسَلُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدَقُّ أَلَّا تَرَائِبُوا﴾

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

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

﴿وَأَدَقُّ أَلَّا تَرَائِبُوا﴾

﴿And more convenient to prevent doubts among yourselves﴾

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

Allāh's statement,

﴿إِلَّا أَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا﴾

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

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

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

﴿وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ﴾

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

However, this command was abrogated by,

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الْأَمْنِ أَوْثِينَ آمَنْتُمْ﴾

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

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

equal to the testimony of two men.^[1] This was also recorded by Abu Dāwud and An-Nasā'ī.^[2]

Allāh's statement,

﴿وَلَا يَصْحَاكُ كَاتِبٌ وَلَا شَهِيدٌ﴾

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

Allāh's statement,

﴿وَإِنْ تَعْلَمُوا أَنَّهُمْ فُتُوْا بِكُمْ﴾

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

Allāh's statement,

﴿وَاتَّقُوا اللَّهَ﴾

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

﴿وَيُعَلِّمُكُمُ اللَّهُ﴾

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

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

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرُسُلِهِ. يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ. وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ﴾

﴿يُدۡرِءُ﴾

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

[1] Aḥmad 5:215.

[2] Abu Dāwud 4:31, An-Nasā'ī 7:301.

[3] Aḥ-Ṭabari 6:85,86.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٤٩

مِزَانُ الْحَقِّ

﴿ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً ۚ فَإِنْ أَتَىٰ مِنْ بَعْضِكُمْ بَعْضٌ فليؤدِّ الَّذِي أُوتِيَ مِنْ أَمْنَتِهِ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْفُرُوا الشَّهَادَةَ ۚ وَمَنْ يَكْفُرْ بِهَا فَإِنَّهُ عِندَ اللَّهِ قَلْبُهُ مُغْلَبٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥٧﴾ ۝ اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوُوهٗ يُحَاسِبْكُمْ بِهِ اللَّهُ ۚ فَيَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٨﴾ ۝ أَمَّا الرُّسُلُ فَمَا نُنزِلُ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَيْكِيهِ ۚ وَكُتِبَ عَلَيْهِ ۚ وَرُسُلِهِ ۚ لَا تَفْرُقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٥٩﴾ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ ۚ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِإِطَاقَةِ لِنَابِهِ ۚ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٠﴾ ۝

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

Allāh said;

﴿ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

﴿And Allāh is the All-Knower of everything﴾

stating that Allāh has perfect knowledge in all matters and in their benefits or repercussions, and nothing escapes His perfect watch, for His knowledge encompasses everything in existence.

﴿ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً ۚ فَإِنْ أَتَىٰ مِنْ بَعْضِكُمْ بَعْضٌ فليؤدِّ الَّذِي أُوتِيَ مِنْ أَمْنَتِهِ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْفُرُوا الشَّهَادَةَ ۚ وَمَنْ يَكْفُرْ بِهَا فَإِنَّهُ عِندَ اللَّهِ قَلْبُهُ مُغْلَبٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥٧﴾ ۝

﴿ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً ۚ فَإِنْ أَتَىٰ مِنْ بَعْضِكُمْ بَعْضٌ فليؤدِّ الَّذِي أُوتِيَ مِنْ أَمْنَتِهِ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْفُرُوا الشَّهَادَةَ ۚ وَمَنْ يَكْفُرْ بِهَا فَإِنَّهُ عِندَ اللَّهِ قَلْبُهُ مُغْلَبٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥٧﴾ ۝

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

What is the 'Mortgaging' Mentioned in the Āyah?

Allāh said,

﴿ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ ﴾

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

﴿وَلَمْ تَجِدُوا كَاتِبًا﴾

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

﴿فَرَهَنَّا مَفْبُوسَةً﴾

﴿let there be a pledge taken (mortgaging)﴾

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

Allāh said,

﴿إِن آمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ ائْتِنْتُمْ﴾

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

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

﴿وَلْيَسِّرْ لَكُمْ أَلْفَ رَبِّكُمْ﴾

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

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

[1] *Faḥ Al-Bāri* 4 :354, Muslim 3:1226.

[2] Ibn Abi Ḥātim 3:1202.

[3] Ibn Abi Ḥātim 3:1203.

«عَلَى الْيَدِ مَا أَخَذَتْ، حَتَّى تُؤَدِّيَهُ»

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

Allāh's statement,

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ﴾

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

﴿وَمَنْ يَكْتُمْهَا فَإِنَّهُ آيِمٌ قَلْبُهُ﴾

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

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

This is similar to Allāh's statement,

﴿وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ إِذَا لَمِنَ الْأَيُّمِينَ﴾

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

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَمِيلُوا وَإِن تَلَوْنَا أَوْ نَقَرْنَا وَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

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

and in this Āyah [2:283] He said,

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

[2] Aṭ-Ṭabari 6:100.

