

(فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ)

(So pardon them, and ask (Allah's) forgiveness for them; and consult them in the affairs.)

The Messenger of Allah used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach. For instance, before the battle of Badr, the Prophet asked his Companions for if Muslims should intercept the caravan (led by Abu Sufyan). They said, "O Messenger of Allah! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimad we would march with you. We would never say what the Children of Israel said to Musa, 'So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight." The Prophet also asked them for their opinion about where they should set up camp at Badr. Al-Mundhir bin `Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of Uhud, the Messenger asked the Companions if they should fortify themselves in Al-Madinah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did. He also took their advice on the day of Khandaq (the Trench) about conducting a peace treaty with some of the tribes of Al-Ahzab (the Confederates), in return for giving them one-third of the fruits of Al-Madinah. However, Sa'd bin `Ubadah and Sa'd bin Mu'adh rejected this offer and the Prophet went ahead with their advice. The Prophet also asked them if they should attack the idolators on the Day of Hudaibiyyah, and Abu Bakr disagreed, saying, "We did not come here to fight anyone. Rather, we came to perform `Umrah." The Prophet agreed.

On the day of Ifk, (i.e. the false accusation), the Messenger of Allah said to them, "O Muslims! Give me your advice about some men who falsely accused my wife (`A'ishah). By Allah! I never knew of any evil to come from my wife. And they accused whom They accused he from whom I only knew righteous conduct, by Allah!" The Prophet asked `Ali and Usamah about divorcing `A'ishah. In summary, the Prophet used to take his Companions' advice for battles and other important events.

Ibn Majah recorded that Abu Hurayrah said that the Prophet said;

«الْمُسْتَشَارُ مُؤْتَمَنٌ»

(The one whom advice is sought from is to be entrusted) This was recorded by Abu Dawud, At-Tirmidhi, and An-Nasa'i who graded it Hasan.

Trust in Allah After Taking the Decision

Allah's statement,

(فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ)

(Then when you have taken a decision, put your trust in Allah,) means, if you conduct the required consultation and you then make a decision, trust in Allah over your decision,

(إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ)

(certainly, Allah loves those who put their trust (in Him)).

Allah's statement,

(إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you And in Allah (Alone) let believers put their trust), is similar to His statement that we mentioned earlier,

(وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ)

(And there is no victory except from Allah the Almighty, the All-Wise) 3:126 .

Allah next commands the believers to trust in Him,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(And in Allah (Alone) let believers put their trust).

Treachery with the Spoils of War was not a Trait of the Prophet

Allah said,

(وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ)

(It is not for any Prophet to illegally take a part of the booty,)

Ibn `Abbas, Mujahid and Al-Hasan said that the Ayah means, "It is not for a Prophet to breach the trust." Ibn Jarir recorded that, Ibn `Abbas said that, this Ayah,

(وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ)

(It is not for any Prophet to illegally take a part of the booty,) was revealed in connection with a red robe that was missing from the spoils of war of Badr. Some people said that the Messenger of Allah might have taken it. When this rumor circulated, Allah sent down,

(وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ)

(It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took.)

This was also recorded by Abu Dawud and At-Tirmidhi, who said "Hasan Gharib". This Ayah exonerates the Messenger of Allah of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allah then said,

(وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ)

(and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.)

This Ayah contains a stern warning and threat against Ghulul stealing from the booty , and there are also Hadiths, that prohibit such practice. Imam Ahmad recorded that Abu Malik Al-Ashja'i said that the Prophet said,

«أَعْظَمُ الْغُلُولِ عِنْدَ اللَّهِ ذِرَاعٌ مِنَ الْأَرْضِ،
تَجِدُونَ الرَّجُلَيْنِ جَارَيْنِ فِي الْأَرْضِ أَوْ فِي الدَّارِ
فَيَقْطَعُ أَحَدُهُمَا مِنْ حَظِّ صَاحِبِهِ ذِرَاعًا، فَإِذَا
اِقْتَطَعَهُ، طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ إِلَى يَوْمِ
الْقِيَامَةِ»

(The worst Ghulul (i.e. stealing) with Allah is a yard of land, that is, when you find two neighbors in a land or home and one of them illegally acquires a yard of his neighbor's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.)

Imam Ahmad recorded that Abu Humayd As-Sa`idi said, "The Prophet appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the Zakah. When he returned he said, 'This (portion) is for you and this has been given to me as a gift.' The Prophet stood on the Minbar and said,

«مَا بَالُ الْعَامِلِ نَبَعْتُهُ فَيَجِي فَيَقُولُ: هَذَا لَكُمْ، وَهَذَا أُهْدِيَ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَى إِلَيْهِ أَمْ لَا؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِنْكُمْ مِنْهَا بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةٌ لَهَا خُورٌ، أَوْ شَاةٌ تَيَعَرُ»

:

«اللَّهُمَّ هَلْ بَلَّغْتَ»

.(What is the matter with a man whom we appoint to collect Zakah, when he returns he said, 'This is for you and this has been given to me as a gift.' Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not By Him in Whose Hand my life is, whoever takes anything from the resources of the Zakah (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating. The Prophet then raised his hands till we saw the whiteness of his armpits, and he said thrice, 'O Allah! Haven't I conveyed Your Message.')

Hisham bin `Urwah added that Abu Humayd said, "I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit." This is recorded in the Two Sahihs .

In the book of Ahkam of his Sunan, Abu `Isa At-Tirmidhi recorded that Mu`adh bin Jabal said, "The Messenger of Allah sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

«أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟ لَا تُصِيبَنَّ شَيْئًا بغيرِ
إِذْنِي، فَإِنَّهُ غُلُولٌ»

(Do you know why I summoned you back Do not take anything without my permission, for if you do, it will be Ghulul.)

(وَمَنْ يَعْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ)

(and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took).

«لِهَذَا دَعَوْتُكَ فَأَمْضِ لِعَمَلِكَ»

(This is why I summoned you, so now go and fulfill your mission.)" At-Tirmidhi said, "This Hadith is Hasan Gharib."

In addition, Imam Ahmad recorded that Abu Hurayrah said, "The Prophet got up among us and mentioned Ghulul and emphasized its magnitude. He then said,

«لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ
بَعِيرٌ لَهُ رُغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِي،
فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا
أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ قَرَسٌ
لَهَا حَمَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِي،
فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا
أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ
تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِي، فَأَقُولُ: لَا
أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا أَلْفِينَ أَحَدَكُمْ

يَجِي يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَعْتُكَ»

(I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allah's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, 'O Allah's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying clothes that will be fluttering, and the man will say, 'O Allah's Messenger! Intercede (with Allah) for me,' and I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allah's Messenger! Intercede (with Allah) for me.' And I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.')" This Hadith was recorded in the Two Sahihs .

Imam Ahmad recorded that `Umar bin Al-Khattab said, "During the day (battle) of Khaybar, several Companions of the Messenger of Allah came to him and said, 'So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain man that died as a martyr, the Messenger of Allah said,

«كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا أَوْ عَبَاءَةً»

(No. I have seen him in the Fire because of a robe that he stole (from the booty).)

The Messenger of Allah then said,

«يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ»

(O Ibn Al-Khattab! Go and announce to the people that only the faithful shall enter Paradise.)

So I went out and proclaimed that none except the faithful shall enter Paradise." This was recorded by Muslim and At-Tirmidhi, who said "Hasan Sahih".

The Honest and Dishonest are Not Similar

Allah said,

(أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ
وَمَاوَاهُ جَهَنَّمُ وَيُسَّ الْمَصِيرُ)

(Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah His abode is Hell, and worse indeed is that destination!) 3:162 ,

This refers to those seeking what pleases Allah by obeying His legislation, thus earning His pleasure and tremendous rewards, while being saved from His severe torment. This type of person is not similar to one who earns Allah's anger, has no means of escaping it and who will reside in Jahannam on the Day of Resurrection, and what an evil destination it is.

There are many similar statements in the Qur'an, such as,

(أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ
هُوَ أَعْمَى)

(Shall he then who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth be like him who is blind) 13:19 , and,

(أَفَمَنْ وَعَدْنَاهُ وَعْداً حَسَناً فَهُوَ لَاقِيهِ كَمَنْ مَنَعْنَاهُ
مَتَعَ الْحَيَاةِ الدُّنْيَا)

(Is he whom We have promised an excellent promise (Paradise) which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world) 28:61 .

Allah then said,

(هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ)

(They are in varying grades with Allah,) 3:163 meaning, the people of righteousness and the people of evil are in grades, as Al-Hasan Al-Basri and Muhammad bin Ishaq said. Abu `Ubaydah and Al-Kisa'i said that this Ayah refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire. In another Ayah, Allah said,

(وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا)

(For all there will be degrees (or ranks) according to what they did) 6:132 . Next, Allah said,

(وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ)

(and Allah is All-Seer of what they do), and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

The Magnificent Blessing in the Advent of Our Prophet Muhammad

Allah the Most High said:

(لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا
مِّنْ أَنفُسِهِمْ)

(Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves,)

Meaning, from their own kind, so that it is possible for them to speak with him, ask him questions, associate with him, and benefit from him. Just as Allah said:

(وَمِنْ ءَايَاتِهِ أَنِ خَلَقَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا
لِّتَسْكُنُوا إِلَيْهَا)

(And among His signs is that he created for them mates, that they may find rest in.)

Meaning; of their own kind. And Allah said;

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ
إِلَهُ وَاحِدٌ)

(Say: "I am only a man like you. It has been revealed to me that your God is One God")
18:110 .

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you any of the Messengers but verily, they ate food and walked in the markets) 25:20 .

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ
أَهْلِ الْقُرَى)

(And We sent not before you any but men unto whom We revealed, from among the people of townships) 12:109 , and,

(يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ)

(O you assembly of Jinn and mankind! "Did not there come to you Messengers from among you...") 6:130 .

Allah's favor is perfected when His Messenger to the people is from their own kind, so that they are able to talk to him and inquire about the meanings of Allah's Word. This is why Allah said,

(يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ)

(reciting unto them His verses) 3:164 , the Qur'an,

(وَيُزَكِّهِمْ)

(and purifying them), commanding them to do righteous works and forbidding them from committing evil. This is how their hearts will be purified and cleansed of the sin and evil that used to fill them when they were disbelievers and ignorant.

(وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ)

(and instructing them (in) the Book and the Hikmah,) the Qur'an and the Sunnah,

(وَإِنْ كَانُوا مِنْ قَبْلُ)

(لَفِي ضَلَالٍ مُّبِينٍ)

(in manifest error.) indulging in plain and unequivocal error and ignorance that are clear to everyone.

(أَوْ لَمَّا أَصَبَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ
أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ - وَمَا أَصَبَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ
فِيَا ذُنَّ اللَّهَ وَلِيَعْلَمَ الْمُؤْمِنِينَ - وَلِيَعْلَمَ الَّذِينَ نَاقَوْا
وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا
قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ
أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي
قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ - الَّذِينَ قَالُوا
لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ
قَادِرُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ)

t(165. (What is the matter with you) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us" Say, "It is from yourselves." And Allah has power over all things.) (166. And what you suffered on the day the two armies met, was by the leave of Allah, in order that He might test the believers). (167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal.) (168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth.")

Allah said,

(أَوْ لَمَّا أَصَبَتْكُمْ مُصِيبَةٌ)

(When a single disaster smites you), in reference to when the Muslims suffered seventy fatalities during the battle of Uhud,

(قَدْ أَصَبْتُمْ مِّثْلَيْهَا)

(although you smote (your enemies) with one twice as great,) during Badr, when the Muslims killed seventy Mushriks and captured seventy others,

(قُلْتُمْ أَىٰ هَذَا)

(you say: "From where does this come to us") why did this defeat happen to us

(قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ)

(Say, "It is from yourselves.") Ibn Abi Hatim recorded that `Umar bin Al-Khattab said, "When Uhud occurred, a year after Badr, Muslims were punished for taking ransom from the disbelievers at Badr in return for releasing the Mushriks whom they captured in that battle . Thus, they suffered the loss of seventy fatalities and the Companions of the Messenger of Allah gave flight and abandoned him. The Messenger suffered a broken tooth, the helmet was smashed on his head and blood flowed onto his face. Allah then revealed,

(أَوْ لَمَّا أَصَبَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِّثْلَيْهَا قُلْتُمْ أَىٰ هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ)

(When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us" Say, "It is from yourselves".), because you took the ransom." Furthermore, Muhammad bin Ishaq, Ibn Jurayj, Ar-Rabi` bin Anas and As-Suddi said that the Ayah,

(قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ)

(Say, "It is from yourselves.") means, because you, the archers, disobeyed the Messenger's command to not abandon your positions.

(إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(And Allah has power over all things.) and He does what He wills and decides what He wills, and there is none who can resist His decision.

Allah then said,

(وَمَا أَصَبَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ)

(And what you suffered on the day the two armies met, was by the leave of Allah), for when you ran away from your enemy, who killed many of you and injured many others, all this occurred by Allah's will and decree out of His perfect wisdom,

(وَلِيَعْلَمَ الْمُؤْمِنِينَ)

(in order that He might test the believers.) who were patient, firm and were not shaken,

(وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَكُمْ)

(And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you.") 3:167 ,

This refers to the Companions of `Abdullah bin Ubayy bin Salul who went back (to Al-Madinah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying,

(أَوْ ادْفَعُوا)

(or defend), so that the number of Muslims increases, as Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Ad-Dahhak, Abu Salih, Al-Hasan and As-Suddi stated. Al-Hasan bin Salih said that this part of the Ayah means, help by supplicating for us, while others said it means, man the posts. However, they refused, saying,

(لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَكُمْ)

("Had we known that fighting will take place, we would certainly have followed you.") meaning, according to Mujahid, if we knew that you would fight today, we would join you, but we think you will not fight. Allah said,

(هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ)

(They were that day, nearer to disbelief than to faith,)

This Ayah indicates that a person passes through various stages, sometimes being closer to Kufr and sometimes closer to faith, as evident by,

(هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ)

(They were that day, nearer to disbelief than to faith,)

Allah then said,

(يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ)

(saying with their mouths what was not in their hearts.) for they utter what they do not truly believe in, such as,

(لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَكُمُ)

("Had we known that fighting will take place, we would certainly have followed you.")

They knew that there was an army of idolators that came from a far land raging against the Muslims, to avenge their noble men whom the Muslims killed in Badr. These idolators came in larger numbers than the Muslims, so it was clear that a battle will certainly occur. Allah said;

(وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ)

(And Allah has full knowledge of what they conceal.)

(الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا)

((They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed.") had they listened to our advice and not gone out, they would not have met their demise. Allah said,

(قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ)

(Say: "Avert death from your own selves, if you speak the truth.") meaning, if staying at home saves one from being killed or from death, then you should not die. However death will come to you even if you were hiding in fortified castles. Therefore, fend death off of yourselves, if you are right.

Mujahid said that Jabir bin `Abdullah said, "This Ayah 3:168 was revealed about `Abdullah bin Ubayy bin Salul (the chief hypocrite)."

