

بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي
تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا)

(80. He who obeys the Messenger, has indeed obeyed Allah, but he who turns away, then We have not sent you as a watcher over them.) (81. They say: "We are obedient," but when they leave you, a section of them spends all night in planning other than what you say. But Allah records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.)

Obeying the Messenger is Obeying Allah

Allah states that whoever obeys His servant and Messenger, Muhammad , obeys Allah; and whoever disobeys him, disobeys Allah. Verily, whatever the Messenger utters is not of his own desire, but a revelation inspired to him. Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ
عَصَى اللَّهَ، وَمَنْ أَطَاعَ الْأَمِيرَ فَقَدْ أَطَاعَنِي،
وَمَنْ عَصَى الْأَمِيرَ فَقَدْ عَصَانِي»

(Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah. Whoever obeys the Amir (leader, ruler), obeys me; and whoever disobeys the Amir, disobeys me.) This Hadith was recorded in the Two Sahihs. Allah's statement,

(وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا)

(But he who turns away, then We have not sent you as a watcher over them.) means, do not worry about him. Your job is only to convey, and whoever obeys you, he will acquire happiness and success and you will gain a similar reward to that he earns. As for the one who turns away from you, he will gain failure and loss and you will not carry a burden because of what he does. A Hadith states,

«مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِ
اللَّهَ وَرَسُولَهُ فَأِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ»

(Whoever obeys Allah and His Messenger, will acquire guidance; and whoever disobeys Allah and His Messenger, will only harm himself.)

The Foolishness of the Hypocrites

Allah said,

(وَيَقُولُونَ طَاعَةً)

(They say: "We are obedient,"). Allah states that the hypocrites pretend to be loyal and obedient.

(فَإِذَا بَرَزُوا مِنْ عِنْدِكَ)

(but when they leave you), meaning, when they depart and are no longer with you,

(بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ)

(a section of them spends all night in planning other than what you say). They plot at night among themselves for other than what they pretend when they are with you. Allah said,

(وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ)

(But Allah records their nightly (plots).) meaning, He has full knowledge of their plots and records it through His command to His scribes, the angels who are responsible for recording the actions of the servants. This is a threat from Allah, stating that He knows what the hypocrites try to hide, their plotting in the night to defy the Messenger and oppose him, even though they pretend to be loyal and obedient to him. Allah will certainly punish them for this conduct. In a similar Ayah, Allah said,

(وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا)

(They (hypocrites) say: "We have believed in Allah and in the Messenger, and we obey,") until the end of the Ayah. Allah's statement,

(فَأَعْرَضَ عَنْهُمْ)

(So turn aside from them) means, pardon them, be forbearing with them, do not punish them, do not expose them to the people and do not fear them.

(وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا)

(and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.) meaning, He is sufficient as Protector, Supporter and Helper for those who rely on Him and return to Him.

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا)

(وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعِلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا)

(82. Do they not then consider the Qur'an carefully Had it been from other than Allah, they would surely, have found therein contradictions in abundance). (83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the grace and mercy of Allah upon you, you would have followed Shaytan, except a few of you.)

The Qur'an is True

Allah commands them to contemplate about the Qur'an and forbids them from ignoring it, or ignoring its wise meanings and eloquent words. Allah states that there are no inconsistencies, contradictions, conflicting statements or discrepancies in the Qur'an, because it is a revelation from the Most-Wise, Worthy of all praise. Therefore, the Qur'an is the truth coming from the Truth, Allah. This is why Allah said in another Ayah,

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا)

(Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)) Allah then said,

(وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ)

(Had it been from other than Allah,) meaning, had it been fraudulent and made up, as the ignorant idolators and hypocrites assert in their hearts,

(لَوْ جَدُّوا فِيهِ اخْتِلَافًا)

(they would surely, have found therein contradictions), discrepancies and inconsistencies,

(كَثِيرًا)

(in abundance). However, this Qur'an is free of shortcomings, and therefore, it is from Allah. Similarly, Allah describes those who are firmly grounded in knowledge,

(ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا)

(We believe in it, all of it is from our Lord.)(3:7) meaning, the Muhkam sections (entirely clear) and the Mutashabih sections (not entirely clear) of the Qur'an are all true. So they understand the not entirely clear from the clear, and thus gain guidance. As for those in whose heart is the disease of hypocrisy, they understand the Muhkam from the Mutashabih; thus only gaining misguidance. Allah praised those who have knowledge and criticized the wicked. Imam Ahmad recorded that `Amr bin Shu`ayb said that his father said that his grandfather said, "I and my brother were present in a gathering, which is more precious to me than red camels. My brother and I came and found that some of the leaders of the Companions of the Messenger of Allah were sitting close to a door of his. We did not like the idea of being separate from them, so we sat near the room. They then mentioned an Ayah and began disputing until they raised their voices. The Messenger of Allah was so angry that when he went out his face was red. He threw sand on them and said to them,

«مَهْلًا يَا قَوْمُ، بِهَذَا أَهْلَكْتَ الْأُمَّةَ مِنْ قَبْلِكُمْ،
بِاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَضَرَبِهِمُ الْكُتُبَ بَعْضَهَا
بِبَعْضٍ، إِنَّ الْقُرْآنَ لَمْ يَنْزِلْ يُكَذِّبُ بَعْضُهُ بَعْضًا،

إِنَّمَا يُصَدِّقُ بَعْضُهُ بَعْضًا، فَمَا عَرَفْتُمْ مِنْهُ
فَاعْمَلُوا بِهِ، وَمَا جَهِلْتُمْ مِنْهُ فَرُدُّوهُ إِلَى عَالِمِهِ»

(Behold, O people! This is how the nations before you were destroyed, because of their disputing with their Prophets and their contradicting parts of the Books with other parts. The Qur'an does not contradict itself. Rather, it testifies to the truth of itself. Therefore, whatever of it you have knowledge in, then implement it, and whatever you do not know of it, then refer it to those who have knowledge in it.) " Ahmad recorded that `Abdullah bin `Amr said, "I went to the Messenger of Allah one day. When we were sitting, two men disputed about an Ayah, and their voices became loud. The Prophet said,

«إِنَّمَا هَلَكَتِ الْأُمَمُ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ»

(Verily, the nations before you were destroyed because of their disagreements over the Book.) Muslim and An-Nasa'i recorded this Hadith

The Prohibition of Disclosing Unreliable and Uninvestigated News

Allah said,

(وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا
بِهِ)

(When there comes to them some matter touching (public) safety or fear, they make it known (among the people); chastising those who indulge in things before being sure of their truth, disclosing them, making them known and spreading their news, even though such news might not be true at all. In the introduction to his Sahih, Imam Muslim recorded that Abu Hurayrah said that the Prophet said,

«كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»

(Narrating everything one hears is sufficient to make a person a liar.) This is the same narration collected by Abu Dawud in the section of Adab (manners) in his Sunan. In the Two Sahih, it is recorded that Al-Mughirah bin Shu`bah said that the Messenger of Allah prohibited, "It was said," and, "So-and-so said." This Hadith refers to those who often convey the speech that people utter without investigating the reliability and truth of what he is disclosing. The Sahih also records,

«مَنْ حَدَّثَ بِحَدِيثٍ وَهُوَ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبِينَ»

(Whoever narrates a Hadith while knowing it is false, then he is one of the two liars (who invents and who spreads the lie).) We should mention here the Hadith of `Umar bin Al-Khattab collected in the Two Sahihs. When `Umar was informed that the Messenger of Allah divorced his wives, he came from his house, entered the Masjid and found the people talking about this news. He could not wait and went to the Prophet to ask him about what had truly happened, asking him, "Have you divorced your wives" The Prophet said, "No." `Umar said, "I said, Allahu Akbar..." and mentioned the rest of the Hadith. In the narration that Muslim collected, `Umar said, "I asked, `Have you divorced them' He said, `No.' So, I stood by the door of the Masjid and shouted with the loudest voice, `The Messenger of Allah did not divorce his wives.' Then, this Ayah was revealed,

(وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ)

(When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).) So I properly investigated that matter." This Ayah refers to proper investigation, or extraction of matters from their proper resources. Allah's statement,

(لَا تَبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا)

(you would have followed Shaytan except a few of you.) refers to the believers, as `Ali bin Abi Talhah reported from Ibn `Abbas.

(فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَن يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا - مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً

سَيِّئَةٌ يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا - وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا - اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ كُفْرًا إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا)

(84. Then fight in the cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in might and Stronger in punishing.) (85. Whosoever intercedes for a good cause, will have the reward thereof; and whosoever intercedes for an evil cause, will have a share in its burden. And Allah is Ever All-Able to do everything.) (86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things.) (87. Allah! None has the right to be worshipped but He. Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah)

Allah Commands His Messenger to Perform Jihad

Allah commands His servant and Messenger, Muhammad , to himself fight in Jihad and not to be concerned about those who do not join Jihad. Hence Allah's statement,

(لَا تُكَلَّفُ إِلَّا نَفْسَكَ)

(you are not tasked (held responsible except for yourself,) Ibn Abi Hatim recorded that Abu Ishaq said, "I asked Al-Bara bin `Azib about a man who meets a hundred enemies and still fights them, would he be one of those referred to in Allah's statement,

(وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ)

(And do not throw yourselves into destruction (by not spending your wealth in the cause of Allah)) He said, `Allah said to His Prophet,

(فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ)

(Then fight in the cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you))." Imam Ahmad recorded Sulayman bin Dawud saying that Abu Bakr bin `Ayyash said that Abu Ishaq said, "I asked Al-Bara', `If a man attacks the lines of the idolators, would he be throwing himself to destruction' He said, `No because Allah has sent His Messenger and commanded him,

(فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ)

(Then fight in the cause of Allah, you are not tasked (held responsible) except for yourself,) That Ayah is about spending in Allah's cause ."

Inciting the Believers to Fight

Allah said,

(وَحَرِّضَ الْمُؤْمِنِينَ)

(and incite the believers) to fight, by encouraging them and strengthening their resolve in this regard. For instance, the Prophet said to the believers at the battle of Badr, while organizing their lines,

«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ»

(Stand up and march forth to a Paradise, as wide as the heavens and Earth.) There are many Hadiths that encourage Jihad. Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا»

(Whoever believes in Allah and His Messenger, offers prayer, pays the Zakah and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he migrates in Allah's cause or remains in the land where he is born.) The people said, `O Allah's Messenger! Shall we acquaint the people with this good news' He said,

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ وَسْطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ»

(Paradise has one hundred grades which Allah has reserved for the Mujahidin who fight in His cause, the distance between each two grades is like the distance between the heaven and the Earth. So, when you ask Allah, ask for Al-Firdaws, which is the best and highest part of Paradise, above it is the Throne of the Most Beneficent (Allah) and from it originate the rivers of Paradise.) There are various narrations for this Hadith from `Ubadah, Mu` adh, and Abu Ad-Darda'. Abu Sa` id Al-Khudri narrated that the Messenger of Allah said,

«يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ»

(O Abu Sa` id! Whoever accepts Allah as his Lord, Islam as his religion and Muhammad as the Prophet, then he would rightfully acquire Paradise.) Abu Sa` id liked these words and said, "O Allah's Messenger! Repeat them for me." The Prophet repeated his words, then said,

«وَأُخْرَى يَرْفَعُ اللَّهُ الْعَبْدَ بِهَا مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

(And (there is) another deed for which Allah raises the servant a hundred grades in Paradise, between each two grades is the distance between heaven and Earth.) Abu Sa` id said, "What is it, O Allah's Messenger " He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(Jihad in Allah's cause.) This Hadith was collected by Muslim. Allah's statement,

(عَسَى اللَّهُ أَنْ يَكْفَّ بِأْسَ الَّذِينَ كَفَرُوا)

(it may be that Allah will restrain the evil might of the disbelievers.) means, by your encouraging them to fight, their resolve will be strengthened to meet the enemy in battle, to defend Islam and its people and to endure and be patient against the enemy. Allah's statement,

(وَاللَّهُ أَشَدُّ بِأْسًا وَأَشَدُّ تَنْكِيلًا)

(And Allah is Stronger in might and Stronger in punishing.) means, He is able over them in this life and the Hereafter, just as He said in another Ayah,

(ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ)

(But if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others) (47:4).

Interceding for a Good or an Evil Cause

Allah said,

(مَنْ يَشْفَعُ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا)

(Whosoever intercedes for a good cause, will have the reward thereof;) meaning, whoever intercedes in a matter that produces good results, will acquire a share in that good.

(وَمَنْ يَشْفَعُ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا)

(And whosoever intercedes for an evil cause, will have a share in its burden.) meaning, he will carry a burden due to what resulted from his intercession and intention. For instance, it is recorded in the Sahih that the Prophet said,

«اشْفَعُوا تُؤْجَرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ»

(Intercede and you will gain a reward of it. Yet, Allah shall decide whatever He wills by the words of His Prophet.) Mujahid bin Jabr said, "This Ayah was revealed about the intercession of people on behalf of each other." Allah then said,

(وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا)

(And Allah is Ever Muqit over everything.) Ibn `Abbas, `Ata', `Atiyah, Qatadah and Matar Al-Warraqa said that,

(مُقِيتًا)

(Muqit) means, "Watcher." Mujahid said that Muqit means, `Witness', and in another narration, `Able to do.'

Returning the Salam, With a Better Salam

Allah said,

(وَإِذَا حُبِّبْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا)

(When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.) meaning, if the Muslim greets you with the Salam, then return the greeting with a better Salam, or at least equal to the Salam that was given. Therefore, the better Salam is recommended, while returning it equally is an obligation. Imam Ahmad recorded that Abu Raja' Al-Utaridi said that `Imran bin Husayn said that a man came to the Messenger of Allah and said, "As-Salamu `Alaykum". The Prophet returned the greeting, and after the man sat down he said, "Ten." Another man came and said, "As-Salamu `Alaykum wa Rahmatullah, O Allah's Messenger." The Prophet returned the greeting, and after the man sat down he said, "Twenty." Then another man came and said, "As-Salamu `Alaykum wa Rahmatullah wa Barakatuh." The Prophet returned the greeting, and after the man sat down he said, "Thirty." This is the narration recorded by Abu Dawud. At-Tirmidhi, An-Nasa'i and Al-Bazzar also recorded it. At-Tirmidhi said, "Hasan Gharib". There are several other Hadiths on this subject from Abu Sa'id, `Ali, and Sahl bin Hanif. When the Muslim is greeted with the full form of Salam, he is obliged to return the greeting equally. As for Ahl Adh-Dhimmah the Salam should not be initiated nor should the greeting be added to when returning their greeting. Rather, as recorded in the Two Sahih their greeting is returned to them equally. Ibn `Umar narrated that the Messenger of Allah said,

«إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ، فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّلَامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ»

(When the Jews greet you, one of them would say, `As-Samu `Alayka (death be unto you). Therefore, say, `Wa `Alayka (and the same to you).') In his Sahih, Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمُوهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُمْ إِلَى ضَيْقِهِ»

(Do not initiate greeting the Jews and Christians with the Salam, and when you pass by them on a road, force them to its narrowest path.) Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَقَلَّا أَدُلَّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ»

(By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Should I direct you to an action that would direct you to love each other Spread the Salam among yourselves.) Allah said,

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ)

(Allah! none has the right to be worshipped but He) informing that He is singled out as the sole God of all creation. Allah then said,

(لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ)

(Surely, He will gather you together on the Day of Resurrection about which there is no doubt.) swearing that He will gather the earlier and latter generations in one area, rewarding or punishing each person according to his or her actions. Allah said,

(وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا)

(And who is truer to Allah than Allah) meaning, no one utters more truthful statements than Allah, in His promise, warning, stories of the past and information of what is to come; there is no deity worthy of worship nor Lord except Him.

(فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا - وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا - إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يَقْتُلُونَكُمْ أَوْ يَقْتُلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يَقْتُلُواكُمْ وَالْقَوَاءُ إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا - سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا)

(88. Then what is the matter with you that you are divided into two parties about the hypocrites Allah has cast them back because of what they have earned. Do you want to guide

him whom Allah has made to go astray And he whom Allah has made to go astray, you will never find for him a way.) (89. They wish that you reject faith, as they have rejected, and thus that you all become equal (like one another). So take not Awliya' from them, till they emigrate in the way of Allah. But if they turn back, take (hold of) them and kill them wherever you find them, and take neither Awliya' nor helpers from them.) (90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed He would have given them power over you, and they would have fought you. So, if they withdraw from you, and fight not against you, and offer you peace, then Allah has made no way for you against them.) (91. You will find others that wish to have security from you and security from their people. Every time they are sent back to Fitnah, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you Thaqiftumuhum. In their case, We have provided you with a clear warrant against them.)

Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madinah Before Uhud

Allah criticizes the believers for disagreeing over the hypocrites. There are conflicting opinions over the reason behind revealing this Ayah. Imam Ahmad recorded that Zayd bin Thabit said that Messenger of Allah marched towards Uhud. However, some people who accompanied him went back to Al-Madinah, and the Companions of the Messenger of Allah divided into two groups concerning them, one saying they should be killed and the other objecting. Allah sent down,

(فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ)

(Then what is the matter with you that you are divided into two parties about the hypocrites) The Messenger of Allah said,

«إِنَّهَا طَيِّبَةٌ، وَإِنَّهَا تَنْفِي الْخَبَثَ، كَمَا يَنْفِي الْكِرُّ خَبَثَ الْحَدِيدِ»

(She (Al-Madinah) is Taybah, and she expels filth, just as the billow expels rust from iron.) The Two Sahihs also recorded this Hadith. Al-`Awfi reported that Ibn `Abbas said that the Ayah was revealed about some people in Makkah who said they embraced Islam, yet they gave their support to the idolators. One time, theses people went out of Makkah to fulfill some needs and said to each other, "If we meet the Companions of Muhammad, there will be no harm for us from their side." When the believers got news that these people went out of Makkah, some of them said, "Let us march to these cowards and kill them, because they support your enemy against you." However, another group from the believers said, "Glory be to Allah! Do you kill a people who say as you have said, just because they did not perform Hijrah or leave their land Is it allowed to shed their blood and confiscate their money in this case" So they divided to two groups, while the Messenger was with them, and did not prohibit either group from reiterating their argument. Thereafter, Allah revealed,

(فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ)

(Then what is the matter with you that you are divided into two parties about the hypocrites) Ibn Abi Hatim recorded this Hadith. Allah said,

(وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا)

(Allah has cast them back because of what they have earned.) meaning, He made them revert to, and fall into error. Ibn ` Abbas said that,

(أَرْكَسَهُمْ)

(Arkasahum) means, 'cast them'. Allah's statement,

(بِمَا كَسَبُوا)

(because of what they have earned) means, because of their defiance and disobedience to the Messenger and following falsehood.

(أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ
اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا)

(Do you want to guide him whom Allah has made to go astray And he whom Allah has made to go astray, you will never find for him a way.) meaning, there will be no path for him, or way to guidance. Allah's statement,

(وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً)

(They wish that you reject faith, as they have rejected, and thus that you all become equal.) means, they wish that you fall into misguidance, so that you and they are equal in that regard. This is because of their extreme enmity and hatred for you. Therefore, Allah said,

(فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ
اللَّهِ فَإِنْ تَوَلَّوْا)

(So take not Awliya, till the Muslims emigrate in the way of Allah. But if they turn back,) if they abandon Hijrah, as Al-`Awfi reported from Ibn `Abbas. As-Suddi said that this part of the Ayah means, "If they make their disbelief public."

Combatants and Noncombatants

Allah excluded some people;

(إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ)

(Except those who join a group, between you and whom there is a treaty (of peace),) meaning, except those who join and take refuge with a people with whom you have a pact of peace, or people of Dhimmah, then treat them as you treat the people with whom you have peace. This is the saying of As-Suddi, Ibn Zayd and Ibn Jarir. In his Sahih, Al-Bukhari recorded the story of the treaty of Al-Hudaybiyyah, where it was mentioned that whoever liked to have peace with Quraysh and conduct a pact with them, then they were allowed. Those who liked to have peace with Muhammad and his Companions and enter a pact with them were allowed. It was reported that Ibn `Abbas said that this Ayah was later abrogated by Allah's statement,

(فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ)

(Then when the Sacred Months have passed, kill the idolators wherever you find them) Allah said,

(أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ)

(or those who approach you with their breasts restraining) referring to another type of people covered by the exclusion from fighting. They are those who approach the Muslims with hesitation in their hearts because of their aversion to fighting the Muslims. They do not have the heart to fight with the Muslims against their own people. Therefore, they are neither with nor against Muslims.

(وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ)

(Had Allah willed, indeed He would have given them power over you, and they would have fought you.) meaning, it is from Allah's mercy that He has stopped them from fighting you.

(فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ)

(So, if they withdraw from you, and fight not against you, and offer you peace,) meaning, they revert to peace,

(فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا)

(then Allah has opened no way for you against them), you do not have the right to kill them, as long as they take this position. This was the position of Banu Hashim (the tribe of the Prophet), such as Al-` Abbas, who accompanied the idolators in the battle of Badr, for they joined the battle with great hesitation. This is why the Prophet commanded that Al-` Abbas not be killed, but only captured. Allah's statement, d

(سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ)

(You will find others that wish to have security from you and security from their people.) refers to a type of people who on the surface appear to be like the type we just mentioned. However, the intention of each type is different, for the latter are hypocrites. They pretend to be Muslims with the Prophet and his Companions, so that they could attain safety with the Muslims for their blood, property and families. However, they support the idolators in secret and worship what they worship, so that they are at peace with them also. These people have secretly sided with the idolators, just as Allah described them,

(وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ)

(But when they are alone with their Shayatin, they say: "Truly, we are with you."). In this Ayah, Allah said,

(كُلَّ مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا)

(Every time they are sent back to Fitnah, they yield thereto.) meaning, they dwell in Fitnah. As-Suddi said that the Fitnah mentioned here refers to Shirk. Ibn Jarir recorded that Mujahid said that the Ayah was revealed about a group from Makkah who used to go to the Prophet in Al-Madinah pretending to be Muslims. However, when they went back to Quraysh, they reverted to worshipping idols. They wanted to be at peace with both sides. Allah commanded they should be fought against, unless they withdraw from combat and resort to peace. This is why Allah said,

(فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيَلْقُوا إِلَيْكُمْ السَّلَامَ)

(If they withdraw not from you, nor offer you peace) meaning, revert to peaceful and complacent behavior,

(وَيَكْفُوا أَيَدِيَهُمْ)

(nor restrain their hands) refrain from fighting you,

(فَخُذُوهُمْ)

(take (hold of) them), capture them,

(وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ)

(and kill them wherever you Thaqiftumuhum.), wherever you find them,

(وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا)

(In their case, We have provided you with a clear warrant against them), meaning an unequivocal and plain warrant.

(وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلِمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلِمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا - وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ

خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ
عَذَابًا عَظِيمًا)

(92. It is not for a believer to kill a believer except by mistake; and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, then compensation (blood money) must be paid to his family, and a believing slave must be freed. And whoso finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.) (93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him.)

The Ruling Concerning Killing a Believer by Mistake

Allah states that the believer is not allowed to kill his believing brother under any circumstances. In the Two Sahihs, it is recorded that Ibn Mas'ud said that the Messenger of Allah said,

«لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَنِّي رَسُولُ اللَّهِ، إِلَّا يَأْخُذِي ثَلَاثٌ: النَّفْسُ
بِالنَّفْسِ، وَالزَّانِي بِالزَّانِي، وَالنَّارِكُ لِدِينِهِ الْمُقَارِقُ
لِلْجَمَاعَةِ»

(The blood of a Muslim who testifies that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, is sacred, except in three instances. (They are:) life for life, the married adulterer, and whoever reverts from the religion and abandons the Jama'ah (community of the faithful believers).) When one commits any of these three offenses, it is not up to ordinary citizens to kill him or her, because this is the responsibility of the Muslim Leader or his deputy. Allah said,

(إِلَّا خَطَأً)

(except by mistake). There is a difference of opinion concerning the reason behind revealing this part of the Ayah. Mujahid and others said that it was revealed about `Ayyash bin Abi Rabi'ah, Abu Jahl's half brother, from his mother's side, Asma' bint Makhrahah. `Ayyash killed a man called Al-Harith bin Yazid Al-`Amiri, out of revenge for torturing him and his brother

because of their Islam. That man later embraced Islam and performed Hijrah, but `Ayyash did not know this fact. On the Day of the Makkan conquest, `Ayyash saw that man and thought that he was still a disbeliever, so he attacked and killed him. Later, Allah sent down this Ayah. `Abdur-Rahman bin Zayd bin Aslam said that this Ayah was revealed about Abu Ad-Darda' because he killed a man after he embraced the faith, just as Abu Ad-Darda' held the sword above him. When this matter was conveyed to the Messenger of Allah, Abu Ad-Darda' said, "He only said that to avert death." The Prophet said to him,

«هَلَّا شَقَقْتَ عَنْ قَلْبِهِ»

(Have you opened his heart) The basis for this story is in the Sahih, but it is not about Abu Ad-Darda'. Allah said,

(وَمَنْ قَتَلَ مُؤْمِنًا خَطْئًا فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ)

(and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family) thus, ordaining two requirements for murder by mistake. The first requirement is the Kaffarah (fine) for the great sin that has been committed, even if it was a mistake. The Kaffarah is to free a Muslim slave, not a non-Muslim slave. Imam Ahmad recorded that a man from the Ansar said that he brought a slave and said, "O Messenger of Allah! I have to free a believing slave, so if you see that this slave is a believer, I will free her." The Messenger of Allah asked her,

«أَتَشْهَدِينَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟»

(Do you testify that there is no deity worthy of worship except Allah) She said, "Yes." He asked her,

«أَتَشْهَدِينَ أَنِّي رَسُولُ اللَّهِ؟»

(Do you testify that I am the Messenger of Allah) She said, "Yes." He asked,

«أَتُؤْمِنِينَ بِالْبَعْثِ بَعْدَ الْمَوْتِ؟»

(Do you believe in Resurrection after death) She said, "Yes." The Prophet said,

«أَعْتَقَهَا»

(Then free her.) This is an authentic chain of narration, and knowing the name of the Ansari Companion does not lessen its authenticity. Allah's statement,

(وَدِيَّةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ)

(and submit compensation (blood money) to the deceased's family) is the second obligation which involves the killer and the family of the deceased, who will receive blood money as compensation for their loss. The compensation is only obligatory for the one who possesses one of five; as Imam Ahmad, and the Sunan compilers recorded from Ibn Mas'ud. He said; "Allah's Messenger determined that the Diah (blood money) for unintentional murder is twenty camels which entered their fourth year, twenty camels which entered their fifth year, twenty camels which entered their second year, and twenty camels which entered their third year." This is the wording of An-Nasa'i. This Diah is required from the elders of the killer's tribe, not from his own money. In the Two Sahihs, it is recorded that Abu Hurayrah said, "Two women from Hudhayl quarreled and one of them threw a stone at the other and killed her and her unborn fetus. They disputed before the Messenger of Allah and he decided that the Diah of the fetus should be to free a male or a female slave. He also decided that the Diah of the deceased is required from the elders of the killer's tribe." This Hadith indicates that in the case of what appears to be intentional murder, the Diah is the same as that for killing by virtual mistake. The former type requires three types of Diah, just like intentional murder, because it is somewhat similar to intentional murder. Al-Bukhari recorded in his Sahih that `Abdullah bin `Umar said, "The Messenger of Allah sent Khalid bin Al-Walid to Banu Jadhimah and he called them to Islam, but they did not know how to say, `We became Muslims.' They started saying, `Saba'na, Saba'na (we became Sabians). Khalid started killing them, and when this news was conveyed to the Messenger of Allah, he raised his hands and said,

«اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»

(O Allah! I declare my innocence before You of what Khalid did.) The Messenger sent `Ali to pay the Diah of those who were killed and to compensate for the property that was destroyed, to the extent of replacing the dog's bowl. This Hadith indicates that the mistake of the Leader or his deputy (Khalid in this case) is paid from the Muslim Treasury. Allah said,

(إِلَّا أَنْ يَصَدَّقُوا)

(unless they remit it), meaning, the Diah must be delivered to the family of the deceased, unless they forfeit their right, in which case the Diah does not become necessary. Allah's statement,

(فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ)

(If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed);) means, if the murdered person was a believer, yet his family

(were combatant disbelievers, then they will receive no Diyah. In this case, the murderer only has to free a believing slave. Allah's statement,

(وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ)

(and if he belonged to a people with whom you have a treaty of mutual alliance,) meaning, if the family of the deceased were from Ahl Adh-Dhimmah or with whom there is a peace treaty, then they deserve his Diyah; full Diyah if the deceased was a believer, in which case the killer is required to free a believing slave also.

(فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ)

(And whoso finds this beyond his means, he must fast for two consecutive months) without breaking the fast (in the days of) the two months. If he breaks the fast without justification, i.e. illness, menstruation, post-natal bleeding, then he has to start all over again. Allah's statement,

(تَوْبَهُ مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.) means, this is how the one who kills by mistake can repent, he fasts two consecutive months if he does not find a slave to free.

(وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knowing, All-Wise), we mentioned the explanation of this before.

Warning Against Intentional Murder

After Allah mentioned the ruling of unintentional murder, He mentioned the ruling for intentional murder. Allah said,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا)

(And whoever kills a believer intentionally,) This Ayah carries a stern warning and promise for those who commit so grave a sin that it is mentioned along with Shirk in several Ayat of Allah's Book. For instance, in Surat Al-Furqan, Allah said,

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ)

(And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause). Allah said,

(قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا)

(Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him.) 6:151 . There are many Ayat and Hadiths that prohibit murder. In the Two Sahihs, it is recorded that Ibn Mas'ud said that the Messenger of Allah said,

«أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ»

(Blood offenses are the first disputes to be judged between the people on the Day of Resurrection.) In a Hadith that Abu Dawud recorded, `Ubadah bin As-Samit states that the Messenger of Allah said,

«لَا يَزَالُ الْمُؤْمِنُ مُعْنَقًا صَالِحًا، مَا لَمْ يُصِبْ دَمًا حَرَامًا، فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَحَ»

(The believer will remain unburdened in righteousness as long as he does not shed prohibited blood. When he sheds forbidden blood, he will become burdened.) Another Hadith, states,

«لَزَوَالُ الدُّنْيَا أَهْوَنُ عِنْدَ اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ»

(The destruction of this earthly life is less significant before Allah than killing a Muslim man (or woman).)

