

The Tafsīr of Sūrat At-Tawbah (Chapter - 9)

Which Was Revealed in Al-Madinah

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Which Was Revealed in Al-Madinah

سُورَةُ التَّوْبَةِ ١٨٧

سُورَةُ التَّوْبَةِ

بَرَآءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۚ
فَيَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي
اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۚ وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ
إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ
وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَيُنْذِرُ الَّذِينَ كَفَرُوا بِعَذَابِ الْيَمِّ
إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ
شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتَوْا إِلَيْهِمْ عَهْدُهُمْ إِلَى
مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۚ فَإِذَا أَتَلَّحَ الْأَشْهُرُ الْحُرْمُ
فَأَقْلَبُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
وَأَنَؤُوا الزَّكَاةَ فَخَلُّوا أَسْبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۚ
وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ
كَلِمَ اللَّهِ ثُمَّ آتِلْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ۚ

﴿بَرَآءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ
عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ﴾ ١ فَيَسِيحُوا
فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي
الْكَافِرِينَ ٢﴾

﴿1. Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the Mushrikīn (idolaters), with whom you made a treaty.﴾

﴿2. So travel freely (O Mushrikīn) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers.﴾

Why there is no Basmalah in the Beginning of This Sūrah

This honorable Sūrah (chapter 9) was one of the last Sūrahs to be revealed to the Messenger of Allāh ﷺ. Al-Bukhārī recorded that Al-Barā' said, "The last Āyah to be revealed was,

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾

﴿They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah."﴾ [4:176],

while the last *Sūrah* to be revealed was *Barā'ah*.^[1] The *Basmalah* was not mentioned in the beginning of this *Sūrah* because the Companions did not write it in the complete copy of the Qur'ān (*Mushaf*) they collected, following the Commander of the faithful, 'Uthmān bin 'Affān, may Allāh be pleased with him.

The first part of this honorable *Sūrah* was revealed to the Messenger of Allāh ﷺ when he returned from the battle of Tabūk, during the *Hajj* season, which the Prophet ﷺ thought about attending. But he remembered that the idolators would still attend that *Hajj*, as was usual in past years, and that they perform *Ṭawāf* around the House while naked. He disliked to associate with them and sent Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, to lead *Hajj* that year and show the people their rituals, commanding him to inform the idolators that they would not be allowed to participate in *Hajj* after that season. He commanded him to proclaim,

﴿بِرَأْءِ اللَّهِ وَرَسُولِهِ﴾

﴿Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ)...﴾,

to the people. When Abu Bakr had left, the Messenger ﷺ sent 'Alī bin Abū Ṭālib to be the one to deliver this news to the idolators on behalf of the Messenger ﷺ, for he was the Messenger's cousin. We will mention this story later.

Publicizing the Disavowal of the Idolators

Allāh said,

﴿بِرَأْءِ اللَّهِ وَرَسُولِهِ﴾

﴿Freedom from obligations from Allāh and His Messenger (ﷺ)﴾,

is a declaration of freedom from all obligations from Allāh and His Messenger ﷺ,

﴿إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۖ فَاصْبِرُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ﴾

[1] *Faṭḥ Al-Bārī* 8:167. This *Sūrah* was commonly called *Barā'ah*.

﴿to those of the Mushrikīn, with whom you made a treaty. So travel freely (Mushrikīn) for four months (as you will) throughout the land﴾ [9:1-2].

This Āyah refers to idolators who had indefinite treaties and those, whose treaties with Muslims ended in less than four months. The terms of these treaties were restricted to four months only. As for those whose term of peace ended at a specific date later (than the four months), then their treaties would end when their terms ended, no matter how long afterwards, for Allāh said,

﴿فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ﴾

﴿So fulfill their treaty for them until the end of their term﴾[9:4].

So whoever had a covenant with Allāh's Messenger ﷺ then it would last until its period expired, this was reported from Muḥammad bin Ka'b Al-Qurazī and others. We will also mention a Ḥadīth on this matter.^[1]

Abu Ma'shar Al-Madani said that Muḥammad bin Ka'b Al-Qurazī and several others said, "The Messenger of Allāh ﷺ sent Abu Bakr to lead the Ḥajj rituals on the ninth year (of Hijrah). He also sent 'Alī bin Abī Ṭālib with thirty or forty Āyāt from *Barā'ah* (At-Tawbah), and he recited them to the people, giving the idolators four months during which they freely move about in the land. He recited these Āyāt on the day of 'Arafah (ninth of Dhūl-Ḥijjah). The idolators were given twenty more days (till the end) of Dhūl-Ḥijjah, Muḥarram, Ṣafar, Rabī' Al-Awwal and ten days from Rabī' Ath-Thāni. He proclaimed to them in their camping areas, No *Mushrik* will be allowed to perform Ḥajj after this year, nor a naked person to perform *Tawāf* around the House."^[2] So Allāh said,

﴿وَأَذِّنْ لِلَّهِ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ
إِنْ يَبْتَغِ الْفَرَارَىٰ فَارًّا لَكُمْ لَمْ يَكُنْ فَرَارًا وَلَئِنْ قَاتَلْتُمُوهَا فَعَلِمْتُمْ أَنَّكُمْ عِزٌّ مُّعْجِزٌ لِلَّهِ وَيَسِيرٌ لِلَّذِينَ كَفَرُوا
بِعَذَابِ إِلَهِهِ﴾

[1] At-Ṭabari 14:106-102.

[2] At-Ṭabari 6:304. The chain of narrators is not authentic. Al-Bukhārī recorded a similar Ḥadīth with different wording. See no. 4363.

﴿3. And a declaration from Allāh and His Messenger to mankind on the greatest day of Hajj that Allāh is free from obligations to the Mushrikīn and so is His Messenger. So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allāh. And give tidings of a painful torment for those who disbelieve.﴾

Allāh says, this is a declaration,

﴿يَنَّا اللَّهُ وَرَسُولُهُ﴾

﴿from Allāh and His Messenger﴾, and a preface warning to the people,

﴿يَوْمَ الْحَجِّ الْأَكْبَرِ﴾

﴿on the greatest day of Hajj﴾, the day of Sacrifice, the best and most apparent day of the Hajj rituals, during which the largest gathering confers.

﴿أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ﴾

﴿that Allāh is free from (all) obligations to the Mushrikīn and so is His Messenger.﴾

also free from all obligations to them. Allāh next invites the idolators to repent,

﴿فَإِنْ تَبُوءْ﴾

﴿So if you repent﴾, from the misguidance and Shirk you indulge in,

﴿فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ﴾

﴿it is better for you, but if you turn away﴾, and persist on your ways,

﴿فَاعْلَمُوا أَنَّكُمْ عِزٌّ مُّعْجِزٌ لِلَّهِ﴾

﴿then know that you cannot escape Allāh﴾

Rather, Allāh is capable over you, and you are all in His grasp, under His power and will,

﴿وَنَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾

﴿And give tidings of a painful torment for those who disbelieve﴾

earning them disgrace and affliction in this life and the torment of chains and barbed iron bars in the Hereafter. Al-Bukhārī recorded that Abu Hurayrah said, "Abu Bakr sent me during that *Hajj* with those dispatched on the day of Sacrifice to declare in Minā that no *Mushrik* will be allowed to attend *Hajj* after that year, nor will a naked person be allowed to perform *Ṭawāf*."

Humayd said, "The Prophet ﷺ then sent 'Ali bin Abi Ṭālib and commanded him to announce *Barā'ah*." Abu Hurayrah said, "Ali publicized *Barā'ah* with us to the gathering in Minā on the day of Sacrifice, declaring that no *Mushrik* shall perform *Hajj* after that year, nor shall a naked person perform *Ṭawāf* around the House."^[1] Al-Bukhārī also collected this *Ḥadīth* the this narration of which, Abu Hurayrah said, "On the day of *Nahr*, Abu Bakr sent me along with other announcers to Minā to make a public announcement that 'No pagan is allowed to perform *Hajj* after this year, and no naked person is allowed to perform the *Ṭawāf* around the *Ka'bah*.' Abu Bakr was leading the people in that *Hajj* season, and in the year of 'The Farewell *Hajj*' when the Prophet ﷺ performed *Hajj*, no *Mushrik* performed *Hajj*."^[2] This is the narration that Al-Bukhārī recorded in the Book on *Jihād*.

Muḥammad bin Ishāq reported a narration from Abu Ja'far Muḥammad bin 'Ali bin Al-Ḥusayn who said, "When *Barā'ah* was revealed to Allāh's Messenger ﷺ, and he had sent Abu Bakr to oversee the *Hajj* rites for the people, he was asked, 'O Messenger of Allāh! Why not send this [message] to Abu Bakr?' So he ﷺ said,

«لَا يُؤَدِّي عَنِّي إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي»

«It will not be accepted to have been from me if it is not from a man from my family.»

Then he ﷺ called for 'Ali and said to him,

«اُخْرُجْ بِهَذِهِ الْقِصَّةِ مِنْ صَدْرِ بَرَاءَةٍ وَأَذِّنْ فِي النَّاسِ يَوْمَ النَّحْرِ إِذَا اجْتَمَعُوا بِمَنًى، أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ كَافِرٌ، وَلَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ غُرَبَانٌ،

[1] *Fath Al-Bāri* 8:168.

[2] *Fath Al-Bāri* 8:168.

وَمَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ عَهْدٌ فَهُوَ لَهُ إِلَى مُدَّتِهِ

'Take this section from the beginning of Barā'ah and proclaim to the people on the day of the Sacrifice while they are gathered at Minā that no disbeliever will enter Paradise, no idolator will be permitted to perform Hajj after the year, there will be no Ṭawāf while naked, and whoever has a covenant with Allāh's Messenger, then it shall be valid until the time of its expiration.'

'Ali rode the camel of Allāh's Messenger ﷺ named Al-'Aḍbā' until he caught up with Abu Bakr in route. When Abu Bakr saw him he said, 'Are you here as a commander or a follower.' 'Ali replied, 'A follower.' They continued on. Abu Bakr lead the people in Hajj while the Arabs were camping in their normal locations from Jāhiliyyah. On the day of Sacrifice, 'Ali bin Abi Ṭālib stood and proclaimed, 'O people! No disbeliever will be admitted into Paradise, no idolator will be permitted to perform Hajj next year, there shall be no Ṭawāf while naked, and whoever has a covenant with Allāh's Messenger ﷺ, then it shall be valid until its time of expiration.'

So no idolator performed Hajj after that year, Ṭawāf around the House while naked ceased. Then they returned to Allāh's Messenger ﷺ. So this was the declaration of innocence, whoever among the idolators had no treaty, then he had a treaty of peace for one year, if he had a particular treaty, then it was valid until its date of expiration."^[1]

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتُوا

الْيَوْمَ عَهْدَهُمْ إِنْ مُدَّتُمْ إِنْ أَلَّ اللَّهُ يُحِبُّ الْمُؤْمِنِينَ﴾

44. Except those of the Mushrikīn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term. Surely, Allāh loves those who

[1] At-Ṭabari 14:107. This narration is not authentic because it is Mursal. The text of the saying of the Prophet ﷺ is supported by a narration from Anas, recorded by At-Tirmidhi, under the Tafsir of this Sūrah. The remainder of the narration is supported by others. The scholars explain the mention of the Prophet's family to mean that such representation was necessary when changing a treaty.

have Taqwā.﴾

Existing Peace Treaties remained valid until the End of Their Term

This is an exception regulating the longest extent of time for those who have a general treaty - with out time mentioned - to four months.

They would have four months to travel the lands in search of sanctuary for themselves wherever they wish. Those whose treaty mentioned a specifec limited term, then the longest it would extend was to the point of its agreed upon termination date. *Hadīths* in this regard preceeded. So anyone who had a treaty with Allāh's Messenger ﷺ, it lasted until its specific termination date. However, those in this category were required to refrain from breaking the terms of the agreement with Muslims and from helping non-Muslims against Muslims. This is the type whose peace agreement with Muslims was carried out to its end. Allāh encouraged honoring such peace treaties, saying,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿Surely, Allāh loves those who have Taqwā﴾ [9:4], who keep their promises.

﴿إِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الشُّرَكِيَّ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوا قَوْمَهُمْ لَعَلَّكُمْ تَهْتَكُونَ﴾
 ﴿كُلُّ مَرْصَدٍ لِّإِن تَأْبُوا وَآَقَاتُوا الْعَهْلَةَ وَأَتَوْا الْمَكَّةَ فَقُلُوا سَبِيْلُهُمْ إِنَّ اللَّهَ عَفُوٌّ
 رَّحِيمٌ﴾

﴿5. So when the Sacred Months have passed, then fight the Mushrikīn wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform the Ṣalāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

This is the Āyah of the Sword

Mujāhid, 'Amr bin Shu'ayb, Muḥammad bin Ishāq, Qatādah, As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said that

the four months mentioned in this *Āyah* are the four-month grace period mentioned in the earlier *Āyah*,^[1]

﴿فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ﴾

﴿So travel freely for four months throughout the land.﴾

Allāh said next,

﴿وَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ﴾

﴿So when the Sacred Months have passed...﴾, meaning, 'Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allāh's statement next,

﴿فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ﴾

﴿then fight the Mushrikīn wherever you find them﴾, means, on the earth in general, except for the Sacred Area, for Allāh said,

﴿وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يَقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ﴾

﴿And fight not with them at Al-Masjid Al-Harām, unless they fight you there. But if they attack you, then fight them.﴾[2:191]

Allāh said here,

﴿وَعَذُّوهُمْ﴾

﴿and capture them﴾, executing some and keeping some as prisoners,

﴿وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ﴾

﴿and besiege them, and lie in wait for them in each and every ambush﴾,

do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islām,

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

[1] Aṭ-Ṭabari 14:136-137.

﴿But if they repent and perform the Ṣalāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

Abu Bakr Aṣ-Ṣiddīq used this and other honorable Āyāt as proof for fighting those who refrained from paying the Zakāh. These Āyāt allowed fighting people unless, and until, they embrace Islām and implement its rulings and obligations. Allāh mentioned the most important aspects of Islām here, including what is less important. Surely, the highest elements of Islām after the Two Testimonials, are the prayer, which is the right of Allāh, the Exalted and Ever High, then the Zakāh, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allāh often mentions the prayer and Zakāh together. In the Two Ṣaḥīḥs, it is recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ

«I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establish the prayer and pay the Zakāh.»^[1]

This honorable Āyah (9:5) was called the Āyah of the Sword, about which Aḍ-Ḍaḥḥāk bin Muzāḥim said, "It abrogated every agreement of peace between the Prophet ﷺ and any idolator, every treaty, and every term." Al-'Awfī said that Ibn 'Abbās commented: "No idolator had any more treaty or promise of safety ever since Sūrah Barā'ah was revealed. The four months, in addition to, all peace treaties conducted before Barā'ah was revealed and announced had ended by the tenth of the month of Rabī' Al-Ākhir." ^[2]

﴿وَأِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتْلُفْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾

﴿6. And if anyone of the Mushrikīn seeks your protection then

[1] Faḥ Al-Bārī 1:95 and Muslim 1:53.

[2] Aṭ-Ṭabari 14:133.

grant him protection so that he may hear the Word of Allāh (the Qur'ān) and then escort him to where he can be secure, that is because they are men who know not.﴾

Idolators are granted Safe Passage if They seek It

Allāh said to His Prophet, peace be upon him,

﴿وَيَا أَحَدُ مِنَ الْمُشْرِكِينَ﴾

﴿And if anyone of the Mushrikin﴾, whom you were commanded to fight and We allowed you their blood and property,'

﴿أَسْتَجَارَكَ﴾

﴿seeks your protection﴾, asked you for safe passage, then accept his request until he hears the Words of Allāh, the Qur'ān. Recite the Qur'ān to him and mention a good part of the religion with which you establish Allāh's proof against him,

﴿ثُمَّ أَتَيْنَاهُ بِبَيِّنَاتٍ﴾

﴿and then escort him to where he can be secure﴾ and safe, until he goes back to his land, his home, and area of safety,

﴿ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾

﴿that is because they are men who know not.﴾

The Āyah says, 'We legislated giving such people safe passage so that they may learn about the religion of Allāh, so that Allāh's call will spread among His servants.'

Ibn Abi Najīh narrated that Mujāhid said that this Āyah, "Refers to someone who comes to you to hear what you say and what was revealed to you (O Muḥammad). Therefore, he is safe until he comes to you, hears Allāh's Words and then proceeds to the safe area where he came from."^[1] The Messenger of Allāh ﷺ used to thereafter grant safe passage to those who came to him for guidance or to deliver a message. On the day of Ḥudaybiyyah, several emissaries from Quraysh came to him, such as 'Urwah bin Mas'ūd, Mikraz bin Ḥaṣṣ, Suhayl bin 'Amr and several others. They came mediating between him and the Quraysh pagans. They witnessed the

[1] Aṭ-Ṭabari 14:139.

سُورَةُ التَّوْبَةِ

١٨٨

الْمُرْسَلِينَ

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ
رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا
اسْتَقْنُوا لَكُمْ فَاسْتَغِيثُوا إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ
﴿٧﴾ كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا تَرْقُبُوا فِيهِمْ
وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ
فَتْسِقُونَ ﴿٨﴾ أَسْرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَوَسَدُوا
عَنْ سَبِيلِهِ يَاتُهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا تَرْقُبُوا
فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾
فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَلِأَخْوَانِكُمْ
فِي الدِّينِ وَتَفْصِيلِ الْأَيَّامِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِنْ كُنْتُمْ
أَيْمَنْتُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنْتُمْ فِي دِينِكُمْ فَقَبِلُوا
أَيْمَةَ الْكَافِرِ إِنَّهُمْ لَا يَأْمَنُ لَكُمْ لَعَلَّكُمْ يَنْتَهُوْنَ
﴿١٢﴾ أَلَا تَقْبَلُونَ قَوْمًا نَكَتُمْ أَيْمَنْتُمْ بِهِمْ وَهَكُمُ
يَاخْرُجُ الرُّسُولُ وَهُمْ بَدُّوكُمْ أَوَّلَ مَرَّةٍ
أَتَخْشَوْنَهُمْ فَأَلَّهِ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

great respect the Muslims had for the Prophet ﷺ, which astonished them, for they never before saw such respect for anyone, kings nor czars. They went back to their people and conveyed this news to them; this, among other reasons, was one reason that most of them accepted the guidance. When Musaylimah the Liar sent an emissary to the Messenger of Allāh, he ﷺ asked him, "Do you testify that Musaylimah is a messenger from Allāh?" He said, "Yes." The Messenger of Allāh said,

لَوْلَا أَنَّ الرُّسُلَ لَا تَقْتُلُ لَضَرَبْتُ عُقْبَكَ

«I would have cut off your head, if it was not that emissaries are not killed.»^[1]

That man, Ibn An-Nawwāḥah, was later beheaded when 'Abdullāh bin Mas'ūd was the governor of Al-Kufah. When it became known that he still testified that Musaylimah was a messenger from Allāh, Ibn Mas'ūd summoned him and said to him, "You are not delivering a message now!" He commanded that Ibn An-Nawwāḥah be decapitated, may Allāh curse him and deprive him of His mercy. In summary, those who come

^[1] Ibn Hishām 4 :247.

from a land at war with Muslims to the area of Islām, delivering a message, for business transactions, to negotiate a peace treaty, to pay the *Jizyah*, to offer an end to hostilities, and so forth, and request safe passage from Muslim leaders or their deputies, should be granted safe passage, as long as they remain in Muslim areas, until they go back to their land and sanctuary.

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ بَحِيثُ السُّرُورِ﴾

﴿7. How can there be a covenant with Allāh and with His Messenger for the Mushrikīn except those with whom you made a covenant near Al-Masjid Al-Harām (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves those who have Taqwā.﴾

Affirming the Disavowel of the Idolators

Allāh mentions the wisdom in dissolving all obligations to the idolators and giving them a four month period of safety, after which they will meet the sharp sword wherever they are found,

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ﴾

﴿How can there be a covenant for the Mushrikīn?﴾, a safe resort and refuge, while they persist in *Shirk* with Allāh, and disbelief in Him and His Messenger,

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ﴾

﴿except those with whom you made a covenant near Al-Masjid Al-Harām﴾,

on the day of Hdaybiyyah. Allāh said in another *Āyah* [concerning the day of Hdaybiyyah],

﴿مُمُّ الَّذِينَ كَفَرُوا وَسَدَّكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالَّذِي مَعَكُمْ أَن يَبْلُغَ مَحَلَّهُمْ﴾

﴿They are the ones who disbelieved and hindered you from Al-Masjid Al-Harām and detained the sacrificial animals, from reaching their place of sacrifice.﴾ [48:25]

Allāh said next,

﴿فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ﴾

﴿So long as they are true to you, stand you true to them.﴾,
if they keep the terms of the treaties you conducted with
them, including peace between you and them for ten years,

﴿فَأَسْتَبِيضُوا لِمَنْ إِنْ اللَّهُ يُحِبُّ الْمُتَّقِينَ﴾

﴿then stand you true to them. Verily, Allāh loves those who
have Taqwā.﴾

The Messenger of Allāh ﷺ and the Muslims preserved the terms of the treaty with the people of Makkah from the month of Dhūl-Qa'dah in the sixth year [of Hijrah], until the Quraysh broke it and helped their allies, Banu Bakr, against Khuzā'ah, the allies of Allāh's Messenger ﷺ. Aided by the Quraysh, Banu Bakr killed some of Bani Khuzā'ah in the Sacred Area! The Messenger of Allāh ﷺ led an invasion army in the month of Ramaḍān, of the eighth year, and Allāh opened the Sacred Area for him to rule over them, all thanks are due to Allāh. The Messenger of Allāh ﷺ freed the Quraysh who embraced Islām after they were overpowered and defeated. These numbered around two thousands, and they were referred to by the name 'Ṭulaqā' afterwards. Those among them who remained in disbelief and ran away from Allāh's Messenger ﷺ were sent promises of safe refuge for four months, during which they were allowed to move about freely. They included Ṣafwān bin Umayyah, Ikrimah bin Abi Jahl and many others. Allāh later on guided them to Islām, and they became excellent believers. Surely, Allāh is worthy of all praise for all His actions and decrees.

﴿كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا يَكْمَكُمْ إِلَّا وَلَا ذِمَّةٌ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ
لِقُلُوبِهِمْ وَأَكْثَرُهُمْ فَسِيقُونَ ﴿٨﴾﴾

﴿8. How? When if you are overpowered by them, they regard
not the ties, either of kinship, (Ill) or of covenant (Dhimmah)?
With their mouths they please you, but their hearts are averse
to you, and most of them are rebellious.﴾

Allāh encourages the believers to show enmity to the idolators and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace, because of their Shirk in Allāh and disbelief in Allāh's Messenger ﷺ. If these disbelievers have a chance to defeat Muslims, they will cause

great mischief, leave nothing unharmed, disregard the ties of kinship and the sanctity of their vows. 'Ali bin Abi Talhah, Tkrimah and Al-'Awfi narrated that Ibn 'Abbās said, "Ill means kinship, while, *Dhimmah* means covenant."^[1] Aḍ-Ḍaḥḥāk and As-Suddi said similarly.^[2]

﴿اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾ إِنْ نَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ فِي الَّذِينَ نَفَقْتُمْ الْأَيْدِيَّ لِقُوبِهِمْ يَعْمَلُونَ ﴿١١﴾﴾

﴿9. They have purchased with the Āyāt of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do.﴾

﴿10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.﴾

﴿11. But if they repent, perform the Ṣalāh and give the Zakāh, then they are your brethren in religion. (In this way) We explain the Āyāt in detail for a people who know.﴾

Allāh admonishes the idolators and encourages the believers to fight against them because,

﴿اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا﴾

﴿They have purchased with the Āyāt of Allāh a little gain,﴾

idolators exchanged following the Āyāt of Allāh with the lower affairs of life that they indulged in,

﴿فَصَدُّوا عَنْ سَبِيلِهِ﴾

﴿and they hindered men from His way﴾, trying to prevent the believers from following the truth,

﴿إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً﴾

﴿evil indeed is that which they used to do. With regard to a believer, they respect not the ties, either of kinship or of covenant!﴾ [9:9-10].

We explained these meanings before, as well as, the meaning of,

﴿إِنْ نَابُوا وَأَقَامُوا الصَّلَاةَ﴾

[1] Aṭ-Ṭabari 14:146.

[2] Aṭ-Ṭabari 14:147.

﴿But if they repent, perform the Ṣalāh...﴾

﴿وَإِنْ لَكَوْا أَيْمَنَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَهْلَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُرُونَ﴾

﴿12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) against the leaders of disbelief - for surely, their oaths are nothing to them - so that they may stop (evil actions).﴾

The Oaths of the Leaders of Disbelief mean nothing to Them

Allāh says, if the idolators with whom you conducted peace treaties for an appointed term break

﴿أَيْمَنَهُمْ﴾

﴿their oaths﴾ meaning, terms of their treaties, and covenants

﴿وَطَعْنُوا فِي دِينِكُمْ﴾

﴿and attack your religion...﴾ with disapproval and criticism, it is because of this that one who curses the Messenger, peace be upon him, or attacks the religion of Islām by way of criticism and disapproval, they are to be fought. This is why Allāh said afterwards,

﴿فَقَاتِلُوا أَهْلَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُرُونَ﴾

﴿then fight (you) against the leaders of disbelief - for surely, their oaths are nothing to them - so that they may stop.﴾

so that they may refrain from the disbelief, rebellion and the transgression they indulge in. Qatādah and others said that the leaders of disbelief were Abu Jahl, 'Utbah and Shaybah, Umayyah bin Khalaf, and he went on to mention several others. Al-A'mash narrated from Zayd bin Wahb from Ḥudhayfah; "The people of this Āyah were never fought again."^[1] A similar statement was reported from 'Alī bin Abī Ṭālib, may Allāh be pleased with him. However, this Āyah is general, even though the specific reason behind revealing it was the idolators of Quraysh. So this Āyah generally applies to

[1] At-Ṭabari 14:156.

سورة التوبة

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المزلة

فَتَلُوهُمْ بِعَدَابِ اللَّهِ. يَأْتِيهِمْ أَشَدُّ قُوَّةٍ مُّؤْمِنِينَ ﴿١١﴾ وَيَذْهَبُ
عِظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ
﴿١٢﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ
وَلِجَهَدِ اللَّهِ وَأَلَّهَ خَيْرٌ يِمَّا تَعْمَلُونَ ﴿١٣﴾ مَا كَانَ لِلْمُشْرِكِينَ
أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٤﴾
إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى
أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٥﴾ أَجَعَلْتُمْ سِقَايَةَ
الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَتَسَوَّى عِنْدَ اللَّهِ وَالَّذِينَ لَا يَتَّبِعُونَ الْقَوْمَ
الظَّالِمِينَ ﴿١٦﴾ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿١٧﴾

them and others as well, Allāh knows best. Al-Walīd bin Muslim said that Ṣafwān bin 'Amr narrated that 'Abdur-Raḥmān bin Jubayr bin Nufayr said that when Abu Bakr sent an army to Ash-Shām, he advised them, "You will find some people with shaved heads. Therefore, strike the swords upon the parts that contain the devil, for by Allāh, it is better to me to kill one of these people than to kill seventy other men. This is because Allāh said,

﴿فَتَلُوا أَبَنَةَ الْكُفْرِ﴾

﴿then fight (you) against the leaders of disbelief.﴾

Ibn Abi Ḥātim collected it.^[1]

﴿أَلَا تَتْلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدءُكُمْ أَوَّلَ
مَرَّةٍ أَتَتْهُمْ قَالَهُ أَحَقُّ أَنْ تَعْتَبُوهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١﴾ فَتَلُوهُمْ بِعَدَابِ اللَّهِ
بِأَيْدِيكُمْ وَتَنْجِزِهِمْ وَتَصْرِكُمْ عَلَيْهِمْ وَيَنْفِ صُدُورُ قَوْمٍ مُؤْمِنِينَ ﴿١٢﴾ وَيَذْهَبُ عِظَ
قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٣﴾﴾

﴿13. Will you not fight a people who have violated their oaths and intended to expel the Messenger while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers.﴾

[1] Ibn Abi Ḥātim 6:1761.

﴿14. Fight against them so that Allāh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people,﴾

﴿15. And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.﴾

Encouragement to fight the Disbelievers, and some Benefits of fighting Them

These Āyāt encourage, direct and recommend fighting against the idolators who break the terms of their covenants, those who tried to expel the Messenger ﷺ from Makkah. Allāh said in other Āyāt,

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَبِيرٌ الْمَكِيدِينَ﴾

﴿And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expell you; they were plotting and Allāh too was plotting; and Allāh is the best of those who plot.﴾ [8:30],

﴿يُخْرِجُونَ الرُّسُولَ وَإِيَّاكُمْ أَنْ تَقُولُوا بِاللَّهِ رَبِّكُمْ﴾

﴿...and have driven out the Messenger and yourselves (from your homeland) because you believe in Allāh your Lord!﴾ [60:1], and,

﴿وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا﴾

﴿And verily, they were about to frighten you so much as to drive you out from the land.﴾ [17:76]

Allāh's statement,

﴿وَهُمْ بَدَأُوا زُلْماً﴾

﴿while they did attack you first﴾, refers to the battle of Badr when the idolators marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before. It was also said that these Āyāt refer to the idolators breaking the peace agreement with Muslims and

aiding Bani Bakr, their allies, against Khuzā'ah, the ally of the Messenger of Allāh ﷺ. This is why the Messenger of Allāh marched to Makkah in the year of the victory, thus conquering it, all thanks and praise is due to Allāh.

Allāh said,

﴿اَتَخَفْتُمْ لِلَّهِ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُؤْمِنِينَ﴾

«Do you fear them? Allāh has more right that you should fear Him if you are believers.»

Allāh says here, 'Do not fear idolators, but fear Me instead, for I am worthy of being feared by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occurs, and whatever I do not will does not occur.'

Allāh next said, while ordering the believers and explaining the wisdom of ordaining *Jihād* against them, all the while able to destroy their enemies with a command from Him,

﴿فَتَلَوْهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَتَجْزِيهِمْ وَنَصْرِكُمْ عَلَيْهِمْ وَيُشْفِ شُدُودَ قَوْمٍ مُّؤْمِنِينَ﴾

«Fight against them so that Allāh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.»

This *Āyah* includes all believers, even though Mujāhid, 'Ikrimah and As-Suddi said that it refers to Khuzā'ah.^[1] Concerning the believers, Allāh said;

﴿وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ﴾

«and remove the anger of their hearts», then

﴿وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ﴾

«Allāh accepts the repentance of whom He wills», from His servants,

﴿وَاللَّهُ عَلِيمٌ﴾

«Allāh is All-Knowing», in what benefits His servants,

﴿حَكِيمٌ﴾

[1] Aṭ-Ṭabari 14:161.

﴿All-Wise﴾, in His actions and statements, whether narrative or legislative. Allāh does what He wills, decides what He wills, and He is the Just Who never wrongs any. Not even the weight of an atom of good or evil is ever neglected with Him, but rather, He compensates for it in this life and the Hereafter.

﴿أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought, and have not taken Walījah besides Allāh and His Messenger, and the believers. Allāh is well-acquainted with what you do.﴾

Among the Wisdom of Jihād is to test the Muslims

Allāh said,

﴿أَمْ حَسِبْتُمْ﴾

﴿Do you think﴾, O believers that We will leave you untested with matters that make apparent those who have pure, good intent from those who have false intent? This is why Allāh said next,

﴿وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ﴾

﴿while Allāh has not yet tested those among you who have striven hard and fought and have not taken Walījah besides Allāh and His Messenger, and the believers...﴾,

meaning, supporters and confidants. Rather, they are sincere for Allāh and His Messenger ﷺ inwardly and outwardly.

Allāh also said;

﴿إِنَّمَا أَمِيبَ أَقَاشَ أَنْ يُزَكَّوْا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُتَّقُونَ﴾ (٢١) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾ (٢٢)

﴿Alif-Lām-Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allāh will certainly make known those who are true, and will certainly make known those who are liars...﴾ [29:1-3],

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَبْتَأِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَمْلَأَ الصَّدْرِينَ﴾

﴿Do you think that you will enter Paradise before Allāh tests those of you who fought (in His cause) and (also) tests those who are patient?﴾[3:142], and,

﴿يَا كَا أَنْ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى 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].

In summary, since Allāh legislated *Jihād* for His servants, He explained that the wisdom behind doing so includes testing His servants, distinguishing between those who obey Him and those who disobey Him. Allāh, the Exalted, is the All-Knower of what occurred, what will occur, and the true essence of what might occur had He decided it. Therefore, Allāh knows everything before it occurs and how it will occur, there is no deity worthy of worship except Him, nor a Lord except Him. Truly, there is none who can avert Allāh's judgment and decision.

﴿يَا كَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حِطَّتْ أَعْمَلُهُمْ فِي النَّارِ هُمْ خَالِدُونَ﴾ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشُرْ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ
الْمُهْتَدِينَ

﴿17. It is not for the Mushrikīn, to maintain the Masjids of Allāh, while they witness against themselves of disbelief. The works of such are in vain and in Fire shall they abide.﴾

﴿18. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give Zakāh and fear none but Allāh. It is they who are on true guidance.﴾

It is not for Idolators to maintain the Masjids of Allāh

Allāh says that it is not fitting that those who associate others with Allāh in worship should maintain the Masjids of Allāh that were built in His Name alone without partners. Those who read the Āyah, "Masjid Allāh", said that it refers to Al-Masjid Al-Ḥarām, the most honored Masjid on the earth,

which was built, from the first day, for the purpose of worshipping Allāh alone without partners. It was built by *Khalīl Ar-Raḥmān* (the Prophet Ibrāhīm) peace be upon him. The idolators do this while they themselves testify to their disbelief with their statements and actions. As-Suddi said, "If you ask a Christian, 'What is your religion?', He will tell you he is a Christian. If you ask a Jew about his religion, he will say he is a Jew, and the same for a *Ṣābi'* and a *Mushrik*!"^[1]

﴿أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ﴾

﴿The works of such are in vain﴾, because of their *Shirk*,

﴿وَفِي النَّارِ هُمْ خَالِدُونَ﴾

﴿and in Fire shall they abide.﴾

Allāh said in another *Āyah*,

﴿وَمَا لَهُمْ آلَا يَعْلَمُهُمْ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنَّ أَوْلِيَآؤَهُ إِلَّا الْمُنَافِقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those with Taqwā, but most of them know not.﴾[8:34].

Believers are the True Maintainers of the *Masjids*

Allāh said,

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ وَاللَّهُ وَالْيَوْمَ الْآخِرُ﴾

﴿The *Masjids* of Allāh shall be maintained only by those who believe in Allāh and the Last Day.﴾

Therefore, Allāh testifies to the faith of those who maintain the *Masjids*.

'Abdur-Razzāq narrated that 'Amr bin Maymūn Al-Awdi said, "I met the Companions of the Prophet ﷺ and they were saying, 'The *Masjids* are the Houses of Allāh on the earth. It is a promise from Allāh that He is generous to those who visit Him in the *Masjids*.'" Allāh said next,

^[1] At-Ṭabari 14:165.