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ - فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ - الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ - الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ - فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ - إِنَّمَا ذَلِكُمُ

الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونَ
إِن كُنْتُمْ مُؤْمِنِينَ)

(169. Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.) (170. They rejoice in what Allah has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.) (171. They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers.) (172. Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.) (173. Those to whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith, and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs.") (174. So they returned with grace and bounty from Allah. No harm touched them; and they followed the pleasure of Allah. And Allah is the Owner of great bounty.) (175. It is only Shaytan that suggests to you the fear of his friends; so fear them not, but fear Me, if you are indeed believers.)

Virtues of the Martyrs

Allah states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his Sahih, Muslim recorded that Masruq said, "We asked `Abdullah about this Ayah,

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ)

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.)

He said, ` We asked the Messenger of Allah the same question and he said,

«أَرَوَّاحُهُمْ فِي جَوْفِ طَيْرٍ خُضِرَ، لَهَا قَنَادِيلُ
مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ،
ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمْ
اطِّلَاعَةً فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟ فَقَالُوا: أَيْ
شَيْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ

شِينَا؟ فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ
لَنْ يُثْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ نُرِيدُ أَنْ
تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ
مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ،
ثُرَكُوا»

(Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allah), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allah looks at them and says, `Do you wish for anything' They say, `What more could we wish for, while we go wherever we wish in Paradise' Allah asked them this question thrice, and when they realize that He will keep asking them until they give an answer, they say, `O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.' Allah knew that they did not have any other wish, so they were left.)" There are several other similar narrations from Anas and Abu Sa`id.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسُرُّهَا
أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسُرُّهُ أَنْ
يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ
فَضْلِ الشَّهَادَةِ»

(No soul that has a good standing with Allah and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.) Muslim collected this Hadith

In addition, Imam Ahmad recorded that, Ibn `Abbas said that the Messenger of Allah said,

«لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ، جَعَلَ اللَّهُ أَرْوَاحَهُمْ
فِي أَجْوَافِ طَيْرٍ خُضِرَ، تَرُدُّ أُنْهَارَ الْجَنَّةِ،

وَتَأْكُلُ مِنْ ثَمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ
 فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَشْرَبِهِمْ
 وَمَأْكَلِهِمْ، وَحُسْنَ مُتَقَالِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانُنَا
 يَعْلَمُونَ مَا صَنَعَ اللَّهُ لَنَا، لِنَلَّا يَزْهَدُوا فِي الْجِهَادِ،
 وَلَا يَنْكَلُوا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا
 أَبْلَغُهُمْ عَنْكُمْ»

(When your brothers were killed in Uhud, Allah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, 'We wish that our brothers knew what Allah gave us so that they will not abandon Jihad or warfare.' Allah said, 'I will convey the news for you.') Allah revealed these and the following Ayat,

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ
 أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ)

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.)

Qatadah, Ar-Rabi` and Ad-Dahhak said that these Ayat were revealed about the martyrs of Uhud.

Abu Bakr Ibn Marduyah recorded that Jabir bin `Abdullah said, "The Messenger of Allah looked at me one day and said, 'O Jabir! Why do I see you sad' I said, 'O Messenger of Allah! My father was martyred and left behind debts and children.' He said,

«أَلَا أَخْبِرُكَ؟ مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ
 حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاحًا»

«قَالَ: سَلْنِي أُعْطِكَ. قَالَ: أَسْأَلُكَ أَنْ أُرَدَّ إِلَى الدُّنْيَا فَأُقْتَلَ فِيكَ ثَانِيَةً، فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ: إِنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ. قَالَ: أَيُّ رَبِّ فَأُبْلِغْ مَنْ وَرَائِي»

(Should I tell you that Allah never spoke to anyone except from behind a veil However, He spoke to your father directly. He said, 'Ask Me and I will give you.' He said, 'I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, 'I have spoken the word that they shall not be returned back to it (this life). ' He said, 'O Lord! Then convey the news to those I left behind.' Allah revealed,

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا)

(Think not of those as dead who are killed in the way of Allah...)"

Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

«الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ يَبَابِ الْجَنَّةِ، فِي قُبَّةٍ خَضِرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشِيًّا»

(The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.)

Ahmad and Ibn Jarir collected this Hadith, which has a good chain of narration. It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allah knows best. Imam Ahmad narrated a Hadith that contains good news for every believer that his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allah has prepared in it for him. This Hadith has a unique, authentic chain of narration that includes three of the Four Imams. Imam Ahmad narrated this Hadith from Muhammad bin Idris Ash-Shafi'i who narrated it from Malik bin Anas Al-Asbuhi, from Az-Zuhri, from `Abdur-Rahman bin Ka'b bin Malik that his father said that the Messenger of Allah said,

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

(The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allah sends him back to his body when He resurrects him.)

This Hadith states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls. We ask Allah the Most Generous that He makes us firm on the faith.

Allah's statement,

(فَرَحِينَ بِمَا ءَاتَاهُمُ اللَّهُ)

(They rejoice in what Allah has bestowed upon them) indicates that the martyrs who were killed in Allah's cause are alive with Allah, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allah's cause after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what they left behind. We ask Allah to grant us Paradise. The Two Sahihs record from Anas, the story of the seventy Ansar Companions who were murdered at Bir Ma'unah in one night. In this Hadith, Anas reported that the Prophet used to supplicate to Allah in Qunut in prayer against those who killed them. Anas said, "A part of the Qur'an was revealed about them, but was later abrogated, `Convey to our people that we met Allah and He was pleased with us and made us pleased.'"

Allah said next,

(يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ)

(They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers) 3:171 .

Muhammad bin Ishaq commented, "They were delighted and pleased because of Allah's promise that was fulfilled for them, and for the tremendous rewards they earned." `Abdur-Rahman bin Zayd bin Aslam said, "This Ayah encompasses all the believers, martyrs and otherwise. Rarely does Allah mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them."

The Battle of Hamra' Al-Asad

Allah said,

(الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا
أَصَابَهُمُ الْقَرْحُ)

(Those who answered (the Call of) Allah and the Messenger after being wounded) 3:172 .

This occurred on the day of Hamra' Al-Asad. After the idolators defeated the Muslims (at Uhud), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madinah, so they set out to make that battle the final one. When the Messenger of Allah got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight. The Prophet only allowed those who were present during Uhud to accompany him, except for Jabir bin `Abdullah Al-Ansari, as we will mention. The Muslims mobilized, even though they were still suffering from their injuries, in obedience to Allah and His Messenger .

Ibn Abi Hatim recorded that `Ikrimah said, "When the idolators returned towards Makkah after Uhud, they said, `You neither killed Muhammad nor collected female captives. Woe to you for what you did. Let us go back.' When the Messenger of Allah heard this news, he mobilized the Muslim forces, and they marched until they reached Hamra Al-Asad. The idolators said, `Rather, we will meet next year', and the Messenger of Allah went back to Al-Madinah , and this was considered a Ghazwah (battle). Allah sent down,

(الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا
أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ
عَظِيمٌ)

(Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.)

Al-Bukhari recorded that `A'ishah said to `Urwah about the Ayah;

(الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ)

(Those who answered (the Call of) Allah and the Messenger)

"My nephew! Your fathers Az-Zubayr and Abu Bakr were among them. After the Prophet suffered the calamity at Uhud and the idolators went back, he feared that the idolators might try to come back and he said, `Who would follow them' Seventy men, including Az-Zubayr and Abu Bakr, volunteered." This was recorded by Al-Bukhari alone.

As for Allah's statement,

(الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا)

(Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith) 3:173 , it means, those who threatened the people, saying that the disbelievers have amassed against them, in order to instill fear in them, but this did not worry them, rather, they trusted in Allah and sought His help,

(وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ)

(and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs.")

Al-Bukhari recorded that Ibn ` Abbas said,

(حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ)

("Allah Alone is Sufficient for us and He is the Best Disposer of affairs for us.")

"Ibrahim said it when he was thrown in fire. Muhammad said it when the people said, 'Verily, the people have gathered against you, therefore, fear them.' But it only increased them in faith, and they said, 'Allah is Sufficient for us and He is the Best Disposer of affairs for us.'" Abu Bakr Ibn Marduwyah recorded that Anas bin Malik said that the Prophet was told on the day of Uhud, "Verily, the people have gathered against you, therefore, fear them." Thereafter, Allah sent down this Ayah 3:173 .

This is why Allah said,

(فَانْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسَهُمْ سُوءٌ)

(So they returned with grace and bounty from Allah. No harm touched them;) for when they relied on Allah, Allah took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land,

(بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسَهُمْ سُوءٌ)

(with grace and bounty from Allah. No harm touched them;) safe from the wicked plots of their enemies,

(وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ)

(and they followed the pleasure of Allah. And Allah is the Owner of great bounty.)

Al-Bayhaqi recorded that Ibn ` Abbas said about Allah's statement,

(فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ)

(So they returned with grace and bounty from Allah,) "The `Grace' was that they were saved. The `Bounty' was that a caravan passed by, and those days were Hajj season days. Thus the Messenger of Allah bought and sold and made a profit, which he divided between his Companions."

Allah then said,

(إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ)

(It is only Shaytan that suggests to you the fear of his friends,) 3:175 meaning, Shaytan threatens you with his friends and tries to pretend they are powerful and fearsome. Allah said next,

(فَلَا تَخَافُوهُمْ وَخَافُونَ إِن كُنْتُمْ مُّؤْمِنِينَ)

(so fear them not, but fear Me, if you are indeed believers.) meaning, "If Shaytan brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them." Similarly, Allah said,

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ)

(Is not Allah Sufficient for His servant Yet they try to frighten you with those besides Him!) 39:36 , until,

(قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ)

(Say: "Sufficient for me is Allah; in Him those who trust must put their trust.") 39:38 . Allah said,

(فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا)

(So fight you against the friends of Shaytan; ever feeble indeed is the plot of Shaytan.) 4:76 and

(أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَسِرُونَ)

(They are the party of Shaytan. Verily, it is the party of Shaytan that will be the losers!) 58:19 ,

(كَتَبَ اللَّهُ لَا غَلِبَنَّا أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.) 58:21 and

(وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ)

(Verily, Allah will help those who help His (cause).) 22:40 and

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ)

(O you who believe! If you help (in the cause of) Allah, He will help you) 47:7 , and,

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ)

(Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.) 40:51,52

(وَلَا يَحْزَنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوهُ اللَّهُ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ - إِنَّ الَّذِينَ اشْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوهُ اللَّهُ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ - وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَا نُمْلِي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ)

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ - وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(176. And let not those grieve you who rush with haste to disbelieve; verily, not the least harm will they do to Allah. It is Allah's will to give them no portion in the Hereafter. For them there is a great torment.) (177. Verily, those who purchase disbelief at the price of faith, not the least harm will they do to Allah. For them, there is a painful torment.) (178. And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.) (179. Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen, but Allah chooses of His Messengers whom He wills. So believe in Allah and His Messengers. And if you believe and have Taqwa of Allah, then for you there is a great reward.) (180. And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them; the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection. And Allah's is the inheritance of the heavens and the earth; and Allah is Well-Acquainted with all that you do.)

Comforting the Messenger of Allah

Allah said to His Prophet,

(وَلَا يَحْزُنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ)

(And let not those grieve you who rush with haste to disbelieve) 3:176 .

Because the Prophet was eager for people's benefit, he would become sad when the disbelievers would resort to defiance, rebellion and stubbornness. Allah said, 'Do not be saddened by this behavior,'

(إِنَّهُمْ لَن يَضُرُّوْا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزًّا فِي الْآخِرَةِ)

(verily, not the least harm will they do to Allah. It is Allah's will to give them no portion in the Hereafter.) for He decided with His power and wisdom that they shall not acquire any share in the Hereafter,

(وَلَهُمْ عَذَابٌ عَظِيمٌ)

(For them there is a great torment.)

Allah said about the disbelievers,

(إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ)

(Verily, those who purchase disbelief at the price of faith,) by exchanging disbelief for faith,

(لَنْ يَضُرُّوا اللَّهَ شَيْئًا)

(not the least harm will they do to Allah.) Rather, they will only harm themselves,

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(For them, there is a painful torment.)

Allah said next,

(وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّكُمْ تُمْلِي لَهُمْ خَيْرٌ
لأنفُسِهِمْ إِنَّمَا تُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ
مُّهِينٌ)

(And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment) 3:178 .

This statement is similar to Allah's other statements,

(أَيَحْسَبُونَ أَنَّكُمْ تُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ)

(Do they think that because We have given them abundant wealth and children, that We hasten unto them with good things. Nay, but they perceive not.) 23:55,56 and

(قَدْ رَأَى وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ
مِّنْ حَيْثُ لَا يَعْلَمُونَ)

(Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not.) 68:44 , and,

(وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ)

(And let not their wealth or their children amaze you. Allah's plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers) 9:85 .

Allah then said,

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.) 3:179 , meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed. This Ayah refers to Uhud, since Allah tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allah and His Messenger that the believers had. Allah exposed the hypocrites in their defiance, reverting from Jihad, and the treachery they committed against Allah and His Messenger . This is why Allah said,

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.)

Mujahid commented, "He distinguished between them during the day of Uhud." Qatadah said, "He distinguished between them in Jihad and Hijrah." Allah said next,

(وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ)

(Nor will Allah disclose to you the secrets of the Unseen.) meaning, you do not have access to Allah's knowledge of His creation so that you can distinguish between the believer and the hypocrite, except by the signs of each type that Allah uncovers. Allah's statement,

(وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ)

(but Allah chooses of His Messengers whom He wills.) is similar to another Ayah,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا - إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا)

((He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.) 72:26,27 . Allah then said,

(فَآمِنُوا بِاللَّهِ وَرُسُلِهِ)

(So believe in Allah and His Messengers.) Obey Allah and His Messenger and adhere to the law that he legislated for you,

(وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ)

(and if you believe and fear Allah, then for you there is a great reward.)

The Censure of Selfishness, and Warning Against it

Allah said,

(وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ)

(And let not those who are stingy with that which Allah has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.) 3:180

Therefore, the Ayah says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs. Allah mentions the money that the miser collected on the Day of Resurrection,

(سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَمَةِ)

(the things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection.)

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

«مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ شُجَاعًا أَقْرَعَ، لَهُ زَيْبَتَانِ، يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلَهْزِمَتَيْهِ يَعْنِي بِشِدْقَيْهِ يَقُولُ: أَنَا مَالِكٌ، أَنَا كَنْزُكَ»

(Whoever Allah makes wealthy and he does not pay the Zakah due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, `I am your wealth, I am your treasure.')

The Prophet then recited the Ayah,

(وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ)

(And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them), until the end. Al-Bukhari, but not Muslim, collected this Hadith using this chain of narration, Ibn Hibban also collected it in his Sahih.

Imam Ahmad recorded that `Abdullah said that the Prophet said,

«مَا مِنْ عَبْدٍ يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ شُجَاعٌ أَقْرَعٌ يَتَّبِعُهُ، يَفِرُّ مِنْهُ وَهُوَ يَتَّبِعُهُ، فَيَقُولُ: أَنَا كَنْزُكَ»

(Every person who does not pay the Zakah due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, `I am your treasure.')

`Abdullah then recited the Ayah in Allah's Book that testifies to this fact,

(سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَمَةِ)

(the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection.)