Will the Repentance of those who Commit Intentional Murder, be Accepted

Ibn `Abbas held the view that the repentance of one who intentionally murders a believer, will not be accepted. Al-Bukhari recorded that Ibn Jubayr said, "The people of knowledge of Al-Kufah differed on this subject, I traveled to Ibn `Abbas to ask him about it. He said, `This Ayah,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ)

(And whoever kills a believer intentionally, his recompense is Hell) was the last revealed on this subject and nothing abrogated it." Muslim and An-Nasa'i also recorded it. However, the majority of scholars of the earlier and later generations said that the killer's repentance can be accepted. If he repents, and goes back to Allah humbly, submissively, and performing righteous deeds, then Allah will change his evil deeds into good deeds and compensate the deceased for his loss by rewarding him for his suffering. Allah said, R

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(And those who invoke not any other god along with Allah), until,

(إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا)

(Except those who repent and believe, and do righteous deeds). The Ayah we just mentioned should not be considered abrogated or only applicable to the disbelievers who become Muslim, for this contradicts the general, encompassing indications of the Ayah and requires evidence to support it. Allah knows best. Allah said,

(قُلْ يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah). This Ayah is general, covering all types of sins, including Kufr, Shirk, doubt, hypocrisy, murder, sin, and so forth. Therefore, everyone who repents sincerely from any of these errors, then Allah will forgive him. Allah said,

(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). This Ayah is general and includes every sin except Shirk, and it has been mentioned in this Surah, both after this Ayah and before it, in order to encourage hope in Allah, and Allah knows best. It is confirmed in the Two Sahihs, that an Israeli killed one hundred people then he asked a scholar, "Is it possible for me to repent" So he replied, "What is there that would prevent you from repentance" So he told him to go to another land where Allah was worshipped. He began to emigrate to it but died on the way, and the angel of mercy was the one to take him. Although this Hadith is about an Israeli, it is even more suitable for the Muslim community that their repentance be accepted. Indeed, Allah relieved Muslims from the burdens and restrictions that were placed on the Jews, and He sent our Prophet with the easy Hanifiyyah way (Islamic Monotheism). As for the honorable Ayah,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا)

(And whoever kills a believer intentionally), Abu Hurayrah and several among the Salaf said that this is his punishment, if Allah decides to punish him. And this is the case with every threat that is issued for every sin. For instance, there could be good deeds that this person has done that would prevent him from being punished for that, and Allah knows best. Even if the murderer inevitably enters the Fire -- as Ibn `Abbas stated because his repentance was not accepted, or he did not have good deeds to save him, he will not remain there for eternity, but only for a long time. There are Mutawatir Hadiths stating that the Messenger of Allah said,

«إِنَّهُ يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى ذَرَّةٍ
مِنْ إِيْمَانٍ»

(Whoever has the least speck of faith in his heart shall ultimately depart the Fire.)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتُ
مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ
مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(94. O you who believe! When you go (to fight) in the cause of Allah, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There is much more benefit with Allah. Even as he is now, so were you yourselves before, till Allah conferred on you His Favors, therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.)

Greeting with the Salam is a Sign of Islam

Imam Ahmad recorded that `Ikrimah said that Ibn `Abbas said, "A man from Bani Sulaym, who was tending a flock of sheep, passed by some of the Companions of the Prophet and said Salam to them. They said (to each other), 'He only said Salam to protect himself from us.' Then they attacked him and killed him. They brought his sheep to the Prophet, and this Ayah was revealed,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا)

(O you who believe!), until the end of the Ayah." At-Tirmidhi recorded this in his (chapter on) Tafsir, and said, "This Hadith is Hasan, and it is also reported from Usamah bin Zayd." Al-Hakim also recorded it and said, "Its chain is Sahih, but they did not collect it." Al-Bukhari recorded that Ibn `Abbas commented;

(وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا)

(and say not to anyone who greets you: "You are not a believer;"), "A man was tending his sheep and the Muslims caught up with him. He said, 'As-Salamu `Alaykum.' However, they killed him and took his sheep. Allah revealed the Ayah;

(وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا)

(And say not to anyone who greets you: "You are not a believer; seeking the perishable goods of the worldly life)." Ibn `Abbas said; "The goods of this world were those sheep." And he recited,

(السَّلَامُ)

(Peace) Imam Ahmad recorded that Al-Qa`qa` bin Abdullah bin Abi Hadrad narrated that his father `Abdullah bin Abi Hadrad said, "The Messenger of Allah sent us to (the area of) Idam. I rode out with a group of Muslims that included Abu Qatadah, Al-Harith bin Rab`i and Muhallam bin Juthamah bin Qays. We continued on until we reached the area of Idam, where `Amr bin Al-Adbat Al-Ashja`i passed by us on his camel. When he passed by us he said Salam to us, and we did not attack him. Because of some previous problems with him, Muhallam bin Juthamah killed him and took his camel. When we went back to the Messenger of Allah and told him what had happened, a part of the Qur'an was revealed about us,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ)

(O you who believe! When you go (to fight) in the cause of Allah), until,

(Well-Aware)." Only Ahmad recorded this Hadith. Al-Bukhari recorded that Ibn `Abbas said that the Messenger of Allah said to Al-Miqdad,

«إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ
فَظَهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي
إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

(You killed a believing man who hid his faith with disbelieving people, after he had announced his faith to you. Remember that you used to hide your faith in Makkah before.) Al-Bukhari recorded this shorter version without a complete chain of narrators. However a longer version with a connected chain of narrators has also been recorded. Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn `Abbas said, "The Messenger of Allah sent a military expedition under the authority of Al-Miqdad bin Al-Aswad and when they reached the designated area, they found the people had dispersed. However, a man with a lot of wealth did not leave and said, 'I bear witness that there is no deity worthy of worship except Allah.' Yet, Al-Miqdad killed him, and a man said to him, 'You killed a man after he proclaimed: "There is no deity worthy of worship except Allah. By Allah I will mention what you did to the Prophet ." When they went back to the Messenger of Allah, they said, 'O Messenger of Allah! Al-Miqdad killed a man who testified that there is no deity worthy of worship except Allah.' He said,

«ادْعُوا لِيَ الْمِقْدَادَ، يَا مِقْدَادُ أَقْتَلْتَ رَجُلًا يَقُولُ:
لَا إِلَهَ إِلَّا اللَّهُ، فَكَيْفَ لَكَ بِمَا إِلَهَ إِلَّا اللَّهُ غَدًا؟»

(Summon Al-Miqdad before me. O Miqdad! Did you kill a man who proclaimed, "There is no deity worthy of worship except Allah" What would you do when you face, "There is no deity worthy of worship except Allah tomorrow") Allah then revealed;

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتُ
مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ

مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوا^١

(O you who believe! When you go (to fight) in the cause of Allah, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favors, therefore, be cautious in discrimination). The Messenger of Allah said to Al-Miqdad,

«كَانَ رَجُلٌ مُّؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ
فَإُظْهِرَ إِيمَانَهُ فَقَتَلَتْهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي
إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

(He was a believing man who hid his faith among disbelieving people, and he announced his faith to you, but you killed him, although you used to hide your faith before, in Makkah.)" Allah's statement,

(فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ)

(There is much more benefit with Allah.) means, better than what you desired of worldly possessions which made you kill the one who greeted you with the Salam and pronounced his faith to you. Yet, you ignored all this and accused him of hypocrisy, to acquire the gains of this life. However, the pure wealth with Allah is far better than what you acquired. Allah's statement,

(كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ)

(so were you yourselves before, till Allah conferred on you His Favors.) means, beforehand, you used to be in the same situation like this person who hid his faith from his people. We mentioned the relevant Hadiths above. Allah said,

(وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ)

(And remember when you were few and were reckoned weak in the land). `Abdur-Razzaq recorded that Sa`id bin Jubayr commented about Allah's statement,

(كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ)

(so were you yourselves before), "You used to hide your faith, just as this shepherd hid his faith." Allah said,

(فَتَّبِعُوا)

(therefore, be cautious in discrimination), then said,

(إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(Allah is Ever Well-Aware of what you do.) and this part of the Ayah contains a threat and a warning, as Sa`id bin Jubayr stated.

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا - دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا)

(95. Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward.) (96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most Merciful.)

The Mujahid and those Who Do not Join Jihad are Not the Same, [and Jihad is Fard Kifayah]

Al-Bukhari recorded that Al-Bara' said, "When the Ayah,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ)

(Not equal are those of the believers who sit (at home),) was revealed, the Messenger of Allah called Zayd and commanded him to write it. Then, Ibn Umm Maktum came and mentioned that he was blind. Allah revealed,

(غَيْرُ أُولَى الضَّرَرِ)

(except those who are disabled (by injury or are blind or lame))." Al-Bukhari recorded that Sahl bin Sa'd As-Sa'di said, "I saw Marwan bin Al-Hakam sitting in the Masjid. I came and sat by his side. He told us that Zayd bin Thabit told him that Allah's Messenger dictated this Ayah to him,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ)

(Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah) Ibn Umm Maktum came to the Prophet as he was dictating that very Ayah to me. Ibn Umm Maktum said, 'O Allah's Messenger! By Allah, if I had power, I would surely take part in Jihad.' He was a blind man. So Allah sent down revelation to His Messenger while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. That ended after Allah revealed,

(غَيْرُ أُولَى الضَّرَرِ)

(except those who are disabled)." This was recorded by Al-Bukhari. At-Tirmidhi recorded that Ibn `Abbas said,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ)

(Not equal are those of the believers who sit (at home), except those who are disabled), refers to those who did not go to the battle of Badr and those who went to Badr. When the battle of Badr was about to occur, Abu Ahmad bin Jahsh and Ibn Umm Maktum said, 'We are blind, O Messenger of Allah! Do we have an excuse' The Ayah,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ)

(Not equal are those of the believers who sit (at home), except those who are disabled) was revealed. Allah made those who fight, above those who sit in their homes not hindered by disability.

(وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِّنْهُ)

(but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward. Degrees of (higher) grades from Him), above the believers who sit at home without a disability hindering them." This is the wording recorded by At-Tirmidhi, who said, "Hasan Gharib. Allah's statement,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ)

(Not equal are those of the believers who sit (at home),) this is general. Soon after, the revelation came down with,

(غَيْرُ أُولَى الضَّرَرِ)

(except those who are disabled). So whoever has a disability, such as blindness, a limp, or an illness that prevents them from joining Jihad, they were not compared to the Mujahidin who strive in Allah's cause with their selves and wealth, as those who are not disabled and did not join the Jihad were. In his Sahih, Al-Bukhari recorded that Anas said that the Messenger of Allah said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مِنْ مَسِيرٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ، إِلَّا وَهُمْ مَعَكُمْ فِيهِ»

: (There are people who remained in Al-Madinah, who were with you in every march you marched and every valley you crossed.) They said, "While they are still in Al-Madinah, O Messenger of Allah" He said,

«نَعَمْ حَبَسَهُمُ الْعُدْرُ»

(Yes. Only their disability hindered them (from joining you).) Allah said,

(وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى)

(Unto each, Allah has promised good) meaning, Paradise and tremendous rewards. This Ayah indicates that Jihad is not Fard on each and every individual, but it is Fard Kifayah (which is a collective duty). Allah then said,

(وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا)

(but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward). Allah mentions what He has given them rooms in Paradise, along with His forgiveness and the descent of mercy and blessing on them, as a favor and honor from Him. So He said;

(دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا)

(Degrees of (higher) grades from Him, and forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most Merciful.). In the Two Sahihs, it is recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

(There are a hundred grades in Paradise that Allah has prepared for the Mujahidin in His cause, between each two grades is the distance between heaven and Earth.)

(إِنَّ الَّذِينَ تَوَقَّعَهُمُ الْمَلَائِكَةُ ظَلَمُوا أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ
 مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا - إِلَّا
 الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَنِ لَا
 يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا - فَأُولَئِكَ
 عَسَى اللَّهُ أَنْ يَغْفُو عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا
 - وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
 مُرَاجِمًا كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ
 مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ
 وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

(97. Verily, as for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): "In what (condition) were you" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein" Such men will find their abode in Hell - what an evil destination!) (98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.) (99. These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving.) (100. He who emigrates in the cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.)

The Prohibition of Residing Among the Disbelievers While Able to Emigrate

Al-Bukhari recorded that Muhammad bin `Abdur-Rahman, Abu Al-Aswad, said, "The people of Al-Madinah were forced to prepare an army (to fight against the people of Ash-Sham during the Khilafah of Abdullah bin Az-Zubayr at Makkah), and I was enlisted in it. Then I met `Ikrimah, the freed slave of Ibn `Abbas, and informed him (about it), and he forbade me strongly from doing so (i.e., to enlist in that army), and then he said to me, `Ibn `Abbas told me that some Muslims used to go out with the idolators increasing the size of their army against the Messenger of Allah . Then, an arrow would hit one of them and kill him, or he would be struck on his neck (with a sword) and killed, and Allah sent down the Ayah,

(إِنَّ الَّذِينَ تَوَقَّعَهُمُ الْمَلَائِكَةُ ظَلَمُوا أَنْفُسِهِمْ)

(Verily, as for those whom the angels take (in death) while they are wronging themselves)." Ad-Dahhak stated that this Ayah was revealed about some hypocrites who did not join the Messenger of Allah but remained in Makkah and went out with the idolators for the battle of Badr. They were killed among those who were killed. Thus, this honorable Ayah was revealed about those who reside among the idolators, while able to perform Hijrah and unable to practice the faith. Such people will be committing injustice against themselves and falling into a prohibition according to the consensus and also according to this Ayah,

(إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَلِمُوا أَنْفُسِهِمْ)

(Verily, as for those whom the angels take (in death) while they are wronging themselves,) by refraining from Hijrah,

(قَالُوا فِيمَ كُنْتُمْ)

(They (angels) say (to them): "In what (condition) were you") meaning, why did you remain here and not perform Hijrah

(قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ)

(They reply: "We were weak and oppressed on the earth.") meaning, we are unable to leave the land or move about in the earth,

(قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً)

(They (angels) say: "Was not the earth of Allah spacious enough for you). Abu Dawud recorded that Samurah bin Jundub said that the Messenger of Allah said,

«مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ»

(Whoever mingles with the idolator and resides with him, he is just like him.) Allah's statement,

(إِلَّا الْمُسْتَضْعَفِينَ)

(Except the weak) until the end of the Ayah, is an excuse that Allah gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know which way to go. This is why Allah said,

(لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا)

(Who cannot devise a plan, nor are they able to direct their way), meaning, they do not find the way to emigrate, as Mujahid, `Ikrimah and As-Suddi stated. Allah's statement,

(فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ)

(These are they whom Allah is likely to forgive them,) means, pardon them for not migrating, and here, `likely' means He shall,

(وَكَانَ اللَّهُ عَفْوًا غَفُورًا)

(and Allah is Ever Oft-Pardoning, Oft-Forgiving). Al-Bukhari recorded that Abu Hurayrah said, "While the Messenger of Allah was praying `Isha', he said, `Sami` Allahu Liman Hamidah.' He then said before he prostrated,

«اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ
بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ
الْمُسْتَزْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ
عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسَنِي يُوسُفُ»

(O Allah! Save `Ayyash bin Abi Rabi`ah. O Allah! Save Salamah bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yusuf.)" Al-Bukhari recorded that Abu An-Nu`man said that Hammad bin Zayd said that Ayyub narrated that Ibn Abi Mulaykah said that Ibn `Abbas commented on the verse,

(إِلَّا الْمُسْتَزْعَفِينَ)

(Except the weak ones among men), "I and my mother were among those (weak ones) whom Allah excused." Allah's statement,

(وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
مُرَآغَمًا كَثِيرًا وَسَعَةً)

(He who emigrates in the cause of Allah, will find on earth many dwelling places and plenty to live by.) this encourages the believers to perform Hijrah and abandon the idolators, for wherever the believer emigrates, he will find a safe refuge to resort to. Mujahid said that,

(مُرَاغَمًا كَثِيرًا)

(many dwelling places) means, he will find a way out of what he dislikes. Allah's statement,

(وَسِعَةً)

(and plenty to live by.) refers to provision. Qatadah also said that,

(يَجِدُ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسِعَةً)

(...will find on earth many dwelling places and plenty to live by.) means, Allah will take him from misguidance to guidance and from poverty to richness. Allah's statement,

(وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ
ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ)

(And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah.) means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allah. The Two Sahihs, along with the Musnad and Sunan compilers, recorded that `Umar bin Al-Khattab said that the Messenger of Allah said,

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

(The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allah and His Messenger, then his

emigration is for Allah and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for.) This Hadith is general, it applies to Hijrah as well as every other deed. In the Two Sahihs, it is recorded that a man killed ninety-nine people and completed the number one hundred when he killed a worshipper. He then asked a scholar if he has a chance to repent. The scholar said, "What prevents you from repentance" The scholar told the killer to emigrate from his land to another land where Allah is worshipped. When he left his land and started on the migration to the other land, death overtook him on the way. The angels of mercy and the angels of torment disputed about the man, whereas the former said that he went out in repentance, while the latter said that he did not arrive at his destination. They were commanded to measure the distance between the two lands and to whichever land he is closer to, he will be considered part of that land. Allah commanded that the righteous land to move closer and the land of evil to move farther. The angels found that he died closer to the land that he intended to emigrate to by a hand-span, and thus the angels of mercy captured his soul. In another narration, when death came to that man, he moved his chest towards the righteous village that he emigrated to.

(وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا)

(101. And when you Darabtum in the land, there is no sin on you if you shorten the Salah if you fear that the disbelievers may put you in trial, verily, the disbelievers are ever unto you open enemies.)

Salat Al-Qasr, Shortening the Prayer

Allah said,

(وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ)

(And when you Darabtum in the land,) meaning if you travel in the land. In another Ayah, Allah said,

(أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ)

(He knows that there will be some among you sick, others Yadribuna (traveling) through the land, seeking of Allah's bounty...) 73:20 . Allah's statement,

(فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ)

(there is no sin on you if you shorten the Salah (prayer)) by reducing (the units of the prayer) from four to two. Allah's statement,

(إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا)

(if you fear that the disbelievers may put you in trial (attack you)), refers to the typical type of fear prevalent when this Ayah was revealed. In the beginning of Islam, and after the Hijrah, Muslims used to experience fear during most of their travels. Rather, they restricted their movements to large or short military expeditions. During that era, most areas were areas of combatant enemies of Islam and its people. But when the prevalent circumstances cease, or a new situation is prevalent, decrees of this nature may not be understood, as Allah said;

(وَلَا تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا)

(And force not your slave girls to prostitution, if they desire chastity). And His saying;

(وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُم)

(And your stepdaughters, under your guardianship, born of your wives whom you have gone into) Imam Ahmad recorded that Ya' la bin Umayyah said, "I asked `Umar bin Al-Khattab about the verse:

(فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا)

(there is no sin on you if you shorten the prayer. If you fear that the disbelievers may put you in trial,) e `Allah granted Muslims safety now' `Umar said to me, `I wondered about the same thing and asked the Messenger of Allah about it and he said,

«صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبِلُوا صَدَقَتَهُ»

(A gift that Allah has bestowed on you, so accept His gift)." Muslim and the collectors of Sunan recorded this Hadith. At-Tirmidhi said, "Hasan Sahih". `Ali bin Al-Madini said, "This Hadith is Hasan Sahih from the narration of `Umar, and it is not preserved by any other route besides

this one, and its narrators are known." Abu Bakr Ibn Abi Shaybah recorded that Abu Hanzalah Al-Hadha' said, "I asked Ibn `Umar about the Qasr prayer and he said, `It consists of two Rak`ahs.' I said, what about Allah's statement,

(إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا)

(if you fear that the disbelievers may put you in trial (attack you),) `We are safe now.' He said, `This is the Sunnah of the Messenger of Allah .". Al-Bukhari recorded that Anas said, "We went out with the Messenger of Allah from Al-Madinah to Makkah; he used to pray two Rak`ahs until we went back to Al-Madinah." When he was asked how long they remained in Makkah, he said, "We remained in Makkah for ten days." This was recorded by the Group. Imam Ahmad recorded that Harithah bin Wahb Al-Khuza'i said, "I prayed behind the Prophet for the Zuhr and `Asr prayers in Mina, when the people were numerous and very safe, and he prayed two Rak`ahs." This was recorded by the Group, with the exception of Ibn Majah. Al-Bukhari's narration of this Hadith reads, "The Prophet led us in the prayer at Mina during the peace period by offering two Rak`ahs. "

(وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا)

(102. When you (O Messenger Muhammad) are among them, and lead them in Salah, let one party of them stand up in prayer with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.)

The Description of The Fear Prayer

The Fear prayer has different forms, for the enemy is sometimes in the direction of the Qiblah and sometimes in another direction. The Fear prayer consists sometimes of four Rak`ahs, three Rak`ahs, as for Maghrib, and sometimes two Rak`ah like Fajr and prayer during travel. The Fear prayer is sometimes prayed in congregation, but when the battle is raging, congregational prayer may not be possible. In this case, they pray each by himself, facing the Qiblah or otherwise, riding or on foot. In this situation, they are allowed to walk and fight, all the while performing the acts of the prayer. Some scholars said that in the latter case, they pray only one Rak`ah, for Ibn `Abbas narrated, "By the words of your Prophet, Allah has ordained the prayer of four Rak`ah while residing, two Rak`ah during travel, and one Rak`ah during fear." Muslim, Abu Dawud, An-Nasa'i and Ibn Majah recorded it. This is also the view of Ahmad bin Hanbal. Al-Mundhiri said, "This is the saying of `Ata', Jabir, Al-Hasan, Mujahid, Al-Hakam, Qatadah and Hammad; and Tawus and Ad-Dahhak also preferred it." Abu `Asim Al-`Abadi mentioned that Muhammad bin Nasr Al-Marwazi said the Fajr prayer also becomes one Rak`ah during fear. This is also the opinion of Ibn Hazm. Ishaq bin Rahwayh said, "When a battle is raging, one Rak`ah during which you nod your head is sufficient for you. If you are unable, then one prostration is sufficient, because the prostration is remembrance of Allah."

The Reason behind Revealing this Ayah

Imam Ahmad recorded that Abu `Ayyash Az-Zuraqi said, "We were with the Messenger of Allah in the area of `Usfan (a well known place near Makkah), when the idolators met us under the command of Khalid bin Al-Walid, and they were between us and the Qiblah. The Messenger of Allah led us in Zuhr prayer, and the idolators said, 'They were busy with something during which we had a chance to attack them.' They then said, 'Next, there will come a prayer (`Asr) that is dearer to them than their children and themselves.' However, Jibril came down with these Ayat between the prayers of Zuhr and `Asr,

(وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ)

(When you (O Messenger Muhammad) are among them, and lead them in Salah (prayer)). When the time for prayer came, the Messenger of Allah commanded Muslims to hold their weapons and he made us stand in two lines behind him. When he bowed, we all bowed behind him. When he raised his head, we all raised our heads. The Prophet then prostrated with the line that was behind him while the rest stood in guard. When they finished with the prostration and stood up, the rest sat and performed prostration, while those who performed it stood up in guard after the two lines exchanged position. The Prophet then bowed and they all bowed after him, then raised their heads after he raised his head. Then the Prophet performed prostration with the line that was behind him, while the rest stood in guard. When those who made prostration sat, the rest prostrated. The Prophet then performed the Taslim and ended the prayer. The Messenger of Allah performed this prayer twice, once in `Usfan and once in the land of Banu Sulaym." This is the narration recorded by Abu Dawud and An-Nasa'i, and it has an authentic chain of narration and many other texts to support it. Al-Bukhari recorded that Ibn `Abbas said, "Once the Prophet led the Fear prayer and the people stood behind him. He said Allahu-Akbar and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second Rak`ah and those who had

prayed the first Rak`ah left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer, but they were guarding one another during the prayer." Imam Ahmad recorded that Jabir bin `Abdullah said that the Messenger of Allah led them in the Fear prayer. A group of them stood before him and a group behind him. The Prophet led those who were behind him with one Rak`ah and two prostrations. They then moved to the position of those who did not pray, while the others stood in their place, and the Messenger of Allah performed one Rak`ah and two prostrations and then said the Salam. Therefore, the Prophet prayed two Rak`ah while they prayed one. An-Nasa'i recorded this Hadith, while Muslim collected other wordings for it. Collectors of the Sahih, Sunan and Musnad collections recorded this in a Hadith from Jabir. Ibn Abi Hatim recorded that Salim said that his father said,

(وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ)

(When you (O Messenger Muhammad) are among them, and lead them in Salah (prayer)) refers to the Fear prayer. The Messenger of Allah led one group and prayed one Rak`ah, while the second group faced the enemy. Then the second group that faced the enemy came and Allah's Messenger led them, praying one Rak`ah, and then said the Salam. Each of the two groups then stood up and prayed one more Rak`ah each (while the other group stood in guard)." The Group collected this Hadith with Ma`mar in its chain of narrators. This Hadith also has many other chains of narration from several Companions, and Al-Hafiz Abu Bakr Ibn Marduwyah collected these various narrations, as did Ibn Jarir. As for the command to hold the weapons during the Fear prayer, a group of scholars said that it is obligatory according to the Ayah. What testifies to this is that Allah said;

(وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَدَى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ)

(But there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves) meaning, so that when necessary, you will be able to get to your weapons easily,

(إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا)

(Verily, Allah has prepared a humiliating torment for the disbelievers).

(فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا وَفَعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ

الصَّلَاةُ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا - وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(103. When you have finished the Salah, remember Allah standing, sitting down, and on your sides, but when you are free from danger, perform the Salah. Verily, Salah is kitaban on the believers at fixed hours.) (104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not; and Allah is Ever All-Knowing, All-Wise.)

The Order for Ample Remembrance After the Fear Prayer

Allah commands Dhikr after finishing the Fear prayer, in particular, even though such Dhikr is encouraged after finishing other types of prayer in general. In the case of Fear prayer, Dhikr is encouraged even more because the pillars of the prayer are diminished since they move about while performing it, etc., unlike other prayers. Allah said about the Sacred Months,

(فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

(so wrong not yourselves therein), even though injustice is prohibited all year long. However, injustice is particularly outlawed during the Sacred Months due to their sanctity and honor. So Allah's statement,

(فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِكُمْ)

(When you have finished Salah, remember Allah standing, sitting down, and on your sides,) means, in all conditions,

(فَإِذَا أَطْمَأَنَّكُمْ فَأَقِيمُوا الصَّلَاةَ)

(But when you are free from danger perform the Salah.) when you are safe, tranquil and fear subsides,

(فَأَقِمْوُا الصَّلَاةَ)

(perform the Salah) by performing it as you were commanded; fulfilling its obligations, with humbleness, completing the bowing and prostration positions etc. Allah's statement,

(إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا)

(Verily, the Salah is Kitaban on the believers at fixed hours.) means, enjoined, as Ibn ` Abbas stated. Ibn ` Abbas also said, "The prayer has a fixed time, just as the case with Hajj." Similar is reported from Mujahid, Salim bin ` Abdullah, ` Ali bin Al-Husayn, Muhammad bin ` Ali, Al-Hasan, Muqatil. As-Suddi and ` Atiyah Al-` Awfi.

The Encouragement to Pursue the Enemy Despite Injuries

Allah's statement,

(وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ)

(And don't be weak in the pursuit of the enemy;) means, do not weaken your resolve in pursuit of your enemy. Rather, pursue them vigorously, fight them and be wary of them.

(إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ)

(if you are suffering then surely they are suffering as you are suffering,) meaning, just as you suffer from injuries and death, the same happens to the enemy. In another Ayah, Allah said,

(إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ)

(If you suffer a harm, be sure a similar harm has struck the others). Allah then said,

(وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ)

(but you have a hope from Allah that for which they hope not;) meaning, you and they are equal regarding the injuries and pain that you suffer from. However, you hope for Allah's reward, victory and aid, just as He has promised you in His Book and by the words of his Messenger . Surely, Allah's promise is true. On the other hand, your enemies do not have hope for any of this. So, it is you, not they, who should be eager to fight so that you establish the Word of Allah and raise it high. i

(وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knowing, All-Wise.) means, He is most knowledgeable and wise in all what He decides, decrees, wills and acts on concerning various worldly and religious ordainments, and He is worthy of praise in all conditions.

(إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا -
وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا - وَلَا
تُجَدِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا
يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا - يَسْتَخْفُونَ مِنَ النَّاسِ
وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا
يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا
- هَآأَنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا
فَمَنْ يُجَدِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ
عَلَيْهِمْ وَكِيلًا)

(105. Surely, We have sent down to you (O Muhammad) the Book in truth that you might judge between men by that which Allah has shown you, so be not a pleader for the treacherous.) (106. And seek the forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful.) (107. And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer, sinner.) (108. They may hide (their crimes) from men, but they cannot hide (them) from Allah; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do.) (109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender)

The Necessity of Referring to What Allah has Revealed for Judgement

Allah says to His Messenger, Muhammad ,

(إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ)

(Surely, We have sent down to you the Book in truth) meaning, it truly came from Allah and its narrations and commandments are true. Allah then said,

(لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ)

(that you might judge between men by that which Allah has shown you,) In the Two Sahihs, it is recorded that Zaynab bint Umm Salamah said that Umm Salamah said that the Messenger of Allah heard the noise of disputing people close to the door of his room, and he went out to them saying,

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا أَقْضِي بِنَحْوِ مِمَّا أَسْمَعُ، وَلَعَلَّ أَحَدَكُمْ أَنْ يَكُونَ الْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذَرْهَا»

(Verily, I am only human and I judge based on what I hear. Some of you might be more eloquent in presenting his case than others, so that I judge in his favor. If I judge in one's favor concerning the right of another Muslim, then it is a piece of the Fire. So let one take it or leave it.) Imam Ahmad recorded that Umm Salamah said, "Two men from the Ansar came to the Messenger of Allah with a dispute regarding some old inheritance, but they did not have evidence. The Messenger of Allah said,

«إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ الْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، وَإِنَّمَا أَقْضِي بَيْنَكُمْ عَلَى نَحْوِ مِمَّا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ، يَأْتِي بِهَا إِسْطَاطِمًا فِي عُنُقِهِ يَوْمَ الْقِيَامَةِ»

(You bring your disputes to me, but I am only human. Some of you might be more persuasive in their arguments than others. I only judge between you according to what I hear. Therefore, whomever I judge in his favor and give him a part of his brother's right, let him not take it, for it is a part of the Fire that I am giving him and it will be tied around his neck on the Day of Resurrection.) The two men cried and each one of them said, 'I forfeit my right to my brother.' The Messenger of Allah said,

«أَمَّا إِذْ قُلْتُمَا فَأَذْهَبَا فَاقْتَسِمَا، ثُمَّ تَوَخَّيَا الْحَقَّ ثُمَّ اسْتَثَمَّ، ثُمَّ لِيُحْلِلَ كُلُّ وَاحِدٍ مِنْكُمَا صَاحِبَهُ»

(Since you said that, then go and divide the inheritance, and try to be just in your division. Then draw lots, and each one of you should forgive his brother thereafter (regardless of who got the best share).)" Allah's statement,

(يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ)

(They may hide (their crimes) from men, but they cannot hide (them) from Allah;) chastises the hypocrites because they hide their evil works from the people so that they will not criticize them. Yet, the hypocrites disclose this evil with Allah, Who has perfect watch over their secrets and knows what is in their hearts. This is why Allah said,

(وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا)

(for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do) threatening and warning them. Allah then said,

(هَآأَنْتُمْ هَآؤِلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا)

(Lo! You are those who have argued for them in the life of this world,) meaning, suppose these people gain the verdict from the rulers in their favor in this life, since the rulers judge according to what is apparent to them. However, what will their condition be on the Day of Resurrection before Allah, Who knows the secret and what is even more hidden Who will be his advocate on that Day Verily, none will support them that Day. Hence, Allah's statement,

(أَمْ مَّنْ يَكُونُ عَلَيْهِمْ وَكِيلًا)

(or who will then be their defender)

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا - وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا - وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا - وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا)

(110. And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) 111. And whoever earns sin, he earns it only against himself. And Allah is Ever All-Knowing, All-Wise.) (112. And whoever earns a fault or a sin and then blames it on someone innocent, he has indeed burdened himself with falsehood and a manifest sin.) (113. Had not the grace of Allah and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book, and the Hikmah, and taught you that which you knew not. And ever great is the grace of Allah unto you.)

The Encouragement to Seek Allah's Forgiveness, and Warning those who Falsely Accuse Innocent People

Allah emphasizes His generosity and kindness, in that He forgives whoever repents to Him from whatever evil they commit. Allah said,

(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.) `Ali bin Abi Talhah said that Ibn `Abbas commented about

this Ayah, "Allah His servants of His forgiveness, forbearing generosity, expansive mercy. So whoever commits a sin, whether minor or major,

(ثُمَّ يَسْتَغْفِرُ اللَّهُ يَجِدِ اللَّهَ غَفُوراً رَحِيماً)

(but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) even if his sins were greater than the heavens, the earth and the mountains." Imam Ahmad recorded that `Ali said, "Whenever I hear anything from the Messenger of Allah, Allah benefits me with whatever He wills of that. Abu Bakr told me, and Abu Bakr has said the truth, that the Messenger of Allah said,

«مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَكَعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ لِدَٰلِكَ الذَّنْبِ، إِلَّا غُفِرَ لَهُ»

(No Muslim commits a sin and then performs ablution, prays two Rak`ahs and begs Allah for forgiveness for that sin, but He forgives him.) He then recited these two Ayat,

(وَمَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ)

(And whoever does evil or wrongs himself), and,

(وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ)

(And those who, when they have committed Fahishah or wronged themselves with evil)." Allah's statement,

(وَمَنْ يَكْسِبْ إِثْماً فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ)

(And whoever earns sin, he earns it only against himself.) is similar to His statement,

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ)

(And no bearer of burdens shall bear the burden of another). So no one will avail anyone else. Rather, every soul, and none else, shall carry its own burden. This is why Allah said,

(وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knowing, All-Wise.) meaning, this occurs due to His knowledge, wisdom, fairness and mercy.

(وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ)

(and taught you that which you knew not.), before this revelation was sent down to you. Similarly, Allah said,

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ)

(And thus We have sent to you (O Muhammad) a Ruh (a revelation, and a mercy) of Our command. You knew not what is the Book) until the end of the Surah. Allah said,

(وَمَا كُنْتَ تَرْجُو أَن يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ)

(And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is a mercy from your Lord). So Allah said;

(وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا)

(And ever great is the grace of Allah unto you (O Muhammad)).

(لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجَوَاهُمْ إِلَّا مَن أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن
يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ
أَجْرًا عَظِيمًا - وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا

تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُوَلِّهِ
مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا)

(114. There is no good in most of their secret talks save (in) him who orders Sadaqah, or goodness, or conciliation between mankind; and he who does this, seeking the good pleasure of Allah, We shall give him a great reward. (115. And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell what an evil destination!)

Righteous Najwa, Secret Talk

Allah said,

(لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ)

(There is no good in most of their secret talks) meaning, what the people say to each other.

(إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ)

(save him who orders Sadaqah (charity), or goodness, or reconciliation between mankind;) meaning, except for this type of talk. Imam Ahmad recorded that Umm Kulthum bint `Uqbah said that she heard the Messenger of Allah saying,

«لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي
خَيْرًا، أَوْ يَقُولُ خَيْرًا»

(He who brings about reconciliation between people by embellishing good or saying good things, is not a liar.) She also said, "I never heard him allow what the people say (lies) except in three cases: in war, bringing peace between people and the man's speech (invented compliments) to his wife and her speech to her husband." Umm Kulthum bint `Uqbah was among the immigrant women who gave their pledge of allegiance to the Messenger of Allah . The Group also recorded this Hadith, with the exception of Ibn Majah. Imam Ahmad recorded that Abu Ad-Darda' said that the Messenger of Allah said,

«أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ،
وَالصَّلَاةِ، وَالصَّدَقَةِ؟»

(Should I tell you what is better than the grade of fasting, praying and Sadaqah) They said,
"Yes, O Allah's Messenger!" He said,

«إِصْلَاحُ ذَاتِ الْبَيْنِ»

(Bringing reconciliation between people.) He also said,

«وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ»

(Spoiling the relationship (between people) is the destroyer.) Abu Dawud and At-Tirmidhi also
recorded this Hadith, and At-Tirmidhi said, "Hasan Sahih". Allah said,

(وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ)

(and he who does this, seeking the good pleasure of Allah,) with sincerity and awaiting the
reward with Allah, the Exalted and Most Honored,

(فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا)

(We shall give him a great reward.) meaning, an immense, enormous and tremendous reward.

The Punishment for Contradicting and Opposing the Messenger and Following a Path Other than That of the Believers

Allah's statement,

(وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى)

(And whoever contradicts and opposes the Messenger after the right path has been shown
clearly to him.) refers to whoever intentionally takes a path other than the path of the Law
revealed to the Messenger, after the truth has been made clear, apparent and plain to him.

Allah's statement,

(وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ)

(and follows other than the believers' way,) refers to a type of conduct that is closely related to contradicting the Messenger . This contradiction could be in the form of contradicting a text (from the Qur'an or Sunnah) or contradicting what the Ummah of Muhammad has agreed on. The Ummah of Muhammad is immune from error when they all agree on something, a miracle that serves to increase their honor, due to the greatness of their Prophet. There are many authentic Hadiths on this subject. Allah warned against the evil of contradicting the Prophet and his Ummah, when He said, e

(نُؤَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا)

(We shall keep him in the path he has chosen, and burn him in Hell --- what an evil destination!) meaning, when one goes on this wicked path, We will punish him by making the evil path appear good in his heart, and will beautify it for him so that he is tempted further. For instance, Allah said,

(فَذَرْنِي 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),

(فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

(So when they turned away (from the path of Allah), Allah turned their hearts away), and,

(وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ)

(And We shall leave them in their trespass to wander blindly). Allah made the Fire the destination of such people in the Hereafter. Indeed, the path of those who avoid the right guidance will only lead to the Fire on the Day of Resurrection, as evident by Allah's statements,

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

((It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils)), and,

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا)

(And the criminals, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there).

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا - إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا - لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا - وَلَأُضِلَّهُمْ وَلَأُمَنِّيَّهُمْ وَلَأَمُرَّنَّهُمْ فَلْيُبَيِّنَنَّ عَادَانَ الْأَنْعَمِ وَلَأَمُرَّنَّهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا - يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا - أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا - وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا)

(116. Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away.) (117. They invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaytan, a persistent rebel!) (118. Allah cursed him. And he Shaytan said: "I will take an appointed portion of your servants.") (119. "Verily, I will

mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah." And whoever takes Shaytan as a Wali instead of Allah, has surely suffered a manifest loss.) (120. He Shaytan makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.) (121. The dwelling of such (people) is Hell, and they will find no way of escape from it.) (122. And those who believe and do righteous good deeds, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allah's promise is the truth; and whose words can be truer than those of Allah)

Shirk Shall not be Forgiven, in Reality the Idolators Worship Shaytan

We talked about Allah's statement,

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

(Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that.) before and mentioned the relevant Hadiths in the beginning of this Surah. Allah's statement,

(وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا)

(and whoever sets up partners in worship with Allah, has indeed strayed far away.) means, he will have taken other than the true path, deviated from guidance and righteousness, destroyed himself in this life and the Hereafter, and lost contentment in this life and the Hereafter. Juwaybir said that Ad-Dahhak said about Allah's statement,

(إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتًا)

(They invoke nothing but female deities besides Him (Allah).) "The idolators claimed that the angels are Allah's daughters, saying, 'We only worship them so that they bring us closer to Allah.' So they took the angels as gods, made the shapes of girls and decided, 'These (idols) resemble the daughters of Allah (i.e., the angels), Whom we worship.' " This is similar to Allah's statements,

(أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ)

(Have you then considered Al-Lat and Al-`Uzza)

(وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا)

(And they make the angels who themselves are servants of the Most Gracious (Allah) females) and,

(وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا)

(And they have invented a kinship between Him and the Jinn). Allah's statement,

(وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا)

(and they invoke nothing but Shaytan, a persistent rebel!) means, Shaytan has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping Shaytan in reality, just as Allah said in another Ayah,

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ)

(Did I not command you, O Children of Adam, that you should not worship Shaytan) Allah said that, on the Day of Resurrection, the angels shall proclaim about the idolators who worshipped them in this life:

(بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ)

(Nay, but they used to worship the Jinn; most of them were believers in them). Allah's statement,

(لَعَنَهُ اللَّهُ)

(Allah cursed him), means, He expelled him and banished him from His mercy and His grace.

(لَا تَأْخُذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا)

(I will take an appointed portion of your servants) means, a fixed and known share. Muqatil bin Hayyan commented, "From every one thousand, nine hundred and ninety-nine will go to the Fire and one to Paradise."

(وَلَا ضِلَّاهُمْ)

(Verily, I will mislead them) from the true path,

(وَلَا مَنِّيَّاهُمْ)

(and surely, I will arouse in them false desires;) tempting them to feign repentance, arousing false hopes in them, encouraging them to delay and procrastinate with righteous deeds, deceiving them.

(وَلَا مَرَّئَهُمْ فَلْيُبَيِّتَنَّ ءَادَانِ الْأَنْعَمِ)

(and certainly, I will order them to slit the ears of cattle,) meaning, slitting their ears to designate them as Bahirah, Sa'ibah, and a Wasilah, as Qatadah and As-Suddi stated.

(وَلَا مَرَّئَهُمْ فَلْيُغَيِّرُنَّ خَلْقَ اللَّهِ)

(And indeed I will order them to change the nature created by Allah.) means tattooing, according to Al-Hasan bin Abi Al-Hasan Al-Basri. In his Sahih, Muslim recorded the prohibition of tattooing the face, which in one of its wordings states: "May Allah curse whoever does this." It is also recorded in the Sahih that Ibn Mas'ud said, "May Allah curse those who have tattoos and those who do it, who pluck their (facial) hairs and the one who does it for them, and those who make spaces between their teeth for the purpose of beauty, changing what Allah has created." He then said, "Why should not I curse whom the Messenger of Allah has cursed, when the Book of Allah commands it," referring to the Ayah,

(وَمَا ءَاتَكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)

(And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it)). Allah's statement,

(وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا)

(And whoever takes Shaytan as a Wali (protector or helper) instead of Allah, has surely suffered a manifest loss.) means, he will have lost this life and the Hereafter. Indeed, this is a type of loss that cannot be compensated or restored. Allah's statement,

(يَعِدُّهُمْ وَيُمْنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا)
(

(He Shaytan makes promises to them, and arouses in them false desires;) explains the true reality. Surely, Shaytan deceitfully promises his supporters and tempts them into believing that they are winners in this and the Hereafter. This is why Allah said,

(وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا)

(and Shaytan's promises are nothing but deceptions.) Allah states that on the Day of Return,

(وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ
وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي
عَلَيْكُمْ مِّنْ سُلْطَانٍ)

(And Shaytan will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you), until,

(إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ)

(Verily, there is a painful torment for the wrongdoers.) Allah's statement,

(أُولَئِكَ)

(of such (people)) refers to those who like and prefer what Shaytan is promising and assuring them of,

(مَأْوَاهُمْ جَهَنَّمُ)

(The dwelling of such (people) is Hell), as their destination and abode on the Day of Resurrection,

(وَلَا يَجِدُونَ عَنْهَا مَحِيصًا)

(and they will find no way of escape from it.), meaning, they will not be able to avoid, avert, evade or elude the Hellfire.

The Reward of Righteous Believers

Allah then mentions the condition of the content righteous believers and the perfect honor they will earn in the end. Allah said,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And those who believe and do righteous good deeds,) meaning, their hearts were truthful and their limbs obedient with the righteous acts they were commanded, all the while abandoning the evil they were prohibited from doing.

(سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(We shall admit them to Gardens under which rivers flow (Paradise)) meaning, they will think of where they want these rivers to flow and they will flow there,

(خَالِدِينَ فِيهَا أَبَدًا)

(to dwell therein forever), without end or being removed from it.

(وَعَدَ اللَّهُ حَقًّا)

(Allah's promise is the truth), meaning, this is a true promise from Allah, and verily, Allah's promise shall come to pass. Allah then said,

(وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا)

(and whose words can be truer than those of Allah) meaning, none is more truthful in statement and narration than Allah. There is no deity worthy of worship, or Lord except Him. The Messenger of Allah used to proclaim in his speech,

«إِنَّ أَصْدَقَ الْحَدِيثِ كَلَامُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ»

(The most truthful speech is Allah's Speech, and the best guidance is the guidance of Muhammad. The worst matters are the newly invented (in religion), every newly invented matter is an innovation, and every innovation is a heresy, and every heresy is in the Fire.)

(لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلُ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا - وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا - وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا - وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا)

(123. It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah.) (124. And whoever does righteous good deeds, male or female, and is a believer, such will enter Paradise and not the least injustice, even to the size of a Naqir, will be done to them.) (125. And who can be better in religion than one who submits his face (himself) to Allah; and he is a Muhsin (a doer of good). And follows the religion of Ibrahim the Hanif (Monotheist). And Allah did take Ibrahim as a Khalil (an intimate friend)!) (126. And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever Encompassing all things.)

Success is Only Achieved by Performing Righteous Deeds, not Wishful Thinking

Qatadah said, "We were told that the Muslims and the People of the Scriptures mentioned their own virtues to each other. People of the Scriptures said, 'Our Prophet came before your Prophet and our Book before your Book. Therefore, we should have more right to Allah than you have.' Muslims said, 'Rather, we have more right to Allah than you, our Prophet is the Final Prophet and our Book supersedes all the Books before it.' Allah sent down,

(لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلُ الْكِتَابِ مَنْ يَعْمَلْ
سُوءًا يُجْزَ بِهِ)

(It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof),

(وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ
مُحْسِنٌ)

(And who can be better in religion than one who submits his face (himself) to Allah; and he is a Muhsin.) Allah then supported the argument of the Muslims against their opponents of the other religions." Similar statements were attributed to As-Suddi, Masruq, Ad-Dahhak and Abu Salih. Al-'Awfi reported that Ibn 'Abbas commented on this Ayah 4:123, "The followers of various religions disputed, the people of the Tawrah said, 'Our Book is the best Book and our Prophet (Musa) is the best Prophet.' The people of the Injil said similarly, the people of Islam said, 'There is no religion except Islam, our Book has abrogated every other Book, our Prophet is the Final Prophet, and you were commanded to believe in your Books and adhere to our Book.' Allah judged between them, saying, o

(لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلُ الْكِتَابِ مَنْ يَعْمَلْ
سُوءًا يُجْزَ بِهِ)

(It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof)." This Ayah indicates that the religion is not accepted on account of wishful thinking or mere hopes. Rather, the accepted religion relies on what resides in the heart and which is made truthful through actions. It is not true that when one utters a claim to something, he attains it merely on account of his claim. It is not true that every person who claims to be on the truth is considered as such, merely on account of his words, until his claim gains merit with proof from Allah. Hence Allah's statement,

(لَيْسَ بِأَمْنِيَّكُمْ وَلَا أَمَانِيَّ أَهْلَ الْكِتَابِ مَنْ يَعْمَلْ
سُوءًا يُجْزَ بِهِ)

(It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof), meaning safety will not be acquired by you or them just by wishful thinking. Rather, the key is in obeying Allah and following what He has legislated through the words of His honorable Messengers. This is why Allah said afterwards,

(مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ)

(whosoever works evil, will have the recompense thereof,) Similarly, Allah said,

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

(So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it.) and it was reported that when these Ayat were revealed, they became hard on many Companions. Ibn Abi Hatim recorded that `A'ishah said, "I said, `O Messenger of Allah! I know the hardest Ayah in the Qur'an.' He said, `What is it, O `A'ishah!' I said,

(مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ)

(whoever works evil, will have the recompense thereof,) He said,

«هُوَ مَا يُصِيبُ الْعَبْدَ الْمُؤْمِنَ، حَتَّى النَّكْبَةِ
يُنْكَبُّهَا»

(That is what strikes the believing servant, even the problems that bother him.)" Ibn Jarir and Abu Dawud also recorded this Hadith. Sa`id bin Mansur recorded that Abu Hurayrah said, "When the Ayah,

(مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ)

(whosoever works evil, will have the recompense thereof,) was revealed, it was hard on Muslims. The Messenger of Allah said to them,

«سَدُّوْا وَقَارِبُوْا، فَإِنَّ فِي كُلِّ مَا يُصَابُ بِهِ
الْمُسْلِمُ كَقَّارَةٍ، حَتَّى الشَّوْكَةِ يُشَاكُهَا، وَالنَّكْبَةَ
يُنْكَبُهَا»

(Be steadfast and seek closeness. Everything that afflicts the Muslim, even the thorn that pierces his skin and the hardship he suffers, will be an expiation for him.)" This is the wording collected by Ahmad through Sufyan bin `Uyaynah. Muslim and At-Tirmidhi also recorded it. Allah's statement,

(وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا)

(and he will not find any protector or helper besides Allah,) `Ali bin Abi Talhah reported that Ibn `Abbas said; "Unless he repents and Allah forgives him." Ibn Abi Hatim recorded it. Allah then said,

(وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْثَى
وَهُوَ مُؤْمِنٌ)

(And whoever does righteous good deeds, male or female, and is a believer). Allah mentions the recompense for evil actions and that He will surely inflict its punishment on the servant, either in this life, which is better for him, or in the Hereafter, we seek refuge with Allah from this end. We also beg Allah for our well-being in this life and the Hereafter and for His forgiveness, mercy and pardon. Allah then mentions His kindness, generosity and mercy in accepting the good deeds from His servants, whether male or female, with the condition that they embrace the faith. He also stated that He will admit the believers into Paradise and will not withhold any of their righteous deeds, even the weight of a Naqir - speck on the back of a date-stone. Earlier, we discussed the Fatil - the scaly thread in the long slit of a date-stone, and both of these, along with the Qitmir -- the thin membrane over the date-stone were mentioned in the Qur'an. Allah then said,

(وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ)

(And who can be better in religion than one who submits his face to Allah.) meaning, performs the good actions in sincerity for his Lord with faith and awaiting the reward with Allah,

(وَهُوَ مُحْسِنٌ)

(and he is a Muhsin) following the correct guidance that Allah legislated in the religion of truth which He sent His Messenger with. These are the two conditions, in the absence of which no deed will be accepted from anyone; sincerity and correctness. The work is sincere when it is performed for Allah alone and it becomes correct when it conforms to the Shari`ah. So, the deed becomes outwardly correct with following the Sunnah and inwardly correct with sincerity. When any deed lacks either of these two conditions, the deed becomes null and void. For instance, when one lacks the pillar of sincerity in his work, he becomes a hypocrite who shows off for people. Whoever does not follow the Shari`ah, he becomes an ignorant, wicked person. When one combines both pillars, his actions will be the deeds of the faithful believers whose best deeds are accepted from them and their errors erased. Consequently, Allah said,

(وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا)

(And follows the religion of Ibrahim the Hanif (Monotheist).) referring to Muhammad and his following, until the Day of Resurrection. Allah said,

(إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِّلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ)

(Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet), and,

(ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

(Then, We have sent the Revelation to you (saying): "Follow the religion of Ibrahim the Hanif (Monotheist) and he was not of the Mushrikin). The Hanif, intentionally and with knowledge, avoids Shirk, he goes attentively to the truth, allowing no one to hinder him or stop him from it.