﴿وَأَقَامَ الصَّلَاةَ﴾

﴿perform the Ṣalāh﴾, one of the major acts of worship practiced by the body,

﴿وَرَزَقَ الزَّكَاةَ﴾

﴿and give the Zakāh﴾, which is the best act that benefits other people,

﴿وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

﴿and fear none but Allāh﴾, they fear only Allāh, the Exalted, and none else,

﴿فَمَنْ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴿It is they who are on true guidance.﴾

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās said about Allāh’s statement,

﴿إِنَّمَا يَصْرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day;﴾

“He who singles out Allāh (in worship), has faith in the Last Day.” [And he said]; “He who believes in what Allāh has revealed,

﴿وَأَقَامَ الصَّلَاةَ﴾

﴿perform the Ṣalāh﴾, establishes the five daily prayers,

﴿وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

﴿and fear none but Allāh.﴾, worships Allāh alone,

﴿فَمَنْ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴿it may be they who are on true guidance.﴾

Allāh says, ‘It is they who are the successful ones in truth.’ Similarly, Allāh said to His Prophet ﷺ,

﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

﴿It may be that your Lord will raise you to Maqām Maḥmūd﴾[17:79].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٩٠

الْمَائِدَةِ

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّتٍ لَهُمْ فِيهَا
 نَعِيمٌ مُّقِيمٌ ﴿١٨﴾ خَلِيدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
 عَظِيمٌ ﴿١٩﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءِابَاءَكُمْ
 وَلِأَخَوَنَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا إِلَافَكُمْ فَرَّ عَلَى الْإِيمَانِ
 وَمَنْ يَتَوَلَّهُمْ فَمِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٠﴾ قُلْ إِنْ
 كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَلِأَخَوَنُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
 وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُيُوتٌ تَبْنَوْنَ فِيهَا وَمَسْكَنٌ
 تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ
 فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ فَإِنَّ اللَّهَ
 يَقْدِرُ عَلَى شَيْءٍ لَمْ يَدْرِكُوا الْقَوْمَ الْفَاسِقِينَ ﴿٢١﴾ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ
 كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كُنْتُمْ قُلُوبُكُمْ
 قُلُوبٌ عَنْكُمْ شَيْئًا وَصَافَتْ عَلَيْكُمْ الْأَرْضُ
 بِمَارْحَبٍ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٢﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ
 عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا
 وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٣﴾

Allāh says here, 'Your Lord (O Muḥammad) shall grant you a station of praise, that is, the intercession (on the Day of Resurrection).' Every 'might' in the Qur'ān means 'shall'.^[1]

﴿١٨﴾ أَجَلَتْكُمْ سِقَايَةَ الْحَاجِّ وَصَارَ
 السَّجْدَ لِقَرَامٍ كُنَّ ءَامِنٌ بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ وَجَنَّهُ فِي سَبِيلِ اللَّهِ
 لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ الَّذِينَ ءَامَنُوا
 وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَفْظَمَ دَرَجَةً عِنْدَ اللَّهِ
 وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ
 رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ
 وَجَنَّتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾
 خَلِيدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ
 أَجْرٌ عَظِيمٌ ﴿٢٢﴾

﴿19. Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harām as equal to the worth of those who believe in Allāh and the Last Day, and strive hard and fight in the cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the wrongdoers.﴾

﴿20. Those who believed and emigrated and strove hard and fought in Allāh's cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful.﴾

﴿21. Their Lord gives them glad tidings of mercy from Him,

[1] At-Ṭabari 14:167.

and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.﴾

﴿22. They will dwell therein forever. Verily, with Allāh is a great reward.﴾

Providing Pilgrims with Water and maintaining the Sacred Masjid are not equal to Faith and Jihād

In his *Tafsīr*, Al-‘Awfi reported that Ibn ‘Abbās explained this *Āyah*: “The idolators said, ‘Maintaining *Al-Masjid Al-Ḥarām* and providing water for pilgrims are better than embracing the faith and performing *Jihād*.’ They used to boast and show off among the people because they claimed, they were the people and maintainers of *Al-Masjid Al-Ḥarām*. Allāh mentioned their arrogance and rejection (of the faith), saying to ‘the people of *Al-Ḥaram*’, who were idolators,

﴿مَذْكَاتٍ ءَاتَيْنِي نَتْلُ عَلَيْكُمْ فَمَنْعَكُمْ عَنْ أَفْعَابِكُمْ نَسِكْهُمْ ۖ مُسْكِرِينَ يَوْمَ سَمِيرًا
تَهْجُرُونَ ۝﴾

﴿Indeed My *Āyāt* used to be recited to you, but you used to turn back on your heels (denying them, and refusing to listen to them with hatred). In pride, talking evil about it (the *Qur’ān*) by night.﴾ [23:66-67].

They used to boast about being those who maintained the Sacred Sanctuary,

﴿يَوْمَ سَمِيرًا﴾

﴿talking about it by night﴾. They used to talk about this by night while shunning the *Qur’ān* and the Prophet ﷺ. Allāh declared that faith and *Jihād* with the Prophet ﷺ are better than the idolators’ maintaining *Al-Masjid Al-Ḥarām* and providing water for pilgrims. These actions – maintaining and serving Allāh’s House – will not benefit them with Allāh because they associate others with Him. Allāh the Exalted said,

﴿لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿They are not equal before Allāh. And Allāh guides not those people who are the wrongdoers.﴾

those who claimed they are the maintainers of the House. Allāh described them with injustice, on account of their *Shirk*,

and thus, their maintaining the *Masjid* will not avail them.”^[1]

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “This *Āyah* was revealed about Al-‘Abbās bin ‘Abdul-Muṭṭalib, for when he was captured in the battle of Badr, he said, ‘If you rushed before us to embrace Islām, perform *Hijrah* and *Jihād*, we were maintaining *Al-Masjid Al-Ḥarām*, providing water for the pilgrims and setting the indebted free.’ Allāh, the Exalted and Ever High, said,

﴿أَجْمَلْتُمْ سَقَايَةَ الْحَاجِّ﴾

﴿Do you consider the providing of drinking water to the pilgrims﴾, until,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿and Allāh guides not those people who are the wrongdoers﴾.

Allāh says, ‘All these actions were performed while committing *Shirk*, and I do not accept the (good deeds) that are performed while in a state of *Shirk*.’^[2] Aḍ-Ḍaḥḥāk bin Muzāḥim said, “Muslims came to Al-‘Abbās and his friends who were captured during the battle of Badr and admonished them for their *Shirk*. Al-‘Abbās said, ‘By Allāh! We used to maintain *Al-Masjid Al-Ḥaram*, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.’ Allāh revealed this verse,

﴿أَجْمَلْتُمْ سَقَايَةَ الْحَاجِّ﴾

﴿Do you consider the providing of drinking water to the pilgrims...﴾”^[3]

There is a *Ḥadīth* [from the Prophet ﷺ] about the *Tafsīr* of this *Āyah* that we should mention. ‘Abdur-Razzāq recorded that An-Nu‘mān bin Bashīr said that a man said, “I do not care if I do not perform an action after embracing Islām other than providing drinking water for pilgrims [who visit the *Ka’bah* at Makkah].” Another man said, “I do not care if I do not perform an action after embracing Islām other than maintaining *Al-Masjid Al-Ḥaram*.” A third man said, “*Jihād* in the cause of

[1] Aṭ-Ṭabari 14:170.

[2] Aṭ-Ṭabari 14:170.

[3] Aṭ-Ṭabari 14:172.

Allāh is more righteous than what you have said." 'Umar admonished them, "Do not raise your voices next to the *Minbar* of the Messenger of Allāh," and as it was a Friday, he said, "but after we pray the Friday prayer, we will go to the Prophet ﷺ and ask him." This verse was revealed,

﴿أَجْمَلْتُمْ سَفَافَةَ الْمَاءِ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ﴾

«Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harām», until,

﴿لَا يَسْتَوُونَ عِنْدَ اللَّهِ﴾

﴿They are not equal before Allāh.﴾^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُيُوتٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾﴾

﴿23. O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.﴾

﴿24. Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are rebellious.﴾

The Prohibition of taking the Idolators as Supporters, even with Relatives

Allāh commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allāh warns,

[1] Muslim no. 1879.

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

¶You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written (predetermined) faith in their hearts, and strengthened them with a Rūḥ (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow.﴾ [58:22]

Al-Hāfiẓ Al-Bayhaqi recorded that ‘Abdullāh bin Shawdhab said, “The father of Abu ‘Ubaydah bin Al-Jarrāḥ was repeatedly praising the idols to his son on the day of Badr, and Abu ‘Ubaydah kept avoiding him. When Al-Jarrāḥ persisted, his son Abu ‘Ubaydah headed towards him and killed him. Allāh revealed this Āyah in his case,

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾

¶You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger.”﴾[58:22]^[1]

Allāh commanded His Messenger ﷺ to warn those who prefer their family, relatives or tribe to Allāh, His Messenger and Jihād in His cause,

﴿قَدْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ كَثِيرَةٌ كَسَبْتُمْهَا

¶Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained﴾, amassed and collected,

﴿وَبَيْعَةٌ غَشَاكُمْ كَسَادًا وَمَسْكِنٌ تَرْضَوْنَهَا﴾

¶the commerce in which you fear a decline, and the dwellings in which you delight﴾,

and prefer and love because they are comfortable and good. If

^[1] Al-Bayhaqi 9:27. This is a Mursal narration.

all these things,

﴿أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ. فَتَرْتَبِعُوا﴾

«are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait...»

for what will befall you of Allāh's punishment and torment,

﴿حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ. وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

«until Allāh brings about His decision. And Allāh guides not the people who are rebellious.»

Imām Aḥmad recorded that Zuhrah bin Ma'bad said that his grandfather said, "We were with the Messenger of Allāh ﷺ, while he was holding the hand of 'Umar bin Al-Khaṭṭāb. 'Umar said, 'By Allāh! You, O Messenger of Allāh, are dearer to me than everything, except for myself.' The Messenger of Allāh ﷺ said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ»

«None among you will attain faith until I become dearer to him than even himself.»

'Umar said, 'Verily, now, you are dearer to me than myself, by Allāh!' The Messenger of Allāh ﷺ said,

«الآن يَا عُمَرُ»

«Now, O 'Umar!»^[1]

Al-Bukhārī also collected this *Ḥadīth*.^[2] Imām Aḥmad and Abu Dāwud (this is the version of Abu Dāwud) recorded that Ibn 'Umar said, "I heard the Messenger of Allāh ﷺ saying,

إِذَا تَبَايَعْتُمْ بِالْعِيَةِ وَأَخَذْتُمْ بِأَذْنَابِ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ»

«If you transact in 'Iynah (a type of Ribā), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihād, Allāh will send on you disgrace that He will not remove until, you return to your religion.»^[3]

[1] Aḥmad 4:336

[2] Faṭḥ Al-Bārī 11:532.

[3] Aḥmad 2:42 and Abu Dāwud: 3462.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٩١

الْمَائِدَةِ

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ
 رَحِيمٌ ﴿٧٧﴾ يَتَذَكَّرُ الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ
 نجسٌ فلا يقربوا المسجد الحرام بعد عامهم هذا
 وإن خفتم عيلةً فسوف يغنيكم الله من فضله إن
 شاء إن الله عليه حكيمٌ ﴿٧٨﴾ فَبَلِّغُوا الَّذِينَ
 لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ
 اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
 الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ
 ﴿٧٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى
 الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
 يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَنَائِهِمْ
 اللَّهُ أَفْ يَوْفَكُونَ ﴿٨٠﴾ اتَّخَذُوا أَحْبَارَهُمْ
 وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحُ ابْنُ
 مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
 لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٨١﴾

﴿لَقَدْ فَتَرَكُمُ اللَّهُ فِي مَوَاطِنَ
 كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ
 أُنْزِلَتْ عَلَيْكُمْ كُنُوزٌ لَمْ تَحْسِبْ
 عَنْكُمْ شَيْئًا وَصَافَتْ
 عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ
 ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٦٥﴾ ثُمَّ أَنْزَلَ
 اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى
 الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا
 وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ
 جَزَاءُ الْكَافِرِينَ ﴿٦٦﴾ ثُمَّ يَتُوبُ اللَّهُ
 مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ
 وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٧﴾﴾

¶25. Truly, Allāh has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed

you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

¶26. Then Allāh did send down His Sakinah (tranquillity) on His Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

¶27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

The Outcome of Victory by Way of the Unseen Aid

Ibn Jurayj reported from Mujāhid that this was the first Āyah of Barā'ah in which Allāh, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger ﷺ. Allāh

mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many. On the day of Ḥunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allāh ﷺ. Allāh then sent down His aid and support to His Messenger ﷺ and the believers who remained with him, so that they were aware that victory is from Allāh alone and through His aid, even if the victorious were few. Many a small group overcame a larger opposition by Allāh's leave, and Allāh is ever with those who are patient. We will explain this subject in detail below, Allāh willing.

The Battle of Ḥunayn

The battle of Ḥunayn occurred after the victory of Makkah, in the month of Shawwāl of the eighth year of Hijrah. After the Prophet ﷺ conquered Makkah and things settled, most of its people embraced Islām and he set them free. News came to the Messenger of Allāh ﷺ that the tribe of Hawāzin were gathering their forces to fight him, under the command of Mālik bin 'Awf An-Naḍri, as well as, the entire tribe of Thaqīf, the tribes of Banu Jusham, Banu Sa'd bin Bakr, a few people of Awzā' from Banu Hilāl and some people from Bani 'Amr bin 'Āmir and 'Awf bin 'Āmir. They brought their women, children, sheep and camels along, in addition to their armed forces and adequate supplies. The Messenger of Allāh ﷺ marched to meet them with the army that he brought to conquer Makkah, ten thousand from the Muhājirīn, the Anṣār and various Arab tribes. Along with them came the *Ṭulaqā'* numbering two thousand men. The Messenger ﷺ took them along to meet the enemy. The two armies met in Ḥumayn, a valley between Makkah and Aṭ-Ṭā'if.

The battle started in the early part of the morning, when the Huwāzin forces, who were lying in ambush, descended on the valley when the Muslims entered. Muslims were suddenly struck by the ambush, the arrows descended on them and the swords struck them. The Huwāzin commander ordered them to descend and attack the Muslims as one block, and when they did that, the Muslims retreated in haste, just as Allāh described them. The Messenger of Allāh ﷺ remained firm in

his position while riding his mule, Ash-Shahbā'. He was leading his mule towards the enemy, while his uncle Al-'Abbās was holding its right-hand rope and [his cousin] Abu Sufyān bin Al-Hārith bin 'Abdul-Muṭṭalib was holding the left rope. They tried to hold the mule back so it would not run faster toward the enemy. Meanwhile, the Messenger of Allāh ﷺ was declaring his name aloud and saying,

«إِنِّي عَبْدُ اللَّهِ إِلَيَّ أَنَا رَسُولُ اللَّهِ»

«O servants of Allāh! Come back to me! I am the Messenger of Allāh!» He repeated these words,

«أَنَا النَّبِيُّ لَا كَذِبَ. أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

«I am the Prophet, not lying! I am the son of Abdul-Muṭṭalib!»

There remained between a hundred and eighty Companions with the Prophet ﷺ. These included Abu Bakr, 'Umar, Al-'Abbās, 'Ali, Al-Faḍl bin 'Abbās, Abu Sufyān bin Al-Hārith, Ayman the son of Umm Ayman and Usāmah bin Zayd. There were many other Companions, may Allāh be pleased with them. The Prophet ﷺ commanded his uncle Al-'Abbās, whose voice was rather loud, to call at the top of his voice, "O Companions of the Samurah [tree]" referring to the Muhājirīn and Anṣār who gave their pledge under the tree during the pledge of Ridwān, not to run away and retreat. He also called, "O Companions of Sūrat Al-Baqarah." Upon hearing that, those heralded started saying, "Here we are! Here we are!" Muslims started returning in the direction of the Messenger of Allāh ﷺ. If the camel of one of them did not obey him (as the people were rushing to the other direction in flight) he would wear his shield and descend from his camel and rush to the side of the Messenger of Allāh ﷺ on foot. When a large crowd gathered around the Messenger of Allāh ﷺ, he commanded them to fight in sincerity and took a handful of sand and threw it in the faces of the disbelievers, after supplicating to Allāh,

«اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي»

«O Allāh! Fulfill Your promise to me!» Then he threw that handful of sand which entered the eyes and mouth of all the disbelievers, thus distracting them from fighting, and they retreated in defeat. The Muslims pursued the enemy, killing

and capturing them. The rest of the Muslim army (returning to battle gradually) rejoined their positions and found many captured disbelieving soldiers kept tied before the Messenger of Allāh ﷺ.

In the Two *Ṣaḥīḥs*, it is recorded that Shu'bah said that Abu Ishāq said that Al-Barā' bin 'Āzib said to a man who asked him, "O Abu 'Amārah! Did you run away during Ḥunayn and leave the Messenger of Allāh ﷺ?" Al-Barā' said, "But the Messenger of Allāh ﷺ did not run away. Hawāzin was a tribe proficient with their arrows. When we met them we attacked their forces and they ran away in defeat. The Muslims started to worry about collecting the spoils of war and the Hawāzin started shooting arrows at us, then the Muslims fled. I saw the Messenger of Allāh ﷺ proclaiming, – while Abu Sufyān was holding the bridle of his white mule,

«أَنَا النَّبِيُّ لَا كَذِبَ - أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

«I am the Prophet, not lying, I am the son of 'Abdul-Muṭṭalib!»^[1]

This shows the great courage on behalf of the Prophet ﷺ in the midst of confusion, when his army ran away and left him behind. Yet, the Messenger ﷺ remained on his mule, which is a slow animal, not suitable for fast battle moves or even escape. Yet, the Messenger of Allāh ﷺ was encouraging his mule to move forward towards the enemy announcing who he was, so that those among them who did not know who he was came to know him. May Allāh's peace and blessings be on the Messenger until the Day of Resurrection. This indicates the tremendous trust in Allāh and reliance upon Him, as well as, sure knowledge that He will give him victory, complete what He has sent him for and give prominence to his religion above all other religions. Allāh said,

﴿ثُمَّ أَرْسَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ﴾

«Then Allāh did send down His Sakīnah on His Messenger»,
He sent down tranquillity and reassurance to His Messenger,

^[1] *Faṭḥ Al-Bārī* 6:81 and *Muslim* 3:1401. Most of what is mentioned in this section may be seen in these references.

﴿وَعَلَى الْمُؤْمِنِينَ﴾

﴿and on the believers﴾, who remained with him,

﴿وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا﴾

﴿and sent down forces which you saw not,﴾ this refers to angels. Imām Abu Ja'far bin Jarīr [Aṭ-Ṭabarī] said that Al-Qāsim narrated to them, that Al-Ḥasan bin 'Arafah said that Al-Mu'tamir bin Sulaymān said from 'Awf bin Abi Jamīlah Al-'Arabi who said that he heard 'Abdur-Raḥmān, the freed slave of Ibn Barthan saying, "A man who participated in Ḥunayn with the idolators narrated to me, 'When we met the Messenger of Allāh and his Companions on the day of Ḥunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them, we pursued them until we ended at the rider of the white mule, the Messenger of Allāh ﷺ. At that time, men with white handsome faces intercepted us and said: 'Disgraced be the faces! Go back. So we ran away, but they followed us. That was the end for us.'"^[1]

Allāh said,

﴿ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.﴾

Allāh forgave the rest of Huwāzin when they embraced Islām and went to the Prophet ﷺ, before he arrived at Makkah in the Ji'rānah area. This occurred twenty days after the battle of Ḥunayn. The Messenger ﷺ gave them the choice between taking those who were prisoner or the war spoils they lost, and they chose the former. The Prophet ﷺ released six thousand prisoners to them, but divided the war spoils between the victors, such as some of the *Ṭulaqā'*, so that their hearts would be inclined towards Islām. He gave each of them a hundred camels, and the same to Mālik bin 'Awf An-Naṣrī whom he appointed chief of his people (Huwāzin) as he was before. Mālik bin 'Awf said a poem in which he praised the Messenger of Allāh ﷺ for his generosity and extraordinary courage.

[1] Aṭ-Ṭabarī 14:186.

﴿يَأْتِيهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَلَيْهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّكَ اللَّهُ عَلِيمٌ حَكِيمٌ﴾ فَتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٨﴾

﴿28. O you who believe! Verily, the Mushrikīn are impure. So let them not come near Al-Masjid Al-Harām after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His bounty. Surely, Allāh is All-Knowing, All-Wise.﴾

﴿29. Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.﴾

Idolators are no longer allowed into Al-Masjid Al-Harām

Allāh commands His believing servants, who are pure in religion and person, to expel the idolators who are filthy in the religious sense, from Al-Masjid Al-Harām. After the revelation of this Āyah, idolators were no longer allowed to go near the Masjid. This Āyah was revealed in the ninth year of Hijrah. The Messenger of Allāh ﷺ sent 'Ali in the company of Abu Bakr that year to publicize to the idolators that no *Mushrik* will be allowed to perform *Hajj* after that year, nor a naked person allowed to perform *Tawāf* around the House. Allāh completed this decree, made it a legislative ruling, as well as, a fact of reality. 'Abdur-Razzāq recorded that Jābir bin 'Abdullāh commented on the Āyah,

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَلَيْهِمْ هَذَا﴾

﴿O you who believe! Verily, the Mushrikīn are impure. So let them not come near Al-Masjid Al-Harām after this year﴾

"Unless it was a servant or one of the people of *Dhimmah*."^[1] Imām Abu 'Amr Al-Awzā'i said, "Umar bin 'Abdul-'Azīz wrote

[1] 'Abdur-Razzāq 2:271.

(to his governors) to prevent Jews and Christians from entering the *Masjids* of Muslims, and he followed his order with Allāh's statement,

﴿إِنَّمَا الشُّرُكُونَ بَجَسٌ﴾

﴿Verily, the Mushrikīn are impure.﴾

'Atā' said, "All of the Sacred Area [the *Haram*] is considered a *Masjid*, for Allāh said,

﴿فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا﴾

﴿So let them not come near Al-Masjid Al-Harām (at Makkah) after this year.﴾"

This *Āyah* indicates that idolators are impure and that the believers are pure. In the *Sahīḥ* is the following,

﴿الْمُؤْمِنُ لَا يَنْجُسُ﴾

«The believer does not become impure.»^[1]

Allāh said,

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ﴾

﴿and if you fear poverty, Allāh will enrich you, out of His bounty.﴾

Muḥammad bin Ishāq commented, "The people said, 'Our markets will be closed, our commerce disrupted, and what we earned will vanish.' So Allāh revealed this verse,

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ﴾

﴿and if you fear poverty, Allāh will enrich you, out of His bounty﴾, from other resources,

﴿إِنْ شَاءَ﴾

﴿if He wills﴾, until,

﴿وَهُمْ صَاغِرُونَ﴾

﴿...and feel themselves subdued.﴾

This *Āyah* means, 'this will be your compensation for the

[1] *Faṭḥ Al-Bārī* 3:150.

closed markets that you feared would result.' Therefore, Allāh compensated them for the losses they incurred because they severed ties with idolators, by the *Jizyah* they earned from the People of the Book."^[1] Similar statements were reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'd bin Jubayr, Qatādah and Aḍ-Ḍaḥḥāk and others.^[2]

Allāh said,

﴿إِنَّ اللَّهَ عَلِيمٌ﴾

﴿Surely, Allāh is All-Knowing﴾, in what benefits you,

﴿حَكِيمٌ﴾

﴿All-Wise﴾, in His orders and prohibitions, for He is All-Perfect in His actions and statements, All-Just in His creations and decisions, Blessed and Hallowed be He. This is why Allāh compensated Muslims for their losses by the amount of *Jizyah* that they took from the people of *Dhimmah*.

The Order to fight People of the Scriptures until They give the *Jizyah*

Allāh said,

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾

﴿Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the *Jizyah* with willing submission, and feel themselves subdued.﴾

Therefore, when People of the Scriptures disbelieved in Muḥammad ﷺ, they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allāh's Law and

[1] Aṭ-Ṭabari 14:197.

[2] Aṭ-Ṭabari 14:193-196.

religion. Had they been true believers in their religions, that faith would have directed them to believe in Muḥammad ﷺ, because all Prophets gave the good news of Muḥammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allāh, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets ﷺ. Hence Allāh's statement,

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَبُيْضُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾

﴿Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture,﴾

This honorable Āyah was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allāh's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allāh commanded His Messenger ﷺ to fight the People of the Scriptures, Jews and Christians, on the ninth year of Hijrah, and he prepared his army to fight the Romans and called the people to *Jihād* announcing his intent and destination. The Messenger ﷺ sent his intent to various Arab areas around Al-Madinah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madīnah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat. The Messenger of Allāh ﷺ marched, heading towards Ash-Shām to fight the Romans until he reached Tabūk, where he set camp for about twenty days next to its water resources. He then prayed to Allāh for a decision and went back to Al-Madīnah because it was a hard year and the people were weak, as we will mention, Allāh willing.

Paying Jizyah is a Sign of Kufr and Disgrace

Allāh said,

﴿حَتَّى يُعْطُوا الْجِزْيَةَ﴾

«until they pay the Jizyah», if they do not choose to embrace Islām,

﴿عَنْ يَدٍ﴾

«with willing submission», in defeat and subservience,

﴿وَهُمْ صَاغِرُونَ﴾

«and feel themselves subdued.», disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of *Dhimmah* or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abu Hurayrah that the Prophet ﷺ said,

«لَا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ»

«Do not initiate the Salām to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.»^[1]

This is why the Leader of the faithful ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. The scholars of *Ḥadīth* narrated from ‘Abdur-Raḥmān bin Ghanm Al-Ash‘ari that he said, “I recorded for ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Shām: ‘In the Name of Allāh, Most Gracious, Most Merciful. This is a document to the servant of Allāh ‘Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims. We will not

[1] Muslim 4:1707.

prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors [of our houses of worship] for the wayfarer and passerby. Those Muslims who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit [or betrayal] against Muslims. We will not teach our children the Qur'an, publicize practices of *Shirk*, invite anyone to *Shirk* or prevent any of our fellows from embracing Islām, if they choose to do so. We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell liquor. We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets. We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices [with prayer] at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims. We will be guides for Muslims and refrain from breaching their privacy in their homes.' When I gave this document to 'Umar, he added to it, 'We will not beat any Muslim. These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our *Dhimmah* (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.'⁽¹⁾

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ
بِأَنفُسِهِمْ يُضَلِّهِمْ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَنَالَهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿١٣﴾

[1] Al-Muḥallā, by Ibn Ḥazm 7:346

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْكَانًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

﴿30. And the Jews say: "Uzayr (Ezra) is the son of Allāh," and the Christians say: "The Messiah is the son of Allāh." That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. May Allāh fight them, how they are deluded away from the truth!﴾

﴿31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He. Praise and hallowed be He above what they associate (with Him).﴾

Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allāh the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allāh, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allāh is free of what they attribute to Him. As for the misguidance of Christians over 'Isā, it is obvious. This is why Allāh declared both groups to be liars,

﴿ذَٰلِكَ قَوْلُهُمْ بِأَتْرَاهُمْ﴾

﴿That is their saying with their mouths﴾, but they have no proof that supports their claim, other than lies and fabrications,

﴿يَتَّبِعُونَ﴾

﴿resembling﴾, imitating,

﴿قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ﴾

﴿the saying of those who disbelieved aforetime.﴾

They imitate the previous nations who fell into misguidance just as Jews and Christians did,

﴿فَتَكْلَهُمُ اللَّهُ﴾

﴿may Allāh fight them﴾, Ibn 'Abbās said, "May Allāh curse them."

﴿أَنْتَ يُؤْكَوْنَ﴾

﴿how they are deluded away from the truth!﴾ how they deviate from truth, when it is apparent, exchanging it for misguidance. Allāh said next,

﴿اتَّخَذُوا أَوْلِيَاءَهُمْ وَرَبَّهُنَّهْمُ أَرْكَابًا بَيْنَ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ﴾

﴿They took their rabbis and their monks to be their lords besides Allāh, and the Messiah, son of Maryam﴾ [9:31].

Imām Aḥmad, At-Tirmidhi and Ibn Jarīr Aṭ-Ṭabari recorded a Ḥadīth via several chains of narration, from ‘Adi bin Ḥātim, may Allāh be pleased with him, who became Christian during the time of Jāhiliyyah. When the call of the Messenger of Allāh ﷺ reached his area, ‘Adi ran away to Ash-Shām, and his sister and several of his people were captured. The Messenger of Allāh ﷺ freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allāh ﷺ. ‘Adi, who was one of the chiefs of his people (the tribe of Ṭaī) and whose father, Ḥātim Aṭ-Ṭā’i, was known for his generosity, went to Al-Madīnah. When the people announced his arrival, ‘Adi went to the Messenger of Allāh ﷺ wearing a silver cross around his neck. The Messenger of Allāh ﷺ recited this Āyah;

﴿اتَّخَذُوا أَوْلِيَاءَهُمْ وَرَبَّهُنَّهْمُ أَرْكَابًا بَيْنَ دُونِ اللَّهِ﴾

﴿They took their rabbis and their monks to be their lords besides Allāh﴾.

‘Adi commented, “I said, ‘They did not worship them.’” The Prophet ﷺ said,

﴿بَلَى إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَالَ وَأَخْلَوْا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِنَّمَا هُمْ﴾

«Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.»

The Messenger of Allāh ﷺ said to ‘Adi,

﴿يَا عَدِي مَا تَقُولُ؟ أَيْبُرُّكَ أَنْ يَقَالَ: اللَّهُ أَكْبَرُ؟ فَهَلْ تَعْلَمُ شَيْئًا أَكْبَرَ مِنَ اللَّهِ؟ مَا يُبْرُّكَ؟ أَيْبُرُّكَ أَنْ يَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟ فَهَلْ تَعْلَمُ مَنْ إِلَهٌ إِلَّا اللَّهُ؟﴾

«O 'Adi what do you say? Did you run away (to Ash-Shām) so that 'Allāhu Akbar' (Allāh is the Great) is not pronounced? Do you know of anything greater than Allāh? What made you run away? Did you run away so that 'Lā ilāha illallāh' is not pronounced? Do you know of any deity worthy of worship except Allāh?»

The Messenger ﷺ invited 'Adi to embrace Islām, and he embraced Islām and pronounced the Testimony of Truth. The face of the Messenger of Allāh ﷺ beamed with pleasure and he said to 'Adi,

«إِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضَالُّونَ»

«Verily, the Jews have earned the anger (of Allāh) and the Christians are misguided.»^[1]

Hudhayfah bin Al-Yamān, 'Abdullāh bin 'Abbās and several others said about the explanation of,

«اتَّخَذُوا أَحْبَارَهُمْ وَرُبَّهُنَّهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ»

«They took their rabbis and their monks to be their lords besides Allāh...»

that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them.^[2] This is why Allāh said,

«وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا»

«while they were commanded to worship none but One God»,

Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

«لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ»

«None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).»

Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of

[1] Aḥmad 4:378, Tuhfat Al-Aḥwadhī 8:492 and Aṭ-Ṭabari 14:210.

[2] Aṭ-Ṭabari 14:212.

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يُرِيدُونَ أَنْ يُطْفِئُوا نُّورَ اللَّهِ يُفَوِّهِمْ وَيَأْتِ اللَّهُ إِلَّا
 أَنْ يُسَمِّرَ نُّورَهُ، وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾ هُوَ الَّذِي
 أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الَّذِينَ
 كَفَرُوا وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾ يَتَأْتِيَ الَّذِينَ
 ءَامَنُوا أَنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلْنَ
 أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
 وَالَّذِينَ يَكْذِبُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا
 فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يَحْشَى
 عَلَيْهِمْ فِي نَارِجَهْمُ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُوبُهُمْ
 وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُقُوا مَا كُنْتُمْ
 تَكْذِبُونَ ﴿٣٥﴾ إِنَّ عَذَابَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ
 شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
 مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الَّذِينَ الْقِسْمُ فَلَا تُطْلَمُوا فِيهِمْ
 أَنْفُسُكُمْ وَقْتُلُوا الْمُشْرِكِينَ كَافَّةً كَمَا
 يُقْتُلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

worship except Him.

﴿يُرِيدُونَ أَنْ يُطْفِئُوا نُّورَ اللَّهِ
 بِأَفْوَاهِهِمْ وَيَأْتِ اللَّهُ إِلَّا أَنْ
 يُسَمِّرَ نُّورَهُ وَلَوْ كَرِهَ
 الْكَافِرُونَ﴾ ﴿٣٢﴾ هُوَ الَّذِي
 أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ
 لِيُظْهِرَهُ عَلَى الَّذِينَ كَفَرُوا
 وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ ﴿٣٣﴾

﴿32. They want to extinguish Allāh's Light with their mouths, but Allāh will not allow except that His Light should be perfected even though the disbelievers hate (it).﴾

﴿33. It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions even though the

idolators hate (it).﴾

People of the Scriptures try to extinguish the Light of Islām

Allāh says, the disbelieving idolators and People of the Scriptures want to,

﴿أَنْ يُطْفِئُوا نُّورَ اللَّهِ﴾

﴿extinguish the Light of Allāh﴾. They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allāh ﷺ was sent with. Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light of what the

Messenger ﷺ was sent with will certainly shine and spread. Allāh replied to the idolators' desire and hope,

﴿وَيَأْتِي اللَّهُ إِلَّا أَنْ يَشَاءَ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

﴿but Allāh will not allow except that His Light should be perfected even though the disbelievers (Kāfirūn) hate (it)﴾ [9:32].

[Linguistically] a Kāfir is the person who covers something. For instance, night is called Kāfirān [covering] because it covers things [with darkness]. The farmer is called Kāfirān, because he covers seeds in the ground. Allāh said in an Āyah,

﴿أَعْيَبَ الْكُفَّارَ بَنَاهُ﴾

﴿thereof the growth is pleasing to the [Kuffār] tillers﴾[57:20].

Islām is the Religion That will dominate over all Other Religions

Allāh said next,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ﴾

﴿It is He Who has sent His Messenger with guidance and the religion of truth.﴾

'Guidance' refers to the true narrations, beneficial faith and true religion that the Messenger ﷺ came with. 'religion of truth' refers to the righteous, legal deeds that bring about benefit in this life and the Hereafter.

﴿لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾

﴿to make it (Islām) superior over all religions﴾ It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

﴿إِنَّ اللَّهَ زَوَىٰ لِي الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مَلِكُ أُمَّتِي مَا رَوَيْ لِي مِنْهَا﴾

﴿Allāh made the eastern and western parts of the earth draw near for me [to see], and the rule of my Ummah will extend as far as I saw.﴾^[1]

Imām Aḥmad recorded from Tamīm Ad-Dāri that he said, "I heard the Messenger of Allāh saying,

[1] Muslim 4:2215.

«لَيَنْتَلِعَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَنْدَرٍ وَلَا وَبَرَ إِلَّا أَدْخَلَهُ هَذَا الدِّينَ، يُعِزُّ غَرِيبًا وَيُذِلُّ ذَلِيلًا، عِزًّا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ وَذُلًّا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ،

«This matter (Islām) will keep spreading as far as the night and day reach, until Allāh will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islām). Might with which Allāh elevates Islām (and its people) and disgrace with which Allāh humiliates disbelief (and its people).»

Tamīm Ad-Dāri [who was a Christian before Islām] used to say, "I have come to know the meaning of this *Hadīth* in my own people. Those who became Muslims among them acquired goodness, honor and might. Disgrace, humiliation and *Jizyah* befell those who remained disbelievers."^[1]

﴿يَأْتِيهَا الَّذِينَ آمَنُوا مِنْ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُوا أَمْوَالَ النَّاسِ بِالْغِطْلِ وَرُسُودَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَفْقَهُونَهَا فِي سَبِيلِ اللَّهِ فَأَنزَلْنَاهُمْ بِعَذَابِ الْيَوْمِ نَحْمَى عَلَيْهِمْ فِي نَارِ جَهَنَّمَ فَتَكُونُ بِهِمَا جَاهَهُمْ وَجُودُهُمْ وَظُهُورُهُمْ هَذَا مَا كَفَرْتُمْ أَنْفُسَكُمْ فَذُوقُوا مَا كُنتُمْ تَكْتُمُونَ﴾

﴿34. O you who believe! Verily, there are many of the *Aḥbār* (rabbis) and the *Ruhbān* (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh. And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.﴾

﴿35. On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."﴾

Warning against Corrupt Scholars and Misguided Worshippers

As-Suddi said that the *Aḥbār* are Jewish rabbis, while the

^[1] Aḥmad 4:103.

Ruhbān are Christian monks.^[1] This statement is true, for *Aḥbār* are Jewish rabbis, just as Allāh said,

﴿لَوْلَا يَهْتَمُّ الرّٰثِيُوْنَ وَالْأَحْبَارُ عَنْ قَوْلِهِ الْإِنَّمِ وَأَكْلِهِمُ الشُّعْبُ﴾

«Why do not the *Aḥbār* (rabbis) and the religious learned men forbid them from uttering sinful words and eating unlawful things.» [5:63]

The *Ruhbān* are Christian monks or worshippers, while the 'Qissīsūn' are their scholars. Allāh said in another *Āyah*,

﴿ذٰلِكَ بِأَنَّهُمْ يُتَّبِعُونَ رُفُفًا﴾

«This is because among them, there are *Qissīsīn* and *Ruhbān*...» [5:82].

This *Āyah* warns against corrupt scholars and misguided worshippers. Sufyān bin 'Uyaynah said, "Those among our scholars who become corrupt are similar to the Jews, while those among our worshippers who become misguided are like Christians." An authentic *Ḥadīth* declares,

«لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ حَذَرَ الْقُدَّةِ بِالْقُدَّةِ»

«You will follow the ways of those who were before you, step by step.»