This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah, and At-Tirmidhi said, "Hasan Sahih."

Allah's statement,

(وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ)

(And to Allah belongs the inheritance of the heavens and the Earth), means,

(وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ)

(and spend of that whereof He has made you trustees) 57: 7 . Therefore, since all affairs are under Allah's control, then spend from your money so it will benefit you on the Day of Return,

(وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ)

(and Allah is Well-Acquainted with all that you do.) with your intentions and what your hearts conceal.

(لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ - ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ)

(الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا إِلَّا نُوْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ قَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ)

(فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رَسُولٌ مِّنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ)

(181. Indeed, Allah has heard the statement of those who say: "Truly, Allah is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire).") (182. This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.) (183. Those who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour. " Say: "Verily, there came to you Messengers before me, with Al-Bayinat and even with what you speak of; why then did you kill them, if you are truthful") (184. Then if they reject you, so were Messengers rejected before you, who came with Al-Bayinat and the Scriptures and the Book of Enlightenment.)

Allah Warns the Idolators

Sa`id bin Jubayr said that Ibn `Abbas said, "When Allah's statement,

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ
لَهُ أَضْعَافًا كَثِيرَةً)

(Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times)
2:245 was revealed, the Jews said, `O Muhammad! Has your Lord become poor so that He asks His servants to give Him a loan' Allah sent down,

(لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ
وَنَحْنُ أَغْنِيَاءُ)

(Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!") 3:181 ."

This Hadith was collected by Ibn Marduwyah and Ibn Abi Hatim.

Allah's statement,

(سَنَكْتُبُ مَا قَالُوا)

(We shall record what they have said) contains a threat and a warning that Allah followed with His statement,

(وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ)

(and their killing of the Prophets unjustly,)

This is what they say about Allah and this is how they treat His Messengers. Allah will punish them for these deeds in the worst manner,

(لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ
وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلِهِمُ الْأَنْبِيَاءَ
بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ - ذَلِكَ
بِمَا قَدَّمْتُمْ أُيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ)

(and We shall say: "Taste you the torment of the burning (Fire).". This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.)

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allah said,

(الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا إِلَّا نُؤْمِنَ لِرَسُولٍ
حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ)

(Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour.")

Allah refuted their claim that in their Books, Allah took a covenant from them to only believe in the Messenger whose miracles include fire coming down from the sky that consumes the charity offered by a member of the Messenger's nation, as Ibn `Abbas and Al-Hasan stated. Allah replied,

(قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ)

(Say: "Verily, there came to you Messengers before me, with Al-Bayinat..." with proofs and evidence,

(وَبِالَّذِي قُلْتُمْ)

(and even with what you speak of) a fire that consumes the accepted charity, as you asked,

(فَلِمَ قَتَلْتُمُوهُمْ)

(why then did you kill them) Why did you meet these Prophets with denial, defiance, stubbornness and even murder,

(إِنْ كُنْتُمْ صَادِقِينَ)

(if you are truthful), if you follow the truth and obey the Messengers.

Allah then comforts His Prophet Muhammad ,

(فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا
بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ)

(Then if they reject you, so were Messengers rejected before you, who came with Al-Baiyyinat and the Scripture, and the Book of Enlightenment.) meaning, do not be sad because they deny you, for you have an example in the Messengers who came before you. These Messengers were rejected although they brought clear proofs, plain evidence and unequivocal signs,

(وَالزُّبُرِ)

(and the Zubur), the divinely revealed Books that were sent down to the Messengers,

(وَالْكِتَابِ الْمُنِيرِ)

(and the Book of Enlightenment) meaning the clarification and best explanation.

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ
يَوْمَ الْقِيَمَةِ فَمَن زُحِرَ حَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ
فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعُ الْغُرُورِ)

لُتَّبَلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدْوَى
كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِن عَزَمِ
الْأُمُورِ-)

(185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.) (186. You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah; but if you persevere patiently, and have Taqwa, then verily, that will be a determining factor in all affairs.)

Every Soul Shall Taste Death

Allah issues a general and encompassing statement that every living soul shall taste death. In another statement, Allah said,

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو
الْجَلَلِ وَالْإِكْرَامِ)

(Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever) 55:26,27 .

Therefore, Allah Alone is the Ever-Living Who never dies, while the Jinn, mankind and angels, including those who carry Allah's Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First. This Ayah comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Adam no longer have any new generations, and thus this world ends, Allah will command that the Day of Resurrection commence. Allah will then recompense the creation for their deeds, whether minor or major, many or few, big or small. Surely, Allah will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

(وَإِنَّمَا تُوقَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ)

(And only on the Day of Resurrection shall you be paid your wages in full) 3:185 .

Who Shall Gain Ultimate Victory

Allah said,

(فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)

(And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.) meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.

Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَوْضِعُ سَوَاطِئِ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، اقْرَأُوا إِن شِئْتُمْ»

(A place in Paradise as small as that which is occupied by a whip is better than the world and whatever is on its surface. Read if you will),

(فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)

(And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful). This was collected in the Two Sahihs, but using another chain of narration and without the addition (the Ayah.) Abu Hatim Ibn Hibban recorded it in his Sahih without the addition as did Al-Hakim in his Mustadrak.

Allah said,

(وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَعُ الْعُرُورِ)

(The life of this world is only the enjoyment of deception.) belittling the value of this life and degrading its importance. This life is short, little and finite, just as Allah said,

(بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى)
(

(Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.)
87:16,17 , and,

(وَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا
وَزَيَّنَّهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى)

(And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allah is better and will remain forever) 28:60 .
A Hadith states,

«وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ
أَصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ إِلَيْهِ»

(By Allah! This life, compared to the Hereafter, is just as insignificant as when one of you dips his finger in the sea; let him contemplate what his finger will come back with.)

Qatadah commented on Allah's statement,

(وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتَعُ الْعُرُورِ)

(The life of this world is only the enjoyment of deception.) "Life is a delight. By Allah, other than Whom there is no deity, it will soon fade away from its people. Therefore, take obedience to Allah from this delight, if you can. Verily, there is no power except from Allah."

The Believer is Tested and Hears Grieving Statements from the Enemy

Allah said,

(لُتَّبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ)

(You shall certainly be tried and tested in your wealth and properties and in yourselves), just as He said in another Ayah,

(وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ)

(And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits) 2:155 .

Therefore, the believer shall be tested, in his wealth, himself, his offspring and family. The believer shall be tested according to the degree of his faith, and when his faith is stronger, the test is larger.

(وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا)

(and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah) 3:186 .

Allah said to the believers upon their arrival at Al-Madinah, before Badr, while comforting them against the harm they suffered from the People of the Scriptures and the polytheists;

(وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ)

(but if you persevere patiently, and have Taqwa, then verily, that will be the best thing for you in all affairs.)

Therefore, Allah commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhari recorded that Usamah bin Zayd said that Allah's Messenger rode a donkey with a saddle covered by a velvet sheet and let Usamah ride behind him (on the donkey). The Prophet wanted to visit Sa'd bin `Ubadah in Bani Al-Harith bin Al-Khazraj, and this occurred before the battle of Badr. The Prophet passed by a gathering in which `Abdullah bin Ubayy bin Salul was sitting, before `Abdullah bin Ubayy became Muslim. That gathering was made up of various Muslims as well as Mushriks, who worshipped the idols, and some Jews. `Abdullah bin Rawahah was sitting in that gathering. When the Prophet reached `Abdullah bin Ubayy, the donkey caused some sand to fall on the group. Then, `Abdullah bin Ubayy covered his nose with his robe and said, 'Do not fill us with sand.' The Messenger of Allah greeted the gathering with Salam, called them to Allah and recited some of the Qur'an to them. `Abdullah bin Ubayy said, 'O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.' `Abdullah bin Rawahah said, 'Rather, O Messenger of Allah! Attend our gatherings for we like that.' The Muslims, Mushriks and Jews then cursed each other, and they almost fought with each other. The Prophet tried to calm them down, until they finally settled. The Prophet rode his donkey and went to Sa'd bin `Ubadah, saying, 'O Sa'd! Have you heard what Abu Hubbab said (meaning `Abdullah bin Ubayy) He said such and such things.' Sa'd said, 'O Messenger of Allah! Forgive and pardon him. By Allah, Who sent down the Book to you, Allah brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allah changed all that with the truth that He gave you, he choked on it, and this is the reason behind the behavior you saw from him.' The Messenger of Allah forgave him. Indeed, the Messenger of Allah and his Companions used to forgive the Mushriks and the People of the Scriptures, just as Allah commanded them, and they used to tolerate the harm that they suffered. Allah said,

(وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا)

(and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah;) 3:186 , and,

(وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ
إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ
بِأَمْرِهِ)

(Many of the People of the Scripture (Jews and Christians) wish that they could turn away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest unto them. But forgive and overlook, till Allah brings His command) 2:109 .

The Prophet used to implement the pardon that Allah commanded him until He gave His command (to fight the disbelievers). When the Messenger fought at Badr, and Allah killed, by his hand, the leaders of the disbelievers from Quraysh, `Abdullah bin Ubayy bin Salul and the Mushriks and idol worshippers who were with him said, `This matter has prevailed,' and they gave their pledge to the Prophet and became Muslims."

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allah's cause, trusting in Him and returning to Him.

(وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لُبِّيَنَّاهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ)

(لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ)

(وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(187. (And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.) (188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, and for them is a painful torment.) (189. And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.)

Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth

In this Ayah, Allah chastises the People of the Scriptures, from whom Allah took the covenant by the words of their Prophets, that they would believe in Muhammad and describe him to the people, so that they would recognize and follow him when Allah sent him. However, they hid this truth and preferred the the small amounts and the material gains instead of the rewards of this life and the Hereafter that they were promised. This is a losing deal and a failing trade, indeed.

These Ayat also contain a warning for the scholars not to imitate their behavior, so that they do not suffer the same fate and become like them. Therefore, the scholars are required to spread the beneficial knowledge that they have, encouraging the various righteous good deeds. They are also warned against hiding any part of their knowledge. A Hadith states that the Prophet said,

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

(Whoever was asked about knowledge that he knew but did not disclose it, will be tied with a bridle made of fire on the Day of Resurrection.)

Chastising Those Who Love to be Praised for What They Have not Done

Allah's statement,

(لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا)

(Think not that those who rejoice in what they have done, and love to be praised for what they have not done), refers to those who show off, rejoice in what they do and claim to do what they have not done. The Two Sahihs recorded that the Prophet said,

«مَنْ ادَّعَى دَعْوَةً كَاذِبَةً لِيَتَكَبَّرَ بِهَا، لَمْ يَزِدْهُ اللَّهُ
إِلَّا قَلَّةً»

(Whoever issues a false claim to acquire some type of gain, then Allah will only grant him decrease.)

The Sahih also recorded;

«الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَّائِسُ ثَوْبِي زُورٌ»

(He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.)

Imam Ahmad recorded that Marwan told his guard Rafi` to go to Ibn `Abbas and proclaim to him, "If every person among us who rejoices with what he has done and loves to be praised for what he has not done will be tormented, we all will be tormented." Ibn `Abbas said, "This Ayah was revealed about the People of the Scriptures." He then recited the Ayah,

(وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنَهُ
لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَيُسَّ مَا يَشْتَرُونَ)

((And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.) then the Ayah,

(لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا)

(Think not that those who rejoice in what they have done, and love to be praised for what they have not done)

Ibn `Abbas said, "The Prophet asked them about something, and they hid its knowledge, giving him an incorrect answer. They parted after showing off and rejoicing in front of him because they answered him, so they pretended, and they were delighted that they hid the correct news about what he had asked them." This was recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

Al-Bukhari recorded that Abu Sa`id Al-Khudri said, "During the time of the Messenger of Allah , when the Messenger would go to battle, some hypocrite men would remain behind and rejoice because they did not accompany the Prophet in battle. When the Messenger would come back, they would ask him to excuse them swearing to having some excuse, and wanting to be praised for that which they did not do. So Allah revealed,

(لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا)

(Think not that those who rejoice in what they have done, and love to be praised for what they have not done), "

to the end of the Ayah." And Muslim recorded similarly.

Allah said;

(فَلَا تَحْسَبَنَّاهُمْ بِمَقَازَةٍ مِّنَ الْعَذَابِ)

(think not that they are rescued from the torment,) Do not think that they will be saved from punishment, rather it will certainly strike them. So Allah said;

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(and for them is a painful torment.) Allah then said,

(وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.) He is the Owner of everything, able to do all things and nothing escapes His might. Therefore, fear Him, never defy Him and beware of His anger and revenge. He is the Most Great, none is greater than Him, and the Most Able, none is more able than He is.

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ - الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ - رَبَّنَا إِنَّكَ مَن

تُذْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَرٍ
 - رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَنِ أَنْ
 ءَامِنُوا بِرَبِّكُمْ فَأَمَّا رَبَّنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ
 عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ - رَبَّنَا وَءَاتِنَا مَا
 وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا
 تُخْلِفُ الْمِيعَادَ)

(190. Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.) (191. Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created this without purpose, glory to You! Give us salvation from the torment of the Fire.) (192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.) (193. "Our Lord! Verily, we have heard the call of one calling to faith: `Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with Al-Abrar (the most righteous).) (194. "Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.")

The Proofs of Tawhid for People of Understanding, their Characteristics, Speech, and Supplications

Allah said,

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ)

(Verily, in the creation of the heavens and the Earth,) 3:190 , referring to the sky in its height and spaciousness, the earth in its expanse and density, the tremendous features they have of rotating planets, seas, mountains, deserts, trees, plants, fruits, animals, metals and various beneficial colors, scents, tastes and elements.

(وَاخْتَلَفِ اللَّيْلِ وَالنَّهَارِ)

(And in the alternation of night and day), as one follows and takes from the length of the other. For instance, at times one of them becomes longer than the other, shorter than the

other at times equal to the other at other times, and the same is repeated again and again, and all this occurs by the decision of the Almighty, Most Wise. This is why Allah said,

(لَا يَتْلُو الْوَلَّى الْأَلْبَبِ)

(there are indeed signs for men of understanding), referring to the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who do not have sound comprehension. Allah said about the latter type,

(وَكَايْنٍ مِّنْ ءَايَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ - وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ)

(And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him) 12:105, 106 .

Allah then describes those who have good minds,

(الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ)

(Those who remember Allah standing, sitting, and lying down on their sides) 3:191 .

Al-Bukhari recorded that `Imran bin Husayn said that, the Messenger of Allah said,

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ قَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَىٰ جَنْبٍ»

(Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray lying on your side.) These people remember Allah in all situations, in their heart and speech,

(وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ)

(and think deeply about the creation of the heavens and the Earth), contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator. Allah criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, Shari`ah, His decree and Ayat. Allah said,

(وَكَايْنٍ مِّنْ ءَايَةٍ فِى السَّمَوَاتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ - وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِٱللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ)

(And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him) 12:105,106 .

Allah also praises His believing servants,

(ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ السَّمَوَاتِ وَٱلْأَرْضِ)

(Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth), supplicating;

(رَبَّنَا مَا خَلَقْتَ هَٰذَا بَطِلًا)

("Our Lord! You have not created this without purpose,")

You did not create all this in jest and play. Rather, You created it in truth, so that You recompense those who do evil in kind, and reward those who do righteous deeds with what is better.