Ibrahim is Allah's Khalil

Allah's statement ,

(وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا)

(And Allah did take Ibrahim as a Khalil (an intimate friend)!) encourages Ibrahim Al-Khalil, because he was and still is an Imam whose conduct is followed and imitated. Indeed, Ibrahim reached the ultimate closeness to Allah that the servants seek, for he attained the grade of Khalil, which is the highest grade of love. He acquired all this due to his obedience to His Lord, just as Allah has described him,

(وَابْرَاهِيمَ الَّذِي وَفَّى)

(And of Ibrahim, the one who fulfilled),

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ)

(And (remember) when the Lord of Ibrahim tried him with (certain) commands, which he fulfilled), and,

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَنِئًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ)

(Verily, Ibrahim was an Ummah, obedient to Allah, a Hanif, and he was not one of the Mushrikin). Al-Bukhari recorded that `Amr bin Maymun said that when Mu`adh came back from Yemen, he led them in the Fajr prayer and recited,

(وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا)

(And Allah did take Ibrahim as a Khalil!) One of the men present commented, "Surely, the eye of Ibrahim's mother has been comforted." Ibrahim was called Allah's Khalil due to his Lord's great love towards him, on account of the acts of obedience he performed that Allah loves and prefers. We should mention here that in the Two Sahihs, it is recorded that Abu Sa`id Al-Khudri said that when the Messenger of Allah gave them his last speech, he said,

«أَمَّا بَعْدُ، أَيُّهَا النَّاسُ قُلُوبُكُمْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرٍ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ»

(O people! If I were to take a Khalil from the people of the earth, I would have taken Abu Bakr bin Abi Quhafah as my Khalil. However, your companion (meaning himself) is the Khalil of

Allah.) Jundub bin `Abdullah Al-Bajali, `Abdullah bin `Amr bin Al-`As and `Abdullah bin Mas`ud narrated that the Prophet said,

«إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا»

(Allah has chosen me as His Khalil, just as He has chosen Ibrahim as His Khalil.) Allah's statement,

(وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(And to Allah belongs all that is in the heavens and all that is in the earth.) means, everything and everyone are His property, servants and creation, and He has full authority over all of this. There is no one who can avert Allah's decision or question His judgment. He is never asked about what He does due to His might, ability, fairness, wisdom, compassion and mercy. Allah's statement,

(وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا)

(And Allah is Ever Encompassing all things.) means, His knowledge encompasses everything and nothing concerning His servants is ever hidden from Him. Nothing, even the weight of an atom, ever escapes His observation in the heavens and earth, nor anything smaller or bigger than that.

(وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا)

(127. They ask your legal instruction concerning women. Say: "Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not what they deserve and yet whom you desire to marry, and the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allah is Ever All-Aware of it.)

The Ruling Concerning Female Orphans

Al-Bukhari recorded that `A'ishah said about the Ayah,

(وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُقْتِيكُمْ فِيهِنَّ)

(They ask your instruction concerning women. Say, "Allah instructs you about them...") until,

(وَتَرِغْبُونَ أَنْ تَنْكِحُوهُنَّ)

(whom you desire to marry...) "It is about the man who is taking care of a female orphan, being her caretaker and inheritor. Her money is joined with his money to such an extent, that she shares with him even the branch of a date that he has. So he likes (for material gain) to marry her himself, and hates to marry her to another man who would have a share in his money, on account of her share in his money. Therefore, he refuses to let her marry anyone else. So, this Ayah was revealed." Muslim also recorded it. Ibn Abi Hatim recorded that `A'ishah said, "The people asked Allah's Messenger (about orphan girls), so Allah revealed,

(وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُقْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ)

(They ask your instruction concerning women. Say, "Allah instructs you about them and about what is recited unto you in the Book...") What is meant by Allah's saying, `And about what is recited unto you in the Book' is the former verse which said,

(وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ)

(If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice.)" `A'ishah said, "Allah's statement,

(وَتَرِغْبُونَ أَنْ تَنْكِحُوهُنَّ)

(whom you desire to marry...) also refers to the desire of the guardian not to marry an orphan girl under his supervision when she lacks property or beauty. 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 basis of this is recorded in Two Sahihs. Consequently, when a man is the caretaker of a female orphan, he might like to marry her himself. In this case, Allah commands him to give her a

suitable dowry that other women of her status get. If he does not want to do that, then let him marry other women, for Allah has made this matter easy for Muslims. Sometimes, the caretaker does not desire to marry the orphan under his care, because she is not attractive to his eye. In this case, Allah forbids the caretaker from preventing the female orphan from marrying another man for fear that her husband would share in the money that is mutually shared between the caretaker and the girl. `Ali bin Abi Talhah said that Ibn `Abbas said, "During the time of Jahiliyyah, the caretaker of a female orphan would cover her with his rope, and when he did that, no man would marry her. If she was beautiful and he desired to marry her, he married her and took control of her wealth. If she was not beautiful, he did not allow her to marry until she died, and when she died he inherited her money. Allah prohibited and outlawed this practice. " He also said about Allah's statement,

(وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ)

(and the children who are weak and oppressed,) that during the time of Jahiliyyah, they used to deprive young children and females a share of inheritance. So Allah's statement,

(لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ)

(you give not what they deserve) thus prohibiting this practice and designating a fixed share for each,

(لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ)

(To the male, a portion equal to that of two females..) whether they were young or old, as Sa`id bin Jubayr and others stated. Sa`id bin Jubayr said about Allah's statement,

(وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ)

(and that you stand firm for justice to orphans.) "Just as when she is beautiful and wealthy you would want to marry her and have her for yourself, so when she is not wealthy or beautiful, marry her and have her for yourself." Allah's statement,

(وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا)

(And whatever good you do, Allah is Ever All-Aware of it.) encourages performing the good deeds and fulfilling the commandments, and states that Allah is knowledgeable of all of this and He will reward for it in the best and most perfect manner.

(وَإِنْ امْرَأَةٌ خَفَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحاً
وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ
تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبيراً)
(وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ
حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ
وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفوراً رَحِيماً
- وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ وَكَانَ اللَّهُ
وَسِعاً حَكِيماً)

(128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human souls are swayed by greed. But if you do good and have Taqwa, verily, Allah is Ever Well-Acquainted with what you do.) (129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them so as to leave the other hanging. And if you do justice, and do all that is right and have Taqwa, then Allah is Ever Oft-Forgiving, Most Merciful.) (130. But if they separate (by divorce), Allah will provide abundance for everyone of them from His bounty. And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.)

The Ruling Concerning Desertion on the Part of the Husband

Allah states, and thus legislates accordingly, that sometimes, the man inclines away from his wife, sometimes towards her and sometimes he parts with her. In the first case, when the wife fears that her husband is steering away from her or deserting her, she is allowed to forfeit all or part of her rights, such as provisions, clothing, dwelling, and so forth, and the husband is allowed to accept such concessions from her. Hence, there is no harm if she offers such concessions, and if her husband accepts them. This is why Allah said,

(فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحاً)

(there is no sin on them both if they make terms of peace between themselves;) He then said,

(وَالصُّلْحُ خَيْرٌ)

(and making peace is better) than divorce. Allah's statement,

(وَأَحْضِرَتِ الْأَنفُسُ الشُّحَّ)

(And human souls are swayed by greed.) means, coming to peaceful terms, even when it involves forfeiting some rights, is better than parting. Abu Dawud At-Tayalisi recorded that Ibn `Abbas said, "Sawdah feared that the Messenger of Allah might divorce her and she said, `O Messenger of Allah! Do not divorce me; give my day to `A'ishah.' And he did, and later on Allah sent down,

(وَإِنْ امْرَأَةٌ خَفَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً
فَلَا جُنَاحَ عَلَيْهِمَا)

(And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both) Ibn `Abbas said, "Whatever (legal agreement) the spouses mutually agree to is allowed.". At-Tirmidhi recorded it and said, "Hasan Gharib". In the Two Sahihs, it is recorded that `A'ishah said that when Sawdah bint Zam`ah became old, she forfeited her day to `A'ishah, and the Prophet used to spend Sawdah's night with `A'ishah. There is a similar narration also collected by Al-Bukhari. Al-Bukhari also recorded that `A'ishah commented;

(وَإِنْ امْرَأَةٌ خَفَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً)

(And if a woman fears cruelty or desertion on her husband's part), that it refers to, "A man who is married to an old woman, and he does not desire her and wants to divorce her. So she says, `I forfeit my right on you.' So this Ayah was revealed."

Meaning of "Making Peace is Better"

Allah said,

(وَالصُّلْحُ خَيْرٌ)

(And making peace is better). `Ali bin Abi Talhah related that Ibn `Abbas said that the Ayah refers to, "When the husband gives his wife the choice between staying with him or leaving him, as this is better than the husband preferring other wives to her." However, the apparent wording of the Ayah refers to the settlement where the wife forfeits some of the rights she has over her husband, with the husband agreeing to this concession, and that this settlement is

better than divorce. For instance, the Prophet kept Sawdah bint Zam`ah as his wife after she offered to forfeit her day for `A'ishah. By keeping her among his wives, his Ummah may follow this kind of settlement. Since settlement and peace are better with Allah than parting, Allah said,

(وَالصُّلْحُ خَيْرٌ)

(and making peace is better). Divorce is not preferred with Allah. The meaning of Allah's statement,

(وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(But if you do good and have Taqwa, verily, Allah is Ever Well-Acquainted with what you do) if you are patient with the wife you dislike and treat her as other wives are treated, then Allah knows what you do and will reward you for it perfectly. Allah's statement,

(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,) means, O people! You will never be able to be perfectly just between wives in every respect. Even when one divides the nights justly between wives, there will still be various degrees concerning love, desire and sexual intimacy, as Ibn `Abbas, `Ubaydah As-Salmani, Mujahid, Al-Hasan Al-Basri and Ad-Dahhak bin Muzahim stated. Imam Ahmad and the collectors of the Sunan recorded that `A'ishah said, "The Messenger of Allah used to treat his wives equally and proclaim,

«اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ، فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

(O Allah! This is my division in what I own, so do not blame me for what You own and I do not own) referring to his heart. This was the wording that Abu Dawud collected, and its chain of narrators is Sahih. Allah's statement,

(فَلَا تَمِيلُوا كُلَّ الْمِيلِ)

(so do not incline too much to them) means, when you like one of your wives more than others, do not exaggerate in treating her that way,

(فَتَذَرُوهَا كَالْمُعَلَّقَةِ)

(so as to leave the other hanging.) referring to the other wives. Ibn ` Abbas, Mujahid, Sa` id bin Jubayr, Al-Hasan, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi and Muqatil bin Hayyan said that Mu` allaqah hanging means, "She is neither divorced nor married." Abu Dawud At-Tayalisi recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا، جَاءَ
يَوْمَ الْقِيَامَةِ وَاحِدٌ شَقِيهٍ سَاقِطٌ»

(Whoever has two wives and inclines to one of them (too much), will come on the Day of Resurrection with one of his sides dragging.) Allah's statement,

(وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُوراً
رَحِيماً)

(And if you do justice, and do all that is right and have Taqwa, then Allah is Ever Oft-Forgiving, Most Merciful.) The Ayah states: If you do justice and divide equally in what you have power over, while fearing Allah in all conditions, then Allah will forgive you the favoritism that you showed to some of your wives. Allah then said,

(وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ وَكَانَ اللَّهُ
وَسِعاً حَكِيماً)

(But if they separate (divorce), Allah will provide abundance for everyone of them from His bounty. And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.) This is the third case between husband and wife, in which divorce occurs. Allah states that if the spouses separate by divorce, then Allah will suffice them by giving him a better wife and her a better husband. The meaning of,

(وَكَانَ اللَّهُ وَسِعاً حَكِيماً)

(And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.) is: His favor is tremendous, His bounty is enormous and He is All-Wise in all His actions, decisions and commandments.

(وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيداً - وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلاً - إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا - مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا)

(131. And to Allah belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the People of the Scripture before you, and to you that you have Taqwa of Allah. But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich (free of any needs), Worthy of all praise.) (132. And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever All-Sufficient as Disposer of affairs.) (133. If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.) (134. Whoever desires the rewards of this life, then with Allah is the reward of this worldly life and of the Hereafter. And Allah is Ever All-Hearer, All-Seer.)

The Necessity of Taqwa of Allah

Allah states that He is the Owner of the heavens and earth and that He is the Supreme Authority over them. Hence Allah's statement,

(وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّكُمْ)

(And verily, We have recommended to you what We recommended to the People of Scriptures; Taqwa of Allah, by worshipping Him Alone without partners. Allah then said,

(وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ)

(But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth). In another Ayah, Allah said that Musa said to his people,

(إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ
اللَّهَ لَغَنِيٌّ حَمِيدٌ)

("If you disbelieve, you and all on the earth together, then verily, Allah is Rich (free of any need), Owner of all praise."). Allah said,

(فَكْفُرُوا وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ)

(So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of any need), Worthy of all praise) meaning, He is far too Rich than to need His servants, and worthy of all praise in all His decisions and commandments. The meaning of Allah's statement,

(وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى
بِاللَّهِ وَكِيلًا)

(And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever All-Sufficient as a Disposer of affairs.) He has perfect watch over every soul, knowing what it deserves, He is the Watcher, and Witness of all things. Allah's statement,

(إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ
اللَّهُ عَلَى ذَلِكَ قَدِيرًا)

(If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.) means, He is able to take you away and replace you with other people if you disobey Him. In a similar Ayah, Allah said,

(الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا)

(And if you turn away, He will exchange you for some other people and they will not be your likes) Allah's statement,

(مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ)

(Whoever desires the rewards of this life, then with Allah is the reward of this worldly life and of the Hereafter.) means, O those whose ultimate desire is this life, know that Allah owns the rewards of this life and the Hereafter. Therefore, if you ask Allah for both, He will enrich you, award you and suffice for you. As Allah said,

(فَإِذَا قُضِيَتْ مَنَاسِكُكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ - وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا)

(But of mankind there are some who say: "Our Lord! Give us in this world!" and for such there will be no portion in the Hereafter. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" For them there will be allotted a share for what they have earned),

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ)

(Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward), and

(مَنْ كَانَ يُرِيدُ الْعَجَلَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ)

(Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like) until,

(انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ)

(See how We prefer one above another (in this world)). So Allah said here,

(وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا)

(And Allah is Ever All-Hearer, All-Seer.)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا
فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ
تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(135. O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you Talwu or Tu`ridu, it, verily, Allah is Ever Well-Acquainted with what you do.)