They asked, "Jews and Christians?" He ﷺ said,

«فَمَنْ؟»

«Who else?» In another narration, they asked, "Persia and Rome?" He said,

«فَمَنْ النَّاسِ إِلَّا هَؤُلَاءِ؟»

«And who else if it was not them?»^[2]

These texts warn against imitating them in action and statement, for they, as Allāh stated,

﴿يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيُصْذَرُونَ عَنْ سَبِيلِ اللَّهِ﴾

«devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh.»

[1] Aṭ-Ṭabari 14:216.

[2] Ash-Sharīḥah p. 18.

They sell the religion in return for worldly gains, using their positions and status among people to illegally devour their property. For instance, the Jews were respected by the people of *Jāhiliyyah* and collected gifts, taxes and presents from them. When Allāh sent His Messenger ﷺ, the Jews persisted in their misguidance, disbelief and rebellion, hoping to keep their status and position. However, Allāh extinguished all this and took it away from them with the light of Prophethood and instead gave them disgrace and degradation, and they incurred the anger of Allāh, the Exalted.

Allāh said next,

﴿وَصُدُّوا عَنْ سَبِيلِ اللَّهِ﴾

﴿and hinder (them) from the way of Allāh.﴾

Therefore, they illegally devour people's property and hinder them from following the truth. They also confuse truth with falsehood and pretend before their ignorant followers that they call to righteousness. The true reality is that they call to the Fire and will not find any helpers on the Day of Resurrection.

Torment of Those Who hoard Gold and Silver

Allāh said,

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقِدُونَهَا فِي سَبِيلِ اللَّهِ فَبِمَا كَانُوا يَكْنِزُونَ﴾

﴿And those who hoard [Kanz] gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.﴾ [9:34].

This is the third category of leaders, for people rely on their scholars, worshippers and the wealthy among them. When these categories of people become corrupt, the society in general becomes corrupt. Ibn Al-Mubārak once said, "What corrupted the religion, except kings and wicked *Aḥbār* and *Ruhbān*." As for *Kanz*, it refers to the wealth on which *Zakāh* has not been paid, according to Mālik, who narrated this from 'Abdullāh bin Dīnār from Ibn 'Umar.^[1] Al-Bukhārī recorded that Az-Zuhri said that Khālid bin Aslam said that 'Abdullāh

[1] *Al-Muwatta*, 1 :256.

bin 'Umar said, "This was before *Zakāh* was ordained. When *Zakāh* was ordained, Allāh made it a cleanser for wealth."^[1] 'Umar bin 'Abdul-'Azīz and 'Irāk bin Mālik said that this *Āyah* was abrogated by Allāh's statement,

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً﴾

﴿Take *Ṣadaqah* (alms) from their wealth﴾

There are many *Ḥadīths* that admonish hoarding gold and silver. We will mention here some of these *Ḥadīths*.

'Abdur-Razzāq recorded a *Ḥadīth* from 'Ali about Allāh's statement,

﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ﴾

﴿And those who hoard up gold and silver...﴾

'Ali said that the Prophet ﷺ said,

«تَبَا لِلذَّهَبِ تَبَا لِلْفِضَّةِ»

«Woe to gold! Woe to silver.»

He repeated this statement thrice, and this *Ḥadīth* was hard on the Companions of the Messenger of Allāh ﷺ, who said, "What type of wealth should we use?" 'Umar said, "I will find out for you," and he asked, "O Allāh's Messenger! Your statement was hard for your Companions. They asked, 'What wealth should we use?'" The Prophet ﷺ answered,

«لِسَانًا ذَاكِرًا وَقَلْبًا شَاكِرًا وَزَوْجَةً تُعِينُ أَحَدَكُمُ عَلَى دِينِهِ»

«A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion.»^[2]

Allāh's statement,

﴿يَوْمَ يُخَيَّطُ عَلَيْهَا فِي نَارٍ جَهَنَّمَ تَتَكَبَّرُ بِهَا جِهَاتُهُمْ وَجُوهُهُمْ رُغَبُهُمْ هَذَا مَا كَرَرْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْبُرُونَ﴾

﴿On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) "This is the treasure

^[1] *Fath Al-Bāri* 8:175.

^[2] 'Abdur-Razzāq 2:263. There is a *Ḥadīth* recorded by Aṭ-Tirmidhi no. 3094, and others with similar meaning.

which you hoarded for yourselves. Now taste of what you used to hoard.” ﴿

These words will be said to them as a way of admonishing, criticizing and mocking them. Allāh also said;

﴿ثُمَّ صُبُّوا قَوْلَ رَأَيْدِهِ مِنْ عَذَابِ الْحَرِيمِ ﴿٤٨﴾ ذُوْكَ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿٤٩﴾﴾

﴿Then pour over his head the torment of boiling water. “Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!”﴾ [44:48-49].

There is a saying that goes, “He who covets a thing and prefers it to Allāh’s obedience, will be punished with it.” Because hoarding money was better to these people than Allāh’s pleasure, they were punished with it. For instance, Abu Lahab, may Allāh curse him, was especially active in defying the Messenger of Allāh ﷺ, and his wife was helping him in this regard. Therefore, on the Day of Resurrection, she will help in punishing him, for there will be a twisted rope of palm fiber on her neck. She will be gathering wood from the Fire and throwing it on him so that his torment is made harder by the hand of someone whom he used to care for in this life. Likewise, money was precious to those who hoarded it in this life. Therefore, money will produce the worst harm for them in the Hereafter, when it will be heated in the Fire of *Jahannam*, whose heat is quiet sufficient, and their forehead, sides and back will be branded with it.

Imām Abu Ja’far Ibn Jarīr recorded that Thawbān said that the Messenger of Allāh ﷺ used to declare,

مَنْ تَرَكَ بَعْدَهُ كَثْرًا مِّثْلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ رَيْبَتَانِ يَتَّبَعُهُ وَيَقُولُ: وَبَلَدَكَ مَا أَنتَ؟ يَقُولُ: أَنَا كَثْرَكَ الَّذِي تَرَكْتَهُ بَعْدَكَ وَلَا يَزَالُ يَتَّبَعُهُ حَتَّى يُلْقِمَهُ يَدَهُ فَيَقْضِمَهَا ثُمَّ يَتَّبِعُهَا سَائِرَ جَسَدِهِ

‘Whoever leaves a treasure behind (on which he did not pay the *Zakāh*), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, ‘Woe to you! Who are you?’ The snake will say, ‘I am your treasure that you left behind,’ and will keep following him until the man gives it his hand; the snake will devour it and then

devour his whole body.»

Ibn Hibbān also collected this *Ḥadīth* in his *Ṣaḥīḥ*. Part of this *Ḥadīth* was also collected in the Two *Ṣaḥīḥs* from Abu Hurayrah.^[1] In his *Ṣaḥīḥ*, Muslim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ يَوْمَ الْقِيَامَةِ صَفَانِجٌ مِنْ نَارٍ، فَيَكْوَى بِهَا جَنْبَهُ وَجَبْهَتُهُ وَظَهْرُهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يَقْضَى بَيْنَ الْعِبَادِ ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

«Every man who does not pay the Zakāh due on his money, then on the Day of Resurrection, his side, forehead and back will be branded with rods made of fire on a Day the length of which is fifty thousand years, until when the servants will be judged; that man will be shown his destination, either to Paradise or the Fire.»^[2]

In the *Tafsir* of this *Āyah*, Al-Bukhārī recorded that Zayd bin Wahb said, “I passed by Abu Dharr in the area of Rabadhah and asked him, ‘What made you reside in this area?’ He said, ‘We were in Ash-Shām when I recited this *Āyah*,

﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقَرُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾

«And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.»

Mu‘āwiyah said, ‘This *Āyah* is not about us, it is only about the People of the Book.’ So I (Abu Dharr) said, ‘Rather, it is about us and them.’»^[3]

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الَّذِينَ الْفَسِمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَتْلُوا الْمُشْرِكِينَ كُلَّهُ كَمَا بَعَثْنَاكُمْ كُلَّهُ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

«36. Verily, the number of months with Allāh is twelve months

[1] At-Ṭabari 6:363, Ibn Hibbān: 803, Ibn Khuzaymah: 2255 and Al-Bukhārī: 4659.

[2] Muslim 2:682.

[3] *Fath Al-Bārī* 8:173.

(in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are sacred. That is the right religion, so wrong not yourselves therein, and fight against the Mushrikīn idolaters collectively as they fight against you collectively. But know that Allāh is with those who have Taqwā. ﴿

The Year consists of Twelve Months

Imām Aḥmad recorded that Abu Bakrah said that the Prophet ﷺ said in a speech during his Ḥajj,

«أَلَا إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَةِ يَوْمٍ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبٌ مُضَرٌّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ» ثم قال: «أَيُّ يَوْمٍ هَذَا؟» قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قلنا: بلى ثم قال: «أَيُّ شَهْرٍ هَذَا؟» قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَ ذَا الْحِجَّةِ؟» قلنا: بلى، ثم قال: «أَيُّ بَلَدٍ هَذَا؟» قلنا: الله ورسوله أعلم فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَ الْبَلَدَةُ؟» قلنا: بلى»

«The division of time has turned to its original form which was current when Allāh created the heavens and the earth. The year is of twelve months, out of which four months are sacred: Three are in succession Dhūl-Qa'dah, Dhūl-Hijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Muḍar which comes between Jumāda (Ath-Thaniyah) and Sha'bān.» The Prophet then asked, «What is the day today?» We said, «Allāh and His Messenger know better. He kept quiet until we thought that he might give that day another name. He said «Isn't it the day of Naḥr?» We replied, «Yes.» He further asked, «Which month is this?» We again said, «Allāh and His Messenger know better,» and he kept quiet and made us think that he might give it another name. Then he said, «Isn't it the month of Dhūl-Hijjah?» We replied, «Yes.» He asked, «What town is this?» We said, «Allāh and His Messenger know better,» and he kept quiet until we thought that he might change its name. He asked, «Isn't

this the (Sacred) Town?» We said, "Yes." He said,

«فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - وَأَخْبِيَهُ قَالَ - وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ
هَذَا فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا
لَا تَرْجِعُوا بَعْدِي ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا هَلْ بَلَّغْتُ؟ أَلَا لِيُبَلِّغَ
الشَّاهِدُ مِنْكُمُ الْغَائِبَ فَلَعَلَّ مَنْ يُلْقِيهِ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضٍ مَنْ سَمِعَهُ»

«Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will question you about your actions. Behold! Do not revert to misguidance after me by striking the necks of one another. Have I conveyed? It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than some who are present.»^[1]

Al-Bukhārī and Muslim collected this *Ḥadīth*.^[2]

In a small book collected by Shaykh 'Alam ad-Dīn As-Sakhāwī, entitled, *Al-Mashhūr fī Asmā' Al-Ayām wash-Shuhūr*, he mentioned that Muḥarram is so named because it is a sacred month. To me, it was so named to emphasize its sacredness. This is because the Arabs would switch it around. One year they would say it was a sacred month, the following year they would say that it was not. The author said, "...and Ṣafar is so named because they used to leave their homes during that month for fighting and traveling. When saying 'Ṣafīr' a place, it means to leave it... Rabī' Al-Awwal is called that because they used to do *Irtibā'* in it, that is to maintain one's property... and Rabī' Al-Ākhir, was so named for the same reasons. Jumāda is called that because the water would dry up (*Jamūd*) then....They say Jumāda Al-Uwlā and Al-Awwal, or Jumāda Al-Ākhar or Al-Ākhirah. Rajab comes from *Tarjīb*, meaning to honor. Sha'bān because the tribes would separate and return to their homes. Ramaḍān was so named because of the severity of the *Ramḍā'* - that is - the heat, and they say that the branch *Ramaḍat* when it is thirsty...And the

[1] Aḥmad 5:37.

[2] *Faṭḥ Al-Bārī* 8:175, 6:338 and 10:10 and Muslim 3:1305.

saying that it is a Name of Allāh is a mistake, for there is no proof or support for that..."

The Sacred Months

Allāh said,

﴿مِنهَا أَرْبَعَةٌ حُرُمٌ﴾

﴿of them four are sacred﴾. The Arabs used to consider these months sacred during the time of *Jāhiliyyah*, except for a group of them called *Al-Basl*, who held eight months of the year to be sacred as way of exaggeration in religion. The Prophet ﷺ said,

«ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مَضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ»

«Three are in succession; Dhūl-Qa'dah, Dhūl-Hijjah and Muḥarram, and (the fourth is) Rajab [of (the tribe of) Muḍar which comes between Jumāda (Ath-Thāni)] and Sha'bān».

The Prophet ﷺ said "Rajab of Muḍar" to attest to the custom of Muḍar, in saying that Rajab is the month that is between Jumāda and Sha'bān, not as the tribe of Rabī'ah thought, that it is between Sha'bān and Shawwāl, which is Ramaḍān in the present calendar. The four Sacred Months were made four, three in succession and one alone, so that the *Hajj* and *'Umrah* are performed with ease. Dhūl-Qa'dah, the month before the *Hajj* month, was made sacred because they refrained from fighting during that month. Dhūl-Hijjah, the next month, was made sacred because it is the month of *Hajj*, during which they performed *Hajj* rituals. Muḥarram, which comes next, was made sacred so that they are able to go back to their areas in safety [after performing *Hajj*]. Rajab, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform *'Umrah* and visit the House and then go back to their areas safely.

Allāh said next,

﴿ذَٰلِكَ الدِّينُ الْقَيِّمُ﴾

﴿That is the right religion﴾, that is the Straight Law, requiring implementing Allāh's order concerning the months that He made sacred and their true count as it was originally written by

Allāh. Allāh said,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

﴿so wrong not yourselves therein﴾ during these Sacred Months, for sin in them is worse than sin in other months. Likewise, sins in the Sacred City are written multiplied,

﴿وَمَنْ يُرِدْ فِيهِ بِالْعَمَاءِ يُظْلَمِ نُزُفَهُ مِنْ عَذَابِ أَلِيمٍ﴾

﴿...and whoever inclines to evil actions therein (in Makkah) or to do wrong, him We shall cause to taste from a painful torment﴾ [22:25].

Similarly, sin in general is worse during the Sacred Months 'Ali bin Abi Ṭalḥah narrated that Ibn 'Abbās said,

Allāh's statement,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ﴾

﴿Verily, the number of months with Allāh...﴾, is connected to

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

﴿so wrong not yourselves therein﴾, "In all (twelve) months. Allāh then chose four out of these months and made them sacred, emphasizing their sanctity, making sinning in them greater, in addition to, multiplying rewards of righteous deeds during them."^[1] Qatādah said about Allāh's statement,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

﴿so wrong not yourselves therein﴾, "Injustice during the Sacred Months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allāh makes things graver than others as He will." He also said, "Allāh has chosen some of His creation above others. He chose Messengers from angels and from men. He also chose His Speech above all speech, the *Masājid* above other areas of the earth, *Ramadhān* and the Sacred Months above all months, Friday above the other days and *Laylatul-Qadr* (The Night of Decree) above all nights. Therefore, sanctify what Allāh has sanctified, for doing so is the practice of people of understanding and comprehension."

[1] Aṭ-Ṭabari 14 :238.

Fighting in the Sacred Months

Allāh said,

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً﴾

﴿and fight against the idolators collectively﴾, all of you,

﴿كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

﴿as they fight against you collectively﴾, all of them,

﴿وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

﴿But know that Allāh is with those who have Taqwā﴾, and know that initiating battle during the Sacred Months is forbidden. Allāh said in other Āyāt,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا سَعْتَكُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْهَاسِرِينَ﴾

﴿O you who believe! Violate not the sanctity of the symbols of Allāh, nor of the sacred month.﴾ [5:2],

﴿الْقَدَرُ الْحَرَامُ بِالْقَدَرِ الْحَرَامِ وَالْمَرْءُ بِمَا كَفَرَ عَلَيْهِمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ﴾

﴿The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qisās). Then whoever transgresses the prohibition against you, you transgress likewise against him﴾ [2:194], and,

﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ﴾

﴿Then when the Sacred Months have passed, kill the idolators...﴾ [9:5].

As for Allāh's statement,

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

﴿And fight against the idolators collectively as they fight against you collectively﴾,

it includes permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate hostilities therein. Allāh said in other Āyāt,

﴿الْقَدَرُ الْحَرَامُ بِالْقَدَرِ الْحَرَامِ وَالْمَرْءُ بِمَا كَفَرَ عَلَيْهِمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ﴾

سُورَةُ التَّوْبَةِ

١٩٣

الْبَقَرَةُ

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا
يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِّعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ
فِيهِ لَوْ مَا حَرَّمَ اللَّهُ زَيْنَ لَهْمُ سَوْءُ أَعْمَلِيهِمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٧﴾ يَتَأْتِيهَا الَّذِينَ
ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنَا قُلْتُمْ
إِلَى الْأَرْضِ أَرْضِيئُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ
فَمَا مَنَعَ الْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٢٨﴾
إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا
غَيْرَكُمْ وَلَا تَنْصُرُوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٩﴾ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ
الَّذِينَ كَفَرُوا فَافِئَاتَيْنِ إِذْ هُمَا فِي الْفَكَارِ إِذْ
يَقُولُ لِصَاحِبِهِ لَا تَخْزَنِ إِنَّ اللَّهَ مَغْفِرٌ قَانِزِلَ
اللَّهُ سَكِينَتُهُ عَلَيْهِ وَأَيَّدَهُ بِجُودٍ لَمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى
وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٠﴾

«The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qisās)» [2:194], and,

﴿وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْمَكْرَمِ
حَتَّى يَفْتَنَالَكُمْ فِيهِ فَإِنْ تَنَلَّوْكُمْ
فَاغْتُلُوهُمْ﴾

«And fight not with them at Al-Masjid Al-Harām, unless they (first) fight you there. But if they attack you, then kill them.» [2:191].

As for the Messenger of Allāh ﷺ laying siege to Aṭ-Ṭā'if until the Sacred Month started, it was a continuation of the battle against Hawāzin and their

allies from Thaḳīf. They started the fighting and gathered their men for the purpose of conducting war. The Messenger of Allāh ﷺ marched to meet them and when they took refuge in Aṭ-Ṭā'if, the Prophet ﷺ laid siege to them so that they descend from their forts, but they inflicted casualties on Muslims. The siege continued for about forty days, during which a Sacred Month began, and the siege continued for several days in that month. The Messenger ﷺ broke the siege and went back (to Makkah). So fighting that carries over into it [the Sacred Month] is not the same as initiating warfare during it, Allāh knows best.

﴿إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا
لِيُوَاطِّعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهْمُ سَوْءُ أَعْمَلِيهِمْ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿٢٧﴾﴾

﴿37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve.﴾

Admonishing the Preference of Opinion in a Religious Matter

Allāh admonishes the idolators for choosing their wicked opinions over Allāh's Law. They changed Allāh's legislation based upon their vain desires, allowing what Allāh prohibited and prohibiting what Allāh allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islām they innovated a change in the Sacred Month of Muḥarram, delaying it to the month of Ṣafar! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allāh decided!

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on Allāh's statement,

﴿إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ﴾

﴿The postponing (of a Sacred Month) is indeed an addition to disbelief﴾,

"Junādah bin 'Awf bin Umayyah Al-Kināni, known as Abu Thumāmah, used to attend the Ḥajj season every year and declare, 'Abu Thumāmah is never rejected nor refuted!,' and he used to treat Ṣafar as sacred for people one year [and un-sanctify Muḥarram] and treat Muḥarram as sacred another year [and un-sanctify Ṣafar in that year]. This is why Allāh said,

﴿إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ﴾

﴿The postponing (of a Sacred Month) is indeed an addition to disbelief﴾.

Allāh says, They allow Muḥarram one year and make it sacred

another year."^[1] Al-'Awfi narrated a similar statement from Ibn 'Abbās.^[2] Layth bin Abi Sulaym narrated that Mujāhid said, "There was a man from Bani Kinānah who would attend the *Hajj* season every year riding his donkey. He would proclaim, 'O people! I am never rejected, denied or refuted in what I say. We made this coming Muḥarram sacred, and Ṣafar not!' The following year he would come again and declare the same words then say, 'We made this coming Ṣafar sacred and delayed Muḥarram (revoked its sanctity).' This is the meaning of Allāh's statement,

﴿لِيُؤْطِقُوا عِدَّةَ مَا حَرَّمَ اللَّهُ﴾

﴿in order to adjust the number of months forbidden by Allāh﴾,

to four months. Allāh says, 'They allow what Allāh disallowed by delaying the Sacred Month.'^[3] The idolators used to allow Muḥarram one year and sanctify Ṣafar in its place. They would continue the months of the year according to their normal count and names. The next year they would sanctify Muḥarram and continue the year, Ṣafar, Rabī', until the end of the year.

﴿يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤْطِقُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ﴾

﴿They make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful﴾.

Therefore, they would still sanctify four months every year, but would one year sanctify the third from the three consecutive Sacred Months, Muḥarram, and postpone and delay it another year to Ṣafar.

In his book of *Sīrah*, Imām Muḥammad bin Ishāq presented a very useful beneficial discussion on this matter. He said; "The first to start the practice of overlooking the sanctity of months for the Arabs, thus allowing what Allāh sanctified of them and sanctifying what Allāh allowed of them, was "Al-Qalammas". He was Hudhayfah bin 'Abd Fuqaym bin 'Adi bin

[1] Aṭ-Ṭabari 14:245.

[2] Aṭ-Ṭabari 14:246.

[3] Aṭ-Ṭabari 14:246.

'Amr bin Tha'labah bin Al-Hārith bin Mālik bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Ma'dd bin 'Adnān. His son 'Abbād maintained this practice, then after him his son Qala' bin 'Abbād did the same, Then his son Umayyah bin Qala', then his son 'Awf bin Umayyah, then his son Abu Thumamah Junādah bin 'Awf. He was the last one of his sons (to continue this practice) before Islām. The Arabs used to gather around him when *Hajj* finished, and he would stand and give them a speech in which he sanctifies Rajab, Dhul-Qa'dah and Dhul-Hijjah. He would defer the sanctity of Muḥarram to Ṣafar one year and uphold its sanctity another year, so as to appear upholding the number (of Sacred Months) Allāh made sacred. Therefore, he would allow what Allāh prohibited and prohibit what Allāh allowed."^[1] Allāh knows best.

﴿يَتَأْتِكُمُ الرِّبَاطُ مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْضِرُوا فِي سَبِيلِ اللَّهِ أَنْ تَأْتِيَكُمْ إِلَى الْأَرْضِ
أَرْضِيَّتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَنَعَ الْحَيَاةَ الدُّنْيَا فِي الْآخِرَةِ إِلَّا
قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنْصِرُوا بَمَذْنَبِكُمْ عَذَابًا أَلِيمًا وَتَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾﴾

﴿38. O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh, you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world compared to the Hereafter.﴾

﴿39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is able to do all things.﴾

Admonishing clinging to Life rather than rushing to perform *Jihād*

Allāh admonishes those who lagged behind the Messenger of Allāh ﷺ in the battle of Tabūk, at a time when fruits were ripe and shades tempting in the intense and terrible heat,

﴿يَتَأْتِكُمُ الرِّبَاطُ مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْضِرُوا فِي سَبِيلِ اللَّهِ﴾

^[1] Ibn Hishām 1:45.

«O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh, if you are called to perform Jihād in the cause of Allāh,

﴿أَتَأْتُونَ إِلَى الْأَرْضِ﴾

«you cling heavily to the earth?», reclining to remain in peace, shade and ripe fruits.

﴿أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ﴾

«Are you pleased with the life of this world rather than the Hereafter?»,

why do you do this, is it because you prefer this life instead of the Hereafter? Allāh next diminishes the eagerness for this worldly life and increases it for the Hereafter,

﴿فَمَا مَتَّعَ الْحَيَاةَ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾

«But little is the enjoyment of the life of this world compared to the Hereafter.»

Imām Aḥmad recorded that Al-Mustawrid, a member of Bani Fihri, said that the Messenger of Allāh ﷺ said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِبْضَعَهُ هَذِهِ فِي النَّيْمِ، فَلْيَنْظُرْ بِمِ تَرْجِعُ؟»

«The life of this world, compared to the Hereafter, is just like when one of you dips his finger in the sea, let him contemplate how much of it his finger would carry.»

The Prophet ﷺ pointed with his index finger. ^[1]

Muslim collected this Ḥadīth. ^[2] Ath-Thawri narrated that Al-A'mash said about the Āyah,

﴿فَمَا مَتَّعَ الْحَيَاةَ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾

«But little is the enjoyment of the life of this world compared to the Hereafter.»

“What compares to the provision a traveler takes.” ‘Abdul-‘Azīz bin Abi Ḥāzim narrated that his father said, “When

[1] Aḥmad 4:228.

[2] Muslim 4:2193.

'Abdul-'Azīz bin Marwān was dying he said, 'Bring the shroud I will be covered with so that I inspect it.' When it was placed before him, he looked at it and said, 'Is this what I will end up with from this life?' He then turned his back and cried, while saying, 'Woe to you, O life! Your abundance is truly little, your little is short lived, we were deceived by you.'"

Allāh warns those who do not join *Jihād*,

﴿إِلَّا تَتَيَمَّمُوا بِعِزِّكُمْ عَذَابًا أَلِيمًا﴾

﴿If you march not forth, He will punish you with a painful torment﴾

Ibn 'Abbās said, "Allāh's Messenger ﷺ called some Arabs to mobilize, but they lagged behind and Allāh withheld rain from coming down on them, and this was their torment."^[1] Allāh said,

﴿وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ﴾

﴿and will replace you by another people﴾, who will give aid to His Prophet ﷺ and establish his religion. Allāh said in another *Āyah*,

﴿وَلَا تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿And if you turn away (from the obedience to Allāh), He will exchange you for some other people and they will not be your likes.﴾ [47:38]

﴿وَلَا تَضُرُّوهُ شَيْئًا﴾

﴿and you cannot harm Him at all﴾, you can never harm Allāh when you lag behind and stay away from joining *Jihād*,

﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and Allāh is able to do all things.﴾ He is able to destroy the enemies without your help.

﴿إِلَّا تَضُرُّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ إِذْ مَسَّ فِي
الْفَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَخْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيْكَدُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ

[1] At-Ṭabari 14:255.

بِالْمَلِيَّةِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

﴿40. If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they were both in the cave, he said to his companion: "Be not sad (or afraid), surely, Allāh is with us." Then Allāh sent down His Sakinah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.﴾

Allāh supports His Prophet ﷺ

Allāh said,

﴿إِلَّا نَنْصُرْهُ﴾

﴿If you help him not﴾, if you do not support His Prophet ﷺ, then it does not matter, for Allāh will help, support, suffice and protect him, just as He did,

﴿إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ﴾

﴿when the disbelievers drove him out, the second of the two;﴾

During the year of the Hijrah, the idolators tried to kill, imprison or expel the Prophet ﷺ, who escaped with his friend and Companion, Abu Bakr bin Abi Quhāfah, to the cave of Thawr. They remained in the cave for three days so that the pagans who were sent in their pursuit, returned (to Makkah), and they proceed to Al-Madīnah. While in the cave, Abu Bakr was afraid the pagans might discover them for fear that some harm might touch the Messenger ﷺ. The Prophet ﷺ kept reassuring him and strengthening his resolve, saying,

﴿يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ تَالِئُهُمَا﴾

«O Abu Bakr! What do you think about two, with Allāh as their third?»^[1]

Imām Aḥmad recorded from Anas that Abu Bakr said to him, "I said to the Prophet when we were in the cave, 'If any of

^[1] Fath Al-Bāri 8:176.

them looks down at his feet, he will see us.' He said,

«يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاِثْنَيْنِ اَللّٰهُ تَالِيَهُمَا»

«O Abu Bakr! What do you think about two with Allāh as their third?»^[1] This is recorded in the Two Ṣaḥīḥs.^[2]

This is why Allāh said,

﴿فَاَنْزَلَ اَللّٰهُ سَكِيْنَةً عَلَيْهِ﴾

«Then Allāh sent down His Sakinah upon him»

sent His aid and triumph to His Messenger ﷺ, or they say it refers to Abu Bakr,

﴿وَاَيَّدُوْهُ بِقُوَّةٍ لَّمْ يَرَوْهَا﴾

«and strengthened him with forces which you saw not», the angels,

﴿وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوْا السُّفْلٰى وَكَلِمَةَ اَللّٰهِ هِيَ اَلْعُلْيٰى﴾

«and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost;»

Ibn 'Abbās commented, "The word of those who disbelieved", is *Shirk*, while, 'The Word of Allāh' is '*Lā ilāha illallāh*'.^[3] It is recorded in the Two Ṣaḥīḥs that Abu Mūsā Al-Ash'ari said, "The Messenger of Allāh ﷺ was asked about a man who fights because of courage, or out of rage for his honor, or to show off. Whom among them is in the cause of Allāh?" The Prophet ﷺ said,

«مَنْ قَاتَلَ لِتَكُوْنَ كَلِمَةُ اَللّٰهِ هِيَ اَلْعُلْيٰى فَهُوَ فِيْ سَبِيْلِ اَللّٰهِ»

«He who fights so that Allāh's Word is superior, then he fights in Allāh's cause.»^[4] Allāh said next,

﴿وَاللّٰهُ عَزِيْزٌ﴾

«and Allāh is All-Mighty», in His revenge and taking retribution, He is the Most Formidable and those who seek refuge with Him and take shelter by adhering to what He instructs are never

[1] Aḥmad 1:4.

[2] *Faṭḥ Al-Bāri* 7:11 and Muslim 4:1854.

[3] Aṭ-Ṭabari 14:261.

[4] *Faṭḥ Al-Bāri* 1:286 and Muslim 3:1512.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٩٤

الْجَنَّةُ

أَنفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ
 فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾
 لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ
 عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا الْحَرْجَنَا
 مَعَكُمْ يَلِكُونُ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾
 عَفَا اللَّهُ عَنْكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَّبِعَنَ لَكَ الَّذِينَ
 صَدَقُوا وَتَعْلَمَ الْكَذِبِينَ ﴿٤٣﴾ لَا يَسْتَنْذِثُكَ الَّذِينَ
 يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ
 وَأَنفُسِهِمْ وَاللَّهُ عَلَيْهِمُ الْآمِنِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَنْذِثُكَ الَّذِينَ
 لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآزَنَاتٌ قُلُوبُهُنَّ فَهُنَّ
 فِي رَيْبِهِمْ يَتَذَدُّونَ ﴿٤٥﴾ وَلَوْ أَرَادُوا الْخُرُوجَ
 لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ لِنُعَاثِهِمْ فَتَنَّهُمْ
 وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِكَرْ
 مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا رَضَعُوا إِلَّاءَ لَكُم يَبْغُونَ كُمْ
 الْفِتْنَةَ وَفِيكُمْ سَمْعُونُ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

made to suffer injustice,

﴿حَكِيمٌ﴾

﴿All-Wise﴾, in His statements and actions.

﴿أَنفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

﴿41. March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh. This is better for you, if you but knew.﴾

Jihād is required in all Conditions

Sufyān Ath-Thawri narrated from his

father from Abu Aḍ-Ḍuḥā, Muslim bin Ṣubayḥ, who said, "This Āyah,

﴿أَنفِرُوا خِفَافًا وَثِقَالًا﴾

﴿March forth, whether you are light or heavy﴾

was the first part to be revealed from *Sūrah Barā'ah*.^[1] Mu'tamir bin Sulaymān narrated that his father said, "Ḥaḍrami claimed that he was told that some people used to declare that they will not gain sin (if they lag behind the forces of *Jihād*) because they are ill or old. This Āyah was revealed,

﴿أَنفِرُوا خِفَافًا وَثِقَالًا﴾

[1] At-Ṭabari 14:270.

﴿March forth, whether you are light or heavy.﴾^[1]

Allāh commanded mass mobilization together with the Messenger of Allāh ﷺ for the battle of Tabūk, to fight the disbelieving, People of the Book, the Romans, Allāh's enemies. Allāh ordained that the believers all march forth with the Messenger ﷺ regardless whether they felt active, lazy, at ease or had difficult circumstances,

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا﴾

﴿March forth, whether you are light or heavy﴾

'Ali bin Zayd narrated that Anas said that Abu Talḥah commented (on this Āyah), "Whether you are old or young, Allāh did not leave an excuse for anyone." Abu Talḥah marched to Ash-Shām and fought until he was killed. In another narration, Abu Talḥah recited Sūrah Barā'ah until he reached this Āyah,

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾

﴿March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh.﴾

He then said, "I see that Allāh had called us to mobilize whether we are old or young. O my children! Prepare my supplies." His children said, 'May Allāh grant you His mercy! You conducted Jihād along with the Messenger of Allāh ﷺ until he died, then with Abu Bakr until he died, then with 'Umar until he died. Let us perform Jihād in your place.'" Abu Talḥah refused and he went to the sea [under the command of Mu'āwiyah] where he died. They could not find an island to bury him on until nine days later, during which his body did not deteriorate or change and they buried him on the island.^[2] As-Suddi said,

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا﴾

﴿March forth, whether you are light or heavy﴾, whether you are rich, poor, strong, or weak. A man came forward, and he was fat, complained, and asked for permission to stay behind [from

[1] Aṭ-Ṭabari 14:266

[2] Ibn Abi Ḥātim 6:1802.

Jihād], but the Prophet ﷺ refused. Then this Āyah,

﴿أَنْزِرُوا خِفَاتِكُمْ وَثِقَاتِكُمْ﴾

﴿March forth, whether you are light or heavy﴾ was revealed, and it became hard on the people. So Allāh abrogated it with this Āyah,

﴿لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾

﴿There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger﴾ [9:91].”

Ibn Jarīr said that Hibbān bin Zayd Ash-Shar‘abi narrated to him, “We mobilized our forces with Ṣafwān bin ‘Amr, who was the governor of Ḥimṣ towards the city of Ephesos appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes (from old age), from the residents of Damascus, riding on his animal. I said to him, ‘O uncle! Allāh has given you an excuse (to lag behind).’ He said, ‘O my nephew! Allāh has mobilized us whether we are light or heavy. Verily, those whom Allāh loves, He tests them. Then to Allāh is their return and eternal dwelling. Allāh tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allāh, the Exalted and Most Honored, and worshipping none else.’”^[1]

Next, Allāh encourages spending in His cause and striving with one’s life in His pleasure and the pleasure of His Messenger ﷺ,

﴿وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

﴿and strive hard with your wealth and your lives in the cause of Allāh. This is better for you, if you but knew.﴾

Allāh says, this is better for you in this life and the Hereafter. You might spend small amounts, but Allāh will reward you the property of your enemy in this life, as well as, the honor that He will keep for you in the Hereafter. The

[1] Aṭ-Ṭabari 14:264.

Prophet ﷺ said,

«تَكْفَلُ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ إِنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يُرَدَّهُ إِلَى مَنْزِلِهِ بِمَا نَالَ مِنْ أَجْرِ أَوْ غَنِيمَةٍ»

«Allāh promised the Mujāhid in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.»^[1]

So Allāh said;

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

«Jihād is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.» [2:216]

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said to a man,

«أَسْلِمِ»

«Embrace Islām,» but the man said, "I dislike doing so." The Messenger ﷺ said,

«أَسْلِمِ وَإِنْ كُنْتَ كَارِهًا»

«Embrace Islām even if you dislike it.»^[2]

﴿لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السَّفَرُ وَسَيَعْلَمُونَ بِاللَّهِ لَوْ اسْتَقْلَعْنَا لَمْرَجًا مَعَكُمْ يَبْلُغُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ﴾

«42. Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allāh: "If we only could, we would certainly have come forth with you." They destroy themselves, and Allāh knows that they are liars.»

[1] Muslim 4:1496.

[2] Aḥmad 3:109.