The faithful believers praise Allah and deny that He does anything in jest and without purpose, saying,

(سُبْحَانَكَ)

("glory to You,"), for You would never create anything without purpose,

(فَقِنَا عَذَابَ النَّارِ)

("Give us salvation from the torment of the Fire."), meaning, "O You Who created the creation in truth and justice, Who is far from any shortcomings, or doing things without purpose or with jest, save us from the torment of the Fire with Your power and strength. Direct us to perform the deeds that make You pleased with us. Guide us to righteous work from which You admit us into the delightful Paradise, and save us from Your painful torment."

They next supplicate,

(رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ)

("Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him;), by humiliating and disgracing him before all people on the Day of Gathering,

(وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ)

("and never will the wrongdoers find any helpers."), on the Day of Judgment, who would save them from You. Therefore, there is no escaping whatever fate You decided for them.

(رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَنِ)

("Our Lord! Verily, we have heard the call of one calling to faith,"), a caller who calls to faith, referring to the Messenger of Allah ,

(أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا)

(' Believe in your Lord,' and we have believed), accepted his call and followed him.

(رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا)

("Our Lord! Forgive us our sins"), on account of our faith and obeying Your Prophet

(فَاعْفِرْ لَنَا ذُنُوبَنَا)

("Forgive us our sins"), and cover them,

(وَكَفِّرْ عَنَّا سَيِّئَاتِنَا)

("and expiate from us our evil deeds"), between us and You, in private,

(وَتَوَقَّنَا مَعَ الْأَبْرَارِ)

("and make us die along with Al-Abrar."), join us with the righteous people.

(رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ)

("Our Lord! Grant us what You promised unto us through Your Messengers") for our faith in Your Messengers, or, and this explanation is better; grant us what You promised us by the words of Your Messengers,

(وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ)

("and disgrace us not on the Day of Resurrection,"), before all creation,

(إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ)

("for You never break (Your) Promise."), for surely, the promise that You conveyed to Your Messengers, which includes us being resurrected before You, shall certainly come to pass.

It was the Prophet's tradition to recite the ten Ayat at the end of Surah Al-Imran when he woke up at night for (voluntary) prayer. Al-Bukhari recorded that Ibn `Abbas said, "I slept one night at the house of my aunt, Maymunah. The Messenger of Allah spoke with his wife for a while and then went to sleep. When it was the third part of the night, he stood up, looked at the sky and recited,

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ)

(Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding) 3:190 .

The Prophet then stood up, performed ablution, used Swak (to clean his teeth) and prayed eleven units of prayer. When Bilal said the Adhan, the Prophet prayed two units of prayer, went out (to the Masjid) and led the people in the Dawn prayer." This was also collected by Muslim.

Ibn Marduwyah recorded that `Ata' said, "I, Ibn `Umar and `Ubayd bin `Umayr went to `A'ishah and entered her room, and there was a screen between us and her. She said, `O `Ubayd! What prevents you from visiting us? He said, `What the poet said, `Visit every once in a while, and you will be loved more.' Ibn `Umar said, `Tell us about the most unusual thing you witnessed from the Messenger of Allah .' She cried and said, `All his matters were amazing. On night, he

came close to me until his skin touched my skin and said, 'Let me worship my Lord.' I said, 'By Allah I love your being close to me. I also love that you worship your Lord.' He used the water-skin and performed ablution, but did not use too much water. He then stood up in prayer and cried until his beard became wet. He prostrated and cried until he made the ground wet. He then laid down on his side and cried. When Bilal came to alert the Prophet for the Dawn prayer, he said, 'O Messenger of Allah! What makes you cry, while Allah has forgiven you your previous and latter sins' He said,

«وَيَحْكُ يَا بِلَالُ، وَمَا يَمْنَعُنِي أَنْ أَبْكِي، وَقَدْ
أُنْزِلَ عَلَيَّ فِي هَذِهِ اللَّيْلَةِ»

(O Bilal! What prevents me from crying, when this night, this Ayah was revealed to me.)

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ لَآيَاتٍ لِّأُولِيَ الْأَلْبَابِ)

(Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.)

«وَيْلٌ لِّمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا»

(Woe to he who recites it but does not contemplate it.)."

(فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ
مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنْتِي بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ
هَجَرُوا وَأَخْرَجُوا مِنْ دِيَارِهِمْ وَأَوْدُوا فِي سَبِيلِي
وَقَتَلُوا وَقَتَلُوا لَأَكْفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ
اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ)

(195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of

another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards."

Allah Accepts the Supplication of Men of Understanding

Allah said,

(فَاسْتَجَابَ لَهُمْ رَبُّهُمْ)

(So their Lord accepted of them), answered their invocation. Sa`id bin Mansur recorded that Salamah, a man from the family of Umm Salamah said, "Umm Salamah said, 'O Messenger of Allah! Allah does not mention women in connection with Hijrah (Migration).' Allah sent down the Ayah,

(فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ)

(So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female.)

The Ansar say that Umm Salamah was the first woman to migrate to them." Al-Hakim collected this Hadith in his Mustadrak, and said, "It is Sahih according to the criteria of Al-Bukhari but they Al-Bukhari and Muslim did not collect it".

Allah's statement,

(أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ)

("Never will I allow to be lost the work of any of you, be he male or female,) explains the type of answer Allah gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds. Allah's statement,

(بَعْضُكُمْ مِّنْ بَعْضٍ)

(You are (members) one of another) means, you are all equal in relation to gaining My reward. Therefore,

(فَالَّذِينَ هَجَرُوا)

(those who emigrated), by leaving the land of Shirk and migrating to the land of faith, leaving behind their loved ones, brethren, friends and neighbors,

(وَأُخْرِجُوا مِنْ دِيَرِهِمْ)

(and were driven out from their homes), when the Mushriks tormented them and forced them to migrate,

(وَأُودُوا فِي سَبِيلِي)

(and suffered harm in My cause), for their only wrong, to the people, was that they believed in Allah Alone. In similar Ayat, Allah said,

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ)

(and have driven out the Messenger and yourselves because you believe in Allah your Lord!) 60:1 , and,

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ)

(And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise!) 85:8 . Allah's statement,

(وَقَتَّلُوا وَقُتِّلُوا)

(and who fought and were killed (in My cause),) 3:195 refers to the highest rank there is, that one fights in the cause of Allah and dies in the process, with his face covered in dust and blood. It is recorded in the Sahih that a man said,

«نَعَمْ»

:

«كَيْفَ قُلْتَ؟»

:

«نَعَمْ، إِلَّا الدَّيْنَ، قَالَهُ لِي جِبْرِيلُ أَنْقَا»

('O Messenger of Allah! If I was killed in Allah's cause, observing patience, awaiting Allah's reward, attacking, not retreating, would Allah forgive my sins' The Prophet said, `Yes.' The Prophet then asked the man, `What did you ask' When the man repeated the question, the Prophet said, `Yes, except for the debt, for Jibril conveyed this to me right now'.)

This is why Allah said here,

(لَا تُكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا نُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ)

(verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow), within Paradise, where there are rivers of various drinks: milk, honey, wine and fresh water. There is what no eye has ever seen, no ear has ever heard and no heart has ever imagined of delights in Paradise . Allah's statement,

(تَوَابًا مِّنْ عِندِ اللَّهِ)

(a reward from Allah) testifies to His might, for the Mighty and Most Great only gives tremendous rewards. Allah's statement,

(وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ)

(and with Allah is the best of rewards.) for those who perform good deeds.

(لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيُسَّ الْمِهَادُ - لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ)

(196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.) (197. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.) (198. But, for those who have Taqwa of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allah; and that which is with Allah is the best for Al-Abrar (the most righteous).) u

Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers

Allah said, do not look at the disbelievers, who are enjoying various delights and joys. Soon, they will loose all this and be tied to their evil works, for verily, we are only giving them time, which deceives them, when all they have is,

(مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيُسَّ الْمِهَادُ)

(A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.)

This Ayah is similar to several other Ayat, such as,

(مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَادِ)

(None disputes in the Ayat of Allah but those who disbelieve. So, let not their ability of going about here and there through the land deceive you!) 40:4 ,

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

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

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) 31:24 ,

(فَمَهِّلَ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا)

(So, give a respite to the disbelievers; deal gently with them for a while.) 86:17 , and,

(أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَّعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُحْضَرِينَ)

(Is he whom We have promised an excellent promise (Paradise) which he will find true -- like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)) 28:61 .

After Allah mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

(لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ)

(But, for those who have Taqwa of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allah,) 3:198 , for certainly,

(وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ)

(and that which is with Allah is the best for Al-Abrar.)

Ibn Jarir recorded that Abu Ad-Darda' used to say, "Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allah's statements,

(وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ)

(and that which is with Allah is the best for Al-Abrar), and,

(وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّما نُمَلِّى لَهُمْ خَيْرٌ
لأنفُسِهِمْ إِنَّمَا نُمَلِّى لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ
مُّهِينٌ)

(And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.) 3:178 ."

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ
إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ
بَايَتِ اللَّهِ تَمَنَّا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ - يَا أَيُّهَا الَّذِينَ
ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ)

(199. And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a small price, for them is a reward with their Lord. Surely, Allah is swift in account.) (200. O you who believe! Endure and be more patient, and Rabitu, and have Taqwa of Allah, so that you may be successful.)

The Condition of Some of the People of the Scriptures and their Rewards

Allah states that some of the People of the Book truly believe in Him and in what was sent down to Muhammad , along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allah.

(لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا)

(They do not sell the verses of Allah for a small price) 3:199 , for they do not hide what they know of the glad tidings about the description of Muhammad , his Prophethood, and the description of his Ummah. Indeed, these are the best people among the People of the Book, whether they were Jews or Christians. Allah said in Surat Al-Qasas,

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ
وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا
إِنَّا كُنَّا مِنْ قَبْلِهِ مُيُوتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا
صَبَرُوا)

(Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims. These will be given their reward twice over, because they are patient,.) 28:52-54 . Allah said,

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ
يُؤْمِنُونَ بِهِ)

(Those to whom We gave the Book, recite it (follow it) as it should be recited (i.e. followed), they are the ones who believe therein.) 2:121 ,

(وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٍ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ)
(

(And of the people of Musa there is a community who lead with truth and establish justice therewith.) 7:159 ,

(لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ
آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ)

(Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.) 3:113 , and,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ
مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا -
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا
- وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا)

(Say: "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.) 17:107-109 .

These qualities exist in some of the Jews, but only a few of them. For instance, less than ten Jewish rabbis embraced the Islamic faith, such as `Abdullah bin Salam. Many among the Christians, on the other hand, embraced the Islamic faith. Allah said,

(لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ
وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ
ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى)

(Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We are Christians.") 5:82 , until,

(فَأَتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا)

(So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever) 5:85 . In this Ayah,

Allah said,

(أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ)

(for them is a reward with their Lord) 3:199 .

When Ja`far bin Abi Talib recited Surah Maryam chapter 19 to An-Najashi, King of Ethiopia, in the presence of Christian priests and patriarchs, he and they cried until their beards became wet from crying. The Two Sahihs record that when An-Najashi died, the Prophet conveyed the news to his Companions and said,

«إِنَّ أَخَا لَكُمْ بِالْحَبَشَةِ قَدْ مَاتَ، فَصَلُّوا عَلَيْهِ»

(A brother of yours from Ethiopia has passed, come to offer the funeral prayer.) He went out with the Companions to the Musalla lined them up in rows, and after that led the prayer.

Ibn Abi Najih narrated that Mujahid said that,

(وَإِنْ مِنْ أَهْلِ الْكِتَابِ)

(And there are, certainly, among the People of the Scripture), refers to those among them who embraced Islam. `Abbad bin Mansur said that he asked Al-Hasan Al-Basri about Allah's statement,

(وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ)

(And there are, certainly, among the People of the Scripture, those who believe in Allah).

Al-Hasan said, "They are the People of the Book, before Muhammad was sent, who believed in Muhammad and recognized Islam. Allah gave them a double reward, for the faith that they had before Muhammad , and for believing in Muhammad (after he was sent as Prophet)." Ibn Abi Hatim recorded both of these statements. The Two Sahihs record that Abu Musa said that the Messenger of Allah said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ»

(Three persons will acquire a double reward.)

He mentioned among them,

«وَرَجُلٌ مِّنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي»

(A person from among the People of the Book who believed in his Prophet and in me.)

Allah's statement ,

(لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا)

(They do not sell the verses of Allah for a small price), means, they do not hide the knowledge that they have, as the cursed ones among them have done. Rather, they share the knowledge without a price, and this is why Allah said,

(أُولَئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ)

(for them is a reward with their Lord. surely, Allah is Swift in account.)

Mujahid commented on the verse,

(سَرِيعُ الْحِسَابِ)

((Surely, Allah is) swift in account), "He is swift in reckoning," as Ibn Abi Hatim and others have recorded from him.

The Command for Patience and Ribat

Allah said,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا
وَرَابِطُوا)

Al-Hasan Al-Basri said, "The believers are commanded to be patient in the religion that Allah chose for them, Islam. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims. They are also commanded to endure against their enemies, those who hid the truth about their religion." Similar explanation given by several other scholars among the Salaf.

As for Murabatah, it is to endure in acts of worship and perseverance. It also means to await prayer after prayer, as Ibn `Abbas, Sahl bin Hanif and Muhammad bin Ka`b Al-Qurazi stated. Ibn Abi Hatim collected a Hadith that was also collected by Muslim and An-Nasa'i from Abu Hurayrah that the Prophet said,

«أَلَا أَخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ»

(Should I tell you about actions with which Allah forgives sins and raises the grade Performing perfect ablution in unfavorable conditions, the many steps one takes to the Masjid, and awaiting prayer after the prayer, for this is the Ribat, this is the Ribat, this is the Ribat.)

They also say that the Murabatah in the above Ayah refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory. There are several Hadiths that encourage Murabatah and mention its rewards. Al-Bukhari recorded that Sahl bin Sa`d As-Sa`idi said that the Messenger of Allah said,

«رِبَاطٌ يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا»

(A Day of Ribat in the cause of Allah is better than this life and all that is in it.)

Muslim recorded that Salman Al-Farisi said that the Messenger of Allah said,

«رَبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ،
وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ
يَعْمَلُهُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأُمِنَ
الْفِتْنَانِ»

(Ribat for a day and a night is better than fasting the days of a month and its Qiyam (voluntary prayer at night). If one dies in Ribat, his regular righteous deeds that he used to perform will keep being added to his account, and he will receive his provision, and will be saved from the trials of the grave.)

Imam Ahmad recorded that Fadalāh bin `Ubayd said that he heard the Messenger of Allah saying,

«كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي مَاتَ
مُرَاطِبًا فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يَنْمِي لَهُ عَمَلُهُ إِلَى يَوْمِ
الْقِيَامَةِ، وَيَأْمَنُ فِتْنَةَ الْقَبْرِ»

(Every dead person will have his record of deeds sealed, except for whoever dies while in Ribat in the cause of Allah, for his work will keep increasing until the Day of Resurrection, and he will be safe from the trial of the grave.)

