

The Tafsīr of Sūrah Āl 'Imrān (Chapter 3)

سُورَةُ آلِ اِمْرَانٍ

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَللهُ لَا اِلَهَ اِلَّا هُوَ الْعَلِیُّ الْقَلِیْمُ ﴿١﴾ نَزَلَ عَلَیْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَیْنَ يَدَیْهِ وَاَنْزَلَ التَّوْرَةَ وَالْاِنْجِیْلَ ﴿٢﴾ مِنْ قَبْلِ هٰذِیْ لِلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ اِنَّ الَّذِیْنَ كَفَرُوْا بِآیٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِیْدٌ وَّاللّٰهُ عَزِیْزٌ ذُوْ اَنْبَاقٍ ﴿٣﴾ اِنَّ اللّٰهَ لَا یُغْفِرُ عَلَیْهِ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمٰوٰتِ ﴿٤﴾ هُوَ الَّذِیْ یُصَوِّرُكُمْ فِی الْاَرْحَامِ كَیْفَ یَشَآءُ لَا اِلَهَ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿٥﴾ هُوَ الَّذِیْ اَنْزَلَ عَلَیْكَ الْكِتَابَ مِنْهُ آیٰتٌ مُحْكَمٰتٌ هُنَّ اُمُّ الْكِتَابِ وَاُخْرٰى مُتَشٰبِهٰتٌ فَاَمَّا الَّذِیْنَ فِی قُلُوْبِهِمْ رِیْبٌ فِیْسَمِعُوْنَ مَا تُنۡسَبُ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَاَبْتِغَآءَ تَاْوِیْلِهِ ۗ وَمَا یَسْمَعُ تَاْوِیْلَهُ ۗ اِلَّا اللّٰهُ وَالرَّسُوْلُوْنَ فِی الْعِلْمِ یَقُوْلُوْنَ ؕ اَمَّا بِهٖ ۗ كُلٌّ مِّنْ عِنۡدِ رَبِّنَا وَمَا یَذَّكَّرُ اِلَّا اُولُوْا الْاَلۡبَابِ ﴿٦﴾ رَبَّنَا لَا تُرِغْ قُلُوْبَنَا بَعۡدَ اِذْ هَدَیْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٧﴾ رَبَّنَا اِنَّكَ جَامِعُ النَّاسِ لِیَوْمٍ لَا رَیْبَ فِیْهِ اِنَّكَ اَللّٰهُ لَا یُخَلِّفُ الْاَلِیۡمَآدَ ﴿٨﴾

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

﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾

﴿اللهُ لَا اِلَهَ اِلَّا هُوَ الْعَلِیُّ الْقَلِیْمُ ﴿١﴾ نَزَلَ عَلَیْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَیْنَ يَدَیْهِ وَاَنْزَلَ التَّوْرَةَ وَالْاِنْجِیْلَ ﴿٢﴾ مِنْ قَبْلِ هٰذِیْ لِلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ اِنَّ الَّذِیْنَ كَفَرُوْا بِآیٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِیْدٌ وَّاللّٰهُ عَزِیْزٌ ذُوْ اَنْبَاقٍ ﴿٣﴾﴾

﴿In the Name of Allāh, the Most Gracious, the Most Merciful﴾

﴿1. Alif-Lām-Mīm.﴾

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

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

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

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

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

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

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

﴿الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

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

We also explained the Tafsīr of,

﴿الْحَمْدُ﴾

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

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿Allāh! Lā ilahā illa Huwa, Al-Ḥayyul-Qayyūm﴾

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

﴿رَزَلْنَا عَلَيْكَ الْكِتَابَ بِالْحَقِّ﴾

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

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

﴿مُصَدِّقًا لِّمَا بَيَّنَّ يَدِيهِ﴾

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

Allāh said,

﴿وَأَنْزَلَ التَّوْرَةَ﴾

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

﴿وَالْإِنْجِيلَ﴾

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

﴿مِنْ قَبْلُ﴾

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

﴿هُدًى لِّلنَّاسِ﴾

﴿As a guidance to mankind﴾ in their time.

﴿وَأَنْزَلَ الْقُرْآنَ﴾

﴿And He sent down the criterion﴾

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

Allāh's statement,

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ﴾

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

﴿لَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿For them there is a severe torment﴾ on the Day of Resurrection,

﴿وَاللَّهُ عَزِيزٌ﴾

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

﴿ذُرِّ اتِّقَابٍ﴾

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

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

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

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

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

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ﴾

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

﴿لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

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

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

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ لَّئِيْلٍ﴾

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

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

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَسْمَعُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٦﴾ رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَدًّا إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٦﴾ رَبَّنَا إِنَّكَ جَمِيعُ الْغَايِبِ يُؤْتِيهِمْ رَبُّكَ بِحُكْمٍ وَأَنَّ اللَّهَ لَا يُخْلِفُ الْعَهْدَ ﴿٦﴾﴾

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

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

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

The Mutashābihāt and Muḥkamāt Āyāt

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

﴿مِنْ أُمِّ الْكِتَابِ﴾

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

﴿وَأُخْرَىٰ مُتَشَبِهَاتٌ﴾

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

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

Muḥammad bin Ishāq bin Yasār commented on,

﴿وَمِنْهُ آيَاتٌ مُّؤَكَّدَةٌ﴾

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

Therefore, Allāh said,

﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ﴾

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

﴿فَيَقْبَعُونَ مَا نُنشِئُ مِنْهُ﴾

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

﴿أَيُّهَا الَّذِينَ آمَنُوا﴾

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

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

﴿إِنَّ هُوَ إِلَّا عَبْدٌ أَنْمَنَّا عَلَيْهِ﴾

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

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

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

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

Allāh's statement,

﴿وَابْتَغَاءَ تَأْوِيلِهِ﴾

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

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ بَيِّنَاتٌ لِقَوْمٍ يَعْلَمُونَ وَالْغَيْبَاتُ لِلَّهِ وَالْكَاتِبُونَ أَتَىٰ مَنَازِلَهُمْ وَأَنزَلَ تَوْرًا وَعَزَّ وَتَجَافَىٰ مِنْهُمُ الْمَلَائِكَةُ بِالْحَسْبِ وَالْمُتَشَابِهَاتُ﴾

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

﴿أُولَٰئِكَ الْأَنْبِيَاءُ﴾

«Men of understanding» and he said,

﴿فَإِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمْ الَّذِينَ عَنَى اللَّهُ، فَاحْذَرُوهُمْ﴾

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

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

^[1] Aḥmad 6:48.

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

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُخَكَّنَاتٌ﴾

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

﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

◀And none receive admonition except men of understanding.﴾

He then said,

«فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ؛ فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ، فَاحْذَرُوهُمْ»

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

This is the wording recorded by Al-Bukhāri.

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

Allāh said,

﴿وَمَا يَسْمَعُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾

◀But none knows its Ta’wīl except Allāh.﴾

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

Some pause after reciting,

﴿وَالَّذِينَ يَتَّبِعُونَ فِي الْغَيْرِ﴾

[1] *Faḥ Al-Bāri* 8 :57, Muslim 4 :2053, Abu Dāwud 5 :6.

[2] *Aṭ-Ṭabari* 1 :75. This report is from a disconnected chain of narrators.

﴿And those who are firmly grounded in knowledge﴾

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

«اللَّهُمَّ فَقِّهُهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ»

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

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

﴿وَقَالَ يَتَابَتُ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ﴾

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

﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ﴾

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

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

﴿وَأَكْفُرُوكُمْ فِي الْغَيْبِ﴾

﴿And those who are firmly grounded in knowledge﴾

is connected to His statement,

﴿يَقُولُونَ آمَنَّا بِهِ﴾

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

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

[2] *Faṭḥ Al-Bāri* 1:205.

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

﴿بِنْتِنَا يَا وَيْلَهُ﴾

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

meaning its explanation, then pausing after reciting,

﴿وَالرَّاسِخُونَ فِي الْعِلْمِ﴾

﴿And those who are firmly grounded in knowledge﴾

is warranted. This is because the scholars have general knowledge in, and understand what they were addressed with, even though they do not have knowledge of the true reality of things. Therefore, Allāh's statement,

﴿يَقُولُونَ آمَنَّا بِهِ﴾

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

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

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

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

Allāh's statement that the knowledgeable people proclaim,

﴿يَقُولُونَ آمَنَّا بِهِ﴾

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

﴿كُلٌّ مِّنْ عِنْدِ رَبِّنَا﴾

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

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

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

Allāh said in his *Āyah* [3:7],

﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

﴿And none receive admonition except men of understanding.﴾

meaning, those who have good minds and sound comprehension, understand, contemplate and comprehend the meaning in the correct manner. Further, Ibn Al-Mundhir recorded in his *Tafsīr* that Nafi' bin Yazīd said, "Those firmly grounded in knowledge are those who are modest for Allāh's sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them."

Allāh said that they supplicate to their Lord,

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾

﴿Our Lord! Let not our hearts deviate (from the truth) after You have guided us.﴾

meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do not make us like those who have wickedness in their hearts, those who follow the *Mutashābih* in the Qur'ān. Rather, make us remain firmly on Your straight path and true religion."

﴿وَهَبْ لَنَا مِنْ لَدُنْكَ﴾

﴿And grant us from Ladunka﴾ meaning, from You,

﴿رَحْمَةً﴾

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

﴿إِنَّكَ أَنْتَ الْوَهَّابُ﴾

﴿Truly, You are the Bestower﴾

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

«يَا مُغَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

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

He then recited,

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

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

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إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٠﴾ قُلْ لِلَّذِينَ كَفَرُوا سَعْيَاتٌ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَيَسُوعُ الْيَهُودِ ﴿١١﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِئَةً سَأِيلُ اللَّهُ أُخْرَىٰ كَافِرَةٌ بِيَوْمِهِمْ وَمَثَلِيهِمْ رَأَى الْأُمِّيُّونَ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٢﴾ زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَاللَّيْطَةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَمِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَادِ ﴿١٣﴾ قُلْ أُوْنِيْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَاسِيرٌ بِالْعِبَادِ ﴿١٤﴾

You are the Bestower.” ﴿١١﴾

The Āyah continues,

﴿رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ يَوْمَ لَا رَيْبَ فِيهِ﴾

﴿“Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt”﴾

meaning, they say in their supplication: O our Lord! You will gather Your creation on the Day of Return, judge between them and decide over what they disputed about. Thereafter, You will reward or punish each according to the deeds they did in this life.

﴿إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾

﴿10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.﴾

﴿11. Like the behavior of the people of Fir’awn and those before them; they belied Our Āyāt. So Allāh punished them for their sins. And Allāh is severe in punishment.﴾

[1] Ibn Abi Hātim 2 :84, At-Ṭabari 6 :213.

On the Day of Resurrection, No Wealth or Offspring Shall Avail

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

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾

﴿The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).﴾ [40:52].

Further, what they were granted in this life of wealth and offspring shall not avail them with Allāh, or save them from His punishment and severe torment. Similarly, Allāh said,

﴿وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ﴾

﴿So let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.﴾ [9:55], and,

﴿لَا يَغْرَبُكَ نَقْلُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۗ مَتَّعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ﴾

﴿Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.﴾ [3:196, 197].

Allāh said in this Āyah [3:10],

﴿إِنَّ الَّذِينَ كَفَرُوا﴾

﴿Verily, those who disbelieve﴾ meaning, disbelieved in Allāh's Āyāt, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

﴿لَنْ تَنْفَعَهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمُ وَقُودُ النَّارِ﴾

﴿Neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.﴾

meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allāh said,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

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

Allāh said next,

﴿كَذَٰبٍ مَّا لِي فِرْعَوْنَ﴾

﴿Like the Da'b of the people of Fira'wn.﴾ Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that the *Āyah* means, "Like the behavior of the people of Fir'awn."^[1] This is the same *Tafsīr* of 'Ikrimah, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk, and others. Other scholars said that the *Āyah* means, "Like the practice, conduct, likeness of the people of Fir'awn."^[2] These meanings are all plausible, for the *Da'b* means practice, behavior, tradition and habit. The *Āyah* indicates that the disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir'awn and the previous nations met, those who rejected the Messengers, the *Āyāt*, and proofs of Allāh that they were sent with.

﴿وَأَلَّهُ شَدِيدُ الْعِقَابِ﴾

﴿And Allāh is severe in punishment.﴾ meaning, His punishment is severe and His torment is painful. None can escape Allāh's grasp, nor does anything escape His knowledge. Allāh does what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

﴿قُلْ لِلَّهِ كُفْرًا سَكَنَ لَكُمْ وَإِنَّكُمْ لَأَنْتُمْ كَافِرُونَ﴾ قَدْ كَانَ لَكُمْ
 مَآبٌ فِي يَسْتَبِينَ النَّفْسَ فِي سَبِيلِ اللَّهِ وَأَنْتُمْ كَافِرُونَ يَرْوَدُهُمْ وَيَلْبَسُهُمْ
 رَأَى النَّبِيِّ وَاللَّهُ يُؤَيِّدُ بِضُرُوهِ مَنْ يَشَاءُ إِنَّكَ فِي ذَلِكَ لَنَبِيٌّ لِّأُولِي الْأَبْصَارِ﴾

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

[1] At-Ṭabari 6:224.

[2] Ibn Abi Ḥātim 2:92.

﴿13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allāh, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allāh supports with His aid whom He wills. Verily, in this is a lesson for those who understand.﴾

Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr

Allāh commanded the Prophet Muḥammad ﷺ to proclaim to the disbelievers,

﴿سُنُفُورًا﴾

﴿You will be defeated﴾ in this life,

﴿وَتُجْعَلُونَ﴾

﴿And gathered together﴾ on the Day of Resurrection,

﴿إِلَىٰ جَهَنَّمَ وَيَسَّرُ الْإِهْمَادُ﴾

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

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

Therefore, Allāh said,

﴿قَدْ كَانَ لَكُمْ آيَةٌ﴾

﴿There has already been a sign for you﴾ meaning, O Jews, who said what you said! You have an *Āyah*, meaning proof, that Allāh will make His religion prevail, award victory to His Messenger, make His Word apparent and His religion the highest.

﴿فِي فِئَتَيْنِ﴾

﴿In the two armies﴾ meaning, two camps,

﴿الَّتِي لَقِيَتْ﴾

﴿that met﴾ in combat (in Badr),

﴿فِي سَبِيلِ اللَّهِ﴾

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

﴿وَأَخْرَجَ كَاتِبًا﴾

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

﴿يَرَوْنَهُمْ يَنْظُرُونَ رَأَى الْمَعِينِ﴾

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

means, the idolators thought that the Muslims were twice as many as they were, for Allāh made this illusion a factor in the victory that Islām had over them.

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

﴿يَرَوْنَهُمْ يَنْظُرُونَ رَأَى الْمَعِينِ﴾

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

is that the Muslims saw twice as many idolators as they were, yet Allāh gave them victory over the disbelievers. 'Abdullāh bin Mas'ūd said, "When we looked at the disbelievers' forces, we found that they were twice as many as we were. When we looked at them again, we thought they did not have one man more than we had. So Allāh's statement,

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيَجْعَلُكُمُ فِي آعْيُنِهِمْ﴾

﴿And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes.﴾ [8:44]"^[1]

When the two camps saw each other, the Muslims thought that the idolators were twice as many as they were, so that they would trust in Allāh and seek His help. The idolators thought that the believers were twice as many as they were, so that they would feel fear, horror, fright and despair. When the two camps stood in lines and met in battle, Allāh made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

﴿لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾

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

^[1] Aṭ-Ṭabari 6:234.

meaning, so that the truth and falsehood are distinguishable, and thus the word of faith prevails over disbelief and deviation, so that the believers prevail and the disbelievers are humiliated. In a similar statement, Allāh said;

﴿وَلَقَدْ فَصَّرْنَاكُمْ اللَّهُ بَيْدَرٍ وَأَنْتُمْ أَوْلَةٌ﴾

﴿And Allāh has already made you victorious at Badr, when you were a weak little force﴾ [3:123]. In this Āyah [3:13] Allāh said,

﴿وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّكَ فِي ذَلِكَ لَعِبْرَةٌ لِّأُولِي الْأَبْصَارِ﴾

﴿And Allāh supports with His victory whom He wills. Verily, in this is a lesson for those who understand.﴾

meaning, this should be an example for those who have intelligence and sound comprehension. They should contemplate about Allāh's wisdom, decisions and decree, that He gives victory to His believing servants in this life and on the Day the witnesses stand up to testify.

﴿رُزِينًا لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّكَاحِ وَالْوَالِدِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْأَنْصَابِ وَالْعَجَلِ الْمَسْومِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴿١٤﴾ قُلْ أَزْيَفُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِيُذَيِّبَ الَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَعِيرٌ بِالْكَوْبِ ﴿١٥﴾﴾

﴿14. Beautified for men is the love of things they covet; women, children, Qanāṭir Al-Muqanṭarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land. This is the pleasure of the present world's life; but Allāh has the excellent return with Him.﴾

﴿15. Say: "Shall I inform you of things far better than those? For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwājun Mutahharatun (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the servants."﴾

The True Value of This Earthly Life

Allāh mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting. For instance, the *Ṣaḥīḥ* recorded that the Messenger ﷺ said,

«مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضْرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ»

«I did not leave behind me a test more tempting to men than women.»^[1]

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

«وَأَنَّ خَيْرَ هَذِهِ الْأُمَّةِ مَنْ كَانَ أَكْثَرَهَا نِسَاءً»

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

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ»

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

The Prophet ﷺ said in another *Ḥadīth*,

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

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

‘Ā’ishah, may Allāh be pleased with her, said, “Nothing was more beloved to the Messenger of Allāh ﷺ than women, except horses,” and in another narration, “...than horses except women.”^[5]

The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the

[1] *Faḥ Al-Bāri* 9:41.

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

[3] *Muslim* 2:1090.

[4] *An-Nasā’ī* in *Al-Kubrā* 5:280.

[5] *An-Nasā’ī* 6:217, 7:61.

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

«تَزَوَّجُوا الْوَدُودَ الْوَلُودَ، فَإِنِّي مُكَاتِبٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ»

«Marry the *Wadūd* (kind) and *Walūd* (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.»^[1]

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion.

Scholars of *Tafsīr* have conflicting opinions about the amount of the *Qinṭār*, all of which indicate that the *Qinṭār* is a large amount of money, as Aḍ-Ḍaḥḥāk and other scholars said.^[2] Abu Hurayrah said "The *Qinṭār* is twelve thousand *Uwqiyah*, each *Uwqiyah* is better than what is between the heavens and earth." [This was recorded by Ibn Jarīr ^[3]].

The desire to have horses can be one of three types. Sometimes, owners of horses collect them to be used in the cause of Allāh, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action. Another type collects horses to boast, and out of enmity to the people of Islām, and this type earns a burden for his behavior. Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allāh's right due on their horses. This is why in this case, these horses provide a shield of sufficiency for their owner, as evident by a *Ḥadīth* that we will mention, Allāh willing, when we explain Allāh's statement,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَابِ الْخَيْلِ﴾

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

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

[2] Aṭ-Ṭabari 6:250.

[3] Aṭ-Ṭabari 6:244.

As for the *Musawwamah* horses, Ibn 'Abbās said that they are the branded, beautiful horses.^[1] This is the same explanation of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Abdur-Raḥmān bin 'Abdullāh bin Abzā, As-Suddi, Ar-Rabī' bin Anas and Abu Sinān and others.^[2] Makḥūl said the *Musawwamah* refers to the horse with a white spotted faced, and the horse with white feet.^[3] Imām Aḥmad recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«لَيْسَ مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤَدُّ لَهُ مَعَ كُلِّ فَجْرٍ يَدْعُو بِدَعْوَتَيْنِ يَقُولُ: اللَّهُمَّ إِنَّكَ خَوَّلْتَنِي مِنْ بَنِي آدَمَ، فَأَجْعَلْنِي مِنْ أَحَبِّ مَالِهِ وَأَهْلِهِ إِلَيْهِ - أَوْ أَحَبِّ أَهْلِهِ وَمَالِهِ إِلَيْهِ»-

«Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, 'O Allāh! You made me subservient to the son of Adam. Therefore, make me among the dearest of his wealth and household to him, or, ...make me the dearest of his household and wealth to him.'^[4]

Allāh's statement,

﴿وَالْأَنْعَامِ﴾

﴿Cattle﴾ means, camels, cows and sheep.

﴿وَالْعَرْبُ﴾

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

Allāh then said,

﴿وَالَّذِي مَتَعْنَا الْعَالَمِينَ الْأَحْيَاءَ﴾

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

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

﴿وَالَّذِي عِنْدَهُ حُسْنُ الْمَعَابِ﴾

[1] Aṭ-Ṭabari 6:252.

[2] Ibn Abi Ḥātim 2:123-125.

[3] Ibn Abi Ḥātim 2:127.

[4] Aḥmad 5:170.

﴿But Allāh has the excellent return with Him﴾

meaning, the best destination and reward.

The Reward of the Those Who Have Taqwā is Better Than All Joys of This World

This is why Allāh said,

﴿قُلْ أَذُنُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ﴾

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

This Āyah means, "Say, O Muḥammad, to the people, 'Should I tell you about what is better than the delights and joys of this life that will soon perish?' " Allāh informed them of what is better when He said,

﴿لِّلَّذِينَ آمَنُوا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow﴾

meaning, rivers run throughout it. These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined,

﴿خَالِدِينَ فِيهَا﴾

﴿Therein (is their) eternal (home)﴾ meaning, they shall remain in it forever and ever and will not want to be removed from it.

﴿وَأَزْوَاجٌ مُّطَهَّرَةٌ﴾

﴿And Azwājun Muṭahharatun (purified mates or wives)﴾

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

﴿وَرِضْوَانٌ مِّنَ اللَّهِ﴾

﴿And Allāh will be pleased with them﴾ meaning, Allāh's pleasure will descend on them and He shall never be angry with them after that. This is why Allāh said in in Sūrah Barā'ah,

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٥٢
الْمُتَّقِينَ

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا
عَذَابَ النَّارِ ﴿١٦﴾ الْكَافِرِينَ وَالْمُكَذِّبِينَ وَالْقَاتِلِينَ
وَالْمُنْفِقِينَ وَالْمُسْتَفْزِعِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهَدَ
اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الَّذِينَ عِنْدَ
اللَّهِ إِذَا سَأَلُوا مَا اخْتَلَفَ الَّذِينَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيِّنَاتٍ بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ
اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسَلْتُ
وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيَّةَ
مَنْ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلَاءُ وَاللَّهُ بِصِيرٍ بِالْجَبَابِ ﴿٢٠﴾ إِنَّ الَّذِينَ يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُولَئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

﴿وَاللَّهُ بِصِيرٍ بِالْجَبَابِ﴾

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

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

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا

فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ

النَّارِ ﴿١٦﴾ الْكَافِرِينَ وَالْمُكَذِّبِينَ

وَالْقَاتِلِينَ وَالْمُنْفِقِينَ وَالْمُسْتَفْزِعِينَ

بِالْأَسْحَارِ ﴿١٧﴾﴾

﴿16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."﴾

﴿17. (They are) the patient, the true believers, and obedient with sincere devotion in wor-

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

The Supplication and Description of Al-Muttaqin

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

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا﴾

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

in You, Your Book and Your Messenger.

﴿فَاغْفِرْ لَنَا ذُنُوبَنَا﴾

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

shortcomings, with Your bounty and mercy,

﴿وَقَنَا عَذَابَ النَّارِ﴾

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

Allāh then said,

﴿الصَّابِرِينَ﴾

﴿(They are) those who are patient﴾

while performing acts of obedience and abandoning the prohibitions.

﴿وَالصَّادِقِينَ﴾

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

﴿وَالْقَانِتِينَ﴾

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

﴿وَالسَّائِفِينَ﴾

﴿those who spend﴾ from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

﴿وَالسَّائِبِينَ بِالْأَسْمَارِ﴾

﴿and those who pray and beg Allāh's pardon in the last hours of the night﴾

and this testifies to the virtue of seeking Allāh's forgiveness in the latter part of the night. It was reported that when Ya'qūb said to his children,

﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي﴾

﴿I will ask my Lord for forgiveness for you﴾ [12:98] he waited until the latter part of the night to say his supplication.

Furthermore, the Two Ṣaḥīḥs, the Musnad and Sunan collections recorded through several Companions that the Messenger of Allāh ﷺ said,

﴿يُنزِلُ اللهُ تَبَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَنْقُضُ ثُلُثَ اللَّيْلِ الْأَخْرَى، يَقُولُ: هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ؟ هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟﴾

«Every night, when the last third of it remains, our Lord, the Blessed, the Superior, descends to the lowest heaven saying, "Is there anyone to ask Me, so that I may grant him his request? Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone seeking My forgiveness, so that I may forgive him?"»^[11]

The Two *Sahih*s recorded that 'A'ishah said, "The Messenger of Allah ﷺ performed *Witr* during the first part, the middle and latter parts of the night. Then, later (in his life), he would perform it (only) during the latter part."^[12] 'Abdullah bin 'Umar used to pray during the night and would ask, "O Nafl! Is it the latter part of the night yet?" and if Nafl said, "Yes," Ibn 'Umar would start supplicating to Allah and seeking His forgiveness until dawn. This *Hadith* was collected by Ibn Abi Hatim.^[13]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ ۖ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ ۖ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ ۖ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ ۖ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾

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

¶19. Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them. And whoever disbelieves in the Ayat of Allah, then surely, Allah is Swift in reckoning. ﴿

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

[11] *Faḥ Al-Bar* 11:133, *Muslim* 1:521, *Abu Dawūd* 2:77, *Tuhfat Al-Ahwadhī* 9:471, *An-Nasāʾī in Al-Kubrā* 6:123, *Ibn Majāh* 1:435. *Aḥmad* 2:487.

[12] *Faḥ Al-Bar* 2:564, *Muslim* 1:512.

[13] *Ibn Abi Ḥatīm* 2:145.

to Allāh, and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh sees the servants.﴾

The Testimony of Tawhīd

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

﴿أَنْتَ لَا إِلَهَ إِلَّا هُوَ﴾

﴿that Lā ilāha illa Huwa﴾ meaning, He Alone is the Lord and God of all creation; everyone and everything are His servants, creation and in need of Him. Allāh is the Most Rich, Free from needing anyone or anything. Allāh said in another Āyah,

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ﴾

﴿But Allāh bears witness to that which He has sent down (the Qur'ān) unto you (O Muḥammad ﷺ)﴾ [4:166].

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

﴿شَهِدَ اللَّهُ أَنْتَ لَا إِلَهَ إِلَّا هُوَ وَالسَّمَوَاتُ وَالْأَرْضُ وَالَّذِينَ عَلِمُوا﴾

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

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

﴿قَائِمًا بِالْقِسْطِ﴾

﴿(He) maintains His creation in justice﴾ in all that He does,

﴿لَا إِلَهَ إِلَّا هُوَ﴾

﴿None has the right to be worshipped but He﴾

thus emphasizing this fact,

﴿الَّذِينَ كَفَرُوا﴾

﴿the Almighty, the All-Wise.﴾ the Mighty that does not submit to weakness due to His might and greatness, the Wise in all His statements, actions, legislation and decrees.

The Religion with Allāh is Islām

Allāh said,

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

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

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾

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

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

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

﴿Truly, the religion with Allāh is Islām.﴾

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

﴿وَمَا اخْتَلَفَ الَّذِينَ أُرُواواَ الْكِتَابَ إِلَّا مِنْ بَيْنِ مَا جَاءَهُمْ بِالْبَيِّنَاتِ بَيْنَهُمْ﴾

﴿Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.﴾

meaning, some of them wronged others. Therefore, they differed over the truth, out of envy, hatred and enmity for each other. This hatred made some of them defy those whom they hated even if they were correct. Allāh then said,

﴿وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ﴾

﴿And whoever disbelieves in the Āyāt of Allāh﴾

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

﴿فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿then surely, Allāh is Swift in reckoning.﴾

Allāh will punish him for his rejection, reckon him for his denial, and torment him for defying His Book. Thereafter, Allāh said.

﴿فَإِنْ حَاجُّوكَ﴾

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

so if they argue with you about Tawḥid,

﴿فَقُلْ أَنَسَلْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعْتُ﴾

﴿Say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me"﴾

meaning, Say, 'I have made my worship sincere for Allāh Alone without partners, rivals, offspring or companion,

﴿وَمَنِ اتَّبَعْتُ﴾

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

﴿قُلْ هَدَىٰ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعْتُ﴾

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

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

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

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ: أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِلَّا تَوَلَّوْا فَارْجَا عَلَيْكُمُ الْعَذَابُ﴾

﴿And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do

you (also) submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message. ﴿

meaning, their reckoning is with Allāh and their return and final destination is to Him. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this. This is why Allāh said,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿And Allāh sees the servants.﴾

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

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿He cannot be questioned for what He does, while they will be questioned.﴾ [21:23]

because of His perfect wisdom and mercy. This and similar *Āyāt* are clear proofs that the Message of Muḥammad ﷺ is universal to all creation, as it is well established in the religion, according to the various texts of the Book and *Sunnah*. For instance, Allāh said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

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

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ. لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

﴿Blessed be He Who sent down the criterion to His servant that he may be a warner to the 'Ālamīn (mankind and Jinn).﴾ [25:1].

The Two *Ṣaḥīḥs* and other collections of *Ḥadīth* recorded that the Prophet ﷺ sent letters to the kings of the earth during his time and to different peoples, Arabs and non-Arabs, People of the Book and the unlettered, just as Allāh had commanded him.^[1] 'Abdur-Razzāq recorded that Ma'mar said, that

[1] *Faḥ Al-Bārī* 1:42, Muslim 4:1993.

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

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ: يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، وَمَاتَ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَهْلِ النَّارِ»

«By He in Whose Hand is my soul! No member of this Ummah, no Jew or Christian, hears of me but dies without believing in what I was sent with, but will be among the people of the Fire.» Muslim recorded this Ḥadīth.^[1]

The Prophet ﷺ said,

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

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

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

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

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ١١٠ أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ١١١﴾

﴿21. Verily, those who disbelieve in the Āyāt of Allāh and kill the Prophets without right, and kill those men who order just dealings, then announce to them a painful torment.﴾

﴿22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.﴾

Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People

This Āyah chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allāh's Āyāt and the Messengers. They did this due to their defiance and rejection of the Messengers, denial of the truth and refusal to follow it.

[1] Muslim 1:134.

[2] Muslim no. 371.

[3] Al-Bukhāri no. 335.

الْحَقُّ وَالْأَمْرُ بِالْعَدْلِ
٥٣
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْنَ فَرِيقًا مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿١٣٦﴾
ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّ النَّارَ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِمْ مَا كَانُوا يَفْتُرُونَ ﴿١٣٧﴾ فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٣٨﴾ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوْفِي الْمَلِكِ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٣٩﴾ تَوَلَّجَ الْبَيْلَ فِي النَّهَارِ وَتَوَلَّجَ النَّهَارَ فِي الْبَيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرزُقُ مَن تَشَاءُ بِعَجْرِ حَسَابٍ ﴿١٤٠﴾ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمُ تُقَاتِلُوا وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٤١﴾ قُلْ إِن تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ بُدُّوا يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٢﴾

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

﴿رَبِّئْتُمُو الَّذِينَ يُدْعَوْنَ إِلَى الْحَقِّ بِالْقَوَالِ وَالْقَوَالِ﴾

﴿And kill those men who order just dealings﴾ thus, demonstrating the worst type of arrogance. Indeed, the Prophet ﷺ said, «الْكِبْرُ بَطْرُ الْحَقِّ وَعَمَطُ النَّاسِ»

«Kibr (arrogance) is refusing the truth and degrading people»^[1]

This is why when they rejected the truth and acted arrogantly towards the creation, Allāh punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter. Allāh said,

﴿فَنَبِّئُهُمْ بِعَذَابٍ أَلِيمٍ﴾

﴿then announce to them a painful torment﴾

meaning, painful and humiliating,

﴿أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿١٣٦﴾﴾

﴿They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.﴾.

[1] Muslim 1 : 93.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَبِيًّا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْنَ فَرِيقًا مِّنْهُمْ مُّعْرِضُونَ ﴿٣٣﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَسْمَعَ النَّارَ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِمْ مَا كَانُوا يَفْعَلُونَ ﴿٣٤﴾ فَكَيْفَ إِذَا جُمِعْتَهُمْ يَوْمَ لَا رَيْبَ فِيهِ وَوَقَّيْتَ كُلَّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٣٥﴾﴾

﴿23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.﴾

﴿24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent in their religion has deceived them.﴾

﴿25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.﴾

Chastising the People of the Book for Not Referring to the Book of Allāh for Judgment

Allāh criticizes the Jews and Christians who claim to follow their Books, the Tawrah and the Injil, because when they are called to refer to these Books where Allāh commanded them to follow Muḥammad ﷺ, they turn away with aversion. This censure and criticism from Allāh was all because of their defiance and rejection. Allāh said next,

﴿ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَسْمَعَ النَّارَ إِلَّا أَيَّامًا مَّعْدُودَاتٍ﴾

﴿This is because they say: "The Fire shall not touch us but for a number of days."﴾

meaning, what made them dare to challenge and defy the truth is their false claim that Allāh will only punish them for seven days in the Fire, a day for every one thousand years in this life. We mentioned this subject in the *Tafsir* of Sūrat Al-Baqarah.

Allāh then said,

﴿وَعَرَّجْهُمْ فِي دِينِهِمْ مَّا كَانُوا يَفْعَلُونَ﴾

﴿And that which they used to invent regarding their religion has deceived them.﴾

meaning, what caused them to remain on their false creed is that they deceived themselves, believing that the Fire will only touch them for a few days for their errors. However, it is they who have invented this notion, and Allāh did not grant them authority to support this claim. Allāh said, while threatening and warning them,

﴿تَكَيْفَ إِذَا جُمِعْتَهُمْ يَوْمَ لَا رَبَّ فِيهِ﴾

﴿How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection).﴾

meaning, what will their condition be like after they have uttered this lie about Allāh, rejected His Messengers and killed His Prophets and their scholars who enjoined righteousness and forbade evil? Allāh will ask them about all this and punish them for what they have done. This is why Allāh said,

﴿تَكَيْفَ إِذَا جُمِعْتَهُمْ يَوْمَ لَا رَبَّ فِيهِ﴾

﴿How (will it be) when We gather them together on the Day about which there is no doubt.﴾

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

﴿وَوُضِعَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

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

﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يَدُوكَ الْغَيْرُ إِلَيْكَ عَنْ كُلِّ شَيْءٍ لَدِيرٌ ﴿٢٦﴾ قُلْ الْبَدَلُ فِي النَّهَارِ وَوَلَجُ النَّهَارِ فِي اللَّيْلِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتُخْرِجُ الْحَيِّ مِنَ الْمَيِّتِ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾﴾

﴿26. Say: "O Allāh! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.﴾

﴿27. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give

wealth and sustenance to whom You will, without limit.﴾

Encouraging Gratitude

Allāh said,

﴿قُلْ﴾

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

﴿اللَّهُمَّ مَلِكَ الْمُلْكِ﴾

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

﴿تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ﴾

﴿You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.﴾

meaning, You are the Giver, You are the Taker, it is Your will that occurs and whatever You do not will, does not occur. This Āyah encourages thanking Allāh for the favors He granted His Messenger ﷺ and his Ummah. Allāh transferred the prophethood from the Children of Israel to the Arab, Qurashi, Makkan, unlettered Prophet, the Final and Last of all Prophets and the Messenger of Allāh ﷺ to all mankind and Jinn. Allāh endowed the Prophet ﷺ with the best of qualities from the prophets before him. Allāh also granted him extra qualities that no other Prophet or Messenger before him was endowed with, such as granting him (more) knowledge of Allāh and His Law, knowledge of more of the matters of the past and the future, such as what will occur in the Hereafter. Allāh allowed Muḥammad's Ummah to reach the eastern and western parts of the world and gave dominance to his religion and Law over all other religions and laws. May Allāh's peace and blessings be on the Prophet ﷺ until the Day of Judgment, and as long as the day and night succeed each other. This is why Allāh said,

﴿قُلْ اللَّهُمَّ مَلِكَ الْمُلْكِ﴾

﴿Say: "O Allāh! Possessor of the power,"﴾ meaning, You decide what You will concerning Your creation and You do what you will. Allāh refutes those who thought that they could decide for Allāh,

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

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

Allāh refuted them by saying,

﴿أَأَمْرٌ يَقْسِمُونَ رَحْمَتَ رَبِّكَ﴾

﴿Is it they who would portion out the Mercy of your Lord?﴾ [43:32],

meaning, "We decide for Our creation what We will, without resistance or hindrance by anyone. We have the perfect wisdom and the unequivocal proof in all of this, and We give the prophethood to whom We will." Similarly, Allāh said,

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

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

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾

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

Allāh said,

﴿تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ﴾

﴿You make the night enter into the day, and You make the day enter into the night﴾

meaning, You take from the length of one of them and add it to the shortness of the other, so that they become equal, and take from the length of one of them and add it to the other so that they are not equal. This occurs throughout the seasons of the year: spring, summer, fall and winter. Allāh's statement,

﴿وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُدْخِلُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴿You bring the living out of the dead, and You bring the dead out of the living.﴾

means, You bring out the seed from the plant and the plant from the seed; the date from its seed and the date's seed from the date; the faithful from the disbeliever and the disbeliever from the faithful; the chicken from the egg and the egg from the chicken, etc.

﴿وَمَرَدُّهُ مِّنْ نَّكَاحٍ بِغَيْرِ حِسَابٍ﴾

﴿And You give wealth and sustenance to whom You will, without limit.﴾

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

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَسْتَأْذِنُوا مِنْهُمْ تَوَكَّلْ عَلَى اللَّهِ وَيَعِزُّكُمُ اللَّهُ تَكْفُرًا وَإِلَى اللَّهِ الْمَصِيرُ﴾

﴿28. Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, unless you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.﴾

The Prohibition of Supporting the Disbelievers

Allāh prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allāh warned against such behavior when He said,

﴿وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ﴾

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

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ﴾

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

﴿وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَن يُجْعَلُوا إِلَهُ
عَلَيْكُمْ سُلْطٰنًا مُّبِينًا﴾

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّمْ مِنْكُمُ فَإِنَّهُ يُتَوَلَّمُ

﴿O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them.﴾ [5:51].

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

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوا نَكُنَّ فِي الْأَرْضِ مَقْسَدًا

﴿كِبْرًا ۗ﴾

﴿And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be Fitnah and oppression on the earth, and a great mischief and corruption.﴾ [8:73].

Allāh said next,

﴿إِلَّا أَنْ تَخَافُوا مِنْهُمْ فَتَنًا﴾

﴿unless you indeed fear a danger from them﴾

meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhārī recorded that Abu Ad-Dardā' said, "We smile in the face of some people although our hearts curse them."^[1] Al-Bukhārī said that Al-Ḥasan said, "The *Tuqyah*^[2] is allowed until the Day of Resurrection." Allāh said,

﴿وَيَعِزُّكُمْ اللَّهُ تَعْسُفًا﴾

﴿And Allāh warns you against Himself.﴾ meaning, He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends,

[1] *Faḥ Al-Bārī* 10:544.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤

الْإِنشَاء

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَاعَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَاعَمِلَتْ
 مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَحْذَرُكُمْ
 اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٩﴾ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
 فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
 ﴿٣٠﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ
 الْكَافِرِينَ ﴿٣١﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ
 وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٢﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ
 سَمِيعٌ عَلِيمٌ ﴿٣٣﴾ إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ
 مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ فَلَمَّا
 وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ
 وَلَيْسَ الذَّكَرُ إِلَّا لَشَيْءٍ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ
 وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٥﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ
 حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا
 زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنْزِعُ مِنَ اللَّهِ لِكُلِّ هَذَا
 قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ وَإِنَّ اللَّهَ لَرْزُقٌ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٦﴾

﴿وَالِلَّهِ الْمَصِيرُ﴾

﴿And to Allāh is the final return﴾

meaning, the return is to Him and He will reward or punish each person according to their deeds.

﴿قُلْ إِنْ تُحِبُّوا مَا فِي صُدُورِكُمْ أَوْ

يُخْفُوهُ بَيْنَهُ اللَّهُ وَرَبُّكُمْ مَا فِي

السُّجُوتِ وَمَا فِي الْأَرْزَامِ وَاللَّهُ عَلَى

كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ

كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ

مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ

لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ

بِالْعِبَادِ ﴿٣٠﴾

﴿29. Say: "Whether you hide what is in your

breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is able to do all things."﴾

﴿30. On the Day when every person will be confronted with the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself and Allāh is full of kindness with the servants.﴾

Allāh Knows What the Hearts Conceal

Allāh tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not

even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation. Indeed,

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allāh is able to do all things.﴾

and His ability encompasses everything. This *Āyah* alerts Allāh's servants that they should fear Him enough to not commit what He prohibits and dislikes, for He has perfect knowledge in all they do and is able to punish them promptly. And He gives respite to some of them, then He punishes them, and He is Swift and Mighty in taking account.

This is why Allāh said afterwards,

﴿يَوْمَ نَجْذُو كُلَّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا﴾

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

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

﴿يَوْمَ يُنْفَخُ الْإِنْسَانُ بِمَا قَدَّمَ وَأَخَّرَ﴾

﴿On that Day man will be informed of what he sent forward, and what he left behind.﴾ [75:13].

When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance separated it from him. He will also say to the devil who used to accompany him in this life, and who used to encourage him to do evil;

﴿بَيْنَمَا بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَنْسُ الْقُرُونُ﴾

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

Allāh then said, while threatening and warning,

﴿وَيَعِذُّكُمْ اللَّهُ نَفْسًا﴾

﴿And Allāh warns you against Himself﴾ meaning, He warns you against His punishment. Allāh then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness,

﴿وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

﴿And Allāh is full of kindness with the servants﴾

Al-Ḥasan Al-Baṣri said, "Allāh is so kind with them that He warns them against Himself." Others commented,^[1] "He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honorable Messenger."

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾﴾

﴿31. Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me (i.e. Muḥammad), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful."﴾

﴿32. Say: "Obey Allāh and the Messenger." But if they turn away, then Allāh does not like the disbelievers.﴾

Allāh's Love is Attained by Following the Messenger ﷺ

This honorable Āyah judges against those who claim to love Allāh, yet do not follow the way of Muḥammad ﷺ. Such people are not true in their claim until they follow the *Shari'ah* (Law) of Muḥammad ﷺ and his religion in all his statements, actions and conditions. It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

﴿مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ﴾

«Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.»^[2]

This is why Allāh said here,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

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

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

[1] At-Ṭabari 6:202.

[2] *Faḥ Al-Bārī* 5:355.

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

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

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

Allāh then said,

﴿وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿"And forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful."﴾

meaning, by your following the Messenger ﷺ, you will earn all this with the blessing of his mission. Allāh next commands everyone,

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا﴾

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

by defying the Prophet ﷺ,

﴿فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾

﴿then Allāh does not like the disbelievers.﴾ thus, testifying that defiance of the Messenger's way constitutes *Kufr*. Indeed, Allāh does not like whoever does this, even if he claims that he loves Allāh and seeks a means of approach to Him, unless, and until, he follows the unlettered Prophet, the Final Messenger ﷺ from Allāh to the two creations: mankind and the *Jinn*. This is the Prophet ﷺ who, if the previous Prophets and mighty Messengers were to have been alive during his time, they would have no choice but to follow, obey him, and to abide by his Law. We will mention this fact when we explain the *Āyah*,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ﴾

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

[1] Ibn Abi Ḥātim 2:205.

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بِضَافٍ مِنْ
بَضْفٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

﴿33. Allāh chose Ādam, Nūh (Noah), the family of Ibrāhīm and the family of 'Imrān above the nations.﴾

﴿34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.﴾

The Chosen Ones Among the People of the Earth

Allāh states that He has chosen these households over the people of the earth. For instance, Allāh chose Ādam, created him with His Hand and blew life into him. Allāh commanded the angels to prostrate before Ādam, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom. Allāh chose Nūh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allāh in worship. Allāh avenged the way Nūh was treated, for he kept calling his people day and night, in public and in secret, for a very long time. However, his calling them only made them shun him more, and this is when Nūh supplicated against them. So Allāh caused them to drown, and none among them was saved, except those who followed the religion that Allāh sent to Nūh. Allāh also chose the household of Ibrāhīm, including the master of all mankind, and the Final Prophet, Muḥammad, peace be upon him. Allāh also chose the household of 'Imrān, the father of Marym bint 'Imrān, the mother of 'Īsā, peace be upon them. So 'Īsā is from the offspring of Ibrāhīm, as we will mention in the *Tafsīr* of Sūrat *Al-An'ām*, Allāh willing, and our trust is in Him.

﴿ إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

﴿35. (Remember) when the wife of 'Imrān said: "O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing."﴾

﴿36. Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child," – and Allāh knew better what she bore, – "And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from Shayṭān, the outcast."﴾

The Story of Maryam's Birth

The wife of 'Imrān mentioned here is the mother of Maryam, and her name is Ḥannah bint Fāqūdh. Muḥammad bin Ishāq mentioned that Ḥannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allāh to grant her offspring. Allāh accepted her supplication, and when her husband slept with her, she became pregnant. She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the *Masjid* in Jerusalem), when she became aware that she was pregnant. She said,

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

﴿O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.﴾

meaning, You hear my supplication and You know my intention. She did not know then what she would give birth to, a male or a female.

﴿فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ﴾

﴿Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child," – and Allāh knew better what she bore.﴾

﴿وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ﴾

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

﴿وَلِأَيِّ سَمِيئَةٍ مَّرِيَمَ﴾

﴿And I have named her Maryam,﴾

thus, testifying to the fact that it is allowed to give a name to

the newly born the day it is born, as is apparent from the *Āyah*, which is also a part of the law of those who were before us. Further, the *Sunnah* of the Messenger of Allāh ﷺ mentioned that the Prophet ﷺ said,

«وُلِدَ لِي اللَّيْلَةَ وَلَدٌ، سَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ»

«This night, a son was born for me and I called him by my father's name, Ibrāhīm.» Al-Bukhāri and Muslim^[1] collected this *Hadīth*.