Commanding Justice and Conveying the Witness for Allah

Allah commands His believing servants to stand up for justice and fairness and not to deviate from it, right or left. They should not fear the blame of anyone or allow anyone to prevent them from doing something for the sake of Allah. They are also required to help, support and aid each other for Allah's sake. Allah's statement,

(شَهَادَةً لِلَّهِ)

(as witnesses to Allah) is similar to His statement,

(وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ)

(And establish the testimony for Allah). Testimony should be delivered precisely, for the sake of Allah, thus making the testimony correct, truly just, and free of alterations, changes or deletions. This is why Allah said,

(وَلَوْ عَلَى أَنْفُسِكُمْ)

(even though it be against yourselves,) meaning, give correct testimony, and say the truth when you are asked about it, even if harm will effect you as a consequence. Indeed, Allah shall make a way out and give relief for those who obey Him in every matter. Allah's statement,

(أَوْ الْوَالِدَيْنِ وَالْأَقْرَبِينَ)

(or your parents, or your kin,) means, even if you have to testify against your parents and kin, do not compromise for their sake. Rather, give the correct and just witness even if they are harmed in the process, for the truth presides above everyone and is preferred to everyone. Allah's statement,

(إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا)

(be he rich or poor, Allah is a better Protector to both.) means, do not favor someone (in your testimony) because he is rich, or feel pity for him because he is poor, for Allah is their caretaker, a better Protector of them than you, and has better knowledge of what is good for them. Allah's statement,

(فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا)

(So follow not the lusts, lest you may avoid justice;) means, let not desire, lust or the hatred you have against others, lure you into injustice in your affairs. Rather, stand for justice in all situations. Allah said;

(وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ)

(And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety) when the Prophet sent `Abdullah bin Rawahah to collect the tax on the fruits and produce of the Jews of Khaybar, they offered him a bribe so that he would go easy on them. He said; "By Allah! I have come to you from the dearest of the creation to me (Muhammad), and you are more hated by me than an equivalent number of apes and swine. However, my love for him (the Prophet) and hatred for you shall not prevent me from being just with you." On that, they said, "This (justice) is the basis which the heavens and earth were created. " We will mention this Hadith later in Surat Al-Ma'idah (chapter 5) Allah willing. Allah's statement afterwards,

(وَإِنْ تَلَوْا أَوْ تَعْرِضُوا)

(and if you Talwu or Tu`ridu) means, "Distort your testimony and change it", according to Mujahid and several others among the Salaf. Talwu, includes distortion and intentional lying. For instance, Allah said,

(وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ)

(And verily, among them is a party who Yalwuna (distort) the Book with their tongues (as they read)). Tu`ridu, includes hiding and withholding the testimony. Allah said,

(وَمَنْ يَكْتُمْهَا فَإِنَّهُ عَاتِمٌ قَلْبُهُ)

(Who hides it, surely, his heart is sinful) The Prophet said,

«خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا»

(The best witness is he who discloses his testimony before being asked to do so.) Allah then warned,

(فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(Verily, Allah is Ever Well-Acquainted with what you do.) and will reward or punish you accordingly.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِى
أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا)

(136. O you who believe! Believe in Allah, and His Messenger, and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before; and whoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.)

The Order to Have Faith after Believing

Allah commands His faithful servants to adhere to all the elements of faith, its branches, pillars and cornerstones. This is not stated as mere redundancy, but from the view of completing faith and the continual maintenance of it. For instance, the believer proclaims in every prayer,

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)

(Guide us to the straight way.) which means, make us aware of the straight path and increase us in guidance and strengthen us on it. In this Ayah 4:136 , Allah commands the believers to believe in Him and in His Messenger, just as He said elsewhere,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ)

(O you who believe! Have Taqwa of Allah, and believe in His Messenger,). Allah's statement,

(وَالْكِتَابِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ)

(and the Book which He has sent down to His Messenger,) refers to the Qur'an, while,

(وَالْكِتَابِ الَّذِى أُنزِلَ مِنْ قَبْلُ)

(and the Scripture which He sent down to those before (him);) refers to the previously revealed divine Books. Allah then said,

(وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا)

(and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.) meaning, he will have deviated from the correct guidance and strayed far away from its path.

(إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا
ثُمَّ اٰزْدَادُوا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَعْفِرْ لَهُمْ وَلَا
لِيَهْدِيَهُمْ سَبِيْلًا - بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا
اَلِيْمًا)

(الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ اَوْلِيَاءَ مِنْ دُوْنِ
الْمُؤْمِنِيْنَ اُيْتَبَعُوْنَ عِنْدَهُمُ الْعِزَّةُ فَاِنَّ الْعِزَّةَ لِلّٰهِ
جَمِيْعًا - وَقَدْ نَزَّلَ عَلَيْكُمْ فِى الْكِتٰبِ اَنْ اِذَا
سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا
تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوضُوْا فِى حَدِيْثٍ غَيْرِهِ
اِنَّكُمْ اِذَا مَثَلْتُمْ اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَالْكَافِرِيْنَ
فِى جَهَنَّمَ جَمِيْعًا)

(137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allah will not forgive them, nor guide them on the (right) way.) (138. Give to the hypocrites the tidings that there is for them a painful torment.) (139. Those who take disbelievers for friends instead of believers, do they seek honor with them Verily, then to Allah belongs all honor). (140. And it has already been revealed to you in the Book that when you hear the verses of Allah being denied and mocked at, then sit not with

them, until they engage in talk other than that; certainly in that case you would be like them.) Surely, Allah will collect the hypocrites and disbelievers all together in Hell.)

Characteristics of the Hypocrites and Their Destination

Allah states that whoever embraces the faith, reverts from it, embraces it again, reverts from it and remains on disbelief and increases in it until death, then he will never have a chance to gain accepted repentance after death. Nor will Allah forgive him, or deliver him from his plight to the path of correct guidance. This is why Allah said,

(لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا)

(Allah will not forgive them, nor guide them on the (right) way). Ibn Abi Hatim recorded that his father said that Ahmad bin `Abdah related that Hafs bin Jami' said that Samak said that `Ikrimah reported that Ibn `Abbas commented;

(ثُمَّ اَزْدَادُوا كُفْرًا)

(and go on increasing in disbelief), "They remain on disbelief until they die." Mujahid said similarly. Allah then said,

(بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا)

(Give to the hypocrites the tidings that there is for them a painful torment.) Hence, the hypocrites have this characteristic, for they believe, then disbelieve, and this is why their hearts become sealed. Allah describes the hypocrites as taking the disbelievers as friends instead of the believers, meaning they are the disbelievers' supporters in reality, for they give them their loyalty and friendship in secret. They also say to disbelievers when they are alone with them, "We are with you, we only mock the believers by pretending to follow their religion." Allah said, while chastising them for being friends with the disbelievers,

(أَيَّتَعُونَ عِنْدَهُمُ الْعِزَّةَ)

(do they seek honor, with them) Allah then states that honor, power and glory is for Him Alone without partners, and for those whom Allah grants such qualities to. Allah said,

(مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا)

(Whosoever desires honor, then to Allah belong all honor), and,

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ
الْمُنَافِقِينَ لَا يَعْلَمُونَ

(But honor belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not). The statement that honor is Allah's Alone, is meant to encourage the servants to adhere to their servitude to Allah and to be among His faithful servants who will gain victory in this life and when the Witnesses stand up to testify on the Day of Resurrection. Allah's statement,

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ
اللَّهِ يُكَفَّرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ

(And it has already been revealed to you in the Book that when you hear the verses of Allah being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them.) The Ayah means, if you still commit this prohibition after being aware of its prohibition, sitting with them where Allah's Ayat are rejected, mocked at and denied, and you sanction such conduct, then you have participated with them in what they are doing. So Allah said,

(إِنَّكُمْ إِذَا مَثَلْتُمْ)

((But if you stayed with them) certainly in that case you would be like them.) concerning the burden they will earn. What has already been revealed in the Book -- as the Ayah says -- is the Ayah in Surat Al-An`am 6 , which was revealed in Makkah,

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي ءَايَاتِنَا
فَاعْرُضْ عَنْهُمْ

(And when you see those who engage in false conversation about Our verses (of the Qur'an) by mocking at them, stay away from them). Muqatil bin Hayyan said that this Ayah 4:140 abrogated the Ayah in Surat Al-An`am, referring to the part that says here,

(إِنَّكُمْ إِذَا مَثَلْتُمْ)

((But if you stayed at them) certainly in any case, would be like them), and Allah's statement in Al-An`am,

(وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرَىٰ لَهُمْ يَتَّقُونَ)

(Those who fear Allah, keep their duty to Him and avoid evil, are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may have Taqwa). Allah's statement,

(إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا)

(Surely, Allah will collect the hypocrites and disbelievers all together in Hell.) means, just as the hypocrites participate in the Kufr of disbelievers, Allah will join them all together to reside in the Fire for eternity, dwelling in torment, punishment, enchained, restrained and in drinking boiling water.

(الَّذِينَ يَتَّبِعُونَكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا)

(141. Those who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers" Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers.)

Hypocrites Wait and Watch what Happens to Muslims

Allah states that the hypocrites watch and await the harm that occurs to the believers, awaiting the time when the Muslim circumstances and religion are dissolved and the state of Kufr takes over.

(فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ)

(if you gain a victory from Allah) triumph, aid and booty,

(قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ)

(they say, "Were we not with you") trying to come closer to the believers with this statement. However,

(وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ)

(But if the disbelievers gain a success,) by gaining victory over the believers sometimes, just as occurred during Uhud, for surely, the Messengers are tested, but the final victory is theirs.

(قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِّنَ الْمُؤْمِنِينَ)

(they say (to them), "Did we not gain mastery over you and did we not protect you from the believers") meaning, did we not help you in secret and try our best to confuse the believers and weaken their resolve, until you gained victory over them This statement of the hypocrites is an attempt to strengthen relations with the disbelievers, because they pretend to be friends with both parties so that they will be safe from their harm, due to their weak faith and lack of certainty. Allah said,

(قَالَ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ)

(Allah will judge between you (all) on the Day of Resurrection) meaning, by what He knows about you, O hypocrites. Therefore, do not be deceived by being shaded under the protection of Islamic Law in this life, which is such only out of Allah's wisdom. Surely, on the Day of Resurrection, your pretending shall not benefit you, because on that Day, the secrets of the souls will be disclosed and the contents of the hearts will be collected. Allah said,

(وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا)

(And never will Allah grant to the disbelievers a way (to triumph) over the believers). `Abdur-Razzaq recorded that Yasi` Al-Kindi said, "A man came to `Ali bin Abi Talib and said, `What about this Ayah,

(وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا)

(And never will Allah grant to the disbelievers a way (to triumph) over the believers.) `Ali said, `Come closer, come closer. Allah will judge between you on the Day of Resurrection, and He will not grant victory for the disbelievers over the believers.' " Ibn Jurayj recorded that `Ata' Al-Khurasani said that Ibn `Abbas said that,

(وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا)

(And never will Allah grant to the disbelievers a way (to triumph) over the believers.) "Will occur on the Day of Resurrection." As-Suddi recorded that Abu Malik Al-Ashja'i said that it occurs on the Day of Resurrection. As-Suddi said that "way" means, proof. It is possible that the meaning of, `and never will Allah grant to the disbelievers a way (to triumph) over the believers', is in this life by being unable to exterminate the believers completely, although they sometimes gain victory over some Muslims. However, the Final Triumph will be for the believers in this life and the Hereafter. Allah said,

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا)

(Verily, We will indeed make victorious Our Messengers and those who believe in the worldly life) This provides a rebuttal to the wishes of the hypocrites for the destruction of the believers, and their loyalty to the disbelievers, fearing for themselves if they are victorious. In another Ayah, Allah said,

(فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسْرِعُونَ فِيهِمْ)

(And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship), until,

(نَدِمِينَ)

(Regretful)

(إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا - مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا

إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا)

(142. Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for Salah, they stand with laziness and to be seen of men, and they do not remember Allah but little.) (143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allah sends astray, you will not find for him a way.)

The Hypocrites Try to Deceive Allah and Sway Between Believers and Disbelievers

In the beginning of Surat Al-Baqarah 2 , we mentioned Allah's statement,

(يُخَدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا)

(They (think to) deceive Allah and those who believe). Here, Allah states,

(إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ)

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them.) There is no doubt that Allah can never be deceived, for He has perfect knowledge of the secrets and what the hearts conceal. However, the hypocrites, due to their ignorance, scarce knowledge and weak minds, think that since they were successful in deceiving people, using Islamic Law as a cover of safety for themselves, they will acquire the same status with Allah on the Day of Resurrection and deceive Him too. Allah states that on that Day, the hypocrites will swear to Him that they were on the path of righteousness and correctness thinking that such statement will benefit them with Allah. For instance, Allah said,

(يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ)

(On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you) Allah's statement,

(وَهُوَ خَادِعُهُمْ)

(but it is He Who deceives them) means, He lures them further into injustice and misguidance. He also prevents them from reaching the truth in this life and on the Day of Resurrection. Allah said,

(يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَتُ لِلَّذِينَ ءَامَنُوا
انظُرُونَا نَقْتَسِبْ مِنْ ثُورِكُمْ)

(On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!") until,

(وَيْسَ الْمَصِيرُ)

(And worst indeed is that destination). A Hadith states;

«مَنْ سَمِعَ سَمَعَ اللَّهُ بِهِ، وَمَنْ رَأَى رَأَى اللَّهَ بِهِ»

(Whoever wants to be heard of, Allah will make him heard of, and whoever wants to be seen, Allah will show him.) Allah's statement,

(وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى)

(And when they stand up for Salah, they stand with laziness). This is the characteristic of the hypocrites with the most honored, best and righteous act of worship, the prayer. When they stand for prayer, they stand in laziness because they neither truly intend to perform it nor do they believe in it, have humility in it, or understand it. This is the description of their outward attitude! As for their hearts, Allah said,

(يُرَآءُونَ النَّاسَ)

(to be seen of men) meaning, they do not have sincerity when worshipping Allah. Rather, they show off to people so that they gain closeness to them. They are often absent from the prayers that they can hide away from, such as the `Isha' prayer and the Dawn prayer that are prayed in darkness. In the Two Sahihs, it is recorded that the Messenger of Allah said,

«أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا، وَلَقَدْ هَمَمْتُ أَنْ أُمَرَ بِالصَّلَاةِ فَنُقَامُ، ثُمَّ أُمَرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أُنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُم بِالنَّارِ»

. (The heaviest prayers on the hypocrites are the `Isha' and Dawn prayers. If they know their rewards, they will attend them even if they have to crawl. I was about to order someone to pronounce the Adhan for the prayer, then order someone to lead the prayer for the people, then order some men to collect fire-wood (fuel); then I would burn the houses around men who did not attend the (compulsory congregational) prayer.) In another narration, the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرَقًا سَمِينًا أَوْ مَرْمَاتَيْنِ حَسَنَتَيْنِ، لَشَهِدَ الصَّلَاةَ، وَلَوْ لَا مَا فِي الْبُيُوتِ مِنَ النِّسَاءِ وَالذَّرِيَّةِ لَحَرَقْتُ عَلَيْهِمْ بُيُوتَهُم بِالنَّارِ»