This is the same narration collected by Abu Dawud and At-Tirmidhi, who said, "Hasan Sahih". Ibn Hibban also collected this Hadith in his Sahih. fAt-Tirmidhi recorded that Ibn `Abbas said that he heard the Messenger of Allah saying,

«عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ
اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ»

(Two eyes shall not be touched by the Fire: an eye that cried for fear from Allah and an eye that spent the night guarding in Allah's cause.)

Al-Bukhari recorded in his Sahih that Abu Hurayrah said that the Messenger of Allah said,

«تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدَّرْهِمِ وَعَبْدُ الْخَمِيصَةِ،
 إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ
 وَأَنْتَكَسَ، وَإِذَا شَيْكَ فَلَا انْتَقَشَ، طُوبَى لِعَبْدٍ آخَذَ
 بِعِزِّهِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، أَشْعَتَ رَأْسَهُ، مُعْبِرَةً
 قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ،
 وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ اسْتَأْذَنَ
 لَمْ يُؤْذَنَ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعَ»

(Let the servant of the Dinar, the servant of the Dirham and the servant of the Khamisah (of clothes) perish, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and be humiliated, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse, striving in Allah's cause, with his hair unkempt and feet covered with dust: if he is appointed to the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.)

Ibn Jarir recorded that Zayd bin Aslam said, "Abu `Ubaydah wrote to `Umar bin Al-Khattab and mentioned to him that the Romans were mobilizing their forces. `Umar wrote back, `Allah will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allah says in His Book,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا
 وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)

(O you who believe! Endure and be more patient, and Rabitu, and have Taqwa of Allah, so that you may be successful)' 3:200 ."

Al-Hafiz Ibn `Asakir mentioned in the biography of `Abdullah bin Al-Mubarak, that Muhammad bin Ibrahim bin Abi Sakinah said, "While in the area of Tarsus, `Abdullah bin Al-Mubarak dictated this poem to me when I was greeting him goodbye. He sent the poem with me to Al-Fudayl bin `Iyad in the year one hundred and seventy, `O he who worships in the vicinity of the Two Holy Masjids! If you but see us, you will realize that you are only jesting in worship. He who brings wetness to his cheek with his tears, should know that our necks are being wet by our blood. He who tires his horses without purpose, know that our horses are getting tired in battle. Scent of perfume is yours, while our scent is the glimmer of spears and the stench of dust in battle . We were narrated about in the speech of our Prophet, an authentic statement

that never lies. That the dust that erupts by Allah's horses and which fills the nostrils of a man shall never be combined with the smoke of a raging Fire. This, the Book of Allah speaks among us that the martyr is not dead, and the truth in Allah's Book cannot be denied.' I met Al-Fudayl Ibn `Iyad in the Sacred Masjid and gave him the letter. When he read it, his eyes became tearful and he said, `Abu `Abdur-Rahman (`Abdullah bin Al-Mubarak) has said the truth and offered sincere advice to me.' He then asked me, `Do you write the Hadith' I said, `Yes.' He said, `Write this Hadith as reward for delivering the letter of Abu `Abdur-Rahman to me. He then dictated, `Mansur bin Al-Mu`tamir narrated to us that Abu Salih narrated from Abu Hurayrah that a man asked, `O Messenger of Allah! Teach me a good deed that will earn me the reward of the Mujahidin in Allah's cause.' The Prophet said,

«هَلْ تَسْتَطِيعُ أَنْ تُصَلِّيَ فَلَا تَقْطِرَ، وَتَصُومَ فَلَا تُقْطِرَ؟»

(Are you able to pray continuously and fast without breaking the fast) The man said, `O Messenger of Allah! I cannot bear it.' The Prophet said,

«قَوْلَ الَّذِي نَفْسِي بِيَدِهِ لَوْ طُوِّقَتْ ذَلِكَ مَا بَلَغْتَ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، أَوْ مَا عَلِمْتَ أَنَّ فَرَسَ الْمُجَاهِدِ لَيْسَتْ فِي طَوْلِهِ، فَيُكْتَبُ لَهُ بِذَلِكَ الْحَسَنَاتُ»

(By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the Mujahidin in Allah's cause. Did you not know that the horse of the Mujahid earns rewards for him as long as it lives.)

Allah said next,

(وَاتَّقُوا اللَّهَ)

(and have Taqwa of Allah), concerning all your affairs and situations. For instance, the Prophet said to Mu`adh when he sent him to Yemen,

«اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

(Have Taqwa of Allah wherever you may be, follow the evil deed with a good deed and it will erase it, and deal with people in a good manner.)

Allah said next,

(لَعَلَّكُمْ تُفْلِحُونَ)

(so that you may be successful.), in this life and the Hereafter. Ibn Jarir recorded that Muhammad bin Ka`b Al-Qurazi said that, Allah's statement,

(وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)

(and have Taqwa of Allah, so that you may be successful.) means, "Fear Me concerning what is between you and Me, so that you may acquire success when you meet Me tomorrow."

The Tafsir of Surah Al `Imran ends here, all praise is due to Allah, and we ask Him that we die while on the path of the Qur'an and Sunnah, Amin.

The Tafsir of Surat An-Nisa

(Chapter 4)

Virtues of Surat An-Nis£257 , A Madinan Surah

Al-`Awfi reported that Ibn `Abbas said that Surat An-Nisa' was revealed in Al-Madinah. Ibn Marduwyah recorded similar statements from `Abdullah bin Az-Zubayr and Zayd bin Thabit. In his Mustadrak, Al-Hakim recorded that `Abdullah bin Mas'ud said, "There are five Ayat in Surat An-Nisa' that I would prefer to the life of this world and all that is in it,

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ)

(Surely, Allah wrongs not even the weight of an atom,) 4:40 ,

(إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ)

(If you avoid the great sins which you are forbidden to do) 4:31 ,

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) 4:48 ,

(وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ)

(If they (hypocrites), when they had been unjust to themselves, had come to you) 4:64 , and,

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا)

(And whoever does evil or wrongs himself, but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful) 4:110 . " Al-Hakim recorded that Ibn ` Abbas said, "Ask me about Surat An-Nisa', for I learned the Qur'an when I was still young." Al-Hakim said, "This Hadith is Sahih according to the criteria of the Two Sahihs, and they did not collect it."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا)

(1. O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women, and have Taqwa of Allah through Whom you demand your mutual (rights), and revere the wombs. Surely, Allah is always watching over you.)

The Command to have Taqwa, a Reminder about Creation, and Being Kind to Relatives

Allah commands His creatures to have Taqwa of Him by worshipping Him Alone without partners. He also reminds to them of His ability, in that He created them all from a single person, Adam, peace be unto him.

(وَخَلَقَ مِنْهَا زَوْجَهَا)

(And from him He created his wife) Hawwa' (Eve), who was created from Adam's left rib, from his back while he was sleeping. When Adam woke up and saw Hawwa', he liked her and had affection for her, and she felt the same toward him. An authentic Hadith states,

«إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْضَلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ»

(Woman was created from a rib. Verily, the most curved portion of the rib is its upper part, so, if you should try to straighten it, you will break it, but if you leave it as it is, it will remain crooked.) Allah's statement,

(وَبَتَّ مِنْهُمَا رَجَالًا كَثِيرًا وَنِسَاءً)

(And from them both He created many men and women;) means, Allah created from Adam and Hawwa' many men and women and distributed them throughout the world in various shapes, characteristics, colors and languages. In the end, their gathering and return will be to Allah. Allah then said,

(وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ)

(And have Taqwa of Allah through Whom you demand your mutual (rights) and revere the wombs), protect yourself from Allah by your acts of obedience to Him. Allah's statement,

(الَّذِي تَسَاءَلُونَ بِهِ)

(through Whom you demand your mutual (rights)), is in reference to when some people say, "I ask you by Allah, and then by the relation of the Rahim (the womb, i.e. my relationship to you)", according to Ibrahim, Mujahid and Al-Hasan. Ad-Dahhak said; "Fear Allah Whom you invoke when you conduct transactions and contracts." "And revere the womb by not cutting the relations of the womb, but keep and honor them, as Ibn `Abbas, `Ikrimah, Mujahid, Al-Hasan, Ad-Dahhak, Ar-Rabi`, and others have stated. Allah's statement,

(إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا)

(Surely, Allah is always watching over you.) means, He watches all your deeds and sees you every circumstance. In another Ayah, Allah said;

(وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ)

(And Allah is Witness over all things.) 58:6 . An authentic Hadith states,

«اعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ»

(Worship Allah as if you see Him, for even though you cannot see Him, He sees you.) This part of the Ayah encourages having a sense of certainty that Allah is always watching, in a complete and perfect manner. Allah mentioned that He has created mankind from a single father and a single mother, so that they feel compassion for each other and are kind to the weaker among them. In his Sahih, Muslim recorded that Jarir bin `Abdullah Al-Bajali said that a delegation from Mudar came to the Messenger of Allah , and he saw their state, wearing striped woolen clothes due to poverty. After the Zuhr prayer, the Messenger of Allah stood up and gave a speech in which he recited,

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ)

(O mankind! Have Taqwa of your Lord, Who created you from a single person,) until the end of the Ayah. He also recited,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ)

(O you who believe! Have Taqwa of Allah. And let every person look to what he has sent forth for the tomorrow) 59:18 . He also encouraged them to give charity, saying,

«تَصَدَّقْ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ»

(A man gave Sadaqah from his Dinar, from his Dirham, from his Sa` of wheat, from his Sa` of dates) until the end of the Hadith. This narration was also collected by Ahmad and the Sunan compilers from Ibn Mas`ud.

(وَعَاثُوا الْيَتَمَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ
بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ
حُوبًا كَبِيرًا - وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَمَىٰ
فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنَىٰ وَثَلَاثَ
وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ
أَيْمَانُكُمْ ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا - وَعَاثُوا النِّسَاءَ
صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا
فَكُلُوهُ هَنِيئًا مَّرِيئًا)

(2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.) (3. And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the servants) that your right hands possess. That is nearer to prevent you from Ta`ulu.) (4. And give to the women (whom you marry) their Saduqat (or dowry) Nihlah (with a good heart), but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.)

Protecting the Property of the Orphans

Allah commands that the property of the orphans be surrendered to them in full when they reach the age of adolescence, and He forbids using or confiscating any part of it. So He said;

(وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ)

(and do not exchange (your) bad things for (their) good ones;) Sa`id bin Al-Musayyib and Az-Zuhri commented, "Do not substitute a weak animal of yours for a fat animal (of the orphans)." Ibrahim An-Nakha'i and Ad-Dahhak commented, "Do not give something of bad quality for something of good quality." As-Suddi said, "One of them (caretakers of orphans) would take a fat sheep from the orphan's property and put in its place, a weak sheep of his, saying, 'A sheep

for a sheep.' He would take a good Dirham and exchange it for a fake Dirham, saying, 'A Dirham for a Dirham.'" Allah's statement,

(وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ)

(and devour not their substance to your substance.) means, do not mix them together so that you eat up both, as Mujahid, Sa`id bin Jubayr, Muqatil bin Hayyan, As-Suddi and Sufyan bin Hassin stated. Allah said,

(إِنَّهُ كَانَ حُوبًا كَبِيرًا)

(Surely, this is a great sin.), a major and substantial sin, according to Ibn `Abbas. This was also reported from Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Ibn Srin, Qatadah, Muqatil bin Hayyan, Ad-Dahhak, Abu Malik, Zayd bin Aslam and Abu Snan. The meaning above is: adding their property to your property is a grave sin and a major mistake, so avoid it.

The Prohibition of Marrying Female Orphans Without Giving a Dowry

Allah said,

(وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَمَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنَىٰ)

(And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two) Allah commands, when one of you is the caretaker of a female orphan and he fears that he might not give her a dowry that is suitable for women of her status, he should marry other women, who are plenty as Allah has not restricted him. Al-Bukhari recorded that `A'ishah said, "A man was taking care of a female orphan and he married her, although he did not desire to marry her. That girl's money was mixed with his, and he was keeping her portion from her. Afterwards, this Ayah was revealed about his case;

(وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا)

(If you fear that you shall not be able to deal justly)" Al-Bukhari recorded that `Urwah bin Az-Zubayr said that he asked `A'ishah about the meaning of the statement of Allah,

(وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَمَىٰ)

(If you fear that you shall not be able to deal justly with the orphan girls.) She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry woman besides them." `A'ishah further said, "After that verse, the people again asked the Messenger of Allah (about marriage with orphan girls), so Allah revealed the Ayah,

(وَيَسْتَفْتُونَكَ فِي النِّسَاءِ)

(They ask your instruction concerning the women..) 4:127 ." She said, "Allah's statement in this Ayah,

(وَتَرِغْبُونَ أَنْ تَنْكِحُوهُنَّ)

(yet whom you desire to marry) 4:127 refers to the guardian who does not desire to marry an orphan girl under his supervision because she is neither wealthy nor beautiful. The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)."

The Permission to Marry Four Women

Allah's statement,

(مَنْنَى وَثَلْتِ وَرُبَاعَ)

(two or three, or four), means, marry as many women as you like, other than the orphan girls, two, three or four. We should mention that Allah's statement in another Ayah,

(جَاعِلِ الْمَلَكَةِ رُسُلًا أُولَى أَجْنَحَةٍ مَّننَى وَثَلْتِ وَرُبُعَ)

(Who made the angels messengers with wings, - two or three or four) 35:1 , does not mean that other angels do not have more than four wings, as there are proofs that some angels do have more wings. Yet, men are prohibited from marrying more than four wives, as the Ayah decrees, since the Ayah specifies what men are allowed of wives, as Ibn `Abbas and the majority of scholars stated. If it were allowed for them to have more than four wives, the Ayah would have mentioned it. Imam Ahmad recorded that Salim said that his father said that Ghilan bin Salamah Ath-Thaqafi had ten wives when he became Muslim, and the Prophet said to him, "Choose any four of them (and divorce the rest)." During the reign of `Umar, Ghilan divorced his remaining wives and divided his money between his children. When `Umar heard news of

this, he said to Ghilan, "I think that the devil has conveyed to your heart the news of your imminent death, from what the devil hears during his eavesdropping. It may as well be that you will not remain alive but for a little longer. By Allah! You will take back your wives and your money, or I will take possession of this all and will order that your grave be stoned as is the case with the grave of Abu Righal (from Thamud, who was saved from their fate because he was in the Sacred Area. But, when he left it, he was tormented like they were)." Ash-Shafi'i, At-Tirmidhi, Ibn Majah, Ad-Daraqutni and Al-Bayhaqi collected this Hadith up to the Prophet's statement, "Choose any four of them." Only Ahmad collected the full version of this Hadith. Therefore, had it been allowed for men to marry more than four women at the same time, the Prophet would have allowed Ghilan to keep more than four of his wives since they all embraced Islam with him. When the Prophet commanded him to keep just four of them and divorce the rest, this indicated that men are not allowed to keep more than four wives at a time under any circumstances. If this is the case concerning those who already had more than four wives upon embracing Islam, then this ruling applies even more so to marrying more than four.