They also recorded that Anas bin Mālik brought his newborn brother to the Messenger of Allāh ﷺ who chewed a piece of date and put it in the child's mouth and called him 'Abdullāh.^[2] Other new born infants were also given names on the day they were born.

Qatādah narrated that Al-Ḥasan Al-Baṣri said, that Samurah bin Jundub said that the Messenger of Allāh ﷺ said,

«كُلُّ غُلَامٍ رَهِينٌ بِعَقِيْقَتِهِ، يُدْبَحُ عَنْهُ يَوْمَ سَابِعِهِ، وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ»

«Every new born boy held in security by his 'Aqīqah, until his seventh day, a sacrifice is offered on his behalf, he is given a name, and the hair on his head is shaved.»

This *Hadīth* was collected by Aḥmad and the collectors of the *Sunan*,^[3] and was graded *Ṣaḥīḥ* by At-Tirmidhi. We should mention that another narration for this *Hadīth* contained the wording, "and blood is offered on his behalf," which is more famous and established than the former narration, and Allāh knows best.

Allāh's statement that Maryam's mother said,

﴿وَالَّذِي أُيْتِمَا بِكَ وَوَدَّرْتَهَا مِنَّ الشَّيْطَانِ الرَّجِيمِ﴾

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

means, that she sought refuge with Allāh from the evil of Shayṭān, for her and her offspring, i.e., 'Īsā, peace be upon him. Allāh accepted her supplication, for 'Abdur-Razzāq

[1] *Faḥ Al-Bāri* 3:306, *Muslim* 4:1807.

[2] *Faḥ Al-Bāri* 9:501.

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

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

«مَا مِنْ مَوْلُودٍ يُوَلَّدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِينَ يُوَلَّدُ، فَتَسْتَهْلُ صَارِخًا مِنْ مَسِّهِ إِلَّا، إِلَّا مَرْيَمَ وَابْنَهَا»

«Every newly born baby is touched by Shaytān when it is born, and the baby starts crying because of this touch, except Maryam and her son.»

Abu Hurayrah then said, "Read if you will,

﴿وَأَنزِلْنَا عَلَيْهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

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

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَوْنَهَا رَكْرَكًا كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنرَمُ أَنَّ لِي هَذَا قَالَ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ رَزَقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

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

Maryam Grows Up; Her Honor is with Allāh

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

﴿وَأَنبَتَهَا نَبَاتًا حَسَنًا﴾

«made her grow in a good manner» meaning, made her conduct becoming, her mannerism delightful and He made her well liked among people. He also made her accompany the righteous people, so that she learned righteousness, knowledge and religion.

[1] 'Abdur-Razzāq 1:119.

[2] Fath Al-Bārī 8:60, Muslim 4:1838.

﴿وَكَلَّمَهَا زَكَرِيَّا﴾

﴿And put her under the care of Zakariyyā﴾

meaning, Allāh made Zakariyyā her sponsor. Allāh made Zakariyyā Maryam's guardian for her benefit, so that she would learn from his tremendous knowledge and righteous conduct. He was the husband of her maternal aunt, as Ibn Ishāq and Ibn Jarīr stated, or her brother-in-law, as mentioned in the *Ṣaḥīḥ*,

«فَإِذَا يَتَخَيَّرُ وَعِيسَى، وَهُمَا ابْنَا الْخَالَةِ»

«I saw John and 'Īsā, who are maternal cousins.»^[1]

We should state that in general terms, what Ibn Ishāq said is plausible, and in this case, Maryam was under the care of her maternal aunt. The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ decided that 'Amārah, the daughter of Ḥamzah, be raised by her maternal aunt, the wife of Ja'far bin Abi Ṭālib, saying,

«الْخَالَةُ بِمَثَرَةِ الْأُمِّ»

«The maternal aunt is just like the mother.»^[2]

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

﴿كَلَّمََا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا﴾

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

Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Ash-Sha'thā, Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, Qatādah, Ar-Rabī' bin Anas, 'Aṭiyah Al-'Awfī and As-Suddi said, "He would find with her the fruits of the summer during winter, and the fruits of the winter during summer."^[3] When Zakariyyā would see this;

﴿قَالَ يَتَرْتَمِمْ أَنَّى لِي هَذَا﴾

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

[1] *Faḥ Al-Bāri* 6:539.

[2] *Faḥ Al-Bāri* 7:571.

[3] Ibn Abi Ḥātim 2:227-229.

سورة الزكوة

٥٥

المترجمة

هَذَا لِكَ دَعَا زَكَرِيَّا رَبَّهُ. قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا زَكَرِيَّا إِنَّكَ لَمَنَّانٌ ﴿٤١﴾ فَانصَبْكَ إِلَى الْمَقَدِّمِ الْيَسْرَ وَالْكَفَى لِيَا أَيُّهَا الْمَرْءُ الَّذِي اسْتَوْصَىٰ بِكُمُ الْمُعْزِينَ ﴿٤٢﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٣﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْمُدِي وَأُزْكِي مَعَ الرَّاكِعِينَ ﴿٤٤﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَهُمْ أَنَّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٥﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ مِنْ بَيْنِ الْمُرْسَلِينَ ﴿٤٦﴾ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٧﴾

meaning, where did you get these fruits from?

﴿قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

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

﴿هَذَا لِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

فَاجْعَلْ لِي آيَةً قَالَ يَا زَكَرِيَّا إِنَّكَ لَمَنَّانٌ ﴿٤١﴾ فَانصَبْكَ إِلَى الْمَقَدِّمِ الْيَسْرَ وَالْكَفَى لِيَا أَيُّهَا الْمَرْءُ الَّذِي اسْتَوْصَىٰ بِكُمُ الْمُعْزِينَ ﴿٤٢﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٣﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْمُدِي وَأُزْكِي مَعَ الرَّاكِعِينَ ﴿٤٤﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَهُمْ أَنَّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٥﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ مِنَ الْمُرْسَلِينَ ﴿٤٦﴾ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٧﴾

﴿38. At that time Zakariyyā invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."﴾

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

﴿40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allāh) said: "Thus Allāh does what He wills."﴾

﴿41. He said: "O my Lord! Make a sign for me." (Allāh) said: "Your sign is that you shall not speak to the people for three days except by signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning."﴾

The Supplication of Zakariyyā, and the Good News of Yaḥyā's Birth

When Zakariyyā saw that Allāh provided sustenance for Maryam by giving her the fruits of winter in summer and the fruits of summer in winter, he was eager to have a child of his own. By then, Zakariyyā had become an old man, his bones feeble and his head full of gray hair. His wife was an old woman who was barren. Yet, he still supplicated to Allāh and called Him in secret,

﴿رَبِّ هَبْ لِي مِنْ لَدُنْكَ﴾

﴿O my Lord! Grant me from Ladunka,﴾ from You,

﴿ذُرِّيَّةً طَيِّبَةً﴾

﴿A good offspring﴾ meaning, a righteous offspring,

﴿إِنَّكَ سَمِيعُ الدُّعَاءِ﴾

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

﴿فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ﴾

﴿Then the angels called him, while he was standing in prayer in the Mihrāb,﴾

meaning, the angels spoke to him directly while he was secluded, standing in prayer at his place of worship. Allāh told us about the good news that the angels delivered to Zakariyyā,

﴿أَنَّ اللَّهَ بَشِّرَكَ بِبَحْتٍ﴾

﴿Allāh gives you glad tidings of Yaḥyā,﴾

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

[1] Ibn Abi Ḥatim 2:235.

Allāh said next,

﴿مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ﴾

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

﴿مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ﴾

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

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

﴿وَسَيِّدًا﴾

﴿And Sayyidan﴾ means, a wise man.^[2] Ibn 'Abbās, Ath-Thawri and Aḍ-Ḍaḥḥāk said that *Sayyidan* means, "The noble, wise and pious man."^[3] Sa'īd bin Al-Musayyib said that *Sayyid* is the scholar and *Faqīh*. 'Aṭiyah said that *Sayyid* is the man noble in behavior and piety. 'Ikrimah said that it refers to a person who is not overcome by anger, while Ibn Zayd said that it refers to the noble man. Mujāhid said that *Sayyidan* means, honored by Allāh.

Allāh's statement,

﴿وَحَصُورًا﴾

﴿And Ḥaṣūran﴾ does not mean he refrains from sexual relations with women, but that he is immune from illegal sexual relations. This does not mean that he does not marry women and have legal sexual relations with them, for Zakariyyā said in his supplication for the benefit of Yaḥyā,

﴿هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً﴾

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

Allāh's statement,

[1] Ibn Abi Ḥātim 2:235-237.

[2] Ibn Abi Ḥātim 2:238.

[3] Aṭ-Ṭabari 6:375,376.

﴿وَنَبِيًّا مِّنَ الصَّالِحِينَ﴾

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

﴿إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾

﴿Verily, We shall bring him back to you, and shall make him one of the Messengers.﴾ [28:7]

When Zakariyyā heard the good news, he started contemplating about having children at his age. He said,

﴿قَالَ رَبِّ إِنِّي كَافٍ لِّىَ بِلَدِّىَ وَقَدْ بَلَغْتُ الْكِبَرَ وَأَمْرَأَتِي عَارِقَةٌ قَالَتْ﴾

﴿"O my Lord! How can I have a son when I am very old, and my wife is barren?" (He) said...﴾ meaning the angel said,

﴿كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ﴾

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

﴿قَالَ رَبِّ اجْعَلْ لِّىَ آيَةً﴾

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

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

﴿قَالَ آيَاتِكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرُمًا﴾

﴿(Allāh) said: "Your sign is that you shall not speak to the people for three days except by signals."﴾

meaning, you will not be able to speak except with signals, although you are not mute. In another Āyah, Allāh said,

﴿ثَلَاثَ لَيَالٍ سَوِيًّا﴾

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

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

﴿وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِحَمْدِهِ وَالْحَمْدُ لِلَّهِ أَكْبَرُ﴾

﴿And remember your Lord much and glorify (Him) in the

afternoon and in the morning.﴾

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

﴿وَلَمَّا قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾
يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَبِي مَعَ الرَّاكِبِينَ ﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا
كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَتَمْتُمْ أَنْتُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾﴾

﴿42. And (remember) when the angels said: "O Maryam! Verily, Allāh has chosen you, purified you, and chosen you above the women of the nations."﴾

﴿43. "O Maryām! Submit yourself with obedience (Aqnuti) to your Lord and prostrate yourself, and bow down along with Ar-Rākī'in."﴾

﴿44. This is a part of the news of the Ghayb (Unseen) which We reveal to you. You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.﴾

The Virtue of Maryam Over the Women of Her Time

Allāh states that the angels spoke to Maryam by His command and told her that He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction. Allāh also chose her because of her virtue over the women of the world. At-Tirmidhi recorded that 'Ali bin Abi Ṭālib said, "I heard the Messenger of Allāh ﷺ say,

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

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

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

«كَمَلُ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآيِسَةُ امْرَأَةَ

[1] *Tuḥfat Al-Aḥwadhī* 10:388.

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

فِرْعَوْنَ»

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

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

«كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَسِيَّةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ»

«Many men reached the level of perfection, but no woman reached such a level except Āsiyah, the wife of Fir'awn, and Maryam, the daughter of 'Imrān. The superiority of 'Ā'ishah (his wife) to other women, is like the superiority of Tharīd (meat and bread dish) to other meals.»^[3]

We mentioned the various chains of narration and wordings for this *Ḥadīth* in the story of Īsā, son of Maryam, in our book, *Al-Bidayah wan-Nihayah*, all the thanks are due to Allāh.

Allāh states that the angels commanded Maryam to increase acts of worship, humbleness, submission, prostration, bowing, and so forth, so that she would acquire what Allāh had decreed for her, as a test for her. Yet, this test also earned her a higher grade in this life and the Hereafter, for Allāh demonstrated His might by creating a son inside her without male intervention. Allāh said,

﴿يَنْزِيئُ أَقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَزْكِي مَعَ الرَّاكِعِينَ﴾

﴿"O Maryam! Submit yourself with obedience (Aqnuti) and prostrate yourself, and bow down along with Ar-Rākī'in."﴾

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

﴿بَلْ لَمْ يَأْتِ فِي السَّكُوتِ وَالْأَرْضِ كُلِّ لَمْ قِيَتُونَ﴾

[1] Aṭ-Ṭabari 6:397.

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

[3] *Fath Al-Bārī* 7:133.

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

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

﴿ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ﴾

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

﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفَلَمْ نَكُنْ مِنْهُمْ أَوْلِيًّا مَلَكُوتَ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾

﴿You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.﴾

meaning, "You were not present, O Muḥammad, when this occurred, so you cannot narrate what happened to the people as an eye witness. Rather, Allāh disclosed these facts to you as if you were a witness, when they conducted a lottery to choose the custodian of Maryam, seeking the reward of this good deed."

Ibn Jarīr recorded that 'Ikrimah said, "Maryam's mother left with Maryam, carrying her in her infant cloth, and took her to the rabbis from the offspring of Aaron, the brother of Mūsā. They were responsible for taking care of Bayt Al-Maqdis (the *Masjid*) at that time, just as there were those who took care of the *Ka'bah*. Maryam's mother said to them, 'Take this child whom I vowed [to serve the *Masjid*], I have set her free, since she is my daughter, for no menstruating woman should enter the *Masjid*, and I shall not take her back home.' They said, 'She is the daughter of our Imām,' as 'Imrān used to lead them in prayer, 'who took care of our sacrificial rituals.' Zakariyyā said, 'Give her to me, for her maternal aunt is my wife.' They said, 'Our hearts cannot bear that you take her, for she is the daughter of our Imām.' So they conducted a lottery with the pens with which they wrote the *Tawrah*, and Zakariyyā won the lottery and took Maryam into his care.'"^[1] 'Ikrimah,^[2] As-Suddi, Qatādah, Ar-Rabī' bin Anas, and several

[1] Aṭ-Ṭabari 6:351.

[2] Ibn Abi Ḥātim 2:266.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۵۶

الْاَنْبِیَاءِ

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾
 قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ
 اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾
 وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾
 وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ
 أَنِّي أَخْلَقُ لَكُمْ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ
 فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ
 وَأُخِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَكُونُونَ وَمَا تَدَّخِرُونَ
 فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٩﴾
 وَمُصَدِّقًا لِّمَا بَيَّنَّ يَدَىٰ مِنَ التَّوْرَةِ وَلِأَجْلِ لَكُمْ
 بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۗ ﴿٥٠﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
 هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٥١﴾ ﴿٥٢﴾ فَلَمَّا أَحْسَسَ عِيسَىٰ مِنْهُمُ
 الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِئُونَ نَحْنُ
 أَنْصَارُ اللَّهِ عَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّهُ مُّسْلِمُونَ ﴿٥٣﴾

others^[1] said that the rabbis went into the Jordan river and conducted a lottery there, deciding to throw their pens into the river. The pen that remained afloat and idle would indicate that its owner would take care of Maryam. When they threw their pens into the river, the water took all the pens under, except Zakariyyā's pen, which remained afloat in its place. Zakariyyā was also their master, chief, scholar, Imām and Prophet, may Allāh's peace and blessings be on him and the rest of the Prophets.

﴿٤٦﴾ إِذْ قَالَتِ الْمَلٰٓئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِهَا فِي
 الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٧﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٨﴾ قَالَتْ
 رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا
 يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٩﴾ ﴿٥٠﴾

﴿45. (Remember) when the angels said: "O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him, his name will be Al-Masih, 'Isā, the son of Maryam, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allāh."﴾

[1] Ibn Abi Hātim 2:267,268.

﴿46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous."﴾

﴿47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: 'Be!' – and it is."﴾

Delivering the Good News to Maryam of 'Īsā's Birth

This Āyah contains the glad tidings the angels brought to Maryam that she would give birth to a mighty son who will have a great future. Allāh said,

﴿إِذْ قَالَتِ الْمَلٰٓئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ﴾

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

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

﴿مُعَذِّمًا بِكَلِمَةٍ مِّنَ اللَّهِ﴾

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

﴿أَنَّهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ﴾

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

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

﴿عِيسَى ابْنُ مَرْيَمَ﴾

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

﴿وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ﴾

﴿Held in honor in this world and in the Hereafter, and will be one of those who are near to Allāh.﴾

meaning, he will be a leader and honored by Allāh in this life,

because of the Law that Allāh will reveal to him, sending down the Scripture to him, along with the other bounties that Allāh will grant him with. 'Īsā will be honored in the Hereafter and will intercede with Allāh, by His leave, on behalf of some people, just as is the case with his brethren the mighty Messengers of Allāh, peace be upon them all.

'Īsā Spoke When He was Still in the Cradle

Allāh said,

﴿وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا﴾

﴿He will speak to the people, in the cradle and in manhood,﴾

calling to the worship of Allāh Alone without partners, while still in the cradle, as a miracle from Allāh, and when he is a man, by Allāh's revelation to him.

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

«مَا تَكَلَّمَ مَوْلُودٌ فِي صِغَرِهِ إِلَّا عَيْسَىٰ وَصَاحِبُ جُرَيْجٍ»

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

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

«لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عَيْسَىٰ، وَصَبِيٌّ كَانَ فِي زَمَنِ جُرَيْجٍ، وَصَبِيٌّ آخَرُ»

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

﴿وَمِنَ الصَّالِحِينَ﴾

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

'Īsā was Created Without a Father

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

[1] Ibn Abi Ḥātim 2:272,273.

[2] Ibn Abi Ḥātim 2:272, *Faḥ Al-Bāri* no. 3436, Muslim 2550.

﴿رَبِّ أَنْ يَكُونَ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ﴾

﴿“O my Lord! How shall I have a son when no man has touched me.”﴾

Mary said, “How can I have a son while I did not marry, nor intend to marry, nor am I an indecent woman, may Allāh forbid?” The angel conveyed to Maryam, Allāh’s answer,

﴿كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ﴾

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

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

﴿إِنَّا فَهَّقْنَا آمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

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

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

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ [54:50],

meaning, “We only issue the command once, and it comes into existence instantly, as fast as, and faster than, a blink of the eye.”

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِسَابَ وَالَّذِينَ آمَنُوا إِلَىٰ رَسُولِنَا بِالْإِنجِيلِ لِنُتْلِيَ بِنُورِهِ إِلَيْنَا وَإِلَىٰ الَّذِينَ آمَنُوا بِالْكِتَابِ الْمُنِيرِ﴾

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ فِي تِلْكَ الْأَيَّامِ الَّتِي اتَّخَذْتُمُ لِلرَّحْمَنِ عُرْشًا ۚ وَكَلَّمْنَا هَارُونَ وَخَضَعْنَا لَهُ الْعِجْلَ فَإِذْ قَالَ لَهُ رَبُّهُ أَسْمِعْ فِي الْقُرْآنِ الْحَمْدَ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ فِي تِلْكَ الْأَيَّامِ الَّتِي اتَّخَذْتُمُ لِلرَّحْمَنِ عُرْشًا ۚ وَكَلَّمْنَا هَارُونَ وَخَضَعْنَا لَهُ الْعِجْلَ فَإِذْ قَالَ لَهُ رَبُّهُ أَسْمِعْ فِي الْقُرْآنِ الْحَمْدَ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

﴿وَإِنَّا لَنَرَاهُ فِي صَدَقَةٍ وَسِيمٍ﴾

﴿48. And He will teach him the Book and Al-Hikmah, and the Tawrah and the Injil.﴾

﴿49. And will make him a Messenger to the Children of Israel

(saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave; and I heal the blind, and the leper, and I bring the dead to life by Allāh's leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe." ﴿

﴿50. "(And I have come) confirming that which was before me of the Tawrah, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So have Taqwā of Allāh and obey me." ﴿

﴿51. "Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is the straight path." ﴿

The Description of 'Īsā and the Miracles He Performed

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

﴿الْكِتَابَ وَالْحِكْمَةَ﴾

﴿the Book and Al-Hikmah﴾. It appears that the 'Book' the Āyah mentioned here refers to writing. We explained the meaning of Al-Hikmah in the Tafsīr of Sūrat Al-Baqarah.

﴿التَّورَةَ وَالْإِنْجِيلَ﴾

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

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ﴾

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

أَنِّي قَدْ جِئْتُكُمْ بِآيَاتٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ﴿

﴿I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave﴾.

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

﴿وَأَرْسِلُ الْغَمَامَ﴾

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

﴿وَالأَبْرَصَ﴾

﴿And the leper﴾ which is a known disease,

﴿وَأُنحَى الْمَوْتِ بِإِذْنِ اللَّهِ﴾

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

Many scholars stated that Allāh sent every Prophet with a miracle suitable to his time. For instance, in the time of Mūsā, magic was the trade of the time, and magicians held a high position. So Allāh sent Mūsā with a miracle that captured the eyes and bewildered every magician. When the magicians realized that Mūsā's miracle came from the Almighty, Most Great, they embraced Islām and became pious believers. As for ʿĪsā, he was sent during a time when medicine and knowledge in physics were advancing. ʿĪsā brought them the types of miracles that could not be performed, except by one sent by Allāh. How can any physician bring life to clay, cure blindness and leprosy and bring back to life those entrapped in the grave? Muḥammad ﷺ was sent during the time of eloquent people and proficient poets. He brought them a Book from Allāh; if mankind and the *Jinn* tried to imitate ten chapters, or even one chapter of it, they will utterly fail in this task, even if they tried to do it by collective cooperation. This is because the Qurʾān is the Word of Allāh and is nothing like that of the creatures.

ʿĪsā's statement,

﴿وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ﴾

﴿And I inform you of what you eat, and what you store in your houses﴾

means, I tell you about what one of you has just eaten and

what he is keeping in his house for tomorrow.

﴿إِنَّ فِي ذَلِكَ﴾

﴿Surely, therein﴾, all these miracles,

﴿لآيَةً لَّكُمْ﴾

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

﴿إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٦٤﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ﴾

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

affirming the Tawrah and upholding it,

﴿وَلِأَجِدَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ﴾

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

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

﴿وَلِأَيِّنَ لَّكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ﴾

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

'Isā said next,

﴿وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ﴾

﴿And I have come to you with a proof from your Lord.﴾

“Containing affirmation and evidence to the truth of what I am conveying to you.”

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٦٥﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ﴾

﴿So have Taqwā of Allāh and obey me. Truly, Allāh is my Lord and your Lord, so worship Him (Alone).﴾

for I and you are equal in our servitude, submission and humbleness to Him,

﴿هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿This is the straight path.﴾

سورة الحديد
٥٧
الاحزاب

رَبَّنَا آمَنَّا بِمَا آتَاكَ الرَّسُولُ فَأَكْتَبْنَا مَعَ
الشَّاهِدِينَ ﴿٥٧﴾ وَمَكْرُؤًا وَمَكْرًا لِلَّهِ وَاللَّهُ خَبِيرٌ
الْمَكْرِينَ ﴿٥٨﴾ إِذْ قَالَ اللَّهُ لِيُحْيِيَنَّ إِلَىٰ مَتَوَفِّيكَ وَرَافِعًا
إِلَىٰ وَمُطَهِّرًا مِنَ الَّذِينَ كَفَرُوا وَجَاعِلًا لِلَّذِينَ اتَّبَعُوكَ
فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ
فَأَحْكُمْ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٩﴾ فَأَمَّا الَّذِينَ
كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا
لَهُمْ مِنْ نَاصِرِينَ ﴿٦٠﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٦١﴾
ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٦٢﴾ إِنَّ
مِثْلَ عِيسَىٰ عِنْدَ اللَّهِ كَمِثْلِ ءَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ
لَهُ كُنْ فَيَكُونُ ﴿٦٣﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكْفُرْنَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾
فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
أَبْنَآءَنَا وَأَبْنَآءَ كُمْ وَنِسَاءَنَا وَنِسَاءَ كُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ
ثُمَّ نَبْتَهِلْ فَنَجْعَل لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦٥﴾

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ
الْكُفْرَ قَالَ مَنْ أَنصَارِي إِلَى اللَّهِ
فَالِ الْهَوَارِيُّونَ مَنَ أَنصَارُ اللَّهِ
ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا
مُسْلِمُونَ ﴿٥٧﴾ رَبَّنَا ءَامَنَّا بِمَا
آتَاكَ وَاتَّبَعْنَا الرَّسُولَ فَأَكْتَبْنَا
مَعَ الشَّاهِدِينَ ﴿٥٧﴾ وَمَكْرُؤًا
وَمَكْرًا لِلَّهِ وَاللَّهُ خَبِيرٌ
الْمَكْرِينَ ﴿٥٨﴾ ﴾

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

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

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

The Disciples Give Their Support to 'Isā

Allāh said,

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ ﴾

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

﴿ مَنَ أَنصَارِي إِلَى اللَّهِ ﴾

﴿Who will be my helper in Allāh's cause?﴾ Mujāhid commented,

“Meaning, who would follow me to Allāh?”^[1] However, it appears that Īsā was asking, “Who would help me convey the Message of Allāh?”

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

«مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أُبَلِّغَ كَلَامَ رَبِّي؟، فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي»

«Who will give me asylum so that I can convey the Speech of my Lord, for the Quraysh have prevented me from conveying the Speech of my Lord.»^[2]

until he found the Anṣār.^[3] The Anṣār helped the Prophet ﷺ and gave him refuge. He later migrated to them, they comforted the Prophet ﷺ and protected him from all his enemies, may Allāh be pleased with them all. This is similar to what happened with Īsā, for some of the Children of Israel believed in him, gave him their aid and support and followed the light that was sent with him. This is why Allāh said about them;

﴿قَالِكَ الْهَوَارِيُّونَ هُمْ أَوْلِيَاءُ اللَّهِ مِمَّا آتَيْنَا بِكَ وَهُمْ يَشْهَدُونَ بِمَا آتَيْنَاكَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾
﴿بِمَا أَنْزَلْنَا وَأَتَيْنَاكَ بِالْحَقِّ مَعَهُ الشَّاهِدِينَ﴾

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

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

«إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيِّي الرَّبِيبِ»

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

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said about,

[1] Ibn Abi Ḥātim 3:290.

[2] Aḥmad 3:322.

[3] Al Bidāyah wan-Nihāyah 5:140.

[4] Faṭḥ Al-Bāri 6:63, Muslim 4:1879.

﴿تَاكُتُبْنَا مَعَ الشَّاهِدِينَ﴾

﴿so write us down among those who bear witness﴾

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

The Jews Plot to Kill 'Īsā

Allāh states that the Children of Israel tried to kill 'Īsā by conspiring to defame him and crucify him. They complained about him to the king who was a disbeliever. They claimed that 'Īsā was a man who misguided people, discouraged them from obeying the king, caused division, and separated between man and his own son. They also said other lies about 'Īsā, which they will carry on their necks, including accusing him of being an illegitimate son. The king became furious and sent his men to capture 'Īsā to torture and crucify him. When they surrounded 'Īsā's home and he thought that they would surely capture him, Allāh saved him from them, raising him up from the house to heaven. Allāh put the image of 'Īsā on a man who was in the house; when the unjust people went in the house while it was still dark, they thought that he was 'Īsā. They captured that man, humiliated and crucified him. They also placed thorns on his head.^[2] However, Allāh deceived these people. He saved and raised His Prophet from them, leaving them in disarray in the darkness of their transgression, thinking that they had successfully achieved their goal. Allāh made their hearts hard, and defiant of the truth, disgracing them in such disgrace that it will remain with them until the Day of Resurrection. This is why Allāh said,

﴿رَمَكُرُوا وَمَكَّرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾

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

﴿إِذْ قَالَ اللَّهُ يَتَّبِعُونَ ابْنَ مَرْيَمَ وَرَأَيْمَكَ إِنَّكَ وَمَطْلُوكَ مِنَ الَّذِينَ كَفَرُوا وَجَاءَ الَّذِينَ اتَّبَعُوا قَوْمَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِنَّكَ مَرْجُومٌ فَأَحْكُمُ بَيْنَكُمْ فَمَا كُنْتُمْ

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

[2] Ibn Abi Ḥātim 2:294.

فِيهِ تَخْلِفُونَ ﴿٥٥﴾ فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَسَوْفَ يُعْطَوْنَ أَجْرَهُمْ وَأَلَّهُ لَا يُغِيثُ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُو عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

﴿55. And (remember) when Allāh said : "O 'Īsā! I will take you and raise you to Myself and purify [save] you from those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

﴿56. "As to those who disbelieve, I will punish them with severe torment in this world and in the Hereafter, and they will have no helpers."﴾

﴿57. And as for those who believe and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the wrongdoers.﴾

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

Meaning of 'Take You'

Allāh said,

﴿إِنِّي مُتَوَكِّفٌ وَرَافِعُكَ إِلَيَّ﴾

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

﴿وَهُوَ الَّذِي يَتَوَكَّفُ بِأَنفُسِكُمْ بِالَّيْلِ﴾

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

﴿اللَّهُ يَتَوَكَّفُ بِالْأَنفُسِ حِينَ مَوْتِهَا وَالَّذِي لَمْ تَمُتْ فِي مَنَامِهَا﴾

﴿It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep.﴾ [39:42].

The Messenger of Allāh ﷺ used to recite the following words when he would awaken;

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ»

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

Allāh said,

﴿وَيَكْفُرِهِمْ عَلَىٰ مَرْيَمَ بِهِنَّ عَظِيمًا ﴿١٦٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ﴿١٦٧﴾﴾

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

﴿وَمَا قَتَلُوهُ يَقِينًا ﴿١٦٧﴾ بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٨﴾ وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ. قَبْلَ مَوْتِهِ. وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٦٩﴾﴾

«For surely; they killed him not But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death. And on the Day of Resurrection, he [‘Īsā] will be a witness against them.» [4:156-159]

‘His death’ refers to ‘Īsā, and the *Āyah* means that the People of the Book will believe in ‘Īsā, before ‘Īsā dies. This will occur when ‘Īsā comes back to this world before the Day of Resurrection, as we will explain. By that time, all the People of the Book will believe in ‘Īsā, for he will annul the *Jizyah*^[2] and he will only accept Islām from people. Ibn Abi Ḥātim recorded that Al-Ḥasan said that Allāh’s statement,

﴿إِنِّي مُتَوَدِّعٌ ﴿١٦٩﴾﴾

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

Altering the Religion of ‘Īsā

Allāh said,

[1] *Faḥ Al-Bāri* 11:134.

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

[3] Ibn Abi Ḥātim 2:296.

﴿وَمَنْظُرًا لِلَّذِينَ كَفَرُوا﴾

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

by raising you to heaven,

﴿وَجَاعِلًا لِلَّذِينَ اتَّبَعُوكَ قَوْمًا الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ﴾

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

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

However, some of them went to the extreme over 'Īsā, believing that he was the son of Allāh. Some of them said that 'Īsā was Allāh Himself, while others said that he was one of a Trinity. Allāh mentioned these false creeds in the Qur'ān and refuted them. The Christians remained like this until the third century CE, when a Greek king called, Constantine, became a Christian for the purpose of destroying Christianity. Constantine was either a philosopher, or he was just plain ignorant. Constantine changed the religion of 'Īsā by adding to it and deleting from it. He established the rituals of Christianity and the so-called Great Trust, which is in fact the Great Treachery. He also allowed them to eat the meat of swine, changed the direction of the prayer that 'Īsā established to the east, built churches for 'Īsā, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of 'Īsā became the religion of Constantine, who built more than twelve thousand churches, temples and monasteries for the Christians as well as the city that bears his name, Constantinople (Istanbul). Throughout this time, the Christians had the upper hand and dominated the Jews. Allāh aided them against the Jews because they used to be closer to the truth than the Jews, even though both groups were and still are disbelievers, may Allāh's curse descend on them.

When Allāh sent Muḥammad ﷺ, those who believed in him also believed in Allāh, His Angels, Books and Messengers in the correct manner. So they were the true followers of every Prophet who came to earth. They believed in the unlettered Prophet ﷺ, the Final Messenger and the master of all mankind,

who called them to believe in the truth in its entirety. This is why they had more right to every Prophet than his own nation, especially those who claim to follow their Prophet's way and religion, yet change and alter his religion. Furthermore, Allāh abrogated all the laws that were sent down to the Prophets with the Law He sent Muḥammad ﷺ with, which consists of the true religion that shall never change or be altered until the commencement of the Last Hour. Muḥammad's religion shall always be dominant and victorious over all other religions. This is why Allāh allowed Muslims to conquer the eastern and western parts of the world and the kingdoms of the earth. Furthermore, all countries submitted to them; they demolished Kisra (king of Persia) and destroyed the Czar, ridding them of their treasures and spending these treasures for Allāh's sake. All this occurred just as their Prophet ﷺ told them it would, when he conveyed Allāh's statement,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الْأَبْرَارَ مِن قَبْلِهِمْ وَلَيَسْخَرَنَّهُمْ لَهُمْ فِي دِينِهِمُ الَّذِي كَفَرُوا بِهِمْ مِنْ أُولَئِكَ الَّذِينَ يَخَافُونَ أَنَّهُمُ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾

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

Therefore, Muslims are the true believers in 'Īsā. The Muslims then acquired Ash-Shām from the Christians, causing them to evacuate to Asia Minor, to their fortified city in Constantinople. The Muslims will be above them until the Day of Resurrection. Indeed, he, Muḥammad ﷺ, who is truthful and who received the true news, has conveyed to Muslims that they will conquer Constantinople in the future,^[1] and seize its treasures.

[1] This occurred after Ibn Kathir's time.

Threatening the Disbelievers with Torment in This Life and the Hereafter

Allāh said,

﴿وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ قَوْمَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْيَوْمِ ثُمَّ إِنَّكَ مَرْجِعُهُمْ فَنَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۗ قَالُوا الَّذِينَ كَفَرُوا فَاَعَذِبُهُمْ عَذَابًا سَعِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ۗ﴾

﴿And I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute. As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.﴾

This is what Allāh did to the Jews who disbelieved in 'Īsā and the Christians who went to the extreme over him. Allāh tormented them in this life; they were killed, captured, and lost their wealth and kingdoms. Their torment in the Hereafter is even worse and more severe,

﴿يَا لَهُمْ مِنْ اللَّهِ مِنْ وَاقٍ﴾

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

﴿وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ﴾

﴿And as for those who believe and do righteous good deeds, Allāh will pay them their reward in full﴾

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

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

﴿And Allāh does not like the wrongdoers.﴾

Allāh then said,

﴿ذَلِكَ نَتْلُو عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْعَكْبَرِ ۗ﴾

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

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

سُورَةُ الْمَائِدَةِ ٥٨

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ
 الْعَزِيزُ الْحَكِيمُ ﴿٥٨﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٥٩﴾
 قُلْ يَٰ أَهْلَ الْكِتَابِ تَمَتَّلُوا إِلَىٰ كَلِمَةِ سَوْءٍ بَيْنَنَا وَبَيْنَكُمْ
 أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
 بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
 مُسْلِمُونَ ﴿٦٠﴾ يَٰ أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي
 إِبْرَاهِيمَ وَمَا أُنزِلَتْ التَّوْرَةُ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا
 تَعْقِلُونَ ﴿٦١﴾ هَٰذَا نَمُتُّهُنَّ لَكُمْ بَدَلًا حَنِجْتُمْ فِي مَا لَكُمْ بِهِ
 عِلْمٌ فَلِمَ تُحَاجُّونَ فِي مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
 لَا تَعْلَمُونَ ﴿٦٢﴾ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
 حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٣﴾ إِنَّ أَوْلَىٰ النَّاسِ
 بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ
 الْمُؤْمِنِينَ ﴿٦٤﴾ وَدَّتْ طَآئِفَةٌ مِنْ أَهْلِ الْكِتَابِ لِيُضِلُّوكُمْ
 وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٥﴾ يَٰ أَهْلَ
 الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ شَاهِدُونَ ﴿٦٦﴾

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

﴿ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ
 الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ﴾ ﴿١٧﴾ مَا
 كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ
 سُبْحٰنَهُ ۚ إِنَّا فَضَّلْنَا أَمْرًا يَفْعَلُ
 لَمْ يَكُن لَكُمْ فَيْكُونُ ﴿١٨﴾

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

﴿وَإِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ ﴿١٧﴾ الْحَقُّ
 مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُشْرِكِينَ ﴿١٨﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْإِسْلَامِ فَقُلْ تَمَتَّلُوا نَدْعُ
 أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَمَتًّا لِلَّهِ عَلَى
 الْكَافِرِينَ ﴿١٩﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ
 الْحَكِيمُ ﴿٢٠﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٢١﴾

﴿59. Verily, the likeness of 'Isā before Allāh is the likeness of Ādam. He created him from dust, then said to him: "Be!" and he was.﴾

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

﴿61. Then whoever disputes with you concerning him after the

knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then we pray and we invoke Allāh's curse upon the liars."﴾

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

﴿63. And if they turn away, then surely, Allāh is All-Aware of those who do mischief.﴾

The Similarities Between the Creation of Ādam and the Creation of 'Īsā

Allāh said,

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ﴾

﴿Verily, the likeness of 'Īsā before Allāh﴾

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

﴿كَشَلِّ مَادَمَ﴾

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

﴿خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

﴿He created him from dust, then (He) said to him: "Be!" and he was.﴾

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

Furthermore, by mentioning these facts, Allāh emphasizes His ability, by creating Ādam without a male or female, Ḥawā' from a male without a female, and 'Īsā from a mother without a father, compared to His creating the rest of creation from male and female. This is why Allāh said in Sūrah Maryam,

﴿وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ﴾

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

Allāh said in this *Āyah*,

﴿الْحَقُّ مِن رَّبِّكَ فَلَا تَكْفُرْ مِنَّا الشَّكِرِينَ﴾

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

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

The Challenge to the *Mubāhalah*

﴿فَمَن حَاجَكَ فِيهِ مِنْ بَدِيءٍ مَا جَاءَكَ مِنَ الْوَيْلِ فَقُلْ مَاوَأَوْ نَدَعُ أَبْنَاءَنَا وَبَنَاتَنَا وَنِسَاءَنَا
وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ﴾

﴿Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves"﴾ for the *Mubāhalah*,

﴿ثُمَّ نَبْتَهِلْ﴾

﴿then we pray﴾, supplicate,

﴿فَتَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾

﴿and we invoke Allāh's curse upon the liars﴾ among the two of us.

The reason for the call to *Mubāhalah* and the revelation of the *Āyāt* from the beginning of this *Sūrah* until here, is that a delegation from the Christians of Najrān (in Yemen) came to Al-Madīnah to argue about ʿĪsā, claiming that he was divine and the son of Allāh. Allāh sent down the beginning of this *Sūrah* until here, to refute their claims, as Imām Muḥammad bin Ishāq bin Yasār and other scholars stated.

Muḥammad bin Ishāq bin Yasār said in his famous *Sīrah*, "The delegation of Christians from Najrān came to the Messenger of Allāh ﷺ. The delegation consisted of sixty horsemen, including fourteen of their chiefs who make

decisions. These men were Al-'Āqib, also known as 'Abdul-Masīh, As-Sayyid, also known as Al-Ayham, Abu Ḥārithah bin 'Alqamah, of [the family of] Bakr bin Wā'il and Uways bin Al-Hārith. They also included, Zayd, Qays, Yazīd, Nabīh, Khuwaylid, 'Amr, Khālid, 'Abdullāh and Yuḥannas. Three of these men were chiefs of this delegation, Al-'Āqib, their leader and to whom they referred for advice and decision; As-Sayyid, their scholar and leader in journeys and social gatherings; and Abu Ḥārithah bin 'Alqamah, their patriarch, priest and religious leader. Abu Ḥārithah was an Arab man from [the family of] Bakr bin Wā'il, but when he embraced Christianity, the Romans and their kings honored him and built churches for him (or in his honor). They also supported him financially and gave him servants, because they knew how firm his faith in their religion was.^[1] Abu Ḥārithah knew the description of the Messenger of Allāh ﷺ from what he read in earlier divine Books. However, his otherwise ignorance led him to insist on remaining a Christian, because he was honored and had a high position with the Christians.

Ibn Ishāq said, "Muḥammad bin Ja'far bin Az-Zubayr said that, The (Najrān) delegation came to the Messenger of Allāh ﷺ in Al-Madīnah, entered his *Masjid* wearing robes and garments, after the Prophet ﷺ had prayed the 'Aṣr prayer. They accompanied a caravan of camels led by Bani Al-Hārith bin Ka'b. The Companions of the Messenger of Allāh ﷺ who saw them said that they never saw a delegation like them after that... Then Abu Ḥārithah bin 'Alqamah and Al-'Āqib 'Abdul-Masīh or As-Sayyid Al-Ayham spoke to the Messenger of Allāh ﷺ, and they were Christians like the king (Roman King). However, they disagreed about 'Īsā; some of them said, 'He is Allāh,' while some said, 'He is the son of Allāh,' and some others said, 'He is one of a trinity.' Allāh is far from what they attribute to Him."

Indeed, these are the creeds of the Christians. They claim that 'Īsā is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life. However, all these miracles occurred by

[1] Ibn Hishām 2:222.

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

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

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

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

^[1] Ibn Hishām 2:233.

Allāh ﷺ seeking to invoke Allāh for curses (against whoever is unjust among them), and one of them said to the other, 'Let us not do that. By Allāh, if he were truly a Prophet and we invoke Allāh for curses, we and our offspring shall never succeed afterwards.' So they said, 'We will give you what you asked and send a trusted man with us, just a trusted man.' The Messenger of Allāh ﷺ said;

«لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ» فاستشرف لها أصحاب رسول الله ﷺ، فقال: «فَمَنْ يَا أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ» فلما قام، قال رسول الله ﷺ: «هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ»

«“Verily, I will send a trusted man with you, a truly trustworthy man.” The Companions of the Messenger of Allāh ﷺ all felt eager to be that man. The Messenger ﷺ said, “O Abu 'Ubaydah bin Al-Jarrāh! Stand up.” When Abu 'Ubaydah stood up, the Messenger of Allāh ﷺ said, “This is the trustee of this Ummah.”»^[1]

Al-Bukhāri recorded that Anas said that the Messenger of Allāh ﷺ said on another occasion,

«لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ»

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

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

«لَوْ فَعَلَ لَأَخَذْتُهُ الْمَلَائِكَةُ عِيَانًا، وَلَوْ أَنَّ الْيَهُودَ تَمَنَوُا الْمَوْتَ لَمَاتُوا، وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يِبَاهِلُونَ رَسُولَ اللَّهِ ﷺ لِرُجْعَا لَا يَجِدُونَ مَالًا وَلَا أَهْلًا».

«Had he tried to do it, the angels would have taken him publicly. Had the Jews wished for death, they would have perished and would have seen their seats in the Fire. Had those who sought Mubāhalah with the Messenger of Allāh, ﷺ went ahead with it, they would not have found estates or families

[1] Faḥ Al-Bāri 7 :695.

[2] Faḥ Al-Bāri 7 :696.

when they returned home».^[1]

Al-Bukhāri, At-Tirmidhi and An-Nasā'ī^[2] also recorded this *Ḥadīth*, which At-Tirmidhi graded *Ḥasan Ṣaḥīḥ*.

Allāh then said,

﴿إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ﴾

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

﴿وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَرْشُ الْحَكِيمُ ﴿٦٤﴾ فَإِنْ تَوَلَّوْا﴾

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

﴿فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ﴾

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

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

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَمَارًا إِنَّ كَلِمَتَكُمْ لَنَا لَمُبِينَةٌ وَإِلَّا اللَّهُ وَلَا تُشْرِكْ بِهِ. سَيْنًا وَلَا يَتَّخِذُ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾

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

Every Person Knows about *Tawḥīd*

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

[1] Aḥmad 1:248.

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

﴿قُلْ يَا أَهْلَ الْكِتَابِ مَا كَانُوا إِلَيْنَا كَلِمَةً﴾

﴿Say: "O people of the Scripture! Come to a word"﴾

'Word' - in Arabic - also means a complete sentence, as evident from this Āyah. Allāh described this word as being one,

﴿سَوَاءٌ بَيْنَنَا وَبَيْنَكُمُ﴾

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

﴿أَلَا تَعْبُدُونَ إِلَّا اللَّهَ وَلَا تَشْرِكُ بِهِ شَيْئًا﴾

﴿that we worship none but Allāh (Alone), and that we associate no partners with Him,﴾

we worship neither a statue, cross, idol, Ṭāghūt (false gods), fire or anything else. Rather, we worship Allāh Alone without partners, and this is the message of all of Allāh's Messengers. Allāh said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)."﴾ [21:25] and,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Ṭāghūt (all false deities)."﴾ [16:36]. Allāh said next,

﴿وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ﴾

﴿"and that none of us shall take others as lords besides Allāh."﴾

Ibn Jurayj commented, "We do not obey each other in disobedience to Allāh."

﴿فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

﴿Then, if they turn away, say: "Bear witness that we are Muslims."﴾

if they abandon this fair call, then let them know that you will remain in Islām as Allāh has legislated for you.