Why Hypocrites would not join in *Jihād*

Allāh admonishes those who lagged behind and did not join the Prophet ﷺ for the battle of Tabūk, those who asked the Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so,

﴿لَوْ كَانَ عَرَضًا قَرِيبًا﴾

﴿Had it been a near gain﴾, booty right in front of them, according to Ibn ‘Abbās,

﴿وَسَفَرًا قَاصِدًا﴾

﴿and an easy journey﴾, travel for only a short distance,

﴿لَا تَبْعُرُوا﴾

﴿they would have followed you﴾. But,

﴿وَلَكِنَّا بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ﴾

﴿the distance was long for them﴾, to Ash-Shām,

﴿وَسَيَحْلِفُونَ بِآلِهِ﴾

﴿and they would swear by Allāh﴾, when you return to them,

﴿لَوْ أَنَّا ظَنَنَّا لَمُوجِبًا مَعَكُمْ﴾

﴿If we only could, we would certainly have come forth with you﴾, had not there been a valid excuse, we would have gone out with you,

﴿يَهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ﴾

﴿They destroy themselves, and Allāh knows that they are liars.﴾

﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنَتْ لَهُمْ حَقُّ بَيْعَتِكَ لَكَ الَّذِينَ صَدَقُوا وَتَمَرَّ الْكَافِرِينَ ۝ لَا يَسْتَنْدِئُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِمُ الْإِثْمُ ۝ إِنَّمَا يَسْتَنْدِئُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآزَوَاتُ قُلُوبِهِمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ۝﴾

﴿43. May Allāh forgive you. Why did you grant them leave, until those who told the truth were manifest to you, and you had known the liars?﴾

﴿44. Those who believe in Allāh and the Last Day, would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is the All-Knower of those who have Taqwā.﴾

﴿45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave. So in their doubts they waver.﴾

Moderately criticizing the Prophet ﷺ for allowing the Hypocrites to stay behind

Ibn Abi Ḥātim recorded that 'Awn said, "Have you heard criticism softer than this, starting with forgiveness before criticism,

﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ﴾

﴿May Allāh forgive you. Why did you grant them leave...﴾?"^[1]

Muwarriq Al-'Ijli and others said similarly.^[2] Qatādah said, "Allāh criticized him as you read here, then later revealed to him the permission to allow them to lag behind if he wants, in Sūrat An-Nūr,

﴿فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ﴾

﴿So if they ask your permission for some affairs of theirs, give permission to whom you will of them﴾ [24:62].^[3]

'Aṭā' Al-Khurāsāni said similarly. Mujāhid said, "This Āyah was revealed about some people who said, 'Ask permission from the Messenger of Allāh ﷺ [to stay behind], and whether he agrees, or disagrees, remain behind!'"^[4] Allāh said,

﴿حَتَّىٰ يَبَيِّنَ لَكَ الَّذِينَ صَدَقُوا﴾

﴿...until those who told the truth were manifest to you﴾, in reference to valid excuses,

﴿وَمَقَلَّ الْكَافِرِينَ﴾

[1] Ibn Abi Ḥātim 6:1805.

[2] Aṭ-Ṭabari 14:274.

[3] Aṭ-Ṭabari 14:273.

[4] Aṭ-Ṭabari 14:273.

﴿and you had known the liars?﴾

Allāh says, 'Why did you not refuse to give them permission to remain behind when they asked you, so that you know those who truly obey you and the liars, who were intent on remaining behind even if you do not give them permission to do so,

Allāh asserts that none who believe in Allāh and His Messenger ﷺ seek his permission to remain behind from fighting,

﴿لَا يَسْتَفِذُونَ﴾

﴿would not ask your leave﴾, to stay behind from Jihād,

﴿الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ﴾

﴿Those who believe in Allāh and the Last Day, to be exempted from fighting with their properties and their lives.﴾

because they consider Jihād an act of worship. This is why when Allāh called them to perform Jihād, they obeyed and hasten to act in His obedience,

﴿وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١٠٠﴾ إِنَّمَا يَسْتَفِذُونَ﴾

﴿and Allāh is the All-Knower of those who have Taqwā. Those who ask your leave﴾, to remain behind, without a valid excuse,

﴿الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿those who believe not in Allāh and the Last Day﴾, they do not hope for Allāh's reward in the Hereafter for their good actions,

﴿وَأَزَلَّتْ قُلُوبُهُمْ﴾

﴿and whose hearts are in doubt﴾, about the validity of what you brought them,

﴿فَهُمْ فِي رَيْبٍ مِمَّا بَرَدَدْتُمْ﴾

﴿so in their doubts they waver.﴾

They waver in doubt, taking one step forward and one step back. They do not have a firm stance in anything, for they are unsure and destroyed, neither belonging to these nor to those. Verily, those whom Allāh misguides, will never find a way for themselves to guidance.

﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُوا لَهُ عُدَّةٌ وَلَٰكِنَّ كَرهَ اللَّهِ أَنْ يَأْتِيَهُمْ قَبْطُهُمْ وَقِيلَ
 أَقْعُدُوا مَعَ الْقَوْدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِىكُمْ نَآءِدُوكُمْ إِلَّا جَبَالًا وَلَآ رَوْعُوا بِخَلْقِكُمْ
 يَبْغُونَكُمْ آلِئِنَّهٗ وَفِىكُمْ سَخْمُونٌ لَّمَّا وَآلَهُ عَلَيْهِ بِالظَّالِمِينَ ﴿٤٧﴾﴾

446. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit among those who sit (at home)."

447. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you - and there are some among you who would have listened to them. And Allāh is the All-Knower of the wrongdoers.﴾

Exposing Hypocrites

Allāh said,

﴿وَلَوْ أَرَادُوا الْخُرُوجَ﴾

﴿And if they had intended to march out,﴾, with you to participate in Jihād

﴿لَأَعَدُوا لَهُ عُدَّةٌ﴾

﴿certainly, they would have made some preparation for it﴾
 they would have prepared for such task,

﴿وَلَٰكِنَّ كَرهَ اللَّهِ أَنْ يَأْتِيَهُمْ﴾

﴿but Allāh was averse to their being sent forth﴾

Allāh hated that they should go with you,

﴿فَقَبْطَهُمْ﴾

﴿so He made them lag behind, and stay away [from Jihād],

﴿وَقِيلَ أَقْعُدُوا مَعَ الْقَوْدِينَ﴾

﴿and it was said (to them): "Sit you among those who sit (at home)"﴾

as a part of what was decreed for them [not that He legislated that they stay behind]. Allāh then explained why He disliked

that they march with the believers, saying,

﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا﴾

«Had they marched out with you, they would have added to you nothing except disorder»,

because they are cowards and failures,

﴿وَلَا رُصْدًا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ﴾

«and they would have hurried about in your midst sowing sedition among you»

They would have rushed to spread false stories, hatred and discord among you,

﴿وَفِيكُمْ سَمْعُونَ لَهُمْ﴾

«and there are some among you who would have listened to them.»

who would have obeyed them, given preference to their speech and words and asked them for advice, unaware of the true reality of these hypocrites. This might have caused corruption and great evil between the believers.

Muḥammad bin Ishāq said, "Those who sought permission (from the Messenger ﷺ to lag behind) included some of the chiefs, such as 'Abdullāh bin Ubayy bin Salūl and Al-Jadd bin Qays, who were masters of their people. Allāh also made them lag behind because He knew that if they went along with the Messenger ﷺ they would sow sedition in his army."^[1] There were some in the Prophet's army who liked these chiefs and were ready to obey them, because they considered them honorable,

﴿وَفِيكُمْ سَمْعُونَ لَهُمْ﴾

«and there are some among you who would have listened to them» [9:47].

Allāh next reminds of His perfect knowledge, saying,

﴿وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

[1] Aṭ-Ṭabari 14:277. This narration is not authentic, it has been left here because it was the only one mentioned for the explanation.

﴿And if We had ordered them (saying), "Kill yourselves (the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction. And indeed We would then have bestowed upon them a great reward from Ourselves. And indeed We would have guided them to the straight way﴾ [4:66-68].

﴿لَقَدْ اتَّبَعُوا النَّيْتَ مِنْ قَبْلُ وَكَلَبُوا لَكَ الْأُمُورَ حَقَّ جَلَّةِ الْحَقِّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ﴾

﴿48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the decree of Allāh became manifest though they hated it.﴾

Allāh encourages His Prophet ﷺ against hypocrites,

﴿لَقَدْ اتَّبَعُوا النَّيْتَ مِنْ قَبْلُ وَكَلَبُوا لَكَ الْأُمُورَ﴾

﴿Verily, they had plotted sedition before, and had upset matters for you,﴾

'For a long time,' Allāh says, hypocrites thought and plotted against you and your Companions, as well as, failing and attempting to extinguish your religion.' This occurred soon after the Prophet ﷺ migrated to Al-Madīnah, when pagan Arabs joined force and the Jews and hypocrites of Al-Madīnah waged war against the Messenger ﷺ. When Allāh gave victory to the Prophet ﷺ in Badr and raised high his word, 'Abdullāh bin Ubayy and his fellows said, "This (Islām) is a matter that has prevailed." They embraced Islām outwardly, and whenever Allāh elevated Islām and its people in might, hypocrites increased in rage and disappointment,

﴿حَقَّ جَلَّةِ الْحَقِّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ﴾

﴿until the truth (victory) came and the decree of Allāh became manifest though they hated it.﴾

﴿وَمِنْهُمْ مَنْ يَقُولُ أَفَذَنْ لِي وَلَا تَقِينِي إِلَّا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾

﴿49. And among them is he who says: "Grant me leave and

put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.﴾

Allāh says, some hypocrites say to you, O Muḥammad ﷺ,

﴿أَتَذِّن لِّي﴾

﴿Grant me leave﴾, to stay behind,

﴿وَلَا تَقِيُنِي﴾

﴿and put me not into trial.﴾, if I go with you and see the women of the Romans. Allāh, the Exalted, replied,

﴿أَلَا فِي الْفِتْنَةِ سَقَطُوا﴾

﴿Surely, they have fallen into trial﴾

because of the statement they uttered. Muḥammad bin Ishāq reported from Az-Zuhri, Yazīd bin Ruwmān, ‘Abdullāh bin Abi Bakr, ‘Āṣim bin Qatādah and several others that they said, "The Messenger of Allāh ﷺ said to Al-Jadd bin Qays from Bani Salimah,

«هَلْ لَكَ يَا جَدُّ الْعَامِ فِي جَلَادِ بَنِي الْأَصْفَرِ؟»

«Would you like to fight the yellow ones (Romans) this year?»

He said, 'O Allāh's Messenger! Give me permission (to remain behind) and do not cause *Fitnah* for me. By Allāh! My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.' The Messenger of Allāh ﷺ turned away from him and said,

«قَدْ أَذِنْتُ لَكَ»

«I give you permission.» In Al-Jadd's case, this Āyah was revealed,

﴿وَمِنْهُمْ مَّنْ يَكُولُ أَتَذِّن لِّي وَلَا تَقِيُنِي﴾

﴿And among them is he who says: "Grant me leave and put me not into trial."﴾

Therefore, Allāh says that the *Fitnah* that he fell into because of not joining the Messenger of Allāh ﷺ (in *Jihād*) and preferring his safety to the safety of the Messenger ﷺ is worse than the *Fitnah* that he falsely claimed to fear."^[1] It was

[1] At-Ṭabari 14:287.

reported from Ibn 'Abbās, Mujāhid and several others that this Āyah was revealed in the case of Al-Jadd bin Qays, who was among the chiefs of Bani Salimah.^[1] It is also recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ asked,

«مَنْ سَيِّدُكُمْ يَا بَنِي سَلَمَةَ؟»

«Who is your chief, O Bani Salamah?»

They said, "Al-Jadd bin Qays, although we consider him a miser." The Messenger of Allāh ﷺ said,

«وَأَيُّ دَاءٍ أَذَوًا مِنَ الْبُخْلِ! وَلَكِنْ سَيِّدُكُمْ الْقَتَى الْجَعْدُ الْأَبْيَضُ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ»

«There is not a disease worse than stinginess! Therefore, your chief is the white young man with curly hair, Bishr bin Al-Barā' bin Ma'rūr.»^[2]

Allāh said next,

﴿وَأَنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾

«And verily, Hell is surrounding the disbelievers.»

and they will never be able to avoid, avert, or escape from it.

﴿إِنْ تُصِيبَكَ حَسَنَةٌ فَسَوْفُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ فَقَدْ أَخَذْنَا بِأَمْرِكَ مِنْ قَبْلُ وَكَانَ أُولَئِكَ قَوْمًا فَاسِقِينَ﴾ ﴿٥٠﴾ قُلْ لَنْ يُصِيبَكَ إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

«50. If good befalls you, it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.»

«51. Say: "Nothing shall ever happen to us except what Allāh has ordained for us. He is our Mawlā (protector)." And in Allāh let the believers put their trust.»

Allāh emphasizes the enmity that the hypocrites have for the Prophet ﷺ. If a blessing, such as victory and triumph over the enemies, is given to the Prophet ﷺ, thus pleasing him and his Companions, it grieves the hypocrites,

[1] Aṭ-Ṭabari 14:287.

[2] Al-Ḥākim 3:219.

﴿وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلٍ﴾

﴿but if a calamity overtakes you, they say: "We took our precaution beforehand,"﴾,

they say, we took precautions when we did not join him,

﴿وَيَسْتَوِلُّوْا وَهُمْ فَرِحُوْا﴾

﴿and they turn away rejoicing.﴾

Allāh directed His Prophet ﷺ to reply to the perfect enmity they have towards him,

﴿قُلْ﴾

﴿Say﴾, to them,

﴿لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾

﴿Nothing shall ever happen to us except what Allāh has ordained for us.﴾

for we are under His control and decree,

﴿هُوَ مَوْلَانَا﴾

﴿He is our Mawlā.﴾, Master and protector,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿And in Allāh let the believers put their trust﴾ [9:51],

and we trust in Him. Verily, He is sufficient for us and what an excellent guardian.

﴿قُلْ هَلْ تَرْتَضَوْنَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَتَحْنُ نَرْتَضِ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِندِهِ أَوْ يَأْتِيَنَا فَتَرْتَضَوْا إِنَّا مَعَكُمْ مُتَرِضُونَ ﴿٥٢﴾ قُلْ أَنْتُمْ طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرُسُلِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالٌ وَلَا يُفْقَرُونَ إِلَّا وَهُمْ كَارِهِونَ ﴿٥٤﴾﴾

﴿52. Say: "Do you wait for us (anything) except one of the two best things; while we await for you either that Allāh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."﴾

﴿53. Say: "Spend willingly or unwillingly, it will not be

accepted from you. Verily, you are ever a people who are rebellious.”﴾

﴿54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh except in a lazy state, and that they offer not contributions but unwillingly.﴾

Allāh said,

﴿قُلْ﴾

﴿Say﴾, O Muḥammad to them,

﴿هَلْ تَرْتَضُونَ مِنَّا﴾

﴿Do you wait for us﴾, anything,

﴿إِلَّا أَخَذَى الْحُسَيْنَيْنِ﴾

﴿except one of the two best things﴾, martyrdom or victory over you, according to the meaning given by Ibn ‘Abbās, Mujāhid, Qatādah, and others.^[1]

﴿وَعَنْ تَرْتَضُ بِكُمْ﴾

﴿while we await for you﴾, that this will touch you,

﴿أَنْ يُصِيبَكَ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ يَأْخُذَ بِنَا﴾

﴿either that Allāh will afflict you with a punishment from Himself or at our hands﴾, either capture or killing,

﴿فَتَرْتَضُوا إِنَّا مَعَكُمْ مُتَرْتَضُونَ﴾

﴿So wait, we too are waiting with you.﴾

Allāh said next,

﴿قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا﴾

﴿Say: Spend willingly or unwillingly﴾, for whatever you spend either way,

﴿أَنْ يُتَقَبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ﴾

﴿it will not be accepted from you. Verily, you are ever a people

^[1] Aṭ-Ṭabari 14:292.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٩٦

الْحَمْدُ لِلَّهِ

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ
 بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾
 وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَيْسَ لَكُمْ وَمَاهُمْ يَنْكُرُونَ وَلَكُمْ فِيهِمْ
 قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلَاجَةً أَوْ مَغْرَبًا
 أَوْ مَذْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾ وَمِنْهُمْ مَنْ يَلْمِزُكَ
 فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا
 هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا أَتَاهُ اللَّهُ
 وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ
 وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾ إِنَّمَا الصَّدَقَاتُ
 لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ
 وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ
 فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ وَمِنْهُمْ
 الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ ذُنَّ قُلْ أَذْنُ خَيْرٍ
 لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ
 آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

who are
rebellious.﴾

Allāh mentions the reason behind not accepting their charity from them,

﴿إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ﴾

﴿except that they disbelieved in Allāh and in His Messenger.﴾

and the deeds are accepted if they are preceded with faith,

﴿وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالٌ﴾

﴿and that they came not to the Ṣalāh except in a lazy state.﴾

Therefore, they neither have good intention nor

eagerness to perform the acts [of faith],

﴿وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ
 الصَّلَاةَ إِلَّا وَهُمْ كَسَالٌ وَلَا يُفْقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٦٢﴾﴾

﴿And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.﴾

The Truthful, to whom the Truth was revealed, Muhammad, peace be upon him, said that Allāh does not stop giving rewards until you (believers) stop performing good deeds, and that Allāh is Ṭayyib [Good and Pure] and only accepts what is Ṭayyib. This is why Allāh does not accept charity or good

deeds from the people described in these *Āyāt*, because He only accepts it from those who have *Taqwā*.

﴿وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الْكَيْفَةِ الدُّنْيَا وَزَهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ﴾

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

Allāh says to His Messenger ﷺ,

﴿وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ﴾

﴿So let not their wealth nor their children amaze you...﴾

In similar *Āyāt*, Allāh said,

﴿وَلَا تَمُدَّدَ عَيْنَكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْثِيَنَّهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَآخِرُ﴾

﴿And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting﴾ [20:131], and,

﴿يَحْسَبُونَ أَنَّمَا نُسَبِّهُ بِهِ مِنْ مَالٍ وَرِيٍّ إِنَّا كُنَّا فِي تَوَلٍّ لَهُمْ وَلََّا يَشْعُرُونَ﴾

﴿Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.﴾ [23:55-56].

Allāh said next,

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الْكَيْفَةِ الدُّنْيَا﴾

﴿in reality Allāh's plan is to punish them with these things in the life of this world,﴾

by taking the *Zakāh* due on their money from them and spending it in Allāh's cause, according to the meaning given by Al-Ḥasan Al-Baṣrī.^[1]

[1] Aṭ-Ṭabari 14:296.

Allāh's statement,

﴿وَزَهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ﴾

﴿and that their souls shall depart while they are disbelievers﴾

means, so that when Allāh brings death to them, they will still be disbelievers, to make matters worse for them and the torment more severe. We seek refuge from such an end, which includes being led astray gradually by these things which they have.

﴿وَيَعْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ بِكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾ لَوْ يَعْلِفُونَ ﴿٥٧﴾ مَلَجَاتٍ أَوْ مَعْرِبَاتٍ أَوْ يُدْخِلُوا إِلَيْهِ وَهُمْ يَخْتَفُونَ﴾

﴿56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).﴾

﴿57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.﴾

Exposing Hypocrites' Fright and Fear

Allāh describes to His Prophet ﷺ the fright, fear, anxiety and nervousness of the hypocrites,

﴿يَعْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ﴾

﴿They swear by Allāh that they are truly of you﴾, swearing a sure oath,

﴿وَمَا هُمْ بِكُمْ﴾

﴿while they are not of you﴾, in reality,

﴿وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ﴾

﴿but they are a people who are afraid﴾, and this is what made them swear.

﴿لَوْ يَعْلِفُونَ مَلَجَاتٍ﴾

﴿Should they find a refuge﴾, such as a fort in which they hide and fortify themselves,

﴿أَوْ مَعْرِبَاتٍ﴾

﴿or caves﴾, in some mountains,

﴿أَوْ مَخْلَا﴾

﴿or a place of concealment﴾, a tunnel or a hole in the ground, according to the explanation given by Ibn 'Abbās, Mujāhid and Qatādah,

﴿لَوْلَا إِلَيْهِ وَهُمْ يَجْمَحُونَ﴾

﴿they would turn straightway thereto with a swift rush﴾

away from you because they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules! It is because of this that they feel grief, sadness and sorrow, seeing Islām and its people enjoying ever more might, triumph and glory. Therefore, whatever pleases Muslims brings them grief, and this is why they prefer to disassociate themselves from the believers. Hence Allāh's statement,

﴿لَوْ يَجِدُوا مَلَجًا أَوْ مَعْرَجًا أَوْ مَخْلًا لَوْلَا إِلَيْهِ وَهُمْ يَجْمَحُونَ﴾

﴿Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.﴾

﴿وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ إِن أُنْفِقُوا مِنْهَا رَضُوا وَإِن لَّمْ يُنْفِقُوا مِنْهَا إِذَا هُمْ يَحْكُمُونَ﴾⁽⁵⁸⁾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُكَ اللَّهُ سُبُّوكَ اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ﴾⁽⁵⁹⁾

﴿58. And of them are some who accuse you concerning (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!﴾

﴿59. Would that they were content with what Allāh and His Messenger gave them and had said: "Allāh is sufficient for us. Allāh will give us of His bounty, and so will His Messenger. We implore Allāh (to enrich us).">﴾

Hypocrites question the Integrity of the Messenger ❸ when distributing Alms

Allāh said next,

﴿وَمِنْهُمْ﴾

﴿And of them﴾, among the hypocrites,

﴿مَنْ يَلْمُكَ﴾

﴿who accuse you﴾ or question your integrity,

﴿فِي﴾

﴿concerning﴾, division of,

﴿الصَّدَقَاتِ﴾

﴿the alms﴾, when you divide them. They question your fairness, even though it is they who deserve that their integrity be questioned. The hypocrites do not do this in defense of the religion, but to gain more for themselves. This is why,

﴿أَعْطُوا مِنْهَا﴾

﴿If they are given﴾ meaning, from the Zakāh,

﴿رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ﴾

﴿They are pleased, but if they are not given thereof, behold! They are enraged!﴾ [9:58],

angry for themselves. Qatādah commented on Allāh's statement,

﴿وَمِنْهُمْ مَنْ يَلْمُكَ فِي الصَّدَقَاتِ﴾

﴿And of them are some who accuse you concerning the alms.﴾

"Allāh says, 'Some of them question your integrity in the matter of distribution of the alms.' We were told that a bedouin man, who had recently embraced Islām, came to the Prophet ﷺ, when he was dividing some gold and silver, and said to him, 'O Muḥammad! Even though Allāh commanded you to divide in fairness, you have not done so.' The Prophet of Allāh ﷺ said,

﴿وَيْلَكَ فَمَنْ ذَا الَّذِي يَغْدِلُ عَلَيْكَ بَعْدِي؟﴾

«Woe to you! Who would be fair to you after me then?»

The Prophet of Allāh ﷺ said next,

﴿اِخْذَرُوا هَذَا وَأَشْبَاهَهُ فَإِنَّ فِي أُمَّتِي أَشْبَاهَ هَذَا يَفْرَعُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَافِيهِمْ فَإِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ﴾

«Beware of this man and his likes! There are similar persons in my Ummah who recite the Qur'an, but the Qur'an will not go beyond their throat. If they rise (against Muslims rulers) then kill them, if they rise, kill them, then if they rise kill them.»

We were also told that the Prophet of Allāh ﷺ used to say,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أُعْطِيَكُمْ شَيْئًا وَلَا أَمْتَعُكُمْوهُ إِنَّمَا أَنَا خَازِنٌ»

«By He in Whose Hand is my life! I do not give or withhold anything; I am only a keeper.»^[1]

This statement from Qatādah is similar to the Ḥadīth that the Two Shaykhs narrated from Abu Sa'īd about the story of Dhūl-Khuwayṣirah, whose name was Ḥurqūṣ. Ḥurqūṣ protested against the Prophet's division of the war spoils of Ḥunayn, saying, "Be fair, for you have not been fair!" The Prophet ﷺ said,

«لَقَدْ خِبتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَغْدِلُ»

«I would have become a loser and a failure if I was not fair!»

The Messenger ﷺ said after that man left,

«إِنَّهُ يَخْرُجُ مِنْ ضِلْعِي هَذَا قَوْمٌ يَخْفِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمُرُّونَ مِنَ الدِّينِ مَرُوقَ الشَّهْمِ مِنَ الرِّمِيَةِ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ؛ فَإِنَّهُمْ شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ»

«Among the offspring of this man will be some with whose prayer, when one of you sees it, would belittle his prayer, and his fast as compared to their fast. They will be renegades from the religion, just like an arrow goes through the game's body. Wherever you find them, kill them, for verily, they are the worst dead people under the cover of the sky.»^[2]

Allāh said next, while directing such people to what is more beneficial for them than their behavior,

«وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ»

«Would that they were content with what Allāh and His

[1] Aṭ-Ṭabari 14:302.

[2] Faṭḥ Al-Bārī 12:302 and Muslim 2:744.

Messenger gave them and had said: "Allāh is sufficient for us. Allāh will give us of His bounty, and so will His Messenger (from alms). We implore Allāh (to enrich us)."¹

This honorable Āyah contains a gracious type of conduct and an honorable secret. Allāh listed; contentment with what He and His Messenger ﷺ give, trusting in Allāh alone – by saying;

﴿وَقَالُوا حَسْبُنَا اللَّهُ﴾

﴿and they had said: Allāh is sufficient for us﴾, and hoping in Allāh alone, and He made these the indications of obedience to the Messenger ﷺ, adhering to his commands, avoiding his prohibitions, believing his narrations and following his footsteps.

﴿إِنَّا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْمَعْمِلِينَ عَلَيْنَا وَالْمُؤَلَّفَةِ فُلُوبِهِمْ وَفِي الرِّقَابِ وَالْفَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿60. Aṣ-Ṣadaqāt (i.e., Zakāh) are only for the Fuqarā', and Al-Masākīn and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh's cause, and for Ibn As-Sabīl; a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.﴾

Expenditures of Zakāh (Alms)

After Allāh mentioned the protest that the ignorant hypocrites mentioned to the Prophet ﷺ about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else. Allāh mentioned the expenditures of Zakāh in this Āyah, starting with the *Fuqarā'* (the poor) because they have more need than the other categories, since their need is pressing and precarious. It was reported that Ibn 'Abbās, Mujāhid, Al-Ḥasan Al-Baṣri, Ibn Zayd and several others said that the *Faqīr* is a graceful person who does not ask anyone for anything, while the *Miskīn* is the one who follows^[1] after people, begging. Qatādah said, "The *Faqīr* is the ill person, while the *Miskīn* is physically fit."^[2] We will now mention the

[1] Aṭ-Ṭabari 14:305-306.

[2] Aṭ-Ṭabari 14:306.

Ḥadīths about each of these eight categories

The *Fuqarā'* (Poor)

Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لَا تَجْعَلِ الصَّدَقَةَ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

«The alms should not be given to the wealthy and the physically fit.»

Aḥmad, Abu Dāwud and At-Tirmidhi collected this Ḥadīth.^[1]

The *Masākīn* (Needy)

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«لَيْسَ الْمُسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ فَرَزُهُ اللَّفْمَةُ وَاللَّفْمَتَانِ، وَالتَّمَرَةُ وَالتَّمَرَتَانِ» قَالُوا: فَمَنْ الْمُسْكِينُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

«The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two». They asked, «Then who is the needy person, O Allāh's Messenger!» He said, «The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.»

The Two Shaykhs collected this Ḥadīth^[2]

Those employed to collect Alms

Those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allāh ﷺ, who are not allowed to accept any *Ṣadaqah*. Muslim recorded that 'Abdul-Muṭṭalib bin Rabī'ah bin Al-Hārith and Al-Faḍl bin Al-'Abbās went to the Messenger of Allāh ﷺ asking him to employ them to collect the alms. The Messenger ﷺ replied,

«إِنَّ الصَّدَقَةَ لَا تَجُزُّ لِمُحَمَّدٍ وَلَا لِأَلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاطُ النَّاسِ»

«Verily, the alms are not allowed for Muḥammad nor the relatives of Muḥammad, for it is only the dirt that the people

[1] Aḥmad 4:164, Abu Dāwud 2:285 and *Tuḥfat Al-Aḥwadhī* 3:317.

[2] *Faṭḥ Al-Bārī* 3:399 and Muslim 2:719.

discard.»^[1]

Al-Mu'allafatu Qulūbuhum

There are several types of *Al-Mu'allafatu Qulūbuhum*. There are those who are given alms to embrace Islām. For instance, the Prophet of Allāh ﷺ gave something to Ṣafwān bin Umayyah from the war spoils of Ḥunayn, even though he attended it while a *Mushrik*. Ṣafwān said, "He kept giving me until he became the dearest person to me after he had been the most hated person to me."^[2] Imām Aḥmad recorded that Ṣafwān bin Umayyah said, "The Messenger of Allāh ﷺ gave me (from the spoils of) Ḥunayn while he was the most hateful person to me. He kept giving me until he became the most beloved person to me."^[3] Muslim and At-Tirmidhi collected this *Ḥadīth*, as well.^[4] Some of *Al-Mu'allafatu Qulūbuhum* are given from alms so that they become better in Islām and their heart firmer in faith. For instance, the Prophet ﷺ gave some of the chiefs of the *Ṭulaqā'* a hundred camels each after the battle of Ḥunayn, saying,

«إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةً أَنْ يُكَيِّدَ اللَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ»

«I give a man (from the alms) while another man is dearer to me than him, for fear that Allāh might throw him on his face in the fire of Jahannam.»^[5]

It is recorded in the Two *Ṣaḥīḥs* that Abu Sa'īd said that 'Alī sent the Messenger of Allāh ﷺ a gold nugget still in its dirt from Yemen. The Prophet ﷺ divided it between four men: Al-Aqra' bin Ḥābis, 'Uyaynah bin Badr, 'Alqamah bin 'Ulāthah and Zayd Al-Khayr, saying,

«أَتَأْتُمُّهُمْ»

«To draw their hearts closer.»^[6] Some people are given because

[1] Muslim 2:752.

[2] Muslim 4:1806.

[3] Aḥmad 6:465.

[4] Muslim 4:1806 and *Tuḥfat Al-Aḥwadhī* 3:334.

[5] *Fath Al-Bāri* 3:399.

[6] *Fath Al-Bāri* 6:433 and Muslim 2:741.

some of his peers might embrace Islām, while others are given to collect alms from surrounding areas, or to defend Muslim outposts. Allāh knows best.

The Riqāb

Al-Ḥasan Al-Baṣri, Muqātil bin Ḥayyān, ‘Umar bin ‘Abdul-‘Azīz, Sa‘īd bin Jubayr, An-Nakha‘ī, Az-Zuhri and Ibn Zayd said *Riqāb* means those slaves who make an agreement with the master to pay a certain ransom for their freedom.”^[1] Similar was reported from Abu Mūsā Al-Ash‘ari.^[2]

Ibn ‘Abbās and Al-Ḥasan said, “It is allowed to use *Zakāh* funds to buy the freedom of slaves,” indicating that ‘*Riqāb*’ has more general meanings than merely giving money to slaves to buy their freedom or one’s buying a slave and freeing him on an individual basis. A *Ḥadīth* states that for every limb [of the servant] freed, Allāh frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed,

﴿وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾

﴿And you will be requited nothing except for what you used to do.﴾ [37:39]

Virtue of freeing Slaves

In the *Musnad*, there is a *Ḥadīth* from Al-Barā’ bin ‘Āzib that a man asked, “O Allāh’s Messenger! Direct me to an action that draws me closer to Paradise and away from the Fire.” The Messenger of Allāh ﷺ said,

«أَغْنِي النَّسَمَةَ وَفُكَّ الرِّقَبَةِ»

«Emancipate the person and free the neck (slave).»

The man asked, “O Allāh’s Messenger! Are they not one and the same?” He said,

«لَا، عِنْتُ النَّسَمَةِ أَنْ تُفْرَدَ بِعَتَقِهَا، وَفُكَّ الرِّقَبَةِ أَنْ تُعَيَّنَ فِي مَمْنَاهَا»

«No, you emancipate a person by freeing him on your own, but

[1] Aṭ-Ṭabari 14:317.

[2] Aṭ-Ṭabari 14:316.

you untie a neck (slave) by helping in its price.»^[1]

Al-Ghārimūn (the Indebted)

There are several types of indebted persons. They include those who incur expenses in solving disputes between people, those who guarantee a loan that became due, causing financial strain to them, and those whose funds do not sufficiently cover their debts. It also includes those who indulged in a sin and repented from it. These types have a right to a part of alms [designated for *Al-Ghārimūn*].

Qabīṣah bin Mukhāriq Al-Hilālī said, "I carried a debt [resolving a dispute between people] and went to the Messenger of Allāh ﷺ asking him to help pay it. The Messenger ﷺ said,

«أَمِنَ حَتَّى تَأْتِنَا الصَّدَقَةُ فَتَأْمُرَ لَكَ بِهَا»

«Be patient until some alms are brought to us so that we give it to you.» He then said,

«بَا قَيْصَةُ إِنَّ الْمَسْأَلَةَ لَا تَجُلُ إِلَّا لِأَحَدٍ ثَلَاثَةٍ: رَجُلٍ تَحْمِلَ حِمَالَةَ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يَمْسِكَ، وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاخَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ - وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَابِ مِنْ قَرَابَةِ قَوْمِهِ يَقُولُونَ: لَقَدْ أَصَابَتْ فَلَانًا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ، حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ - فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتًا»

«O Qabīṣah! Begging is only allowed for three: a man who incurred debts solving disputes, so he is allowed to beg until he collects its amount and then stops. A man who was inflicted by a disaster that consumed his wealth, he is allowed to beg until he collects what suffices for his livelihood. And a man who was overcome by poverty, that three wise relatives of his stand up and proclaim, 'So-and-so was overcome by poverty.' This man is allowed to beg until he collects what sustains his livelihood. Other than these cases, begging is an unlawful amount that one

^[1] Aḥmad 4:299.

illegally devours.»

Muslim collected this *Ḥadīth*.^[1]

Abu Saʿīd said, "During the time of the Messenger of Allāh ﷺ, a man was struck by disaster because of fruits that he bought, causing him extensive debts. The Prophet ﷺ said,

«تَصَدَّقُوا عَلَيَّ»

«Give him charity.»

The people did that but the amount collected did not cover his debts. The Prophet ﷺ said to the man's debtors,

«خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ»

«Take what was collected, you will have nothing beyond that.»

Muslim collected this *Ḥadīth*.^[2]

In the Cause of Allāh

In the cause of Allāh is exclusive for the benefit of the fighters in *Jihād*, who do not receive compensation from the Muslim Treasury.

Ibn As-Sabīl (Wayfarer)

Ibn As-Sabīl is a term used for the needy traveler in a land, where he does not have what helps him continue his trip. This type has a share in the *Zakāh* for what suffices him to reach his destination, even if he had money there. The same is true for whoever intends to travel from his area but does not have enough money. This type also has a share in the *Zakāh* money to suffice for his trip and back. This is proven in the *Āyah* as well as the following *Ḥadīth*. Imāms Abu Dāwūd and Ibn Mājah recorded that Ma'mar said that Zayd bin Aslam said that 'Aṭā' bin Yasār said that Abu Saʿīd Al-Khudri said that the Messenger of Allāh ﷺ said,

«لَا تَجُلُ الصَّدَقَةُ لِقَتْنِي إِلَّا لِخَمْسَةٍ: لِعَامِلٍ عَلَيْهَا، أَوْ رَجُلٍ اشْتَرَا بِمَالِهِ، أَوْ غَارِمٍ، أَوْ غَارٍ فِي سَبِيلِ اللَّهِ، أَوْ مُسْكِينٍ تُصَدَّقُ عَلَيْهِ مِنْهَا فَأَهْدَى لِقَتْنِي»

«Sadaqah is not rightful for a wealthy person except in five

[1] Muslim 2:722.

[2] Muslim 3:1161.

cases: those employed to collect it, one who bought a charity item with his money, a Ghārim (debtor), a fighter in the cause of Allāh, or a poor man who gets a part of the Zakāh so he gives it as a gift to a rich man.^[1]

Allāh's statement,

﴿فَرِيضَةً مِّنَ اللَّهِ﴾

﴿a duty imposed by Allāh﴾, means, a decision, decree and division ordained by Allāh,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿And Allāh is All-Knower, All-Wise﴾, knowledgeable of all things outwardly and inwardly and what benefits His servants,

﴿حَكِيمٌ﴾

﴿All-Wise﴾, in all what he declares, does, legislates and decides, there is no true deity or lord except Him.