Marrying Only One Wife When One Fears He Might not Do Justice to His Wives

Allah's statement,

(فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ)

(But if you fear that you will not be able to deal justly (with them), then only one or what your right hands possess.) The Ayah commands, if you fear that you will not be able to do justice between your wives by marrying more than one, then marry only one wife, or satisfy yourself with only female captives, for it is not obligatory to treat them equally, rather it is recommended. So if one does so, that is good, and if not, there is no harm on him. In another Ayah, Allah said,

(وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ)

(You will never be able to do perfect justice between wives even if it is your ardent desire)
4:129 . Allah said,

(ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا)

(That is nearer to prevent you from Ta'ulu), meaning, from doing injustice. Ibn Abi Hatim, Ibn Marduwyah and Abu Hatim Ibn Hibban, in his Sahih, recorded that `Aishah said that, the Prophet said that the Ayah,

(ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا)

(That is nearer to prevent you from Ta`ulu), means, from doing injustice. However, Ibn Abi Hatim said that his father said that this Hadith to the Prophet is a mistake, for it should be attributed to `A'ishah not the Prophet . Ibn Abi Hatim reported from Ibn `Abbas, `A'ishah, Mujahid, `Ikrimah, Al-Hasan, Abu Malik, Abu Razin, An-Nakha'i, Ash-Sha`bi, Ad-Dahhak, `Ata' Al-Khurasani, Qatadah, As-Suddi and Muqatil bin Hayyan that Ta`ulu means to deviate from justice .

Giving the Dowry is Obligatory

`Ali bin Abi Talhah reported Ibn `Abbas saying, Nihlah, in Allah's statement,

(وَعَاثُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً)

(And give to the women (whom you marry) their Saduqat Nihlah) refers to the dowry. Muhammad bin Ishaq narrated from Az-Zuhri that `Urwah said that `A'ishah said that `Nihlah' means `obligatory'. Muqatil, Qatadah and Ibn Jurayj said, `Nihlah' means `obligatory' Ibn Jurayj added: `specified.' Ibn Zayd said, "In Arabic, Nihlah, refers to what is necessary. So Allah is commanding: Do not marry unless you give your wife something that is her right. No person after the Prophet is allowed to marry a woman except with the required dowry, nor by giving false promises about the dowry intended ." Therefore, the man is required to pay a dowry to his wife with a good heart, just as he gives a gift with a good heart. If the wife gives him part or all of that dowry with a good heart, her husband is allowed to take it, as it is lawful for him in this case. This is why Allah said afterwards,

(فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا)

(But if they, of their own pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.)

(وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا - وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ

فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِٱللَّهِ حَسِيبًا)

(5. And give not unto the unwise your wealth which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.) (6. And test orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up. And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take a witness in their presence; and Allah is All-Sufficient in taking account.)

Holding the Property of the Unwise in Escrow

Allah prohibited giving the unwise the freedom to do as they wish with wealth, which Allah has made as a means of support for people. This ruling sometimes applies because of being young, as young people are incapable of making wise decisions. It also applies in cases of insanity, erratic behavior and having a weak intellect or religious practice. It applies in cases of bankruptcy, when the debtors ask that the property of a bankrupt person is put in escrow, when his debts cannot be paid off with his money. Ad-Dahhak reported that Ibn `Abbas said that Allah's statement,

(وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ)

(And give not unto the unwise your property) refers to children and women. Similar was also said by Ibn Mas`ud, Al-Hakam bin `Uyaynah, Al-Hasan and Ad-Dahhak: "Women and boys." Sa`id bin Jubayr said that `the unwise' refers to the orphans. Mujahid, `Ikrimah and Qatadah said; "They are women."

Spending on the Unwise with Fairness

Allah said,

(وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا)

(but feed and clothe them therewith, and speak to them words of kindness and justice.) `Ali bin Abi Talhah said that Ibn `Abbas commented, "Do not give your wealth, what Allah has made you responsible for and made a means of sustenance to you, to your wife or children. Rather, hold on to your money, take care of it, and be the one who spends on them for clothes, food and provision." Mujahid said that the Ayah,

(وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا)

(and speak to them words of kindness and justice.) refers to kindness and keeping good relations. This honorable Ayah commands kind treatment, in deed, with family and those under one's care. One should spend on them for clothes and provisions, and be good to them, such as saying good words to them.

Giving Back the Property of the Orphans When They Reach Adulthood

Allah said,

(وَابْتَلُوا الْيَتَامَىٰ)

(And test orphans) meaning, test their intelligence, as Ibn `Abbas, Mujahid, Al-Hasan, As-Suddi and Muqatil bin Hayyan stated.

(حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ)

(until they reach the age of marriage), the age of puberty, according to Mujahid. The age of puberty according to the majority of scholars comes when the child has a wet dream. In his Sunan, Abu Dawud recorded that `Ali said, "I memorized these words from the Messenger of Allah ,

«لَا يُتَمَّ بَعْدَ احْتِلَامٍ، وَلَا صُمَاتَ يَوْمٍ إِلَى اللَّيْلِ»

(There is no orphan after the age of puberty nor vowing to be silent throughout the day to the night.) In another Hadith, `A'ishah and other Companions said that the Prophet said,

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ، عَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ،
وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمَجْنُونِ حَتَّى
يُفِيقَ»

(The pen does not record the deeds of three persons: the child until the age of puberty, the sleeping person until waking up, and the senile until sane.) Or, the age of fifteen is considered the age of adolescence. In the Two Sahihs, it is recorded that Ibn `Umar said, "I was presented in front of the Prophet on the eve of the battle of Uhud, while I was fourteen years of age, and he did not allow me to take part in that battle. But I was presented in front of him on the eve of the battle of Al-Khandaq (The Trench) when I was fifteen years old, and he allowed me (to join that battle)." `Umar bin `Abdul-`Aziz commented when this Hadith reached him, "This is the difference between a child and an adult." There is a difference of opinion over whether pubic hair is considered a sign of adulthood, and the correct opinion is that it is. The Sunnah supports this view, according to a Hadith collected by Imam Ahmad from `Atiyah Al-Qurazi who said, We were presented to the Prophet on the day of Qurizah, whoever had pubic hair was killed, whoever did not was left free to go, I was one of those who did not, so I was left free." The Four Sunan compilers also recorded similar to it. At-Tirmidhi said, "Hasan Sahih." Allah's statement,

(فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ)

(if then you find sound judgment in them, release their property to them,) Sa`id bin Jubayr said that this portion of the Ayah means, when you find them to be good in the religion and wise with their money. Similar was reported from Ibn `Abbas, Al-Hasan Al-Basri and others among the Imams. The scholars of Fiqh stated that when the child becomes good in the religion and wise concerning with money, then the money that his caretaker was keeping for him should be surrendered to him.

Poor Caretakers are Allowed to Wisely Spend from the Money of the Orphan Under Their Care, to Compensate for Their Work

Allah said,

(وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا)

(But consume it not wastefully and hastily, fearing that they should grow up.) Allah commands that the money of the orphan should not be spent unnecessarily,

(إِسْرَافًا وَبِدَارًا)

(Wastefully and hastily) for fear they might grow up. Allah also commands,

(وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ)

(And whoever among guardians is rich, he should take no wages.) Hence, the guardian who is rich and does not need the orphan's money, should not take any of it as wages.

(وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ)

(but if he is poor, let him have for himself what is just and reasonable.) Ibn Abi Hatim recorded that `A'ishah said, "This Ayah,

(وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ)

(And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable.) was revealed about the guardian of the orphan and pertains to whatever work he does for the orphan's estate. " Al-Bukhari also collected this Hadith. Imam Ahmad recorded that `Amr bin Shu`ayb said that his father said that his father told him that a man asked the Messenger of Allah , "I do not have money, but I have an orphan under my care." The Messenger said,

«كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَدِّرٍ وَلَا
مُتَأَتِّلٍ مَالًا، وَمِنْ غَيْرِ أَنْ تَقِيَ مَالَكَ أَوْ قَالَ تَقْدِيَ
مَالَكَ بِمَالِهِ»

(Eat from your orphan's wealth without extravagance or wastefulness, or mixing it, and without saving your money by spending his.)" Allah said,

(فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ)

(And when you release their property to them.) after they become adults, and you see that they are wise, then,

(فَأَشْهَدُوا عَلَيْهِمْ)

(take a witness in their presence;) Allah commands the guardians of orphans to surrender their money to them, in the presence of witnesses, so that none of them denies the fact that he received his money. Allah said next,

(وَكَفَىٰ بِاللَّهِ حَسِيبًا)

(and Allah is All-Sufficient in taking account.) meaning, Allah is sufficient as Witness, Reckoner and Watcher over their work for orphans, and when they surrender their money to them, whether their property was complete and whole, or deficient and less. Indeed, Allah knows all of that. In his Sahih, Muslim recorded that the Messenger of Allah said,

«يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي، لَا تَأْمَرَنَّ عَلَى اثْنَيْنِ، وَلَا تَلِينَ مَالَ يَتِيمٍ»

(O Abu Dharr! Verily, you are weak, and I love for you what I love for myself. Do not become a leader of two nor assume guardianship of an orphan's property.)

(لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَنَ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَنَ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا - وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا - وَلِيَحْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا - إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا)

(7. There is a share for men and a share for women from what is left by parents and those nearest in relation, whether the property be small or large -- a legal share.) (8. And when the relatives, and the orphans, and the poor are present at the time of division, give them from the property, and speak to them words of kindness and justice.) (9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them have Taqwa of Allah and speak truthfully.) (10. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!)

The Necessity of Surrendering the Inheritance According to the Portions that Allah Ordained

Sa`id bin Jubayr and Qatadah said, "The idolators used to give adult men a share of inheritance and deprive women and children of it. Allah revealed;

(لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ)

(There is a share for men from what is left by parents and those nearest in relation)." Therefore, everyone is equal in Allah's decision to inherit, even though their shares vary according to the degree of their relationship to the deceased, whether being a relative, spouse, etc. Ibn Marduwyah reported that Jabir said, "Umm Kujjah came to the Messenger of Allah and said to him, 'O Messenger of Allah! I have two daughters whose father died, and they do not own anything.' So Allah revealed;

(لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ)

(There is a share for men from what is left by parents and those nearest in relation.)" We will mention this Hadith when explaining the two Ayat about inheritance. Allah knows best. Allah said,

(وَإِذَا حَضَرَ الْقِسْمَةَ)

(are present at the time of division,) those who do not have a share in the inheritance,

(وَالْيَتَامَىٰ وَالْمَسْكِينُ)

(and the orphans and the poor), are also present upon dividing the inheritance, give them a share of the inheritance. Al-Bukhari recorded that Ibn `Abbas said that the Ayah,

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ

(And when the relatives and the orphans and the poor are present at the time of division), was not abrogated. Ibn Jarir recorded that Ibn `Abbas said that this Ayah still applies and should be implemented. Ath-Thawri said that Ibn Abi Najih narrated from Mujahid that implementing this Ayah, "Is required from those who have anything to inherit, paid from whatever portions their hearts are satisfied with giving away." Similar explanation was reported from Ibn Mas`ud, Abu Musa, `Abdur-Rahman bin Abi Bakr, Abu Al-`Aliyah, Ash-Sha`bi and Al-Hasan. Ibn Srin, Sa`id bin Jubayr, Makhul, Ibrahim An-Nakha`i, `Ata' bin Abi Rabah, Az-Zuhri and Yahya bin Ya`mar said this payment is obligatory. Others say that this refers to the bequeathal at the time of death. And others say that it was abrogated. Al-`Awfi reported that Ibn `Abbas said that this Ayah,

وَإِذَا حَضَرَ الْقِسْمَةَ

(And when are present at the time of division), refers to divisions of inheritance. So, when poor relatives, who are ineligible for inheritance, orphans, and the poor attend the division of the inheritance, which is sometimes substantial, their hearts will feel eager to have a share, seeing each eligible person assuming his share; while they are desperate, yet are not given anything. Allah the Most Kind, Most Compassionate, commands that they should have a share in the inheritance as an act of kindness, charity, compassion and mercy for them.

Observing Fairness in the Will

Allah said,

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ

(And let those have the same fear in their minds as they would have for their own, if they had left behind...) `Ali bin Abi Talhah reported that Ibn `Abbas said that this part of the Ayah, "Refers to a man who is near death and he dictates a will and testament that harms some of the rightful inheritors. Allah commands whoever hears such will to fear Allah, and direct the dying man to do what is right and to be fair, being as eager to protect the inheritors of the dying man as he would be with his own." Similar was reported from Mujahid and several others. The Two Sahihs record that when the Messenger of Allah visited Sa`d bin Abi Waqqas during an illness he suffered from, Sa`d said to the Messenger, "O Messenger of Allah! I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity" He said, "No." Sa`d asked, "Half" He said, "No." Sa`d said, "One-third" The Prophet said;

«الْثُلُثُ، وَالثُّلُثُ كَثِيرٌ»

(One-third, and even one-third is too much.) The Messenger of Allah then said,

«إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ
عَالَةً يَتَكَفَّفُونَ النَّاسَ»

(You'd better leave your inheritors wealthy rather than leaving them poor, begging from others.)

A Stern Warning Against Those Who Use Up the Orphan's Wealth

It was also said that the Ayah

(وَلَا تَأْكُلُوها إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا)

(consume it not wastefully and hastily, fearing that they should grow up,) means, let them have Taqwa of Allah when taking care of the orphan's wealth, as Ibn Jarir recorded from Al-`Awfi who reported this explanation from Ibn `Abbas. This is a sound opinion that is supported by the warning that follows against consuming the orphan's wealth unjustly. In this case, the meaning becomes: Just as you would want your offspring to be treated fairly after you, then treat other people's offspring fairly when you are given the responsibility of caring for them. Allah proclaims that those who unjustly consume the wealth of orphans, will be eating fire into their stomach, this is why Allah said,

(إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا
يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا)

(Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!) meaning, when you consume the orphan's wealth without a right, then you are only consuming fire, which will kindle in your stomach on the Day of Resurrection. It is recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said,

«اجْتَنِبُوا السَّبْعَ الْمُؤِيقَاتِ»

(Avoid the seven great destructive sins.) The people asked, "O Allah's Messenger! What are they" He said,

«الشِّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ
اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ،
وَالنُّوْلَى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ
الْمُؤْمِنَاتِ الْغَافِلَاتِ»

(To join others in worship along with Allah, magic, to kill the life which Allah has forbidden except for a just cause, to consume interest, to consume an orphan's property, to turn your back to the enemy and flee from the battlefield at the time of fighting, and to accuse chaste women who never even think of anything harmful to their chastity being good believers.)

(يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ حَظِّ
الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا
تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ
وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ
لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ
لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي
بِهَا أَوْ دَيْنٍ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ
أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنْ أَرَادَ اللَّهُ كَانَ
عَلِيمًا حَكِيمًا)

(11. Allah commands you for your children's (inheritance): to the male, a portion equal to that of two - females; if only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise.)