We should mention that the letter that the Prophet ﷺ sent to Heraclius reads, "In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, the Messenger of Allāh, to Heraclius, Leader of the Romans: peace be upon those who follow the true guidance. Embrace Islām and you will acquire safety, embrace Islām and Allāh will grant you a double reward. However, if you turn away from it, then you will carry the burden of the peasants, and,

﴿يَأْهَلْ أَلْكِتَابِ تَمَالَوْا إِلَىٰ كَلِمَةٍ سَوَامٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

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

Muḥammad bin Ishāq and other scholars said that the beginning of *Sūrah Āl 'Imrān*, and more than eighty verses thereafter; were revealed about the delegation of Najrān. Az-Zuhri stated that the people of Najrān were the first people to pay the *Jizyah* (tax money paid to the Muslim State). However, there is no disagreement that the *Āyah* that ordained the *Jizyah* [9:29] was revealed after the *Fath* (conquering Makkah, and therefore, after the delegation of Najrān came to Al-Madīnah). So, how can this *Āyah* [3:64] be contained in the Prophet's letter to Heraclius before the victory of Makkah, and how can we harmonize between the statements of Muḥammad bin Ishāq and Az-Zuhri? The answer is that the delegation of Najrān came before Al-Ḥudaybiyyah (before the victory of Makkah), and what they paid was in lieu of the *Mubāhalah*; not as *Jizyah*. The *Āyah* about the *Jizyah* was later revealed, and its ruling supported what occurred with the Najrān people. In support of this opinion, we should mention that in another instance, the ruling on dividing the booty into one-fifth (for the Prophet ﷺ) and four-fifths (for the fighters) agreed with the practice of 'Abdullāh bin Jaḥsh during the raid that he led before Badr. An *Āyah* later on upheld the way 'Abdullāh

divided the booty. Therefore, it is possible that the Prophet ﷺ wrote this statement (Say, "O People of the Scripture...") in his letter to Heraclius before the Āyah was revealed. Later on, the Qur'ān agreed with the Prophet's statement, word by word. It is also a fact that the Qur'ān was revealed in agreement with what 'Umar said regarding the captured disbelievers at Badr, the *Hijāb* (Muslim woman code of dress), refraining from performing prayer for the hypocrites, and regarding his statements:

﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

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

﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَرْزِقًا خَيْرًا مِنْكَ﴾

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

﴿يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَاتِمٌ هَذُلٌ لَا حُجَّتُهُ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَتْ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلىُّ الْمُؤْمِنِينَ ﴿٦٨﴾﴾

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

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

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

﴿68. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the *Walī* (Protector and Helper) of the believers.﴾

Disputing with the Jews and Christians About the Religion of Ibrāhīm

Allāh censures the Jews and Christians for their dispute with Muslims over Ibrāhīm Al-Khalīl and the claim each group made that he was one of them. Muḥammad bin Ishāq bin Yasār reported that Ibn ‘Abbās said, “The Christians of Najrān and Jewish rabbis gathered before the Messenger of Allāh ﷺ and disputed in front of him. The rabbis said, ‘Ibrāhīm was certainly Jewish.’ The Christians said, ‘Certainly, Ibrāhīm was Christian.’ So Allāh sent down,

﴿يَا أَهْلَ الْكِتَابِ لِمَ تُحَادِّثُونَ فِي إِبْرَاهِيمَ﴾

﴿O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm,﴾

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

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Have you then no sense?﴾

Allāh then said,

﴿هَاتَيْنَا هُنَالِكَ حُجُجَكُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَادِّثُونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ﴾

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

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

[1] Aṭ-Ṭabari 6:490.

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

﴿وَاللَّهُ يَسْمَعُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

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

Allāh said,

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا﴾

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

﴿وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿and he was not of the Mushrikīn.﴾

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

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصْرَانِيًّا يَهْتَدُوا﴾

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

Allāh said next,

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾

﴿Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the Walī (Protector and Helper) of the believers.﴾

This Āyah means, “The people who have the most right to be followers of Ibrāhīm are those who followed his religion and this Prophet, Muḥammad ﷺ, and his Companions from the Muhājirīn, Anṣār and those who followed their lead.” Sa‘īd bin Manṣūr recorded that Ibn Mas‘ūd said that the Messenger of Allāh ﷺ said,

﴿إِنَّ لِكُلِّ نَبِيٍّ وُلاَةً مِنَ النَّبِيِّينَ، وَإِنَّ وِلايَ مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي عَزَّ وَجَلَّ﴾

«Every Prophet had a Walī (supporter, best friend) from among the Prophets. My Walī among them is my father Ibrāhīm, the Khalīl (intimate friend) of my Lord, the Exalted and Most Honored»

The Prophet ﷺ then recited,

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ﴾

¶ Verily, among mankind who have the best claim to Ibrahim are those who followed him...¹¹

Allah's statement,
 ﴿وَمَا رَدَّ الْقَوْمَ﴾

¶ And Allah is the Wali (Protector and Helper) of the believers. ¶ means, Allah is the Protector of all those who believe in His Messengers.

٥٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿٨٨﴾ وَمَا رَدَّ الْقَوْمَ لِيُكْفِرُوا وَلِيَإِتِيَهُمْ نَارُ السَّمُومِ وَأُولَئِكَ هُمُ الْمُكَذِّبِينَ ﴿٨٩﴾ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُزِّلُهَا عَلَيْكَ لَعَلَّ لَئِي لِيُتَفَكَّرُوا ﴿٩٠﴾ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُزِّلُهَا عَلَيْكَ لَعَلَّ لَئِي لِيُتَفَكَّرُوا ﴿٩١﴾ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُزِّلُهَا عَلَيْكَ لَعَلَّ لَئِي لِيُتَفَكَّرُوا ﴿٩٢﴾

﴿٨٨﴾ وَمَا رَدَّ الْقَوْمَ لِيُكْفِرُوا وَلِيَإِتِيَهُمْ نَارُ السَّمُومِ وَأُولَئِكَ هُمُ الْمُكَذِّبِينَ ﴿٨٩﴾ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُزِّلُهَا عَلَيْكَ لَعَلَّ لَئِي لِيُتَفَكَّرُوا ﴿٩٠﴾ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُزِّلُهَا عَلَيْكَ لَعَلَّ لَئِي لِيُتَفَكَّرُوا ﴿٩١﴾ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُزِّلُهَا عَلَيْكَ لَعَلَّ لَئِي لِيُتَفَكَّرُوا ﴿٩٢﴾

﴿٨٨﴾ وَمَا رَدَّ الْقَوْمَ

﴿٨٨﴾ وَمَا رَدَّ الْقَوْمَ لِيُكْفِرُوا وَلِيَإِتِيَهُمْ نَارُ السَّمُومِ وَأُولَئِكَ هُمُ الْمُكَذِّبِينَ ﴿٨٩﴾ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُزِّلُهَا عَلَيْكَ لَعَلَّ لَئِي لِيُتَفَكَّرُوا ﴿٩٠﴾ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُزِّلُهَا عَلَيْكَ لَعَلَّ لَئِي لِيُتَفَكَّرُوا ﴿٩١﴾ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُزِّلُهَا عَلَيْكَ لَعَلَّ لَئِي لِيُتَفَكَّرُوا ﴿٩٢﴾

¶ 69. A party of the People of the Scripture wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. ¶
 ¶ 70. "O People of the Scripture! Why do you disbelieve in the Ayat of Allah, while you bear witness,"

﴿71. "O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know?"﴾

﴿72. And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.﴾

﴿73. And believe no one except the one who follows your religion." Say (O Prophet): "Verily, right guidance is the guidance of Allāh." (And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say: "All the bounty is in the Hand of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."﴾

﴿74. He selects for His Mercy whom He wills and Allāh is the Owner of great bounty.﴾

The Envy the Jews Feel Towards Muslims; Their Wicked Plots Against Muslims

Allāh states that the Jews envy the faithful and wish they could misguide them. Allāh states that the punishment of this behavior will fall back upon them, while they are unaware. Allāh criticizes them,

﴿يَأْهَلُ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تُنْهَدُونَ﴾

﴿O People of the Scripture! : Why do you disbelieve in the Āyāt of Allāh, while you bear witness.﴾

You know for certain that Allāh's Āyāt are true and authentic,

﴿يَأْهَلُ الْكِتَابِ لِمَ تَلْسُونَهُ الْحَقَّ بِالْبُاطِلِ وَتَكْفُرُونَ بِالْحَقِّ وَأَنْتُمْ تَسْمَعُونَ﴾

﴿O People of the Scripture: Why do you mix truth with falsehood and conceal the truth while you know?﴾

by hiding what is in your Books about the description of Muḥammad ﷺ, while you know what you do.

﴿وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ مَا يُرِيدُ بِالَّذِي أُنزِلَ عَلَيَّ الذِّكْرِ مَا نَحْنُ بِرَبِّهِ الْهَارِ وَالْكَافِرُونَ﴾

﴿And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it

at the end of the day,﴾

This is a wicked plan from the People of the Book to deceive Muslims who are weak in the religion. They decided that they would pretend to be believers in the beginning of the day, by attending the dawn prayer with the Muslims. However, when the day ended, they would revert to their old religion so that the ignorant people would say, "They reverted to their old religion because they uncovered some shortcomings in the Islāmic religion." This is why they said next.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿so that they may turn back.﴾ Ibn Abi Najīh said that Mujāhid commented about this *Āyah*, which refers to the Jews, "They attended the dawn prayer with the Prophet ﷺ and disbelieved in the end of the day in order to misguide the people. This way, people would think that they have uncovered shortcomings in the religion that they briefly followed."¹¹

﴿وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ وَبِتَكُ﴾

﴿"And believe no one except the one who follows your religion."﴾

They said, do not trust anyone with your secret knowledge, except those who follow your religion. Therefore, they say, do not expose your knowledge to Muslims in order to prevent them from believing in it and, thus, use it as proof against you. Allāh replied,

﴿قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ﴾

﴿Say: (O Prophet) "Verily, right guidance is the guidance of Allāh."﴾

Allāh guides the hearts of the faithful to the perfect faith through the clear *Āyāt*, plain proofs and unequivocal evidence that He has sent down to His servant and Messenger Muḥammad ﷺ. This occurs, O you Jews, even though you hide the description of Muḥammad ﷺ, the unlettered Prophet whom you find in your Books that you received from the earlier Prophets. Allāh's statement;

﴿أَن يُؤَيِّنَ كَمَا نَزَّلْنَا مَا آتَيْنَاكَ أَوْ يُحَاجُّوكَ عِنْدَ رَبِّكَ﴾

^[1] Aṭ-Ṭabari 6:508.

﴿(And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord."﴾

They say, "Do not disclose the knowledge that you have to the Muslims, to prevent them from learning it and thus becoming your equals. They will be even better because they will believe in it or will use it against you as evidence with your Lord, and thus establish Allāh's proof against you in this life and the Hereafter." Allāh said,

﴿قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾

﴿Say: "All the bounty is in the Hand of Allāh; He grants to whom He wills.﴾

meaning, all affairs are under His control, and He gives and takes. Verily, Allāh gives faith, knowledge and sound comprehension to whomever He wills. He also misguides whomever He wills by blinding his sight, mind, sealing his heart, hearing and stamping his eyes closed. Allāh has the perfect wisdom and the unequivocal proofs.

﴿وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾﴾

﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower." He selects for His mercy whom He wills and Allāh is the Owner of great bounty.﴾

meaning, He has endowed you, O believers, with tremendous virtue, in that He honored your Prophet Muḥammad ﷺ over all other prophets, and by directing you to the best Sharī'ah there is.

﴿وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنُوا بِقِطَارٍ يُؤَدُّهُ إِلَيْكُمْ وَيُنْفِخُ فِيهِمْ مِمَّا إِنْ تَأْمَنُوا بِهِ لَآ يُؤَدُّهُ إِلَيْكُمْ إِلَّا مَا دُمَّتْ عَلَيْكُمْ قَالِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلْ مِنْ أَوْفٍ يَعْتَدُونَ. وَأَتَقَنَ فَإِنَّ اللَّهَ يُمِيطُ الْمُنْفِقِينَ ﴿٧٦﴾﴾

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

they tell a lie against Allāh while they know it.﴾

﴿76. Yes, whoever fulfills his pledge and fears Allāh much; verily, then Allāh loves the Muttaqin (the pious).﴾

How Trustworthy Are the Jews?

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

﴿مَنْ إِنْ تَأْتَهُ بِقِنْطَارٍ﴾

﴿if entrusted with a Qinqār (a great amount)﴾ of money,

﴿يُؤَدِّهِ إِلَيْكَ﴾

﴿will readily pay it back;﴾ This Āyah indicates that this type would likewise give what is less than a Qinqār, as is obvious. However,

﴿وَمِنْهُمْ مَنْ إِنْ تَأْتَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا﴾

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

and insisting on acquiring your rightful property. If this is what he would do with one *Dinār*, then what about what is more than a *Dinār*? We mentioned the meaning of *Qinqār* in the beginning of this *Sūrah*, while the value of *Dinār* is well known. Allāh's statement,

﴿ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ﴾

﴿because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs).">﴾

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

﴿وَيَقُولُونَ عَلَى اللَّهِ الْكُذُوبَ وَهُمْ يَعْلَمُونَ﴾

﴿But they tell a lie against Allāh while they know it.﴾

for they invented this lie and word of misguidance. Rather, Allāh would not allow this money for them unless they had a right to it.

'Abdur-Razzāq recorded that Ṣa'ṣa'ah bin Yazīd said that a man asked Ibn 'Abbās, "During battle, we capture some property belonging to *Ahl Adh-Dhimmah*,^[1] such as chickens and sheep." Ibn 'Abbās said, "What do you do in this case?" The man said, "We say that there is no sin (if we confiscate them) in this case." He said, "That is what the People of the Book said,

﴿لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ﴾

﴿There is no blame on us to betray and take the properties of the illiterates (Arabs).﴾

Verily, if they pay the *Jizyah*, then you are not allowed their property, except when they willingly give it up.^[2]

Allāh then said,

﴿بَلَىٰ مَنْ أَوْفَىٰ بِوَعْدِهِ وَاتَّقَىٰ﴾

﴿Yes, whoever fulfills his pledge and fears Allāh much,﴾

fulfills his promise and fears Allāh among you, O People of the Book, regarding the covenant Allāh took from you to believe in Muḥammad ﷺ when he is sent, just as He took the same covenant from all Prophets and their nations. Whoever avoids Allāh's prohibitions, obeys Him and adheres to the *Sharī'ah* that He sent with His Final Messenger ﷺ and the master of all mankind.

﴿فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿verily, then Allāh loves the *Muttaqīn*.﴾

﴿إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُرحِمُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿77. Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.﴾

[1] Jews and Christians living under Muslim control.

[2] *Tafsīr 'Abdur-Razzāq* 1:123.

There is No Share in the Hereafter for Those Who Break Allāh's Covenant

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

﴿أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ﴾

﴿they shall have no portion in the Hereafter.﴾

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

﴿وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ﴾

﴿Neither will Allāh speak to them nor look at them on the Day of Resurrection﴾

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

﴿وَلَا يُزَكِّيهِمْ﴾

﴿nor will He purify them﴾ from sins and impurities. Rather, He will order them to the Fire,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿and they shall have a painful torment.﴾

There are several Ḥadīths on the subject of this Āyah, some of which follow.

The First Ḥadīth

Imām Aḥmad recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ»
قلت: يا رسول الله، من هم؟ خابوا وخسروا قال: وأعاد رسول الله ﷺ ثلاث
مرات، قال: «المُسْبِلُ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ، وَالْمَنَانُ»

«There are three persons whom Allāh will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment. I said, 'O Messenger of Allāh! Who are they, may they gain failure and loss?' He said, repeating this

statement thrice, 'The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it).'»^[1]

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

Another Ḥadīth

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

«مَنْ حَلَفَ عَلَىٰ يَمِينٍ كَاذِبَةٍ لِيَتَّطِعَ بِهَا مَالَ أَحَدٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضَبَانُ»

«Whoever swears while lying to acquire the property of others, will meet Allāh while He is angry with him.»

Rajā' one of the narrators of the Ḥadīth, said that the Messenger of Allāh ﷺ then recited,

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾

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

Imru' Al-Qays said, 'What if one forfeits this dispute, what will he gain, O Messenger of Allāh?' The Prophet ﷺ answered, 'Paradise.' Imru' Al-Qays said, 'Bear witness that I forfeit all the land for him.'»^[3] An-Nasā'i also recorded this Ḥadīth.^[4]

[1] Aḥmad 5:148.

[2] Muslim 1:102, Abu Dāwud 4:346, Tuhfat Al-Aḥwadhī 4:401, An-Nasā'i 7:245, Ibn Mājah 2:744.

[3] Aḥmad 4:191.

[4] An-Nasā'i in Al-Kubrā 3:486.

Another Hadith

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

«مَنْ حَلَفَ عَلَى بَيْمِينٍ هُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضَبَانٌ»

«Whoever takes a false oath to deprive a Muslim of his property will meet Allāh while He is angry with him.»

Al-Ash‘ath said, “By Allāh! This verse was revealed concerning me. I owned some land with a Jewish man who denied my right, and I complained against him to the Messenger of Allāh. The Prophet ﷺ asked me, ‘Do you have evidence?’ I said, ‘I don’t have evidence.’ He said to the Jew, ‘Take an oath then.’ I said, ‘O Allāh’s Messenger! He will take a (false) oath immediately, and I will lose my property.’ Allāh revealed the verse,

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾

«Verily, those who purchase a small gain at the cost of Allāh’s covenant and their oaths...»^[1]

The Two Ṣaḥīḥs recorded this Ḥadīth.^[2]

Another Hadith

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

«ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ مَتَعَ ابْنَ السَّبِيلِ فَضَلَّ مَاءَ عِنْدَهُ، وَرَجُلٌ حَلَفَ عَلَى سِلْعَةٍ بَعْدَ الْعَصْرِ - يَعْنِي كَاذِبًا - وَرَجُلٌ بَايَعَ إِمَامًا، فَإِنْ أَعْطَاهُ وَفَى لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ»

«Three persons whom Allāh shall not speak to on the Day of Resurrection, or look at, or purify them, and they shall taste a painful torment. (They are) a man who does not give the wayfarer some of the water that he has; a man who swears, while lying, in order to complete a sales transaction after the ‘Aṣr prayer; and a man who gives his pledge of allegiance to an

[1] Aḥmad 1:379.

[2] Faṭḥ Al-Bāri 5:336, Muslim 1:122.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٦٠
الْحَمْدُ لِلَّهِ

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ
مِنَ الْكِتَابِ وَمَا هُوَ مِنْ الْكِتَابِ وَيَقُولُونَ هُوَ
مِنَ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَيْبَ
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِشَيْءٍ أَنْ يُوْتِيَهُ اللَّهُ الْكِتَابَ
وَالْحُكْمَ وَالنُّصُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ
دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ
وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْتِيكُمُ الْبُرْهَانُ أَنْ تَتَّخِذُوا مِنَ اللَّهِ
وَالنَّبِيِّينَ آرْبَابًا أَيَّامًا مَرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾
وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَآ أَتَيْتُكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾
فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ ﴿٨٢﴾
أَفَغَيْرِ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

Imām (Muslim Ruler), and if the Imām gives him (something), he fulfills the pledge, but if the Imām does not give him, he does not fulfill the pledge».^[1]

Abu Dāwud and At-Tirmidhi^[2] also recorded this Ḥadīth, and At-Tirmidhi graded it Ḥasan Ṣaḥīḥ.

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ
أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنْ
الْكِتَابِ وَمَا هُوَ مِنْ
الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ
اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ
عَلَى اللَّهِ الْكَيْبَ وَهُمْ
يَعْلَمُونَ﴾ ﴿٧٨﴾

﴿78. And verily, among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it.﴾

The Jews Alter Allāh's Words

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

[1] Aḥmad 2:480.

[2] Abu Dāwud 3:749, Tuḥfat Al-Aḥwadhī 5:218.

They attribute their own lies to Allāh, even though they know that they have lied and invented falsehood. Therefore, Allāh said,

﴿وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾

﴿and they speak a lie against Allāh while they know it.﴾

Mujāhid, Ash-Sha'bi, Al-Ḥasan, Qatādah and Ar-Rabi' bin Anas said that,

﴿يَلُونِ أَلْسِنَتَهُم بِالْكِتَابِ﴾

﴿who distort the Book with their tongues,﴾

means, "They alter them (Allāh's Words)."^[1]

Al-Bukhārī reported that Ibn 'Abbās said that the *Āyah* means they alter and add although none among Allāh's creation can remove the Words of Allāh from His Books, they alter and distort their apparent meanings. Wahb bin Munabbih said, "The Tawrah and the Injil remain as Allāh revealed them, and no letter in them was removed. However, the people misguide others by addition and false interpretation, relying on books that they wrote themselves. Then,

﴿وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ﴾

﴿they say: "This is from Allāh," but it is not from Allāh;﴾

As for Allāh's Books, they are still preserved and cannot be changed." Ibn Abi Ḥātim recorded this statement. However, if Wahb meant the books that are currently in the hands of the People of the Book, then we should state that there is no doubt that they altered, distorted, added to and deleted from them. For instance, the Arabic versions of these books contain tremendous error, many additions and deletions and enormous misinterpretation. Those who rendered these translations have incorrect comprehension in most, rather, all of these translations. If Wahb meant the Books of Allāh that He has with Him, then indeed, these Books are preserved and were never changed.

﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي﴾

[1] Ibn Abi Ḥātim 2:361.

مِن دُونِ اللَّهِ وَلَٰكِن كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ۗ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلتَّحِيكَةِ وَالنِّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٧٩﴾

﴿79. It is not (possible) for any human being to whom Allāh has given the Book and Al-Hukm and prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you Rabbāniyyūn, because you are teaching the Book, and you are studying it."﴾

﴿80. Nor would he order you to take angels and Prophets for lords. Would he order you to disbelieve after you have submitted to Allāh's will?﴾

No Prophet Ever Called People to Worship him or to Worship Other Than Allāh

This Āyah [3:79] means, it is not for a person whom Allāh has given the Book, knowledge in the Law and prophethood to proclaim to the people, "Worship me instead of Allāh," meaning, along with Allāh. If this is not the right of a Prophet or a Messenger, then indeed, it is not the right of anyone else to issue such a claim.

This criticism refers to the ignorant rabbis, priests and teachers of misguidance, unlike the Messengers and their sincere knowledgeable followers who implement their knowledge; for they only command what Allāh commands them, as their honorable Messengers conveyed to them. They also forbid what Allāh forbade for them, by the words of His honorable Messengers. The Messengers, may Allāh's peace and blessings be on all of them, are the emissaries between Allāh and His creation, conveying Allāh's Message and Trust. The messengers indeed fulfilled their mission, gave sincere advice to creation and conveyed the truth to them. Allāh's statement,

﴿وَلَٰكِن كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾

﴿On the contrary (he would say), "Be you Rabbāniyyūn, because you are teaching the Book, and you are studying it."﴾

means, the Messenger recommends the people to be Rabbāniyyūn. Ibn 'Abbās, Abu Razīn and several others said that Rabbāniyyūn means, "Wise, learned, and forbearing."^[1]

[1] Ibn Abi Ḥātim 2:365.

Ad-Daḥḥāk commented concerning Allāh's statement,

﴿وَمَا كُنْتُمْ تُمَلِّمُونَ الْكِتَابَ وَمَا كُنْتُمْ تَدْرُسُونَ﴾

﴿because you are teaching the Book, and you are studying it.﴾

“Whoever learns the Qur’ān deserves to become a *Faqīh* (learned).”

﴿وَمَا كُنْتُمْ تَدْرُسُونَ﴾

﴿and you are studying it﴾, preserving its words.

Allāh then said,

﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلْكُفَّةِ وَالْيَتِيمَ آرِبَابًا﴾

﴿Nor would he order you to take angels and Prophets for lords.﴾

The Prophet does not command worshipping other than Allāh, whether a sent Messenger or an angel.

﴿أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ﴾

﴿Would he order you to disbelieve after you have submitted to Allāh's will?﴾

meaning, he would not do that, for whoever calls to worshipping other than Allāh, will have called to *Kufr*. The Prophets only call to *Imān* which commands worshipping Allāh Alone without partners. Allāh said in other *Āyāt*,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

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

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوهَ﴾

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

﴿وَسْئَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ﴾

﴿And ask those of Our Messengers whom We sent before you: “Did We ever appoint gods to be worshipped besides the Most Gracious (Allāh)?”﴾ [43:45]

Allāh said concerning the angels,

﴿وَمَنْ يَفُلْ مِنْهُمْ إِيَّتِ إِلَهُ مِنْ دُونِهِ، فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي
الظَّالِمِينَ﴾

﴿And if any of them should say: "Verily, I am a god besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the wrongdoers.﴾ [21:29].

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ
لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَلَتَعْمُرُنَّهُ، قَالَ أَأَقْرَضْتُمْ وَأَخَذْتُمْ مِنْ دُونِكُمْ إِسْرِي، قَالُوا أَفَرَأَيْنَا قَالَ
فَأَشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ﴾ ﴿٨١﴾ فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٨٢﴾

﴿81. And (remember) when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree (to it) and will you take up Isri?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses."﴾

﴿82. Then whoever turns away after this, they are the rebellious.﴾

Taking a Pledge From the Prophets to Believe in Our Prophet, Muḥammad ﷺ

Allāh states that He took a pledge from every Prophet whom He sent from Ādam until 'Īsā, that when Allāh gives them the Book and the Hikmah, thus acquiring whatever high grades they deserve, then a Messenger came afterwards, they would believe in and support him. Even though Allāh has given the Prophets the knowledge and the prophethood, this fact should not make them refrain from following and supporting the Prophet who comes after them. This is why Allāh, the Most High, Most Honored, said

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ﴾

﴿And (remember) when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah."﴾

meaning, if I give you the Book and the *Hikmah*,

﴿ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لِيُؤْيِسَنَّ بِنُورِهِ وَيُؤْمِنُوا بِهِ وَيَسْمَعُوا كَلِمَةً كَلِمَةً وَلَئِنْ لَمْ تُؤْمِنُوا بِهِ لَآتِيَنَّكُمْ رَسُولٌ مِّنْ بَيْنِ أَيْدِيكُمْ يُؤْمِنُ بِهِ ۗ وَجَعَلْنَا لِكُلِّ قَوْمٍ نَّذِيرًا ﴿١١﴾﴾
 ﴿ذَلِكَ إِسْرِيَ﴾

﴿“and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.” Allāh said, “Do you agree (to it) and will you take up *Isri*?”﴾

Ibn ‘Abbās, Mujāhid, Ar-Rabī‘, Qatādah and As-Suddi said that ‘*Isri*’ means, “My covenant.”^[1] Muḥammad bin Ishāq said that,

﴿إِسْرِيَ﴾

﴿*Isri*﴾ means, “The responsibility of My covenant that you took,”^[2] meaning, the ratified pledge that you gave Me.

﴿قَالُوا أَفَرَأَيْنَا قَالَ فَأَشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿١٢﴾﴾ فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ

﴿They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses.” then whoever turns away after this,”﴾

from fulfilling this pledge and covenant,

﴿فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴿they are the rebellious.﴾ ‘Ali bin Abi Ṭālib and his cousin ‘Abdullāh bin ‘Abbās said, “Allāh never sent a Prophet but after taking his pledge that if Muḥammad ﷺ were sent in his lifetime, he would believe in and support him.”^[3] Allāh commanded each Prophet to take a pledge from his nation that if Muḥammad were sent in their time, they would believe in and support him. Ṭāwus, Al-Ḥasan Al-Basri and Qatādah said, “Allāh took the pledge from the Prophets that they would believe in each other”, and this statement does not contradict what ‘Ali and Ibn ‘Abbās stated.

Therefore, Muḥammad is the Final Prophet ﷺ until the Day of Resurrection. He is the greatest Imām, who if he existed in

[1] Ibn Abi Ḥātim 2:373,374.

[2] Ibn Abi Ḥātim 2:273.

[3] Aṭ-Ṭabari 6:555.

قُلْ ءَأَمَّنَا بِاللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَيْنَا مِن رَّبِّهِمْ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَآ أُوتِيَ
مُوسَى وَعِيسَى وَالنَّبِيِّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٦﴾ وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ
دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ ﴿٨٧﴾
كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا
أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٨٨﴾ أُولَئِكَ جَزَاءُ هُمُ الَّذِينَ كَفَرُوا وَعَلَيْهِمْ نَكَاتُ اللَّهِ
وَالْمَلَكُوتِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٩﴾ خَالِدِينَ فِيهَا لَا يَخَفُ
عَنْهُمُ الْمَذَابُ وَلَا هُمْ يَنْظُرُونَ ﴿٩٠﴾ إِلَّا الَّذِينَ تَابُوا مِن
بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ إِنَّ الَّذِينَ
كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَّن نُّقَبِّلَ تَوْبَتَهُمْ
وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٢﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارٌ فَلَن يُقْبَلَ مِن أَحَدِهِمْ مِلَّةٌ إِلَّا رِزْقٌ ذَهَابًا وَلَوْ
أَفْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٩٣﴾

any time period, deserves to be obeyed, rather than all other Prophets. This is why Muḥammad ﷺ led the Prophets in prayer during the night of *Isrā'* when they gathered in Bayt Al-Maqdis (Jerusalem). He is the intercessor on the Day of Gathering, when the Lord comes to judge between His servants. This is *Al-Maqām Al-Mahmūd* (the praised station) [refer to 17:79] that only Muḥammad deserves, a responsibility which the mighty Prophets and Messengers will decline to assume. However, Muḥammad ﷺ will carry the task

of intercession, may Allāh's peace and blessings be on him.

﴿أَفَعَدَّ دِينَ اللَّهِ يَتَّبِعُونَ وَلَهُ، أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يَرْجِعُونَ ﴿٨٦﴾ قُلْ ءَأَمَّنَا بِاللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَيْنَا مِن رَّبِّهِمْ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَآ أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيِّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ
وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٧﴾ وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَسِيرِينَ ﴿٨٨﴾﴾

﴿83. Do they seek other than the religion of Allāh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴾

﴿84. Say: "We believe in Allāh and in what has been sent

down to us, and what was sent down to Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb and Al-Asbāt, and what was given to Mūsā, 'Īsā and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted." ﴿

﴿85. And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾

The Only Valid Religion To Allāh is Islām

Allāh rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allāh Alone without partners, to Whom,

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿submitted all creatures in the heavens and the earth,﴾

Willingly, or not. Allāh said in other Āyāt,

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿And unto Allāh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly.﴾ [13:15], and,

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ نَفْسٍ يَنْفَخُ فِيهَا مِنْ طِينٍ أَلَمْ يَجْعَلْ لَكُمْ سُلُوكًا وَسُبُوحًا ﴿١٦﴾ وَرُفُوحًا ﴿١٧﴾ وَأَنْتُمْ لَا تَشْكُرُونَ ﴿١٨﴾﴾

﴿Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly? And to Allāh prostrate all that is in the heavens and all that is in the earth, of the moving creatures and the angels, and they are not proud. They fear their Lord above them, and they do what they are commanded﴾ [16:48-50].

Therefore, the faithful believer submits to Allāh in heart and body, while the disbeliever unwillingly submits to Him in body only, since he is under Allāh's power, irresistible control and mighty kingship that cannot be repelled or resisted. Wakī' reported that Mujāhid said that the Āyah,

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly﴾, is similar to the Āyah,

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

﴿And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh"﴾^[1] [39:38].

He also reported that Ibn 'Abbās said about,

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.﴾

"When He took the covenant from them." ^[2]

﴿وَالَيْهِ يُرْجَعُونَ﴾

﴿And to Him shall they all be returned﴾

on the Day of Return, when He will reward or punish each person according to his or her deeds.

Allāh then said,

﴿قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا﴾

﴿Say: "We believe in Allāh and in what has been sent down to us﴾ the Qur'an,

﴿وَمَا أُنزِلَ عَلَيْنَا مِنْ قَبْلُ مِنْ رَحْمَتِ رَبِّنَا﴾

﴿and what was sent down to Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb﴾ the scriptures and revelation,

﴿وَالْأَسْبَاطِ﴾

﴿and the Asbāṭ﴾, the Asbāṭ are the twelve tribes who originated from the twelve children of Israel (Ya'qūb).

﴿وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ﴾

﴿and what was given to Mūsā, 'Īsā﴾ the Tawrāh and the Injīl,

[1] Aṭ-Ṭabari 6:565.

[2] Aṭ-Ṭabari 6:565. Refer to 7:172-173.

﴿وَالنَّبِيُّونَ مِنْ رَبِّهِمْ﴾

﴿and the Prophets from their Lord.﴾

and this encompasses all of Allāh's Prophets. .

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ﴾

﴿We make no distinction between one another among them﴾
we believe in all of them,

﴿وَوَعَّضْنَا لَهُمْ مُسْلِمُونَ﴾

﴿And to Him (Allāh) we have submitted (in Islām)﴾

Therefore, faithful Muslims believe in every Prophet whom Allāh has sent and in every Book He revealed, and never disbelieve in any of them. Rather, they believe in what was revealed by Allāh, and in every Prophet sent by Allāh. Allāh said next,

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾

﴿And whoever seeks a religion other than Islām, it will never be accepted of him,﴾

whoever seeks other than what Allāh has legislated, it will not be accepted from him,

﴿وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

﴿and in the Hereafter he will be one of the losers.﴾

As the Prophet ﷺ said in an authentic *Hadīth*,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدٌّ»

«Whoever commits an action that does not conform to our matter (religion) then it is rejected».^[1]

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ
وَأَلَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾^{٨٦} أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَفْسَةً اللَّهُ وَالْمَلَائِكَةُ
وَالنَّاسُ أَجْمَعُونَ﴾^{٨٧} خَلِيدِينَ فِيهَا لَا يَخْفَى عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ﴾^{٨٨} إِلَّا الَّذِينَ
تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَسْلَمُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾^{٨٩}

[1] *Fath Al-Bāri* 5:355.

﴿86. How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them? And Allāh guides not the people who are wrongdoers.

﴿87. They are those whose recompense is that on them (rests) the curse of Allāh, of the angels and of all mankind.﴾

﴿88. They will abide therein. Neither will their torment be lightened nor will it be delayed or postponed.﴾

﴿89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

Allāh Does Not Guide People Who Disbelieve After they Believed, Unless They Repent

Ibn Jarīr recorded that Ibn 'Abbās said, "A man from the Anṣār embraced Islām, but later reverted and joined the polytheists. He later on became sorry and sent his people to, 'Ask the Messenger of Allāh ﷺ for me, if I can repent.' Then,

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيْمَانِهِمْ﴾

﴿How shall Allāh guide a people who disbelieved after their belief﴾ until,

﴿إِنَّا اللَّهُ غَفُورٌ رَحِيمٌ﴾

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

was revealed and his people sent word to him and he re-embraced Islām."^[1]

This is the wording recorded by An-Nasā'ī, Al-Ḥākim and Ibn Ḥibbān.^[2] Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* and they did not record it."

Allāh's statement,

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيْمَانِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ﴾

﴿How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them?﴾

[1] Aṭ-Ṭabari 6 :572.

[2] An-Nasā'ī in *Al-Kubrā* 6 :311, Al Ḥākim 4 :366, Ibn Ḥibbān 6 :323.

means, the proofs and evidences were established, testifying to the truth of what the Messenger was sent with. The truth was thus explained to them, but they reverted to the darkness of polytheism. Therefore, how can such people deserve guidance after they willingly leapt into utter blindness? This is why Allāh said,

﴿رَأَىٰ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

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

He then said,

﴿أُولَٰئِكَ جَزَاءُهمَ أَنَّ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٧٧﴾﴾

﴿They are those whose recompense is that on them (rests) the curse of Allāh, of the angels and of all mankind.﴾

Allāh curses them and His creation also curses them.

﴿خَالِدِينَ فِيهَا﴾

﴿They will abide therein﴾ in the curse,

﴿لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ﴾

﴿Neither will their torment be lightened nor will it be delayed or postponed.﴾

for, the torment will not be lessened, not even for an hour. After that, Allāh said,

﴿إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٧٨﴾﴾

﴿Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

This *Āyah* indicates Allāh's kindness, graciousness, compassion, mercy and favor on His creatures when they repent to Him, for He forgives them in this case.

﴿إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِسْمَانِهِمْ ثُمَّ زَادُوا كُفْرًا لَّن نَّقْبَلَ تَوْبَهُمْ وَأَوْلِيكَ هُمُ الْمَسْأَلُونَ ﴿٧٩﴾﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَن يُبْسَلُوا مِنْ أَحَدِهِمْ تِلْهُ الْأَرْضِ ذَهَبًا وَلَوْ أَفْتَدَىٰ بِهِ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٨٠﴾﴾

﴿90. Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted. And they are those who are astray.﴾

﴿91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom. For them is a painful torment and they will have no helpers.﴾

Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted

Allāh threatens and warns those who revert to disbelief after they believed and who thereafter insist on disbelief until death. He states that in this case, no repentance shall be accepted from them upon their death. Similarly, Allāh said,

﴿وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ﴾

﴿And of no effect is the repentance of those who continue to do evil deeds until death faces one of them﴾ [4:18].

This is why Allāh said,

﴿لَنْ نَقْبَلَ تَوْبَهُمْ وَأَوْلِيَّتِكَ مِنْهُمْ الضَّالُّونَ﴾

﴿never will their repentance be accepted. And they are those who went astray.﴾

to those who abandon the path of truth for the path of wickedness. Al-Ĥāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said that some people embraced Islām, reverted to disbelief, became Muslims again, then reverted from Islām. They sent their people inquiring about this matter and they asked the Messenger of Allāh ﷺ. On that, this Āyah was revealed,

﴿إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِسْمِهِمْ ثُمَّ زَادُوا كُفْرًا لَنْ نَقْبَلَ تَوْبَهُمْ﴾

﴿Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted﴾. The chain of narration is satisfactory.^[1]

Thereafter, Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفْرًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ نِيلٌ مِنَ الْأَرْضِ ذَهَبًا وَلَوِ

^[1] Ad-Durr Al-Manthūr 2 :258.

﴿أَفْتَدَىٰ بِهَا﴾

﴿Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.﴾

Those who die while disbelievers, shall have no good deed ever accepted from them, even if they spent the earth's fill of gold in what was perceived to be an act of obedience. The Prophet ﷺ was asked about 'Abdullāh bin Jud'ān, who used to be generous to guests, helpful to the indebted and who gave food (to the poor); will all that benefit him? The Prophet ﷺ said,

«لَا، إِنَّهُ لَمْ يَقُلْ يَوْمًا مِنَ الدَّهْرِ: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ»

«No, for not even one day during his life did he pronounce, 'O my Lord! Forgive my sins on the Day of Judgment.'»^[1]

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him. Allāh said,

﴿وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُكَ شَعْمَةٌ﴾

﴿...nor shall compensation be accepted from him, nor shall intercession be of use to him,﴾ [2:123], and

﴿لَا بَيْعٌ بَيْنَهُ وَلَا خِلَالٌ﴾

﴿...on which there will be neither mutual bargaining nor befriending.﴾ [14:31], and,

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا مِثْلَ مَا يَفْتَدُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا قُبِّلَ مِنْهُمْ وَلَمْ يَنْفَعُوا أَلْسِنَتَهُمْ﴾

﴿Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment﴾ [5:36].

This is why Allāh said here,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَرَاءَ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ نِيلَةٌ مِنَ الْأَرْضِ دَهَابًا وَلَوْ أَفْتَدَىٰ﴾

﴿بِهَا﴾

[1] Muslim 1:196.

﴿Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom﴾.

The implication of this Āyah is that the disbeliever shall never avoid the torment of Allāh, even if he spent the earth's fill of gold, or if he ransoms himself with the earth's fill of gold, - all of its mountains, hills, sand, dust, valleys, forests, land and sea.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَثْرَلَكَ؟ فَيَقُولُ: أَيُّ رَبِّ خَيْرٍ مَنْزِلٍ، فَيَقُولُ: سَلْ وَتَمَنَّ، فَيَقُولُ: مَا أَسْأَلُ وَلَا أَتَمَنَّى إِلَّا أَنْ تُرَدَّنِي إِلَى الدُّنْيَا فَأَقْتَلَ فِي سَبِيلِكَ عَشْرَ مَرَارٍ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، وَيُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَثْرَلَكَ؟ فَيَقُولُ: يَا رَبِّ شَرِّ مَنْزِلٍ، فَيَقُولُ لَهُ: تَقْتَدِي مِنِّي بِطِلَاعِ الْأَرْضِ ذَهَبًا؟ فَيَقُولُ: أَيُّ رَبِّ نَعَمْ، فَيَقُولُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذَلِكَ وَأَيْسَرَ فَلَمْ تَفْعَلْ، فَيُرَدُّ إِلَى النَّارِ»

«A man from among the people of Paradise will be brought and Allāh will ask him, "O son of Ādam! How did you find your dwelling?" He will say, "O Lord, it is the best dwelling." Allāh will say, "Ask and wish." The man will say, "I only ask and wish that You send me back to the world so that I am killed ten times in Your cause," because of the honor of martyrdom he would experience. A man from among the people of the Fire will be brought, and Allāh will say to him, "O son of Ādam! How do you find your dwelling?" He will say, "It is the worst dwelling, O Lord." Allāh will ask him, "Would you ransom yourself from Me with the earth's fill of gold?" He will say, "Yes, O Lord." Allāh will say, "You have lied. I asked you to do what is less and easier than that, but you did not do it," and he will be sent back to the Fire.»^[1]

This is why Allāh said,

﴿أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

[1] Aḥmad 3:207.

سُورَةُ الْبُرُوجِ

٦٢

الْبُرُوجِ

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ يُوَسِّعُ لَكُمْ ﴿٦٢﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِن قَبْلِ أَنْ تُنزَلَ الْتَّوْرَةُ ۚ قُلْ فَأَتُوا بِالتَّوْرَةِ فَإِن تَلَّوْهُآ إِن كُنْتُمْ صَادِقِينَ ﴿٦٣﴾ فَمَن أَفْرَىٰ عَلَى اللَّهِ الْكُذْبَ مِن بَعْدِ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦٤﴾ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٦٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَىٰ سَبِيلٍ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَفِيْرٌ عَنِ الْعَالَمِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٦٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مِن مَّا أَمَنَ تَبِعُوا عَوْجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَفِيْلٍ عَمَّا تَعْمَلُونَ ﴿٦٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿٧٠﴾

﴿For them is a painful torment and they will have no helpers.﴾

for they shall not have anyone who will save them from the torment of Allāh or rescue them from His painful punishment.

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِنَّا حُبُّونَ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ يُوَسِّعُ لَكُمْ﴾

﴿92. By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allāh knows it well.﴾

Al-Birr is Spending from the Best of One's Wealth

In his *Tafsir*, Wakī' reported, that 'Amr bin Maymūn said that

﴿لَنْ نَنَالُوا الْبِرَّ﴾

﴿By no means shall you attain Al-Birr﴾ is in reference to attaining Paradise.^[1]

Imām Aḥmad reported that Anas bin Mālik said, "Abu Ṭalḥah had more property than any other among the Anṣār in Al-Madinah, and the most beloved of his property to him was Bayruḥā' garden, which was in front of the (Messenger's) Masjid. Sometimes, Allāh's Messenger ﷺ used to go to the garden and drink its fresh water." Anas added, "When these verses were revealed,

[1] Aṭ-Ṭabari : 6 : 587.

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

﴿By no means shall you attain Al-Birr unless You spend of that which you love,﴾

Abu Ṭalḥah said, 'O Allāh's Messenger! Allāh says,

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

﴿By no means shall you attain Al-Birr, unless you spend of that which you love;﴾

No doubt, Bayruḥā' garden is the most beloved of all my property to me. So I want to give it in charity in Allāh's cause, and I expect its reward and compensation from Allāh. O Allāh's Messenger! Spend it where Allāh makes you think is feasible.' On that, Allāh's Messenger ﷺ said,

«بَيْعَ بَيْعٍ، ذَاكَ مَالٌ رَابِعٌ، ذَاكَ مَالٌ رَابِعٌ، وَقَدْ سَمِعْتُ، وَأَنَا أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ»

«Well-done! It is profitable property, it is profitable property. I have heard what you have said, and I think it would be proper if you gave it to your kith and kin.»

Abu Ṭalḥah said, 'I will do so, O Allāh's Messenger.' Then Abu Ṭalḥah distributed that garden among his relatives and cousins." ^[1]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.^[2] They also recorded that 'Umar said, "O Messenger of Allāh! I never gained possession of a piece of property more precious to me than my share in Khaybar. Therefore, what do you command me to do with it?" The Prophet ﷺ said,

«حَبْسِ الْأَضَلِّ وَسَبْلِ الثَّمَرَةِ»

«Retain the land to give its fruits in Allāh's cause.»^[3]

[1] Aḥmad 3:141.

[2] *Fath Al-Bāri* 8:71 and Muslim 2:663.

[3] Its meaning is with Muslim 3:1256 and An-Nasā'ī 6:232, who mentioned it. This is Ibn Mājah's narration.

﴿ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّيَ إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ. مِنْ قَبْلِ أَنْ نُنَزَّلَ التَّوْرَةَ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ أَفْرَى عَلَى اللَّهِ الْكُذِبَ مِنْ بَدِي ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ ﴾

﴿93. All food was lawful to the Children of Israel, except what Isrā'il made unlawful for himself before the Tawrah was revealed. Say: "Bring here the Tawrah and recite it, if you are truthful."﴾

﴿94. Then after that, whosoever shall invent a lie against Allāh, then it is these that are the wrongdoers.﴾

﴿95. Say: "Allāh has spoken the truth; follow the religion of Ibrāhīm the Ḥanīf (monotheist), and he was not of the Mushrikīn (idolators)."﴾

The Questions that the Jews Asked Our Prophet ﷺ

Imām Aḥmad recorded that Ibn 'Abbās said, "A group of Jews came to Allāh's Prophet ﷺ and said, 'Talk to us about some things we will ask you and which only a Prophet would know.' He said, 'Ask me about whatever you wish. However, give your pledge to Allāh, similar to the pledge that Ya'qūb took from his children, that if I tell you something and you recognize its truth, you will follow me in Islām.' They said, 'Agreed.' The Prophet ﷺ said, 'Ask me about whatever you wish.' They said, 'Tell us about four matters:

1. What kinds of food did Isrā'il prohibit for himself?
2. What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring?
3. Tell us about the condition of the unlettered Prophet during sleep,
4. And who is his *Walī* (supporter) among the angels?' The Prophet took their covenant that they will follow him if he answers these questions, and they agreed. He said, 'I ask you by He Who sent down the Tawrah to Mūsā, do you not know that Isrā'il once became very ill? When his illness was prolonged, he vowed to Allāh that if He cures His illness, he would prohibit the best types of drink and food for himself.