﴿وَمَنْهُمْ الَّذِينَ يُؤْذِرُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ مَّا أَذُنُ حَزِينٍ لَّكُمْ يُؤْذِرُ بِاللَّهِ وَيُؤْذِرُ الْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنَ الَّذِينَ يُؤْذِرُونَ رَسُولَ اللَّهِ لَمْ يَكُنْ عَلَيْكَ إِلَهٌ﴾

¶61. And among them are men who annoy the Prophet and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger, will have a painful torment.﴾

Hypocrites annoy the Prophet ﷺ

Allāh says, some hypocrites bother the Messenger of Allāh ﷺ by questioning his character, saying,

﴿هُوَ أَدْنَىٰ﴾

﴿he is (lending his) ear﴾, to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us. Similar was reported from Ibn 'Abbās, Mujāhid and Qatādah.^[2] Allāh said,

^[1] Abu Dāwud 2 :288 and Ibn Mājah 1 :590.

^[2] Aṭ-Ṭabari 14 :326. This narration is *Mursal*.

سُورَةُ الْاَنْعَامِ

١٩٧

الْبَقَرَةُ

يَخْلِفُونَ بِاللّٰهِ لَكُمْ لِرِضْوَانِكُمْ وَاللّٰهُ وَرَسُولُهُ أَحَقُّ
 أَنْ يُرْضَوْا بِهِ إِنْ كَانُوا مُؤْمِنِينَ ﴿١٢٦﴾ أَلَمْ يَعْلَمُوا أَنَّهُ
 مِنْ يُحَادِدِ اللّٰهَ وَرَسُولَهُ فَأَنْتَ لَهُ تَارَ جَهَنَّمَ خَلِيدًا فِيهَا
 ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿١٢٧﴾ يَحْذَرُ الْمُنَافِقُونَ
 أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَخِرُوا
 إِنْ كَانَ اللَّهُ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿١٢٨﴾ وَلَئِنْ سَأَلْتَهُمْ
 لَيَقُولُنَّ إِنَّمَا كُنَّا نَخَافُ وَنَلْعَبُ قُلْ أَبِاللّٰهِ وَآيَاتِهِ
 وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٢٩﴾ لَا تَعْزِلُوا قَدْ كُنْتُمْ
 بَعْدَ إِيمَانِكُمْ إِنْ نَقَعْ عَنْ طَائِفَةٍ مِنْكُمْ عُذْبٌ طَائِفَةٌ
 بِأَنَّهُمْ كَانُوا يُجْرِمُونَ ﴿١٣٠﴾ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ
 بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمَسْكِ وَیَنْهَوْنَ
 عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ
 إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿١٣١﴾ وَعَدَّ اللَّهُ
 الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ
 فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿١٣٢﴾

﴿قُلْ أَذُنٌ خَيْرٌ لَّكُمْ﴾

﴿Say: "He listens to what is best for you"﴾, he knows who's saying the truth and who is lying.

﴿يُؤْمِنُ بِاللّٰهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾

﴿he believes in Allāh; has faith in the believers﴾, he believes the believers,

﴿وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ﴾

﴿and is a mercy to those of you who believe"﴾, and a proof against the disbelievers,

﴿وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿But those who annoy Allāh's Messenger, will have a painful torment.﴾

﴿يَخْلِفُونَ بِاللّٰهِ لَكُمْ لِرِضْوَانِكُمْ وَاللّٰهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْا بِهِ إِنْ كَانُوا مُؤْمِنِينَ﴾
 أَلَمْ يَعْلَمُوا أَنَّهُ مِنْ يُحَادِدِ اللّٰهَ وَرَسُولَهُ فَأَنْتَ لَهُ تَارَ جَهَنَّمَ خَلِيدًا فِيهَا ذَلِكَ الْخِزْيُ
 الْعَظِيمُ ﴿١٢٧﴾

462. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger, if they are believers.﴾

463. Know they not that whoever opposes and shows hostility to Allāh and His Messenger, certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace.﴾

Hypocrites revert to Lies to please People

Qatādah said about Allāh's statement,

﴿يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ﴾

﴿They swear by Allāh to you (Muslims) in order to please you﴾

"A hypocrite man said, 'By Allāh! They (hypocrites) are our chiefs and masters. If what Muḥammad says is true, they are worse than donkeys.' A Muslim man heard him and declared, 'By Allāh! What Muḥammad says is true and you are worse than a donkey!' The Muslim man conveyed what happened to the Prophet ﷺ who summoned the hypocrite and asked him,

﴿مَا حَمَلَكَ عَلَى الَّذِي قُلْتَ؟﴾

﴿What made you say what you said?﴾ That man invoked curses on himself and swore by Allāh that he never said that. Meanwhile, the Muslim man said, 'O Allāh! Assert the truth of the truthful and expose the lies of the liar.' Allāh revealed this Verse."^[1] Allāh's statement,

﴿أَلَمْ يَعْلَمُوا أَنَّهُمْ يُكَادِرُ اللَّهُ وَرَسُولُهُ﴾

﴿Know they not that whoever opposes and shows hostility to Allāh and His Messenger,﴾

means, have they not come to know and realize that those who defy, oppose, wage war and reject Allāh, thus becoming on one side while Allāh and His Messenger ﷺ on another side,

﴿فَأَن لَّهُمْ نَارٌ جَهَنَّمَ خَالِدًا فِيهَا﴾

﴿certainly for him will be the fire of Hell to abide therein﴾, in a humiliating torment,

﴿ذَلِكَ الْخِزْيُ الْعَظِيمُ﴾

﴿That is the extreme disgrace﴾[9:63], that is the greatest disgrace and the tremendous misery.

﴿يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا بِإِنَّ اللَّهَ عَزِيزٌ مَّا تُحْذَرُونَ﴾

﴿64. The hypocrites fear lest a Sūrah should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."﴾

^[1] At-Ṭabari 14:329.

﴿65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His Āyāt and His Messenger that you were mocking?"﴾

﴿66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others among you because they were criminals.﴾

The Hypocrites rely on False, Misguided Excuses

'Abdullāh bin 'Umar said, "During the battle of Tabūk, a man was sitting in a gathering and said, 'I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.' A man in the *Masjid* said, 'You lie. You are a hypocrite, and I will surely inform the Messenger of Allāh. ﷺ' This statement was conveyed to the Messenger of Allāh ﷺ and also a part of the Qur'ān was revealed about it.'" 'Abdullāh bin 'Umar said, "I have seen that man afterwards holding onto the shoulders of the Messenger's camel while stones were falling on him, declaring, 'O Allāh's Messenger! We were only engaged in idle talk and jesting,' while the Messenger of Allāh ﷺ was reciting,

﴿يَا أَيُّهَا رَسُولِ اللَّهِ كُنْتُمْ تَسْتَهْزِئُونَ﴾

﴿"Was it at Allāh, and His Āyāt and His Messenger that you were mocking?"﴾ [9:65]."^[1]

Allāh said,

﴿لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بِمَا إِسْتَبَدَّكُمْ﴾

﴿Make no excuse; you disbelieved after you had believed.﴾

on account of your statement and mocking,

﴿إِنْ تَتُوبْ عَنْ طَائِفَةٍ مِنْكُمْ تَذُبْ طَائِفَةٌ﴾

﴿If We pardon some of you, We will punish others among you﴾

for not all of you will be forgiven, some will have to taste the torment,

﴿بِأَنَّهُمْ كَانُوا مُجْرِمِينَ﴾

﴿because they were criminals﴾, they were criminals because of this

[1] At-Tabari 14:333.

terrible, sinful statement.

﴿الْمُتَّقُونَ وَالْمُتَّقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيَذَرُونَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾ وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

﴿67. The hypocrites, men and women, are one from another; they enjoin evil, and forbid the good, and they close their hands. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the rebellious.﴾

﴿68. Allāh has promised the hypocrites - men and women - and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment.﴾

Other Characteristics of Hypocrites

Allāh admonishes the hypocrites who, unlike the believers, who enjoin righteousness and forbid evil,

﴿يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيَقْبِضُونَ أَيْدِيَهُمْ﴾

﴿they enjoin evil, and forbid the good, and they close their hands﴾, from spending in Allāh's cause,

﴿نَسُوا اللَّهَ﴾

﴿They have forgotten Allāh﴾, they have forgotten the remembrance of Allāh,

﴿فَنَسِيَهُمْ﴾

﴿so He has forgotten them.﴾, by treating them as if He has forgotten them. Allāh also,

﴿وَيَقِيلُ الْيَوْمَ نَسَكُوكَ مَا كُنْتُمْ يَتَذَكَّرُونَ﴾

﴿And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours" [45:34].

Allāh said,

﴿إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾

﴿Verily, the hypocrites are the rebellious﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٩٨

الْمُذَلِّجِينَ

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ
 أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ
 كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ
 كَالَّذِي خَاضُوا أُولَئِكَ حِطَّةُ آعْمَلُهُمْ فِي الدُّنْيَا
 وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾ أَلَمْ يَأْتِهِمْ
 نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ ثُؤُوجٍ وَعَادٍ وَهُودَ وَقَوْمِ
 إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ
 رُسِلُكُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُظِلَّهِمْ وَلَكِنْ
 كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٦٨﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ
 أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
 وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
 وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٩﴾
 وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ حَسَنَاتٍ جَدِيدٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا وَسَيَكُنْ ظِلُّهُمْ فِي حَسَنَاتٍ أُعْطُوا
 وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٠﴾

the rebellious from the way of truth who embrace the wicked way,

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ﴾

﴿Allāh has promised the hypocrites - men and women - and the disbelievers, the fire of Hell﴾, on account of their evildoing mentioned here,

﴿خَالِدِينَ فِيهَا﴾

﴿therein shall they abide.﴾, for eternity, they and the disbelievers,

﴿وَمِنْ حَسَنَاتِهِ﴾

﴿It will suffice them.﴾, as a torment,

﴿وَلَمَنْعُهُمْ اللَّهُ﴾

﴿Allāh has cursed them﴾, He expelled and banished them [from His mercy],

﴿وَلَهُمْ عَذَابٌ مُّهِيمٌ﴾

﴿and for them is the lasting torment.﴾

﴿كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حِطَّةُ آعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

﴿69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed their portion (a while); and you

indulged in play and pastime as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.﴾

Allāh says, these people were touched by torment in this life and the Hereafter, just as those before them. Allāh's statement,

﴿يَخْلَعْنَهَا﴾

﴿their portion﴾, means, [they mocked] their religion, according to Al-Ḥasan Al-Baṣrī.^[1] Allāh's statement,

﴿وَحَضَّيْتُمْ كَاذِبًا خَاسِرًا﴾

﴿and you indulged in play and pastime as they indulged in play and pastime﴾, indulged in lies and falsehood,

﴿وَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ﴾

﴿Such are they whose deeds are in vain﴾, their deeds are annulled; they will not acquire any rewards for them because they are invalid,

﴿فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

﴿in this world and in the Hereafter. Such are they who are the losers.﴾

because they will not acquire any rewards for their actions. Ibn 'Abbās commented, "How similar is this night to the last night,

﴿كَالَّذِينَ مِن قَبْلِكُمْ﴾

﴿Like those before you...﴾ These are the Children of Israel, with whom we were compared. The Prophet ﷺ said,

﴿وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّهُمْ حَتَّىٰ لَوْ دَخَلَ الرَّجُلُ مِنْهُم جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ﴾

﴿By He in Whose Hand is my life! You will imitate them, and even if a man of them entered the den of a lizard, you will enter it likewise!﴾^[2]

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 14:343.

[2] Aṭ-Ṭabari 14:342.

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَسْمَعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شَيْئًا بَشِيرٍ وَذِرَاعًا بِذِرَاعٍ، وَبَاعَ بِبَاعٍ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ» قالوا: ومن هم يا رسول الله، أهل الكتاب؟ قال: «فَمَنْ؟»

«By He in Whose Hand is my soul! You will follow the traditions of those who were before you a hand span for a hand-span and forearm's length for forearm's length, and an arm's length for an arm's length. And even if they enter the den of a lizard, you will also enter it.» They asked, "Who, O Allāh's Messenger, the People of the Book?" He said, «Who else?»^[1]

This *Hadīth* is similar to another *Hadīth* collected in the *Ṣaḥīḥ*.

﴿أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ وَقَوْمُ إِبْرَاهِيمَ وَأَصْحَابُ مَدْيَنَ وَالْمُؤْتَفِكُونَ أَنَّهُمْ رُسُلُهُمْ يَأْتِيهِمْ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿70. Has not the story reached them of those before them? - The people of Nūh, 'Ād, Thamūd, the people of Ibrāhīm, the dwellers of Madyan and the overturned cities; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves.﴾

Advising the Hypocrites to learn a Lesson from Those before Them

Allāh advises the hypocrites who reject the Messengers,

﴿أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿Has not the story reached them of those before them?﴾

have you (hypocrites) not learned the end of the nations before you who rejected the Messengers,

﴿قَوْمُ نُوحٍ﴾

﴿The people of Nūh﴾, and the flood that drowned the entire population of the earth, except those who believed in Allāh's servant and Messenger Nūh, peace be upon him,

^[1] Aṭ-Ṭabari 14:342.

﴿وَعَاد﴾

﴿and 'Ād﴾, who perished with the barren wind when they rejected Hūd, peace be upon him,

﴿وَتَمُود﴾

﴿and Thamūd﴾, who were overtaken by the *Ṣayḥah* (awful cry) when they denied Ṣāliḥ, peace be upon him, and killed the camel,

﴿وَقَوْمِ إِبْرَاهِيمَ﴾

﴿and the people of Ibrāhīm﴾, over whom He gave Ibrāhīm victory and the aid of clear miracles. Allāh destroyed their king Nimrod, son of Canaan, son of Koch from Canaan, may Allāh curse him,

﴿وَالْمُحْضِبِ مَدْيَنَ﴾

﴿and the dwellers of Madyan﴾, the people of Shu'ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade,

﴿وَالْمُؤْتِفِكَةِ لُوطَ﴾

﴿and the overturned cities﴾, the people of Lūṭ who used to live in Madyan. Allāh said in another Āyah,

﴿وَالْمُؤْتِفِكَةِ لُوطَ﴾

﴿And He destroyed the overturned cities﴾ [53:53], meaning the people of the overturned cities in reference to Sadūm [Sodom], their major city. Allāh destroyed them all because they rejected Allāh's Prophet Lūṭ, peace be upon him, and because they committed the sin that none before them had committed [homosexuality].

﴿أَنَّهُمْ رُسُلُهُمْ يَآئِينَتُ﴾

﴿to them came their Messengers with clear proofs﴾, and unequivocal evidence,

﴿فَمَا كَانَ اللَّهُ يَظْلِمَهُمْ﴾

﴿So it was not Allāh Who wronged them﴾, when He destroyed them, for He established the proofs against them by sending

the Messengers and dissipating the doubts,

﴿وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿but they used to wrong themselves﴾, on account of their denying the Messengers and defying the Truth; this is why they earned the end, torment and punishment, that they did.

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ رُفِيعُونَ
الصَّلَاةَ وَرُؤُوفُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ﴾

﴿71. The believers, men and women, are supporters of one another; they enjoin good, and forbid evil; they perform the Ṣalāh, and give the Zakāh, and obey Allāh and His Messenger. Allāh will have His mercy on them. Surely, Allāh is All-Mighty, All-Wise.﴾

Qualities of Faithful Believers

After Allāh mentioned the evil characteristics of the hypocrites, He then mentioned the good qualities of the believers,

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

﴿The believers, men and women, are supporters of one another;﴾

they help and aid each other. Surely, an authentic Ḥadīth states,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْتَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

«The believer to the believer is just like a building, its parts support each other.»

and the Prophet ﷺ crossed his fingers together.^[1] In the Ṣaḥīḥ it is recorded,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ
تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالنَّحْمَى وَالسَّهَرِ»

«The example of the believers in the compassion and mercy they

^[1] Faṭḥ Al-Bāri 10:464.

have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.^[1]

Allāh's statement,

﴿يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

﴿...they enjoin good, and forbid evil﴾, this is similar to,

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

﴿Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma'rūf and forbidding the Munkar...﴾ [3:104].

Allāh said next,

﴿رُفِعُوا صَوْتَهُمْ أَصْوَاتَ الْوُكُودِ﴾

﴿they perform the Ṣalāh, and give the Zakāh﴾, they obey Allāh and are kind to His creation,

﴿وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ﴾

﴿and obey Allāh and His Messenger﴾, concerning what he commands and refraining from what he prohibits,

﴿أَوْفَيْتَكَ سِرَّهُمْ اللَّهُ﴾

﴿Allāh will have mercy on them.﴾

Therefore, Allāh will give mercy to those who have these qualities,

﴿إِنَّ اللَّهَ عَزِيزٌ﴾

﴿Surely, Allāh is All-Mighty﴾, He grants glory to those who obey Him, for indeed, might and glory is from Allāh Who gives it to His Messenger ﷺ and the believers,

﴿حَكِيمٌ﴾

﴿All-Wise﴾, in granting these qualities to the believers, while giving evil characteristics to hypocrites. Surely, Allāh's wisdom is perfect in all His actions; praise and glory be to Him.

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكُونٌ﴾

[1] *Faṭḥ Al-Bārī* 10:452.

﴿طَلِبَةً فِي جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَأَمَّا قَدَرُوا أَنَّ اللَّهَ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ۝٧٢﴾

﴿72. Allāh has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of 'Adn (Eden; Paradise). But the greatest bliss is the good pleasure of Allāh. That is the supreme success.﴾

Good News for the Believers of Eternal Delight

Allāh describes the joys and eternal delight He has prepared for the believers, men and women in,

﴿جَنَّاتٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

﴿Gardens under which rivers flow to dwell therein forever﴾ for eternity,

﴿وَسَكَنٍ طَيِّبَةٍ﴾

﴿and beautiful mansions﴾, built beautifully in good surroundings. In the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā, 'Abdullāh bin Qays Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«جَنَّاتٍ مِنْ ذَهَبٍ آيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ فِضَّةٍ آيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِ فِي جَنَّةٍ عَدْنٍ»

«Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of Pride of Allāh's Face separates the people from gazing at Him, in the garden of Eden.»^[1]

He also narrated that the Messenger of Allāh ﷺ said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخِيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُونَ مِيلًا فِي السَّمَاءِ! لِلْمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمْ لَا يَرَى بَعْضُهُمْ بَعْضًا»

«For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.»

The Two *Ṣaḥīḥs* collected this *Ḥadīth*.^[2] It is recorded in the

[1] *Faḥ Al-Bāri* 8:491 and Muslim 1:163.

[2] *Faḥ Al-Bāri* 8:441 and Muslim 4:2182.

Two Ṣaḥīḥs that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ، فَإِنَّ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ هَاجِرًا فِي سَبِيلِ اللَّهِ، أَوْ [يَجْلِسَ] فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا» قالوا: يا رسول الله أفلا نخبر الناس؟ قال: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَنْجَرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

«Whoever believes in Allāh and His Messenger, offers prayer perfectly and fasts the month of Ramaḍān, will rightfully be granted Paradise by Allāh, no matter whether he emigrates in Allāh's cause, or remains in the land where he is born.» The people said, «O Allāh's Messenger! Shall we acquaint the people with this good news?» He said, «Paradise has one-hundred grades which Allāh has prepared for the Mujāhidīn who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allāh, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the 'Arsh (Throne) of the Beneficent.»^[1]

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

«إِذَا صَلَّيْتُمْ عَلَيَّ فَسَلُّوا اللَّهَ لِي الْوَسِيلَةَ، قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْوَسِيلَةُ؟ قَالَ: «أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنْأَلُهَا إِلَّا رَجُلٌ وَاحِدٌ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ»

«If you invoke Allāh for Ṣalāh (blessings) on me, then also invoke Him to grant me Al-Wasīlah.» He was asked, «What is Al-Wasīlah, O Allāh's Messenger?» He said, «The highest grade in Paradise, it will be for only one man, and I hope I am that man.»^[2]

The Musnad contains a Ḥadīth from Sa'd bin Mujāhid Aṭ-Ṭā'ī, that Abu Al-Mudillah said, that Abu Hurayrah said, «We said, 'O Allāh's Messenger! Talk to us about Paradise, what is

[1] Faṭḥ Al-Bārī 6:14.

[2] Aḥmad 2:256.

it built of?' He said,

«لَيْتُهُ ذَهَبٌ وَلَيْتُهُ فِصَّةٌ، وَمِلَاطُهَا الْمِسْكُ وَحَضْبَاؤُهَا اللَّؤْلُؤُ وَالْيَاقُوتُ، وَتُرَابُهَا
الرَّغَفْرَانُ. مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَيْئَسُ وَيَخْلُدُ لَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ وَلَا يَنْقُ
شَبَابُهُ»

«A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.»^[1]

Allāh said next,

﴿وَرِضْوَنٌ مِّنَ اللَّهِ أَكْبَرُ﴾

«But the greatest bliss is the good pleasure of Allāh» [9:72],

meaning, Allāh's pleasure is more grand, greater and better than the delight the believers will be enjoying [in Paradise]. Imām Mālik narrated, that Zayd bin Aslam said that 'Aṭā' bin Yasār said that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ: لَيْتَكَ رَبَّنَا وَسَعْدَيْكَ
وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبَّ وَقَدْ
أَعْطَيْتَنَا مَا لَمْ نُنْغِظْ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟
فَيَقُولُونَ: يَا رَبَّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَجَلُ عَلَيْكُمْ رِضْوَانِي فَلَا
أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا»

«Allāh, the Exalted and Ever High, will say to the people of Paradise, 'O residents of Paradise!' They will say, 'Labbayka (here we are!), our Lord, and Sa'dayk (we are happy at your service!) and all the good is in Your Hand.' He will ask them, 'Are you pleased?' They will say, 'Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation?' He will say, 'Should I give you what is better than all this?' They will say, 'O Lord! What is better than all this?' He will say, 'I will grant you My pleasure and will never afterwards be angry with you.'»

[1] Aḥmad 2:304.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ
وَمَا أُوتِيتُمْ جِهَتَكُمْ وَرَبُّسَ الْمَصِيرِ ﴿٧٣﴾ يَخْلِفُونَ بِاللَّهِ
مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَهُمْ أُولَاؤُا لَمْ يَتَالَوْا وَمَا تَفَعَّلُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ
مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا بِكَ خَيْرٌ لَّهُمْ وَإِنْ يَسْتَوُوا بَعْدَ ذَلِكَ
فَهُمْ فِي الْيَسَارَى الْأَيْمَى وَالْآخِرَةُ وَمَا لَهُمْ فِي الْأَرْضِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾ وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَنْ
يُجَاهِدُوا فِي سَبِيلِ اللَّهِ وَلَنْ يَكُونَ مِنَ الْمُنْصِلِينَ ﴿٧٥﴾
فَلَمَّا أَتَاهُمْ مِنْ فَضْلِهِ ۖ يَخْلَوْنَ بِهِمْ وَيَقُولُوا هُمْ مُعْضِرُونَ
﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا
اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا
أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمَهُ
الْغُيُوبَ ﴿٧٨﴾ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا
جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

The Two Ṣaḥīḥs collected the Ḥadīth of Mālik.^[1]

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ
وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ
وَمَا أُوتِيتُمْ جِهَتَكُمْ وَرَبُّسَ
الْمَصِيرِ ﴿٧٣﴾﴾
يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا
كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ
إِسْلَامِهِمْ وَهُمْ أُولَاؤُا لَمْ يَتَالَوْا
وَمَا تَفَعَّلُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ
وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا
بِكَ خَيْرٌ لَّهُمْ وَإِنْ يَسْتَوُوا بَعْدَ
ذَلِكَ فَهُمْ فِي الْيَسَارَى الْأَيْمَى
وَالْآخِرَةُ وَمَا لَهُمْ فِي الْأَرْضِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾﴾

﴿73. O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against

them, their abode is Hell, – and worst indeed is that destination.﴾

﴿74. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a protector or a helper.﴾

The Order for Jihād against the Disbelievers and Hypocrites

Allāh commanded His Messenger ﷺ to strive hard against the

^[1] Faṭḥ Al-Bāri 11:423 and Muslim 4:2176.

disbelievers and the hypocrites and to be harsh against them. Allāh also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter.

Ibn Mas'ūd commented on Allāh's statement,

﴿جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ﴾

﴿Strive hard against the disbelievers and the hypocrites﴾

"With the hand, or at least have a stern face with them."^[1] Ibn 'Abbās said, "Allāh commanded the Prophet ﷺ to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them."^[2] Aḍ-Ḍaḥḥāk commented, "Perform *Jihād* against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the *Jihād* performed against them."^[3] Similar was said by Muqātil and Ar-Rabī'.^[4] Al-Hasan and Qatādah said, "Striving against them includes establishing the (Islāmic Penal) Law of equality against them."^[5] In combining these statements, we could say that Allāh causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allāh knows best.

Reason behind revealing Āyah 9:74

Al-Amawi said in his Book on Battles, "Muḥammad bin Ishāq narrated that Az-Zuhri said that 'Abdur-Raḥmān bin 'Abdullāh bin Ka'b bin Mālīk narrated from his father, from his grandfather that he said, 'Among the hypocrites who lagged behind [from battle] and concerning whom the Qur'ān was revealed, was Al-Julās bin Suwayd bin Aṣ-Ṣāmiṭ, who was married to the mother of 'Umayr bin Sa'd. 'Umayr was under the care of Al-Julās. When the Qur'ān was revealed about the hypocrites, exposing their practices, Al-Julās said, 'By Allāh! If this man (Muḥammad) is saying the truth, then we are worse than donkeys.' 'Umayr bin Sa'd heard him and said, 'By Allāh,

[1] Aṭ-Ṭabari 14 :358.

[2] Aṭ-Ṭabari 14 :359.

[3] Aṭ-Ṭabari 14 :359.

[4] Ibn Abi Ḥātim 6 :1842.

[5] Aṭ-Ṭabari 14 :359.

O Julās! You are the dearest person to me, has the most favor on me and I would hate that harm should touch you, more than I do concerning anyone else! You have uttered a statement that if I exposed, will expose you, but if I hide, it will destroy me. One of them is a lesser evil than the other.' So 'Umayr went to the Messenger of Allāh ﷺ and told him what Al-Julās said. On realizing this, Al-Julās went to the Prophet ﷺ and swore by Allāh that he did not say what 'Umayr bin Sa'd conveyed he said. 'He lied on me,' Al-Julās said. Allāh sent in his case this verse,

﴿يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كِذْبًا كَبِيرًا وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ﴾

«They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām» until the end of Āyah.

The Messenger of Allāh conveyed this Āyah to Al-Julās, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy.”

Imām Abu Ja'far Ibn Jarīr recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ was sitting under the shade of a tree when he said,

«إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ فَيَنْظُرُ إِلَيْكُمْ بِمِثْيَةِ الشَّيْطَانِ فَإِذَا جَاءَ فَلَا تُكَلِّمُوهُ»

«A man will now come and will look to you through the eyes of a devil. When he comes, do not talk to him.»

A man who looked as if he was blue (so dark) came and the Messenger of Allāh ﷺ summoned him and said,

«عَلَامَ تَسْتَمْنِي أَنْتَ وَأَصْحَابُكَ»

«Why do you curse me, you and your companions»? That man went and brought his friends and they swore by Allāh that they did nothing of the sort, and the Prophet ﷺ pardoned them. Allāh, the Exalted and Most Honored revealed this verse,

﴿يَحْلِفُونَ بِاللَّهِ مَا قَالُوا﴾

«They swear by Allāh that they said nothing (bad)...»

Hypocrites try to kill the Prophet ﷺ

Allāh said next,

﴿وَمَثُوا بِمَا لَمْ يَنَالُوا﴾

«and they resolved that which they were unable to carry out»

It was said that this *Āyah* was revealed about Al-Julās bin Suwayd, who tried to kill his wife's son when he said he would inform the Messenger of Allāh ﷺ [about Al-Julās' statement we mentioned earlier]. It was also said that it was revealed in the case of 'Abdullāh bin Ubayy who plotted to kill the Messenger of Allāh ﷺ.^[1] As-Suddi said, "This verse was revealed about some men who wanted to crown 'Abdullāh bin Ubayy even if the Messenger of Allāh did not agree."

It was reported that some hypocrites plotted to kill the Prophet ﷺ, while he was at the battle of Tabūk, riding one night. They were a group of more than ten men. Aḍ-Ḍaḥḥāk said, "This *Āyah* was revealed about them." In his book, *Dalā'il An-Nubuwwah*, Al-Hāfiẓ Abu Bakr Al-Bayhaqī recorded that Hudhayfah bin Al-Yamān said, "I was holding the bridle of the Messenger's camel while 'Ammār was leading it, or vice versa. When we reached Al-'Aqabah, twelve riders intercepted the Prophet ﷺ. When I alerted the Messenger ﷺ, he shouted at them and they all ran away. The Messenger of Allāh ﷺ asked us,

«مَلَّ عَرَفْتُمْ الْقَوْمَ؟»

«Did you know who they were?» We said, 'No, O Allāh's Messenger! They had masks? However, we know their horses.' He said,

«هَؤُلَاءِ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ وَمَلَّ تَذَرُونَ مَا أَرَادُوا؟»

«They are the hypocrites until the Day of Resurrection. Do you know what they intended?»

We said, 'No.' He said,

«أَرَادُوا أَنْ يُزَاجِرُوا رَسُولَ اللَّهِ فِي الْعَقَبَةِ فَيُلْقُوهُ مِنْهَا»

«They wanted to mingle with the Messenger of Allāh and throw him from the 'Aqabah (to the valley).»

We said, 'O Allāh's Messenger! Should you ask their tribes to

[1] Aṭ-Ṭabari 14:363.

send the head of each one of them to you?' He said,

«لَا أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنَّ مُحَمَّدًا قَاتَلَ بِقَوْمٍ حَتَّى إِذَا أَظْهَرَهُ اللَّهُ بِهِمْ أَقْبَلَ عَلَيْهِمْ يَقْتُلُهُمْ - ثُمَّ قَالَ - اللَّهُمَّ ارْزُقْهُمْ بِالدُّبَيْلَةِ»

«No, for I hate that the Arabs should say that Muḥammad used some people in fighting and when Allāh gave him victory with their help, he commanded that they be killed.» He then said, «O Allāh! Throw the Dubaylah at them.»

We asked, 'What is the Dubaylah, O Allāh's Messenger?' He said,

«شِهَابٌ مِنْ نَارٍ يَقَعُ عَلَى نَاطِقٍ قَلْبٍ أَحَدِهِمْ فَيَهْلِكُ»

«A missile of fire that falls on the heart of one of them and brings about his demise.»^[1]

Abu Aṭ-Ṭufayl said, "Once, there was a dispute between Ḥudhayfah and another man, who asked him, 'I ask you by Allāh, how many were the Companions of Al-'Aqabah?' The people said to Ḥudhayfah, 'Tell him, for he asked you.' Ḥudhayfah said, 'We were told that they were fourteen men, unless you were one of them, then the number is fifteen! I testify by Allāh that twelve of them are at war with Allāh and His Messenger in this life and when the witness comes forth for witness. Three of them were pardoned, for they said, 'We did not hear the person whom the Messenger ﷺ sent to announce something, and we did not know what the people had plotted,' for the Prophet ﷺ had been walking when he said,

«إِنَّ الْمَاءَ قَلِيلٌ فَلَا يَسْفِيْنِي إِلَيْهِ أَحَدٌ»

«Water is scarce, so none among you should reach it before me.»

When he found that some people had reached it before him, he cursed them.»^[2] 'Ammār bin Yāsir narrated in a Ḥadīth collected by Muslim, that Ḥudhayfah said to him that the Prophet ﷺ said,

«فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ وَلَا يَجِدُونَ رِيحَهَا حَتَّى يَلِجَ

[1] *Dalā'il An-Nubuwwah*, 5:260. This text is supported by the narrations with Aḥmad no. 2395, and Muslim which follows.

[2] Muslim 4:2144.

الْجَمَلُ فِي سَمِّ الْخِيَاطِ: ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكُهُمُ الدُّبَيْلَةُ سِرَاجٌ مِنْ نَارٍ يَظْهَرُ بَيْنَ أَكْتَافِهِمْ حَتَّى يَنْجُمَ فِي صُدُورِهِمْ»

«Among my Companions are twelve hypocrites who will never enter Paradise or find its scent, until the camel enters the thread of the needle. Eight of them will be struck by the Dubaylah, which is a missile made of fire that appears between their shoulders and pierces their chest.»^[1]

This is why Hudhayfah was called the holder of the secret, for he knew who these hypocrites were, since the Messenger of Allāh ﷺ gave their names to him and none else.

Allāh said next,

﴿وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ﴾

«and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.»

This Āyah means, the Messenger ﷺ did not commit an error against them, other than that Allāh has enriched them on account of the Prophet's blessed and honorable mission! And had Allāh guided them to what the Prophet ﷺ came with, they would have experienced its delight completely. The Prophet ﷺ once said to the Anṣār,

«أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ بِي، وَكُنتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي، وَعَالَةً فَأَغْنَاكُمْ اللَّهُ بِي»

«Have I not found you misguided and Allāh guided you through me, divided and Allāh united you through me, and poor and Allāh enriched you through me?»

Whenever the Messenger ﷺ asked them a question, they replied, «Allāh and His Messenger have granted the favor.»^[2]

This type of statement,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ﴾

«And they had no fault except that they believed in Allāh...»,

is uttered when there is no wrong committed.

Allāh called the hypocrites to repent,

[1] Muslim 4:2143.

[2] Fath Al-Bāri 7:644.

﴿فَإِنْ يَتُوبُوا بِكَ حَيْرًا لَّهُمْ وَإِنْ يَسْتَوِلُوا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ﴾

«If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter.»

The Āyah says, if they persist on their ways, Allāh will inflict a painful torment on them in this life, by killing, sadness and depression, and in the Hereafter with torment, punishment, disgrace and humiliation,

﴿وَمَا لَهُمْ فِي الْأَرْضِ مِنْ دَلِيلٍ وَلَا نَصِيرٍ﴾

«And there is none for them on earth as a protector or a helper.»

who will bring happiness to them, aid them, bring about benefit or fend off harm.

﴿وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَ وَلَئِنْ كُنَّا مِنَ الْفَاسِقِينَ﴾

فَلَمَّا آتَاهُمُ مِنْ فَضْلِهِ جَاءُوا بِهِمْ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعَقَبَهُمُ صَفَاةٌ فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْلُغُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمَهُ الْغُيُوبَ ﴿٧٨﴾

﴿75. And of them are some who made a covenant with Allāh (saying): "If He bestowed on us of His bounty, we will verily, give Ṣadaqāh and will be certainly among the righteous."﴾

﴿76. Then when He gave them of His bounty, they became stingy, and turned away, averse.﴾

﴿77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant) with Allāh which they had promised to Him and because they used to tell lies.﴾

﴿78. Know they not that Allāh knows their secret ideas, and their Najwā (secret counsels), and that Allāh is the All-Knower of things unseen.﴾

Hypocrites seek Wealth but are Stingy with Alms

Allāh says, some hypocrites give Allāh their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill

their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allāh the Exalted, on the Day of Resurrection. We seek refuge with Allāh from such an end. Allāh said,

﴿يَسَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ﴾

﴿...because they broke that (covenant) with Allāh which they had promised to Him﴾

He placed hypocrisy in their hearts because they broke their promise and lied. In the Two Ṣaḥīḥs, it is recorded that the Messenger of Allāh ﷺ said,

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

«There are three signs for a hypocrite: if he speaks, he lies; if he promises, he breaks the promise; and if he is entrusted, he betrays the trust.»^[1]

Allāh said,

﴿أَرَبَعًا أَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ﴾

﴿Know they not that Allāh knows their secret ideas, and their Najwā,﴾

Allāh states that He knows the secret and what is more hidden than the secret. He has full knowledge of what is in their hearts, even when they pretend that they will give away alms, if they acquire wealth, and will be grateful to Allāh for it. Truly, Allāh knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them – so they mock at them (believers); Allāh will throw back their mockery on them, and they shall

^[1] Faḥ Al-Bāri 1:111 and Muslim 1:78.

have a painful torment.﴾

Hypocrites defame Believers Who give the Little Charity They can afford

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity. If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allāh stands not in need of this man's charity. Al-Bukhārī recorded that 'Ubaydullah bin Sa'īd said that Abu An-Nu'mān Al-Baṣrī said that Shu'bah narrated that Sulaymān said that Abu Wā'il said that Abu Mas'ūd said, "When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance and they (hypocrites) said, 'He is showing off.' Another man came and gave a Sā' (a small measure of food grains); they said, 'Allāh is not in need of this small amount of charity.' Then the *Āyah* was revealed;

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ﴾

﴿Those who defame the volunteers...﴾^[1]

Muslim collected this *Hadīth* in the *Ṣaḥīḥ*.^[2]

Al-'Awfi narrated that Ibn 'Abbās said, "One day, the Messenger of Allāh ﷺ went out to the people and called them to bring forth their charity, and they started bringing their charity. Among the last to come forth was a man who brought a Sā' of dates, saying, 'O Allāh's Messenger! This is a Sā' of dates. I spent the night bringing water and earned two Sā' of dates for my work. I kept one Sā' and brought you the other Sā'.' The Messenger of Allāh ﷺ ordered him to add it to the charity. Some men mocked that man, saying, 'Allāh and His Messenger are not in need of this charity. What benefit would this Sā' of yours bring?' 'Abdur-Raḥmān bin 'Awf asked Allāh's Messenger ﷺ, 'Are there any more people who give charity?' The Messenger of Allāh ﷺ said,

[1] *Faṭḥ Al-Bārī* 3:332.