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آيِسٌ قَلْبُهُ وَاللَّهُ بِمَا تَكْتُمُونَ عَلِيمٌ﴾

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

﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُكْتُمُوهُ يُعَلِّمَكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ عَلِيمٌ﴾

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

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

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

﴿قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلِيمٌ غَنِيٌّ﴾

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

﴿يَعْلَمُ الْسِّرِّ وَالْأَخْفَى﴾

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

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

such reckoning would diminish their good deeds.

Imām Aḥmad recorded that Abu Hurayrah said, "When

﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُعَاسِنِكُمْ بِهِ اللَّهُ
كَيْفَ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ خَبِيرٌ ﴿٢٢٤﴾﴾

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

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

«أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا:
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ»

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

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

﴿مَنْ أَرْسَلْنَا بِمَا أَنْزَلْنَا إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ لَا
تُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٢٥﴾﴾

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

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

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

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

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

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

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

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

﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِسْرًا كَمَا حَمَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾

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

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

﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾

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

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

﴿رَاعِفٌ عَلِيمٌ وَاعْتِزُّ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

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

Allāh said, 'I shall.'^[2]

Imām Aḥmad recorded that Mujāhid said, "I saw Ibn 'Abbās and said to him, 'O Abu Abbas! I was with Ibn 'Umar, and he

[1] Aḥmad 2:412.

[2] Muslim 1:115.

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

﴿وَأِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ﴾

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

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

«قُولُوا: سَمِعْنَا وَأَطَعْنَا»

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

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

﴿مَنْ أَرْسَلَ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ. وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ﴾

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

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ»

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

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

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

«إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّيِّ مَا حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَكَلِّمْ أَوْ تَعْمَلْ»

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

[1] Aḥmad 1:332.

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

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

«قَالَ اللهُ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَاتَّكِبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاتَّكِبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَاتَّكِبُوهَا عَشْرًا»

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

﴿وَأَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يَكْفُرُ اللهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

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

﴿286. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Patron, Supporter and Protector) and give us victory over the disbelieving people."﴾

[1] *Fath Al-Bāri* 13 :473, *Muslim* 1 :117.

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

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

«مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ، كَفَّنَاهُ»

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

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

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

﴿إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى﴾

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

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

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

[1] *Fath Al-Bāri* 8:672.

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

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

[4] Aḥmad 4:118.

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

[6] Muslim 1:157.

been given and which no Prophet before you was given: the Opener of the Book (*Al-Fatiḥah*) and the last *Āyāt* in *Sūrat Al-Baqarah*. You will not read a letter of them, but you will be granted its benefit.” This *Ḥadīth* was collected by Muslim and An-Nasā’ī,^[1] and this is the wording collected by An-Nasā’ī.

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

Allāh said,

﴿كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. لَا تَفَرُّقَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾

﴿Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) “We make no distinction between one another of His Messengers.”﴾

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

﴿وَقَالُوا سَمِعْنَا وَأَطَعْنَا﴾

﴿And they say, “We hear, and we obey”﴾ means, we heard Your statement, O our Lord, comprehended and implemented it, and adhered to its implications.

﴿غُفْرَانَكَ رَبَّنَا﴾

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

[1] Muslim 1:554, An-Nasā’ī in *Al-Kubrā* 5:12.

supplication for Allāh's forgiveness, mercy and kindness.

Allāh's statement,

﴿لَا يَكْفُرُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

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

﴿وَأِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُعَاقِبْكُمْ بِهِ اللَّهُ﴾

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

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

﴿لَهَا مَا كَسَبَتْ﴾

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

﴿وَعَلَيْهَا مَا كَسَبَتْ﴾

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

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

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

﴿“Our Lord! Push us not if we forget or fall into error,”﴾

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

¹¹ Muslim 1:115.

supplication).”^[1]

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

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

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

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّخِيحَةِ»

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

﴿رَبَّنَا وَلَا تُحِثُّ عَلَيْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾

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

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

﴿رَبَّنَا وَلَا تُحِثُّ عَلَيْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾

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

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

[1] Muslim 1:116.

[2] Muslim 1:115.

[3] Muslim 1:116.

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

[5] Ibn Abi Ḥātim 3:1235.

﴿وَأَعْفُ عَنَّا﴾

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

﴿وَأَغْفِرْ لَنَا﴾

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

﴿وَارْحَمْنَا﴾

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

﴿أَنْتَ مَوْلَانَا﴾

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

﴿فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

﴿And give us victory over the disbelieving people﴾

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

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

﴿فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

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

[1] Aṭ-Ṭabari 6:146.