Was not the best food to him camel meat and the best drink camel milk?' They said, 'Yes, by Allāh.' The Messenger ﷺ said, 'O Allāh, be Witness against them.' The Prophet ﷺ then said, 'I ask you by Allāh, other than Whom there is no deity (worthy of worship), Who sent down the Tawrah to Mūsā, do you not know that man's discharge is thick and white and woman's is yellow and thin? If any of these fluids becomes dominant, the offspring will take its sex and resemblance by Allāh's leave. Hence, if the man's is more than the woman's, the child will be male, by Allāh's leave. If the woman's discharge is more than the man's, then the child will be female, by Allāh's leave.' They said, 'Yes.' He said, 'O Allāh, be Witness against them.' He then said, 'I ask you by He Who sent down the Tawrah to Mūsā, do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?' They said, 'Yes, by Allāh!' He said, 'O Allāh, be Witness.' They said, 'Tell us now about your *Wali* among the angels, for this is when we either follow or shun you.' He said, 'My *Wali* (who brings down the revelation from Allāh) is Jibrīl, and Allāh never sent a Prophet, but Jibrīl is his *Wali*.' They said, 'We then shun you. Had you a *Wali* other than Jibrīl, we would have followed you.' On that, Allāh, the Exalted revealed,

﴿قُلْ مَنْ كَانَتْ عَدُوًّا لِجِبْرِيلَ﴾

﴿Say: "Whoever is an enemy to Jibrīl..."﴾ [2:97]."^[1]

Allāh's statement,

﴿مِنْ قَبْلِ أَنْ نُنَزِّلَ التَّوْرَةَ﴾

﴿before the Tawrah was revealed﴾ [3:93], means, Isrā'īl forbade that for himself before the Tawrah was revealed. There are two objectives behind revealing this segment of the *Āyah*. First, he forbade himself the most delightful things for Allāh's sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allāh's statement,

﴿أَنْ تَتَأَلَّوْا إِلَيْهِ حَتَّى تُنْفِقُوا مِمَّا حُبِبْتُمْ﴾

﴿By no means shall you attain Al-Birr, unless you spend of

^[1] Aḥmad 1 :287.

that which you love» [3:92].

What we are allowed in our Law is to spend in Allāh's obedience from what we like and covet [but not to prohibit what Allāh has allowed]. Allāh said in other *Āyāt*;

﴿وَمَا أَنَّىٰ أَلْمَأَ عَلَىٰ حُبِّهِ﴾

«And gives his wealth, in spite of love for it,» [2:177], and;

﴿وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ﴾

«And they give food, in spite of their love for it,» [76:8].

The second reason is that after Allāh refuted the false Christian beliefs and allegations about ʿĪsā and his mother. Allāh started refuting the Jews here, may Allāh curse them, by stating that the abrogation of the Law, that they denied occurs, already occurred in their Law. For instance, Allāh has stated in their Book, the Tawrah, that when Nūḥ departed from the ark, Allāh allowed him to eat the meat of all types of animals. Afterwards, Isrāʾīl forbade the meat and milk of camels for himself, and his children imitated this practice after him. The Tawrah later on prohibited this type of food, and added several more types of prohibitions. Allāh allowed Ādam to marry his daughters to his sons, and this practice was later forbidden. The Law of Ibrāhīm allowed the man to take female servants as companions along with his wife, as Ibrāhīm did when he took Hājar, while he was married to Sārah. Later on, the Tawrah prohibited this practice. It was previously allowed to take two sisters as wives at the same time, as Yaʿqūb married two sisters at the same time. Later on, this practice was prohibited in the Tawrah. All these examples are in the Tawrah and constitute a *Naskh* (abrogation) of the Law. Therefore, let the Jews consider what Allāh legislated for ʿĪsā and if such legislation falls under the category of abrogation or not. Why do they not then follow ʿĪsā in this regard? Rather, the Jews defied and rebelled against ʿĪsā and against the correct religion that Allāh sent Muḥammad ﷺ with.

This is why Allāh said,

﴿كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ. مِن قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ﴾

﴿All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrah was revealed﴾ [3:93]

meaning, before the Tawrah was revealed, all types of foods were allowed, except what Isrā'īl prohibited for himself. Allāh then said,

﴿قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾

﴿Say: "Bring here the Tawrah and recite it, if you are truthful."﴾,

for the Tawrah affirms what we are stating here. Allāh said next,

﴿مَنْ أَقْرَبَىٰ عَلَىٰ اللَّهِ الْكُذِبَ مِنْ بَدْوِ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿Then after that, whosoever shall invent a lie against Allāh, then these it is that are the wrongdoers.﴾ [3:94],

in reference to those who lie about Allāh and claim that He made the Sabbath and the Tawrah eternal. They are those who claim that Allāh did not send another Prophet calling to Allāh with the proofs and evidences, although evidence indicates that abrogation, as we have described, occurred before in the Tawrah,

﴿فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿then these it is that are the wrongdoers.﴾

Allāh then said,

﴿قُلْ صَدَقَ اللَّهُ﴾

﴿Say, "Allāh has spoken the truth;"﴾ [3:95]

meaning, O Muḥammad, say that Allāh has said the truth in what He conveyed and legislated in the Qur'an,

﴿فَاتَّبِعُوا رِيسَةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿follow the religion of Ibrāhīm the Ḥanīf, and he was not of the idolators."﴾ [3:95].

Therefore, follow the religion of Ibrāhīm that Allāh legislated in the Qur'an. Indeed, this is the truth, there is no doubt in it, and the perfect way, and no Prophet has brought a more complete, clear, plain and perfect way than he did. Allāh said in other Āyāt,

﴿قُلْ إِنِّي هَدَىٰ رَبِّيَ إِلَىٰ سَوِيِّبٍ مِّنْ دِينِ آبَائِي مِمَّا كَانُوا عَلَىٰ مِنًىٰ ۖ إِنَّمَا اتَّبَعْتُ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾﴾

﴿Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, the Ḥanīf, and he was not of the idolators."﴾ [6:161]

and,

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦٢﴾﴾

﴿Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, the Ḥanīf, and he was not of the idolaters."﴾ [16:123].

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًىٰ لِلْعَالَمِينَ ﴿١٢٥﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمٌ ۚ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ ۚ إِلَىٰ سَبِيلِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٢٦﴾﴾

﴿96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn (mankind and Jinn).

﴿97. In it are manifest signs (for example), the Maqām (station) of Ibrāhīm; whosoever enters it, he attains security. And Ḥajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey; and whoever disbelieves, then Allāh stands not in need of any of the 'Ālamīn.﴾

The Ka'bah is the First House of Worship

Allāh said,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ﴾

﴿Verily, the first House appointed for mankind﴾

for all people, for their acts of worship and religious rituals. They go around the House [in Ṭawāf], pray in its vicinity and remain in its area in I'tikāf.

﴿لَلَّذِي بِبَكَّةَ﴾

﴿was that at Bakkah,﴾ meaning, the Ka'bah that was built by Ibrāhīm Al-Khalīl, whose religion the Jews and Christians claim

they follow. However, they do not perform *Hajj* to the house that Ibrāhīm built by Allāh's command, and to which he invited the people to perform *Hajj*. Allāh said next,

﴿مُبَارَكًا﴾

﴿full of blessing﴾, sanctified,

﴿وَهُدًى لِّلْعَالَمِينَ﴾

﴿and a guidance for Al-'Ālamīn.﴾

Imām Aḥmad recorded that Abu Dharr said; "I said, 'O Allāh's Messenger! Which *Masjid* was the first to be built on the surface of the earth?' He said, 'Al-Masjid Al-Ḥarām (in Makkah).' I said, 'Which was built next?' He replied 'Al-Masjid Al-Aqsā (in Jerusalem).' I said, 'What was the period of time between building the two?' He said, 'Forty years.' He added,

﴿ثُمَّ حَيْثُ أَدْرَكْتَ الصَّلَاةَ فَصَلِّ، فَكُلُّهَا مَسْجِدٌ﴾

«Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid.»^[1]
Al-Bukhāri and Muslim^[2] also collected this *Ḥadīth*.

The Names of Makkah, Such As 'Bakkah'

Allāh said,

﴿لَلَّذِي بِبَكَّةَ﴾

﴿was that at Bakkah﴾, where Bakkah is one of the names of Makkah. Bakkah means, 'it brings *Buka*' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity. It was also said that Makkah was called Bakkah because people do *Buka* next to it, meaning they gather around it. There are many names for Makkah, such as Bakkah, Al-Bayt Al-'Atīq (the Ancient House), Al-Bayt Al-Ḥarām (the Sacred House), Al-Balad Al-Amīn (the City of Safety) and Al-Ma'mūn (Security). Makkah's names include Umm Raḥm (Mother of Mercy), Umm Al-Qurā (Mother of the Towns), Ṣalāh, [as well as others].

[1] Aḥmad 5:150.

[2] *Fath Al-Bāri* 6:469. Muslim 1:370.

The Station of Ibrāhīm

Allāh's statement,

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ﴾

﴿In it are manifest signs﴾ [3:97], means, clear signs that Ibrāhīm built the *Ka'bah* and that Allāh has honored and blessed it. Allāh then said,

﴿مَقَامُ إِبْرَاهِيمَ﴾

﴿the *Maqām* (station) of Ibrāhīm﴾ When the building [the *Ka'bah*] was raised, Ibrāhīm stood on; the *Maqām* so that he could raise the walls higher, while his son Ismā'īl was handing the stones to him. We should mention that the *Maqām* used to be situated right next to the House. Later, and during his reign, 'Umar bin Al-Khaṭṭab moved the *Maqām* farther to the east, so that those who go around the House in *Ṭawāf* are able to perform it easily, without disturbing those who pray next to the *Maqām* after finishing their *Ṭawāf*. Allāh commanded us to pray next to the *Maqām*;

﴿وَأَنذَرُونَا مِن تَفَاقُرِ إِبْرَاهِيمَ مُسَلِّئًا﴾

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

We mentioned the *Ḥadīths* about this subject before, and all the thanks are due to Allāh. Al-'Awfī said that, Ibn 'Abbās commented on Allāh's statement,

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ﴾

﴿In it are manifest signs, the *Maqām* of Ibrāhīm ;﴾

"Such as the *Maqām* and *Al-Mash'ar* [*Al-Ḥarām*]." [1] Mujaḥid said, "The impression of Ibrāhīm's feet remains on the *Maqām* as a clear sign." [2] It was reported that 'Umar bin 'Abdul-'Azīz, Al-Ḥasan, Qatādah, As-Suddi, Muqātil bin Ḥayyān and others said similarly. [3]

[1] Aṭ-Ṭabari 7:26.

[2] Aṭ-Ṭabari 7:27.

[3] Ibn Abi Ḥātim 2:412,413.

Al-Ḥaram, the Sacred Area, is a Safe Area

Allāh said,

﴿وَمَنْ دَخَلَ كَانَ آيَاتًا﴾

﴿whosoever enters it, he attains security,﴾ [3:97]

meaning, the Ḥaram of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of *Jāhiliyyah*. Al-Ḥasan Al-Baṣri said, "(During the time of *Jāhiliyyah*) a man would commit murder, then wear a piece of wool around his neck and enter the Ḥarām. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary." Allāh said,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّأْمُونًا وَسَخَطْنَا مِنَ النَّاسِ مِنْ حَوْلِهِمْ﴾

﴿Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them?﴾ [29:67], and,

﴿لَتَلْبَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۖ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ﴾

﴿So let them worship (Allāh) the Lord of this House (the Ka'bah). (He) Who has fed them against hunger, and has made them safe from fear﴾ [106:3-4].

It is not allowed for anyone to hunt in the Ḥaram or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the *Ḥadīths* of the Prophet ﷺ and the statements of the Companions testify. The Two *Ṣaḥīḥs* recorded (this being the wording of Muslim) that Ibn 'Abbās said, "On the day of the conquest of Makkah, the Messenger of Allāh ﷺ said,

«لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا»

«There is no more Hijrah (migration to Makkah), only Jihād and good intention. If you were mobilized, then march forth.»

He also said on the day of the conquest of Makkah,

«إِنَّ هَذَا الْبَلَدَ حَرَمُ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَجَلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَجَلَّ لِي إِلَّا فِي سَاعَةٍ مِنْ

نَهَارٍ، فَهَوَّ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُغْضَدُ شَوْكُهُ، وَلَا يُنْقَرُ صَبْدُهُ، وَلَا يُلْتَقِطُ لُقَطَتُهَا إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خَلَاهَا»

«Beware! Allāh made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allāh's decree until the Day of Resurrection. Fighting in Makkah was not permitted for anyone before me, and it was made legal for me for only a few hours or so on that day. No doubt it is at this moment a sanctuary by Allāh's decree until the Day of Resurrection. It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost objects, except by announcing it, or to uproot its trees.»

Al-'Abbās said, 'Except the lemon grass, O Allāh's Messenger, as they use it in their houses and graves.' The Prophet ﷺ said:

«إِلَّا الْأَذْخِرَ»

«Except lemongrass».^[1]

The Two *Ṣaḥīḥs* also recorded that Abu Shurayḥ Al-'Adawi said that he said to 'Amr bin Sa'īd while he was sending the troops to Makkah (to fight 'Abdullāh bin Az-Zubayr), "O Commander! Allow me to tell you what Allāh's Messenger said on the day following the conquest of Makkah. My ears heard it and my heart memorized it thoroughly, and I saw the Prophet ﷺ with my own eyes when he, after glorifying and praising Allāh, said,

«إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ، وَلَمْ يُحْرَمِهَا النَّاسُ، فَلَا يَجْلُ لِامْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَشْفِكَ بِهَا دَمًا، وَلَا يُغْضَدَ بِهَا شَجَرَةٌ، فَإِنْ أَحَدٌ تَرَحَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَدْنُ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَدْنُ لِي فِيهَا سَاعَةٌ مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدَ الْغَائِبَ.»

«Allāh, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allāh and the Last Day, should neither shed blood in it nor cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allāh's Messenger fought in Makkah, say to him, 'Allāh allowed His

[1] *Faḥ Al-Bārī* 4 :56, *Muslim* 2 :986.

Messenger and did not allow you.' Allāh allowed me only for a few hours on that day (of the conquest), and today its sanctity is as valid as it was before. So, those who are present, should inform those who are absent of this fact.»

Abu Shurayḥ was asked, "What did 'Amr reply?" He said that 'Amr said, "O Abu Shurayḥ! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief."^[1]

Jābir bin 'Abdullāh said, "I heard the Messenger of Allāh ﷺ saying,

«لَا يَجِلُّ لِأَحَدِكُمْ أَنْ يَخِيلَ بِمَكَّةَ السَّلَاحَ»

«None of you is allowed to carry a weapon in Makkah.» Muslim^[2] recorded this Ḥadīth.

'Abdullāh bin 'Adi bin Al-Ḥamrā' Az-Zuhri said that he heard the Messenger of Allāh ﷺ say while standing at Al-Ḥazwarah in the marketplace of Makkah,

«وَاللَّهِ إِنَّكَ لَحَيْرٌ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا تَخَرَّجْتُ»

«By Allāh! You are the best of Allāh's land and the most beloved land to Allāh. Had it not been for the fact that I was driven out of you, I would not have left you.»^[3]

Imām Aḥmad collected this Ḥadīth and this is his wording. At-Tirmidhi, An-Nasā'ī and Ibn Mājah^[4] also collected it. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."

The Necessity of Performing Ḥajj

Allāh said,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَى سَبِيلٍ﴾

«And Ḥajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey» [3:97].

[1] Muslim 2:987.

[2] Muslim 2:989.

[3] Aḥmad 4:305.

[4] *Tuḥfat Al-Aḥwadhī* 10:426, An-Nasā'ī in *Al-Kubrā* 2:479, Ibn Mājah 2:1038.

This *Āyah* established the obligation of performing *Hajj*. There are many *Ḥadīths* that mention it as one of the pillars and fundamentals of Islām, and this is agreed upon by the Muslims. According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ once gave a speech in which he said,

«أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا»

«O people! *Hajj* has been enjoined on you, therefore, perform *Hajj*.»

A man asked, “Is it every year, O Allāh’s Messenger?” The Prophet ﷺ remained silent until the man repeated the question three times and he then said,

«لَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ»

«Had I said yes, it would have become an obligation and you would not have been able to fulfill it.» He said next,

«دَرُونِي مَا تَرَكْتُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاسْتِخْلَافِهِمْ عَلَيَّ
أَنْبِيَائِهِمْ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ»

«Leave me as I leave you, those before you were destroyed because of their many questions and disputing with their Prophets. If I command you with something, perform it as much as you can. If I forbid something for you, then refrain from it.»^[1] Muslim recorded similarly.

Meaning of ‘Afford’ in the *Āyah*

There are several categories of “the ability to under take the journey”. There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence. Abu ‘Īsa At-Tirmidhi recorded that Ibn ‘Umar said, “A man stood up and asked the Messenger of Allāh ﷺ, ‘O Messenger of Allāh! Who is the pilgrim?’ He said, ‘He who has untidy hair and clothes.’ Another man asked, ‘Which *Hajj* is better, O Messenger of Allāh?’ He said, ‘The noisy

[1] Aḥmad 2:508, Muslim 2: 975.

(with supplication to Allāh) and bloody (with sacrifice).’ Another man asked, ‘What is the ability to undertake the journey, O Messenger of Allāh?’ He said, ‘Having provision and a means of transportation.’^[1] This is the narration that Ibn Mājah collected.^[2] Al-Ḥākim narrated that Anas said that the Messenger of Allāh was asked about Allāh’s statement,

﴿مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

﴿for those who are able to undertake the journey;﴾ [3:97]

“What does ‘able to undertake the journey’ mean?” The Prophet ﷺ answered, “Having sufficient provision and a means of transportation.” Al-Ḥākim stated that this Ḥadīth’s chain of narration is authentic, following the guidelines of Muslim in his *Ṣaḥīḥ*, but the Two *Ṣaḥīḥs* did not collect it.^[3] Aḥmad recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

﴿مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ﴾

‘Whoever intends to perform Ḥajj, let him rush to perform it.’^[4] Abu Dāwud also collected this Ḥadīth.^[5]

The One who Denies the Necessity of Ḥajj Becomes a Disbeliever

Allāh said,

﴿وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

﴿...and whoever disbelieves, then Allāh stands not in need of any of the ‘Alamīn﴾ [3:97].

Ibn ‘Abbās, Mujāhid and several others commented on this Āyah, “Whoever denies the necessity of Ḥajj becomes disbeliever, and Allāh is far Richer than to need him.” Al-Ḥāfiẓ

[1] *Tuḥfat Al-Aḥwadhī* 8 :348.

[2] Ibn Mājah 2 :96.

[3] Al-Ḥākim 1 :442. The Ḥadīths about provision and means that are mentioned here are all weak narrations. Al-Bayhaqī graded the Ḥadīth Ḥasan, but Al-Albānī and Muqbil bin Hādī graded it weak. See *Al-Irwā’* no. 988.

[4] Aḥmad 1 :225.

[5] Abu Dāwud 2 :350.

Abu Bakr Al-Isma'ili recorded that 'Umar bin Al-Khaṭṭab said, "Whoever can afford *Hajj* but did not perform it, there is no difference in his case if he dies while Jew or Christian." This has an authentic chain of narration leading to 'Umar.^[1]

﴿قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَاللّٰهُ شَهِيدٌ عَلٰى مَا كَفَرْتُمْ لَوْلَا اَنَّ اللّٰهَ يَخْتَصِمُ لَكُمْ لَمُنَّ بِنُجُوٰتِكُمْ لَمَّا تَقُوْنَ لِلّٰهِ اٰجِلٌ يَّوْمٍ﴾
 ﴿قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَن سَبِيْلِ اللّٰهِ مَنۢ مَّآمَنَ تَبِعُوْهَا عِوَجًا وَاَنْتُمْ شٰهَدٰٓءُهَا وَمَا اللّٰهُ بِغٰفِلٍ عَمَّا تَعْمَلُوْنَ﴾

﴿98. Say: "O People of the Scripture (Jews and Christians)! Why do you reject the *Āyāt* of Allāh, while Allāh is Witness to what you do?"﴾

﴿99. Say: "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses? And Allāh is not unaware of what you do."﴾

Chastising the People of the Book for Their Disbelief and Blocking the Path of Allāh

In this *Āyah* Allāh criticizes the disbelieving People of the Book for refusing the truth, rejecting Allāh's *Āyāt* and hindering those who seek to believe from His path, although they know that what the Messenger ﷺ was sent with is the truth from Allāh. They learned this from the previous Prophets and honorable Messengers, may Allāh's peace and blessings be on them all. They all brought the glad tidings and the good news of the coming of the unlettered, Arab, Hāshimi Prophet ﷺ from Makkah, the master of the Children of Ādam, the Final Prophet and the Messenger of the Lord of heavens and earth. Allāh has warned the People of the Book against this behavior, stating that He is Witness over what they do, indicating their defiance of the knowledge conveyed to them by the Prophets. They rejected, denied and refused the very Messenger whom they were ordered to convey the glad tidings about his coming. Allāh states that He is never unaware of what they do, and He will hold them responsible for their actions,

^[1] *Al-Hilyah* 9 :252.

لِلَّذِينَ آمَنُوا
۱۳
سُورَةُ الْاِٰمْرٰنِ

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنذَرُونَ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ. وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٦﴾
يَأْتِيهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ. وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٧﴾ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا. وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٨﴾ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٩﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١١٠﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١١١﴾ وَأَمَّا الَّذِينَ آيَنَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١١٢﴾ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١١٣﴾

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ﴾

«The Day whereon neither wealth nor sons will avail» [26:88].

﴿يَأْتِيهَا الَّذِينَ آمَنُوا لَنْ يُطِيعُوا قَرِيبًا مِنْ الَّذِينَ أُوْتُوا الْكِتَابَ يَرْذُوكُمْ بَعْدَ إِيمَانِكُمْ كَفِرِينَ﴾
وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنذَرُونَ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٦﴾

﴿100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!﴾

﴿101. And how would you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger? And whoever depends upon Allāh, then he is indeed guided to the right path.﴾

Warning Muslims Against Imitating People of the Scriptures

Allāh warns His believing servants against obeying the People of the Book, who envy the believers for the favor that Allāh gave them by sending His Messenger ﷺ. Similarly, Allāh said,

﴿وَرَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُّوْكُمْ يُرِىٰ بَعْدَ إِيمَانِكُمْ كُفْرًا كَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ﴾

«Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you

have believed, out of their own envy) [2:109].

In this Āyah [3:100], Allāh said,

﴿إِنْ تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَدَّ إِيمَانِكُمْ كَافِرِينَ﴾

﴿If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!﴾, then said,

﴿وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنْتَلَّ عَلَيْكُمْ بِآيَاتِ اللَّهِ وَبَيْنَكُمْ رَسُولُكُمْ﴾

﴿And how would you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger?﴾,

meaning, disbelief is far from touching you, since the Āyāt of Allāh are being sent down on His Messenger ﷺ day and night, and he recites and conveys them to you. Similarly, Allāh said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers﴾ [57:8].

A Hadīth states that one day, the Prophet ﷺ said to his Companions,

«أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيمَانًا؟» قالوا: الملائكة. قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟» وذكروا الأنبياء، قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟» قالوا: فنحن. قال: «وَكَيْفَ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟» قالوا: فأبي الناس أعجب إيمانًا؟ قال: «قَوْمٌ يَجِيئُونَ مِنْ بَعْدِكُمْ يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا»

“Who among the faithful believers do you consider has the most amazing faith?” They said, “The angels.” He said, “Why would they not believe, since they are with their Lord?” They mentioned the Prophets, and the Prophet ﷺ said, “Why would they not believe while the revelation is sent down to them?” They said, “Then, we are.” He said, “Why would not you believe when I am among you?” They asked, “Who has the most amazing faith?” The Prophet ﷺ said, “A people who will

come after you and who will find only books that they will believe in.”^[1]

Allāh said next,

﴿وَمَنْ يَتَمَنَّ يَأْتِهِ هُدًى إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿And whoever depends upon Allāh, then he is indeed guided to the right path﴾ [3:101]

for trusting and relying on Allāh are the basis of achieving the right guidance and staying away from the path of wickedness. They also represent the tool to acquiring guidance and truth and achieving the righteous aims.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ. وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ. لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾﴾

﴿102. O you who believe! Have Taqwā of Allāh as is His due, and die not except as (true) Muslims.﴾

﴿103. And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves, and remember Allāh's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Āyāt clear to you, that you may be guided.﴾

Meaning of 'Taqwā of Allāh'

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd commented on the Āyah,

﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾

﴿Have Taqwā of Allāh as is His due,﴾

“That He is obeyed and not defied, remembered and not forgotten and appreciated and not unappreciated.”^[2] This has

[1] Aṭ-Ṭabarāni 4 :22,23.

[2] Ibn Abi Ḥātim 2 :446.

an authentic chain of narration to 'Abdullāh bin Mas'ūd. Al-Ḥākim collected this Ḥadīth in his *Mustadrak*, from Ibn Mas'ūd, who related it to the Prophet ﷺ. Al-Ḥākim said, "It is authentic according to the criteria of the Two Shaykhs [Al-Bukhārī and Muslim], and they did not record it."^[1] This is what he said, but it appears that it is only a statement of 'Abdullāh bin Mas'ūd, and Allāh knows best. It was also reported that Anas said, "The servant will not have *Taqwā* of Allāh as is His due until he keeps his tongue idle."^[2] Allāh's statement,

﴿وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

﴿and die not except as (true) Muslims﴾ [3:102], means, preserve your Islām while you are well and safe, so that you die as a Muslim. The Most Generous Allāh has made it His decision that whatever state one lives in, that is what he dies upon and is resurrected upon. We seek refuge from dying on other than Islām.

Imām Aḥmad recorded that Mujāhid said, "The people were circling around the Sacred House when Ibn 'Abbās was sitting, holding a bent-handled walking stick. Ibn 'Abbās said, The Messenger of Allāh [recited],

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ. وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

﴿Have *Taqwā* of Allāh as is His due, die not except as (true) Muslims.﴾ [3:102], [then he said:]

﴿وَلَوْ أَنَّ قَطْرَةَ مِنَ الرَّزْقِمْ قُطِرَتْ لِأَمْرَتْ عَلَى أَهْلِ الْأَرْضِ عَيْشَتَهُمْ، فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ إِلَّا الرَّزْقِمْ؟﴾

«Verily, if a drop of *Zaqqūm* (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from *Zaqqūm*?»^[3]

This was recorded by At-Tirmidhi, An-Nasā'ī, Ibn Mājah, Ibn Ḥibbān in his *Ṣaḥīḥ* and Al-Ḥākim his *Mustadrak*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*"^[4] while Al-Ḥākim said; "It meets the

[1] Al-Ḥākim 2:294.

[2] Ibn Abi Ḥātim 2:448.

[3] Aḥmad 1:300.

[4] *Tuḥfat Al-Aḥwadhī* 7:307, An-Nasā'ī in *Al-Kubrā* 6:313, Ibn Mājah 2:1446, Ibn Ḥibbān 9:278, Al Ḥākim 2:294.

conditions of the Two *Ṣaḥīḥs* and they did not record it."

Imām Aḥmad recorded that Jābir said that three nights before the Messenger of Allāh ﷺ died he heard him saying;

«لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُخَيِّنُ الظَّنَّ بِاللهِ عَزَّ وَجَلَّ»

«None of you should die except while having sincere trust in Allāh, the Exalted and Most Honorable.»^[1] Muslim also recorded it.^[2]

The Two *Ṣaḥīḥs* record that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي»

«Allāh said, "I am as My servant thinks of Me."»^[3]

The Necessity of Holding to the Path of Allāh and the Community of the Believers

Allāh said next,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

﴿And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.﴾ It was said that,

﴿بِحَبْلِ اللهِ﴾

﴿to the Rope of Allāh﴾ refers to Allāh's covenant, just as Allāh said in the following *Āyah*,

﴿صُرِّتَ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفَقَّهُوا إِلَّا بِحَبْلِ مِنَ اللهِ وَحَبْلِ مِنَ الْإِنسَانِ﴾

﴿Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and from men;﴾ [3:112],

in reference to pledges and peace treaties.

Allāh's statement

﴿وَلَا تَفَرَّقُوا﴾

﴿and be not divided among yourselves﴾, orders sticking to the

[1] Aḥmad 3:315.

[2] Muslim 4:2205.

[3] *Faṭḥ Al-Bāri* 13:395, Muslim 4:2061.

community of the believers and forbids division. There are several *Ḥadīths* that require adhering to the *Jamā'ah* (congregation of believers) and prohibit division. Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا: يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَتَّصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفْرُقُوا، وَأَنْ تَتَّصِحُوا مَنْ وِلَاةُ اللَّهِ أَمْرُكُمْ. وَيَسْخَطُ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ»

«It pleases Allāh for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases Him that you worship Him Alone and not associate anything or anyone with Him in worship, that you hold on to the Rope of Allāh altogether and do not divide, and that you advise whoever Allāh appoints as your Leader. The three that displease Him are that you say, 'It was said,' and, 'So-and-so said,' asking many unnecessary questions and wasting money.»^[1]

Allāh said,

﴿وَاذْكُرُوا فِضْلَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

«and remember Allāh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren» [3:103].

This was revealed about the Aws and Khazraj. During the time of *Jāhiliyyah*, the Aws and Khazraj were at war and had great hatred, enmity and ill feelings towards each other, causing long conflicts and battles to occur between them. When Allāh brought Islām, those among them who embraced it became brothers who loved each other by Allāh's grace, having good ties for Allāh's sake and helping each other in righteousness and piety. Allāh said,

﴿هُوَ الَّذِي أَدْخَلَ الْقُلُوبَ فِي الْغُرُوبِ وَالْمُؤْمِنِينَ﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَئِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ﴾

[1] Muslim 3:1340.

لِإِيمَانِهِ ٦٤

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْاُمُورُ ﴿٦١﴾ كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَاَكْثَرُهُمُ الْفٰسِقُونَ ﴿٦٢﴾ لَنْ يَضُرَّكُمْ اِلَّا اَذًى وَاِنْ يَفْتَلِكُوْكُمْ يُوَلُّوْكُمْ اِلٰذًا بَارِئًا لَّانْ يَضُرَّوْكُمْ ﴿٦٣﴾ ضُرِبَتْ عَلَيْهِمُ الذَّلٰلَةُ اِنَّنِىْ مَا تَقْفُوْا اِلَّا بِحَبْلِ مِّنْ اَللّٰهِ وَحَبْلٍ مِّنَ النَّاسِ وَاَبَاءُ وِبَعْضٍ مِّنَ اَللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِتَايَاتِ اَللّٰهِ وَيَقْتُلُوْنَ الْاَنْبِيَاۗءَ بِغَيْرِ حَقٍّ ذٰلِكَ بِمَا عَصَوْا وَاَكَانُوْا يَمْتَدُوْنَ ﴿٦٤﴾ لَيْسَ اَسْوَاۗءَ مِّنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قٰبِيَةٌ يَتْلُوْنَ ءَايٰتِ اَللّٰهِ ءَاثًا اَلَيْلِ وَهُمْ يَسْجُدُوْنَ ﴿٦٥﴾ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَأْمُرُوْنَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَاَسْرِعُوْنَ فِي الْخَيْرٰتِ وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ﴿٦٦﴾ وَمَا يَفْعَلُوْا مِّنْ خَيْرٍ فَلَنْ يُكْفَرُوْهُ وَاَللّٰهُ عَلِيْمٌ بِالْمُتَّقِيْنَ ﴿٦٧﴾

«He it is Who has supported you with His Help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them» [8:62,63],

until the end of the Āyah. Before Islām, their disbelief had them standing at the edge of a pit of the Fire, but Allāh saved them from it and delivered them to faith. The Messenger of Allāh ﷺ reminded the Anṣār [from both Aws and Khazraj] of this bounty when he was dividing the war booty of Ḥunayn.

During that time, some Anṣār did not like the way the booty was divided, since they did not get what the others did, although that was what Allāh directed His Prophet ﷺ to do. The Messenger of Allāh gave them a speech, in which he said,

«يَا مَعْشَرَ الْاَنْصَارِ اَلَمْ اُجِدْكُمْ ضَلٰلًا فَهَدَاكُمْ اَللّٰهُ بِيْ، وَكُنْتُمْ مُتَفَرِّقِيْنَ فَاَلْتَمَكُمُ اَللّٰهُ بِيْ، وَعَاَلَةٌ فَاَغْنَاكُمْ اَللّٰهُ بِيْ؟»

«O Anṣār! Did I not find you misguided and Allāh directed you to guidance because of me? Were you not divided beforehand and Allāh united you around me? Were you not poor and Allāh enriched you because of me?»

Whenever the Prophet ﷺ asked them a question, they would answer, "Indeed, Allāh and His Messenger have granted us

bounty.” [1]

﴿وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظَلَمًا لِلْعَالَمِينَ وَاللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

﴿104. Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf (all that Islām orders) and forbidding Al-Munkar (all that Islām has forbidden). And it is they who are the successful.﴾

﴿105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.﴾

﴿106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith."﴾

﴿107. And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.﴾

﴿108. These are the Āyāt of Allāh. We recite them to you in truth, and Allāh wills no injustice to the 'Ālamīn.﴾

﴿109. And to Allāh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh.﴾

The Command to Establish the Invitation to Allāh

Allāh said,

﴿وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ﴾

﴿Let there arise out of you a group of people﴾

[1] An-Nasā'ī in Al-Kubrā 5:91.

that calls to righteousness, enjoins all that is good and forbids evil in the manner Allāh commanded,

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿And it is they who are the successful.﴾

Aḍ-Ḍaḥḥāk said, "They are a special group of the Companions and a special group of those after them, that is those who perform *Jihād* and the scholars."^[1]

The objective of this *Āyah* is that there should be a segment of this Muslim *Ummah* fulfilling this task, even though it is also an obligation on every member of this *Ummah*, each according to his ability. Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

«Whoever among you witnesses an evil, let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith.» In another narration, The Prophet ﷺ said,

«وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ»

«There is no faith beyond that, not even the weight of a mustard seed.»^[2]

Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَنْعَتَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُهُنَّ فَلَا يَسْتَجِيبُ لَكُمْ»

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.»^[3]

[1] Aṭ-Ṭabari 7:92.

[2] Muslim 1:69,70.

[3] Aḥmad 5:38.

At-Tirmidhi also collected this *Ḥadīth* and said, “*Ḥasan*”.^[1] There are many other *Ḥadīths* and *Āyāt* on this subject, which will be explained later.

The Prohibition of Division

Allāh said,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾

﴿And be not as those who divided and differed among themselves after the clear proofs had come to them﴾ [3:105].

In this *Āyah*, Allāh forbids this *Ummah* from imitating the division and discord of the nations that came before them. These nations also abandoned enjoining righteousness and forbidding evil, although they had proof of its necessity.

Imām Aḥmad recorded that Abu ‘Amir ‘Abdullāh bin Luḥay said, “We performed *Ḥajj* with Mu‘āwiyah bin Abi Sufyān. When we arrived at Makkah, he stood up after praying *Zuhr* and said, ‘The Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً - بَعْضِي الْأَهْوَاءَ - كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً - وَهِيَ الْجَمَاعَةُ - وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَفْرَامٌ تَجَارِي بِهِمْ بَلْكَ الْأَهْوَاءِ كَمَا يَتَجَارَى الْكَلْبُ بِصَاحِبِهِ، لَا يَنْقِي مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ إِلَّا دَخَلَهُ»

«The People of the Two Scriptures divided into seventy-two sects. This *Ummah* will divide into seventy-three sects, all in the Fire except one, that is, the *Jama‘ah*.^[2] Some of my *Ummah* will be guided by desire, like one who is infected by rabies; no vein or joint will be saved from these desires.»

[Mu‘āwiyah said next:] By Allāh, O Arabs! If you do not adhere to what came to you from your Prophet ﷺ then other people are even more prone not to adhere to it.”^[3] Similar was recorded by Abu Dāwud^[4] from Aḥmad bin Ḥanbal and Muḥammad bin Yaḥyā.

[1] *Tuḥfat Al- Aḥwadhi* 6:390

[2] That is, the group that adheres to the teachings of the Prophet ﷺ and his Companions.

[3] Aḥmad 4:102.

[4] Abu Dāwud 5:5.

The Benefits of Brotherly Ties and Unity and the Consequence of Division on the Day of the Gathering

Allāh said next,

﴿يَوْمَ تَبْيَضُّ وُجُوهٌُ وَسَوْدٌ وُجُوهٌُ﴾

﴿On the Day when some faces will become white and some faces will become black;﴾ [3:106]

on the Day of Resurrection. This is when the faces of followers of the *Sunnah* and the *Jama‘āh* will radiate with whiteness, and the faces of followers of *Bid‘ah* (innovation) and division will be darkened, as has been reported from Ibn ‘Abbās.^[1] Allāh said,

﴿فَأَمَّا الَّذِينَ آسَوَدَتِ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

﴿As for those whose faces will become black (to them will be said): “Did you reject faith after accepting it?”﴾

Al-Ḥasan Al-Baṣrī said, “They are the hypocrites.”^[2]

﴿فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴿Then taste the torment (in Hell) for rejecting faith,﴾

and this description befits every disbeliever.

﴿وَأَمَّا الَّذِينَ أَبْيَضَتِ وُجُوهُهُمْ فَبِإِذْنِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾

﴿And for those whose faces will become white, they will be in Allāh’s mercy (Paradise), therein they shall dwell forever.﴾

in Paradise, where they will reside for eternity and shall never desire to be removed.

Abu ‘Īsā At-Tirmidhi recorded that Abu Ghālib said, “Abu Umāmah saw heads (of the Khawarij sect) hanging on the streets of Damascus. He commented, ‘The Dogs of the Fire and the worst dead people under the cover of the sky. The best dead men are those whom these have killed.’ He then recited,

[1] Ibn Abi Ḥātim 2:464. Editor’s note: Although this statement is very popular, if it is not fabricated, it is among the weakest kinds of narrations, all of its chains resting upon a narrator are well-known for fabrication.

[2] Ibn Abi Ḥātim 2:465.

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

﴿On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black;﴾

until the end of the Āyah. I said to Abu Umamāh, 'Did you hear this from the Messenger of Allāh?' He said, 'If I only heard it from the Messenger of Allāh once, twice, thrice, four times, or seven times, I would not have narrated it to you.' " At-Tirmidhi said, "This Ḥadīth is Ḥasan."^[1] Ibn Mājah^[2] and Aḥmad^[3] recorded similarly.

Allāh said,

﴿بِذَلِكَ آيَاتُ اللَّهِ تَلْوَمَهَا عَلَيْكَ﴾

﴿These are the Āyāt of Allāh. We recite them to you﴾

meaning, 'These are the verses of Allāh, His proofs and signs that We reveal to you, O Muḥammad,'

﴿بِالْحَقِّ﴾

﴿in truth﴾ making known the true reality of this world and the Hereafter.

﴿وَمَا اللَّهُ بِرُبِّدُ ظُلْمًا لِلْعَالَمِينَ﴾

﴿and Allāh wills no injustice to the 'Ālamīn.﴾

for He never treats them with injustice. Rather, He is the Just Ruler Who is able to do everything and has knowledge of everything. Therefore, He does not need to treat any of His creatures with injustice, and this is why He said next,

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿and to Allāh belongs all that is in the heavens and all that is in the Earth.﴾,

they are all His servants and His property,

﴿وَرِئَالُ اللَّهِ تُرْجَعُ الْأُمُورُ﴾

﴿And all matters go back to Allāh,﴾

[1] *Tuḥfat Al-Aḥwadhī* 8:351.

[2] *Ibn Mājah* 1:62.

[3] *Aḥmad* 5:256.

for His is the decision concerning the affairs of this life and the Hereafter, and His is the Supreme Authority in this life and the Hereafter.

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾ لَنْ يَضُرُّكُمْ إِلَّا أَدْعَىٰ وَإِنْ يَفْتِنُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُصْرَفُونَ ﴿١١١﴾ ضَرَبَتْ عَلَيْهِمُ الْإِلَٰهَ أَيْنَ مَا تَفَعَّلُوا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَيَأْمُرُ بِمَنْضَبٍ مِنَ اللَّهِ وَضَرَبَتْ عَلَيْهِمُ السَّكَنَةَ ﴿١١٢﴾ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٣﴾﴾

﴿110. You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh. And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Fāsiqūn (rebellious).﴾

﴿111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.﴾

﴿112. They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the wrath of Allāh, and destitution is put over them. This is because they disbelieved in the Āyāt of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress (the limits set by Allāh).﴾

Virtues of the Ummah of Muḥammad ﷺ, the Best Nation Ever

Allāh states that the Ummah of Muḥammad ﷺ is the best nation ever,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴿You are the best of peoples ever raised up for mankind﴾ [3:110].

Al-Bukhāri recorded that Abu Hurayrah commented on this

Āyah, "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islām." [1] Similar was said by Ibn 'Abbās, Mujāhid, 'Aṭiyah Al-'Awfī, 'Ikrimah, 'Aṭā' and Ar-Rabī' bin Anas that,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴿You are the best of peoples ever raised up for mankind;﴾

means, the best of peoples for the people.[2]

The meaning of the Āyah is that the *Ummah* of Muḥammad is the most righteous and beneficial nation for mankind. Hence Allāh's description of them,

﴿تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

﴿you enjoin Al-Ma'rūf and forbid Al-Munkar and believe in Allāh﴾ [3:110].

Aḥmad,^[3] At-Tirmidhi,^[4] Ibn Mājah,^[5] and Al-Hākim recorded that Ḥakīm bin Mu'āwiyah bin Ḥaydah narrated that his father said that the Messenger of Allāh ﷺ said,

﴿أَنْتُمْ نَوْفُونَ سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهَا، وَأَنْتُمْ أَكْرَمُ عَلَى اللَّهِ عَزَّ وَجَلَّ﴾

«You are the final of seventy nations, you are the best and most honored among them to Allāh.»

This is a well-known *Ḥadīth* about which At-Tirmidhi said, "*Ḥasan*", and which is also narrated from Mu'ādh bin Jabal and Abu Sa'īd. The *Ummah* of Muḥammad achieved this virtue because of its Prophet, Muḥammad, peace be upon him, the most regarded of Allāh's creation and the most honored Messenger with Allāh. Allāh sent Muḥammad ﷺ with the perfect and complete Law that was never given to any Prophet or Messenger before him. In Muḥammad's Law, few deeds take the place of the many deeds that other nations performed. For instance, Imām Aḥmad recorded that 'Ali bin Abi Ṭālib said,

[1] *Fath Al-Bāri* 8:72.

[2] Ibn Abi Ḥātim 2:472,473.

[3] Aḥmad 5:3.

[4] *Tuḥfat Al-Aḥwadhī* 8:352.

[5] Ibn Mājah 2:1433.

“The Messenger of Allāh ﷺ said,

«أَعْطَيْتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاءِ»

«I was given what no other Prophet before me was given.»

We said, ‘O Messenger of Allāh! What is it?’ He said,

«نُصِرْتُ بِالرُّعْبِ، وَأَعْطَيْتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهْرًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَّمِ»

«I was given victory by fear, I was given the keys of the earth, I was called Ahmad, the earth was made a clean place for me (to pray and perform Tayammum with it) and my Ummah was made the best Ummah.»^[1]

The chain of narration for this Ḥadīth is Ḥasan. There are several Ḥadīths that we should mention here.

The Two Ṣaḥīḥs recorded that Az-Zuhri said that, Saʿīd bin Al-Musayyib said that Abu Hurayrah narrated to him, “I heard the Messenger of Allāh ﷺ saying,

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ وَهُمْ سَبْعُونَ أَلْفًا، نُضِيءُ وُجُوهَهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ» فقال أبو هريرة: فقام عكاشة بن محصن الأسدي يرفع نمرة عليه، فقال: يا رسول الله، ادع الله أن يجعلني منهم، فقال رسول الله ﷺ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ» ثم قام رجل من الأنصار فقال: يا رسول الله! ادع الله أن يجعلني منهم، فقال: «سَبَقَكَ بِهَا عَكَّاشَةٌ»

«A group of seventy thousand from my Ummah will enter Paradise, while their faces are radiating, just like the moon when it is full.” Ukkāshah bin Miḥṣan Al-Asadi stood up, saying, ‘O Messenger of Allāh! Supplicate to Allāh that I am one of them.’ The Messenger of Allāh ﷺ said, ‘O Allāh! Make him one of them.’ A man from the Anṣār also stood and said, ‘O Messenger of Allāh! Supplicate to Allāh that I am one of them.’ The Messenger said, ‘Ukkāshah has beaten you to it.’^[2]

[1] Aḥmad 1:98.

[2] Faṭḥ Al-Bārī 11:413, Muslim 1:197.

Another Ḥadīth that Establishes the Virtues of the Ummah of Muḥammad ﷺ in this Life and the Hereafter.

Imām Aḥmad recorded that Jābir said, "I heard the Messenger of Allāh ﷺ saying,

«إِنِّي لَأَرْجُو أَنْ يَكُونَ مَنْ يَتَّبِعُنِي مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ رُبُعَ الْجَنَّةِ» قال: فكبرنا، ثم قال: «أَرْجُو أَنْ يَكُونُوا ثُلُثَ النَّاسِ» قال: فكبرنا، ثم قال: «أَرْجُو أَنْ تَكُونُوا الشُّطْرَ»

'I hope that those who follow me will be one-fourth of the residents of Paradise on the Day of Resurrection.' We said, 'Allāhu Akbar'. He then said, 'I hope that they will be one-third of the people.' We said, 'Allāhu Akbar'. He then said, 'I hope that you will be one-half.' [1]

Imām Aḥmad recorded the same Ḥadīth with another chain of narration,^[2] and this Ḥadīth meets the criteria of Muslim in his *Ṣaḥīḥ*. In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said to us,

«أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟»

'Does it please you that you will be one-fourth of the people of Paradise?'

We said, 'Allāhu Akbar!' He added,

«أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟»

'Does it please you that you will be one-third of the people of Paradise?' We said, 'Allāhu Akbar!' He said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ؟»

'I hope that you will be half of the people of Paradise.' [3]

Another Ḥadīth

Imām Aḥmad recorded that Buraydah said that the Prophet ﷺ said,

«أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفٌّ، هَذِهِ الْأُمَّةُ مِنْ ذَلِكَ نَمَاتُونَ صَفًّا»

[1] Aḥmad 3:346.

[2] Aḥmad 3:383.

[3] *Faḥ Al-Bāri* 11:385, Muslim 1:200.

«The people of Paradise are one hundred and twenty rows, this Ummah takes up eighty of them.»^[1]

Imām Aḥmad also collected this Ḥadīth through another chain of narration.^[2] At-Tirmidhi and Ibn Mājah^[3] also collected this Ḥadīth, and At-Tirmidhi said, 'This Ḥadīth is Ḥasan.'^[4]

'Abdur-Razzāq recorded that Abu Hurayrah said that, the Prophet ﷺ said,

«نَحْنُ الْأَخِيرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّةَ، يَبْدَأُهُمْ
أَوْثُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتَيْنَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللَّهُ لِمَا اِخْتَلَفُوا فِيهِ مِنَ الْحَقِّ،
فَهَذَا الْيَوْمَ الَّذِي اِخْتَلَفُوا فِيهِ، النَّاسُ لَنَا فِيهِ تَبِعٌ، غَدًا لِلْيَهُودِ، وَلِلنَّصَارَى بَعْدَ غَدٍ»

«We (Muslims) are the last to come, but the foremost on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allāh gave us the guidance of truth that they have been disputing about. This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: the Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday).»