[2] Muslim 2:706.

«لَمْ يَنْقُ أَحَدٌ غَيْرُكَ»

«None besides you!» 'Abdur-Rahmān bin 'Awf said, 'I will give a hundred *Uqiyah* of gold as a charity.' Umar bin Al-Khaṭṭāb said to him, 'Are you crazy?' 'Abdur-Rahmān said, 'I am not crazy.' Umar said, 'Have you given what you said would give?' 'Abdur-Rahmān said, 'Yes. I have eight thousand (*Dirhams*), four thousand I give as a loan to my Lord and four thousand I keep for myself.' The Messenger of Allāh ﷺ said,

«بَارَكَ اللهُ لَكَ فِيمَا أَمْسَكْتَ وَفِيمَا أَعْطَيْتَ»

«May Allāh bless you for what you kept and what you gave away».

However, the hypocrites defamed him, 'By Allāh! 'Abdur-Rahmān gave what he gave just to show off.' They lied, for 'Abdur-Rahmān willingly gave that money, and Allāh revealed about his innocence and the innocence of the fellow who was poor and brought only a *Sā'* of dates. Allāh said in His Book,

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ﴾

«Those who defame such of the believers who give charity voluntarily» [9:79].^[1]

A similar story was narrated from Mujāhid and several others. Ibn Ishāq said, "Among the believers who gave away charity were 'Abdur-Rahmān bin 'Awf who gave four thousand *Dirhams* and 'Āsim bin 'Adi from Bani 'Ajlān. This occurred after the Messenger of Allāh ﷺ encouraged and called for paying charity. 'Abdur-Rahmān bin 'Awf stood and gave away four thousand *Dirhams*. 'Āsim bin 'Adi also stood and gave a hundred *Wasaq* of dates, but some people defamed them, saying, 'They are showing off.' As for the person who gave the little that he could afford, he was Abu 'Aqīl, from Bani Anīf Al-Arāshi, who was an ally of Bani 'Amr bin 'Awf. He brought a *Sā'* of dates and added it to the charity. They laughed at him, saying, 'Allāh does not need the *Sā'* of Abu 'Aqīl.'^[2]

[1] Aṭ-Ṭabari 14:383.

[2] These narrations are not authentic, however, there is a similar narration recorded by Al-Bazzār that has a minor deficiency in its chain of narration. It could be used as a witness for it, Allāh knows best. See *Al-Majma'* no 11048.

سُورَةُ التَّوْبَةِ

٢٠٠

الْمُحْسِنِينَ

أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾ فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِ هِمِّ خَلْفِ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرْبِ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَإِنْ رَجَعْتَ إِلَى ظُلَمٍ مِنْهُمْ فَأَسْتَخْذُوكَ لِالْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾ وَلَا تَصِلْ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَانُوا وَهُمْ فَاسِقُونَ ﴿٨٤﴾ وَلَا تَجْعَلْ أَمْوَالَهُمْ وَأَوْلَادَهُمْ إِمَامًا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ فِيهَا فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلْتُ سُورَةً أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَحْنُ مَعَ الْفَاعِلِينَ ﴿٨٦﴾

Allāh said,

﴿يَسْتَحْزِنُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ﴾

so they mock at them (believers); Allāh will throw back their mockery on them

rebuking them for their evil actions and defaming the believers. Truly, the reward, or punishment, is equitable to the action. Allāh treated them the way mocked people are treated, to aid the believers in this life. Allāh has prepared a painful torment in the Hereafter for the hypocrites, for the recompense is similar to the deed.

﴿أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ ﴿٨٠﴾

480. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them because they have disbelieved in Allāh and His Messenger. And Allāh guides not those people who are rebellious. ﴿

The Prohibition of asking for Forgiveness for Hypocrites

Allāh says to His Prophet ﷺ that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allāh to forgive them seventy times, Allāh will not forgive them. The number seventy here was mentioned to close the door on this subject,

for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy. Ash-Sha'bi said that when 'Abdullāh bin Ubayy was dying, his son went to the Prophet ﷺ and said to him, "My father has died, I wish you could attend him and pray the funeral prayer for him." The Prophet ﷺ said,

«مَا اسْمُكَ»

«"What is your name?" He said, "Al-Ḥubāb bin 'Abdullāh." The Prophet ﷺ said,

«بَلْ أَنْتَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِنَّ الْحُبَابَ اسْمُ شَيْطَانٍ»

«Rather, you are 'Abdullāh bin 'Abdullāh, for Al-Ḥubāb is a devil's name.»

The Prophet ﷺ went along with him, attended his father's funeral, gave him his shirt as a shroud and prayed the funeral prayer for him. He was asked, "Would you pray on him, when he is a hypocrite?" He said,

«إِنَّ اللَّهَ قَالَ: ﴿إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً﴾ وَلَا تَسْتَغْفِرُونَ لَهُمْ سَبْعِينَ وَسَبْعِينَ»

«Allāh said, «... (and even) if you ask seventy times for their forgiveness...»

Verily, I will ask Allāh to forgive them seventy times and seventy more and seventy more.»^[1] Similar narrations were collected from 'Urwah bin Az-Zubayr, Mujāhid, Qatādah bin Di'āmah and Ibn Jarīr.^[2]

﴿فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُنْهَضُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾﴾

«81. Those who stayed away (from Tabūk expedition) rejoiced in their staying behind the Messenger of Allāh; they hated to

[1] At-Ṭabari 14:396

[2] At-Ṭabari 14:396-397. Even though this Ḥadīth is Mursal, it has several witnesses and chains of narration which make it sound. The basis of it is also mentioned in Al-Bukhārī (46704 and 4671). Refer also to the Tafsīr of Ibn Kathīr under the commentary on Āyah (9:84).

strive and fight with their properties and their lives in the cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand!﴾

﴿82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).﴾

Hypocrites rejoice because They remained behind from Tabūk!

Allāh admonishes the hypocrites who lagged behind from the battle of Tabūk with the Companions of the Messenger of Allāh ﷺ, rejoicing that they remained behind after the Messenger ﷺ departed for the battle,

﴿رَكَعًا أَوْ يَجْهَدُوا﴾

﴿they hated to strive and fight﴾, along with the Messenger ﷺ,

﴿يَأْمُرُهُمْ رَبُّنَا فِي سَبِيلِ اللَّهِ وَقَالُوا﴾

﴿with their properties and their lives in the cause of Allāh, and they said﴾, to each other,

﴿لَا تَنْفِرُوا فِي الْحَرِّ﴾

﴿"March not forth in the heat."﴾

Tabūk occurred at a time when the heat was intense and the fruits and shades became delightful. This is why they said,

﴿لَا تَنْفِرُوا فِي الْحَرِّ﴾

﴿"March not forth in the heat"﴾

Allāh said to His Messenger ﷺ,

﴿قُلْ﴾

﴿Say﴾ to them,

﴿نَارُ جَهَنَّمَ﴾

﴿"The fire of Hell...﴾, which will be your destination because of your disobedience,

﴿أَشَدُّ حَرًّا﴾

﴿"...is more intense in heat;"﴾, than the heat that you sought to

avoid; it is even more intense than fire. Imām Mālik narrated that Abu Az-Zinād said that Al-A'raj narrated that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَارُ نَبِيِّ آدَمَ الَّتِي تُوقِدُونَهَا جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«The fire that the son of Ādam kindles is but one part of seventy parts of the Fire of Jahannam.»

They said, "O Allāh's Messenger! This fire alone is enough." He said,

«فَضَّلْتُ عَلَيْهَا بِسِتِّينَ جُزْءًا»

«(Hellfire) was favored by sixty-nine parts.»^[1]

The Two Ṣaḥīḥs collected this Ḥadīth.^[2]

Al-A'mash narrated that Abu Ishāq said that An-Nu'mān bin Bashīr said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَمَنْ لَهُ نَعْلَانِ وَشِرَاكَيْنِ مِنْ نَارِ جَهَنَّمَ يَغْلِي مِنْهُمَا دِمَاعُهُ كَمَا يَغْلِي الْمِرْجَلُ، لَا يَرَى أَنَّ أَحَدًا مِنَ أَهْلِ النَّارِ أَشَدَّ عَذَابًا مِنْهُ وَإِنَّ أَهْلَهُمْ عَذَابًا»

«On the Day of Resurrection, the person who will receive the least punishment among the people of the Fire, wears two slippers made from the Fire of Jahannam causing his brain to boil, just as a pot boils. He thinks that none in the Fire is receiving a more severe torment than he, when in fact he is receiving the least torment.»^[3]

The Two Ṣaḥīḥs collected this Ḥadīth.^[4] There are many other Āyāt and Prophetic Ḥadīths on this subject. Allāh said in His Glorious Book,

﴿لَا إِلَهَ إِلَّا اللَّهُ ۚ نَزَّاعَةً لِّلشَّوْكِ﴾

«By no means! Verily, it will be the Fire of Hell. Taking away (burning completely) the scalp!» [70:15-16],

﴿يُسَبِّحُ مِن قَوْفِ رُؤُسِهِمُ الْحَمِيمُ ۖ يُصْهِرُ ۖ مَا فِي بُطُونِهِمْ وَلِلَّكَلْبِ ۖ وَلَمْ يَنْقُصُ مِن

[1] Al-Muwatta'a 2:994.

[2] Faḥ Al-Bāri 6:380 and Muslim 4:2184.

[3] Al-Hākim 4:580

[4] Faḥ Al-Bāri 11:425 and Muslim 1:196.

﴿حَبِيرٌ ۖ كَلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۝﴾

﴿Al-Hamīm (boiling water) will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said to them): "Taste the torment of burning!"﴾ [22:19-22], and,

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَلَّمَا تَبَدَّلَتْ لُجُودُهُمْ بِدَلَّتْهُمْ جُلُودًا غَيْرَهَا يَذُوقُوا الْعَذَابَ ۝﴾

﴿Surely, those who disbelieved in Our Āyāt, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.﴾ [4:56]

Allāh said here,

﴿قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ۝﴾

﴿Say: "The fire of Hell is more intense in heat;" if only they could understand!﴾

meaning, if they have any comprehension or understanding, they would have marched with the Messenger of Allāh ﷺ during the heat, so as to save themselves from the Fire of Jahannam, which is much more severe.

Allāh, the Exalted, then warns the hypocrites against their conduct,

﴿فَلْيَضْحَكُوا قَلِيلًا ۝﴾

﴿So let them laugh a little...﴾

Ibn Abi Ṭalḥah reported that Ibn 'Abbās commented, "Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allāh, the Exalted and Most Honored, they will start crying forever without end."

﴿فَإِنْ رَجَعْتَ إِلَىٰ ظِلِّهِمْ مِنْهُمْ فَأَسْتَخِرُكَ لِلْخُرُوجِ فَقُلْ لَنْ يَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُنْقِلُوا

مَعِيَ عَذَابًا إِنَّكَ رَءِيسُهُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ۝﴾

﴿83. If Allāh brings you back to a party of them (the

hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."

Hypocrites are barred from participating in Jihād

Allāh commands His Messenger, peace be upon him,

﴿إِن رَّجَعَكَ اللَّهُ﴾

﴿If Allāh brings you back﴾, from this battle,

﴿إِلَى طَائِفَةٍ مِنْهُمْ﴾

﴿to a party of them﴾ in reference to the twelve (hypocrite) men, according to Qatādah,^[1]

﴿فَاسْتَدْرَكَهُمُ الْخُرُوجُ﴾

﴿and they ask your permission to go out﴾, with you to another battle,

﴿فَقُلْ لَّنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَكِن تَقْتُلُوا مَعِيَ عَدُوًّا﴾

﴿say: "Never shall you go out with me nor fight an enemy with me..."﴾

as an admonishment and punishment for them. Allāh mentioned the reason for this decision,

﴿إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ﴾

﴿"You were pleased to sit (inactive) on the first occasion..."﴾

Allāh said in a similar Āyah,

﴿وَنَقَلِبْ أَيْدِيَهُمْ وَأَوْرَاقَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ﴾

﴿And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.﴾
[6:110]

The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allāh said concerning the 'Umrah of Ḥudaybiyyah,

[1] At-Ṭabari 14:404.

«إِنَّمَا خَيْرَنِي اللَّهُ فَقَالَ:

‘I have been given the choice, for Allāh says:

«أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ»

«Whether you ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allāh will not forgive them.»

وَسَأَزِيدُهُ عَلَى السَّبْعِينَ»

‘Verily, I will ask [for forgiveness for him] more than seventy times.’ ‘Umar said, ‘He is a hypocrite!’ So Allāh’s Messenger ﷺ offered the funeral prayer and on that Allāh revealed this Verse,

«وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ»

«And never (O Muḥammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.»^[1]

‘Umar bin Al-Khaṭṭāb narrated a similar narration.^[2] In this narration, ‘Umar said, “The Prophet ﷺ offered his funeral prayer, walked with the funeral procession and stood on his grave until he was buried. I was amazed at my daring to talk like this to the Messenger of Allāh ﷺ, while Allāh and His Messenger ﷺ have better knowledge. By ﷺ Allāh, soon afterwards, these two Āyāt were revealed,

«وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا»

«And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies.»

Ever since this revelation came, the Prophet ﷺ never offered the funeral prayer for any hypocrite nor stood on his grave until Allāh, the Exalted and Most Honored, brought death to him.^[3] At-Tirmidhi collected this Ḥadīth in his *Tafsīr* [section of his *Sunan*] and said, “Ḥasan Ṣaḥīḥ”.^[4] Al-Bukhārī also recorded it.^[5]

[1] *Faḥ Al-Bārī* 8:184.

[2] *Faḥ Al-Bārī* 8:185.

[3] *Aḥmad* 1:16.

[4] *Tuḥfat Al-Aḥwadhī* 8:495.

[5] *Faḥ Al-Bārī* 8:184.

سُورَةُ التَّوْبَةِ

٢٠١

الْمُؤْمِنُونَ

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَيْكِنَ الرُّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ لَهُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾ وَجَاءَ الْمُعَذِّبُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيَتُهُمْ تَفِيضٌ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ ﴿٩٢﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٩٣﴾

﴿وَلَا تُحِجْكَ أَمْوَالُكَ وَأَوْلَادُكَ﴾
إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِمَا فِي
الْذُّنُوبِ وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ
كَافِرُونَ ﴿٨٥﴾

﴿85. And let not their wealth or their children amaze you. Allāh only wants to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.﴾

We mentioned before the explanation of a similar Āyah, all the thanks and praises are due to Allāh.

﴿وَإِنَّا أَنْزَلْنَا سُورَةَ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُوا الْقُلُوبِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ

الْمُتَّقِينَ ﴿٨٦﴾ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

﴿86. And when a Sūrah is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say, "Leave us (behind), we would be with those who sit (at home).">﴾

﴿87. They are content to be with those who sit behind. Their hearts are sealed up, so they understand not.﴾

Admonishing Those Who did not join the Jihād

Allāh chastises and admonishes those who stayed away from Jihād and refrained from performing it, even though they had the supplies, means and ability to join it. They asked the

Messenger ﷺ for permission to stay behind, saying,

﴿ذَرْنَا نَكُنْ مَعَ الْقَائِمِينَ﴾

﴿“Leave us (behind), we would be with those who sit (at home)”﴾

thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowardice, but when it is safe, they are the most boastful among men. Allāh described them in another *Āyah*,

﴿وَإِذَا جَاءَ لِقَاؤُهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُفْتَنُ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ لِقَاؤُهُمْ سَلَفُوا بِالسِّنَةِ جِدَادٍ﴾

﴿Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues.﴾ [33:19]

their tongues direct their harsh words against you, when it is safe to do so. In battle, however, they are the most cowardice among men.

Allāh said in another *Āyah*,

﴿وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُخْكَمَةٌ وَذَكَرَ فِيهَا الْفِتْنَةُ رَأَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ تَطَرَّ الْمَغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ﴾

﴿Those who believe say: “Why is not a Sūrah sent down (for us)? But when a decisive Sūrah (explaining and ordering things) is sent down, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them. Obedience (to Allāh) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allāh, it would have been better for them.﴾ [47:20-21]

Allāh said next,

﴿وَطُيْعَ عَلَى قُلُوبِهِمْ﴾

﴿Their hearts are sealed up﴾ because of their staying away from *Jihād* and from accompanying the Messenger ﷺ in Allāh’s cause,

﴿فَهُمْ لَا يَتَفَهَمُونَ﴾

﴿so they understand not.﴾ they neither understand what benefits them so that they perform it nor what hurts them so that they avoid it.

﴿لَكِنِ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُوْلَئِكَ لَهُمُ الْخَيْرَاتُ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْقَوْسُ الْعَظِيمُ ﴿٨٩﴾﴾

﴿88. But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.﴾

﴿89. For them Allāh has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.﴾

After Allāh mentioned the sins of the hypocrites, He praised the faithful believers and described their reward in the Hereafter,

﴿لَكِنِ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا﴾

﴿But the Messenger and those who believed with him strove hard and fought﴾

until the end of these two *Āyāt* [9:88-89]. This describes the qualities, as well as, the reward of faithful believers. Allāh said,

﴿وَأُوْلَئِكَ لَهُمُ الْخَيْرَاتُ﴾

﴿Such are they for whom are the good things﴾, in the Hereafter, in the gardens of *Al-Firdaws* and the high grades.

﴿وَبِئْسَ الْمَعْدُونَةُ ﴿٩٠﴾ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩١﴾﴾

﴿90. And those who made excuses from the bedouins came asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.﴾

Allāh describes here the condition of the bedouins who lived

around Al-Madīnah, who asked for permission to remain behind from Jihād when they came to the Messenger ﷺ to explain to him their weakness and inability to join the fighting. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that they were those who had valid excuses, for Allāh said next,

﴿وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ﴾

﴿and those who had lied to Allāh and His Messenger sat at home﴾, and did not ask for permission for it; and Allāh warned them of painful punishment,

﴿سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

﴿a painful torment will seize those of them who disbelieve.﴾

﴿لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُخَنِفِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ ﴿٩٢﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ وَهُمْ أَغْنِيَاءُ رِضًا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَمَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾﴾

﴿91. There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger. No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.﴾

﴿92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.﴾

﴿93. The means (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts so that they know not (what they are losing).﴾

Legitimate Excuses for staying away from Jihād

Allāh mentions here the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows

one from *Jihād*, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allāh, or poverty that prevents preparing for *Jihād*. There is no sin in these cases if they remain behind, providing that when they remain behind, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allāh said,

﴿مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.﴾

Al-Awzā'ī said, "The people went out for the *Istisqā'* (rain) prayer. Bilāl bin Sa'd stood up, praised Allāh and thanked Him then said, 'O those who are present! Do you concur that wrong has been done?' They said, 'Yes, by Allāh!' He said, 'O Allāh! We hear your statement,

﴿مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ﴾

﴿No means (of complaint) can there be against the doers of good.﴾

O Allāh! We admit our errors, so forgive us and give us mercy and rain.' He then raised his hands and the people also raised their hands, and rain was sent down on them."^[1] Mujāhid said about Allāh's statement,

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ﴾

﴿Nor (is there blame) on those who came to you to be provided with mounts﴾

Mujāhid said; "It was revealed about Bani Muqarrin from the tribe of Muzaynah."^[2]

Ibn Abi Hātim recorded that Al-Ḥasan said that the Messenger of Allāh ﷺ said,

«لَقَدْ خَلَقْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلَا قَطَعْتُمْ وَادِيًا وَلَا يَلْتَمِسُ مِنْ عَدُوِّ نَبَلًا إِلَّا وَقَدْ شَرُّوْكُمْ فِي الْأَجْرِ»

[1] Ibn Abi Hātim 6:1862.

[2] Aṭ-Ṭabari 14:421.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا
لَنُؤْمِنَ لَكُمْ قَدْ بَقَا اللَّهُ مِنْ أَنْبَارِكُمْ وَسِيرَى
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تَرَدُّوتُ إِلَىٰ عِنْدِ الْعَنِيْبِ
وَالشَّهَادَةِ فَيُنْشِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾ سَيُخْلِفُونَ
بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتَعْرِضُوا عَنْهُمْ فَأَعْرِضُوا
عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَا وَنَهُمْ جَهَنَّمُ جَزَاءُ مَا كَانُوا
يَكْسِبُونَ ﴿٩٤﴾ يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ
تَرْضَوْا عَنْهُمْ فَأِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ
﴿٩٥﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَنْ لَا يَعْلَمُوا
حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٦﴾ وَمِنَ
الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ وَاللَّهُ وَابِرٌ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٧﴾ وَمِنَ
الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيتَّخِذُ
مَا يُنْفِقُ قُرْبَىٰ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَىٰ
لَهُمْ سَيَجْزِي اللَّهُ فِي رَحْمَتِهِ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ ﴿٩٨﴾

«Some people have remained behind you in Al-Madīnah; and you never spent anything, crossed a valley, or afflicted hardship on an enemy, but they were sharing the reward with you.»

He then recited the *Āyah*,

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْهُ
لِيُخَلِّفَهُمْ وَلَمْ يَكُنْ لَكُمْ
أَعْيُنٌ عَلَيْهِمْ﴾

«Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you."»^[1]

This *Hadīth* has a basis in the Two *Ṣaḥīḥs* from Anas, the

Messenger of Allāh ﷺ said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْتُمْ وَاذِيَا وَلَا سِرْتُمْ سِيْرًا إِلَّا وَهُمْ مَعَكُمْ»

«Some people have remained behind in Al-Madīnah and you never crossed a valley or marched forth, but they were with you.»

They said, "While they are still at Al-Madīnah?" He said,

«نَعَمْ حَبَسَهُمُ الْعَذْرُ»

«Yes, as they have been held back by a (legal) excuse.»^[2]

Then, Allāh criticized those who seek permission to remain

[1] Ibn Abi Hātim 6:1863.

[2] *Faṭḥ Al-Bārī* 7:732 and Muslim: 1911.

behind while they are rich, admonishing them for wanting to stay behind with women who remained in their homes,

﴿وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ﴾

﴿and Allāh has sealed up their hearts, so that they know not (what they are losing).﴾

﴿يَسْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَمْنَدِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ بَيَّنَّا اللَّهُ مِنْ أَنْبَائِكُمْ وَسَبَّرَ اللَّهُ عَلَيْكُمْ وَرَسُولُهُ ثُمَّ تُزَدُّونَ إِلَى عَنِيبِ الْغَيْبِ وَالْغَيْبِ فَيُنْفِقُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيُلَاقُونَ بِاللَّهِ لَكُمْ إِذَا أَفْقَلْتُمْ إِلَيْهِمْ يُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَا وَدَّعَهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَجْلِفُونَ لَكُمْ لِرِزْوَانِهِمْ فَإِنْ تَرَضُوا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾﴾

﴿94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do."﴾

﴿95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place – a recompense for that which they used to earn.﴾

﴿96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are Fāsiqīn (rebellious).﴾

Exposing the Deceitful Ways of Hypocrites

Allāh said that when the believers go back to Al-Madīnah, the hypocrites will begin apologizing to them.

﴿قُلْ لَا تَمْنَدِرُوا لَنْ تُؤْمِنَ لَكُمْ﴾

﴿Say "Present no excuses, we shall not believe you."﴾, we shall not believe what you say,

﴿قَدْ بَيَّنَّا اللَّهُ مِنْ أَنْبَائِكُمْ﴾

﴿Allāh has already informed us of the news concerning you.﴾

Allāh has exposed your news to us,

﴿رَبَّرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ﴾

﴿Allāh and His Messenger will observe your deeds.﴾

your actions will be made public to people in this life,

﴿ثُمَّ تُرَدُّونَ إِلَىٰ عِندِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do.﴾

Allāh will inform you of your deeds, whether they were good or evil, and will recompense you for them. Allāh said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allāh ordered disgracing them by turning away from them, for they are,

﴿رِيjs﴾

﴿Rijs﴾ meaning, impure inwardly and in their creed. Their destination in the end will be *Jahannam*,

﴿جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ﴾

﴿a recompense for that which they used to earn.﴾

of sins and evil deeds. Allāh said that if the believers forgive the hypocrites when they swear to them,

﴿فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾

﴿certainly Allāh is not pleased with the people who are *Fāsiqīn*.﴾

who rebel against the obedience of Allāh and His Messenger
﴿Fisq' means, 'deviation'.

﴿الْأَعْرَابُ أَشَدَّ كُفْرًا وَبَغَاً وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٩٤﴾ وَنَ الْأَعْرَابِ مَن يَبْتَغِ غَلَبًا مَّقَرًّا وَيَتَوَضَّ بِكُلِّ الدَّوَابِّ عَلَيْهِمْ ذَائِقَةُ الْعَذَابِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٩٥﴾ وَنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَانًا ۖ وَاللَّهُ وَصَلَاتُ الرَّسُولِ ۗ أَلَا إِنَّا قَرَّبْنَا لَهُمْ سِدْرَهُمُ اللَّهُ فِي رَحْمَتِهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ٩٦﴾

﴿97. The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger. And Allāh is All-Knower, All-Wise.﴾

﴿98. And of the bedouins there are some who look upon what they spend (in Allāh's cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.﴾

﴿99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend (in Allāh's cause) as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (expenditures) are a means of nearness for them. Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.﴾

The Bedouins are the Worst in Disbelief and Hypocrisy

Allāh states that there are disbelievers, hypocrites and believers among the bedouins. He also states that the disbelief and hypocrisy of the bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allāh has revealed to His Messenger ﷺ. Al-A'mash narrated that Ibrāhīm said, "A bedouin man sat next to Zayd bin Ṣawhān while he was speaking to his friends. Zayd had lost his hand during the battle of Nahāwand. The bedouin man said, 'By Allāh! I like your speech. However, your hand causes me suspicion.' Zayd said, 'Why are you suspicious because of my hand, it is the left hand [that is cut]?' The bedouin man said, 'By Allāh! I do not know which hand they cut off (for committing theft), is it the right or the left?' Zayd bin Ṣawhān said, 'Allāh has said the truth,

﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾

﴿The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger.﴾^[1]

Imām Aḥmad narrated that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

^[1] Aṭ-Ṭabari 14:429.

«مَنْ سَكَنَ الْبَادِيَةَ جَفًّا، وَمَنْ اتَّبَعَ الصَّيْدَ غَفْلًا، وَمَنْ أَتَى السُّلْطَانَ افْتِنًا»

«He who lives in the desert becomes hard-hearted, he who follows the game becomes heedless, and he who associates with the rulers falls into Fitnah.»^[1]

Abu Dāwud, At-Tirmidhi and An-Nasā'i collected this Ḥadīth. At-Tirmidhi said, "*Ḥasan Gharīb*."^[2] The Prophet ﷺ once had to give a bedouin man many gifts because of what he gave him ﷺ as a gift, until the bedouin became satisfied. The Prophet ﷺ said,

«لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَيْشٍ أَوْ ثَقَفٍ أَوْ أَنْصَارٍ أَوْ دَوْسٍ»

«I almost decided not to accept a gift except from someone from Quraysh, Thaqafi, the Anṣār or Daws.»^[3]

This is because these people lived in cities, Makkah, Aṭ- Ṭā'if, Al-Madīnah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted bedouins.

Allāh said next,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿And Allāh is All-Knower, All-Wise.﴾

Allāh knows those who deserve to be taught faith and knowledge, He wisely distributes knowledge or ignorance, faith or disbelief and hypocrisy between His servants. He is never questioned as to what He does, for He is the All-Knower, All-Wise. Allāh also said that among bedouins are those,

﴿مَنْ يَسْجُدْ مَا يُنْفِقُ﴾

﴿who look upon what they spend﴾, in the cause of Allāh,

﴿مَفْرَمًا﴾

﴿as a fine﴾, as a loss and a burden,

﴿وَيَرْتَضِ بِكَرِّ الدَّوَابِّ﴾

﴿and watch for calamities for you﴾, awaiting afflictions and

[1] Aḥmad 1:357.

[2] Abu Dāwud 3:278, *Tuḥfat Al-Aḥwadhi* 6:532 and An-Nasā'i 7:195.

[3] An-Nasā'i 6:280.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٠٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ الْمُتَجَرِّبِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَوَضَعَهُمْ أَعْدَاءُ
لَهُمْ جَنَّتْ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٥٠﴾ وَمَنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ
مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى الرَّفَاقِ لَا يَعْلَمُونَ
مَنْ يَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ
عَظِيمٍ ﴿١٥١﴾ وَآخَرُونَ آخَرُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا
وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنْ اللَّهُ عَفُورٌ رَحِيمٌ ﴿١٥٢﴾
خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ
إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٥٣﴾ الَّذِينَ يَقُولُوا
أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ
اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٥٤﴾ وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ
وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلِّيِّ الْعَلِيِّ وَالشَّهِيدَةِ
فَيُنْفِقُ كَمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥٥﴾ وَآخَرُونَ مُرْجُونَ لَأَمْرِ
اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥٦﴾

disasters to strike you,

﴿عَلَيْهِمْ ذَاكِرَةُ الشَّوْءِ﴾

﴿on them be the calamity of evil﴾, evil will touch them instead,

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

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

Allāh hears the invocation of His servants and knows who deserves victory, who deserve failure. Allāh's said;

﴿وَمِنْ الْأَعْرَابِ مَنْ يُؤْمِنُ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا

يُنْفِقُ قُرْبَانًا عِنْدَ اللَّهِ وَصَلَاتِ

الرَّسُولِ﴾

﴿And of the bedouins there are some who be-

lieve in Allāh and the Last Day, and look upon what they spend (in Allāh's cause) as means of nearness to Allāh, and a cause of receiving the Messenger's invocations.﴾

This is the type of praiseworthy bedouins. They give charity in Allāh's cause as way of achieving nearness to Allāh and seeking the Messenger's invocation for their benefit,

﴿أَلَا إِنَّا قُرْبُهُ لَكُمُ﴾

﴿Indeed these are a means of nearness for them.﴾

they will attain what they sought,

﴿سَيَدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنْ اللَّهُ عَفُورٌ رَحِيمٌ﴾

﴿Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.﴾

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
الْعَظِيمُ﴾

¶100. And the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly (in faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.¶

Virtues of the Muhājirīn, Anṣār and Those Who followed Them in Faith

Allāh mentions that He is pleased foremost with the Muhājirīn, Anṣār and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy. Ash-Sha'bi said that,

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ﴾

¶The foremost Muhājirīn and Anṣār¶ are those who conducted the pledge of Ar-Riḍwān in the year of Ḥudaybiyyah^[1]. Abu Mūsā Al-Ash'ari, Sa'īd bin Al-Musayyib, Muḥammad bin Sīrīn, Al-Ḥasan and Qatādah said that they are those who performed the prayer towards the two Qiblahs with the Messenger of Allāh ﷺ [first toward Jerusalem and later toward the Ka'bah].^[2] Allāh, the Most Great, stated that He is pleased foremost with the Muhājirīn, the Anṣār and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger, the best and most righteous among them, the Ṣiddīq (the great truthful one) and the grand Khalīfah, Abu Bakr bin Abi Quḥāfah, may Allāh be pleased with him. The failure group, the Rāfiḍah (a sect of Shi'ites), are the enemies of the best Companions, they hate and curse them, we seek refuge with Allāh from such evil. This indicates that the minds of these people are twisted and their hearts turned upside

^[1] Aṭ-Ṭabari 14:435.

^[2] Aṭ-Ṭabari 14:436, 437, 439.

down, for where are they in relation to believing in the Qur'ān? They curse those whom Allāh stated He is pleased with! As for the followers of the Sunnah, they are pleased with those whom Allāh is pleased with, curse whomever Allāh and His Messenger ﷺ curse, and give their loyalty to Allāh's friends and show enmity to the enemies of Allāh. They are followers not innovators, imitating [the Sunnah] they do not initiate it on their own. They are indeed the party of Allāh, the successful, and Allāh's faithful servants.

﴿وَمَنْ حَوْلَكُم يَرَىٰ الْأَعْرَابَ مُتَيْقِنُونَ وَإِنَ أَهْلَ الْمَدِينَةِ مِرَدُّوهُ عَلَىٰ الْإِفْكَاقِ لَا تَعْلَمُهُمْ
عَنْ تَعْلَمُهُمْ سَنَعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.﴾

Hypocrites among the Bedouins and Residents of Al-Madīnah

Allāh informs His Messenger, peace be upon him, that among the bedouins around Al-Madīnah there are hypocrites and in Al-Madīnah itself, those,

﴿مِرَدُّوهُ عَلَىٰ الْإِفْكَاقِ﴾

﴿who persist in hypocrisy;﴾ meaning they insisted on hypocrisy and continued in it

Allāh's statement,

﴿لَا تَعْلَمُهُمْ عَنْ تَعْلَمُهُمْ﴾

﴿you know them not, We know them﴾, does not contradict His other statement,

﴿وَلَوْ شَاءَ لَأَرْسَلْنَاهُمْ قُلُوبَهُمْ فَتَعْرِفُوهُمْ بِسِيمَاهُمْ وَتَتَرَقَّبُوهُمْ فِي لَحَنِ الْقَوْلِ﴾

﴿Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!﴾[47:30],

because the latter Āyah describes them by their characteristics, not that the Messenger ﷺ knows all those who

have doubts and hypocrisy. The Messenger ﷺ knew that some of those who associated with him from the people of Al-Madīnah were hypocrites, and he used to see them day and night [but did not know who they were exactly]. We mentioned before in the explanation of,

﴿وَمَثُوا بِمَا لَا يَنَالُوا﴾

﴿...and they resolved that (plot) which they were unable to carry out...﴾[9:74]

that the Prophet ﷺ informed Ḥudhayfah of the names of fourteen or fifteen hypocrites. This knowledge is specific in this case, not that the Messenger of Allāh ﷺ was informed of all their names, and Allāh knows best.

‘Abdur-Razzāq narrated that Ma‘mar said that Qatādah commented on this *Āyah* [9:101], “What is the matter with some people who claim to have knowledge about other people, saying, ‘So-and-so is in Paradise and so-and-so is in the Fire.’ If you ask any of these people about himself, he would say, ‘I do not know (if I will end up in Paradise or the Fire)!’ Verily, you have more knowledge of yourself than other people. You have assumed a job that even the Prophets before you refrained from assuming. Allāh’s Prophet Nūḥ said,

﴿وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ﴾

﴿And what knowledge have I of what they used to do?﴾[26:112]

Allāh’s Prophet Shu‘ayb said,

﴿يَقِنتُ اللَّهُ خَيْرَ لَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾

﴿That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you﴾[11:86],

while Allāh said to His Prophet ﷺ,

﴿لَا تَعْلَمُهُمْ تَعْنُ تَعْلَمُهُمْ﴾

﴿you know them not, We know them.﴾^[1]

Mujāhid said about Allāh’s statement,

﴿سَنَعْلَمُهُمْ مَّرَرَيْنِ﴾

[1] ‘Abdur-Razzāq 2 :285.

﴿We shall punish them twice﴾, "By killing and capture." In another narration he said, "By hunger and torment in the grave,

﴿ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿and thereafter they shall be brought back to a great (horrible) torment.﴾^[1]

'Abdur-Rahmān bin Zayd bin Aslam said, "The torment in this life strikes their wealth and offspring," and he recited this Āyah,

﴿لَا تَعْجَبْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿So let not their wealth nor their children amaze you; Allāh only wants to punish them with these things in the life of this world.﴾ [9:55]

These afflictions torment them, but will bring reward for the believers. As for the torment in the Hereafter, it is in the Fire,

﴿ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿and thereafter they shall be brought back to a great (horrible) torment.﴾^[2]

﴿وَالْآخِرُونَ أَعْرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

﴿102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn unto them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful.﴾

Some Believers stayed away from Battle because They were Lazy

After Allāh explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt, He then mentioned the disobedient who stayed away from *Jihād* due to laziness and preferring comfort, even though they truly believed,

[1] At-Ṭabari 14:442.