Learning the Various Shares of the Inheritance is Encouraged

This, the following, and the last honorable Ayah in this Surah contain the knowledge of Al-Fara'id, inheritance. The knowledge of Al-Fara'id is derived from these three Ayat and from the Hadiths on this subject which explain them. Learning this knowledge is encouraged, especially the specific things mentioned in the Ayat. Ibn `Uyaynah said; "Knowledge of Al-Fara'id was called half of knowledge, because it effects all people." o

The Reason Behind Revealing Ayah 4:11

Explaining this Ayah, Al-Bukhari recorded that Jabir bin `Abdullah said, "Allah's Messenger came visiting me on foot with Abu Bakr at Banu Salamah's (dwellings), and the Prophet found me unconscious. He asked for some water, performed ablution with it, then poured it on me, and I regained consciousness. I said, `What do you command me to do with my money, O Allah's Messenger' this Ayah was later revealed,

يُوصِيكُمُ اللَّهُ فِي أَوْلَدِكُمْ لِلذَّكَرِ مِثْلُ مِثْلِ حَظِّ
الْأُنثَيَيْنِ

(Allah commands you for your children's (inheritance); to the male, a portion equal to that of two females)." This is how it was recorded by Muslim and An-Nasa'i. The remainder of the Six compilers also collected this Hadith. Another Hadith from Jabir concerning the reason behind revealing Ayah 4:11 Ahmad recorded from Jabir that he said, "The wife of Sa'd bin Ar-Rabi' came to Allah's Messenger and said to him, `O Allah's Messenger! These are the two daughters of Sa'd bin Ar-Rabi', who was killed as a martyr at Uhud. Their uncle took their money and did not leave anything for them. They will not be married unless they have money.' The Messenger said, `Allah will decide on this matter.' The Ayah about the inheritance was later revealed and the Messenger of Allah sent word to their uncle commanding him,

«أَعْطِ ابْنَتِي سَعْدِ الثَّلَاثَيْنِ، وَأُمَّهُمَا الثُّمْنَ، وَمَا
بَقِيَ فَهُوَ لَكَ»

(Give two-thirds (of Sa'd's money) to Sa'd's two daughters and one eighth for their mother, and whatever is left is yours.)" Abu Dawud, At-Tirmidhi, and Ibn Majah collected this Hadith. It is apparent, however, that the first Hadith from Jabir was about the case of the last Ayah in the Surah 4:176, rather than 4:11, for at the time this incident occurred, Jabir had sisters and did not have daughters, parents or offspring to inherit from him. Yet, we mentioned the Hadith here just as Al-Bukhari did.

Males Get Two Times the Share of Females for Inheritance

Allah said,

(يُوصِيكُمُ اللَّهُ فِي أَوْلَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ
الْأُنثَيَيْنِ)

(Allah commands you for your children's (inheritance): to the male, a portion equal to that of two females;) Allah commands: observe justice with your children. The people of Jahiliyyah used to give the males, but not the females, a share in the inheritance. Therefore, Allah commands that both males and females take a share in the inheritance, although the portion of the males is twice as much as that of the females. There is a distinction because men need money to spend on their dependants, commercial transactions, work and fulfilling their obligations. Consequently, men get twice the portion of the inheritance that females get. Allah's statement,

(يُوصِيكُمُ اللَّهُ فِي أَوْلَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ
الْأُنثَيَيْنِ)

(Allah commands you for your children's (inheritance): to the male, a portion equal to that of two females;) testifies to the fact that Allah is more merciful with children than their own parents are with them, since He commands the parents to be just and fair with their own children. An authentic Hadith stated that a captured woman was looking for her child and when she found him, she held him, gave him her breast and nursed him. The Messenger of Allah said to his Companions,

«أُثْرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ
عَلَى ذَلِكَ»

(Do you think that this woman would willingly throw her child in the fire) They said, "No, O Messenger of Allah." He said,

«قَوَالَهُ لِلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا»

(By Allah! Allah is more merciful with His servants than this woman is with her own child.) Al-Bukhari recorded that Ibn `Abbas said, "The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled whatever He willed from that custom and ordained that the male get twice the amount inherited by the female, and for each parent a sixth (of the whole legacy), for the wife an eighth or a fourth, and for the husband a half or a fourth."

The Share of the Females When They Are the Only Eligible Heirs

Allah said,

(فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ)

(if only daughters, two or more, their share is two-thirds of the inheritance;) We should mention here that some people said the Ayah only means two daughters, and that 'more' is redundant, which is not true. Nothing in the Qur'an is useless or redundant. Had the Ayah been talking about only two women, it would have said, "The share of both of them is two-thirds." As for the daughters, two or more, the ruling that they get two-thirds was derived from this Ayah, stating that the two sisters get two-thirds. We also mentioned the Hadith in which the Prophet commanded that two-thirds be the share of the two daughters of Sa'd bin Ar-Rabi'. So this is proven in the Book and the Sunnah.

(وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ)

(if only one, her share is half.) If there are two daughters, then there are texts to prove they share a half. Therefore, two-thirds is the share of the two daughters or sisters, and Allah knows best.

Share of the Parents in the Inheritance

Allah said,

(وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ)

(For parents, a sixth share of inheritance to each) There are several forms of the share that the parents get in the inheritance. 1. If the deceased left behind children, the parents get a sixth each. When the deceased had only one daughter, she gets half of the inheritance and the parents each one sixth, and another sixth is given to the father. 2. When the parents are the only inheritors, the mother gets one-third while the father gets the remaining two-thirds. In this case, the father's share will be twice the mother's share. If the deceased had a surviving spouse, the spouse gets half, in the case of a husband, or a fourth in the case of a surviving wife. In both cases, the mother of the deceased gets one-third of the remaining inheritance. This is because the remaining portion of the inheritance is treated just as the entire legacy in regard to the parents' share. Allah has given the mother one-half of what the father gets. Therefore, the mother gets a third of the remaining inheritance while the father gets two-thirds. 3. If the deceased left behind surviving brothers and sisters, whether half brothers, half sisters or from the same father and mother, their presence does not cause reduction in the father's share. Yet, their presence reduces the share of the mother to one-sixth instead of one-third, and the father gets the rest, when there are no other heirs. Ibn Abi Hatim recorded that Qatadah commented on the Ayah,

(فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ)

(If the deceased left brothers or (sisters), the mother has a sixth.) "Their presence will reduce the share of the mother, but they will not inherit. If there is only one surviving brother, the mother's share will remain one-third, but her share will be reduced if there is more than one surviving brother. The people of knowledge attribute this reduction in the mother's share from one-third (to one-sixth) to the fact that the father is the one who helps the brothers (and sisters) of the deceased get married, spending from his own money for this purpose. The mother does not spend from her money for this purpose." This is a sound opinion.

First the Debts are Paid Off, then the Will, then the Fixed Inheritance

Allah said,

(مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ)

((The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.) The scholars of the Salaf and the Khalaf agree that paying debts comes before fulfilling the will, and this is apparent to those who read the Ayah carefully. Allah said next,

(ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا)

(You know not which of them, whether your parents or your children, are nearest to you in benefit.) This Ayah means: We have appointed a share to the parents and children, contrary to the practice of Jahiliyyah and the early Islamic era, when the inheritance would go to the children, and parents get a share only if they were named in the will, as Ibn ` Abbas stated. Allah abrogated this practice and appointed a fixed share for the children and for the parents. One may derive benefit in this life or for the Hereafter from his parents, the likes of which he could not get from his children. The opposite of this could also be true. Allah said,

(ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا)

(You know not which of them, whether your parents or your children, are nearest to you in benefit.): since benefit could come from one or the other of these relatives, We appointed a fixed share of inheritance for each. Allah knows best. Allah said,

(فَرِيزَةً مِّنَ اللَّهِ)

(ordained by Allah), meaning: These appointed shares of inheritance that We mentioned and which give some inheritors a bigger share than others, is a commandment from Allah that He has decided and ordained,

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knower, All-Wise.), Who places everything in its rightful place and gives each his rightful share.

(وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ)

(12. In that which your wives leave, your share is half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in Kalalah has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allah; and Allah is Ever All-Knowing, Most Forbearing.)

Share of the Spouses in the Inheritance

Allah says to the husband, you get half of what your wife leaves behind if she dies and did not have a child. If she had a child, you get one-fourth of what she leaves behind, after payment of legacies that she may have bequeathed, or her debts. We mentioned before that payment of debts comes before fulfilling the will, and then comes the will, then the inheritance, and there is a consensus on this matter among the scholars. And the rule applies to the grandchildren as well as the children, even if they are great-grandchildren (or even further in generation) Allah then said,

(وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ)

(In that which you leave, their (your wives) share is a fourth) and if there is more than one wife, they all share in the fourth, or one-eighth that the wife gets. Earlier, we explained Allah's statement,

(مِنْ بَعْدِ وَصِيَّةٍ)

(After payment of legacies)

The Meaning of Kalalah

Allah said,

(وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً)

(If the man or woman whose inheritance is in question was left in Kalalah.) Kalalah is a derivative of Iklil; the crown that surrounds the head. The meaning of Kalalah in this Ayah is that the person's heirs come from other than the first degree of relative. Ash-Sha`bi reported that when Abu Bakr As-Siddiq was asked about the meaning of Kalalah, he said, "I will say my own opinion about it, and if it is correct, then this correctness is from Allah. However, if my opinion is wrong, it will be my error and because of the evil efforts of Shaytan, and Allah and His Messenger have nothing to do with it. Kalalah refers to the man who has neither descendants nor ascendants." When `Umar became the Khalifah, he said, "I hesitate to contradict an opinion of Abu Bakr." This was recorded by Ibn Jarir and others. In his Tafsir, Ibn Abi Hatim recorded that Ibn `Abbas said, "I was among the last persons to see `Umar bin Al-Khattab, and he said to me, 'What you said was the correct opinion.' I asked, 'What did I say?' He said, 'That Kalalah refers to the person who has no child or parents.'" This is also the opinion of `Ali bin Abi Talib, Ibn Mas`ud, Ibn `Abbas, Zayd bin Thabit, Ash-Sha`bi, An-Nakha'i, Al-Hasan Al-Basri, Qatadah, Jabir bin Zayd and Al-Hakam. This is also the view of the people of Al-Madinah, Kufah, Basrah, the Seven Fuqaha', the Four Imams and the majority of scholars of the past and present, causing some scholars to declare that there is a consensus on this opinion.

The Ruling Concerning Children of the Mother From Other Than the Deceased's Father

Allah said,

(وَلَهُ أَخٌ أَوْ أُخْتٌ)

(But has left a brother or a sister), meaning, from his mother's side, as some of the Salaf stated, including Sa'd bin Abi Waqqas. Qatadah reported that this is the view of Abu Bakr As-Siddiq.

(فَلِكُلٍّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ)

(Each one of the two gets a sixth; but if more than two, they share in a third.) There is a difference between the half brothers from the mother's side and the rest of the heirs. First, they get a share in the inheritance on account of their mother. Second, the males and females among them get the same share. Third, they only have a share in the inheritance when the deceased's estate is inherited in Kalalah, for they do not have a share if the deceased has a surviving father, grandfather, child or grandchild. Fourth, they do not have more than a third, no matter how numerous they were. Allah's statement,

(مِنْ بَعْدٍ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ)

(After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).) means, let the will and testament be fair and free of any type of harm, without depriving some rightful heirs from all, or part of their share, or adding to the fixed portion that Allah or dained for some heirs. Indeed, whoever does this, will have disputed with Allah concerning His decision and division. An authentic Hadith states,

«إِنَّ اللَّهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِّوَارِثٍ»

(Allah has given each his fixed due right. Therefore, there is no will for a rightful inheritor.)

(تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ فِيهَا تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

وَذَلِكَ الْفَوْزُ الْعَظِيمُ - وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَاراً خَالِداً فِيهَا وَلَهُ عَذَابٌ
مُّهِينٌ (

(13. These are the limits (set by) Allah, and whosoever obeys Allah and His Messenger, will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success.) (14. And whosoever disobeys Allah and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall suffer a disgraceful torment.)

Warning Against Transgressing the Limits for Inheritance

Meaning, the Fara'id are Allah's set limits. This includes what Allah has allotted for the heirs, according to the degree of relation they have to the deceased, and their degree of dependency on him. Therefore, do not transgress or violate them. So Allah said;

(وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ)

(And whosoever obeys Allah and His Messenger,) regarding the inheritance, and does not add or decrease any of these fixed shares by use of tricks and plots. Rather, he gives each his appointed share as Allah commanded, ordained and decided,

(تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ
جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَلِكَ الْفَوْزُ الْعَظِيمُ - وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَاراً خَالِداً فِيهَا وَلَهُ عَذَابٌ
مُّهِينٌ (

(Will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success. And whosoever disobeys Allah and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.) This is because he changed what Allah has ordained and disputed with His judgment. Indeed, this is the behavior of those who do not agree with what Allah has decided and divided,

and this is why Allah punishes them with humiliation in the eternal, painful torment. Imam Ahmad recorded that Abu Hurayrah said that, the Messenger of Allah said,

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

(A man might perform the actions of righteous people for seventy years, but when it is time to compile his will, he commits injustice. So his final work will be his worst, and he thus enters the Fire. A man might perform the deeds of evil people for seventy years, yet he is fair in his will. So his final work will be his best, and he thus enters Paradise.) Abu Hurayrah said, "Read, if you will,

(تِلْكَ حُدُودُ اللَّهِ)

(These are the limits (set by) Allah) until,

(عَذَابٌ مُّهِينٌ)

(a disgraceful torment.)." In the chapter on injustice in the will, Abu Dawud recorded in his Sunan that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ أَوْ الْمَرْأَةُ بِطَاعَةِ اللَّهِ سِتِّينَ سَنَةً، ثُمَّ يَحْضُرُهُمَا الْمَوْتُ، فَيُضَارَّانِ فِي الْوَصِيَّةِ، فَتَجِبُ لَهُمَا النَّارُ»

(A man or a woman might perform actions in obedience to Allah for sixty years. Yet, when they are near death, they leave an unfair will and thus acquire the Fire.) Abu Hurayrah then recited the Ayah,

(مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ)

(After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused), until,

(وَذَلِكَ الْفَوْزُ الْعَظِيمُ)

(and that is the great success.) This was also recorded by At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "Hasan Gharib".

(وَالَّتِي يَأْتِيَنَّ الْفَحِشَةَ مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا
عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي
الْبُيُوتِ حَتَّىٰ يَتَوَقَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ
سَبِيلًا - وَاللَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَدُوهُمَا فَإِنْ تَابَا
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا
رَّحِيمًا)

(15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.) (16. And the two persons among you who commit illegal sexual intercourse, punish them both. And if they repent and do righteous good deeds, leave them alone. Surely, Allah is Ever the One Who accepts repentance, (and He is) Most Merciful.)