Al-Bukhārī^[5] and Muslim^[6] collected this Ḥadīth. Muslim recorded Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

«نَحْنُ الْأَخِيرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ»

«We (Muslims) are the last (to come), but (will be) the foremost on the Day of Resurrection, and will be the first people to enter Paradise...» until the end of the Ḥadīth.^[7]

[1] Aḥmad 5:355.

[2] Aḥmad 5:347.

[3] *Tuhfat Al-Aḥwadhī* 7:256.

[4] Ibn Mājah 2:134.

[5] Al-Bukhārī no. 896, 3486 and 3487.

[6] Muslim no. 855.

[7] Muslim no. 855.

These and other *Ḥadīths* conform to the meaning of the *Āyah*,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

﴿You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh﴾.

Therefore, whoever among this *Ummah* acquires these qualities, will have a share in this praise. Qatādah said, "We were told that 'Umar bin Al-Khaṭṭab recited this *Āyah* [3:110] during a *Ḥajj* that he performed, when he saw that the people were rushing. He then said, 'Whoever likes to be among this [praised] *Ummah*, let him fulfill the condition that Allāh set in this *Āyah*.'" Ibn Jarīr^[1] recorded this. Those from this *Ummah* who do not acquire these qualities will be just like the People of the Scriptures whom Allāh criticized, when He said,

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ﴾

﴿They did not forbid one another from the Munkar which they committed...﴾ [5:79].

This is the reason why, after Allāh praised the Muslim *Ummah* with the qualities that He mentioned, He criticized the People of the Scriptures and chastised them, saying,

﴿وَلَوْ أَنَّمَا فِي آلِ الْكِتَابِ﴾

﴿And had the People of the Scripture (Jews and Christians) believed﴾ [3:110],

in what was sent down to Muḥammad ﷺ,

﴿لَكَانَ خَيْرًا لَّهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾

﴿it would have been better for them; among them are some who have faith, but most of them are Fāsiqūn (rebellious).﴾

Therefore only a few of them believe in Allāh and in what was sent down to you and to them. The majority of them follow deviation, disbelief, sin and rebellion.

[1] Aṭ-Ṭabari 7:102.

The Good News that Muslims will Dominate the People of the Book

While delivering the good news to His believing servants that victory and dominance will be theirs against the disbelieving, atheistic People of the Scriptures, Allāh then said,

﴿لَنْ يَضُرَّكُمْ إِلَّا أَذًى وَإِنْ يَنْتَهِبُوا كُمُورَكُمْ أَلْدَابَارَ ثُمَّ لَا يُصْرَبُونَ﴾

﴿They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.﴾ [3:111]

This is what occurred, for at the battle of Khaybar, Allāh brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madīnah, the tribes of Qaynuqā', Naḍīr and Qurayzah, were also humiliated by Allāh. Such was the case with the Christians in the area of Ash-Shām later on, when the Companions defeated them in many battles and took over the leadership of Ash-Shām forever. There shall always be a group of Muslims in Ash-Shām area until 'Īsā, son of Maryam, descends while they are like this [on the truth, apparent and victorious]. 'Īsā will at that time rule according to the Law of Muḥammad ﷺ, break the cross, kill the swine, banish the *Jizyah* and only accept Islām from the people.

Allāh said next,

﴿مُضِرَّتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا نُفِقُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَيْلٍ مِنَ النَّاسِ﴾

﴿Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men;﴾

meaning, Allāh has placed humiliation and disgrace on them wherever they may be, and they will never be safe,

﴿إِلَّا بِحَبْلِ مِنَ اللَّهِ﴾

﴿except when under a covenant from Allāh.﴾

under the *Dhimmah* (covenant of protection) from Allāh that requires them to pay the *Jizyah* (tax, to Muslims,) and makes them subservient to Islāmic Law.

﴿وَحَيْلٍ مِنَ النَّاسِ﴾

﴿and a covenant from men;﴾ meaning, covenant from men,

such as pledges of protection and safety offered to them by Muslim men and women, and even a slave, according to one of the sayings of the scholars. Ibn 'Abbās said that,

﴿إِلَّا بِعَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ﴾

﴿except when under a covenant from Allāh, and a covenant from men;﴾

refers to a covenant of protection from Allāh and a pledge of safety from people.^[1] Similar was said by Mujāhid, 'Ikrimah, 'Aṭā', Aḍ-Daḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and Ar-Rabī bin Anas.^[2] Allāh's statement,

﴿وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ﴾

﴿they have drawn on themselves the wrath of Allāh,﴾

means, they earned Allāh's anger, which they deserved,

﴿وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ﴾

﴿and destitution is put over them﴾, meaning they deserve it by decree and legislatively.

Allāh said next,

﴿ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ﴾

﴿This is because they disbelieved in the Āyāt of Allāh and killed the Prophets without right.﴾

meaning, what drove them to this was their arrogance, transgression and envy, earning them humiliation, degradation and disgrace throughout this life and the Hereafter. Allāh said,

﴿ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

﴿This is because they disobeyed and used to transgress (the limits set by Allāh).﴾

meaning, what lured them to disbelieve in Allāh's Āyāt and kill His Messengers, is the fact that they often disobeyed Allāh's commands, committed His prohibitions and transgressed His set limits. We seek refuge from this behavior, and Allāh Alone is sought for each and every type of help.

[1] Aṭ-Ṭabari 7:112.

[2] Ibn Abi Ḥātim 2:480,481.

الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
 مِنْ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾
 مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا
 صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا
 ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾ يَأْتِيهَا الَّذِينَ
 ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُوكُمْ خَبَالًا
 وَذُو أَمَانَةٍ قَدْ بَدَتْ بِالْبَغْضَاءِ مِنْ أَفْوَاهِهِمْ وَمَا تَخْفَى
 صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾
 هَاتِمَةٌ أُولَاءِ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ
 وَإِذَا الْقَوْمُ كَالْوَأءِ أَمْتًا وَإِذَا خَلَوْا عَضُوا عَلَىٰ عَيْتِكُمُ الْأُنَاطِلَ
 مِنَ الْعَيْطِ قُلْ مَوْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾
 إِنْ تَمَسَّكْتُمْ حَسَنَةً سَوْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا
 بِهَا وَإِنْ تَصِبُوا وَقْتَفُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا
 إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ
 بُيُوتِ الْمُؤْمِنِينَ مَقْعِدِ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

﴿١١٦﴾ لَيْسُوا سَوَاءً بَيْنَ أَهْلِ
 الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ
 اللَّهِ إِنَّهَ الْبَيِّنَاتِ وَهُمْ يَسْجُدُونَ ﴿١١٦﴾
 يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 وَآمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
 الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ
 وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٦﴾ وَمَا
 يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ
 وَاللَّهُ عَلِيمٌ بِالْمُتَكِبِينَ ﴿١١٦﴾ إِنَّ
 الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ
 أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
 شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
 فِيهَا خَالِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنْفِقُونَ
 فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ
 رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
 ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا
 ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ
 يَظْلِمُونَ ﴿١١٧﴾

﴿113. Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.﴾

﴿114. They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.﴾

﴿115. And whatever good they do, nothing will be rejected of them; for Allāh knows well the Muttaqīn (the pious).﴾

﴿116. Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allāh. They are the dwellers of the Fire, therein they will abide.﴾

﴿117. The parable of what they spend in this world is that of a wind of *Şir*; it struck the harvest of a people who did wrong against themselves and destroyed it. Allāh wronged them not, but they wronged themselves.﴾

Virtues of the People of the Scriptures Who Embrace Islām

Muḥammad bin Ishāq and others, including Al-‘Awfi who reported it from Ibn ‘Abbās, said; “These *Ayāt* were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is ‘Abdullāh bin Salām, Asad bin ‘Ubayd, Tha‘labah bin Sa‘yah, Usayd bin Sa‘yah, and so forth. This *Āyah* means that those among the People of the Book whom Allāh rebuked earlier are not at all the same as those among them who embraced Islām. Hence Allāh’s statement,

﴿لَيْسُوا سَوَاءً﴾

﴿Not all of them are alike﴾ [3:113].”^[1]

Therefore, these two types of people are not equal, and indeed, there are believers and also criminals among the People of the Book, just as Allāh said,

﴿بَيْنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ﴾

﴿a party of the People of the Scripture stand for the right﴾

for they implement the Book of Allāh, adhere to His Law and follow His Prophet Muḥammad ﷺ. Therefore, this type is on the straight path,

﴿يَتْلُونَ آيَاتِ اللَّهِ نَافِلًا أَلَيْلَ وَهُمْ يَسْجُدُونَ﴾

﴿they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.﴾

They often stand in prayer at night for *Tahajjud*, and recite the Qur’ān in their prayer,

﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْحَيَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ﴾

^[1] *Al-Muḥarrar Al-Wajīz* 1:492

﴿They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous﴾ [3:114].

This is the same type of people mentioned at the end of the Sūrah;

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ﴾

﴿And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh.﴾ [3:199].

Allāh said here,

﴿وَمَا يَفْكُرُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ﴾

﴿And whatever good they do, nothing will be rejected of them;﴾ [3:115]

meaning, their good deeds will not be lost with Allāh. Rather, He will award them the best rewards,

﴿وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾

﴿for Allāh knows well the Muttaqin (the pious).﴾

for no deed performed by any person ever escapes His knowledge, nor is any reward for those who do good deeds ever lost with Him. Allāh mentions the disbelieving polytheists:

﴿لَنْ تُنْفِكَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا﴾

﴿neither their properties nor their offspring will avail them against Allāh﴾ [3:116].

meaning, nothing can avert Allāh's torment and punishment from striking them,

﴿وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿They are the dwellers of the Fire, therein they will abide.﴾

The Parable of What the Disbelievers Spend in This Life

Allāh gave a parable for what the disbelievers spend in this life, as Mujāhid, Al-Ḥasan and As-Suddi said.^[1]

[1] Ibn Abi Ḥātim 2:493.

﴿مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ﴾

﴿The likeness of what they spend in this world is the likeness of a wind of *Şir*;﴾

a frigid wind, as Ibn ‘Abbās, ‘Ikrimah, Sa‘id bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī‘ bin Anas and others have said.^[1] ‘Aṭā’ said that *Şir*, means, ‘cold and snow.’^[2] Ibn ‘Abbās and Mujāhid are also reported to have said that *Şir* means, ‘fire’.^[3] This latter meaning does not contradict the meanings we mentioned above, because extreme cold weather, especially when accompanied by snow, burns plants and produce, and has the same effect fire has on such growth.

﴿أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَنَّهُ﴾

﴿It struck the harvest of a people who did wrong against themselves and destroyed it﴾ [3:117],

by burning. This *Āyah* mentions a calamity that strikes produce that is ready to harvest, destroying it by burning and depriving its owner of it when he needs it the most. Such is the case with the disbelievers, for Allāh destroys the rewards for their good deeds in this life, just as He destroyed the produce of the sinner because of his sins. Both types did not build their work on firm foundations,

﴿وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ﴾

﴿And Allāh wronged them not, but they wronged themselves.﴾

﴿يَتَأْتِيَ الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ بَنِي إِسْرَائِيلَ الَّذِينَ يَبْتَاعُونَ بَنِي إِسْرَائِيلَ يَبْتَاعُونَ الْبَنِي إِسْرَائِيلَ وَمَا يُغْنِي عَنْهُمْ كَيْدُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٧﴾ هَاتِمَةُ أَوْلَادِهِمْ وَلَا يُجِيرُهُمْ وَلَا يُجِيرُهُمْ بِالْكِتَابِ عَلَيْهِ وَإِذَا لَقُوا مَنًّا وَإِذَا حَلَّوْا عَضُوا عَلَيْكُمُ الْآيَاتِ مِنَ الْقَبْرِ فَلَمْ تُؤْمِرُوا بِمَنِّكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٨﴾ إِنْ تَسْكُمُ حَسَنَةً تَنْوَمُوا وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَسْرَحُوا بِهَا وَإِنْ تَصْمُرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١٩﴾﴾

[1] Ibn Abi Ḥātim 2:494,495.

[2] Ibn Abi Ḥātim 2:496.

[3] Ibn Abi Ḥātim 2:495.

﴿118. O you who believe! Take not as (your) Biṭānah (advisors, helpers) those other than your own, since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Āyāt if you understand.﴾

﴿119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures. And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmīl at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)."﴾

﴿120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and have Taqwā, not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.﴾

The Prohibition of Taking Advisors From Among the Disbelievers

Allāh forbids His believing servants from taking the hypocrites as advisors, so that the hypocrites do not have the opportunity to expose the secrets of the believers and their plans against their enemies. The hypocrites try their very best to confuse, oppose and harm the believers any way they can, and by using any wicked, evil means at their disposal. They wish the very worst and difficult conditions for the believers. Allāh said,

﴿لَا تَتَّخِذُوا بِيَانَهُ مِّن دُونِكُمْ﴾

﴿Take not as (your) Biṭānah those other than your own﴾
[3:118],

in reference to taking followers of other religions as consultants and advisors, for advisors of a certain person have access to his most secret affairs. Al-Bukhāri and An-Nasā'i recorded that, Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بِيَانَتَانِ: بِيَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَنْحُضُهُ عَلَيْهِ، وَبِيَانَةٌ تَأْمُرُهُ بِالسُّوءِ وَتَنْحُضُهُ عَلَيْهِ، وَالْمَنْعُومُ مَنْ عَصَمَ اللَّهُ»

«Allāh has not sent any Prophet nor was there any Khalīfah but they have two types of advisors, one that commands him with righteousness and advises it, and another that commands him with evil and advises him with it. Only those whom Allāh gives immunity are immune.»^[1]

Ibn Abi Ḥātim reported that Ibn Abi Ad-Dahqānah said, ‘Umar bin Al-Khaṭṭab was told, ‘There is young man here from the people of Ḥīrah (in Iraq, who were Christians) who is a proficient scribe. Why do you not appoint him as a scribe?’ ‘Umar said, ‘I would then be taking advisors from among the disbelievers.’”^[2] This Āyah and the story about ‘Umar testify to the fact that Muslims are not allowed to use *Ahl Adh-Dhimmah* to be scribes in matters that affect the affairs of Muslims and expose their secrets, for they might convey these secrets to combatant disbelievers. This is why Allāh said,

﴿لَا يَأْتُونَكُم بِخَبَرٍ حَتَّىٰ أَتَوْا مَا عَمِيَتْكُمْ﴾

﴿since they will not fail to do their best to corrupt you. They desire to harm you severely.﴾

Allāh then said,

﴿قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ﴾

﴿Hatred has already appeared from their mouths, but what their breasts conceal is far worse.﴾

meaning, enmity appears on their faces and in what they sometimes utter, as well as, the enmity they have against Islām and its people in their hearts. Since this fact is apparent to every person who has sound comprehension, therefore,

﴿قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُمْ تَعْلَمُونَ﴾

﴿Indeed We have made plain to you the Āyāt if you understand.﴾

Allāh said next,

﴿هَٰئِنْتُمْ أُولَٰئِكَ مِحْرَهُمْ وَلَا يُحِبُّوكُمْ﴾

﴿O! You are the ones who love them but they love you not﴾,

[1] *Fath Al-Bāri* 13 :201 , An-Nasā’ī 7 :158.

[2] Ibn Abi Ḥātim 2 :500.

meaning, O believers! You like the hypocrites because you think they are believers, for they pretend to be so, but they do not like you publicly or secretly.

﴿رَتُّومُونَ بِالْكِتَابِ كُلِّهِ﴾

﴿And you believe in all the Scriptures﴾

meaning, you have no doubt in any part of Allāh's Book, while the hypocrites have deep doubts, confusion and reservations about it.

Muḥammad bin Ishāq reported that Ibn 'Abbās said that,

﴿رَتُّومُونَ بِالْكِتَابِ كُلِّهِ﴾

﴿and you believe in all the Scriptures,﴾

means, you believe in your Book, their Book, and the previous Books, while the hypocrites disbelieve in your Book, and this is why they deserve that you dislike them instead of them disliking you. Ibn Jarīr collected this statement.^[1]

﴿وَإِذَا لَقَوْكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا عَلَيْكُمْ إِلَّا نَامِلَ مِنَ الْغَيْظِ﴾

﴿And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmīl at you in rage.﴾

The word *Anāmīl*, means the tips of the fingers, as Qatādah stated.^[2] This is the behavior of the hypocrites who pretend to be believers and kind when they are with the believers, all the while concealing the opposite in their hearts in every respect. This is the exact situation that Allāh describes,

﴿وَإِذَا خَلَوْا عَصَوْا عَلَيْكُمْ إِلَّا نَامِلَ مِنَ الْغَيْظِ﴾

﴿But when they are alone, they bite their Anāmīl at you in rage﴾

and rage is extreme anger and fury. Allāh said to them,

﴿قُلْ مَوْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets).">﴾

for no matter how much you envy the believers and feel rage

[1] Aṭ-Ṭabari 7:149.

[2] Aṭ-Ṭabari 7:153.

towards them, know that Allāh shall perfect His favor on His believing servants, complete His religion, raise high His Word and give dominance to His religion. Therefore, O hypocrites, die in rage,

﴿إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿Allāh knows what is in the breasts.﴾

Allāh has perfect knowledge of what you conceal in your hearts and chests and in the rage, envy and hatred you have against the believers. Allāh will punish you for all this in this life, and they will have the good that you dislike for them. In the Hereafter, you will suffer severe torment in the Fire where you will remain for eternity.

Thereafter, Allāh said,

﴿إِنْ نَسَّكُمْ حَسَنَةٌ سَوْفُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا﴾

﴿If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it﴾ [3:120].

This only emphasizes the severity of the enmity that the hypocrites feel against the believers. If the believers enjoy fertile years, victories, support and their numbers and following increase, the hypocrites become displeased. When the Muslims suffer a drought or their enemies gain the upper hand against them, by Allāh's decree, just as occurred during the battle of Uḥud, the hypocrites become pleased. Allāh said to His believing servants,

﴿وَإِنْ تَصَبَّرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا﴾

﴿But if you remain patient and have Taqwā, not the least harm will their cunning do to you.﴾

Allāh directs the believers to safety from the wickedness of evil people and the plots of the sinners, by recommending them to revert to patience and by having fear of Allāh and trusting Him. Allāh encompasses the enemies of the believers, all the while the believers have no power or strength except from Him. Whatever Allāh wills, occurs, and whatever He does not will, does not occur. Nothing happens in His Kingdom except with His decision and according to His decrees. Verily, whoever relies on Allāh, Allāh shall suffice for him.

سُورَةُ الْاِٰمْرٰنِ ٦٦

اِذْ هَمَّتْ طٰٓيِفَتٰنِ مِنْكُمْ اَنْ تَفْسَلَا وَاللّٰهُ وَلِيُّهَا وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرِ وَاَنْتُمْ اَذِلَّةٌ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ اِذْ تَقُولُ لِلْمُؤْمِنِيْنَ اَنْ يَكْفِيَكُمْ اَنْ يُبَدِّكُمْ رَبُّكُمْ بِثَلَاثَةِ اَلْفٍ مِنَ الْمَلٰٓئِكَةِ مُنَزَّلِيْنَ ﴿١٢٤﴾ بَلَىٰ اِنْ تَصْبِرُوْا وَتَتَّقُوا وَيَاۡتُوْكُمْ مِنْ قَوْمِهِمْ هٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اَلْفٍ مِنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللّٰهُ اِلَّا بَشْرٰى لَّكُمْ وَلِظَمِيْنَ قُلُوْبِكُمْ بِهِ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْا اَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خٰٓبِيْنَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوبَ عَلَيْهِمْ اَوْ يَعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ﴿١٢٨﴾ وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ يَغْفِرُ لِمَنْ يَشَآءُ وَيُعَذِّبُ مَنْ يَشَآءُ وَاللّٰهُ عَفُوْرٌ رَّحِيْمٌ ﴿١٢٩﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْا اَرْبٰٓءَ اَرْبَآءَ مَا مَضٰى عَنْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِيْ اُعِدَّتْ لِلْكَافِرِيْنَ ﴿١٣١﴾ وَاَطِيعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿١٣٢﴾

Allāh then mentions the story of Uḥud, the defeat that He tested the believers with, His distinguishing the believers from the hypocrites and their patience.

﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدًا لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾﴾ اِذْ هَمَّتْ طٰٓيِفَتٰنِ مِنْكُمْ اَنْ تَفْسَلَا وَاللّٰهُ وَلِيُّهَا وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرِ وَاَنْتُمْ اَذِلَّةٌ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

﴿121. And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uḥud). And

Allāh is All-Hearer, All-Knower.﴾

﴿122. When two parties from among you were about to lose heart, but Allāh was their Walī (Supporter and Protector). And in Allāh should the believers put their trust.﴾

﴿123. And Allāh has already made you victorious at Badr, when you had a weak little force. So have Taqwā of Allāh that you may be grateful.﴾

The Battle of Uḥud

According to the majority of scholars, these Āyāt are describing the battle of Uḥud, as Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and others said.^[1] The battle of Uḥud

[1] Ibn Abi Ḥātim 2:510.

occurred on a Saturday, in the month of Shawwāl on the third year of Hijrah. 'Ikrimah said that Uḥud occurred in the middle of the month of Shawwāl, and Allāh knows best.

The Reason Behind the Battle of Uḥud

The idolators suffered many casualties among their noble men at the battle of Badr. The caravan that Abu Sufyān led (before Badr) returned safely to Makkah, prompting the remaining Makkan leaders and the children of those who were killed at Badr to demand from Abu Sufyān to, "Spend this money on fighting Muḥammad!" Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the Aḥabīsh tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near Uḥud facing Al-Madīnah. The Messenger of Allāh ﷺ led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjār called Mālik bin 'Amr. The Prophet ﷺ then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madīnah. 'Abdullāh bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madīnah, saying that if the disbelievers lay siege to Al-Madīnah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madīnah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure. However, some companions who did not attend the battle of Badr advised that the Muslims should go out to Uḥud to meet the disbelievers.

The Messenger of Allāh ﷺ went to his home, put on his shield and came out. The companions were weary then and said to each other, "Did we compel the Messenger of Allāh to go out?" They said, "O Messenger of Allāh! If you wish, we will remain in Al-Madīnah." The Messenger of Allāh ﷺ said,

«مَا يَتَّبِعِي لِنَبِيِّ إِذَا لَيْسَ لَأُمَّتِهِ أَنْ يَرْجِعَ حَتَّى يَحْكُمَ اللَّهُ لَهُ.»

«It is not for a Prophet to wear his shield for war then lay down his arms before Allāh decides in his favor.»^[11]

^[11] Recorded by Al-Bukhāri in abridged form, and At-Ṭabarāni and others recorded the story with authentic connected chains.

The Messenger of Allāh ﷺ marched with a thousand of his Companions. When they reached the Shawṭ area, 'Abdullāh bin Ubayy went back to Al-Madīnah with a third of the army, claiming he was angry the Prophet ﷺ did not listen to his advice. He and his supporters said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today." The Messenger of Allāh ﷺ marched until he reached the hillside in the area of Uḥud, where they camped in the valley with Mount Uḥud behind them. The Messenger of Allāh ﷺ said,

﴿لَا يُقَاتِلَنَّ أَحَدٌ حَتَّى نَأْمُرَهُ بِالْقِتَالِ﴾

«No one starts fighting until I issue the command to fight.»

The Messenger ﷺ prepared his forces for battle, and his army was seven hundred men. He appointed 'Abdullāh bin Jubayr, from Bani 'Amr bin 'Awf, to lead the archers who were fifty men. The Prophet ﷺ said to them,

﴿انْصَحُوا الْخَيْلَ عَنَّا، وَلَا تُؤْتِيَنَّ مِنْ قِبَلِكُمْ، وَالزُّمُومَا مَكَانَكُمْ، إِنْ كَانَتِ التُّوبَةُ لَنَا
أَوْ عَلَيْنَا، وَإِنْ رَأَيْتُمُونَا نَحْطِفُنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُمْ﴾

«Keep the horsemen away from us, and be aware that we might be attacked from your direction. If victory was for or against us, remain in your positions. And even if you see us being picked up by birds, do not abandon your positions.»

The Prophet ﷺ wore two protective shields and gave the flag to Mus'ab bin 'Umayr of Bani 'Abd Ad-Dār. The Prophet ﷺ also allowed some young men to participate in fighting, but not others, whom he allowed to participate in the battle of Al-Khandaq two years later. The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khālid bin Al-Walīd to lead the right side of the horsemen and 'Ikrimah Ibn Abi Jahl on the left side. They also gave their grand flag to the tribe of Bani 'Abd Ad-Dār. Allāh willing, we will mention the details of this battle later on, if Allāh wills. Allāh said here,

﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدًا لِلْقِتَالِ﴾

«And (remember) when you left your household in the morning to post the believers at their stations for the battle» [3:121],

designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿And Allāh is All-Hearer, All-Knower﴾, He hears what you say and knows what you conceal in your hearts. Allāh said next,

﴿إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا﴾

﴿When two parties from among you were about to lose heart,﴾
[3:122].

Al-Bukhārī recorded that Jābir bin ‘Abdullāh said, “The Āyah,

﴿إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا﴾

﴿When two parties from among you were about to lose heart﴾

was revealed about us, [the two Muslim tribes of] Bani Hārithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allāh said in it,

﴿وَاللَّهُ وَٰلِيُّهَا﴾

﴿but Allāh was their Walī (Supporter and Protector)﴾
[3:122].”^[1]

Muslim recorded this Ḥadīth from Sufyān bin ‘Uyaynah.^[2]

Reminding the Believers of Their Victory at Badr

Allāh said,

﴿وَلَقَدْ فَصَّرْنَاكُمْ إِنَّ اللَّهَ بِبَدْرٍ﴾

﴿And Allāh has already made you victorious at Badr,﴾[3:123]

meaning, during the battle of Badr, which occurred on a Friday, the seventeenth of Ramaḍān, in the second year of Hijrah.

The day of Badr is known as *Yawm Al-Furqān* [the Day of the Clarification], by which Allāh gave victory and dominance to Islām and its people and disgraced and destroyed *Shirk*, even though the Muslims were few. The Muslims numbered

[1] *Faḥ Al-Bārī* 8:63

[2] Muslim 4:1948.

three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments.

However, Allāh gave victory to His Messenger ﷺ, supported His revelation, and illuminated success on the faces of the Prophet ﷺ and his following. Allāh also brought disgrace to Shayātān and his army. This is why Allāh reminded His believing servants and pious party of this favor,

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ﴾

﴿And Allāh has already made you victorious at Badr, when you were a weak little force﴾,

when you were few then. This Āyah reminds them that victory is only from Allāh, not because of a large army and adequate supplies. This is why Allāh said in another Āyah,

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتُمْ كَثْرَتَكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا﴾

﴿..and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught﴾ [9:25], until,

﴿وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿And Allāh is Oft-Forgiving, Most Merciful﴾ [9:27].

Badr is an area between Makkah and Al-Madīnah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well.

﴿فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ﴾

﴿So have Taqwā of Allāh that you may be grateful.﴾ [3:123], means, fulfill the obligations of His obedience.

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَكُمْ رَبَّكُمْ بِئِنَّتُمْ مِنَ الْمَلِئِكَةِ مُدْبِرِينَ ﴿١٢٤﴾ بَلَىٰ
 إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلِئِكَةِ
 مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ. وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ
 الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَقًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُنَّهُمْ فَيَسْخَرُوا مِنْكُم مِّنْ دُونِ اللَّهِ
 أَلَا تَتُوبُ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَا تَهُمُ ظَالِمُونَ ﴿١٢٧﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي

﴿الْأَنْزِينَ يَغِيْرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَفُوْرٌ رَّحِيْمٌ﴾

﴿124. (Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down?"﴾

﴿125. "But, if you hold on to patience and have Taqwā, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."

﴿126. Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.﴾

﴿127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.﴾

﴿128. Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.﴾

﴿129. And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.﴾

The Support of the Angels

The scholars of *Tafsīr* differ over whether the promise contained in these *Āyāt* referred to the battle of Badr or Uḥud.

The First View

There are two opinions about this, one of them saying that Allāh's statement,

﴿إِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ﴾

﴿(Remember) when you said to the believers﴾ [3:124],

is related to His statement,

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ﴾

﴿And Allāh has already made you victorious at Badr﴾ [3:123].

This was reported from Al-Ḥasan Al-Baṣri, 'Āmr Ash-Sha'bi, Ar-Rabi' bin Anas and several others,^[1] Ibn Jarīr also agreed

[1] Ibn Abi Ḥātim no. 519-521.

with this opinion. 'Abbād bin Manṣūr said that Al-Ḥasan said that Allāh's statement,

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ الْمَلَائِكَةِ﴾

﴿(Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels?"﴾ [3:124],

is about the battle of Badr,^[1] Ibn Abi Ḥātim also recorded this statement.

Ibn Abi Ḥātim then reported that 'Āmr Ash-Sha'bi said, "On the day of Badr, the Muslims received information that Kurz bin Jābir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allāh revealed;

﴿أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ﴾

﴿"Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?"﴾, until,

﴿مُسَوِّينَ﴾

﴿having marks (of distinction)﴾ [3:124,125].

The news of the defeat of the idolators [at Badr] reached Kurz and he did not reinforce them, and thus, Allāh did not reinforce the Muslims with the five (thousands of angels)."^[2]

As for Ar-Rabi' bin Anas, he said, "Allāh supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand."^[3] If one asks, according to this opinion, how can we combine between this Āyah and Allāh's statement about Badr,

﴿إِذْ تَسْتَعِينُونَ رَبُّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُبَدِّدُكُمْ بِآفَافٍ مِنَ الْمَلَائِكَةِ مُرَوِّدِينَ﴾

﴿(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession."﴾ [8:9], until,

﴿إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

[1] Aṭ-Ṭabari 7:174.

[2] Ibn Abi Ḥātim 2:520.

[3] Aṭ-Ṭabari 7:178.

﴿Verily! Allāh is All-Mighty, All-Wise﴾? We say that the one thousand mentioned here does not contradict the three thousand mentioned in the above *Āyah* [3:124]. The word “in succession” means they follow each other and thus indicates that thousands more will follow them. The two *Āyāt* above [8:9 and 3:124] are similar in meaning and it appears that they both were about the battle of Badr, because the angels did fight in the battle of Badr, as the evidence indicates. Allāh knows best. Allāh’s statement,

﴿بَلَّغْ إِن تَصْبِرُوا وَتَتَّقُوا﴾

﴿But if you hold on to patience and have Taqwā,﴾ [3:125]

means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command. Al-Ḥasan, Qatādah, Ar-Rabī‘ and As-Suddi said that Allāh’s statement,

﴿وَأَنزَلْنَا إِلَيْكُمْ مِنَ السَّمَاءِ مَائِدَاتٍ﴾

﴿and they will come rushing﴾ means, they (angels) will rush to you instantaneously.^[1] Al-‘Awfi said that Ibn ‘Abbās said that the *Āyah* means, “All at once”. It is also said that it means, before their anger subsides (against the disbelievers).^[2]

The Second View

The second opinion stipulates that the promise mentioned here [concerning the angels participating in battle] is related to Allāh’s statement,

﴿وَإِذْ عَدَّتْ مِنْ أَهْلِكَ بُيُوتُ الْمُؤْمِنِينَ مَعْبُودًا لِلْقِتَالِ﴾

﴿And (remember) when you left your household in the morning to post the believers at their stations for the battle﴾

of Uḥud. However, we should add, the angels did not come to the aid of Muslims at Uḥud, because Allāh made it conditional,

﴿بَلَّغْ إِن تَصْبِرُوا وَتَتَّقُوا﴾

﴿But if you hold on to patience and have Taqwā﴾ [3:125].

[1] Ibn Abi Ḥātim 2 :523,524.

[2] Aṭ-Ṭabari 7 :182.

The Muslims were not patient at Uḥud. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allāh's statement,

﴿يُنَادِيكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ﴾

﴿your Lord will help you with five thousand angels having marks﴾, of distinction.

Abu Ishāq As-Subay'ī said; from Ḥārithah bin Muḍarrib said that 'Ali bin Abi Ṭālib said, "The angels were distinguished by wearing white wool at Badr." [1] The angels also had special markings distinguishing their horses.

Allāh said,

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلَسَطَمَٰنَ قُلُوبِكُمْ ۖ﴾

﴿Allāh made it not but as a message of good news for you and as an assurance to your hearts﴾ [3:126].

This Āyah means, "Allāh sent down angels and told you about their descent to encourage you and to comfort and reassure your hearts. You should know that victory only comes from Allāh and that if He willed, He would have defeated your enemy without you having to fight them." For instance, Allāh said after commanding the believers to fight,

﴿ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنصَرَّ مِنْهُمْ وَلَٰكِنْ لَّيْلًا بِمَقْصُومٍ بَعْضُهُمْ وَالَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْيُنُهُمْ ۖ إِنَّمَا يُصَلِّحُ بِاللَّهِ ۗ وَيُظِلُّهُمْ لَللَّهِ عَرَفَهَا لَمْ ۗ﴾

﴿But if it had been Allāh's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them﴾ [47:4-6].

This is why Allāh said here,

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلَسَطَمَٰنَ قُلُوبِكُمْ ۖ ۗ وَمَا أَنْصَرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْمَهِيضِ
الْمَكِيدِ﴾

[1] Ibn Abi Ḥātim 2 :525.

﴿Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise﴾ [3:126].

This *Āyah* means, "Allāh is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions." Allāh said,

﴿لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا﴾

﴿That He might cut off a part of those who disbelieve,﴾ [3:127]

meaning, out of His wisdom, He commands you to perform *Jihād* and to fight.

Allāh then mentions the various consequences of performing *Jihād* against the disbelievers. For instance, Allāh said,

﴿لِيَقْطَعَ طَرَفًا﴾

﴿That He might cut off a part...﴾ meaning, to cause a part of a nation to perish,

﴿مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتِهِمْ﴾

﴿of those who disbelieve, or expose them to infamy,﴾

by disgracing them and forcing them to return with only their rage, having failed in their aim to harm you. This is why Allāh said next,

﴿أَوْ يَكْبِتِهِمْ يَنْفِلُوا﴾

﴿or expose them to infamy, so that they retire﴾

to go back to their land,

﴿خَائِبِينَ﴾

﴿frustrated﴾ without achieving their aims.

Allāh then mentions a statement that testifies that the decision in this life and the Hereafter is for Him Alone without partners,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision﴾ [3:128]

meaning, "The matter is all in My Hand." Allāh also said,

﴿فَأَمَّا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ﴾

﴿your duty is only to convey (the Message) and on Us is the reckoning.﴾ [13:40], and,

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills.﴾ [2:272], and,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Verily, you guide not whom you like, but Allāh guides whom He wills﴾ [28:56].

Muḥammad bin Ishāq said that Allāh's statement,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision﴾, means, "No part of the decision regarding My servants is yours, except what I command you."^[1] Allāh then mentions the rest of the consequences of *Jihād*,

﴿أَوْ يَتُوبَ عَلَيْهِمْ﴾

﴿whether He pardons them﴾ concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.

﴿أَوْ يَذَّبَهُمْ﴾

﴿or punishes them﴾ in this life and the Hereafter because of their disbelief and errors,

﴿فَأَنَّهُمْ ظَالِمُونَ﴾

﴿verily, they are the wrongdoers﴾, and thus, they deserve such a fate.

Al-Bukhāri recorded that, Sālim bin 'Abdullāh said that his father said that he heard the Messenger of Allāh ﷺ saying – when he raised his head from bowing in the second unit of the *Fajr* prayer – "O Allāh! Curse so-and-so," after saying; *Sami' Allāhu Liman Hamidah, Rabbāna wa lakal-Ḥamd*. Thereafter, Allāh revealed this *Āyah*,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

[1] Aṭ-Ṭabari 7:195.

﴿Not for you is the decision﴾^[1] This was also recorded by An-Nasā'ī.^[2] Imām Aḥmad recorded that Sālim bin 'Abdullāh said that his father said that he heard the Messenger of Allāh ﷺ saying,

«اللَّهُمَّ الْعَنْ فَلَانًا، اللَّهُمَّ الْعَنْ الْحَارِثَ بْنَ هِشَامٍ، اللَّهُمَّ الْعَنْ سُهَيْلَ بْنَ عَمْرٍو،
اللَّهُمَّ الْعَنْ صَفْوَانَ بْنَ أُمَيَّةَ»

«O Allāh! Curse so-and-so. O Allāh! Curse Al-Ḥarith bin Hishām. O Allāh! Curse Suhayl bin 'Amr. O Allāh! Curse Ṣafwān bin Umayyah.»

Thereafter, this Āyah was revealed;

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾^[3]

﴿Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers﴾ [3:128].

All these persons were pardoned (after they embraced Islām later on).^[3]

Al-Bukhārī recorded that Abu Hurayrah said that when Allāh's Messenger ﷺ would supplicate against or for someone, he would do so when he was finished bowing and saying; *Sami' Allāhu Liman Ḥamidah, Rabbāna wa lakal-Ḥamd*. He would then say, (the *Qunūt*)

«اللَّهُمَّ أَنْجِ الْوَالِدَ بْنَ الْوَالِدِ، وَسَلِّمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ،
وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِينًا
كَيْفِي يُونُسَ»

«O Allāh! Save Al-Walid bin Al-Walid, Salamah bin Hishām, 'Ayyāsh bin Abi Rabī'ah and the weak and the helpless people among the faithful believers. O Allāh! Be hard on the tribe of Muḍar and let them suffer from years of famine like that of the time of Yūsuf.»

He would say this supplication aloud. He sometimes would supplicate during the Dawn prayer, "O Allāh! Curse so-and-so

[1] *Faḥḥ Al-Bārī* 8:73.

[2] An-Nasā'ī in *Al-Kubrā* 6:314.

[3] Aḥmad 2:93.

(persons),” mentioning some Arab tribes. Thereafter, Allāh revealed,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision.﴾^[1]

Al-Bukhāri recorded that Ḥamīd and Thābit said that, Anas bin Mālik said that the Prophet ﷺ was injured during the battle of Uḥud and said,

«كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ؟»

«How can a people achieve success after having injured their Prophet?»

Thereafter,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision,﴾ was revealed.^[2]

Imām Aḥmad recorded that Anas said that, the Prophet's front tooth was broken during the battle of Uḥud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet ﷺ said,

«كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ إِلَىٰ رَبِّهِمْ عَزَّ وَجَلَّ؟»

«How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored?» Allāh revealed,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ لَفَالِغُونَ﴾

﴿Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers.﴾^[3] Muslim also collected this Ḥadīth.^[4]

Allāh then said,

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

[1] Al-Bukhāri no. 4560.

[2] *Faṭḥ Al-Bārī* 7:365.

[3] Aḥmad 3:99.

[4] Muslim no. 1791.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٧٧

الْحَمْدُ لِلَّهِ

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾ ١٧٧ الَّذِينَ يُنْفِقُونَ
فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالصَّغِيرِ وَالْعَافِينَ
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿ ١٧٨ وَالَّذِينَ إِذَا
فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِدُنُوبِهِمْ وَمَن يَغْفِرِ اللَّهُ تَوْبًا إِلَّا اللَّهُ وَلَمْ يُصِرُّوْا عَلَىٰ
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴾ ١٧٩ أُولَٰئِكَ جَزَاءُكُمْ مَغْفِرَةٌ
مِّن رَّبِّهِمْ وَجَنَّتْ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَيَنعَمُ أَجْرُ الْعَمِلِينَ ﴾ ١٨٠ قَدْ خَلتْ مِن قَبْلِكُمْ سُنَنٌ
فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ
﴿ ١٨١ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴾ ١٨٢
وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِن كُنْتُمْ مُؤْمِنِينَ
﴿ ١٨٣ إِن يَمَسُّكُمْ فَرَحٌ فَقَدِمَسَ الْفَرَحَ الْقَوْمَ فَرِحَ مَعَهُ
وَتِلْكَ الْأَيَّامُ نَدَاوُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ
آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴾ ١٨٤

﴿And to Allāh belongs all that is in the heavens and all that is in the Earth.﴾ [3:129],

everything is indeed the property of Allāh and all are servants in His Hand.

﴿يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾

﴿He forgives whom He wills, and punishes whom He wills.﴾

for His is the decision and none can resist His decision. Allāh is never asked about what He does, while they will be asked,

﴿وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

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

﴿يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ ١٣٠
وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿ ١٣١ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ ١٣٢
وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿ ١٣٣
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالصَّغِيرِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ ﴾ ١٣٤ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَن يَغْفِرِ اللَّهُ تَوْبًا إِلَّا اللَّهُ وَلَمْ يُصِرُّوْا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿ ١٣٥ أُولَٰئِكَ جَزَاءُكُمْ
مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّتْ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيَنعَمُ أَجْرُ الْعَمِلِينَ ﴾ ١٣٦

﴿130. O you who believe! Do not consume Ribā doubled and multiplied, but fear Allāh that you may be successful.﴾

﴿131. And fear the Fire, which is prepared for the

disbelievers.﴾

﴿132. And obey Allāh and the Messenger that you may obtain mercy.﴾

﴿133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqīn (the pious).﴾

﴿134. Those who spend (in Allāh's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves the Muḥsinīn (the good-doers).﴾

﴿135. And those who, when they have committed Fāḥishah (immoral sin) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; and none can forgive sins but Allāh, and do not persist in what (wrong) they have done, while they know.﴾

﴿136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).﴾

Interest (Ribā) is Prohibited

Allāh prohibits His believing servants from dealing in Ribā and from requiring interest on their capital, just as they used to do during the time of Jāhiliyyah. For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest." If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times. Allāh also commands His servants to have Taqwā of Him so that they may achieve success in this life and the Hereafter. Allāh also threatens them with the Fire and warns them against it, saying,

﴿وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾﴾

﴿And fear the Fire, which is prepared for the disbelievers. And obey Allāh and the Messenger that you may obtain mercy.﴾
[3:131,132].

The Encouragement to Do Good for which Paradise is the Result

Allāh encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience. Allāh said,

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

﴿And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious)﴾ [3:133].

Just as the Fire was prepared for the disbelievers. It was reported that the meaning of Allāh's statement,

﴿عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ﴾

﴿as wide as the heavens and the earth﴾

draws the attention to the spaciousness of Paradise. For instance, Allāh said in another *Āyah*, while describing the couches of Paradise,

﴿بَطَائِنُهَا مِنْ إِسْتَرْوٍ﴾

﴿lined with silk brocade﴾ [55:54], so what about their outer covering? It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance. This is supported by what is found in the *Ṣaḥīḥ*;

﴿إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ، وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَجْرُ أَنْهَارُ الْجَنَّةِ، وَسَقْفُهَا عَرْشُ الرَّحْمَنِ﴾

«When you ask Allāh for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allāh).»^[1]

This *Āyah* [3:133 above] is similar to Allāh's statement in *Sūrat Al-Ḥadīd*,

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ﴾

[1] *Fath Al-Bāri* 6:14.

﴿Race with one another in hastening towards forgiveness from your Lord (Allāh), and Paradise the width whereof is as the width of the heaven and the Earth﴾ [57:21].

Al-Bazzār recorded that Abu Hurayrah said that a man came to the Messenger of Allāh ﷺ and asked him, about Allāh's statement,

﴿وَجَعَلَ عَرْضَهَا السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Paradise as wide as the heavens and the Earth﴾ [3:133];

“Where is the Fire then?” The Prophet ﷺ said,

﴿أَرَأَيْتَ اللَّيْلَ إِذَا جَاءَ لَيْسَ كُلُّ شَيْءٍ، فَأَيْنَ النَّهَارُ؟﴾

«When the night comes, it overtakes everything, so where is the day?»

The man said, “Where Allāh wants it to be.” The Prophet ﷺ said,

﴿وَكَذَلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللَّهُ عَزَّ وَجَلَّ﴾

«Similarly, the Fire is where Allāh wants it to be.»^[1]

This *Hadīth* has two possible meanings. First, when we do not see the night during the day, this does not mean that the day is not somewhere else, even though we cannot see it. Such is the case with Hell-fire, for it is where Allāh wants it to be. The second meaning is that when the day overcomes this part of the world, the night overtakes the other part. Such is the case with Paradise, for it is in the utmost heights above the heavens and under the Throne. The width of Paradise is, as Allāh stated,

﴿كَعَرْضِ السَّمَاءِ وَالْأَرْضِ﴾

﴿whereof is as the width of the heaven and the Earth﴾ [57:21].

The Fire, on the other hand, is in the lowest of lows. Therefore, Paradise being as wide as the heavens and Earth does not contradict the fact that the Fire exists wherever Allāh wills it to be.

Allāh said, while describing the people of Paradise,

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ﴾

[1] *Kashf Al-Astār* 3:43.

﴿Those who spend (in Allāh's cause) in prosperity and in adversity﴾ [3:134],

in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allāh said in another Āyah,

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً﴾

﴿Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public﴾ [2:274]

These believers are never distracted from obeying Allāh, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness. Allāh said,

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْمَافِينَ عَنِ النَّاسِ﴾

﴿who repress anger, and who pardon men;﴾ [3:134]

for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

«The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.»^[1]

This Ḥadīth is also recorded in the Two Ṣaḥīḥs.^[2] Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَدِي، وَقَاهُ اللَّهُ مِنْ فِتْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزْنٌ بِرَبْوَةٍ - ثَلَاثًا - أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ. وَالسَّعِيدُ مَنْ وَقِيَ الْفِتْنَ، وَمَا مِنْ جِرْعَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ جِرْعَةٍ غَبِظَ يَكْظُمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ لَهِ إِلَّا مَلَأَ جَوْفَهُ إِيْمَانًا»

«He who gives time to a debtor or forgives him, then Allāh will save him from the heat of Jahannam (Hell-fire). Behold! The deeds of Paradise are difficult to reach, for they are on top of a

[1] Aḥmad 2 :236.