[2] At-Ṭabari 14:444.

﴿وَمَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ﴾

﴿And others who have acknowledged their sins,﴾

These people admitted their error to themselves and their Lord. They had performed good deeds before, as well as, this evil deed that they committed. For them there was forgiveness and pardon of Allāh. This Āyah is general, covering all sinners who combine good and evil deeds, thus becoming partly impure, even though it was revealed about some people in specific. Ibn 'Abbās said that,

﴿وَمَآخَرُونَ﴾

﴿And (there are) others﴾, refers to Abu Lubābah and some of his friends who stayed away from the battle of Tabūk and the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ returned from that battle, this group, Abu Lubābah and five, seven or nine with him, tied themselves to the pillars of the Masjid and refused to let anyone untie them except the Messenger of Allāh ﷺ. When this Āyah was revealed,

﴿وَمَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ﴾

﴿And (there are) others who have acknowledged their sins,﴾

the Messenger of Allāh ﷺ untied them and pardoned them.^[1] Al-Bukhārī recorded that Samurah bin Jundub said that the Messenger of Allāh ﷺ said to us,

«أَتَانِي اللَّيْلَةُ آتِيَانِ فَأَبْتَعَنِي، فَأَتَتْهُمَا بِي إِلَى مَدِينَةِ مَبْنِيَّةٍ بِلَيْنٍ ذَهَبَ وَلَبِنٍ فَضَيَّ فَنَلَقَانَا رَجَالًا شَطْرُ مَنْ خَلَقَهُمْ كَأَحْسَنِ مَا أَنْتَ رَأَوْ، وَشَطْرُ كَأَفْجَحٍ مَا أَنْتَ رَأَوْ، قَالَا لَهُمْ: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ الشَّوْءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَا لِي: هَذِهِ جَنَّةٌ عَذْنٍ وَهَذَا مَثَرُكَ، قَالَا: وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرَ مِنْهُمْ حَسَنٌ وَشَطْرَ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا نَبَّأَ اللَّهُ عَنْهُمْ»

«Last Night, two (angels) came to me (in a vision) and took me

[1] At-Ṭabari 14:437. This narration is not authentic. There is a similar Mursal narration from Saʿīd bin Al-Musayyib in Dalā'il An-Nubuwwah

to a city, built with bricks made of gold and silver. We met some men who, part of their bodies were as handsome as you ever saw and the part as ugly as you ever saw. The two (angels) ordered these men to go to a river and submerge themselves in it; they did that and came back to us, and the ugliness went away from them, thus becoming the most beautiful form. The two said to me, 'This is the garden of Eden, and this is your residence in it.' The two said, 'As for the men who had part of their body handsome and part ugly, they have mixed a deed that was righteous with another that was evil. Allāh has pardoned them.'^[1]

Al-Bukhārī recorded this Ḥadīth in a short form upon the explanation of this Āyah.

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ١٥٣﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَأَخَذَ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ١٥٤﴾

﴿103. Take Ṣadaqaḥ from their wealth in order to purify them and sanctify them with it, and Ṣalli for them. Verily, your Ṣalāṭ are a Sakan for them; and Allāh is All-Hearer, All-Knower.﴾

﴿104. Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqaṭ, and that Allāh alone is the One Who forgives and accepts repentance, Most Merciful?﴾

The Command to collect the Zakāh and Its Benefits

Allāh commanded His Messenger ﷺ to take Ṣadaqaḥ from the Muslims' money to purify and sanctify them with it. This Āyah is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors.

Some bedouin later thought that paying Zakāh to the Leader was not legislated except to the Messenger ﷺ himself, using this Āyah as evidence,

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً﴾

^[1] *Faṭḥ Al-Bāri* 8:193.

﴿Take Ṣadaqah from their wealth.﴾ Abu Bakr Aṣ-Ṣiddīq and other Companions refuted this ill comprehension and fought against them until they paid the *Zakāh* to the Khalīfah, just as they used to pay it to the Messenger of Allāh ﷺ. Aṣ-Ṣiddīq said, "By Allāh! If they abstain from paying a bridle that they used to pay to the Messenger of Allāh ﷺ, I will fight them for refraining from paying it."^[1] Allāh's statement,

﴿وَصَلِّ عَلَيْهِمْ﴾

﴿and Ṣalli for them﴾, means, supplicate for them, and ask Allāh to forgive them. In the *Ṣaḥīḥ*, Muslim recorded that 'Abdullāh bin Abi Awfā said, "Whenever the Prophet ﷺ was brought charity, he used to invoke Allāh for those who brought it. My father also brought his charity and the Prophet ﷺ said,

«اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى»

«O Allāh! I invoke You for the family of Abu Awfā.»^[2]

Allāh's statement,

﴿إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾

﴿Verily, your Ṣalāt are a Sakan for them﴾, means, a mercy for them, according to Ibn 'Abbās.^[3]

Allāh said next,

﴿وَاللَّهُ سَمِيعٌ﴾

﴿and Allāh is All-Hearer﴾, of your invocation (O Muḥammad),

﴿عَلِيمٌ﴾

﴿All-Knower﴾ in those who deserve your invocation on their behalf, who are worthy of it.

Allāh said,

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ. وَيَأْخُذُ الصَّدَقَاتِ﴾

﴿Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?﴾

[1] *Faṭḥ Al-Bāri* 13:264.

[2] *Muslim* 2:756.

[3] *Aṭ-Ṭabari* 14:457.

This Āyah encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicate sins. Allāh states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allāh accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount Uḥud. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيَرْبِّيَهَا لِأَحَدِكُمْ كَمَا يَرْبِّي أَحَدُكُمْ مَهْرَهُ، حَتَّى إِنَّ اللَّقْمَةَ لَتَكُونُ مِثْلَ أُحُدٍ»

«Verily, Allāh accepts charity, receives it in His Right Hand and develops it for its giver, just as one of you raises his pony, until the bite [of food] becomes as large as Uḥud.»

The Book of Allāh, the Exalted and Most Honored, testifies to this Ḥadīth,

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ﴾

«Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?», and,

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيَزِيدُ الصَّدَقَاتِ﴾

«Allāh will destroy Ribā and will give increase for Ṣadaqāt.»
[2:276]

‘Abdullāh bin Mas‘ūd said, “Charity falls in Allāh’s Hand before it falls in the needy’s hand,” he then recited this Āyah,

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ﴾

«Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?»^[1]

﴿وَقُلْ أَعْمَلُوا نَسِيتُ اللَّهَ عَكُمْ رَسُولُكُمْ وَالْمُؤْمِنُونَ وَسَرُدُونَ إِلَىٰ عِلِّيِّ النَّبِيِّ وَالْقَهْفَةِ فَبُيِّنَتْكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾^[105]

«105. And say “Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.”»

^[1] Aṭ-Ṭabari 14 :460.

Warning the Disobedient

Mujāhid said that this *Āyah* carries a warning^[1] from Allāh to those who defy His orders. Their deeds will be shown to Allāh, Blessed and Most Honored, and to the Messenger ﷺ and the believers. This will certainly occur on the Day of Resurrection, just as Allāh said,

﴿يَوْمَ تَعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافَةٌ﴾

«That Day shall you be brought to Judgement, not a secret of you will be hidden.» [69:18],

﴿يَوْمَ تُبْلَى السَّرَائِرُ﴾

«The Day when all the secrets will be examined.» [86:9], and,

﴿وَنُخْصِلُ مَا فِي الْأَشْدُرِ﴾

«And that which is in the breasts (of men) shall be made known.» [100:10]

Allāh might also expose some deeds to the people in this life. Al-Bukhārī said that 'Aishah said, "If the good deeds of a Muslim person please you, then say,

﴿اعْمَلُوا فَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾

«Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers.»^[2]

There is a *Hadīth* that carries a similar meaning. Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَا عَلَيْكُمْ أَنْ تُعْجِبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا بِمَ يُخْتَمُ لَهُ، فَإِنَّ الْعَامِلَ يَعْمَلُ زَمَانًا مِنْ عُمْرِهِ - أَوْ بَرَّةً مِنْ ذَهْرِهِ - . يَعْمَلُ صَالِحٍ لَوْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا سَيِّئًا، وَإِنَّ الْعَبْدَ لَيَعْمَلُ الْبُرَّةَ مِنْ ذَهْرِهِ يَعْمَلُ سَيِّئًا، لَوْ مَاتَ عَلَيْهِ دَخَلَ النَّارَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا صَالِحًا، وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْرًا اسْتَغْمَلَهُ قَبْلَ مَوْتِهِ»

«Do not be pleased with someone's deeds until you see what his deeds in the end will be like. Verily, one might work for some

[1] At-Ṭabari 14:463.

[2] Faṭḥ Al-Bārī 13:512.

time of his life with good deeds, so that if he dies while doing it, he will enter Paradise. However, he changes and commits evil deeds. one might commit evil deeds for some time in his life, so that if he dies while doing them he will enter the Fire. However, he changes and performs good deeds. If Allāh wants the good of a servant He employs him before he dies.»

He was asked, "How would Allāh employ him, O Allāh's Messenger?" He said,

«يُؤَفِّقُهُ لِعَمَلٍ صَالِحٍ ثُمَّ يَقْبِضُهُ عَلَيْهِ»

«He directs him to perform good deeds and takes his life in that condition.»^[1]

Only Imām Aḥmad collected this Ḥadīth.

﴿وَالْآخِرُونَ مُرْجُونَ لَأَمْرٍ اللَّهِ إِنَّا بِعَذَابِهِمْ وَإِنَّا بِتُوبِ عَلَيْهِمْ عَلِيمٌ حَكِيمٌ﴾

¶106. And others are made to await for Allāh's Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise.¶

Delaying the Decision about the Three Companions Who stayed away from the Battle of Tabūk

Ibn 'Abbās, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk and several others said that those mentioned in the Āyah are the three who were made to wait to know if their repentance was accepted; Marārah bin Ar-Rabī', Ka'b bin Mālīk and Hilāl bin Umayyah.

Some Companions stayed behind from the battle of Tabūk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts. Some of them tied themselves to the pillars (of the Masjid) like Abu Lubābah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this Āyah was revealed,

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ﴾

«Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār...»

^[1] Aḥmad 3:120.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ
 الْمُؤْمِنِينَ وَارْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ
 وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٧﴾
 لَا تَقْعُدُوا فِيهِ أَبَدًا لِمَسْجِدٍ أُتِيَ عَلَىٰ التَّقْوَىٰ مِنْ أَوَّلِ
 يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحْثُونَ أَنْ يَبْظَهَرُوا
 وَاللَّهُ يُحِبُّ الْمُطْهَرِينَ ﴿١٨﴾ أَفَمَنْ أَتَسَسَ بَيْنَهُنَّ
 عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَتَسَسَ بَيْنَهُنَّ
 عَلَىٰ شَفَاجِرٍ هَارٍ فَاتَّهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ لَا يَزَالُ بَيْنُهُمُ الَّذِي سَوَّارِبُهُ
 فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٠﴾
 إِنْ أَرَادَ اللَّهُ اشْتِرَاءَ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ
 بِأَنْ لَهُمُ الْجَنَّةُ يُقْبِلُونَ فِي سَبِيلِ اللَّهِ يَفْقَهُونَ
 وَيُقْبَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ
 وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا
 بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفَوْرُ الْعَظِيمُ ﴿٢١﴾

﴿وَعَلَّ الْفَلْسَفَةُ الَّذِينَ خَلَقُوا حَتَّىٰ إِذَا
 صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ﴾

And the three who stayed behind, until for them the earth, vast as it is, was straitened... ﴿١٧﴾

We will mention the Hadīth about this story from Ka'b bin Mālik. Allāh said,

﴿إِنَّا بَعْدَهُمْ وَإِنَّا بِتَوْبٍ عَلَيْهِمْ﴾

whether He will punish them or will forgive them. ﴿﴾

meaning, they are at Allāh's mercy, if He wills, He pardons them or punishes them. However, Allāh's mercy comes before His anger,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿And Allāh is All-Knowing, All-Wise.﴾ [9:106]

Allāh knows those who deserve the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَارْصَادًا لِمَنْ حَارَبَ
 اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٧﴾ لَا تَقْعُدُوا
 فِيهِ أَبَدًا لِمَسْجِدٍ أُتِيَ عَلَىٰ التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحْثُونَ أَنْ
 يَبْظَهَرُوا وَاللَّهُ يُحِبُّ الْمُطْهَرِينَ ﴿١٨﴾﴾

4107. And as for those who put up a Masjid by way of harm

[1] At-Ṭabari 14:465-466.

and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.﴾

﴿108. Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allāh loves those who make themselves clean and pure.﴾

Masjid Aḍ-Ḍirār and Masjid At-Taqwā

The reason behind revealing these honorable Āyāt is that before the Messenger of Allāh ﷺ migrated to Al-Madīnah, there was a man from Al-Khazraj called "Abu 'Āmir Ar-Rāhib (the Monk)." This man embraced Christianity before Islām and read the Scriptures. During the time of Jāhiliyyah, Abu 'Āmir was known for being a worshipper and being a notable person among Al-Khazraj. When the Messenger of Allāh ﷺ arrived at Al-Madīnah after the Hījah, the Muslims gathered around him and the word of Islām was triumphant on the day of Badr, causing Abu 'Āmir, the cursed one, to choke on his own saliva and announce his enmity to Islām. He fled from Al-Madīnah to the idolators of Quraysh in Makkah to support them in the war against the Messenger of Allāh ﷺ. The Quraysh united their forces and the bedouins who joined them for the battle of Uḥud, during which Allāh tested the Muslims, but the good end is always for the pious and righteous people. The rebellious Abu 'Āmir dug many holes in the ground between the two camps, into one of which the Messenger ﷺ fell, injuring his face and breaking one of his right lower teeth. He also sustained a head injury. Before the fighting started, Abu 'Āmir approached his people among the Anṣār and tried to convince them to support and agree with him. When they recognized him, they said, "May Allāh never burden an eye by seeing you, O Fāsiq one, O enemy of Allāh!" They cursed him and he went back declaring, "By Allāh! Evil has touched my people after I left." The Messenger of Allāh ﷺ called Abu 'Āmir to Allāh and recited the Qur'ān to him before his flight to Makkah, but he refused to embrace Islām and rebelled. The Messenger ﷺ invoked Allāh

that Abu 'Āmir die as an outcast in an alien land, and his invocation came true. After the battle of Uḥud was finished, Abu 'Āmir realized that the Messenger's call was still rising and gaining momentum, so he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet ﷺ. Heraclius gave him promises and Abu 'Āmir remained with him. He also wrote to several of his people in Al-Madīnah, who embraced hypocrisy, promising and insinuating to them that he will lead an army to fight the Messenger of Allāh ﷺ to defeat him and his call. He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on. These hypocrites built a *Masjid* next to the *Masjid* in Qubā', and they finished building it before the Messenger ﷺ went to Tabūk. They went to the Messenger ﷺ inviting him to pray in their *Masjid* so that it would be a proof that the Messenger ﷺ approved of their *Masjid*. They told him that they built the *Masjid* for the weak and ill persons on rainy nights. However, Allāh prevented His Messenger ﷺ from praying in that *Masjid*. He ﷺ said to them,

«إِنَّا عَلَى سَفَرٍ وَلَكِنْ إِذَا رَجَعْنَا إِن شَاءَ اللَّهُ»

«If we come back from our travel, Allāh willing.» When the Messenger of Allāh ﷺ came back from Tabūk and was approximately one or two days away from Al-Madīnah, Jibrīl came down to him with the news about *Masjid Aḍ-Ḍirār* and the disbelief and division between the believers, who were in *Masjid Qubā'* (which was built on piety from the first day), that *Masjid Aḍ-Ḍirār* was meant to achieve. Therefore, the Messenger of Allāh sent some people to *Masjid Aḍ-Ḍirār* to bring it down before he reached Al-Madīnah.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about this *Āyah* (9:107), "They are some people of the Anṣār to whom Abu 'Āmir said, 'Build a *Masjid* and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muḥammad and his companions.' When they built their *Masjid*, they went to the Prophet ﷺ and said to him, "We finished building our *Masjid* and we would like you pray in it and invoke Allāh for us for His blessings." Allāh revealed this verse,

﴿لَا تَقْرَءُ فِيهِ أَبَدًا﴾

﴿Never stand you therein﴾, until,
﴿الظَّالِمِينَ﴾

﴿...wrongdoers﴾^[1]

Allāh said next,

﴿وَلَيَحْلِفْنَ﴾

﴿they will indeed swear﴾, those who built it,

﴿إِنْ أَرَدْنَا إِلَّا الْحُسْنَى﴾

﴿that their intention is nothing but good.﴾

by building this *Masjid* we sought the good and the comfort of the people. Allāh replied,

﴿وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾

﴿Allāh bears witness that they are certainly liars﴾

for they only built it to harm *Masjid Qubā'*, and out of disbelief in Allāh, and to divide the believers. They made it an outpost for those who warred against Allāh and His Messenger ﷺ, such as Abu 'Āmir the *Fāsiq* who used to be called *Ar-Rāhib*, may Allāh curse him! Allāh said,

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

﴿Never stand you therein﴾, prohibiting His Prophet ﷺ and his *Ummah* from ever standing in it in prayer.

Virtues of *Masjid Qubā'*

Allāh encouraged His Prophet ﷺ to pray in *Masjid Qubā'* which, from the first day, was built on *Taqwā*, obedience to Allāh and His Messenger ﷺ, for gathering the word of the believers and as an outpost and a fort for Islām and its people. This is why Allāh the Exalted said,

﴿لَتَسْجُدَ أُنَيسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ﴾

﴿Verily, the *Masjid* whose foundation was laid from the first day on *Taqwā* is more worthy that you stand therein (to

[1] Aṭ-Ṭabari 14:470. The last two narrations are not authentic. Two of the narrations recorded by Aṭ-Ṭabari confirm much of the story and the cause of revelation.

pray).﴾

in reference to the *Masjid* of Qubā'. An authentic *Ḥadīth* records that the Messenger of Allāh ﷺ said,

«صَلَاةٌ فِي مَسْجِدِ قُبَاٍ كَعُمْرَةٍ»

«One prayer in *Masjid Qubā'* is just like an 'Umrah.»^[1]

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ used to visit *Masjid Qubā'* while riding and walking.^[2]

Imām Aḥmad recorded that 'Uwaym bin Sā'idah Al-Anṣārī said that the Prophet ﷺ went to *Masjid Qubā'* and asked,

«إِنَّ اللَّهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ الشَّاءَ فِي الطُّهُورِ فِي قِصَّةِ مَسْجِدِكُمْ، فَمَا هَذَا الطُّهُورُ الَّذِي تَطْهَرُونَ بِهِ؟»

«In the story about your *Masjid*, Allāh the Exalted has praised you concerning the purification that you perform. What is the purification that you perform?»

They said, "By Allāh, O Allāh's Messenger! We do not know except that we had neighbors from the Jews who used to use water to wash with after answering the call of nature, and we washed as they washed."^[3] Ibn Khuzaymah collected this *Ḥadīth* in his *Ṣaḥīḥ*.^[4]

Allāh's statement,

«لَتَسْجِدُ أُنَاسٌ عَلَى الْقَفَرِ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ مِنْ بِنَاءِ يُحْيُونَ أَنْ يَنْظُرُوا وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ»

«Verily, the *Masjid* whose foundation was laid from the first day on *Taqwā* is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allāh loves those who make themselves clean and pure.﴾

This encourages praying in old *Masjids* that were built for the purpose of worshipping Allāh alone, without partners. It is also recommended to join the prayer with the believing group and worshippers who implement their faith, those who perform

[1] Ibn Mājah 1 :452 and At-Tirmidhi : 324.

[2] *Faṭḥ Al-Bārī* 3 :82 and Muslim : 1399.

[3] Aḥmad 3 :422.

[4] Ibn Khuzaymah 1 :45.

Wūḍu' perfectly and preserve themselves from impure things.

Imām Aḥmad recorded that one of the Companions of the Messenger of Allāh ﷺ said that the Messenger of Allāh ﷺ led them in a Dawn (Ṣubḥ) prayer in which he recited Sūrat Ar-Rūm (chapter 30) and made mistakes in the recitation. When he finished the prayer, he said,

«إِنَّهُ يَلْبِسُ عَلَيْنَا الْقُرْآنَ أَنْ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الرُّضُوءَ، فَمَنْ شَهِدَ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الرُّضُوءَ»

«We sometimes make mistakes in reciting the Qur'ān, there are people among you who attend the prayer with us, but do not perform Wūḍu' perfectly. Therefore, whoever attends the prayer with us let him make perfect Wūḍu'». ^[1]

This Ḥadīth indicates that complete purification helps in the performance of acts of worship and aids in preserving and completing them.

﴿أَمَنْ أَسَسَ بُيُوتَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَسَ بُيُوتَهُ عَلَىٰ شَقَا جُرُئٍ هَارٍ فَاتَّخَذَ فِي نَارٍ جَهَنَّمَ ۚ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ لَا يَزَالُ بُنْيَتُهُمُ اللَّيْلِ نِتَا ۖ رِيءٌ فِي قُلُوبِهِمْ ۚ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٩﴾

﴿109. Is it then he who laid the foundation of his building on Taqwā to Allāh and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the wrongdoers.﴾

﴿110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. And Allāh is All-Knowing, All-Wise.﴾

The Difference between Masjīd At-Taqwā and Masjīd Aḍ-Ḍirār

Allāh the Exalted says that the Masjīd that has been built on the basis of Taqwā of Allāh and His pleasure is not the same as a Masjīd that was been built based on causing harm,

^[1] Aḥmad 3:471-472.

disbelief and causing division among the believers, and as an outpost for those who warred against Allāh and His Messenger ﷺ. The latter built their *Masjid* on the edge of a steep hole,

﴿فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿into the fire of Hell. And Allāh guides not the people who are the wrongdoers.﴾,

Allāh does not bring aright the works of those who commit mischief. Jābir bin ‘Abdullāh said, “I saw the *Masjid* that was built to cause harm with smoke rising up from it, during the time of the Messenger of Allāh ﷺ.”^[1] Allāh’s statement,

﴿لَا يَزَالُ بُنْيَتُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ﴾

﴿The building which they built will never cease to be a cause of doubt in their hearts﴾

and hypocrisy. Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adoring it. Allāh said next,

﴿إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ﴾

﴿unless their hearts are cut to pieces.﴾ until they die, according to Ibn ‘Abbās, Mujāhid, Qatādah, Zayd bin Aslam, As-Suddi, Ḥabīb bin Abi Thābit, Aḍ-Ḍaḥḥāk, ‘Abdur-Raḥmān bin Zayd bin Aslam and several other scholars of the Salaf.^[2]

﴿وَاللَّهُ عَلِيمٌ﴾

﴿And Allāh is All-Knowing,﴾ of the actions of His creation,

﴿حَكِيمٌ﴾

﴿All-Wise.﴾ in compensating them for their good or evil actions.

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْرُهُمْ بِأَنَّهُ لَهُمُ الْجَنَّةُ يُقْبَلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْبَةِ وَالْإِيمَانِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْرُوا لِيَعْلَمَ الَّذِي يُبْعَثُ بِهِ ذَلِكَ هُوَ الْعَزِيزُ الْعَلِيمُ﴾

[1] Aṭ-Ṭabari 14:493.

[2] Aṭ-Ṭabari 14:495-497.

﴿111. Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allāh's cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.﴾

Allāh has purchased the Souls and Wealth of the Mujāhidīn in Return for Paradise

Allāh states that He has compensated His believing servants for their lives and wealth – if they give them up in His cause – with Paradise. This demonstrates Allāh's favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants. Al-Ḥasan Al-Baṣri and Qatādah commented, "By Allāh! Allāh has purchased them and raised their worth."^[1] Shimr bin 'Āṭiyyah said, "There is not a Muslim but has on his neck a sale that he must conduct with Allāh; he either fulfills its terms or dies without doing that." He then recited this *Āyah*.^[2] This is why those who fight in the cause of Allāh are said to have conducted the sale with Allāh, meaning, accepted and fulfilled his covenant.^[3] Allāh's statement,

﴿يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ﴾

﴿They fight in Allāh's cause, so they kill and are killed.﴾

indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs.

The Two *Ṣaḥīḥs* recorded the *Ḥadīth*,

«وَتَكْفُلُ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا جِهَادًا فِي سَبِيلِي وَتَضِيقُ بِرُسُلِي بِأَنْ تَوَفَّاهُ أَنْ يَدْخُلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَثَرِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرِ أَوْ غَنِيمَةٍ»

«Allāh has made a promise to the person who goes out (to fight) in His cause; 'And nothing compels him to do so except Jihād =

[1] Aṭ-Ṭabari 14:499.

[2] Aṭ-Ṭabari 14:499.

[3] Aṭ-Ṭabari 14:499.

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

﴿And whose words can be truer than those of Allāh?﴾[4:122].

Allāh said next,

﴿فَأَسْتَبْشِرُوا بِالْأَثَرِ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

﴿Then rejoice in the bargain which you have concluded. That is the supreme success.﴾,

meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight.

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ مِنْ دُونِ الْإِيمَانِ وَالَّذِينَ سَأَلُوا اللَّهَ عَنِ الْمُنَافِقِ وَأَنَّهُ يُخَالِفُونَ بِأَنفُسِهِمْ مَا هُم بَلَاغُ الْمُنَافِقِينَ﴾

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ مِنْ دُونِ الْإِيمَانِ﴾

﴿112. Those who repent, who worship (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allāh. And give glad tidings to the believers.﴾

This is the description of the believers from whom Allāh has purchased their souls and wealth, who have these beautiful and honorable qualities,

﴿الَّذِينَ آمَنُوا﴾

﴿who repent﴾ from all sins and shun all evils,

﴿الَّذِينَ سَأَلُوا اللَّهَ عَنِ الْمُنَافِقِ﴾

﴿who worship﴾, their Lord and preserve the acts of worship that include statements and actions. Praising Allāh is among the best statements. This is why Allāh said next,

﴿الَّذِينَ آمَنُوا﴾

﴿who praise (Him)﴾. Fasting is among the best actions, involving abstaining from the delights of food, drink and sexual intercourse, this is the meaning hereby,

﴿الَّذِينَ آمَنُوا﴾

﴿As-Sā'iḥūn (who fast)﴾ [9:112]. Allāh also described the Prophet's wives that they are,

﴿سَاجِدِينَ﴾

﴿Sā'ihāt﴾ [66:5], meaning, they fast. As for prostrating and bowing down, they are acts of the prayer,

﴿الَّذِينَ سَجَدُوا﴾

﴿who bow down, who prostrate themselves.﴾

These believers also benefit Allāh's creation and direct them to His obedience by ordaining righteousness and forbidding evil. They have knowledge about what should be performed and what should be shunned. This includes abiding by Allāh's limits in knowledge and action, meaning, what He allowed and what He prohibited. Therefore, they worship the True Lord and advise creation. This is why Allāh said next,

﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾

﴿And give glad tidings to the believers.﴾

since faith includes all of this, and the supreme success is for those who have faith.

﴿مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ۚ﴾ وَمَا كَانَتْ أَسْتَغْفَرُ لِأَبِيهِ إِلَّا عَنْ
مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٣﴾

﴿113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴾

﴿114. And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father). But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh and forbearing.﴾

The Prohibition of supplicating for Polytheists

Imām Aḥmad recorded that Ibn Al-Musayyib said that his father Al-Musayyib said, "When Abu Ṭālib was dying, the Prophet ﷺ went to him and found Abu Jahl and 'Abdullāh bin

Abi Umayyah present. The Prophet ﷺ said,

«أَيُّ عَمٍّ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ خَلِمَةً أَحَاجُ لَكَ بِهَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ»

«O uncle! Say, 'Lā ilaha illa-llāh,' a word concerning which I will plea for you with Allāh, the Exalted and Most Honored.»

Abu Jahl and 'Abdullāh bin Abi Umayyah said, 'O Abu Tālib! Would you leave the religion of Abdul-Muṭṭalib?' Abu Tālib said, 'Rather, I will remain on the religion of Abdul-Muṭṭalib.' The Prophet ﷺ said,

«لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُكُفِّرْ عَنْكَ»

«I will invoke Allāh for forgiveness for you, as long as I am not prohibited from doing so.»

This verse was revealed,

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بُيِّنَ لَكُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ [33:53]

«It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.»

Concerning Abu Tālib, this Āyah was revealed,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Verily, you guide not whom you like, but Allāh guides whom He wills» [28:56].^[1]

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[2]

Ibn Jarīr recorded that Sulaymān bin Buraydah said that his father said, "When the Prophet ﷺ came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. We said, 'O Allāh's Messenger! We saw what you did.' He said,

«إِنِّي اسْتَأْذَنْتُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذِنَ لِي، وَاسْتَأْذَنْتُهُ فِي الْاسْتِغْفَارِ لَهَا فَلَمْ يَأْذَنْ لِي»

[1] Aḥmad 5:433.

[2] Faṭḥ Al-Bāri 8:192 and Muslim 1:54.

«I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission.»

We never saw him more tearful than on that day.”^[1]

Al-‘Awfi narrated from Ibn ‘Abbās about Allāh’s statement,

﴿مَا كَانُ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾

«It is not (proper) for the Prophet and those who believe to ask Allāh’s forgiveness for the Mushrikīn»

“The Prophet ﷺ wanted to invoke Allāh for forgiveness for his mother, but Allāh did not allow him. The Prophet ﷺ said,

﴿إِنَّ إِبْرَاهِيمَ خَلِيلَ اللَّهِ ﷺ قَدْ اسْتَغْفَرَ لِأَبِيهِ﴾

«Ibrāhīm, Allāh’s Khalīl, invoked Allāh for his father.»

Allāh revealed,

﴿وَمَا كَانُ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدْنَاهُ إِيَّاهُ﴾

«And Ibrāhīm’s invoking (of Allāh) for his father’s forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father)».^[2]

‘Ali bin Abi Ṭalḥah narrated that Ibn ‘Abbās commented on this Āyah, “They used to invoke Allāh for them (pagans) until this Āyah was revealed. They then refrained from invoking Allāh to forgive the dead among them, but were not stopped from invoking Allāh for the living among them until they die. Allāh sent this Āyah,

﴿وَمَا كَانُ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ﴾

«And Ibrāhīm’s invoking (of Allāh) for his father’s forgiveness was only...» [9:114].^[3]

Allāh said next,

﴿فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ﴾

[1] Aṭ-Ṭabari 6:489.

[2] Aṭ-Ṭabari 14:512. Although this *Hadīth* is weak, there are similar narrations that serve as witnesses for it. See *Ṣaḥīḥ Sunan At-Tirmidhi* no. 2477.

[3] Aṭ-Ṭabari 14:513.

﴿But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him﴾ [9:114].

Ibn ‘Abbās commented, “Ibrāhīm kept asking Allāh to forgive his father until he died, when he realized that he died as an enemy to Allāh, he disassociated himself from him.” In another narration, he said, “When his father died he realized that he died as an enemy of Allāh.”^[1] Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and several others.^[2] ‘Ubayd bin ‘Umayr and Sa’id bin Jubayr said, “Ibrāhīm will disown his father on the Day of Resurrection, but he will meet his father and see dust and fatigue on his face. He will say, ‘O Ibrāhīm! I disobeyed you, but today, I will not disobey you.’ Ibrāhīm will say, ‘O Lord! You promised me that You will not disgrace me on the Day they are resurrected. What more disgrace than witnessing my father being disgraced?’ He will be told, ‘Look behind you,’ where he will see a bloody hyena – for his father will have been transformed into that – and it will be dragged from its feet and thrown in the Fire.”^[3] Allāh’s statement,

﴿إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

﴿Verily, Ibrāhīm was Awwāh and was forbearing.﴾

means, he invoked Allāh always, according to ‘Abdullāh bin Mas‘ūd.^[4] Several narrations report this from Ibn Mas‘ūd.^[5] It was also said that, ‘Awwāh’, means, ‘who invokes Allāh with humility’, ‘merciful’, ‘who believes with certainty’, ‘who praises (Allāh)’, and so forth.

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ بَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾^[6] إِنَّ اللَّهَ لَمَّا تِلْكَ السَّمَوَاتِ وَالْأَرْضِ يَحْيِ وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ^[7]

﴿115. And Allāh will never lead a people astray after He has guided them until He makes clear to them what they should avoid. Verily, Allāh is the All-Knower of everything.﴾

[1] Aṭ-Ṭabari 14:519.

[2] Aṭ-Ṭabari 14:518-519.

[3] Aṭ-Ṭabari 14:521.

[4] Aṭ-Ṭabari 14:523-524.

[5] Aṭ-Ṭabari 14:524.

﴿116. Indeed to Allāh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any protector nor any helper.﴾

Recompense comes after Proof is established

Allāh describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them. For instance, Allāh said,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ﴾

﴿And as for Thamūd, We showed and made clear to them the path of truth ...﴾ [41:17].

Mujāhid commented on Allāh's saying;

﴿وَمَا كَانِ اللَّهُ يُضِلُّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ﴾

﴿And Allāh will never lead a people astray after He has guided them﴾

"Allāh the Mighty and Sublime is clarifying to the believers about not seeking forgiveness for the idolators in particular, and in general, it is an exhortation to beware of disobeying Him, and encouragement to obey Him. So either do or suffer."^[1]

Ibn Jarīr commented, "Allāh says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead idolators, after He gave you guidance and directed you to believe in Him and in His Messenger ﷺ! First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you [if you indulge in this action]. Therefore, in this case, He will not allow you to be misguided. Verily, guidance or misguidance occurs after commands and prohibitions are established. As for those who were neither commanded nor prohibited, they can neither be obedient nor disobedient in doing what they were neither ordered nor prohibited from doing."^[2]

[1] At-Ṭabari 14:537.

[2] At-Ṭabari 14:536.

Allāh said,

﴿إِنَّ اللَّهَ لَم مَّا لِكُمْ مِنَ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا
نَصِيرٍ﴾

«Indeed to Allāh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any protector nor any helper.»

Ibn Jarīr commented, "This is an encouragement from Allāh for His believing servants to fight the idolators and chiefs of disbelief. It is also a command for them to trust in Allāh's aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allāh, nor a supporter other than Him."^[1]

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْمَسْرَةِ مِنْ بَدْرٍ
مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُمْ بِهِمْ رُدُّوا رَحِيمٌ﴾

«117. Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.»

Battle of Tabūk

Mujāhid and several others said, "This Āyah was revealed concerning the battle of Tabūk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water."^[2] Qatādah said, "They went to Ash-Shām during the year of the battle of Tabūk at a time when the heat was intense. Allāh knew how hard things were, and they suffered great hardship. We were told that two men used to divide a date between themselves. Some of them would take turns in sucking on a date and drinking water, then give it to another man to suck on. Allāh forgave them and allowed them to come back from that battle."^[3] Ibn Jarīr

[1] Aṭ-Ṭabari 14:538.

[2] Aṭ-Ṭabari 14:540.

[3] Aṭ-Ṭabari 14:541.

reported that 'Abdullāh bin 'Abbās said that 'Umar bin Al-Khaṭṭāb was reminded of the battle of distress (Tabūk) and 'Umar said, "We went with the Messenger of Allāh ﷺ in the intense heat for Tabūk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney. Abu Bakr Aṣ-Ṣiddīq said, 'O Allāh's Messenger! Allāh, the Exalted and Most Honored, has always accepted your invocation, so invoke Allāh for us.' The Prophet ﷺ said,

«تُجِبُ ذَلِكَ؟»

«Would you like me to do that?»

Abu Bakr said, 'Yes.' The Prophet ﷺ raised his hands and did not put them down until rain fell from the sky in abundance. It rained and then stopped raining for a while, then rained again, so they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp."^[1] Ibn Jarīr said about Allāh's statement,

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْمُسْرَةِ﴾

«Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress,»

meaning "With regards to expenditures, transportation, supplies and water,

﴿وَمِنْ بَعْدِ مَا كَادَ يَرِيغُ قُلُوبُ قَوْمٍ مِنْهُمْ﴾

«after the hearts of a party of them had nearly deviated,»

away from the truth, thus falling prey to doubting the Messenger's religion because of the distress and hardships they suffered during their travel and battle,

﴿فَتَابَ عَلَيْهِمْ﴾

«but He accepted their repentance.»