The Adulteress is Confined in her House; A Command Later Abrogated

At the begining of Islam, the ruling was that if a woman commits adultery as stipulated by sufficient proof, she was confined to her home, without leave, until she died. Allah said,

(وَالَّتِي يَأْتِيَنَّ الْفَحِشَةَ)

(مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَقَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا)

(And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.) `Some other way' mentioned here is the abrogation of this ruling that came later. Ibn `Abbas said, "The early ruling was confinement, until Allah sent down Surat An-Nur (chapter 24) which abrogated that ruling with the ruling of flogging (for fornication) or stoning to death (for adultery)." Similar was reported from `Ikrimah, Sa`id bin Jubayr, Al-Hasan, `Ata' Al-Khurasani, Abu Salih, Qatadah, Zayd bin Aslam and Ad-Dahhak, and this is a matter that is agreed upon. Imam Ahmad recorded that `Ubadah bin As-Samit said, "When the revelation descended upon the Messenger of Allah , it would affect him and his face would show signs of strain. One day, Allah sent down a revelation to him, and when the Messenger was relieved of its strain, he said,

«خُذُوا عَنِّي، قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا، النَّيِّبُ
بِالنَّيِّبِ، وَالْيَكْرُ بِالْيَكْرِ، النَّيِّبُ جَلْدُ مِائَةٍ، وَرَجْمٌ
بِالْحِجَارَةِ، وَالْيَكْرُ جَلْدُ مِائَةٍ ثُمَّ نَفْيُ سَنَةٍ»

(Take from me: Allah has made some other way for them. The married with the married, the unmarried with the unmarried. The married gets a hundred lashes and stoning to death, while the unmarried gets a hundred lashes then banishment for a year.)" Muslim and the collectors of the Sunan recorded that `Ubadah bin As-Samit said that the Prophet said,

«خُذُوا عَنِّي خُذُوا عَنِّي، قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا،
الْيَكْرُ بِالْيَكْرِ جَلْدُ مِائَةٍ وَتَغْرِيْبٌ عَامٌ، وَالنَّيِّبُ
بِالنَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْمُ»

(Take from me, take from me. Allah has made some other way for them: the (unmarried) gets a hundred lashes and banishment for one year, while the (married) gets a hundred lashes and stoning to death.) At-Tirmidhi said, "Hasan Sahih". Allah said,

(وَاللَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَدْوَاهُمَا)

(And the two persons among you who commit illegal sexual intercourse, punish them both.) Ibn `Abbas and Sa`id bin Jubayr said that this punishment includes cursing, shaming them and beating them with sandals. This was the ruling until Allah abrogated it with flogging or stoning, as we stated. Mujahid said, "It was revealed about the case of two men who do it." As if he was referring to the actions of the people of Lut, and Allah knows best. The collectors of Sunan recorded that Ibn `Abbas said that the Messenger of Allah said,

«مَنْ رَأَيْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا
الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

(Whoever you catch committing the act of the people of Lut (homosexuality), then kill both parties to the act.) Allah said,

(فَإِنْ تَابَا وَأَصْلَحَا)

(And if they repent and do righteous good deeds), by refraining from that evil act, and thereafter their actions become righteous,

(فَأَعْرِضُوا عَنْهُمَا)

(leave them alone), do not verbally abuse them after that, since he who truly repents is just like he who has no sin,

(إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا)

(Surely, Allah is Ever the One Who accepts repentance, Most Merciful.) The following is recorded in the Two Sahih:

«إِذَا زَنَتْ أَمَةٌ أَحَدِكُمْ، فَلْيَجْلِذْهَا الْحَدَّ، وَلَا يُتْرَبْ
عَلَيْهَا»

(When the slave-girl of one of you commits illegal sexual intercourse, let him flog her and not chastise her afterwards.) because the lashes she receives erase the sin that she has committed.

(إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ
 بِجَهْلَةٍ ثُمَّ يُتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ
 عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا - وَلَيْسَتِ التَّوْبَةُ
 لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ
 الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ
 وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا)

(17. Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards ; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.) (18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them, We have prepared a painful torment.)

Repentance is Accepted Until one Faces death

Allah states that He accepts repentance of the servant who commits an error in ignorance and then repents, even just before he sees the angel who captures the soul, before his soul reaches his throat. Mujahid and others said, "Every person who disobeys Allah by mistake, or intentionally is ignorant, until he refrains from the sin." Qatadah said that Abu Al-`Aliyah narrated that the Companions of the Messenger of Allah used to say, "Every sin that the servant commits, he commits out of ignorance." `Abdur-Razzaq narrated that, Ma`mar said that Qatadah said that, the Companions of the Messenger of Allah agreed that every sin that is committed by intention or otherwise, is committed in ignorance." Ibn Jurayj said, "Abdullah bin Kathir narrated to me that Mujahid said, `Every person who disobeys Allah (even willfully), is ignorant while committing the act of disobedience.'" Ibn Jurayj said, "Ata' bin Abi Rabah told me something similar." Abu Salih said that Ibn `Abbas commented, "It is because of one's ignorance that he commits the error." `Ali bin Abi Talhah reported that Ibn `Abbas said about the Ayah,

(ثُمَّ يُتُوبُونَ مِنْ قَرِيبٍ)

(and repent soon (afterwards)), "Until just before he (or she) looks at the angel of death." Ad-Dahhak said, "Every thing before death is `soon afterwards ." Al-Hasan Al-Basri said about the Ayah,

(ثُمَّ يُتُوبُونَ مِنْ قَرِيبٍ)

(and repent soon afterwards), "Just before his last breath leaves his throat." `Ikrimah said, "All of this life is `soon afterwards.'" Imam Ahmad recorded that Ibn `Umar said that the Messenger said,

«إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرِغْ»

(Allah accepts the repentance of the servant as long as the soul does not reach the throat.) This Hadith was also collected by At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "Hasan Gharib". By mistake, Ibn Majah mentioned that this Hadith was narrated through `Abdullah bin `Amr. However, what is correct is that `Abdullah bin `Umar bin Al-Khattab was the narrator. Allah said,

(قَاوَلِيْكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ وَكَانَ اللّٰهُ عَلِيْمًا
حَكِيْمًا)

(It is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.) Surely, when hope in continued living diminishes, the angel of death comes forth and the soul reaches the throat, approaches the chest and arrives at the state where it is being gradually pulled out, then there is no accepted repentance, nor a way out of that certain end. Hence Allah's statements,

(وَلَيْسَتْ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّئَاتِ حَتّٰى اِذَا
حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّىْ تُبْتُ الْاَنَ)

(And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent,") and,

(فَلَمَّا رَاوْا بِاَسْنَا قَالُوْا ءَاْمَنَّا بِاللّٰهِ وَحَدّهُ)

(So when they saw Our punishment, they said: "We believe in Allah Alone...") 40:84 Allah decided that repentance shall not be accepted from the people of the earth when the sun rises from the west, as Allah said,

(يَوْمَ يَأْتِيْ بَعْضُ ءَايَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا
اِيْمَانُهَا لَمْ تَكُنْ ءَاْمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِى
اِيْمَانِهَا خَيْرًا)

(The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good through his faith.) 6:158 . oAllah said,

(وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ)

(nor of those who die while they are disbelievers.) Consequently, when the disbeliever dies while still a disbeliever and polytheist, his sorrow and repentance shall not avail him. If he were to ransom himself, even with the earth's fill of gold, it will not be accepted from him. Ibn `Abbas, Abu Al-`Aliyah and Ar-Rabi` bin Anas said that the Ayah:

(وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ)

(nor of those who die while they are disbelievers), was revealed about the people of Shirk. Imam Ahmad recorded that Usamah bin Salman said that Abu Dharr said that the Messenger of Allah said,

«إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ عَبْدِهِ أَوْ يَغْفِرُ لِعَبْدِهِ مَا لَمْ يَقَعْ الْحِجَابُ»

(Allah accepts the repentance of His servant, or forgives His servant, as long as the veil does not drop.) They asked, "And what does the drop of the veil mean " He said,

«أَنْ تَخْرُجَ النَّفْسُ وَهِيَ مُشْرِكَةٌ»

(When the soul is removed while one is a polythiest.) Allah then said,

(أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا)

(For them We have prepared a painful torment), torment that is severe, eternal and enormous.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضِلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى
 أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا -
 وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ
 إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ
 بُهْتَنًا وَإِثْمًا مُّبِينًا - وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى
 بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا -
 وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ
 سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا)

(19. O you who believe! You are not permitted to inherit women against their will, nor to prevent them from marriage in order to get part of (the dowry) what you have given them, unless they commit open Fahishah. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.) (20. But if you intend to replace a wife by another and you have given one of them a Qintar, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin) (21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant) (22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and Maqtan, and an evil way.)

Meaning of ` Inheriting Women Against Their Will

Al-Bukhari recorded that Ibn ` Abbas said about the Ayah,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ
 كَرِهًا)

(O you who believe! You are not permitted to inherit women against their will,) "Before, the practice was that when a man dies, his male relatives used to have the right to do whatever they wanted with his wife. If one of them wants, he would marry her, give her in marriage, or prevent her from marriage, for they had more right to her than her own family. Thereafter, this Ayah was revealed about this practice,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ
كَرْهًا)

(O you who believe! You are not permitted to inherit women against their will)."

Women Should not Be Treated with Harshness

Allah said,

(وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ)

(nor to prevent them from marriage, in order to take part of what you have given them,) Allah commands: Do not treat the woman harshly so that she gives back all or part of the dowry that she was given, or forfeits one of her rights by means of coercion and oppression. Allah's statement,

(إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ)

(unless they commit open Fahishah.) Ibn Mas`ud, Ibn `Abbas, Sa`id bin Al-Musayyib, Ash-Sha`bi, Al-Hasan Al-Basri, Muhammad bin Srin, Sa`id bin Jubayr, Mujahid, `Ikrimah, `Ata' Al-Khurasani, Ad-Dahhak, Abu Qilabah, Abu Salih, As-Suddi, Zayd bin Aslam and Sa`id bin Abi Hilal said that this refers to illicit sex. Meaning that if the wife commits adultery, you are allowed to take back the dowry you gave her. You are also allowed to annoy her, until she gives back the dowry in return for a Khula`." In Surat Al-Baqarah, Allah said,

(وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ)

(And it is not lawful for you (men) to take back (from your wives) any of what you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah) 2:229 . Ibn `Abbas, `Ikrimah and Ad-Dahhak said that Fahishah refers to disobedience and defiance. Ibn Jarir chose the view that it is general, encompasses all these meanings, adultery, disobedience, defiance, rudeness, and so forth. Meaning that he is allowed to annoy his wife when she does any of these acts until she forfeits all or part of her rights and he then separates from her, and this view is good, and Allah knows best.

Allah said,

(وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ)

(And live with them honorably), by saying kind words to them, treating them kindly and making your appearance appealing for them, as much as you can, just as you like the same from them. Allah said in another Ayah,

(وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ)

(And they have rights similar over them to what is reasonable) 2:228 . The Messenger of Allah said,

«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي»

(The best among you is he who is the best with his family. Verily, I am the best one among you with my family.) It was the practice of the Messenger of Allah to be kind, cheerful, playful with his wives, compassionate, spending on them and laughing with them. The Messenger used to race with `Aishah, the Mother of the Faithful, as a means of kindness to her. `Aishah said, "The Messenger of Allah raced with me and I won the race. This occurred before I gained weight, and afterwards I raced with him again, and he won that race. He said,

«هَذِهِ بَيْتُكَ»

(This victory is for that victory .)" When the Prophet was at the home of one of his wives, sometimes all of his wives would meet there and eat together, and they would then go back to their homes. He and his wife would sleep in the same bed, he would remove his upper garment, sleeping in only his lower garment. The Prophet used to talk to the wife whose night it was, after praying `Isha' and before he went to sleep. Allah said,

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ)

(Indeed in the Messenger of Allah you have a good example to follow) 33:21 . Allah said,

(فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا)

(If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.) Allah says that your patience, which is demonstrated by keeping wives whom you

dislike, carries two rewards for you in this life and the Hereafter. Ibn `Abbas commented on this Ayah, "That the husband may feel compassion towards his wife and Allah gives him a child with her, and this child carries tremendous goodness." An authentic Hadith states,

«لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً، إِنْ سَخِطَ مِنْهَا خُلُقًا،
رَضِيَ مِنْهَا آخَرَ»

(No believing man should hate his believing wife. If he dislikes a part of her conduct, he would surely like another.)

The Prohibition of Taking Back the Dowry

Allah said,

(وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ
إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ
بُهْتًا وَإِنَّمَا مُبِينًا)

(But if you intend to replace a wife by another and you have given one of them a Qintar, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin) The Ayah commands: When one of you wants to divorce a wife and marry another one, he must not take any portion of the dowry he gave to the first wife, even if it were a Qintar of money. We mentioned the meaning of Qintar in the Tafsir of Surah Al `Imran. This Ayah is clear in its indication that the dowry could be substantial. `Umar bin Al-Khattab used to discourage giving a large dowry, but later on changed his view. Imam Ahmad recorded that Abu Al-`Ajfa' As-Sulami said that he heard `Umar bin Al-Khattab saying, "Do not exaggerate with the dowry of women, had this practice been an honor in this world or a part of Taqwa, then the Prophet would have had more right to practice it than you. The Messenger of Allah never gave any of his wives, nor did any of his daughters receive a dowry more than twelve Uwqiyah. A man used to pay a substantial dowry and thus conceal enmity towards his wife!" Ahmad and the collectors of Sunan collected this Hadith through various chains of narration, and At-Tirmidhi said, "Hasan Sahih". Al-Hafiz Abu Ya`la recorded that Masruq said, "Umar bin Al-Khattab stood up on the Minbar of the Messenger of Allah and said, `O people! Why do you exaggerate concerning the dowry given to women The Messenger of Allah and his Companions used to pay up to four hundred Dirhams for a dowry, or less than that. Had paying more for a dowry been a part of Taqwa or an honor, you would not have led them in this practice. Therefore, I do not want to hear about a man who pays more than four hundred Dirhams for a dowry.' He then went down the Minbar, but a woman from Quraysh said to him, `O Leader of the Faithful! You prohibited people from paying more than four hundred Dirhams in a dowry for women' He said, `Yes.' She said, `Have you not heard what Allah sent down in the Qur'an' He said, `Which part of it' She said, `Have you not heard Allah's statement,

(وَأَتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا)

(And you have given one of them a Qintar)' He said, `O Allah! Forgive me...' He then went back and stood up on the Minbar saying, `I had prohibited you from paying more than four hundred Dirhams in a dowry for women. So, let everyone pay what he likes from his money.'" The chain of narration for this Hadith is strong.

(وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ)

(And how could you take it (back) while you have gone in unto each other) how can you take back the dowry from the woman with whom you had sexual relations and she had sexual relations with you Ibn `Abbas, Mujahid, As-Suddi and several others said that this means sexual intercourse. The Two Sahihs record that the Messenger of Allah said three times to the spouses who said the Mula`anah;

«اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟»

(Allah knows that one of you is a liar, so would any of you repent) The man said, "O Messenger of Allah! My money," referring to the dowry that he gave his wife. The Messenger said,

«لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَهُوَ أَبْعَدُ لَكَ مِنْهَا»

(You have no money. If you are the one who said the truth, the dowry is in return for the right to have sexual intercourse with her. If you are the one who uttered the lie, then this money is even farther from your reach.) Similarly Allah said;

(وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا)

(And how could you take it (back) while you have gone in unto each other and they have taken from you a firm and strong covenant) (Be kind with women, for you have taken them by Allah's covenant and earned the right to have sexual relations with them by Allah's Word.)

Marrying the Wife of the Father is Prohibited