[2] Faṭḥ Al-Bāri 10 :535, Muslim 4 :2014.

hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests. Verily, there is no dose of anything better to Allāh than a dose of rage that the servant controls, and whenever the servant of Allāh controls it, he will be internally filled with faith.»^[1]

This Ḥadīth was recorded by Imām Aḥmad, its chain of narration is good, it does not contain any dispraised narrators, and the meaning is good.

Imām Aḥmad recorded that Sahl bin Mu'ādh bin Anas said that his father said that the Messenger of Allāh ﷺ said,

«مَنْ كَتَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَبِي الْحُورِ شَاءَ»

«Whoever controlled rage while able to act upon it, then Allāh will call him while all creation is a witness, until He gives him the choice of any of the Hūris (fair females with wide, lovely eyes - as mates for the pious) he wishes.»

Abu Dāwud, At-Tirmidhi and Ibn Mājah collected this Ḥadīth,^[2] which At-Tirmidhi said was "Ḥasan Gharīb".

Ibn Marduwyah recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«مَا تَجَرَّعَ عَبْدٌ مِنْ جِرْعَةٍ أَفْضَلَ أَجْرًا مِنْ جِرْعَةٍ غَبِظَ كَتَمَهَا ابْتِغَاءَ وَجْهِ اللَّهِ»

«There is not a dose of anything that the servant takes which is better than a dose of control of rage that he feels, when he does it seeking Allāh's Face.»^[3]

Ibn Jarīr and Ibn Mājah^[4] also collected this Ḥadīth.

Allāh said,

﴿وَالْكَاظِمِينَ الْغَيْظَ﴾

﴿who repress anger﴾ meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allāh, the Exalted and Most Honored. Allāh then said,

[1] Aḥmad 1:327.

[2] Aḥmad 3:438,440, Abu Dāwud 5:137, Tuḥfat Al-Aḥwadhī 6:139, Ibn Mājah 2:1400.

[3] Aḥmad 2:128.

[4] Ibn Mājah 2:1401.

﴿وَالصَّافِينَ عَنِ النَّاسِ﴾

﴿and who pardon men;﴾ They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard. This is why Allāh said,

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

﴿verily, Allāh loves the Muhsinīn (the good-doers)﴾.

This good conduct is a type of *Ihsān* [excellence in the religion]. There is a *Ḥadīth* that reads,

«ثَلَاثٌ أَمْسِمُ عَلَيْهِنَّ: مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا،
وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ»

«I swear regarding three matters: no charity shall ever decrease the wealth; whenever one forgives people, then Allāh will magnify his honor; and he who is humble for Allāh, then Allāh will raise his rank.»^[1]

Allāh said,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

﴿And those who, when they have committed *Fāhishah* or wronged themselves with evil, remember Allāh and ask forgiveness for their sins﴾ [3:135].

Therefore, if they commit an error they follow it with repentance and ask forgiveness. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ رَجُلًا أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَبْدِي عَمِلَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ عَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ، فَقَالَ تَبَارَكَ وَتَعَالَى: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ عَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ لِي، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ عَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ لِي، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أَشْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ

[1] Aḥmad 4:231.

لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ»

«A man once committed an error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the sin. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.' He then committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that I have forgiven My servant, so let him do whatever he likes.'^[1] A similar narration was collected in the Ṣaḥīḥ.^[2]

'Abdur-Razzāq recorded that Anas bin Mālik said, "I was told that when the Āyah,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَجِيئَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

﴿And those who, when they have committed Fāhishah or wronged themselves with evil, remember Allāh and ask forgiveness for their sins,﴾

was revealed, Iblīs (Shayaṭān) cried."^[3] Allāh's statement,

﴿وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ﴾

﴿and none can forgive sins but Allāh﴾, means that none except Allāh forgives sins.

Allāh said,

﴿وَلَمْ يَصِرُوا عَلٰنَ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾

﴿And do not persist in what (wrong) they have done, while they know﴾,

[1] Aḥmad 2:296.

[2] Fath Al-Bāri 13:474.

[3] 'Abdul-Razzāq 1:133.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٦٨

التَّوْبَةِ

وَلِيُخَيِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكُفْرَ مِنْكُمْ أَمْرًا حَسِينًا أَنْ تَدْخُلُوا الْجَنَّةَ وَلِمَا يَعْلَمُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الصَّادِقِينَ ﴿١٠٤﴾ وَلَقَدْ كُنتُمْ تَمَنَّونَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَظُرُونَ ﴿١٠٥﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٠٦﴾ وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَدَّلًا وَمَنْ رُودًا ثَوَابَ الدُّنْيَا نُؤْتِيهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِيهِ مِنْهَا وَسَيَجْزِي الشَّاكِرِينَ ﴿١٠٧﴾ وَكَأَيِّنْ مِنْ نَبِيٍّ قَتَلَ مَعَهُ رِيثُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّادِقِينَ ﴿١٠٨﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٠٩﴾ فَتَاللَّهِ إِنَّهُمْ لَكُلُّوا لِدُنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١١٠﴾

for they repent from their error, return to Allāh before death, do not insist on error, and if they err again, they repent from it. Allāh said here,

﴿وَهُمْ يَعْلَمُونَ﴾

﴿while they know﴾

Mujāhid and ‘Abdullāh bin ‘Ubayd bin ‘Umayr commented, “Whoever repents, then Allāh will forgive him.” Similarly, Allāh said,

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ

التَّوْبَةَ عَنْ عِبَادِهِ﴾

﴿Know they not that Allāh accepts repentance from His servants﴾ [9:104], and,

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾﴾

﴿And whoever does evil or wrongs himself but afterwards seeks Allāh’s forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.﴾ [4:110]

and there are several examples similar to this *Ayāh*.

Next, Allāh said after this description,

﴿أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ﴾

﴿For such, the reward is forgiveness from their Lord﴾ [3:136],

as a reward for these qualities,

﴿مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿forgiveness from their Lord, and Gardens with rivers flowing

underneath (Paradise)﴾ carrying all kinds of drinks,

﴿خَالِدِينَ فِيهَا﴾

﴿wherein they shall abide forever﴾ and ever,

﴿وَيَنصَبْنَ أَجْرَ الْعَمَلِينَ﴾

﴿How excellent is this reward for the doers﴾ Allāh praises Paradise in this part of the Āyah.

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَاذْكُرُوا فِي الْأَرْضِ فَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِن كُنْتُمُ مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمَسُّكُمْ فِتْنٌ فَذَرِكُمُ الْفِتْنَةَ إِنَّهَا مُتَبَدِّلُ الْآيَاتِ لِقَوْمٍ يُدْرِكُهُمُ الْبَأْسُ الْكَبِيرُ ﴿١٤٠﴾ وَلَا تَحْزَنُوا وَلَا يَسْخَبَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذُ مِنكُمُ الشُّهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤١﴾ وَلَا يَسْخَبَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذُ الْكٰفِرِينَ ﴿١٤٢﴾ أَمْ حَسِبْتُمْ أَن تُدْخَلُونَ الْجَنَّةَ وَلَمَّا يَلْمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَلْمِ الضَّالِّينَ ﴿١٤٣﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٤﴾﴾

﴿137. Many similar ways (and mishaps of life) were faced [by nations (believers and disbelievers) that have passed away] before you, so travel through the earth, and see what was the end of those who denied.﴾

﴿138. This is a plain statement for mankind, a guidance and instruction for the Muttaqin.﴾

﴿139. So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.﴾

﴿140. If a wound has touched you, be sure a similar wound has touched the others. And so are the days, that We give to men by turns, that Allāh may know (test) those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers.﴾

﴿141. And that Allāh may test those who believe and destroy the disbelievers.﴾.

﴿142. Do you think that you will enter Paradise before Allāh knows (tests) those of you who performed Jihād and knows (tests) those who are patient?﴾

﴿143. You did indeed wish for death before you met it. Now

you have seen it openly with your own eyes. ﴿

The Wisdom Behind the Losses Muslims Suffered During Uḥud

Allāh states to His believing servants who suffered losses in the battle of Uḥud, including seventy dead,

﴿قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ﴾

﴿Many similar ways (and mishaps of life) were faced before you﴾,

for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers. This is why Allāh said,

﴿قَسِيرًا فِي الْأَرْضِ فَاَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفِرِينَ﴾

﴿so travel through the earth, and see what was the end of those who denied﴾. Allāh said next,

﴿هَذَا بَيِّنٌ لِّلنَّاسِ﴾

﴿This is a plain statement for mankind﴾,

meaning, the Qur'ān explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

﴿وَهُدًى وَمَوْعِظَةٌ﴾

﴿And a guidance and instruction﴾ for the Qur'ān contains the news of the past, and,

﴿هُدًى﴾

﴿guidance﴾ for your hearts,

﴿وَمَوْعِظَةٌ لِّلْمُتَّقِينَ﴾

﴿and instruction for the Muttaqin﴾ to discourage committing the prohibited and forbidden matters.

Allāh comforts the believers by saying,

﴿وَلَا تَهِنُوا﴾

﴿So do not become weak﴾, because of what you suffered,

﴿وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿nor be sad, and you will be triumphant if you are indeed believers﴾,

for surely, the ultimate victory and triumph will be yours, O believers.

﴿إِنْ يَسْكُمَّ فَحٌّ فَقَدْ مَسَّ الْقَوْمَ فَحٌّ مِثْلَهُ﴾

﴿If a wound has touched you, be sure a similar wound has touched the others﴾ [3:140].

Therefore, the *Āyah* says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾

﴿And so are the days, that We give to men by turns﴾ ,
and at times - out of wisdom - We allow the enemy to overcome you, although the final good end will be yours.

﴿وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا﴾

﴿and that Allāh may know (test) those who believe,﴾
meaning, "So that We find out who would be patient while fighting the enemies," according to Ibn 'Abbās.

﴿وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ﴾

﴿and that He may take martyrs from among you﴾
those who would be killed in Allāh's cause and gladly offer their lives seeking His pleasure.

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ وَلِيَمُحِّصَ اللَّهُ الَّذِينَ آمَنُوا﴾

﴿And Allāh likes not the wrongdoers. And that Allāh may test those who believe﴾ [3:140,141],

by forgiving them their sins if they have any. Otherwise, Allāh will raise their grades according to the losses they suffered. Allāh's statement,

﴿وَيَمْحَقَ الْكٰفِرِينَ﴾

﴿and destroy the disbelievers﴾, for it is their conduct that if they gain the upper hand, they transgress and commit aggression.

However, this conduct only leads to ultimate destruction, extermination, perishing and dying out.

Allāh then said,

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ﴾

﴿Do you think that you will enter Paradise before Allāh knows (tests) those of you who will perform Jihād and (also) knows (tests) those who are the patient?﴾ [3:142].

The Āyah asks, do you think that you will enter Paradise without being tested with warfare and hardships? Allāh said in *Sūrat Al-Baqarah*,

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا﴾

﴿Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken...﴾ [2:214]. Allāh said,

﴿الَّذِينَ أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾

﴿Alif Lām Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested?﴾ [29:1,2],

This is why He said here,

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ﴾

﴿Do you think that you will enter Paradise before Allāh knows (tests) those of you who will perform Jihād and (also) knows (tests) those who are the patient?﴾ [3:142]

meaning, you will not earn Paradise until you are tested and thus Allāh knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allāh said,

﴿وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ﴾

﴿You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes﴾ [3:143].

The Āyah proclaims, O believers! Before today, you wished

that you could meet the enemy and were eager to fight them. What you wished has occurred, so fight them and be patient.

In the Two *Ṣaḥīḥs* it is recorded that the Messenger of Allāh ﷺ said,

«لَا تَسْمَنُوا لِقَاءَ الْعَدُوِّ، وَسَلُّوا اللهَ الْعَاقِبَةَ، فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّبُوفِ»

«Do not wish to encounter the enemy, and ask Allāh for your well-being. However, if you do encounter them, then observe patience and know that Paradise is under the shade of swords.»^[1]

This is why Allāh said here,

﴿فَقَدْ رَأَيْتُمُوهُ﴾

﴿Now you have seen it﴾: death, you saw it when the swords appeared, the blades were sharpened, the spears crisscrossed and men stood in lines for battle. This part of the *Āyah* contains a figure of speech that mentions imagining what can be felt but not seen.

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللهُ شَيْئًا وَسَيَجْزِي اللهُ الشَّاكِرِينَ﴾^[144] وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللهِ كُنْتُمْ مُتُوجِّلِينَ وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ فُتُوبِهِ. يَنْهَاهُ اللهُ وَسَيَجْزِي الشَّاكِرِينَ﴾^[145] وَكَأَيِّنْ مِنْ نَجْوَى فَتَنَلْ مَعَهُ رِيثُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللهُ يُحِبُّ الصَّادِقِينَ﴾^[146] وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾^[147] فَكَانَتْ لَهُمْ اللهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ﴾^[148]

﴿144. Muhammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will reward the grateful.﴾

﴿145. And no person can ever die except by Allāh's leave and at an appointed term. And whoever desires a reward in the

[1] *Faḥḥ Al-Bārī* 6:181, *Muslim* 3:1362.

world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.﴾

﴿146. And many a Prophet fought and along with him many Ribbiyyūn. But they never lost heart for that which befell them in Allāh's way, nor did nor they weaken nor degrade themselves. And Allāh loves the patient.﴾

﴿147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk."﴾

﴿148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves the good-doers.﴾

The Rumor that the Prophet ﷺ was Killed at Uḥud

When Muslims suffered defeat in battle at Uḥud and some of them were killed, Shayṭān shouted, "Muḥammad has been killed." Ibn Qami'ah went back to the idolators and claimed, "I have killed Muḥammad." Some Muslims believed this rumor and thought that the Messenger of Allāh ﷺ had been killed, claiming that this could happen, for Allāh narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was weakened and they did not actively participate in battle. This is why Allāh sent down to His Messenger His statement,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

﴿Muḥammad is no more than a Messenger, and indeed Messengers have passed away before him.﴾

he is to deliver Allāh's Message and may be killed in the process, just as what happened to many Prophets before. Ibn Abi Najīḥ said that his father said that a man from the Muhājirīn passed by an Anṣāri man who was bleeding (during Uḥud) and said to him, "O fellow! Did you know that Muḥammad was killed?" The Anṣāri man said, "Even if Muḥammad was killed, he has indeed conveyed the Message. Therefore, defend your religion." The Āyah,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

﴿Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him﴾,

was revealed. This story was collected by Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi in *Dalā' il An-Nubuwwah*.^[1]

Allāh said next, while chastising those who became weak,

﴿أَفَأَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ﴾

﴿If he dies or is killed, will you then turn back on your heels?﴾, become disbelievers,

﴿وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

﴿And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful﴾,

those who obeyed Allāh, defended His religion and followed His Messenger ﷺ whether he was alive or dead. The *Ṣaḥīḥ*, *Musnad* and *Sunan* collections gathered various chains of narration stating that Abu Bakr recited this *Āyah* when the Messenger of Allāh ﷺ died. Al-Bukhāri recorded that 'Ā'ishah said that Abu Bakr came riding his horse from his dwelling in As-Sunḥ. He dismounted, entered the *Masjid* and did not speak to anyone until he came to her [in her room] and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed, "My father and my mother be sacrificed for you! Allāh will not combine two deaths on you. You have died the death, which was written for you."

Ibn 'Abbās narrated that Abu Bakr then came out, while 'Umar was addressing the people, and Abu Bakr told him to sit down but 'Umar refused, and the people attended to Abu Bakr and left 'Umar. Abu Bakr said, "To proceed; whoever among you worshipped Muḥammad, then Muḥammad is dead, but whoever worshipped Allāh, Allāh is alive and will never die. Allāh said,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَأَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ﴾

﴿وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

[1] *Dalā' il An-Nubuwwah* 3 :248. This is a *Mursal* narration.

﴿Muḥammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will reward the grateful.﴾”

The narrator added, “By Allāh, it was as if the people never knew that Allāh had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it.” Sa’īd bin Al-Musayyib said that ‘Umar said, “By Allāh! When I heard Abu Bakr recite this *Āyah*, my feet could not hold me, and I fell to the ground.” [1]

Allāh said,

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَدَّلًا﴾

﴿And no person can ever die except by Allāh’s leave and at an appointed term.﴾ [3:145]

meaning, no one dies except by Allāh’s decision, after he has finished the term that Allāh has destined for him. This is why Allāh said,

﴿كَتَبْنَا مُوَدَّلًا﴾

﴿at an appointed term﴾ which is similar to His statements,

﴿وَمَا يُعْمَرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ﴾

﴿And no aged man is granted a length of life nor is a part cut off from his life, but it is in a Book﴾ [35:11], and,

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ﴾

﴿He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected)﴾ [6:2].

This *Āyah* [3:145] encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term. Ibn Abi Hātim narrated that, Ḥabīb bin Suhbān said that a Muslim man, Ḥujr bin ‘Adi, said in a battle, “What prevents you from crossing this river (the Euphrates) to the enemy?”

[1] *Fath Al-Bāri* 7:751.

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَدَّتَهُ﴾

﴿And no person can ever die except by Allāh's leave and at an appointed term﴾?"

He then crossed the river riding his horse, and when he did, the Muslims followed him. When the enemy saw them, they started shouting, "Diwān (Persian; crazy)," and they ran away.^[1]

Allāh said next,

﴿وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا﴾

﴿And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof﴾.

Therefore, the Āyah proclaims, whoever works for the sake of this life, will only earn what Allāh decides he will earn. However, he will not have a share in the Hereafter. Whoever works for the sake of the Hereafter, Allāh will give him a share in the Hereafter, along with what He decides for him in this life. In similar statements, Allāh said,

﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ. وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ﴾

﴿Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.﴾ [42:20], and,

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْمُورًا ۗ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ شُكْرًا ۗ﴾

﴿Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will

[1] Ibn Abi Hātim 2:584.

burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated ﴿ [17:18-19].

In this Āyah [3:145], Allāh said,

﴿وَسَنَجْزِي الشَّاكِرِينَ﴾

﴿And We shall reward the grateful.﴾

meaning, We shall award them with Our favor and mercy in this life and the Hereafter, according to the degree of their appreciation [of Allāh] and their good deeds.

Allāh then comforts the believers because of what they suffered in Uḥud,

﴿وَكَايِنٍ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ﴾

﴿And many a Prophet fought and along with him many Ribbiyyūn.﴾

It was said that this Āyah means that many Prophets and their companions were killed in earlier times, as is the view chosen by Ibn Jarīr. It was also said that the Āyah means that many Prophets witnessed their companions' death before their eyes. However, Ibn Ishāq mentioned another explanation in his *Sīrah*, saying that this Āyah means, "Many a Prophet was killed, and he had many companions whose resolve did not weaken after their Prophet died, and they did not become feeble in the face of the enemy. What they suffered in *Jihād* in Allāh's cause and for the sake of their religion did not make them lose heart. This is patience,

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾

﴿and Allāh loves the patient.﴾"

As-Suhayli agreed with this explanation and defended it vigorously. This view is supported by Allāh saying;

﴿مَعَهُ رِبِّيُّونَ كَثِيرٌ﴾

﴿And along with him many Ribbiyyūn.﴾

In his book about the battles, Al-Amawi mentioned only this explanation for the Āyah.

Sufyān Ath-Thawri reported that, Ibn Mas'ūd said that,

﴿رَبِّيُونَ كَثِيرٌ﴾

﴿many Ribbiyyūn﴾ means, thousands.^[1] Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Tkrimah, Al-Ḥasan, Qatādah, As-Suddi, Ar-Rabī' and 'Aṭā' Al-Khurāsāni said that the word *Ribbiyyūn* means, 'large bands'.^[2] 'Abdur-Razzāq narrated that Ma'mmar said that Al-Ḥasan said that,

﴿رَبِّيُونَ كَثِيرٌ﴾

﴿many Ribbiyyūn﴾ means, many scholars. He also said that it means patient and pious scholars.

﴿فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا﴾

﴿But they never lost heart for that which befell them in Allāh's way, nor did they weaken nor degrade themselves.﴾

Qatādah and Ar-Rabī' bin Anas said that,

﴿وَمَا ضَعُفُوا﴾

﴿nor did they weaken﴾, means, after their Prophet was killed.^[3]

﴿وَمَا اسْتَكَانُوا﴾

﴿nor degrade themselves﴾, by reverting from the true guidance and religion. Rather, they fought on the path that Allāh's Prophet fought on until they met Allāh. Ibn 'Abbās said that,

﴿وَمَا اسْتَكَانُوا﴾

﴿nor degrade themselves﴾ means, nor became humiliated, while As-Suddi and Ibn Zayd said that it means, they did not give in to the enemy.

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي

أَمْرِنَا وَتَقِمْتْ أَدْعَاؤَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

﴿And Allāh loves the patient. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk."﴾

[1] Aṭ-Ṭabari 7:266.

[2] Ibn Abi Ḥātim 2:587-588.

[3] Ibn Abi Ḥātim 2:591.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٦٩

التَّوْبَةِ

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيُنظِمُوا الَّذِينَ كَفَرُوا
 يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾
 بَلِ اللَّهُ مَوْلَانَا وَمَوْأَدِنَا وَمَا وَدَّعْنَا أَن نَّشْرَكَ بِإِلَهِهِ
 فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ
 مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا وَدَّعْنَا أَن نَّشْرَكَ
 بِإِلَهِهِ إِنَّا أَتَيْنَاهُ بِبَيِّنَاتٍ لِّقَوْمٍ يَعْلَمُونَ
 وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِأُذُنَيْهِ
 حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا
 أُرْتُم مَّا تُحِبُّونَ مِنْكُمْ مَّن يُرِيدُ اللَّهُ لِيُذْهِبَ
 عَنْكُمُ الرِّجْسَ أَجْمَعِينَ وَاللَّهُ وَدُّهُ قَدْ صَدَّقَكُمْ
 وَاللَّهُ يَبْهِيكُمْ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
 وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَبِكُمْ فَأَتْبَعَكُمْ
 غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ
 وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٠﴾

أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾ بَلِ اللَّهُ مَوْلَانَا وَمَوْأَدِنَا وَمَا وَدَّعْنَا أَن نَّشْرَكَ بِإِلَهِهِ فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا وَدَّعْنَا أَن نَّشْرَكَ بِإِلَهِهِ إِنَّا أَتَيْنَاهُ بِبَيِّنَاتٍ لِّقَوْمٍ يَعْلَمُونَ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِأُذُنَيْهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أُرْتُم مَّا تُحِبُّونَ مِنْكُمْ مَّن يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَجْمَعِينَ وَاللَّهُ وَدُّهُ قَدْ صَدَّقَكُمْ وَاللَّهُ يَبْهِيكُمْ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَبِكُمْ فَأَتْبَعَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٠﴾

﴿149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.﴾

[3:146-147],

and this was the statement that they kept repeating. Therefore,

﴿فَاتَيْنَاهُمُ اللَّهُ تَوَابَ الدُّنْيَا﴾

﴿So Allāh gave them the reward of this world﴾ victory, triumph and the good end,

﴿وَحَسَنَ تَوَابِ الْآخِرَةِ﴾

﴿and the excellent reward of the Hereafter﴾ added to the gains in this life,

﴿وَاللَّهُ يُحِبُّ الْمُتَّقِينَ﴾

﴿And Allāh loves the good-doers﴾.

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا

إِن يُطِيعُوا الَّذِينَ

كَفَرُوا يَرُدُّوكُمْ عَلَىٰ

﴿150. Nay, Allāh is your protector, and He is the best of helpers.﴾

﴿151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.﴾

﴿152. And Allāh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltūm and fell to disputing about the order, and disobeyed after He showed you what you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them, that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.﴾

﴿153. (And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back. There did Allāh give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you. And Allāh is Well-Aware of all that you do.﴾

The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uḥud

Allāh warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter. This is why Allāh said,

﴿إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يُرْدِكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ﴾

﴿If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers﴾ [3:149].

Allāh also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him. Allāh said,

﴿بَلِ اللَّهِ مَوْلَانَا وَهُوَ خَيْرُ النَّاصِرِينَ﴾

﴿Nay, Allāh is your protector, and He is the best of helpers﴾.

Allāh next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the

hearts of their disbelieving enemies, because of their *Kufr* and *Shirk*. And Allāh has prepared torment and punishment for them in the Hereafter. Allāh said,

﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ﴾^[1]

«We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers».

In addition, the Two *Ṣaḥīḥs* recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا، وَأَجَلْتُ لِي الْغَنَائِمُ، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«I was given five things that no other Prophet before me was given. I was aided with fear the distance of one month, the earth was made a Masjid and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.»^[1]

Allāh said,

﴿وَلَقَدْ كَذَّبْتُمْ أَنَّكَ اللَّهُ وَعَدْتُمْ﴾

«And Allāh did indeed fulfill His promise to you» [3:152],
in the beginning of the day of Uḥud,

﴿إِذْ تَحْسَبُونَهُمْ﴾

«when you were killing them», slaying your enemies,

﴿بِإِذْنِهِ﴾

«with His permission», for He allowed you to do that against them,

﴿حَتَّىٰ إِذَا فَشِلْتُمْ﴾

[1] *Faḥ Al-Bāri* 1:519, *Muslim* 1:370.

﴿until when you Fashiltūm﴾. Ibn Jurayj said that Ibn 'Abbās said that *Fashiltūm* means, 'lost courage'.^[1]

﴿وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ﴾

﴿and fell to disputing about the order, and disobeyed﴾

such as the mistake made by the archers,

﴿بَيْنَ بَنِي إِسْرَائِيلَ مَا أَنْزَلْنَا مِنْ سَمَوَاتِنَا مَا نَحْنُ بِمُتَّبِعِيهِ﴾

﴿after He showed you what you love﴾, that is, victory over the disbelievers,

﴿وَمِنْكُمْ مَن يُرِيدُ الدُّنْيَا﴾

﴿Among you are some that desire this world﴾

referring to those who sought to collect the booty when they saw the enemy being defeated,

﴿وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفْنَا عَنْهُمْ إِبْرَاهِيمَ﴾

﴿and some that desire the Hereafter. Then He made you flee from them, that He might test you﴾.

This Āyah means, Allāh gave them the upper hand to try and test you, O believers,

﴿وَلَقَدْ عَفَا عَنْكُمْ﴾

﴿but surely, He forgave you﴾,

He forgave the error you committed, because, and Allāh knows best, the idolators were many and well supplied, while Muslims had few men and few supplies.

Al-Bukhāri recorded that Al-Barā' said, "We met the idolators on that day (Uḥud) and the Prophet ﷺ appointed 'Abdullāh bin Jubayr as the commander of the archers. He instructed them, 'Retain your position, and if you see that we have defeated them, do not abandon your positions. If you see that they defeated us, do not rush to help us.' The disbelievers gave flight when we met them, and we saw their women fleeing up the mountain while lifting up their clothes revealing their anklets and their legs. So, the companions (of 'Abdullāh bin Jubayr) said, 'The booty, the booty!' 'Abdullāh bin Jubayr said, 'Allāh's

[1] Aṭ-Ṭabari 7:291.

Messenger ﷺ commanded me not to allow you to abandon your position.' They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed. Abu Sufyān shouted, 'Is Muḥammad present among these people?' The Prophet ﷺ said, 'Do not answer him.' Then he asked, 'Is the son of Abu Quḥafah (Abu Bakr) present among these people?' The Prophet ﷺ said, 'Do not answer him.' He asked again, 'Is the son of Al-Khaṭṭab (ʿUmar) present among these people? As for these (men), they have been killed, for had they been alive, they would have answered me.' ʿUmar could not control himself and said (to Abu Sufyān), 'You lie, O enemy of Allāh! The cause of your misery is still present.' Abu Sufyān said, 'O Hubal, be high!' On that the Prophet ﷺ said (to his Companions), 'Answer him back.' They said, 'What shall we say?' He said, 'Say, Allāh is Higher and more Sublime.' Abu Sufyān said, 'We have the (idol) Al-ʿUzza, and you have no ʿUzza.' The Prophet ﷺ said, 'Answer him back.' They asked, 'What shall we say?' He said, 'Say, Allāh is our protector and you have no protector.' Abu Sufyān said, 'Our victory today is vengeance for yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.'" Only Al-Bukhāri collected this *Ḥadīth* using this chain of narration.^[1]

Muḥammad bin Ishāq said that, 'Abdullāh bin Az-Zubayr narrated that Az-Zubayr bin Al-ʿAwwām said, "By Allāh! I saw the female servants and female companions of Hind (Abu Sufyān's wife) when they uncovered their legs and gave flight. At that time, there was no big or small effort separating us from capturing them. However, the archers went down the mount when the enemy gave flight from the battlefield, seeking to collect the booty. They uncovered our back lines to the horsemen of the disbelievers, who took the chance and attacked us from behind. Then a person shouted, 'Muḥammad has been killed.' So we pulled back, and the disbelievers followed us, after we had killed those who carried their flag, and none of them dared to come close the flag, until then.'"'

[1] *Faṭḥ Al-Bāri* 7:405.

Muḥammad bin Ishāq said next, "The flag of the disbelievers was left on the ground until 'Amrah bint 'Alqamah Al-Ḥārithiyyah picked it up and gave it to the Quraysh who held it."

Allāh said,

﴿ثُمَّ صَرَّفْنَا عَنْهُمْ وَجْهَكُمْ﴾

﴿Then He made you flee from them, that He might test you﴾
[3:152].

Al-Bukhāri recorded that Anas bin Mālik said, "My uncle Anas bin An-Naḍr was absent from the battle of Badr. He said, 'I was absent from the first battle the Prophet ﷺ fought (against the pagans). (By Allāh) if Allāh gives me a chance to fight along with the Messenger of Allāh, then Allāh will see how (bravely) I will fight.' On the day of Uḥud when the Muslims turned their backs and fled, he said, 'O Allāh! I apologize to You for what these (meaning the Muslims) have done, and I denounce what these pagans have done.' Then he advanced lifting his sword, and when Sa'd bin Mu'ādh met him, he said to him, 'O Sa'd bin Mu'ādh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) Uḥud,' and he went forth, fought and was killed. We found more than eighty stab wounds, sword blows or arrow holes on his body, which was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole." This is the narration reported by Al-Bukhāri,^[1] Muslim also collected a similar narration from Thābit from Anas.^[2]

The Defeat that the Muslims Suffered During the Battle of Uḥud

Allāh said,

﴿إِذْ تَضَرَّوْا وَلَا تَأْمُرُونَ عَلَىٰ أَحَدٍ﴾

﴿(And remember) when you (Tuṣ'idūna) ran away dreadfully without casting even a side glance at anyone﴾,

and Allāh made the disbelievers leave you after you went up the mount, escaping your enemy. Al-Ḥasan and Qatādah said

[1] *Faḥ Al-Bāri* 7:411.

[2] *Muslim* 3:1512.

that, *Tuṣ'idūna*, means, 'go up the mountain'.^[1]

﴿وَلَا تَكُونُوا عَلَىٰ أَحَدٍ﴾

﴿without even casting a side glance at anyone﴾

meaning, you did not glance at anyone else due to shock, fear and fright.

﴿وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَانِكُمْ﴾

﴿and the Messenger was in your rear calling you back﴾,

for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said, "When the disbelievers attacked Muslim lines during the battle of Uḥud and defeated them, some Muslims ran away to Al-Madīnah, while some of them went up Mount Uḥud, to a rock and stood on it. On that, the Messenger of Allāh ﷺ kept heralding, 'Come to me, O servants of Allāh! Come to me, O servants of Allāh!' Allāh mentioned that the Muslims went up the Mount and that the Prophet ﷺ called them to come back, and said,

﴿إِذْ نَضِيدُونَ وَلَا تَكُونُوا عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَانِكُمْ﴾

﴿(And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back﴾."^[2]

Similar was said by Ibn 'Abbās, Qatādah, Ar-Rabī' and Ibn Zayd.^[3]

The Anṣār and Muhājirīn Defended the Messenger ﷺ

Al-Bukhārī recorded that Qays bin Abi Ḥāzim said, "I saw Ṭalḥah's hand, it was paralyzed, because he shielded the Prophet ﷺ with it." meaning on the day of Uḥud.^[4] It is recorded in the Two *Ṣaḥīḥs* that Abu 'Uthmān An-Nahdi said, "On that day (Uḥud) during which the Prophet ﷺ fought, only Ṭalḥah bin 'Ubaydullāh and Sa'd remained with the

[1] Ibn Abi Ḥātim 2:609.

[2] Aṭ-Ṭabari 7:301.

[3] Aṭ-Ṭabari 7:303.

[4] *Fath Al-Bāri* 7:416.

Prophet.”^[1]

Sa'īd bin Al-Musayyib said, “I heard Sa'd bin Abi Waqqāṣ saying, The Messenger of Allāh ﷺ gave me arrows from his quiver on the day of Uḥud and said, ‘Shoot, may I sacrifice my father and mother for you.’” Al-Bukhārī also collected this *Ḥadīth*.^[2] The Two *Ṣaḥīḥs* recorded that Sa'd bin Abi Waqqāṣ said, “On the day of Uḥud, I saw two men wearing white clothes, one to the right of the Prophet ﷺ and one to his left, who were defending the Prophet fiercely. I have never seen these men before or after that day.” Meaning angels Jibrīl and Mikā'īl, peace be upon them.^[3]

Abu Al-Aswad said that, 'Urwah bin Az-Zubayr said, “Ubayy bin Khalaf of Bani Jumah̄ swore in Makkah that he would kill the Messenger of Allāh ﷺ. When the Messenger ﷺ was told of his vow, he said, ‘Rather, I shall kill him, Allāh willing.’ On the day of Uḥud, Ubayy came while wearing iron shields and proclaiming, ‘May I not be saved, if Muḥammad is saved.’ He then headed to the direction of the Messenger of Allāh ﷺ intending to kill him, but Muṣ'ab bin 'Umayr, from Bani Abd Ad-Dār, intercepted him and shielded the Prophet ﷺ with his body, and Muṣ'ab bin 'Umayr was killed. The Messenger of Allāh ﷺ saw Ubayy's neck exposed between the shields and helmet, stabbed him with his spear, and Ubayy fell from his horse to the ground. However, no blood spilled from his wound. His people came and carried him away while he was moaning like an ox. They said to him, ‘Why are you so anxious, it is only a flesh wound?’ Ubayy mentioned to them the Prophet's vow, ‘Rather, I shall kill Ubayy’, then commented, ‘By He in Whose Hand is my soul! If what hit me hits the people of Dhul-Majāz (a popular pre-Islāmic marketplace), they would all have perished.’ He then died and went to the Fire,

﴿فَسُحْقًا لِّأَصْحَابِ النَّوْرِ﴾

﴿So, away with the dwellers of the blazing Fire!﴾ [67:11].”

This was collected by Musā bin 'Uqbah from Az-Zuhri from Sa'īd bin Al-Musayyib.^[4]

[1] Al-Bukhārī no. 4060 and Muslim no. 2414.

[2] Al-Bukhārī no. 4055.

[3] Al-Bukhārī no. 4054, Muslim no. 2306.

[4] The narrations from 'Urwah and Sa'īd are *Mursal*.

It is recorded in the Two *Ṣaḥīḥ* that when he was asked about the injuries the Messenger ﷺ sustained [in Uḥud], Sahl bin Sa'd said, "The face of Allāh's Messenger ﷺ was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fāṭimah, the daughter of Allāh's Messenger ﷺ washed off the blood while 'Ali was pouring water on her hand. When Fāṭimah saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes in the wound of the Prophet ﷺ and the blood stopped oozing out." Allāh said next,

﴿فَأْتَيْنَكُمْ غَمًّا بِمَرٍّ﴾

﴿There did Allāh give you one distress after another﴾ [3:153],

He gave you grief over your grief. Ibn 'Abbās said, "The first grief was because of the defeat, especially when it was rumored that Muḥammad ﷺ was killed. The second grief was when the idolators went up the mount and The Messenger of Allāh ﷺ said, 'O Allāh! It is not for them to rise above us.'"^[1]

'Abdur-Raḥmān bin 'Awf said, "The first distress was because of the defeat and the second when a rumor started that Muḥammad ﷺ was killed, which to them, was worse than defeat." Ibn Marduwyah recorded both of these. Mujāhid and Qatādah said, "The first distress was when they heard that Muḥammad ﷺ was killed and the second when they suffered casualties and injury." It has also been reported that Qatādah and Ar-Rabī' bin Anas said that it was the opposite [order]. As-Suddi said that the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount). Allāh said,

﴿لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ﴾

﴿by way of requital to teach you not to grieve for that which had escaped you﴾,

for that you missed the booty and triumph over your enemy.

﴿وَلَا مَا أَصَابَكُمْ﴾

﴿nor for what struck you﴾, of injury and fatalities, as Ibn 'Abbās, 'Abdur-Raḥmān bin 'Awf, Al-Ḥasan, Qatādah and As-Suddi

[1] This narration is not authentic.

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ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغِشِّي طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قَاتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿۱۵۴﴾ إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿۱۵۵﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَىٰ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمُ وَاللَّهُ يُخَيِّمُ وَيُمِيتُ وَاللَّهُ يُمَاتُ تَمَلُّونَ بَصِيرًا ﴿۱۵۶﴾ وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿۱۵۷﴾

stated.^[1] Allāh said next,

﴿وَاللَّهُ خَيْرٌ مِّمَّا تَمَلُّونَ﴾

﴿And Allāh is Well-Aware of all that you do.﴾

all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.

﴿ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغِشِّي طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قَاتَلْنَا هَهُنَا قُلْ

لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿۱۵۴﴾ إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿۱۵۵﴾

﴿154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves and thought wrongly of Allāh – the thought of ignorance. They said, "Have we any part in the affair?" Say: "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us

[1] Ibn Abi Hātim 2:613.

would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in the breasts.﴾

﴿155. Those of you who turned back on the day the two hosts met, Shayṭān only caused them to err because of some of what they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing.﴾

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allāh reminds His servants of His favor when He sent down on them tranquillity and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allāh said in *Sūrat Al-Anfāl* about the battle of Badr,

﴿إِذْ يَغْشَىٰ كُفْرًا أَتَيْنَاكُمْ مِنَ الْأَسْفَلِ فَأَغْرَيْنَا فِرْعَوْنَ وَكَانَ مُرِيحًا عَصْفًا مَذْفُوعًا﴾

﴿(Remember) when He covered you with a slumber as a security from Him﴾ [8:11].

Al-Bukhāri recorded that Anas said that, Abu Ṭalḥah said, "I was among those who were overcome by slumber during the battle of Uḥud. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again." [1] Al-Bukhāri collected this *Ḥadīth* in the stories of the battles without a chain of narration, and in the book of *Tafsir* with a chain of narrators.[2] At-Tirmidhi, An-Nasā'ī and Al-Ḥākim recorded from Anas that Abu Ṭalḥah said, "On the day of Uḥud, I raised my head and looked around and found that everyone's head was nodding from slumber." This is the wording of At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ*".[3] An-Nasā'ī also recorded this *Ḥadīth* from Anas who said that Abu Ṭalḥah

[1] *Faḥ Al-Bāri* 7 :22.

[2] *Faḥ Al-Bāri* 8 :76, *Tuḥfat Al-Aḥwadhī* 8 :358.

[3] *Tuḥfat Al-Aḥwadhī* 8 :358, An-Nasā'ī in *Al-Kubrā* 6 :349, Al-Ḥākim 2 :297.

said, "I was among those who were overcome by slumber."^[1]

The second group mentioned in the Āyah were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth,

﴿يَظُنُّوكَ بِاَللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ﴾

﴿and thought wrongly of Allāh - the thought of ignorance﴾
[3:154],

for they are liars and people who have doubts and evil thoughts about Allāh, the Exalted and Most Honored. Allāh said,

﴿ثُمَّ اَنْزَلَ عَلَيْكُمْ مِنْ بَدُوِّ الْقَوْمِ اَمْنًا مَّا سَا يَشْعُنَ طَائِفَةٌ مِنْكُمْ﴾

﴿Then after the distress, He sent down security for you.
Slumber overtook a party of you﴾,

the people of faith, certainty, firmness and reliance (on Allāh) who are certain that Allāh shall give victory to His Messenger ﷺ and fulfill his objective.

﴿وَطَائِفَةٌ ذَا اَهَمَّتْهُمْ اَنْفُسُهُمْ﴾

﴿While another party was thinking about themselves﴾,

and they were not overcome by slumber because of their worry, fright and fear,

﴿يَظُنُّوكَ بِاَللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ﴾

﴿and thought wrongly of Allāh - the thought of ignorance﴾.

Similarly, Allāh said in another statement,

﴿بَلْ ظَنَنْتُمْ اَنْ لَنْ يَنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ اِلَىٰ اٰهْلِيْهِمْ اَبَدًا﴾

﴿Nay, but you thought that the Messenger and the believers
would never return to their families﴾ [48:12].

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islām and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts. Allāh then described them that,

[1] An-Nasā'ī in Al-Kubrā 6:349.

﴿يَقُولُونَ﴾

﴿they said﴾ in this situation,

﴿هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ﴾

﴿“Have we any part in the affair?”﴾ Allāh replied,

﴿قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ﴾

﴿Say: “Indeed the affair belongs wholly to Allāh.” They hide within themselves what they dare not reveal to you.﴾

Allāh exposed their secrets, that is,

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هُنَا﴾

﴿saying: “If we had anything to do with the affair, none of us would have been killed here.”﴾

although they tried to conceal this thought from the Messenger of Allāh ﷺ.

Ibn Ishāq recorded that ‘Abdullāh bin Az-Zubayr said that Az-Zubayr said, “I was with the Messenger of Allāh ﷺ when fear intensified and Allāh sent sleep to us (during the battle of Uḥud). At that time, every man among us (except the hypocrites) was nodding off. By Allāh! As if in a dream, I heard the words of Mu‘attib bin Qushayr, ‘If we had anything to do with the affair, none of us would have been killed here.’ I memorized these words of his, which Allāh mentioned later on,

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هُنَا﴾

﴿saying: “If we had anything to do with the affair, none of us would have been killed here.﴾”

Ibn Abi Ḥātim collected this Ḥadīth.^[1]

Allāh the Exalted said,

﴿قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ﴾

﴿Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,”﴾

meaning, this is Allāh’s appointed destiny and a decision that

[1] Ibn Abi Ḥātim 2:620.

will certainly come to pass, and there is no escaping it. Allāh's statement,

﴿وَلِيَتَّبِعَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُنَجِّصَ مَا فِي قُلُوبِكُمْ﴾

﴿that Allāh might test what is in your breasts; and to purify that which was in your hearts,﴾

means, so that He tests you with whatever befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites,

﴿وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿and Allāh is All-Knower of what is in the breasts, and what the hearts conceal.

Some of the Believers Give Flight on the Day of Uḥud

Allāh then said,

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا﴾

﴿Those of you who turned back on the day the two hosts met, Shayṭān only caused them to err because of some of what they had earned﴾ [3:155],

because of some of their previous errors. Indeed, some of the *Salaf* said, "The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it." Allāh then said,

﴿وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ﴾

﴿but Allāh, indeed, has forgiven them﴾, their giving flight,

﴿إِنَّ اللَّهَ عَفُورٌ حَلِيمٌ﴾

﴿surely, Allāh is Oft-Forgiving, Most Forbearing﴾

He forgives sins, pardons and exonerates His creatures. Imām Aḥmad recorded that Shaqīq said, " 'Abdur-Raḥmān bin 'Awf met Al-Walīd bin 'Uqbah, who said to him, 'Why did you desert 'Uthmān, the Leader of the Faithful?' 'Abdur-Raḥmān said, 'Tell him that I did not run away during Uḥud, remain behind during Badr, nor abandon the *Sunnah* of 'Umar.' Al-Walīd told 'Uthmān what 'Abdur-Raḥmān said. 'Uthman

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

٧١

الرَّحْمٰنِ الرَّحِیْمِ

وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿٧١﴾ فِيمَا رَحِمَهُ مِنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ كُنْتَ كَقَطَا غَلِيظِ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٧٢﴾ إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُ لَكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٧٣﴾ وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْفُرَ وَمَنْ يَكْفُرْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ نُوْفَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٧٤﴾ أَفَمِنْ أَمْعٍ رِضْوَانِ اللَّهِ كَمَنْ بَاهُ يَسْحَطُ مِنَ اللَّهِ وَمَا وَهُدَى جِهَتُهُمْ وَيَتَّسِرُ الْمَصِيرُ ﴿٧٥﴾ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرَتِهِمْ يَعْلَمُونَ ﴿٧٦﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَزَكَّرَهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٧٧﴾ أَوْلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنْ هَذَا الَّذِي هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾

replied, 'As for his statement, 'I did not run away during Uhud,' how can he blame me for an error that Allāh has already forgiven. Allāh said,

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ﴾

﴿Those of you who turned back on the day the two hosts met, Shay-tān only caused them to err because of some of what they had earned. But Allāh, indeed, has forgiven them﴾.

As for his statement that I remained

behind from participating in Badr, I was nursing Ruqayyah, the daughter of the Messenger of Allāh ﷺ, until she passed away. The Messenger of Allāh ﷺ gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allāh ﷺ will have participated in battle. As for his statement that I abandoned the *Sunnah* of 'Umar, neither I nor he are able to endure it. Go and convey this answer to him."^[1]

﴿يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَصْمَلُونَ بَصِيرٌ ﴿٧٩﴾ وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٨٠﴾ وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿٨١﴾﴾

[1] Ahmad 1:68.