He directed them to repent to their Lord and renew their

^[1] Aṭ-Ṭabari 14:539.

سُورَةُ التَّوْبَةِ

٢٠٦

الْمَدِينَةِ

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ
 بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوْا أَن لَّا مَلْجَأَ
 مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ
 الرَّحِيمُ ﴿١١٨﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ
 الصَّادِقِينَ ﴿١١٩﴾ مَا كَانَ لِأَهْلِ الْمَدِينَةِ مَنَ حَوْلَهُ
 مِنَ الْأَعْرَابِ أَنْ يَخْلَفُوْا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ
 عَنْ نَفْسِهِ ذَٰلِكُمْ يَنْهَىٰ عَنْ أَنْ يُصِيبَهُمْ ظُلْمًا وَلَا تَضَلُّ
 وَلَا تَخْصَصَ فِي سَبِيلِ اللَّهِ وَلَا يَطْشُرُوا مَوَاطِنًا يَغِيظُ
 الْكَفَّارَ وَلَا يَنَالُوا مِن عُدُوِّ بَيْلَا إِلَّا لَا كُيِّبَ لَهُمْ
 بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾
 وَلَا يُفْقِرُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ
 وَادِيًا إِلَّا لَكُيِّبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا
 يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً
 فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
 وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

firmness on His religion,

﴿إِنَّهُمْ بِهِمْ رَهْوفٌ رَّحِيمٌ﴾

﴿Certainly, He is unto them full of kindness, Most Merciful.﴾^[1]

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ
 إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
 وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوْا أَن
 لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ
 تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ
 التَّوَّابُ الرَّحِيمُ﴾ ﴿١١٨﴾ يٰٓأَيُّهَا الَّذِينَ
 ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ
 الصَّادِقِينَ ﴿١١٩﴾

﴿118. And (Allāh has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were strai-

tened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.﴾

﴿119. O you who believe! Have Taqwā of Allāh, and be with those who are true (in words and deeds).﴾

The Three, Whose Decision was deferred by the Messenger of Allāh ﷺ

Imām Aḥmad recorded that ‘Abdullāh bin Ka’b bin Mālīk, who used to guide Ka’b after he became blind, said that he heard Ka’b bin Mālīk narrate his story when he did not join

[1] Aṭ-Ṭabari 14:539.

the battle of Tabūk with the Messenger of Allāh ﷺ. Ka'b bin Mālīk said, "I did not remain behind Allāh's Messenger ﷺ in any battle that he fought except the battle of Tabūk. I failed to take part in the battle of Badr, but Allāh did not admonish anyone who did not participate in it, for in fact, Allāh's Messenger ﷺ had gone out in search of the caravan of Quraysh, until Allāh made the Muslims and their enemies meet without any appointment. I witnessed the night of Al-'Aqabah pledge with Allāh's Messenger ﷺ when we pledged for Islām, and I would not exchange it for the Badr Battle, even though the Badr Battle is more popular among the people than the 'Aqabah pledge. As for my news of this battle of Tabūk, I was never stronger or wealthier than I was when I remained behind Allāh's Messenger ﷺ in that battle. By Allāh, never had I two she-camels before, but I did at the time of that battle.

Whenever Allāh's Messenger ﷺ wanted to go to a battle, he used to hide his intention by referring to different battles, until it was the time of that battle (of Tabūk) which Allāh's Messenger ﷺ fought in intense heat, facing a long journey, the desert, and the great number of enemy soldiers. So the Prophet ﷺ clearly announced the destination to the Muslims, so that they could prepare for their battle, and he told them about his intent. Allāh's Messenger ﷺ was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered."

Ka'b added, "Any man who intended not to attend the battle would think that the matter would remain hidden, unless Allāh revealed it through divine revelation. Allāh's Messenger ﷺ fought that battle at a time when the fruits had ripened and the shade was pleasant, and I found myself inclined towards that. Allāh's Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that if I want.' So I kept on delaying it every now and then until the people were prepared, and Allāh's Messenger ﷺ, and the Muslims along with him, departed. But I had not prepared anything for my departure. I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having

done nothing. Then again, the next morning, I went out to get ready but returned without doing anything. Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to catch up to them. I wish I had done so! But such was not the case. So, after the departure of Allāh's Messenger ﷺ, whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allāh's Messenger ﷺ did not remember me until he reached Tabūk. So while he was sitting among the people in Tabūk, he said,

«مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟»

«What did Ka'b bin Mālīk do?» A man from Banu Salimah said, 'O Allāh's Messenger! He has been stopped by his two *Burdah* (garments) and looking at his own flanks with pride.' Mu'ādh bin Jabal said, 'What a bad thing you have said! By Allāh! O Allāh's Messenger! We know nothing about him but that which is good.' Allāh's Messenger ﷺ kept silent."

Ka'b bin Mālīk added, "When I heard that Allāh's Messenger ﷺ was on his way back to Al-Madīnah, I was overcome by concern and began to think of false excuses. I said to myself, 'How can I escape from his anger tomorrow?' I started looking for advice from wise members of my family in this matter. When it was said that Allāh's Messenger ﷺ had approached (Al-Madīnah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. Allāh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the *Masjid* first, and offer a two *Rak'ah* prayer, then sit for the people. So when he had done all that (this time), those who failed to join the battle came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allāh's Messenger ﷺ accepted the excuses they expressed outwardly, asked for Allāh's forgiveness for them and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said,

«تَمَّالَ»

«Come »So I came walking until I sat before him. He said to me,

«مَا خَلَفَكَ أَلَمْ تَكُنْ نَدَا اسْتَرَيْتَ ظَهْرًا»

«What stopped you from joining us? Had you not purchased an animal for carrying you?»

I answered, 'Yes, O Allāh's Messenger! By Allāh, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if I tell you a lie today to seek your favor, Allāh would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allāh's forgiveness. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Allāh's Messenger ﷺ said,

«أَمَّا هَذَا فَقَدْ صَدَقَ قَتْلُ حَتَّى يَفْضِي اللَّهُ فِيكَ»

«As regards to this man, he has surely told the truth. So get up until Allāh decides your case.»

I got up, and many men of Banu Salimah followed me and said to me, 'By Allāh, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allāh's Messenger ﷺ like the others who did not join him. The invocation of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for your sin.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same end as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murārah bin Ar-Rabī' Al-Āmiri and Hilāl bin Umayyah Al-Wāqifi.' They mentioned to me two pious men who had attended the battle of Badr and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind for that battle. So we kept away from the people and they changed their attitude towards us until the very land (where I

lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would talk to me. I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would offer my prayer near him and look at him carefully. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatādah who was my cousin and the dearest person to me. I offered my greeting to him. By Allāh, he did not return my greetings. I said, 'O Abu Qatādah! I beseech you by Allāh! Do you know that I love Allāh and His Messenger?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. I asked him again in the Name of Allāh and he said, 'Allāh and His Messenger know better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall.

While I was walking in the market of Al-Madīnah, suddenly I saw that a Nabatean from Ash-Shām came to sell his grains in Al-Madīnah, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassān (who ruled Syria for Caesar), for I knew how to read and write. In that letter, the following was written: 'To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allāh does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of test.' I took the letter to the oven and made a fire burning it. When forty out of the fifty nights elapsed, behold! There came to me a messenger of Allāh's Messenger ﷺ saying 'Allāh's Messenger orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not mingle with her.'

The Prophet ﷺ sent the same message to my two fellows. I said to my wife, 'Go to your parents and remain with them until Allāh gives His verdict in this matter.'

Ka'b added, "The wife of Hilāl bin Umayyah came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! Hilāl bin Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said,

«لَا وَلَكِنْ [لَا يَتَرَبَّكَ]»

'No (you can serve him), but he should not come near you [sexually]'.'

She said, 'By Allāh! He has no desire for anything. By Allāh, he has never ceased weeping since his case began until this day of his.' On that, some of my family members said to me, 'Will you also ask Allāh's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umayyah to serve him?' I said, 'By Allāh, I will not ask permission of Allāh's Messenger ﷺ regarding her, for I do not know what Allāh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' We remained in that state for ten more nights, until the period of fifty nights was completed, starting from the time when Allāh's Messenger ﷺ prohibited the people from talking to us. When I had finished the *Fajr* prayer on the fiftieth morning on the roof of one of our houses, while sitting in the condition in which Allāh described (in the Qur'ān): my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness. There I heard the voice of a man who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allāh, realizing that relief has come with His forgiveness for us. Allāh's Messenger ﷺ announced the acceptance of our repentance by Allāh after *Fajr* prayer. The people went out to congratulate us. Some bearers of good news went to my two companions, a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allāh, I owned no other than them on that day. Then I borrowed two

garments, wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's acceptance of my repentance, saying, 'We congratulate you on Allāh's acceptance of your repentance.'"

Ka'b further said, "When I entered the *Masjid*, I saw Allāh's Messenger ﷺ sitting in the *Masjid* with the people around him. Ṭalḥah bin 'Ubaydullāh swiftly came to me, shook my hands and congratulated me. By Allāh, none of the Muhājirūn got up for me except Ṭalḥah; I will never forget Ṭalḥah for this."

Ka'b added, "When I greeted Allāh's Messenger ﷺ, his face was bright with joy. He said,

«أَبَشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ»

'Be happy with the best day you have ever seen since your mother gave birth to you.'

I said to the Prophet, 'Is this forgiveness from you or from Allāh?' He said,

«لَا بَلَّ مِنْ عِنْدِ اللَّهِ»

'No, it is from Allāh'. Whenever Allāh's Messenger ﷺ became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger.' Allāh's Messenger ﷺ said,

«أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»

'Keep some of your wealth, as it will be better for you'. I said, 'So I will keep my share from Khaybar with me.' I added, 'O Allāh's Messenger! Allāh has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive.' By Allāh, I do not know of any Muslim, whom Allāh has helped to tell the truth more than I. Ever since I have mentioned the truth to Allāh's Messenger ﷺ, I have never intended to tell a lie, until today. I hope that Allāh will also save me (from telling lies) the rest of my life. So Allāh revealed the *Āyah*,

«لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْمُنْصَرَفِ مِنْ بَدْوٍ
مَا كَادَ يَزِيغُ قُلُوبَ قَوْمٍ مِنْهُمْ إِذْ تَابَ عَلَيْهِمْ إِنَّهُمْ بِهِمْ رَدُوفٌ رَجِيحٌ ۗ وَكَرَّ

أَلْقَيْنَا آلَ لَيْكٍ خَلْفُوا حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنفُسُهُمْ
وَعَلَوْا أَن لَّا مَلْجَأَ مِنِ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ إِسْتَوْبَاهُ إِنَّ اللَّهَ هُوَ الْغَفُورُ
الرَّحِيمُ ﴿١١٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

«Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Have Taqwā of Allāh, and be with those who are true (in words and deeds).»

Ka'b said; "By Allāh! Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish, just as those who had told a lie have perished. Allāh described those who told lies with the worst descriptions He ever attributed to anyone. Allāh said,

﴿سَيَعْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ يَعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِيْسٌ
وَمَا وَهُمْ جَهَنَّمُ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٠﴾ يَحْلِفُونَ لَكُمْ لِيَرْضَوْا عَنْهُمْ فَإِن
تَرْضَوْا عَنْهُمْ فَلَا يَرْضَىٰ اللَّهُ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿١٢١﴾﴾

«They will swear by Allāh to you when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place – a recompense for that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are rebellious.»

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their pledge and asked Allāh to forgive them, but Allāh's Messenger ﷺ left our case pending until Allāh

gave us His judgement about it. As for that Allāh said,

﴿وَعَلَّ الْفَلَانَةُ الَّذِينَ خَلْفُوا﴾

﴿And (He did forgive also) the three who stayed behind...﴾

What Allāh said does not discuss our failure to take part in the battle, but to the deferment of making a decision by the Prophet ﷺ about our case, in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses.^[1]

This is an authentic *Ḥadīth* collected in the Two *Ṣaḥīḥs* (Al-Bukhārī and Muslim) and as such, its authenticity is agreed upon.^[2] This *Ḥadīth* contains the explanation of this honorable *Āyah* in the best, most comprehensive way. Similar explanation was given by several among the Salaf. For instance, Al-A'mash narrated from Abu Sufyān, from Jābir bin 'Abdullāh about Allāh's statement,

﴿وَعَلَّ الْفَلَانَةُ الَّذِينَ خَلْفُوا﴾

﴿And (He did forgive also) the three who stayed behind...﴾

"They are Ka'b bin Mālik, Hilāl bin Umayyah and Murārah bin Ar-Rabī', all of them from the Anṣār."^[3]

The Order to speak the Truth

Allāh sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth – vast as it is – were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allāh's sake and awaited humbly for His decree. They remained firm, until Allāh sent His relief to them since they told the Messenger of Allāh ﷺ the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allāh forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness. Hence Allāh's statement next,

[1] Aḥmad 3:456.

[2] *Faṭḥ Al-Bāri* 8:193 and Muslim 4:2121.

[3] Aṭ-Ṭabari 14:544.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

«O you who believe! Have Taqwā of Allāh, and be with those who are true.»

The Āyah says, adhere to and always say the truth so that you become among its people and be saved from destruction. Allāh will make a way for you out of your concerns and a refuge. Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا»

«Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allāh as very truthful (Ṣiddiq). Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allāh as a great liar.»^[1]

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[2]

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظُلْمٌ وَلَا نَصَبٌ وَلَا عَمَصَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْلُفُونَ مَوْطِنًا يَعْجِلُ الْكُفَّارَ وَلَا يَتَأَلَوْنَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ لِبَرِّ الْمُتَحِينَينَ﴾

«120. It was neither befitting for the people of Al-Madīnah and the bedouins of the neighborhood to remain behind Allāh's Messenger nor to prefer their own lives to his life. That is because they suffer neither Zama' nor Naṣab, nor Makhmaṣah in the cause of Allāh, nor did they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but

[1] Aḥmad 1:384.

[2] Faḥ Al-Bārī 1:523 and Muslim 4:2012.

is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the doers of good.

Rewards of Jihād

Allāh, the Exalted and Most Honored, criticizes the people of Al-Madīnah and the bedouins around it, who did not participate in the battle of Tabūk with the Messenger of Allāh ﷺ. They sought to preserve themselves rather than comfort the Messenger ﷺ during the hardship that he suffered in that battle. They incurred a loss in their share of the reward, since,

﴿لَا يُصِيبُهُمْ ظَمَأٌ﴾

﴿they suffer neither Zama'⟩, thirst,

﴿وَلَا نَصَبٌ﴾

﴿nor Naṣab⟩, fatigue,

﴿وَلَا غَمَصَةٌ﴾

﴿nor Makhmaṣah⟩, hunger,

﴿وَلَا يَخْشَوْنَ غِلًّا﴾

﴿nor they take any step to raise the anger of disbelievers⟩, by strategies of war that would terrify their enemy,

﴿وَلَا يَأْلَوْنَ﴾

﴿nor inflict⟩, a defeat on the enemy,

﴿إِلَّا كَيْبَ لَهُمْ﴾

﴿but is written to their credit⟩ as compensation for these steps that are not under their control, but a consequence of performing good deeds that earn them tremendous rewards,

﴿إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

﴿Surely, Allāh wastes not the reward of the doers of good.⟩

Allāh said in a similar Āyah,

﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾

﴿Certainly We shall not make the reward of anyone who does

his (righteous) deeds in the most perfect manner to be lost﴾

﴿وَلَا يُنْفِقُونَ نَقْدَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ يَنْتَرِيبُهُمْ
اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ﴾

﴿121. Neither do they spend any contribution – small or great – nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do.﴾

Allāh said next,

﴿وَلَا يُنْفِقُونَ﴾

﴿Neither do they spend﴾, in reference to the fighters in Allāh's cause,

﴿نَقْدَةً صَغِيرَةً وَلَا كَبِيرَةً﴾

﴿any contribution – small or great –﴾, with regards to its amount,

﴿وَلَا يَقْطَعُونَ وَادِيًا﴾

﴿nor cross a valley﴾, while marching towards the enemy,

﴿إِلَّا كُتِبَ لَهُمْ﴾

﴿but is written to their credit﴾, for these actions that they take [and which are under their control],

﴿يَنْتَرِيبُهُمْ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ﴾

﴿that Allāh may recompense them with the best of what they used to do.﴾

Certainly, the Leader of the faithful, 'Uthmān bin 'Affān, may Allāh be pleased with him, acquired a tremendous share of the virtues mentioned in this honorable *Āyah*. He spent large amounts and tremendous wealth on this battle (Tabūk).

Abdullāh, the son of Imām Aḥmad recorded that 'Abdūr-Raḥmān bin Khabbāb As-Sulami said; "The Messenger of Allāh ﷺ gave a speech in which he encouraged spending on the army of distress (for Tabūk).

'Uthmān bin 'Affān, may Allāh be pleased with him said; 'I will give one hundred camels with their saddles and supplies.' Then he ﷺ exhorted them some more. So 'Uthmān said; 'I will give one hundred more camels with their saddles and supplies.' Then he ﷺ descended one step of the *Minbar* and exhorted

them some more. So 'Uthmān bin 'Affān said; 'I will give one hundred more camels with their saddles and supplies.' Then I saw Allāh's Messenger ﷺ with his hand moving like this - and 'Abduṣ-Ṣamad's [one of the narrators] hand went out like one in amazement - he ﷺ said,

«مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذَا»

«It does not matter what 'Uthmān does after.»^[1]

It is also recorded in the *Musnad* that 'Abdur-Rahmān bin Samurah said, "Uthmān brought a thousand *Dinārs* in his garment so that the Prophet ﷺ could prepare supplies for the army of distress. 'Uthmān poured the money on the Prophet's lap, and the Prophet ﷺ started turning it around with his hand and declaring repeatedly,

«مَا ضَرَّ ابْنَ عَفَّانٍ مَا عَمِلَ بَعْدَ الْيَوْمِ»

«The son of 'Affān (i.e., 'Uthmān) will never be harmed by anything he does after today.»^[2]

Qatādah commented on Allāh's statement,

«وَلَا يَقْطُرُونَ رَادِيًا إِلَّا لَا كُتِبَ لَهُمْ»

«nor cross a valley, but is written to their credit»,

"The farther any people march forth away from their families in the cause of Allāh, the nearer they will be to Allāh."^[3]

«وَمَا كَانَتِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَأَنَّهُمْ قُلُوبًا تَقَرَّ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا

فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾»

«122. And it is not (proper) for the believers to go out (to fight - *Jihād*) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).»

[1] Aḥmad 4:75. This narration is weak due to the anonymity of a narrator, but the following as well as others recorded by At-Tirmidhi support its general meaning. See *Ṣaḥīḥ Sunan At-Tirmidhi* nos. 2919, 2921.

[2] Aḥmad 5:63.

[3] Aṭ-Ṭabari 14:565.

Allāh the Exalted here explains His order to Muslims to march forth with the Messenger of Allāh ﷺ for the battle of Tabūk. We should first mention that a group of the Salaf said that marching along with the Messenger ﷺ, when he went to battle, was at first obliged on all Muslims, because, as they say, Allāh said,

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا﴾

﴿March forth, whether you are light or heavy﴾ [9:41], and,

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُ مِنَ الْأَعْرَابِ﴾

﴿It was not becoming of the people of Al-Madīnah and the bedouins of the neighborhood...﴾ [9:120].

However, they said, Allāh abrogated this ruling (9:41 and 9:120) when He revealed this Āyah, [9:122].

However, we could say that this Āyah explains Allāh's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for Jihād. Those who went with the Messenger ﷺ would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet ﷺ will achieve both goals [Jihād and learning the revelation from the Prophet ﷺ]. After the Prophet ﷺ, a group of every tribe or neighborhood should seek religious knowledge or perform Jihād, for in this case, Jihād is required from at least a part of each Muslim community.

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās about the Āyah,

﴿وَمَا كَانَتِ الْمُؤْمِنُونَ لِيسْفِرُوا كَآفَّةً﴾

﴿And it is not (proper) for the believers to go out (to fight - Jihād) all together.﴾

"The believers should not all go to battle and leave the Prophet ﷺ alone,

﴿فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ﴾

﴿Of every troop of them, a party only should go forth﴾

in the expeditions that the Prophet ﷺ sent. When these armies returned to the Prophet, ﷺ who in the meantime received

revealed parts of the Qur'ān from Allāh, the group who remained with the Prophet ﷺ would have learned that revelation from him. They would say, 'Allāh has revealed some parts of the Qur'ān to your Prophet and we learned it.' So they learned from them what Allāh revealed to His Prophet ﷺ in their absence, while the Prophet ﷺ sent some other men into military expeditions. Hence Allāh's statement,

﴿لِيَسْتَفْقَهُوا فِي الدِّينِ﴾

﴿that they may get instructions in religion,﴾

so that they learn what Allāh has revealed to their Prophet ﷺ and teach the armies when they return,

﴿لَعَلَّهُمْ يَحْذَرُونَ﴾

﴿so that they may beware.﴾^[1]

Mujāhid said, "This Āyah was revealed about some of the Companions of the Prophet ﷺ who went to the desert and were helped by its residents, had a good rainy year and called whomever they met to guidance. The people said to them, 'We see that you left your companions and came to us.' They felt bad in themselves because of this and they all came back from the desert to the Prophet ﷺ. Allāh said,

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ﴾

﴿Of every troop of them, a party only should go forth,﴾

those who seek righteousness [such as to spread the call of Islām, while others remain behind],

﴿لِيَسْتَفْقَهُوا فِي الدِّينِ﴾

﴿that they may get instructions in (Islāmic) religion,﴾

and learn what Allāh has revealed,

﴿وَلِيُنْذِرُوا قَوْمَهُمْ﴾

﴿and that they may warn their people﴾, when those who went forth returned to them,

﴿لَعَلَّهُمْ يَحْذَرُونَ﴾

﴿so that they may beware (of evil).﴾^[2]

[1] Aṭ-Ṭabari 14:565.

[2] Aṭ-Ṭabari 14:566.

سُورَةُ التَّوْبَةِ ٢٠٧

يَا أَيُّهَا الَّذِينَ آمَنُوا أَفَلَا الَّذِينَ يُلُوكُمْ مِنَ الْكُفَّارِ
وَلِيَجِدُوا فِيكُمْ غُلَظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٧﴾
وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ
إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ
﴿١٢٨﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا
إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٩﴾ أُولَٰئِكَ
أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَآرٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ
لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿١٣٠﴾ وَإِذَا مَا أُنزِلَتْ
سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ مِنْهُمْ مِنْ أَحَدٍ
ثُمَّ أَنصَرَفُوا وَاصْرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ
﴿١٣١﴾ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ ﴿١٣٢﴾ فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٣٣﴾

سُورَةُ التَّوْبَةِ

Qatādah said about this *Āyah*, "It is about when the Messenger of Allāh ﷺ sent an army; Allāh commanded them to go into battle, while another group remained with the Messenger of Allāh ﷺ to gain instructions in the religion. Another group returns to its own people to call them (to Allāh) and warn them against Allāh's punishment of those who were before them."^[1]

It was also said that this verse,

﴿وَمَا كَانَتِ الْمُؤْمِنُونَ لِیَسْفَرُوا
كَأَنَّهُ﴾

﴿And it is not (proper)

for the believers to go out all together.﴾

is not about joining *Jihād*. They say that the Messenger of Allāh ﷺ invoked Allāh against Muḍar to try them with years of famine, and their lands were struck by famine. The various tribes among them started to come, entire tribes at a time, to Al-Madinah, because of the hardship they faced and they would falsely claim that they are Muslims. This caused hardship for the Companions of the Messenger ﷺ and Allāh revealed to him that they are not believers. The Messenger of Allāh ﷺ sent them back to their tribes and warned their people not to repeat what they did. Hence Allāh's statement,

﴿وَلَا یَسْتَدْرِئُ قَوْمَهُمْ إِذَا رَجَعُوا إِلَیْهِمْ﴾

[1] At-Ṭabari 14:568.

﴿and that they may warn their people when they return to them﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً وَاعْلَمُوا أَنَّ
اللَّهَ مَعَ الْمُتَّقِينَ﴾

﴿123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who have Taqwā.﴾

The Order for Jihād against the Disbelievers, the Closest, then the Farthest Areas

Allāh commands the believers to fight the disbelievers, the closest in area to the Islāmic state, then the farthest. This is why the Messenger of Allāh ﷺ started fighting the idolators in the Arabian Peninsula. When he finished with them and Allāh gave him control over Makkah, Al-Madīnah, Aṭ-Ṭā'if, Yemen, Yamāmah, Hajr, Khaybar, Ḥaḍramawt and other Arab provinces, and the various Arab tribes entered Islām in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islām, especially since they were from the People of the Scriptures. The Prophet ﷺ marched until he reached Tabūk and went back because of the extreme hardship, little rain and little supplies. This battle occurred on the ninth year after his *Hijrah*.

In the tenth year, the Messenger of Allāh ﷺ was busy with the Farewell *Hajj*. The Messenger ﷺ died eighty-one days after he returned from that *Hajj*, Allāh chose him for what He had prepared for him [in Paradise]. After his death, his executor, friend, and Khalīfah, Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allāh gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islām return. He took the *Zakāh* from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the

Prophet ﷺ, Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islāmic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allāh opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Allāh, just as the Messenger of Allāh ﷺ had foretold would happen.

This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Fārūq, the Martyr of the *Mīhrāb*,^[1] Abu Ḥaṣṣ, 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him. With 'Umar, Allāh humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to 'Umar from near and far provinces, and he divided them according to the legitimate and accepted method. 'Umar then died as a martyr after he lived a praise worthy life. Then, the Companions among the Muhājirīn and Anṣār agreed to chose after 'Umar, 'Uthmān bin 'Affān, Leader of the faithful and Martyr of the House, may Allāh be pleased with him.

During 'Uthmān's reign, Islām wore its widest garment and Allāh's unequivocal proof was established in various parts of the world over the necks of the servants. Islām appeared in the eastern and western parts of the world and Allāh's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allāh's enemies, and whenever Muslims overcame an *Ummah*, they moved to the next one, and then the next one, crushing the tyranical evil doers. They did this in reverence to Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ﴾

﴿O you who believe! Fight those of the disbelievers who are close to you,﴾

Allāh said next,

﴿وَلِيَجِدُوا فِيكُمْ غُلَّةً﴾

[1] Place of worship, where a Zoroastrian disbeliever assassinated 'Umar while he was leading the Muslims in prayer.

﴿and let them find harshness in you﴾, meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy. Allāh said in other Āyah,

﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ﴾

﴿Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...﴾[5:54],

﴿مُعَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

﴿Muhammad is the Messenger of Allāh. And those who are with him are severe against the disbelievers, and merciful among themselves.﴾[48:29], and,

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ﴾

﴿O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them.﴾[9:73]

Allāh said,

﴿وَاغْلُظُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

﴿And know that Allāh is with those who have Taqwā﴾, meaning, fight the disbelievers and trust in Allāh knowing that Allāh is with you if you fear and obey Him. This was the case in the first three blessed generations of Islām, the best members of this *Ummah*. Since they were firm on the religion and reached an unsurpassed level of obedience to Allāh, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation.

However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islām and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islāmic states, after gaining control over many of its areas, in addition to entire Islāmic lands. Verily, ownership of all affairs is with Allāh in the beginning and in the end. Whenever a just

Muslim king stood up and obeyed Allāh's orders, all the while trusting in Allāh, Allāh helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allāh. We ask Allāh to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allāh is Most Generous, Most Giving.

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ مَكَرُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾﴾

﴿124. And whenever there comes down a Sūrah, some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice.﴾

﴿125. But as for those in whose hearts is a disease, it will add Rijs (doubt) to their Rijs (doubt); and they die while they are disbelievers.﴾

Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion

Allāh said,

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ﴾

﴿And whenever there comes down a Sūrah﴾, then among the hypocrites are,

﴿مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا﴾

﴿some who say: "Which of you has had his faith increased by it?"﴾

They say to each other, who among you had his faith increased by this Sūrah [from the Qur'ān]? Allāh the Exalted said,

﴿فَأَمَّا الَّذِينَ مَكَرُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ﴾

﴿As for those who believe, it has increased their faith, and they rejoice.﴾

This Āyah is one of the mightiest evidences that faith

increases and decreases, as is the belief of most of the Salaf and later generations of scholars and Imāms. Many scholars said that there is a consensus on this ruling. We explained this subject in detail in the beginning of the explanation of *Ṣaḥīḥ Al-Bukhārī*, may Allāh grant him His mercy.

Allāh said next,

﴿وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَمٌ فَرَادَتْهُمْ رِيْجًا إِنْ يَخِيشُ﴾

﴿But as for those in whose hearts is a disease, it will add Rijs to their Rijs.﴾

the *Sūrah* increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allāh said in another *Āyah*,

﴿وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ﴾

﴿And We send down in the Qur'ān that which is a healing﴾ [17:82], and,

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَادَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ﴾

﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)".﴾ [41:44]

This indicates the misery of the hypocrites and disbelievers, since, what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food!

﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَوْكُمْ مِنْ أَعْدَائِكُمْ ثُمَّ أَنْصَرَفُوا وَرَكَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

﴿126. See they not that they are put in trial once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson (from it).﴾

﴿127. And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.﴾

Hypocrites suffer Afflictions

Allāh says, do not these hypocrites see,

﴿أَنَّهُمْ يَتَشَوَّطُونَ﴾

﴿that they are put in trial﴾, being tested,

﴿فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ﴾

﴿once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson.﴾

They neither repent from their previous sins nor learn a lesson for the future. Mujāhid said that hypocrites are tested with drought and hunger.^[1]

Allāh said;

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَيْنَاكُمْ مِنْ أَمَرٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾

﴿And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.﴾

This describes the hypocrites that when a Sūrah is revealed to the Messenger of Allāh ﷺ,

﴿نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ﴾

﴿they look at one another﴾, they turn their heads, right and left, saying,

﴿هَلْ يَرَيْنَاكُمْ مِنْ أَمَرٍ ثُمَّ انصَرَفُوا﴾

﴿"Does any one see you?" Then they turn away...﴾

turning away from, and shunning the truth. This is the description of hypocrites in this life, for they do not remain

^[1] At-Ṭabari 14:580.

where the truth is being declared, neither accepting nor understanding it, just as Allāh said in other *Āyāt*,

﴿فَمَا ظَنَّمْ عَنِ التَّذْكُرِ مُعْرِضِينَ ۚ كَانَتْهُمْ حُجْرٌ مُسْتَنْفِرَةٌ ۖ قَرَّتْ مِنْ قُورِمٍ ۝﴾

﴿Then what is wrong with them that they turn away from admonition? As if they were wild donkeys. Fleeing from a lion.﴾[74:49-51], and,

﴿قَالَ الَّذِينَ كَفَرُوا إِنَّكَ مُهْطِئِينَ ۚ عَنِ الْبَيْتِ وَعَنِ الْبَيْتِ عَنِ ۝﴾

﴿So what is the matter with those who disbelieve that they hasten to hear from you. (Sitting) in groups on the right and on the left.﴾[70:36-37].

This *Āyah* also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood? Allāh's statement,

﴿ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ﴾

﴿Then they turn away. Allāh has turned their hearts (from Truth)﴾ is similar to,

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

﴿So when they turned away, Allāh turned their hearts away.﴾ [61:5].

Allāh said next,

﴿بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۝﴾

﴿because they are a people that understand not.﴾

They neither understand Allāh's Word nor attempt to comprehend it nor want it. Rather, they are too busy, turning away from it. This is why they ended up in this condition.

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ ۚ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۝ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝﴾

﴿128. Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers [he is] full of pity, kind, and merciful.﴾

﴿129. But if they turn away, say: "Allāh is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne."﴾

The Advent of the Prophet ﷺ is a Great Bounty from Allāh

Allāh reminds the believers that He has sent to them a Messenger from among themselves, from their kind, speaking their language. Ibrāhīm, peace be upon him, said,

﴿رَبَّنَا وَأَنْتَ فِيهِمْ رَسُولٌ مِنْهُمْ﴾

﴿Our Lord! Send among them a Messenger of their own.﴾ [2: 129] Allāh 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.﴾ [3:164]

Allāh said here,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾

﴿Verily, there has come unto you a Messenger from among yourselves.﴾

meaning, from among you, speaking your language. Ja'far bin Abu Ṭālib said to An-Najāshi (the king of Ethiopia), and Al-Mughīrah bin Shu'bah said to the emissary of Kisra, "Allāh has sent to us a Messenger from among us, whose family lineage, description, early days, truth and honesty we know."^[1]

Allāh said,

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾

﴿It grieves him that you should receive any injury or difficulty.﴾

Whatever would cause hardship to his Ummah or be difficult for them, then it grieves him. Similarly, there is the Ḥadīth reported through many routes that the Prophet ﷺ said,

﴿بُعِثْتُ بِالْخَيْفَةِ السَّهْمَةِ﴾

﴿I was sent with the easy Ḥanīfiyah [monotheism] way.﴾^[2]

[1] Aḥmad 1:202 and 5:291.

[2] Aḥmad 5:266. This is a weak narration, but there are supporting witnesses for it.

An authentic *Hadith* mentions,

«إِنَّ هَذَا الدِّينَ يُسْرٌ»

«Verily, this religion is easy» and its Law is all easy, lenient and perfect. It is easy for those whom Allāh the Exalted makes it easy.^[1]

﴿حَرِيصٌ عَلَيْكُمْ﴾

«He is eager for you», that you gain guidance and acquire benefits in this life and the Hereafter. Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطْلُعُ بِكُمْ مُطْلِعٌ، أَلَا وَإِنِّي أَخِذُ بِحُجَزِكُمْ أَنْ تَهَاقُوا فِي النَّارِ كَتَهَاقَتِ الْقَرَّاشِ أَوْ الذَّبَابِ»

«Verily, every matter that Allāh has prohibited, He knows that some among you will breach it; but I am indeed holding you by the waist so that you do not fall in the Fire, just like butterflies and flies.»^[2]

Allāh's statement next,

﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

«for the believers (he is) full of pity, kind, and merciful.» [9:128], is similar to His other statement,

﴿وَلَا تُفِرُّ جَنْحَكَ لِإِنِّ أَنَا بَرِيءٌ ۖ فَإِنْ عَصَاكَ فَقُلْ إِنِّي بَرِيءٌ ۚ مِمَّا تَعْمَلُونَ﴾
﴿وَوَكَّلْ عَلَى الْمُرِيرِ الرَّحِيمِ﴾

«And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do." And put your trust in the All-Mighty, the Most Merciful» [26:215-217].

Allāh the Exalted commanded His Messenger in this honorable *Āyah*,

﴿إِن تَوَلَّوْا﴾

«But if they turn away», from the glorious, pure, perfect and encompassing Law that you – O Muḥammad – brought them,

[1] *Fath Al-Bāri* 1:116.

[2] *Aḥmad* 1:390.

﴿نَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

﴿then say: "Allāh is sufficient for me. There is no God but He,﴾

Allāh is sufficient for me, there is no deity worthy of worship except Him, and in Him I put my trust. Similarly, Allāh said,

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

﴿(He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian.﴾ [73:9].

Allāh said next,

﴿هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

﴿and He is the Lord of the Mighty Throne﴾ [9:129].

He is the King and Creator of all things, and He is the Lord of the Mighty Throne ('Arsh), which is above all creation; all that is in and between the heavens and earths is under the Throne ('Arsh) and subservient to Allāh's power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things.

Imām Aḥmad recorded that Ibn 'Abbās said that Ubayy bin Ka'b said, "The last Āyah revealed from the Qur'ān was this Āyah,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

﴿Verily, there has come unto you a Messenger from among yourselves ...﴾ [9:128]^[1] until the end of the Sūrah

It is recorded in the *Ṣaḥīḥ* that Zayd bin Thābit said, "I found the last Āyah in Sūrah Barā'ah with Khuzaymah bin Thābit."^[2]

This is the end of Sūrah Barā'ah, all praise is due to Allāh.

[1] Aḥmad 5:117.

[2] *Faṭḥ Al-Bārī* 8:195. Zayd bin Thābit, by the order of 'Uthmān bin 'Affān, the Righteous Khalīfah, compiled the Qur'ān in one book from various manuscripts and from the Companions who memorized all or part of it.