﴿156. O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.﴾

﴿157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass.﴾

﴿158. And whether you die or are killed, verily, unto Allāh you shall be gathered.﴾

Prohibiting the Ideas of the Disbelievers about Death and Predestination

Allāh forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise." Allāh said,

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ كَفَرُوْا وَقَالُوْا لَآ اِخْرٰجِيْهِمْ﴾

﴿O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren﴾,

about their dead brethren,

﴿اِذَا سَرَّوْا فِي الْاَرْضِ﴾

﴿when they travel through the earth﴾

for the purpose of trading and otherwise,

﴿اَوْ كَانُوْا عُرٰى﴾

﴿or go out to fight﴾, participating in battles,

﴿اَوْ كَانُوْا عِنْدَنَا﴾

﴿"If they had stayed with us,"﴾ in our area,

﴿مَا مَاتُوْا وَمَا قُتِلُوْا﴾

﴿"they would not have died or been killed,"﴾

they would not have died while traveling or been killed in battle. Allāh's statement,

﴿لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ﴾

﴿so that Allāh may make it a cause of regret in their hearts.﴾

means, Allāh creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase. Allāh refuted them by saying,

﴿وَاللَّهُ يَحْيِي وَيُمِيتُ﴾

﴿It is Allāh that gives life and causes death.﴾

for the creation is under Allāh's power, and the decision is His Alone. No one lives or dies except by Allāh's leave, and no one's life is increased or decreased except by His decree.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And Allāh is All-Seer of what you do,﴾

for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him. Allāh's statement,

﴿وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

﴿And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass.﴾ [3:157],

indicating that death and martyrdom in Allāh's cause are a means of earning Allāh's mercy, forgiveness and pleasure. This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allāh, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds. Allāh said,

﴿وَلَيْنَ مُمْتَمٌ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ﴾

﴿And whether you die or are killed, verily, unto Allāh you shall be gathered.﴾ [3:158].

﴿فَمَا رَحِمَ مِنَ اللَّهِ لَيْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَأَشْفَرُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾^{١٥٨} إِنْ يَضُرُّكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْدِلْكُمْ فَمَنْ ذَا الَّذِي يَضُرُّكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾^{١٥٩} وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَفْعَلْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾^{١٦٠} أَفَمَنْ أَتَّبَعَ يَضُونَ اللَّهُ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلٍ إِلَّا يَأْتِيهِمْ آيَاتُنَا وَكُنُوزٌ مِمَّا يَكْتُمُونَ ﴿١٥٩﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَرَزَقَهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٠﴾

﴿159. And by the mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).﴾

﴿160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.﴾

﴿161. It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴾

﴿162. Is then one who follows (seeks) the pleasure of Allāh like the one who draws on himself the wrath of Allāh? His abode is Hell, and worse indeed is that destination!﴾

﴿163. They are in varying grades with Allāh, and Allāh is All-Seeing of what they do.﴾

﴿164. Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them, and instructing them (in) the Book (the Qur'ān) and Al-Hikmah [the wisdom and the Sunnah], while before that they had been in manifest error.﴾

Among the Qualities of Our Prophet Muḥammad ﷺ are Mercy and Kindness

Allāh addresses His Messenger ﷺ and reminds him and the believers of the favor that He has made his heart and words soft for his Ummah, those who follow his command and refrain from what he prohibits.

﴿يَسَا رَحْمَةً مِنْ اللَّهِ لِيَأْتِ لَهُمْ﴾

﴿And by the mercy of Allāh, you dealt with them gently﴾
[3:159].

meaning, who would have made you this kind, if it was not Allāh's mercy for you and them. Qatādah said that,

﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لَيْتَ لَهُمْ﴾

﴿And by the mercy of Allāh, you dealt with them gently﴾

means, "With Allāh's mercy you became this kind." Al-Ḥasan Al-Baṣri said that this, indeed, is the description of the behavior that Allāh sent Muḥammad ﷺ with. This Āyah is similar to Allāh's statement,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ﴾

﴿Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allāh); for the believers (he is) full of pity, kind, and merciful﴾ [9:128]. Allāh said next,

﴿وَلَوْ كُنْتَ ظَنًّا غَلِيظًا لَأَنْقَضُوا مِنْ حَوْلِكَ﴾

﴿And had you been severe and harsh-hearted, they would have broken away from about you ;﴾

The severe person is he who utters harsh words, and,

﴿غَلِيظٌ الْقَلْبُ﴾

﴿harsh-hearted﴾ is the person whose heart is hard. Had this been the Prophet's behavior, "They would have scattered from around you. However, Allāh gathered them and made you kind and soft with them, so that their hearts congregate around you." 'Abdullāh bin 'Amr said that he read the description of the Messenger of Allāh ﷺ in previous Books, "He is not severe, harsh, obscene in the marketplace or dealing evil for evil. Rather, he forgives and pardons."^[1]

The Order for Consultation and to Abide by it

Allāh said,

[1] Faḥ Al-Bāri 8 :449.

﴿تَأْتِفُ عَنْهُمْ وَاسْتَغْفِرُ لَهُمْ وَشَاوِرُهُمْ فِي الْأُمُورِ﴾

﴿So pardon them, and ask (Allāh's) forgiveness for them; and consult them in the affairs.﴾

The Messenger of Allāh used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach. For instance, before the battle of Badr, the Prophet ﷺ asked his Companions for if Muslims should intercept the caravan (led by Abu Sufyān). They said, "O Messenger of Allāh! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimād we would march with you. We would never say what the Children of Israel said to Mūsā, 'So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight." The Prophet ﷺ also asked them for their opinion about where they should set up camp at Badr. Al-Mundhir bin 'Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of Uḥud, the Messenger ﷺ asked the Companions if they should fortify themselves in Al-Madīnah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did. He also took their advice on the day of Khandaq (the Trench) about conducting a peace treaty with some of the tribes of Al-Aḥzab (the Confederates), in return for giving them one-third of the fruits of Al-Madīnah. However, Sa'd bin 'Ubādah and Sa'd bin Mu'adh rejected this offer and the Prophet ﷺ went ahead with their advice. The Prophet ﷺ also asked them if they should attack the idolators on the Day of Ḥudaybiyyah, and Abu Bakr disagreed, saying, "We did not come here to fight anyone. Rather, we came to perform 'Umrah." The Prophet ﷺ agreed.

On the day of Ifk, (i.e. the false accusation), the Messenger of Allāh ﷺ said to them, "O Muslims! Give me your advice about some men who falsely accused my wife (Ā'ishah). By Allāh! I never knew of any evil to come from my wife. And they accused whom? They accused he from whom I only knew righteous conduct, by Allāh!" The Prophet ﷺ asked 'Ali and Usāmah about divorcing Ā'ishah. In summary, the Prophet ﷺ used to take his Companions' advice for battles and other important events.

Ibn Mājah recorded that Abu Hurayrah said that the Prophet ﷺ said;

«الْمُسْتَشَارُ مُؤْتَمَرٌ»

«The one whom advice is sought from is to be entrusted»

This was recorded by Abu Dāwud, At-Tirmidhi, and An-Nasā'ī who graded it *Ḥasan*.^[1]

Trust in Allāh After Taking the Decision

Allāh's statement,

﴿إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

«Then when you have taken a decision, put your trust in Allāh,»

means, if you conduct the required consultation and you then make a decision, trust in Allāh over your decision,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

«certainly, Allāh loves those who put their trust (in Him)».

Allāh's statement,

﴿إِنْ يَصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَصُرْكُم مِّن بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

«If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust».

is similar to His statement that we mentioned earlier,

﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَلِيِّ الْعَلِيمِ﴾

«And there is no victory except from Allāh the Almighty, the All-Wise» [3:126].

Allāh next commands the believers to trust in Him,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

«And in Allāh (Alone) let believers put their trust».

Treachery with the Spoils of War was not a Trait of the Prophet ﷺ

Allāh said,

[1] Abu Dāwud 5:345, *Tuhfat Al-Aḥwadhī* 8:109.

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُ﴾

﴿It is not for any Prophet to illegally take a part of the booty,﴾

Ibn 'Abbās, Mujāhid and Al-Ḥasan said that the Āyah means, "It is not for a Prophet to breach the trust."^[1] Ibn Jarīr recorded that, Ibn 'Abbās said that, this Āyah,

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُ﴾

﴿It is not for any Prophet to illegally take a part of the booty,﴾

was revealed in connection with a red robe that was missing from the spoils of war of Badr. Some people said that the Messenger of Allāh ﷺ might have taken it. When this rumor circulated, Allāh sent down,

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾

﴿It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took.﴾^[2]

This was also recorded by Abu Dāwud and At-Tirmidhi, who said "Ḥasan Gharīb".^[3] This Āyah exonerates the Messenger of Allāh ﷺ of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allāh then said,

﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴾

This Āyah contains a stern warning and threat against Ghulūl [stealing from the booty], and there are also Ḥadīths, that prohibit such practice. Imām Aḥmad recorded that Abu Mālik Al-Ashja'i said that the Prophet ﷺ said,

«أَعْظَمُ الْغُلُولِ عِنْدَ اللَّهِ ذِرَاعٌ مِنَ الْأَرْضِ، تَجِدُونَ الرَّجُلَيْنِ جَارَيْنِ فِي الْأَرْضِ -

[1] Ibn Abi Ḥātim 2:37.

[2] Aṭ-Ṭabari 7:348.

[3] Abu Dāwud 4:280, Tuḥfat Al-Aḥwadhī 8:359.

أو في الدار - فَيَقْطَعُ أَحَدُهُمَا مِنْ حَظِّ صَاحِبِهِ ذِرَاعًا، فَإِذَا اقْتَطَعَهُ، طَوَّقَهُ مِنْ سَبْعِ
أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ»

«The worst Ghulūl (i.e. stealing) with Allāh is a yard of land, that is, when you find two neighbors in a land or home and one of them illegally acquires a yard of his neighbor's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.»^[1]

Imām Aḥmad recorded that Abu Ḥumayd As-Sāʿidi said, “The Prophet ﷺ appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the Zakāh. When he returned he said, This (portion) is for you and this has been given to me as a gift.’ The Prophet ﷺ stood on the *Minbar* and said,

«مَا بَالُ الْعَامِلِ تَبِعَهُ فَيَجِيءُ يَقُولُ: هَذَا لَكُمْ، وَهَذَا أَهْدَيْ لِي، أَفَلَا جَلَسَ فِي
بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَتُهْدَى إِلَيْهِ أَمْ لَا؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِنْكُمْ
مِنْهَا بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقْرَةٌ لَهَا
خُورَازٌ، أَوْ شَاةٌ تَبْعَرُ، ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عَفْرَةَ إِبْطِيهِ، ثُمَّ قَالَ: «اللَّهُمَّ هَلْ
بَلَّغْتُ» ثَلَاثًا.

«What is the matter with a man whom we appoint to collect Zakāh, when he returns he said, ‘This is for you and this has been given to me as a gift.’ Why hadn’t he stayed in his father’s or mother’s house to see whether he would be given presents or not? By Him in Whose Hand my life is, whoever takes anything from the resources of the Zakāh (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating. The Prophet ﷺ then raised his hands till we saw the whiteness of his armpits, and he said thrice, ‘O Allāh! Haven’t I conveyed Your Message.’»

Hishām bin ‘Urwah added that Abu Ḥumayd said, “I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit.” This is recorded in the Two *Ṣaḥīḥs*.^[2]

In the book of *Aḥkam* of his *Sunan*, Abu ‘Īsā At-Tirmidhi

^[1] Aḥmad 4:140.

^[2] Aḥmad 5:423, Al Bukhāri no. 2597,7174, Muslim no. 1832.

recorded that Mu'adh bin Jabal said, "The Messenger of Allāh ﷺ sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

«أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟ لَا تُصَيِّبَنَّ شَيْئًا بِغَيْرِ إِذْنِي، فَإِنَّهُ غُلُولٌ»

«Do you know why I summoned you back? Do not take anything without my permission, for if you do, it will be Ghulūl.»

﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا عَلَ يَوْمَ الْقِيَامَةِ﴾

«and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took».

«لِهَذَا دَعَرْتُكَ فَأَمْضِ لِعَمَلِكَ»

«This is why I summoned you, so now go and fulfill your mission.»^[1] At-Tirmidhi said, "This Ḥadīth is Ḥasan Gharīb."

In addition, Imām Aḥmad recorded that Abu Hurayrah said, "The Prophet ﷺ got up among us and mentioned Ghulūl and emphasized its magnitude. He then said,

«لَا أَلْبِيقَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أَلْبِيقَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ فَرَسٌ لَهَا حَمْحَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أَلْبِيقَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أَلْبِيقَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَابِتٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ»

«I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allāh's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of

[1] Tuhfat Al-Aḥwadhi 4 :564 .

you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, 'O Allāh's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying clothes that will be fluttering, and the man will say, 'O Allāh's Messenger! Intercede (with Allāh) for me,' and I will say, 'I can't help you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allāh's Messenger! Intercede (with Allāh) for me.' And I will say, 'I can't help you with Allāh, for I have conveyed (Allāh's Message) to you.'^[1] This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[2]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said, "During the day (battle) of Khaybar, several Companions of the Messenger of Allāh ﷺ came to him and said, 'So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain man that died as a martyr, the Messenger of Allāh ﷺ said,

«كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَبَهَا - أَوْ عَبَاءَةٍ -»

«No. I have seen him in the Fire because of a robe that he stole (from the booty).»

The Messenger of Allāh ﷺ then said,

«يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَتَأْذِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ»

«O Ibn Al-Khaṭṭāb! Go and announce to the people that only the faithful shall enter Paradise.»

So I went out and proclaimed that none except the faithful shall enter Paradise." This was recorded by Muslim and At-Tirmidhi, who said "Ḥasan Ṣaḥīḥ".^[3]

The Honest and Dishonest are Not Similar

Allāh said,

[1] Aḥmad 2:426.

[2] Fath Al-Bāri 6:214, Muslim 3: 1416.

[3] Aḥmad 1:30, Muslim no.114, At-Tirmidhi no. 1574.

﴿أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَكَانَ الْمَقْدِيرُ ۖ﴾

﴿Is then one who follows (seeks) the pleasure of Allāh like the one who draws on himself the wrath of Allāh? His abode is Hell, and worse indeed is that destination!﴾ [3:162],

This refers to those seeking what pleases Allāh by obeying His legislation, thus earning His pleasure and tremendous rewards, while being saved from His severe torment. This type of person is not similar to one who earns Allāh's anger, has no means of escaping it and who will reside in *Jahannam* on the Day of Resurrection, and what an evil destination it is.

There are many similar statements in the Qur'ān, such as,

﴿أَمْ مَنْ يَمْلِكُ أَنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمْ هُوَ أَعْمَى﴾

﴿Shall he then who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth be like him who is blind?﴾ [13:19], and,

﴿أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَنَفْسِهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا﴾

﴿Is he whom We have promised an excellent promise (Paradise) which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world?﴾ [28:61].

Allāh then said,

﴿هُمْ فِي دَرَجَاتٍ عِنْدَ اللَّهِ﴾

﴿They are in varying grades with Allāh,﴾ [3:163]

meaning, the people of righteousness and the people of evil are in grades, as Al-Ḥasan Al-Baṣrī and Muḥammad bin Ishāq said.^[1] Abu 'Ubaydah and Al-Kisā'i said that this *Āyah* refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire. In another *Āyah*, Allāh said,

﴿وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا﴾

﴿For all there will be degrees (or ranks) according to what they did﴾ [6:132]. Next, Allāh said,

[1] Ibn Abi Ḥātim 2:646, Aṭ-Ṭabari 7:367.

﴿وَاللَّهُ بِصِدْقِهِمَا عَلِيمٌ﴾

﴿and Allāh is All-Seer of what they do﴾, and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

The Magnificent Blessing in the Advent of Our Prophet Muhammad ﷺ

Allah the Most High said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾

﴿Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves﴾

Meaning, from their own kind, so that it is possible for them to speak with him, ask him questions, associate with him, and benefit from him. Just as Allāh said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا فِيهَا﴾

﴿And among His signs is that he created for them mates, that they may find rest in.﴾

Meaning; of their own kind. And Allāh said;

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ﴾

﴿Say: "I am only a man like you. It has been revealed to me that your God is One God"﴾ [18:110].

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُوا الطَّعَامَ وَيَشْرَبُونَ فِي الْأَسْوَاقِ﴾

﴿And We never sent before you any of the Messengers but verily, they ate food and walked in the markets﴾ [25:20].

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ﴾

﴿And We sent not before you any but men unto whom We revealed, from among the people of townships﴾ [12:109], and,

﴿يَسْمَعُونَ لَئِنْ وَاللَّيْلِ وَالْأَيَّامِ لَمَّا يُدْعَىٰ إِلَىٰ رَبِّكَ وَمَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَئِنَّ اللَّهَ خَبِيرٌ بِمَا يَفْعَلُونَ﴾

﴿O you assembly of Jinn and mankind! "Did not there come to you Messengers from among you...?"﴾ [6:130].

Allāh's favor is perfected when His Messenger to the people

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
٧٢
الْاٰیٰتِ الْكُرْاٰنِ

وَمَا أَصَابَكُمْ يَوْمَ التَّتِي الْجَمْعَانَ فَيَاذَنَ اللّٰهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ
 ﴿٣٦﴾ وَلِيَعْلَمَ الَّذِينَ نَاقَوْا وَقِيلَ لَهُمْ تَعَالَوْا فِتْنُوا فِي سَبِيلِ اللّٰهِ
 أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ
 يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
 فِي قُلُوبِهِمْ وَاللّٰهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿٣٧﴾ الَّذِينَ قَالُوا لِلْإِخْوَانِ
 وَقَعْدُوا لَوْ أَطَاعُونَا مَا قِتَلُوا قُلْ فَادْرءُ وَأَعَنَ أَنْفُسَكُمْ
 الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قِتَلُوا فِي
 سَبِيلِ اللّٰهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٣٩﴾ فَرِحِينَ
 بِمَا آتَاهُمُ اللّٰهُ مِنْ فَضْلِهِ وَاسْتَبْشِرُوا بِالَّذِينَ لَمْ يَلْحَقُوا
 بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٠﴾
 ﴿٤١﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ اللّٰهِ وَفَضْلِ وَأَنَّ اللّٰهُ لَا يُضِيعُ أَجْرَ
 الْمُؤْمِنِينَ ﴿٤٢﴾ الَّذِينَ آسَجَابُوا اللّٰهَ وَالرَّسُولَ مِنْ بَعْدِ مَا
 أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿٤٣﴾
 الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنْ النَّاسُ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
 فَرَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيلُ ﴿٤٤﴾

is from their own kind, so that they are able to talk to him and inquire about the meanings of Allāh's Word. This is why Allāh said,

﴿يَتْلُوا عَلَيْكُمْ مَا نَزَّلَ﴾

﴿reciting unto them His verses﴾ [3:164], the Qur'an,

﴿وَيُزَكِّيهِمْ﴾

﴿and purifying them﴾, commanding them to do righteous works and forbidding them from committing evil. This is how their hearts will be purified and cleansed of the sin and evil that used to fill them when they were disbelievers and ignorant.

﴿وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

﴿and instructing them (in) the Book and the Hikmah﴾
the Qur'an and the Sunnah,

﴿وَأَنْ كَانُوا مِنْ قَبْلُ﴾

﴿while before that they had been﴾, before sending this Prophet, Muḥammad ﷺ,

﴿لَفِي ضَلَالٍ مُّبِينٍ﴾

﴿in manifest error.﴾

indulging in plain and unequivocal error and ignorance that are clear to everyone.

﴿أَوْ لَمَّا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِنْهَا قُلْتُمْ أَنَّا هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللّٰهَ

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فِإِذِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾
 وَيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَمَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ فِتْنًا
 لَأَنبَغَتْكُمْ مِنْهُمُ لِلْكَافِرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ
 وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أِطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ
 أَنفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

﴿165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say, "It is from yourselves." And Allāh has power over all things.﴾

﴿166. And what you suffered on the day the two armies met, was by the leave of Allāh, in order that He might test the believers﴾.

﴿167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.﴾

﴿168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."﴾

The Reason and Wisdom Behind the Defeat at Uhud

Allāh said,

﴿أَوْ لَنَا أَصَابَكُمْ مُصِيبَةً﴾

﴿When a single disaster smites you﴾, in reference to when the Muslims suffered seventy fatalities during the battle of Uhud,

﴿قَدْ أَصَابَكُمْ بِمِثْلِهَا﴾

﴿although you smote (your enemies) with one twice as great,﴾

during Badr, when the Muslims killed seventy *Mushriks* and captured seventy others,

﴿قُلْتُمْ أَنَّى هَذَا﴾

﴿you say: "From where does this come to us?"﴾

why did this defeat happen to us?

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

﴿Say, "It is from yourselves."﴾ Ibn Abi Hātim recorded that 'Umar bin Al-Khaṭṭab said, "When Uḥud occurred, a year after Badr, Muslims were punished for taking ransom from the disbelievers at Badr [in return for releasing the *Mushriks* whom they captured in that battle]. Thus, they suffered the loss of seventy fatalities and the Companions of the Messenger of Allāh ﷺ gave flight and abandoned him. The Messenger ﷺ suffered a broken tooth, the helmet was smashed on his head and blood flowed onto his face. Allāh then revealed,

﴿أَو لَمَّا أَصَبْتُمْ مُمْسِيَةً قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

﴿When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say, "It is from yourselves".﴾,

because you took the ransom." Furthermore, Muḥammad bin Ishāq, Ibn Jurayj, Ar-Rabī' bin Anas and As-Suddi said that the *Āyah*,

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

﴿Say, "It is from yourselves."﴾ means, because you, the archers, disobeyed the Messenger's ﷺ command to not abandon your positions.

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allāh has power over all things.﴾ and He does what He wills and decides what He wills, and there is none who can resist His decision.

Allāh then said,

﴿وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَيْشَانِ فَيَاذَنَ اللَّهُ﴾

﴿And what you suffered on the day the two armies met, was by the leave of Allāh﴾,

for when you ran away from your enemy, who killed many of you and injured many others, all this occurred by Allāh's will

and decree out of His perfect wisdom,

﴿وَلِيَعْلَمَ الْمُؤْمِنِينَ﴾

﴿in order that He might test the believers.﴾

who were patient, firm and were not shaken,

﴿وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَمَّالُوا فَنُتَلَّوْا فِي سَبِيلِ اللَّهِ أَوْ اذْفَعُوا قَالُوا لَوْ نَعْلَمُ لَوْ إِنَّا كُنَّا لَنَتَّبِعَنَّكُمْ﴾

﴿And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you."﴾ [3:167],

This refers to the Companions of 'Abdullāh bin Ubayy bin Salūl who went back (to Al-Madīnah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying,

﴿أَوْ اذْفَعُوا﴾

﴿or defend﴾, so that the number of Muslims increases, as Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, Al-Ḥasan and As-Suddi stated. Al-Ḥasan bin Ṣāliḥ said that this part of the *Āyah* means, help by supplicating for us, while others said it means, man the posts. However, they refused, saying,

﴿لَوْ نَعْلَمُ لَوْ إِنَّا كُنَّا لَنَتَّبِعَنَّكُمْ﴾

﴿"Had we known that fighting will take place, we would certainly have followed you."﴾

meaning, according to Mujāhid, if we knew that you would fight today, we would join you, but we think you will not fight. Allāh said,

﴿هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾

﴿They were that day, nearer to disbelief than to faith,﴾

This *Āyah* indicates that a person passes through various stages, sometimes being closer to *Kufr* and sometimes closer to faith, as evident by,

﴿هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾

﴿They were that day, nearer to disbelief than to faith,﴾

Allāh then said,

﴿يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ﴾

﴿saying with their mouths what was not in their hearts.﴾

for they utter what they do not truly believe in, such as,

﴿لَوْ نَعْلَمُ فَتَالَا لَأَنبَغَتْنَاكُمْ﴾

﴿“Had we known that fighting will take place, we would certainly have followed you.”﴾

They knew that there was an army of idolators that came from a far land raging against the Muslims, to avenge their noble men whom the Muslims killed in Badr. These idolators came in larger numbers than the Muslims, so it was clear that a battle will certainly occur. Allāh said;

﴿وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾

﴿And Allāh has full knowledge of what they conceal.﴾

﴿الَّذِينَ قَالُوا لِيُخَوِّبِهِمْ وَقَمَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا﴾

﴿(They are) the ones who said about their killed brethren while they themselves sat (at home): “If only they had listened to us, they would not have been killed.”﴾

had they listened to our advice and not gone out, they would not have met their demise. Allāh said,

﴿قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Say: “Avert death from your own selves, if you speak the truth.”﴾ meaning, if staying at home saves one from being killed or from death, then you should not die. However death will come to you even if you were hiding in fortified castles. Therefore, fend death off of yourselves, if you are right.

Mujahid said that Jābir bin 'Abdullāh said, “This Āyah [3:168] was revealed about 'Abdullāh bin Ubayy bin Salūl (the chief hypocrite).” [1]

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرَدُّونَ ﴿١٦٨﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ﴾

[1] At-Ṭabari 7:383.

مِنَ فَضْلِهِ وَاسْتَبْرَأُوا بِالَّذِينَ لَمْ
 يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ
 عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦٩﴾
 وَاسْتَبْرَأُوا بِنِعْمَةِ رَبِّهِمْ فَغَضِبَ
 اللَّهُ عَلَيْهِمْ وَلَا يَكُونُ لَكُمُ
 الْغَيْبُ عَلَيْهِمْ عِلْمٌ إِنَّ الَّذِينَ
 ظَنُّوا أَنَّهُم كَانُوا مَعَهُ لَكَاظِمِينَ
 فَالَّذِينَ كَفَرُوا فِي الْآخِرَةِ
 كَانُوا عِنْدَ اللَّهِ بِئْسَ
 مَا يَصْعُقُ أَلْسِنَهُمْ
 فَأَبَدُوا فِيهَا كَمَا كَانُوا
 فِيهَا ﴿١٧٠﴾
 وَالَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ
 فِي الصَّالِحِينَ ﴿١٧١﴾
 وَالَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ
 فِي الصَّالِحِينَ ﴿١٧٢﴾

من فضله واستبرأوا بالذين لم
 يلحقوا بهم من خلفهم ألا خوف
 عليهم ولا هم يحزنون ﴿١٦٩﴾
 واستبرأوا بنعمة ربهم فغضب
 الله عليهم ولا يكون لكم الغيب
 عليهم علم إن الذين ظنوا أنهم
 كانوا معه لكاظمين فالذين
 كفروا في الآخرة كانوا عند
 الله بئس ما يصعق ألسنتهم
 فأبدوا فيها كما كانوا فيها
 ﴿١٧٠﴾ والذين آمنوا وعملوا
 الصالحات لندخلهم في الصالحين
 ﴿١٧١﴾ والذين آمنوا وعملوا
 الصالحات لندخلهم في الصالحين
 ﴿١٧٢﴾

﴿169. Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision.﴾

﴿170. They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.﴾

﴿171. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers.﴾

﴿172. Those who answered (the Call of) Allāh and the Messenger after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.﴾

﴿173. Those to whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith, and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."﴾

﴿174. So they returned with grace and bounty from Allāh. No harm touched them; and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.﴾

﴿175. It is only Shayṭān that suggests to you the fear of his friends; so fear them not, but fear Me, if you are indeed believers.﴾

Virtues of the Martyrs

Allāh states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his *Ṣaḥīḥ*, Muslim recorded that Masrūq said, "We asked 'Abdullāh about this *Āyah*,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرَاقُونَ﴾

﴿Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision.﴾

He said, 'We asked the Messenger of Allāh ﷺ the same question and he said,

«أَرْوَاهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَيَّ بِنُكِّ الْقَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمْ اِطْلَاعَةً فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟ فَقَالُوا: أَيُّ شَيْءٍ نَسْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا؟ فَقَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يَتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نَقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ، تَرَكُوا»

«Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allāh), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allāh looks at them and says, 'Do you wish for anything?' They say, 'What more could we wish for, while we go wherever we wish in Paradise?' Allāh asked them this question thrice, and when they realize that He will keep asking them until they

give an answer, they say, 'O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.' Allāh knew that they did not have any other wish, so they were left.»^[1] There are several other similar narrations from Anas and Abu Sa'īd.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسْرُهَا أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ»

«No soul that has a good standing with Allāh and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.» Muslim collected this Ḥadīth^[2]

In addition, Imām Aḥmad recorded that, Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي أَجْوَابِ طَيْرٍ خَضِرٍ، تَرُدُّ أَنْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثَمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طَيْبَ مَسَرِّبِهِمْ وَمَأْكَلِهِمْ، وَحَسَنَ مُتَقَلَّبِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ مَا صَنَعَ اللَّهُ لَنَا، لِنَلَّا بِزَهْدُوا فِي الْجِهَادِ، وَلَا يَتَكَلَّمُوا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَبْلَغُهُمْ عَنْكُمْ»

«When your brothers were killed in Uhud, Allāh placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, 'We wish that our brothers knew what Allāh gave us so that they will not abandon Jihād or warfare.' Allāh said, 'I will convey the news for you.'» Allāh revealed these and the following Āyat,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ عِنْدَ رَبِّهِمْ يُرَدُّونَ﴾

«Think not of those as dead who are killed in the way of Allāh.

[1] Muslim 3: 1502.

[2] Aḥmad 3:126, Muslim 1877.

Nay, they are alive, with their Lord, and they have provision. ﴿^[1]

Qatādah, Ar-Rabī' and Aḍ-Ḍaḥḥāk said that these Āyāt were revealed about the martyrs of Uḥud.^[2]

Abu Bakr Ibn Marduwyah recorded that Jābir bin 'Abdullāh said, "The Messenger of Allāh ﷺ looked at me one day and said, 'O Jābir! Why do I see you sad?' I said, 'O Messenger of Allāh! My father was martyred and left behind debts and children.' He said,

«أَلَا أُخْبِرُكَ؟ مَا كَلَّمَ اللهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاخًا،
قال علي: الكفاح: المواجهة» قَالَ: سَلْنِي أُعْطِكَ. قَالَ: أَسْأَلُكَ أَنْ أُرَدَّ إِلَى
الدُّنْيَا فَأَقْتَلَ فِيكَ ثَانِيَةً، فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ: إِنَّهُمْ إِلَيْهَا
لَا يَرْجِعُونَ. قَالَ: أَيُّ رَبِّ قَائِلِغٍ مَنْ وَرَائِي»

«Should I tell you that Allāh never spoke to anyone except from behind a veil? However, He spoke to your father directly. He said, 'Ask Me and I will give you.' He said, 'I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, 'I have spoken the word that they shall not be returned back to it (this life).' He said, 'O Lord! Then convey the news to those I left behind.'» Allāh revealed,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾

«Think not of those as dead who are killed in the way of Allāh...» ﴿^[3]

Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ بِبَابِ الْجَنَّةِ، فِي فَيْئَةِ حَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنْ
الْجَنَّةِ بَكْرَةً وَعَشِيًّا»

«The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.»

[1] Aḥmad 1:265.

[2] Aṭ-Ṭabari 7:389-390.

[3] Dalā'il Ar-Riḥān Nubuwwah by Al-Bayhaqi 3:299.

Aḥmad^[1] and Ibn Jarīr^[2] collected this Ḥadīth, which has a good chain of narration. It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allāh knows best.

Imām Aḥmad narrated a Ḥadīth that contains good news for every believer that his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allāh has prepared in it for him. This Ḥadīth has a unique, authentic chain of narration that includes three of the Four Imāms. Imām Aḥmad narrated this Ḥadīth from Muḥammad bin Idrīs Ash-Shāfi'ī who narrated it from Mālik bin Anas Al-Asbuḥi, from Az-Zuhri, from 'Abdur-Raḥmān bin Ka'b bin Mālik that his father said that the Messenger of Allāh ﷺ said,

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

«The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allāh sends him back to his body when He resurrects him.»^[3]

This Ḥadīth states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls. We ask Allāh the Most Generous that He makes us firm on the faith.

Allāh's statement,

﴿فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ﴾

«They rejoice in what Allāh has bestowed upon them»

indicates that the martyrs who were killed in Allāh's cause are alive with Allāh, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allāh's cause after them, for they will be meeting them soon. These martyrs do not have fear about

[1] Aḥmad 1 :266

[2] Aṭ-Ṭabari 7 :387

[3] Aḥmad 3 :455.

the future or sorrow for what they left behind. We ask Allāh to grant us Paradise. The Two Ṣaḥīḥs record from Anas, the story of the seventy Anṣār Companions who were murdered at Bir Ma'ūnah in one night. In this Ḥadīth, Anas reported that the Prophet ﷺ used to supplicate to Allāh in *Qunūt* in prayer against those who killed them. Anas said, "A part of the Qur'ān was revealed about them, but was later abrogated, 'Convey to our people that we met Allāh and He was pleased with us and made us pleased.'" [1]

Allāh said next,

﴿سَيَسْتَبِشِرُونَ بِبِعْمَلِهِمْ مِنَ اللَّهِ وَفَضَّلَ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

﴿They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers﴾ [3:171].

Muḥammad bin Ishāq commented, "They were delighted and pleased because of Allāh's promise that was fulfilled for them, and for the tremendous rewards they earned." 'Abdur-Raḥmān bin Zayd bin Aslam said, "This *Āyah* encompasses all the believers, martyrs and otherwise. Rarely does Allāh mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them."

The Battle of Ḥamrā' Al-Asad

Allāh said,

﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ﴾

﴿Those who answered (the Call of) Allāh and the Messenger after being wounded﴾ [3:172].

This occurred on the day of Ḥamrā' Al-Asad. After the idolators defeated the Muslims (at Uḥud), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madīnah, so they set out to make that battle the final one. When the Messenger of Allāh ﷺ got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight. The

[1] *Faṭḥ Al-Bāri* 7:445, Muslim 1:468.

Prophet ﷺ only allowed those who were present during Uḥud to accompany him, except for Jābir bin ‘Abdullāh Al-Anṣārī, as we will mention. The Muslims mobilized, even though they were still suffering from their injuries, in obedience to Allāh and His Messenger ﷺ.

Ibn Abi Ḥātim recorded that ‘Ikrimah said, “When the idolators returned [towards Makkah] after Uḥud, they said, ‘You neither killed Muḥammad nor collected female captives. Woe to you for what you did. Let us go back.’ When the Messenger of Allāh ﷺ heard this news, he mobilized the Muslim forces, and they marched until they reached Ḥamrā Al-Asad. The idolators said, ‘Rather, we will meet next year’, and the Messenger of Allāh ﷺ went back [to Al-Madīnah], and this was considered a *Ghazwah* (battle). Allāh sent down,

﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أُولَئِكَ عَلَيْهِمْ عَظِيمٌ﴾

◀Those who answered (the Call of) Allāh and the Messenger after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.▶^[1]

Al-Bukhāri recorded that ‘Ā’ishah said to ‘Urwah about the Āyah;

﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ﴾

◀Those who answered (the Call of) Allāh and the Messenger▶

“My nephew! Your fathers Az-Zubayr and Abu Bakr were among them. After the Prophet ﷺ suffered the calamity at Uḥud and the idolators went back, he feared that the idolators might try to come back and he said, ‘Who would follow them?’ Seventy men, including Az-Zubayr and Abu Bakr, volunteered.” This was recorded by Al-Bukhari alone.^[2]

As for Allāh’s statement,

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا﴾

◀Those unto whom the people said, “Verily, the people have gathered against you, therefore, fear them.” But it (only)

[1] An-Nasā’ī in *Al-Kubrā* no. 11083.

[2] Al-Bukhāri no. 4077.

increased them in faith﴾ [3:173],

it means, those who threatened the people, saying that the disbelievers have amassed against them, in order to instill fear in them, but this did not worry them, rather, they trusted in Allāh and sought His help,

﴿وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

﴿and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."﴾

Al-Bukhāri recorded that Ibn 'Abbās said,

﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

﴿"Allāh Alone is Sufficient for us and He is the Best Disposer of affairs for us."﴾

"Ibrāhīm said it when he was thrown in fire. Muḥammad said it when the people said, 'Verily, the people have gathered against you, therefore, fear them.' But it only increased them in faith, and they said, 'Allāh is Sufficient for us and He is the Best Disposer of affairs for us.'" [1] Abu Bakr Ibn Marduwyah recorded that Anas bin Mālik said that the Prophet ﷺ was told on the day of Uḥud, "Verily, the people have gathered against you, therefore, fear them." Thereafter, Allāh sent down this Āyah [3:173].

This is why Allāh said,

﴿فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهِمْ سُوءٌ﴾

﴿So they returned with grace and bounty from Allāh. No harm touched them;﴾

for when they relied on Allāh, Allāh took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land,

﴿بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهِمْ سُوءٌ﴾

﴿with grace and bounty from Allāh. No harm touched them;﴾
safe from the wicked plots of their enemies,

﴿وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

[1] Fath Al-Bāri 8:77.

﴿and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.﴾

Al-Bayhaqi recorded that Ibn ‘Abbās said about Allāh’s statement,

﴿فَانْقَلَبُوا بِمَعْمَرٍ مِّنَ اللَّهِ وَفَضْلٍ﴾

﴿So they returned with grace and bounty from Allāh,﴾

“The ‘Grace’ was that they were saved. The ‘Bounty’ was that a caravan passed by, and those days were [Hajj] season days. Thus the Messenger of Allāh ﷺ bought and sold and made a profit, which he divided between his Companions.” [1]

Allāh then said,

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ﴾

﴿It is only Shayṭān that suggests to you the fear of his friends,﴾
[3:175]

meaning, Shayṭān threatens you with his friends and tries to pretend they are powerful and fearsome. Allāh said next,

﴿فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ﴾

﴿so fear them not, but fear Me, if you are indeed believers.﴾

meaning, “If Shayṭān brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them.” Similarly, Allāh said,

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ﴾

﴿Is not Allāh Sufficient for His servant? Yet they try to frighten you with those besides Him!﴾ [39:36], until,

﴿قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾

﴿Say: “Sufficient for me is Allāh; in Him those who trust must put their trust.”﴾ [39:38]. Allāh said,

﴿فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾

﴿So fight you against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān.﴾ [4:76] and

[1] Dalā’il An-Nubuwwah 3:318.

﴿أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ مُمْتَلِئُونَ﴾

﴿They are the party of Shayṭān. Verily, it is the party of Shayṭān that will be the losers!﴾ [58:19],

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.﴾ [58:21] and

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾

﴿Verily, Allāh will help those who help His (cause).﴾ [22:40] and

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ﴾

﴿O you who believe! If you help (in the cause of) Allāh, He will help you﴾ [47:7], and,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾ [40:51,52]

﴿وَلَا يَخْرُجُ الَّذِينَ يُشْرِكُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئاً إِلَّا يَجْعَلْ لَهُمْ حَقّاً فِي الآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٥٣﴾ إِنَّ الَّذِينَ آمَنُوا الْكُفْرَ بِالْإِيمَانِ لَن يَصُرُوا اللَّهَ شَيْئاً وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥٤﴾ وَلَا يَخْشَى الَّذِينَ كَفَرُوا أَنَّمَا تُلِي لَهُمْ حَرّاً لَأَفْهَمُهُمْ إِنَّمَا تُلِي لَهُمْ لِيَزَادُوا إِسْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٥﴾ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظْلِمَكُمْ عَلَى التَّبِيعِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ فَاتَّبِعُوا اللَّهَ وَرُسُلَهُ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿٥٦﴾ وَلَا يَخْشَى الَّذِينَ الَّذِينَ يَتَعَلَّقُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا يَحْمِلُونَ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَبْذُرُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٥٧﴾﴾

﴿176. And let not those grieve you who rush with haste to

disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's will to give them no portion in the Hereafter. For them there is a great torment. ﴿

﴿177. Verily, those who purchase disbelief at the price of faith, not the least harm will they do to Allāh. For them, there is a painful torment. ﴿

﴿178. And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment. ﴿

﴿179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Unseen, but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and have Taqwā of Allāh, then for you there is a great reward. ﴿

﴿180. And let not those who are stingy with that which Allāh has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them; the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection. And Allāh's is the inheritance of the heavens and the earth; and Allāh is Well-Acquainted with all that you do. ﴿

Comforting the Messenger of Allāh ﷺ

Allāh said to His Prophet,

﴿وَلَا يَحْزَنَنَّ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ﴾

﴿And let not those grieve you who rush with haste to disbelieve﴾ [3:176].

Because the Prophet ﷺ was eager for people's benefit, he would become sad when the disbelievers would resort to defiance, rebellion and stubbornness. Allāh said, 'Do not be saddened by this behavior,'

﴿إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ﴾

﴿verily, not the least harm will they do to Allāh. It is Allāh's will to give them no portion in the Hereafter. ﴿

for He decided with His power and wisdom that they shall not

acquire any share in the Hereafter,

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴿For them there is a great torment.﴾

Allāh said about the disbelievers,

﴿إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ﴾

﴿Verily, those who purchase disbelief at the price of faith,﴾

by exchanging disbelief for faith,

﴿لَنْ يَضُرُّوا اللَّهَ شَيْئًا﴾

﴿not the least harm will they do to Allāh.﴾

Rather, they will only harm themselves,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿For them, there is a painful torment.﴾

Allāh said next,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّنا نَمْلِي لَهُمْ حَيْثُ لَافْتُسِيهِمْ إِنَّمَا نَمْلِي لَهُمْ لِيَزْدَادُوا إِسْمًا وَلَهُمْ عَذَابٌ مُهِينٌ﴾

﴿And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment﴾ [3:178].

This statement is similar to Allāh's other statements,

﴿يَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ نَالَ وَبَيْنَ أَيْدِيهِمْ سَائِرٌ وَلَكِنْ لَمْ يَلْفُظُوا بِشَيْءٍ لَّا يَشْعُرُونَ﴾

﴿Do they think that because We have given them abundant wealth and children, [that] We hasten unto them with good things. Nay, but they perceive not.﴾ [23:55,56] and

﴿مَذَرْنِي وَمَنْ بَكَدْتُ بِهَذَا الْقَدَيْتِ سَتَتَرِيَهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ﴾

﴿Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not.﴾ [68:44], and,

﴿وَلَا تَحْجَبْكَ أَمْوَالُكُمْ وَأَوْلَادُكُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِمَا فِي الدُّنْيَا وَتَزَكَّى أُنْفُسُهُمْ وَهُمْ

﴿كَافِرُونَ﴾

﴿And let not their wealth or their children amaze you. Allāh's plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers﴾ [9:85].

Allāh then said,

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.﴾ [3:179],

meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed. This *Āyah* refers to Uḥud, since Allāh tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allāh and His Messenger ﷺ that the believers had. Allāh exposed the hypocrites in their defiance, reverting from *Jihād*, and the treachery they committed against Allāh and His Messenger ﷺ. This is why Allāh said,

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.﴾

Mujāhid commented, "He distinguished between them during the day of Uḥud." [1] Qatādah said, "He distinguished between them in *Jihād* and *Hijrah*." [2] Allāh said next,

﴿وَمَا كَانَ اللَّهُ لِيُظهِرَكُمْ عَلَى الْغَيْبِ﴾

﴿Nor will Allāh disclose to you the secrets of the Unseen.﴾

meaning, you do not have access to Allāh's knowledge of His creation so that you can distinguish between the believer and the hypocrite, except by the signs of each type that Allāh uncovers. Allāh's statement,

﴿وَلَكِنَّ اللَّهَ يُخْتَارُ مَن يُرْسِلُ مِنْ بَشَرًا﴾

﴿but Allāh chooses of His Messengers whom He wills.﴾ is similar to another *Āyah*,

[1] Aṭ-Ṭabari 7:424.

[2] Aṭ-Ṭabari 7:424.

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۚ إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۚ﴾

﴿(He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.﴾
[72:26,27]. Allāh then said,

﴿فَآمِنُوا بِاللَّهِ وَرُسُلِهِ﴾

﴿So believe in Allāh and His Messengers.﴾

Obey Allāh and His Messenger ﷺ and adhere to the law that he legislated for you,

﴿وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ﴾

﴿and if you believe and fear Allāh, then for you there is a great reward.﴾

The Censure of Selfishness, and Warning Against it

Allāh said,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنزَلَهُمُ اللَّهُ مِن فَضْلِهِ ۚ هُوَ أَعْيَنُ لَّهُم بَلْ هُوَ سَرٌّ لَّهُمْ﴾

﴿And let not those who are stingy with that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.﴾ [3:180]

Therefore, the Āyah says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs. Allāh mentions the money that the miser collected on the Day of Resurrection,

﴿سَيَطْرَفُونَ مَا جِئُوا بِهِ يَوْمَ الْقِيَامَةِ﴾

﴿the things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection.﴾

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

«مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ شِجَاعًا أَقْرَعَ، لَهُ رَبِيبَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلَهْزِمَتَيْهِ - بَعْضِي بِشِدْقِيهِ - يَقُولُ: أَنَا مَالِكٌ، أَنَا كَنْزُكَ»

«Whoever Allāh makes wealthy and he does not pay the Zakāh due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, 'I am your wealth, I am your treasure.'»

The Prophet ﷺ then recited the Āyah,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنزَلْنَا لَهُمْ مِن فَضْلِنَا هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ﴾

«And let not those who are stingy with that which Allāh has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them»,

until the end.^[1] Al-Bukhāri, but not Muslim, collected this Ḥadīth using this chain of narration, Ibn Ḥibbān also collected it in his Ṣaḥīḥ.^[2]

Imām Aḥmad recorded that 'Abdullāh said that the Prophet ﷺ said,

«مَا مِنْ عَبْدٍ لَا يُؤَدِّي زَكَاةَ مَا لِهٖ إِلَّا جُعِلَ لَهُ شُجَاعٌ أَقْرَعٌ يَتَّبِعُهُ، يَفِرُّ مِنْهُ وَهُوَ يَتَّبِعُهُ، فَيَقُولُ: أَنَا كَتْرُكَ»

«Every person who does not pay the Zakāh due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, 'I am your treasure.'»

'Abdullāh then recited the Āyah in Allāh's Book that testifies to this fact,

﴿سَيَلْوَقُونَ مَا بَدَلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾

«the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection.»^[3]

This was recorded by At-Tirmidhi,^[4] An-Nasā'ī,^[5] and Ibn

[1] *Fath Al-Bāri* 8:78.

[2] *Ibn Ḥibbān* 5:107.

[3] *Aḥmad* 1:377.

[4] *Tuḥfat Al-Aḥwadhi* 8:393.

[5] *An-Nasā'ī in Al-Kubrā* 6:317.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧٤

الْمَائِدَة

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ
 سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأُنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ
 ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾ ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ
 وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ
 اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِنَا بِقُرْآنٍ
 نَّأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ
 وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾
 فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوكَ بِالْبَيِّنَاتِ
 وَالرُّبُوبِيَّةِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ
 وَإِنَّمَا تُوَفَّقُ أَجْرَوكُمْ يَوْمَ الْقِيَامَةِ فَمَن رَّجِحَ
 عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا
 إِلَّا لَمَتَعٌ الْفُرُورِ ﴿١٨٥﴾ لَسْبَلُوكَ فِي أَمْوَالِكُمْ
 وَأَنفُسِكُمْ وَلَسْمَعُن مِّنَ الَّذِينَ أَوْتُوا الْكِتَابَ
 مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَىٰ كَثِيرًا
 وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِّن عَذَابِ الْأُمُورِ ﴿١٨٦﴾

Mājah,^[1] and At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."

Allāh's statement,

﴿وَاللَّهُ يَرِثُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And to Allāh belongs the inheritance of the heavens and the Earth﴾, means,

﴿وَأَيُّوْنَا مِنَّا جَعَلَكُمْ تَسْتَفِينِينَ ﴿١٨٦﴾﴾

﴿and spend of that whereof He has made you trustees﴾ [57:7].

Therefore, since all affairs are under Allāh's control, then spend from your money so it will benefit you on the Day of Return,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿and Allāh is Well-Acquainted with all that you do.﴾

with your intentions and what your hearts conceal.

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأُنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾ ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِنَا بِقُرْآنٍ نَّأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾ فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوكَ بِالْبَيِّنَاتِ وَالرُّبُوبِيَّةِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾﴾

[1] Ibn Mājah 2:568.

﴿181. Indeed, Allāh has heard the statement of those who say: "Truly, Allāh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."﴾

﴿182. This is because of that which your hands have sent before you. And certainly, Allāh is never unjust to (His) servants.﴾

﴿183. Those who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with Al-Bayināt and even with what you speak of; why then did you kill them, if you are truthful?"﴾

﴿184. Then if they reject you, so were Messengers rejected before you, who came with Al-Bayināt and the Scriptures and the Book of Enlightenment.﴾

Allāh Warns the Idolators

Sa'īd bin Jubayr said that Ibn 'Abbās said, "When Allāh's statement,

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً﴾

﴿Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?﴾ [2:245]

was revealed, the Jews said, 'O Muḥammad! Has your Lord become poor so that He asks His servants to give Him a loan?' Allāh sent down,

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

﴿Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!"﴾ [3:181]."

This Ḥadīth was collected by Ibn Marduwyah and Ibn Abi Ḥātim.

Allāh's statement,

﴿سَنَكْتُبُ مَا قَالُوا﴾

﴿We shall record what they have said﴾

contains a threat and a warning that Allāh followed with His statement,

﴿وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ﴾

﴿and their killing of the Prophets unjustly,﴾

This is what they say about Allāh and this is how they treat His Messengers. Allāh will punish them for these deeds in the worst manner,

﴿وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿٧١﴾ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ

لِّلْعَالَمِينَ ﴿٧٢﴾﴾

﴿and We shall say: "Taste you the torment of the burning (Fire)." This is because of that which your hands have sent before you. And certainly, Allāh is never unjust to (His) servants.﴾

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allāh said,

﴿الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آٰلًا نُّؤْمِنُ ۖ لِرَسُولٍ حَقٍّ يَأْتِينَا بِقُرْءَانٍ نَّأْكُلُهُ
النَّارُ﴾

﴿Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour."﴾

Allāh refuted their claim that in their Books, Allāh took a covenant from them to only believe in the Messenger whose miracles include fire coming down from the sky that consumes the charity offered by a member of the Messenger's nation, as Ibn 'Abbās and Al-Ḥasan stated. Allāh replied,

﴿فَلَقَدْ جَاءَكُمْ رُسُلٌ مِن قَبْلِي بِالْبَيِّنَاتِ﴾

﴿Say: "Verily, there came to you Messengers before me, with Al-Bayināt..."﴾

with proofs and evidence,

﴿وَبِالَّذِي قُلْتُمْ﴾

﴿and even with what you speak of﴾

a fire that consumes the accepted charity, as you asked,

﴿فَلَقَدْ قَاتَلْتُمُوهُمْ﴾

﴿why then did you kill them?﴾ Why did you meet these Prophets with denial, defiance, stubbornness and even murder,

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿if you are truthful﴾, if you follow the truth and obey the Messengers?.

Allāh then comforts His Prophet Muḥammad ﷺ,

﴿فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ﴾

﴿Then if they reject you, so were Messengers rejected before you, who came with Al-Baiyyināt and the Scripture, and the Book of Enlightenment.﴾

meaning, do not be sad because they deny you, for you have an example in the Messengers who came before you. These Messengers were rejected although they brought clear proofs, plain evidence and unequivocal signs,

﴿وَالزُّبُرِ﴾

﴿and the Zubūr﴾, the divinely revealed Books that were sent down to the Messengers,

﴿وَالْكِتَابِ الْمُنِيرِ﴾

﴿and the Book of Enlightenment﴾ meaning the clarification and best explanation.

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ دُحِخَ عَنِ النَّارِ وَأَدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْمُرُورِ﴾ ﴿تَجَلُّوْكَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَتَىٰكُمْ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ نَصَرْتُمْ وَإِنْ قَصَرْتُمْ فَإِنَّ دَٰلِكَ مِنْ عَذَابِ الْأُمُورِ﴾

﴿185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.﴾

﴿186. You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe

partners to Allāh; but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs.﴾

Every Soul Shall Taste Death

Allāh issues a general and encompassing statement that every living soul shall taste death. In another statement, Allāh said,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْعَرْشِ ﴿٢٧﴾ وَالْإِكْرَارِ ﴿٢٨﴾﴾

﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever﴾ [55:26,27].

Therefore, Allāh Alone is the Ever-Living Who never dies, while the *Jinn*, mankind and angels, including those who carry Allāh's Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First. This *Āyah* comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Ādam no longer have any new generations, and thus this world ends, Allāh will command that the Day of Resurrection commence. Allāh will then recompense the creation for their deeds, whether minor or major, many or few, big or small. Surely, Allāh will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

﴿وَأِنَّمَا تُوفَّقُوكَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ﴾

﴿And only on the Day of Resurrection shall you be paid your wages in full﴾ [3:185].

Who Shall Gain Ultimate Victory?

Allāh said,

﴿فَمَنْ رُفِعَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

﴿And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.﴾

meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.

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

«مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، أَقْرَأُوا إِنْ شِئْتُمْ»

«A place in Paradise as small as that which is occupied by a whip is better than the world and whatever is on its surface. Read if you will»,

﴿فَمَنْ زُحِرَ عَنِ النَّارِ وَأُذِلَّ الْجَنَّةَ فَقَدْ قَازَ﴾

﴿And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful﴾.

This was collected in the Two *Ṣaḥīḥs*, but using another chain of narration and without the addition (the *Āyah*).^[1] Abu Ḥātim Ibn Ḥibbān recorded it in his *Ṣaḥīḥ* without the addition^[2] as did Al-Ḥākim in his *Mustadrak*.^[3]

Allāh said,

﴿وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتَعُ الْمُرُورِ﴾

﴿The life of this world is only the enjoyment of deception.﴾

belittling the value of this life and degrading its importance. This life is short, little and finite, just as Allāh said,

﴿بَلْ تُوْزِنُونَ الْحَيَوةَ الدُّنْيَا بِالْآخِرَةِ خَيْرٌ وَأَبْقَى﴾

﴿Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.﴾ [87:16,17], and,

﴿وَمَا أُوتِيتُمْ مِنْ شَيْءٍ مِّنْ فَتْنَةٍ فَلَاحِظُوا الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى﴾

﴿And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allāh is better and will remain forever﴾ [28:60]. A *Ḥadīth* states,

«وَاللَّهُ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ أُصْبُعَهُ فِي اليمِّ، فَلْيَنْظُرْ بِمِ تَرْجِعُ إِلَيْهِ»

«By Allāh! This life, compared to the Hereafter, is just as

[1] *Faḥ Al-Bāri* 6 :100.

[2] Ibn Ḥibbān 9 :252.

[3] Al-Ḥākim 2 :299

insignificant as when one of you dips his finger in the sea; let him contemplate what his finger will come back with."^[1]

Qatādah commented on Allāh's statement,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْمُرُورِ﴾

﴿The life of this world is only the enjoyment of deception.﴾

"Life is a delight. By Allāh, other than Whom there is no deity, it will soon fade away from its people. Therefore, take obedience to Allāh from this delight, if you can. Verily, there is no power except from Allāh."

The Believer is Tested and Hears Grieving Statements from the Enemy

Allāh said,

﴿تَتْلُوْنَ فِيْ اَمْوَالِكُمْ وَاَنْفُسِكُمْ﴾

﴿You shall certainly be tried and tested in your wealth and properties and in yourselves﴾,

just as He said in another Āyah,

﴿وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالسَّرِيْرِ﴾

﴿And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits﴾ [2:155].

Therefore, the believer shall be tested, in his wealth, himself, his offspring and family. The believer shall be tested according to the degree of his faith, and when his faith is stronger, the test is larger.

﴿وَلَتَسْمَعُنَّ مِّنَ الَّذِينَ اٰوْتُوْا الْكِتٰبَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ اَشْرَكُوْا اَدْمٰى كَثِيْرًا﴾

﴿and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh﴾ [3:186].

Allāh said to the believers upon their arrival at Al-Madīnah, before Badr, while comforting them against the harm they

[1] Muslim no. 2858, At-Tirmidhi no. 2324.

suffered from the People of the Scriptures and the polytheists;

﴿وَأَن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

﴿but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs.﴾

Therefore, Allāh commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhāri recorded that Usāmah bin Zayd said that Allāh's Messenger ﷺ rode a donkey with a saddle covered by a velvet sheet and let Usāmah ride behind him (on the donkey). The Prophet ﷺ wanted to visit Sa'd bin 'Ubādah in Bani Al-Ḥārith bin Al-Khazraj, and this occurred before the battle of Badr. The Prophet ﷺ passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was sitting, before 'Abdullāh bin Ubayy became Muslim. That gathering was made up of various Muslims as well as *Mushriks*, who worshipped the idols, and some Jews. 'Abdullāh bin Rawahāh was sitting in that gathering. When the Prophet ﷺ reached 'Abdullāh bin Ubayy, the donkey caused some sand to fall on the group. Then, 'Abdullāh bin Ubayy covered his nose with his robe and said, 'Do not fill us with sand.' The Messenger of Allāh ﷺ greeted the gathering with *Salām*, called them to Allāh and recited some of the Qur'ān to them. 'Abdullāh bin Ubayy said, 'O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.' 'Abdullāh bin Rawahāh said, 'Rather, O Messenger of Allāh! Attend our gatherings for we like that.' The Muslims, *Mushriks* and Jews then cursed each other, and they almost fought with each other. The Prophet ﷺ tried to calm them down, until they finally settled. The Prophet ﷺ rode his donkey and went to Sa'd bin 'Ubādah, saying, 'O Sa'd! Have you heard what Abu Ḥubbāb said (meaning 'Abdullāh bin Ubayy)? He said such and such things.' Sa'd said, 'O Messenger of Allāh! Forgive and pardon him. By Allāh, Who sent down the Book to you, Allāh brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allāh changed all that with the truth that He gave you, he choked on it, and this is the reason behind the behavior you saw from him.' The Messenger of Allāh ﷺ forgave him. Indeed, the

Messenger of Allāh ﷺ and his Companions used to forgive the *Mushriks* and the People of the Scriptures, just as Allāh commanded them, and they used to tolerate the harm that they suffered. Allāh said,

﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا﴾

﴿and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh;﴾ [3:186], and,

﴿وَدَةٌ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كَمَا آتَاكُمْ مِنْ عِنْدِ أَنفُسِهِمْ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَصُوا وَأَصْحَابُ حَتَّىٰ يُأْتِيَ اللَّهُ بِأَمْرٍ﴾

﴿Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest unto them. But forgive and overlook, till Allāh brings His command﴾ [2:109].

The Prophet ﷺ used to implement the pardon that Allāh commanded him until He gave His command (to fight the disbelievers). When the Messenger ﷺ fought at Badr, and Allāh killed, by his hand, the leaders of the disbelievers from Quraysh, 'Abdullāh bin Ubayy bin Salūl and the *Mushriks* and idol worshippers who were with him said, 'This matter has prevailed,' and they gave their pledge to the Prophet ﷺ and became Muslims."^[1]

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allāh's cause, trusting in Him and returning to Him.

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَكُوا بِهِ. ثُمَّ قَلِيلًا قَلِيلًا فَفَسَسَ مَا بُشِّرُوكُمْ ۗ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَاكُمْ وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ۗ وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِينَ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ﴾

[1] Al-Bukhāri no. 4566, Muslim no. 1798.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٧٥

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ
وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِمَّا
كَلِمًا قَلِيلًا فِيمَسَّ مَا يَبْشُرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ
بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَقَارِفٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنِّي فِي
خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآتٍ
لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقَعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ قِيَمًا عَذَابَ النَّارِ ﴿١٩١﴾
رَبَّنَا إِنَّكَ مَن تَدْخِلُ النَّارَ فَقَدْ أَخْرَجْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا أَسْعَمْنَا مُنَادِيًا ينادي للإيمان أن
ءامنوا بربكم فقامنا ربنا فاعفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا
عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

﴿187. (And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.﴾

﴿188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, and for them is a painful torment.﴾

﴿189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.﴾

Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth

In this *Āyah*, Allāh chastises the People of the Scriptures, from whom Allāh took the covenant by the words of their Prophets, that they would believe in Muḥammad ﷺ and describe him to the people, so that they would recognize and follow him when Allāh sent him. However, they hid this truth and preferred the the small amounts and the material gains instead of the rewards of this life and the Hereafter that they were promised. This is a losing deal and a failing trade, indeed.

These *Āyāt* also contain a warning for the scholars not to

imitate their behavior, so that they do not suffer the same fate and become like them. Therefore, the scholars are required to spread the beneficial knowledge that they have, encouraging the various righteous good deeds. They are also warned against hiding any part of their knowledge. A Ḥadīth states that the Prophet ﷺ said,

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

«Whoever was asked about knowledge that he knew but did not disclose it, will be tied with a bridle made of fire on the Day of Resurrection.»^[1]

Chastising Those Who Love to be Praised for What They Have not Done

Allāh's statement,

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾

«Think not that those who rejoice in what they have done, and love to be praised for what they have not done»,

refers to those who show off, rejoice in what they do and claim to do what they have not done. The Two Ṣaḥīḥs recorded that the Prophet ﷺ said,

«مَنْ ادَّعَى دَعْوَةَ كَاذِبَةٍ لِيَتَكَبَّرَ بِهَا، لَمْ يَزِدْهُ اللهُ إِلَّا قَلَّةً»

«Whoever issues a false claim to acquire some type of gain, then Allāh will only grant him decrease.»^[2]

The Ṣaḥīḥ also recorded;

«الْمُتَسَبِّعُ بِمَا لَمْ يُعْطَ، كَلَابِسِ ثَوْبَيْنِ زُورٍ»

«He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.»^[3]

Imām Aḥmad recorded that Marwān told his guard Rāfi' to go to Ibn 'Abbās and proclaim to him, "If every person among us who rejoices with what he has done and loves to be praised for what he has not done will be tormented, we all will be

[1] Aṭ-Ṭabarāni 8 :401.

[2] Al-Bukhāri no. 6105, 6652 Muslim 1 :104.

[3] Muslim no. 2129.

tormented." Ibn 'Abbās said, "This *Āyah* was revealed about the People of the Scriptures." He then recited the *Āyah*,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِنْكُمْ قَلِيلًا فَبَشَّرُوهُم بِمَا كَانُوا يَكْفُرُونَ﴾

﴿(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.﴾ then the *Āyah*,

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾

﴿Think not that those who rejoice in what they have done, and love to be praised for what they have not done﴾

Ibn 'Abbās said, "The Prophet ﷺ asked them about something, and they hid its knowledge, giving him an incorrect answer. They parted after showing off and rejoicing in front of him because they answered him, so they pretended, and they were delighted that they hid the correct news about what he had asked them."^[1] This was recorded by Al-Bukhāri,^[2] Muslim,^[3] At-Tirmidhi^[4] and An-Nasā'i.^[5]

Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said, "During the time of the Messenger of Allāh ﷺ, when the Messenger ﷺ would go to battle, some hypocrite men would remain behind and rejoice because they did not accompany the Prophet ﷺ in battle. When the Messenger ﷺ would come back, they would ask him to excuse them swearing to having some excuse, and wanting to be praised for that which they did not do. So Allāh revealed,

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾

[1] Aḥmad 1:298.

[2] *Fath Al-Bāri* 8:81.

[3] Muslim 4:2143.

[4] *Tuḥfat Al-Aḥwadhi* 8:66.

[5] An-Nasā'i in *Al-Kubrā* 6:318.

﴿Think not that those who rejoice in what they have done, and love to be praised for what they have not done﴾,”

to the end of the Āyah.” And Muslim recorded similarly. ^[1] Allāh said;

﴿فَلَا تَحْسَبَنَّاهُمْ بِمَقَارِفِهِمْ مِنَ الْعَذَابِ﴾

﴿think not that they are rescued from the torment,﴾

Do not think that they will be saved from punishment, rather it will certainly strike them. So Allāh said;

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿and for them is a painful torment.﴾ Allāh then said,

﴿وَلِلَّهِ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.﴾

He is the Owner of everything, able to do all things and nothing escapes His might. Therefore, fear Him, never defy Him and beware of His anger and revenge. He is the Most Great, none is greater than Him, and the Most Able, none is more able than He is.

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ رَبَّنَا تُنَزِّلُ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنِ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَآيَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٩٤﴾﴾

﴿190. Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾

﴿191. Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not

^[1] Al-Bukhāri 4567 and Muslim 2777.

created this without purpose, glory to You! Give us salvation from the torment of the Fire.﴾

﴿192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.﴾

﴿193. "Our Lord! Verily, we have heard the call of one calling to faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with Al-Abrār (the most righteous).﴾

﴿194. "Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."﴾

The Proofs of Tawhīd for People of Understanding, their Characteristics, Speech, and Supplications

Allāh said,

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Verily, in the creation of the heavens and the Earth,﴾ [3:190], referring to the sky in its height and spaciousness, the earth in its expanse and density, the tremendous features they have of rotating planets, seas, mountains, deserts, trees, plants, fruits, animals, metals and various beneficial colors, scents, tastes and elements.

﴿وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ﴾

﴿And in the alternation of night and day﴾,

as one follows and takes from the length of the other. For instance, at times one of them becomes longer than the other, shorter than the other at times and equal to the other at other times, and the same is repeated again and again, and all this occurs by the decision of the Almighty, Most Wise. This is why Allāh said,

﴿لَا كَيْفَ لِأُولَى الْأَلْبَابِ﴾

﴿there are indeed signs for men of understanding﴾,

referring to the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who

do not have sound comprehension. Allāh said about the latter type,

﴿وَكَايْنٍ يٰۤاَيُّوۤا فِي السَّمٰوٰتِ وَالْاَرْضِ يَمُرُوۡنَ عَلَيۡهَا وَهُمۡ عَنْهَا مُعْرِضُوۡنَ ﴿۱۰﴾ وَمَا يُؤۡمِنُ
اَكۡثَرُهُمۡ بِاِلٰهٍ اِلَّا وَهُمۡ مُشۡرِكُوۡنَ ﴿۱۱﴾﴾

﴿And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allāh except that they attribute partners unto Him﴾ [12:105,106].

Allāh then describes those who have good minds,

﴿الَّذِيۡنَ يَذۡكُرُوۡنَ اِلٰهَٔ قِيۡمًا وَّسُوۡدًا وَعَلٰى جُنُوۡبِهِمۡ﴾

﴿Those who remember Allāh standing, sitting, and lying down on their sides﴾ [3:191].

Al-Bukhāri recorded that 'Imrān bin Ḥuṣayn said that, the Messenger of Allāh ﷺ said,

«صَلِّ قَائِمًا، فَإِن لَّمْ تَسْتَطِعْ قَاعِدًا، فَإِن لَّمْ تَسْتَطِعْ فَعَلَى جَنْبٍ»

«Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray lying on your side.»^[1]

These people remember Allāh in all situations, in their heart and speech,

﴿وَتَتَكَلَّمُوۡنَ فِيۡ خَلۡقِ السَّمٰوٰتِ وَالْاَرْضِ﴾

﴿and think deeply about the creation of the heavens and the Earth﴾,

contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator. Allāh criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, *Shari'ah*, His decree and *Āyāt*. Allāh said,

﴿وَكَايْنٍ يٰۤاَيُّوۤا فِي السَّمٰوٰتِ وَالْاَرْضِ يَمُرُوۡنَ عَلَيۡهَا وَهُمۡ عَنْهَا مُعْرِضُوۡنَ ﴿۱۰﴾ وَمَا يُؤۡمِنُ
اَكۡثَرُهُمۡ بِاِلٰهٍ اِلَّا وَهُمۡ مُشۡرِكُوۡنَ ﴿۱۱﴾﴾

﴿And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe

[1] *Faḥ Al-Bāri* 2:684.

not in Allāh except that they attribute partners unto Him»
[12:105,106].

Allāh also praises His believing servants,

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ﴾

«Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth»,

supplicating;

﴿رَبَّنَا مَا خَلَقْتَ هٰذَا بَطَلًا﴾

«“Our Lord! You have not created this without purpose,”»

You did not create all this in jest and play. Rather, You created it in truth, so that You recompense those who do evil in kind, and reward those who do righteous deeds with what is better.

The faithful believers praise Allāh and deny that He does anything in jest and without purpose, saying,

﴿سُبْحٰنَكَ﴾

«“glory to You,”», for You would never create anything without purpose,

﴿فَقِنَا عَذَابَ النَّارِ﴾

«“Give us salvation from the torment of the Fire.”»,

meaning, “O You Who created the creation in truth and justice, Who is far from any shortcomings, or doing things without purpose or with jest, save us from the torment of the Fire with Your power and strength. Direct us to perform the deeds that make You pleased with us. Guide us to righteous work from which You admit us into the delightful Paradise, and save us from Your painful torment.”

They next supplicate,

﴿رَبَّنَا اِنَّكَ مَن تَدْخِلُ النَّارَ فَقَدْ اَخْرَيْتَهُ﴾

«“Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him;»,

by humiliating and disgracing him before all people on the Day of Gathering,

﴿وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

﴿“and never will the wrongdoers find any helpers.”﴾,

on the Day of Judgment, who would save them from You. Therefore, there is no escaping whatever fate You decided for them.

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِسْلَامِ﴾

﴿“Our Lord! Verily, we have heard the call of one calling to faith,”﴾,

a caller who calls to faith, referring to the Messenger of Allāh ﷺ,

﴿أَنْ آمَنُوا بِرَبِّكُمْ فَآمَنَّا﴾

﴿‘Believe in your Lord,’ and we have believed﴾,

accepted his call and followed him.

﴿رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا﴾

﴿“Our Lord! Forgive us our sins”﴾, on account of our faith and obeying Your Prophet ﷺ

﴿فَاعْفِرْ لَنَا ذُنُوبَنَا﴾

﴿“Forgive us our sins”﴾, and cover them,

﴿وَكفِّرْ عَنَّا سَيِّئَاتِنَا﴾

﴿“and expiate from us our evil deeds”﴾,

between us and You, in private,

﴿وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾

﴿“and make us die along with Al-Abrār.”﴾,

join us with the righteous people.

﴿رَبَّنَا وَمَا وَعَدْنَا عَلَىٰ رَسُولِكَ﴾

﴿“Our Lord! Grant us what You promised unto us through Your Messengers”﴾

for our faith in Your Messengers, or, and this explanation is better; grant us what You promised us by the words of Your Messengers,

﴿وَلَا نُخْزِنَا يَوْمَ الْقِيَامَةِ﴾

﴿“and disgrace us not on the Day of Resurrection,”﴾,
before all creation,

﴿إِنَّكَ لَا تَخْلِفُ الْوَعْدَ﴾

﴿“for You never break (Your) Promise.”﴾,

for surely, the promise that You conveyed to Your Messengers, which includes us being resurrected before You, shall certainly come to pass.

It was the Prophet’s tradition to recite the ten *Āyāt* at the end of [*Sūrah*] *Āl ‘Imrān* when he woke up at night for (voluntary) prayer. Al-Bukhāri recorded that Ibn ‘Abbās said, “I slept one night at the house of my aunt, Maymunah. The Messenger of Allāh ﷺ spoke with his wife for a while and then went to sleep. When it was the third part of the night, he stood up, looked at the sky and recited,

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding﴾ [3:190].

The Prophet ﷺ then stood up, performed ablution, used *Siwāk* (to clean his teeth) and prayed eleven units of prayer. When Bilāl said the *Adhān*, the Prophet ﷺ prayed two units of prayer, went out (to the *Masjid*) and led the people in the Dawn prayer.”^[1] This was also collected by Muslim.^[2]

Ibn Marduwyah recorded that ‘Aṭā’ said, “I, Ibn ‘Umar and ‘Ubayd bin ‘Umayr went to ‘Ā’ishah and entered her room, and there was a screen between us and her. She said, ‘O ‘Ubayd! What prevents you from visiting us?’ He said, ‘What the poet said, ‘Visit every once in a while, and you will be loved more.’ Ibn ‘Umar said, ‘Tell us about the most unusual thing you witnessed from the Messenger of Allāh ﷺ.’ She cried and said, ‘All his matters were amazing. On night, he came close to me until his skin touched my skin and said, ‘Let me worship my

[1] *Faḥ Al-Bārī* 8:83.

[2] Muslim 1:530.

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ ۚ وَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾﴾

﴿195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."﴾

Allāh Accepts the Supplication of Men of Understanding

Allāh said,

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ﴾

﴿So their Lord accepted of them﴾, answered their invocation. Sa'īd bin Manṣūr recorded that Salamah, a man from the family of Umm Salamah said, "Umm Salamah said, 'O Messenger of Allāh! Allāh does not mention women in connection with *Hijrah* (Migration).' Allāh sent down the *Āyah*,

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ﴾

﴿So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female.﴾

The Anṣār say that Umm Salamah was the first woman to migrate to them.^[1] Al-Ḥākim collected this *Ḥadīth* in his *Mustadrak*,^[2] and said, "It is *Ṣaḥīḥ* according to the criteria of Al-Bukhārī but they [Al-Bukhārī and Muslim] did not collect it".

Allāh's statement,

[1] Sa'īd bin Manṣūr 3:1136.

[2] Al-Ḥākim 2:300.

﴿أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ﴾

﴿“Never will I allow to be lost the work of any of you, be he male or female,﴾

explains the type of answer Allāh gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds. Allāh's statement,

﴿بَعْضُكُمْ مِنْ بَعْضٍ﴾

﴿You are (members) one of another﴾

means, you are all equal in relation to gaining My reward. Therefore,

﴿فَالَّذِينَ هَاجَرُوا﴾

﴿those who emigrated﴾, by leaving the land of *Shirk* and migrating to the land of faith, leaving behind their loved ones, brethren, friends and neighbors,

﴿وَأُخْرِجُوا مِنْ دِيَارِهِمْ﴾

﴿and were driven out from their homes﴾,

when the *Mushriks* tormented them and forced them to migrate,

﴿وَأُودُوا فِي سَبِيلِ﴾

﴿and suffered harm in My cause﴾, for their only wrong, to the people, was that they believed in Allāh Alone. In similar *Āyāt*, Allāh said,

﴿يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

﴿and have driven out the Messenger and yourselves because you believe in Allāh your Lord!﴾ [60:1], and,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

﴿And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴾ [85:8] . Allāh's statement,

﴿وَقَاتِلُوا وَقُتِلُوا﴾

﴿and who fought and were killed (in My cause),﴾ [3:195]

refers to the highest rank there is, that one fights in the cause of Allāh and dies in the process, with his face covered in dust and blood. It is recorded in the *Ṣaḥīḥ* that a man said,

يا رسول الله، أرأيت إن قتل في سبيل الله صابراً محتسباً مقبلاً غير مدبر، أيكفر الله عني خطاياي؟ قال: «نعم» ثم قال: «كيف قلت؟» فأعاد عليه ما قال، فقال: «نعم، إلا الدين، قاله لي جبريل أنفاً»

‘O Messenger of Allāh! If I was killed in Allāh’s cause, observing patience, awaiting Allāh’s reward, attacking, not retreating, would Allāh forgive my sins?’ The Prophet ﷺ said, ‘Yes.’ The Prophet ﷺ then asked the man, ‘What did you ask?’ When the man repeated the question, the Prophet ﷺ said, ‘Yes, except for the debt, for Jibril conveyed this to me right now’.^[1]

This is why Allāh said here,

﴿لَا كُفْرَانَ عَنْهُمْ سِجِّاتِهِمْ وَلَا ذُنُوبَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow﴾,

within Paradise, where there are rivers of various drinks: milk, honey, wine and fresh water. There is what no eye has ever seen, no ear has ever heard and no heart has ever imagined [of delights in Paradise]. Allāh’s statement,

﴿نَوَافِلًا مِنْ عِنْدِ اللَّهِ﴾

﴿a reward from Allāh﴾ testifies to His might, for the Mighty and Most Great only gives tremendous rewards. Allāh’s statement,

﴿وَاللَّهُ عِنْدَهُ حَسَنُ النِّوَابِ﴾

﴿and with Allāh is the best of rewards.﴾”

for those who perform good deeds.

﴿لَا يَرْفَعُ رَجُلٌ نَفْسَهُ فِي الدِّينِ كَفَرُوا فِي الْبَلَدِ﴾ (١٩٦) ﴿مَتَّعَ قَلِيلًا ثُمَّ مَأْوَاهُمْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ﴾ (١٩٧) ﴿لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَمَّا جَنَّاتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَّلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ﴾ (١٩٨) ﴿

﴿196. Let not the free disposal (and affluence) of the disbelievers

[1] Muslim 3:1501.

throughout the land deceive you.﴾

﴿197. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.﴾

﴿198. But, for those who have Taqwā of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allāh; and that which is with Allāh is the best for Al-Abrār (the most righteous).﴾

Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers

Allāh said, do not look at the disbelievers, who are enjoying various delights and joys. Soon, they will loose all this and be tied to their evil works, for verily, we are only giving them time, which deceives them, when all they have is,

﴿مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾﴾

﴿A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.﴾

This Āyah is similar to several other Āyāt, such as,

﴿مَا يُجَدِّلُ فِي بَآئِتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَنْزِرُكَ ثَقَلِيمًا فِي الْبَلَدِ ﴿١٩٨﴾﴾

﴿None disputes in the Āyāt of Allāh but those who disbelieve. So, let not their ability of going about here and there through the land deceive you!﴾ [40:4],

﴿إِنَّ الَّذِينَ يَتَّبِعُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُلَاحِظُونَ ﴿١٩٩﴾ مَتَّعَ فِي الدُّنْيَا ثُمَّ إِنَّنَا مَرْجِعُهُمْ
ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٢٠٠﴾﴾

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

﴿نُؤَمِّنُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٠١﴾﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ [31:24],

﴿فَهَبْ لِكُلِّ الْكَافِرِينَ مِنْهُمْ رِيسًا ﴿٢٠٢﴾﴾

﴿So, give a respite to the disbelievers; deal gently with them for

a while.﴾ [86:17], and,

﴿أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَنَيْبِهِ كَمَنَّ مَنَعْتَهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ يَوْمَ الْمُحْضَرِينَ﴾

﴿Is he whom We have promised an excellent promise (Paradise) which he will find true – like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?﴾ [28:61].

After Allāh mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

﴿لَكِنَّ الَّذِينَ اتَّخَذُوا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ﴾

﴿But, for those who have Taqwā of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allāh,﴾ [3:198], for certainly,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ﴾

﴿and that which is with Allāh is the best for Al-Abrār.﴾

Ibn Jarīr recorded that Abu Ad-Dardā' used to say, "Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allāh's statements,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ﴾

﴿and that which is with Allāh is the best for Al-Abrār﴾, and,

﴿وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤَخِّرُهُمْ إِنَّمَا نؤَخِّرُهُمْ لِيُزِيدُوا فِي سَاءِ مَا لَهُمْ وَعَذَابٌ مُهِينٌ﴾

﴿And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.﴾ [3:178]."^[1]

[1] Aṭ-Ṭabari 7 :496.

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾

﴿199. And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the verses of Allāh for a small price, for them is a reward with their Lord. Surely, Allāh is swift in account.﴾

﴿200. O you who believe! Endure and be more patient, and Rābiṭū, and have Taqwā of Allāh, so that you may be successful.﴾

The Condition of Some of the People of the Scriptures and their Rewards

Allāh states that some of the People of the Book truly believe in Him and in what was sent down to Muḥammad ﷺ, along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allāh.

﴿لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا﴾

﴿They do not sell the verses of Allāh for a small price﴾ [3:199], for they do not hide what they know of the glad tidings about the description of Muḥammad ﷺ, his Prophethood, and the description of his Ummah. Indeed, these are the best people among the People of the Book, whether they were Jews or Christians. Allāh said in Sūrat Al-Qaṣaṣ,

﴿الَّذِينَ آمَنَّا مِنْ قَبْلِهِمْ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥١﴾ وَلَئِنْ نُنزِلُ عَلَيْهِمْ آيَاتًا مِمَّا يَدْعُونَ أَنزَلْنَاهَا إِلَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٢﴾ أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا﴾

﴿Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say: 'We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims. These will be given their reward twice over, because they are patient,﴾ [28:52-54]. Allāh said,

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُوهُ حَتَّىٰ يَتْلُوهُ أَوْ تَلِيَهُ أُولَٰئِكَ يُؤْمِنُونَ بِهِ﴾

«Those to whom We gave the Book, recite it (follow it) as it should be recited (i.e. followed), they are the ones who believe therein.» [2:121],

﴿وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾

«And of the people of Mūsā there is a community who lead with truth and establish justice therewith.» [7:159],

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَالِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ﴾

«Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.» [3:113], and,

﴿قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْآذَانِ سُجَّدًا ۖ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۗ وَيَخِرُّونَ لِلْآذَانِ يَسْكُوتُونَ وَيَرْبِهُنَّ حُشْرًا ۗ﴾

«Say: “Believe in it (the Qur’ān) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration.” And they say: “Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.” And they fall down on their faces weeping and it increases their humility.» [17:107- 109].

These qualities exist in some of the Jews, but only a few of them. For instance, less than ten Jewish rabbis embraced the Islāmic faith, such as ‘Abdullāh bin Salām. Many among the Christians, on the other hand, embraced the Islāmic faith. Allāh said,

﴿لَتَجِدَنَّ أَشَدَّ الْآبِسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَسْرِبُونَ﴾

«Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: “We

are Christians.” ﴿ [5:82], until,

﴿فَأْتَاهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

﴿So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever﴾ [5:85]. In this Āyah,

Allāh said,

﴿أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ﴾

﴿for them is a reward with their Lord﴾ [3:199].

When Ja'far bin Abi Ṭālib recited Sūrah Maryam [chapter 19] to An-Najāshi, King of Ethiopia, in the presence of Christian priests and patriarchs, he and they cried until their beards became wet from crying.^[1] The Two Ṣaḥīḥs record that when An-Najāshi died, the Prophet ﷺ conveyed the news to his Companions and said,

﴿إِنَّ أَخَا لَكُمْ بِالْحَبَشَةِ قَدْ مَاتَ، فَصَلُّوا عَلَيْهِ﴾

﴿A brother of yours from Ethiopia has passed, come to offer the funeral prayer.﴾

He went out with the Companions to the Muṣallā lined them up in rows, and after that led the prayer.^[2]

Ibn Abi Najīḥ narrated that Mujāhid said that,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ﴾

﴿And there are, certainly, among the People of the Scripture﴾, refers to those among them who embraced Islām.^[3] 'Abbād bin Manṣūr said that he asked Al-Ḥasan Al-Baṣri about Allāh's statement,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ﴾

﴿And there are, certainly, among the People of the Scripture, those who believe in Allāh﴾.

Al-Ḥasan said, “They are the People of the Book, before Muḥammad ﷺ was sent, who believed in Muḥammad ﷺ and

[1] Ibn Hishām 1 :357.

[2] Faṭḥ Al-Bāri 7 :230, Muslim 2 :657.

[3] Aṭ-Ṭabari 7 :499.

recognized Islām. Allāh gave them a double reward, for the faith that they had before Muḥammad ﷺ, and for believing in Muḥammad ﷺ (after he was sent as Prophet).” Ibn Abi Ḥātim recorded both of these statements. The Two Ṣaḥīḥs record that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ»

«Three persons will acquire a double reward.»^[1]

He mentioned among them,

«وَرَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي»

«A person from among the People of the Book who believed in his Prophet and in me.»

Allāh’s statement,

«لَا يَشْتَرُونَ بِكَائِبَاتِ اللَّهِ شَيْئًا قَلِيلًا»

«They do not sell the verses of Allāh for a small price»,

means, they do not hide the knowledge that they have, as the cursed ones among them have done. Rather, they share the knowledge without a price, and this is why Allāh said,

«أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ»

«for them is a reward with their Lord. surely, Allāh is Swift in account.»

Mujāhid commented on the verse,

«سَرِيعُ الْحِسَابِ»

«(Surely, Allāh is) swift in account», “He is swift in reckoning,” as Ibn Abi Ḥātim and others have recorded from him.

The Command for Patience and Ribāṭ

Allāh said,

«يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا»

«O you who believe! Endure and be more patient, and Rābiṭū»
[3:200].

Al-Ḥasan Al-Baṣri said, “The believers are commanded to be

[1] *Faṭḥ Al-Bāri* 6:169, Muslim 1:134.

patient in the religion that Allāh chose for them, Islām. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims. They are also commanded to endure against their enemies, those who hid the truth about their religion.”^[1] Similar explanation given by several other scholars among the *Salaf*.

As for *Murabaṭah*, it is to endure in acts of worship and perseverance. It also means to await prayer after prayer, as Ibn 'Abbās, Sahl bin Ḥanif and Muḥammad bin Ka'b Al-Qurazi stated. Ibn Abi Ḥātim collected a *Ḥadīth* that was also collected by Muslim and An-Nasā'ī from Abu Hurayrah that the Prophet ﷺ said,

«أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَاتِّبَاعُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ الرِّبَاطُ، فَذَلِكَ الرِّبَاطُ، فَذَلِكَ الرِّبَاطُ»

«Should I tell you about actions with which Allāh forgives sins and raises the grade? Performing perfect ablution in unfavorable conditions, the many steps one takes to the Masajid, and awaiting prayer after the prayer, for this is the Ribāṭ, this is the Ribāṭ, this is the Ribāṭ.»^[2]

They also say that the *Murabaṭah* in the above *Āyah* refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory. There are several *Ḥadīths* that encourage *Murabaṭah* and mention its rewards. Al-Bukhāri recorded that Sahl bin Sa'd As-Sa'īdi said that the Messenger of Allāh ﷺ said,

«رِبَاطٌ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا»

«A Day of Ribāṭ in the cause of Allāh is better than this life and all that is in it.»^[3]

Muslim recorded that Salmān Al-Fārisi said that the Messenger of Allāh ﷺ said,

«رِبَاطٌ يَوْمٍ وَلَيْلَةٌ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ

[1] Aṭ-Ṭabari 7:502.

[2] Muslim 1:219, An-Nasā'ī 1:89.

[3] Al-Bukhāri no. 2892.

يَعْمَلُهُ، وَأَجْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنْ الْقَتَانِ»

«Ribāṭ for a day and a night is better than fasting the days of a month and its Qiyām (voluntary prayer at night). If one dies in Ribāṭ, his regular righteous deeds that he used to perform will keep being added to his account, and he will receive his provision, and will be saved from the trials of the grave.»^[1]

Imām Aḥmad recorded that Faḍālah bin 'Ubayd said that he heard the Messenger of Allāh ﷺ saying,

«كُلُّ مَيِّتٍ يُخْتَمُ عَلَيْهِ عَمَلُهُ إِلَّا الَّذِي مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يُنْجَى لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ، وَيَأْمَنُ يَوْمَ الْقَبْرِ»

«Every dead person will have his record of deeds sealed, except for whoever dies while in Ribāṭ in the cause of Allāh, for his work will keep increasing until the Day of Resurrection, and he will be safe from the trial of the grave.»^[2]

This is the same narration collected by Abu Dāwud and At-Tirmidhi, who said, «Ḥasan Ṣaḥīḥ».^[3] Ibn Ḥibbān also collected this Ḥadīth in his Ṣaḥīḥ.^[4]

At-Tirmidhi recorded that Ibn 'Abbās said that he heard the Messenger of Allāh ﷺ saying,

«عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ»

«Two eyes shall not be touched by the Fire: an eye that cried for fear from Allāh and an eye that spent the night guarding in Allāh's cause.»^[5]

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

«تَعَسَّ عِنْدَ الدِّينَارِ وَعِنْدَ الدَّرْهَمِ وَعِنْدَ الْخَمِصَةِ، إِنْ أُعْطِيَ رَضِي، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعَسَّ وَأَنْتَكَسَ، وَإِذَا شِيبَكَ فَلَا أَنْتَقَسَ، طُوبَى لِعَبْدٍ أَخَذَ بِعُنَانِ قَرِيْبِهِ فِي

[1] Muslim no. 1913.

[2] Aḥmad 6:20.

[3] Abu Dāwud 3:20, Tuḥfat Al-Aḥwadhī 5:249.

[4] Ibn Ḥibbān 7:69.

[5] At-Tirmidhi no. 1639.

سَبِيلِ اللَّهِ، أَشْعَتَ رَأْسُهُ، مُغْبِرَةً قَدَمَاهُ، إِنْ كَانَ فِي الْجِرَاسَةِ كَانَ فِي الْجِرَاسَةِ،
وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ اسْتَأْذَنَ لَمْ يُؤْذَنَ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ»

«Let the servant of the Dīnār, the servant of the Dirham and the servant of the Khamīṣah (of clothes) perish, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and be humiliated, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse, striving in Allāh's cause, with his hair unkempt and feet covered with dust: if he is appointed to the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.»^[1]

Ibn Jarīr recorded that Zayd bin Aslam said, "Abu 'Ubaydah wrote to 'Umar bin Al-Khaṭṭab and mentioned to him that the Romans were mobilizing their forces. 'Umar wrote back, 'Allāh will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allāh says in His Book,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَمَّا كُمْ تَتْلُونَ﴾

«O you who believe! Endure and be more patient, and Rābiṭū, and have Taqwā of Allāh, so that you may be successful» [3:200].^[2]

Al-Ḥāfiẓ Ibn 'Asākir mentioned in the biography of 'Abdullāh bin Al-Mubārak, that Muḥammad bin Ibrāhīm bin Abi Sakīnah said, "While in the area of Tarsus, 'Abdullāh bin Al-Mubārak dictated this poem to me when I was greeting him goodbye. He sent the poem with me to Al-Fuḍayl bin 'Iyāḍ in the year one hundred and seventy, 'O he who worships in the vicinity of the Two Holy Masjīds! If you but see us, you will realize that you are only jesting in worship. He who brings wetness to his cheek with his tears, should know that our necks are being wet by our blood. He who tires his horses

[1] Al-Bukhārī no. 2886.

[2] Aṭ-Ṭabari 7:503.

without purpose, know that our horses are getting tired in battle. Scent of perfume is yours, while our scent is the glimmer of spears and the stench of dust [in battle]. We were narrated about in the speech of our Prophet, an authentic statement that never lies. That the dust that erupts by Allāh's horses and which fills the nostrils of a man shall never be combined with the smoke of a raging Fire. This, the Book of Allāh speaks among us that the martyr is not dead, and the truth in Allāh's Book cannot be denied.' I met Al-Fuḍayl Ibn 'Yāḍ in the Sacred *Masjid* and gave him the letter. When he read it, his eyes became tearful and he said, 'Abu 'Abdur-Raḥmān ('Abdullāh bin Al-Mubāarak) has said the truth and offered sincere advice to me.' He then asked me, 'Do you write the *Hadīth*?' I said, 'Yes.' He said, 'Write this *Hadīth* as reward for delivering the letter of Abu 'Abdur-Raḥmān to me. He then dictated, 'Maṣūūr bin Al-Mu'tamir narrated to us that Abu Sāliḥ narrated from Abu Hurayrah that a man asked, 'O Messenger of Allāh! Teach me a good deed that will earn me the reward of the *Mujāhidīn* in Allāh's cause.' The Prophet ﷺ said,

«مَلَّ تَسْتَطِيعُ أَنْ تُصَلِّيَ فَلَا تُفْتَرُ، وَتَصُومَ فَلَا تُفْطِرُ؟»

«Are you able to pray continuously and fast without breaking the fast?»

The man said, 'O Messenger of Allāh! I cannot bear it.' The Prophet ﷺ said,

«فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ طَوَّقْتَ ذَلِكَ مَا بَلَغْتَ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، أَوْ مَا عَلِمْتَ أَنَّ فَرَسَ الْمُجَاهِدِ لَيْسَتْ فِي طَوْلِهِ، فَيُكْتَبُ لَهُ بِذَلِكَ الْحَسَنَاتُ»

«By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the *Mujāhidīn* in Allāh's cause. Did you not know that the horse of the *Mujāhid* earns rewards for him as long as it lives.»^[1]

Allāh said next,

﴿وَاتَّقُوا اللَّهَ﴾

﴿and have Taqwā of Allāh﴾, concerning all your affairs and

[1] Aḥmad 5:236.

situations. For instance, the Prophet ﷺ said to Mu'ādh when he sent him to Yemen,

«أَتَى اللَّهَ حَيْثُمَا كُنْتُ، وَأَتَّبِعُ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

«Have Taqwā of Allāh wherever you may be, follow the evil deed with a good deed and it will erase it, and deal with people in a good manner.»^[1]

Allāh said next,

﴿لَمَّا كُنْتُمْ نَفِيحِينَ﴾

﴿so that you may be successful﴾, in this life and the Hereafter. Ibn Jarīr recorded that Muḥammad bin Ka'b Al-Qurazī said that, Allāh's statement,

﴿وَأَتَّقُوا اللَّهَ لِمَا كُنْتُمْ نَفِيحِينَ﴾

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

means, "Fear Me concerning what is between you and Me, so that you may acquire success when you meet Me tomorrow."^[2]

The *Tafsīr* of Sūrah Āl 'Imrān ends here, all praise is due to Allāh, and we ask Him that we die while on the path of the Qur'ān and *Sunnah*, Āmīn.

[1] *Tuḥfat Al-Aḥwadhī* 6:123.

[2] *Aṭ-Ṭabari* 7:510.