(By Him, in Whose Hand my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat between two ribs, he would have turned up for the prayer, and had it not been that the houses have women and children in them, I would burn their homes around them.) Allah's statement,

(وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا)

(And they do not remember Allah but little) means, during the prayer they do not feel humbleness or pay attention to what they are reciting. Rather, during their prayer, they are inattentive, jesting and avoid the good that they are meant to receive from prayer. Imam Malik reported that Al-`Ala' bin `Abdur-Rahman said that Anas bin Malik said that the Messenger of Allah said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ، قَامَ فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

(This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until when it goes down between the two horns of the devil, he stands up pecks out four Rak`ahs (for `Asr) without remembering Allah during them except little.) Muslim, At-Tirmidhi and An-Nasa'i also recorded it. At-Tirmidhi said "Hasan Sahih". Allah's statement,

(مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ)

((They are) swaying between this and that, belonging neither to these) means that the hypocrites are swaying between faith and disbelief. So they are neither with believers inwardly or outwardly nor with disbelievers inwardly or outwardly. Rather, they are with the believers outwardly and with the disbelievers inwardly. Some of them would suffer fits of doubt, leaning towards these sometimes and towards those sometimes,

(كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا)

(Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still). Mujahid said;

(مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ)

((They are) swaying between this and that, belonging neither to these) "The Companions of Muhammad ,

(وَلَا إِلَى هَؤُلَاءِ)

(nor to those): the Jews." Ibn Jarir recorded that Ibn `Umar said that the Prophet said,

«مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ،
تَّعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، وَلَا تَدْرِي
أَيَّتَهُمَا تَتَّبَعُ»

(The example of the hypocrite is the example of the sheep wandering between two herds, sometimes she goes to one of them, and sometimes the other, confused over whom she should follow.) Muslim also recorded it. This is why Allah said afterwards,

(وَمَنْ يُضِلِّ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا)

(and he whom Allah sends astray, you will not find for him a way.) meaning, whomever He leads astray from the guidance,

(فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا)

(For him you will find no Wali (guiding friend) to lead him (to the right path)) because,

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ)

(Whomsoever Allah sends astray, none can guide him). So the hypocrites whom Allah has led astray from the paths of safety will never find a guide to direct them, nor someone to save them. There is none who can resist Allah's decision, and He is not asked about what He does, while they all will be asked.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ
سُلْطَانًا مُّبِينًا - إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ
مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا - إِلَّا الَّذِينَ تَابُوا
وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ
فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ

أَجْرًا عَظِيمًا - مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ
وَأَمَنْتُمْ وَكَانَ اللَّهُ شَكِيرًا عَلِيمًا)

(144. O you who believe! Do not take disbelievers as friends instead of believers. Do you wish to offer Allah a manifest Sultan against yourselves) (145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.) (146. Except those who repent, do righteous good deeds, depend on Allah, and purify their religion for Allah, then they will be with the believers. And Allah will grant the believers a great reward.) (147. Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.)

The Prohibition of Wilayah with the Disbelievers

Allah forbids His believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them. In another Ayah, Allah said,

(لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ)

(Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself). meaning, He warns you against His punishment if you fall into what He has prohibited. This is why Allah said here,

(أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا)

(Do you wish to offer Allah a manifest Sultan against yourselves) meaning, proof against you that warrants receiving His torment. Ibn Abi Hatim narrated that Ibn `Abbas commented;

(سُلْطَانًا مُبِينًا)

(manifest Sultan), "The word Sultan in the Qur'an means proof. " There is an authentic chain of narration for this statement, which is also the saying of Mujahid, `Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, As-Suddi and An-Nadr bin `Arabi.

The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire, Unless they Repent

Allah then states that,

(إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ)

(Verily, the hypocrites will be in the lowest depths of the Fire;) on the Day of Resurrection due to their tremendous Kufr. Al-Walibi `Ali bin Abi Talhah said that Ibn `Abbas said,

(فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ)

(in the lowest depths (grade) of the Fire;) means, in the bottom of the Fire. Other scholars said that the Fire has ever lower depths just as Paradise had ever higher grades. Ibn Jarir recorded that `Abdullah bin Mas`ud said that,

(إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ)

(Verily, the hypocrites will be in the lowest depths (grade) of the Fire), "Inside coffins of Fire that surround them, for they are closed and sealed in them." Ibn Abi Hatim recorded that when Ibn Mas`ud was asked about the hypocrites, he said, "They will be placed in coffins made of fire and they will be closed in them in the lowest depth of the Fire."

(وَلَنْ تَجِدَ لَهُمْ نَصِيرًا)

(no helper will you find for them.) to save them from their misery and painful torment. Allah then states that whoever among the hypocrites repents in this life, Allah will accept his repentance and sorrow, if his repentance were sincere and he then follows it by performing righteous deeds, all the while depending on his Lord. Allah said, a

(إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ)

(Except those who repent (from hypocrisy), do righteous good deeds, depend on Allah, and purify their religion for Allah) replacing showing off with sincerity, so that their good deeds will benefit them, even if they were minute.

(فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ)

(then they will be with the believers.) on the Day of Resurrection,

(وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا)

(And Allah will grant to the believers a great reward.) Allah then states that He is too Rich to need anyone and that He only punishes the servants because of their sins,

(مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ)

(Why should Allah punish you if you have thanked (Him) and have believed in Him.) by correcting your actions and having faith in Allah and His Messenger ,

(وَكَانَ اللَّهُ شَكِيرًا عَلِيمًا)

(And Allah is Ever All-Appreciative (of good), All-Knowing.) Allah appreciates those who appreciate Him, and has knowledge of those whose hearts believe in Him, and He will give them perfect reward.

(لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا - إِن تُبْذُوا خَيْرًا أَوْ تُخْفَوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا)

(148. Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower.) (149. Whether you disclose a good deed or conceal it, or pardon an evil, verily, Allah is Ever Pardoning, All-Powerful.)

The Permission to Utter Evil in Public, For One Who Was Wronged

Ali bin Abi Talhah said that Ibn ` Abbas commented on the Ayah,

(لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ)

(Allah does not like that the evil should be uttered in public) "Allah does not like that any one should invoke Him against anyone else, unless one was wronged. In this case, Allah allows one to invoke Him against whoever wronged him. Hence Allah's statement,

(إِلَّا مَنْ ظَلَمَ)

(except by him who has been wronged.) Yet, it is better for one if he observes patience." Al-Hasan Al-Basri commented, "One should not invoke Allah (for curses) against whoever wronged him. Rather, he should supplicate, `O Allah! Help me against him and take my right from him.'" In another narration, Al-Hasan said, "Allah has allowed one to invoke Him against whoever wronged him without transgressing the limits." `Abdul-Karim bin Malik Al-Jazari said about this Ayah; "When a man curses you, you could curse him in retaliation. But if he lies about you, you may not lie about him.

(وَلَمَنْ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِّن سَبِيلٍ)

(And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.)" Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

«المُسْتَبَّانِ مَا قَالَا، فَعَلَى الْبَادِي مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَظْلُومُ»

(Whatever words are uttered by those who curse each other, then he who started it will carry the burden thereof, unless the one who was wronged transgresses the limit.) Allah said,

(إِنْ تُبْدُوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تُعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا)

(Whether you disclose a good deed, or conceal it, or pardon an evil; verily, Allah is Ever Pardoning, All-Powerful.) Meaning when you, mankind, admit to a good favor done to you, or conceal it, and forgive those who wrong you, then this will bring you closer to Allah and increase your reward with Him. Among Allah's attributes is that He forgives and pardons His servants, although He is able to punish them. Hence Allah's statement,

(فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا)

(Verily, Allah is Ever Pardoning, All-Powerful.) It was reported that some of the angels who carry Allah's Throne praise Him saying, "All praise is due to You for Your forbearing even though You have perfect knowledge (in all evil committed)." Some of them supplicate, "All praise is due to You for Your forgiving even though You have perfect ability (to punish)." An authentic Hadith states,

«مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَلَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ»

(No charity shall ever decrease wealth, and Allah will only increase the honor of a servant who pardons, and he who is humble for Allah's sake, then Allah will elevate his grade.)

(إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا - أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا - وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا)

(150. Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between.) (151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.) (152. And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allah is Ever Forgiving, Most Merciful.)

Believing in Some Prophets and Rejecting Others is Pure Kufr

Allah threatens those who disbelieve in Him and in His Messengers, such as the Jews and Christians, who differentiate between Allah and His Messengers regarding faith. They believe in some Prophets and reject others, following their desires, lusts and the practices of their forefathers. They do not follow any proof for such distinction, because there is no such proof. Rather, they follow their lusts and prejudices. The Jews, may Allah curse them, believe in the Prophets, except `Isa and Muhammad, peace be upon them. The Christians believe in the Prophets but reject their Final and Seal, and the most honored among the prophets, Muhammad, peace be upon him. In addition, the Samirah (Samaritans) do not believe in any Prophet after Yuwsha` (Joshua), the successor of Musa bin `Imran. The Majus (Zoroastrians) are said to believe only in a Prophet called Zoroaster, although they do not believe in the law he brought them casting it behind them, and Allah knows best. Therefore, whoever rejects only one of Allah's Prophets, he will have disbelieved in all of them, because it is required from mankind to believe in every prophet whom Allah sent to the people of the earth. And whoever rejects one Prophet, out of envy, bias and personal whim, he only demonstrates that his faith in other Prophets is not valid, but an act of following desire and whim. This is why Allah said,

(إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ)

(Verily, those who disbelieve in Allah and His Messengers...) Thus, Allah describes these people as disbelievers in Allah and His Messengers;

(وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ)

(and wish to make distinction between Allah and His Messengers) in faith,

(وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا)

(saying, "We believe in some but reject others," and wish to adopt a way in between.) Allah then describes them;

(أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا)

(They are in truth disbelievers.) meaning, their disbelief in the Prophet they claim to believe in is clear. This is because their claimed faith in a certain Messenger is not true, for had they truly believed in him, they would have believed in other Messengers, especially if the other Messenger has a stronger proof for his truthfulness. Or at least, they would have strived hard to acquire knowledge of the truth of the other Messenger. Allah said,

(وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا)

(And We have prepared for the disbelievers a humiliating torment.) This is just punishment for belittling the Prophets whom they disbelieved in, by ignoring what the Prophet brought to them from Allah, and because they are interested in the insignificant possessions of this world. Or, their behavior could be the result of their disbelief in the Prophet after they were aware of his truth, just as the Jewish rabbis did during the time of Muhammad, the Messenger of Allah . The Jews envied the Messenger because of the great prophethood that Allah gave him, and as a consequence, they denied the Messenger, defied him, became his enemies and fought against him. Allah sent humiliation upon them in this life, that shall be followed by disgrace in the Hereafter,

وَضُرِبَتْ عَلَيْهِمُ الدُّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ
مِّنَ اللَّهِ)

(And they were covered with humiliation and misery, and they drew on themselves the wrath of Allah.) in this life and the Hereafter. Allah's statement,

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ
مِّنْهُمْ)

(And those who believe in Allah and His Messengers and make no distinction between any of them,) This refers to the Ummah of Muhammad who believe in every Book that Allah has revealed and in every Prophet whom Allah has sent. Allah said,

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ)

(The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. All of them believe in Allah.) (2:285). Allah then states that He has prepared great rewards for them, tremendous favor and a handsome bounty,

أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ)

(We shall give them their rewards;) because of their faith in Allah and His Messengers,

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا)

(and Allah is Ever Forgiving, Most Merciful.) for their sin, if they have any.

(يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا - وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظًا)

(153. The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa for even greater than that, when they said: "Show us Allah in public," but they were struck with a bolt of lightning for their wickedness. Then they worshipped the calf even after Al-Bayyinat had come to them. (Even) so We forgave them. And We gave Musa a clear proof of authority.) (154. And for their covenant, We raised over them the mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not on the Sabbath (Saturday)." And We took from them a firm covenant.)

The Stubbornness of the Jews

Muhammad bin Ka`b Al-Qurazi, As-Suddi and Qatadah said that the Jews asked the Messenger of Allah to cause a book to come down to them from heaven, just as the Tawrah was sent down to Musa. Ibn Jurayj said that the Jews asked the Messenger to cause books to come down to them addressed to so-and-so among them, testifying to the truth of what he was sent with. The Jews only asked for this because of their stubbornness, defiance, rejection and disbelief. The disbelievers of Quraysh also asked for similar things from the Prophet, as is mentioned in Surat Al-Isra',

(وَقَالُوا لَنُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا)

(And they say: "We shall not believe in you, until you a spring to gush forth from the earth for us;") (17:90) Allah said,

(فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ)

(Indeed, they asked Musa for even greater than that, when they said, "Show us Allah in public," but they were struck with a bolt of lightning for their wickedness.) injustice, transgression, defiance and rebellion. This part was explained in Surat Al-Baqarah,

(وَإِذْ قُلْتُمْ يَمُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ - ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ)

(And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly." But you were struck by a bolt of lightning while you were looking. Then We raised you up after your death, so that you might be grateful.) (2:55,56) Allah's statement,

(ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ)

(Then they worshipped the calf even after Al-Bayyinah had come to them.) meaning, after they witnessed the tremendous miracles and unequivocal proofs at the hand of Musa in Egypt. They also witnessed the demise of their enemy, Fir'aun and his soldiers, when they all drowned in the sea. Yet soon after, when they passed by a people who were worshipping idols, they said to Musa,

(اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ)

(Make for us a god as they have gods.) Allah explains the story of the Jews worshipping the calf in Surat Al-A'raf (7) and Surah Ta Ha (20) after Musa went to meet with his Lord. When Musa returned, Allah decreed that in order for the Jews to earn accepted repentance, then those who did not worship the calf would have to kill those who worshipped it. They complied with this command, and Allah resurrected them afterwards. Allah said here,

(فَعَفَوْنَا عَنْ ذَلِكَ وَءَاتَيْنَا مُوسَى سُلْطَانًا مُبِينًا)

((Even) so We forgave them. And We gave Musa a clear proof of authority.) Allah then said,

(وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ)

(And for their covenant, We raised over them the mount,) This was when they refrained from implementing the rulings of the Tawrah and refused what Musa brought them from Allah. So Allah raised the mountain above their heads and they were ordered to prostrate, which they did. Even so, they were looking above when they were prostrating for fear that the mountain might fall on them,

(وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ)

(And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you.") Allah then said,

(وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا)

(and We said, "Enter the gate prostrating (or bowing) with humility;") meaning that they also defied this command in word and action. They were commanded to enter Bayt Al-Quds (in Jerusalem) while bowing and saying "Hittah", meaning: `O Allah! take from us our sin of abandoning Jihad.' This was the cause of their wandering in the desert of Tih for forty years. Yet, they entered the House while crawling on their rear ends and saying `Hintah (a wheat grain) in Sha` rah (the hair)'.
(وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ)

(and We commanded them, "Transgress not the Sabbath (Saturday).") meaning, We commanded them to honor the Sabbath and honor what Allah prohibited them on that day.

(وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا)

(And We took from them a firm covenant.) meaning, strong covenant. They rebelled, transgressed and committed what Allah prohibited by using deceit and trickery, as is mentioned in Surat Al-A` raf (7),

(وَسَلَّلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ)

(And ask them about the town that was by the sea.)

(فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكَفَرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ
اللَّهُ عَلَيْهَا بِكَفَرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا -
وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا -
وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ
اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ
إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا - بَلْ رَفَعَهُ اللَّهُ
إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا)

(وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ
وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا)

(155. Because of their breaking the covenant, and their rejecting the Ayat of Allah, and their killing the Prophets unjustly, and their saying: "Our hearts are Ghulf," nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.) (156. And because of their disbelief and uttering against Maryam a grave false charge.) (157. And because of their saying, "We killed Al-Masih `Isa, son of Maryam, the Messenger of Allah," but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not.) (158. But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise.) (159. And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.)

The Crimes of the Jews

The sins mentioned here are among the many sins that the Jews committed, which caused them to be cursed and removed far away from right guidance. The Jews broke the promises and vows that Allah took from them, and also rejected Allah's Ayat, meaning His signs and proofs, and the miracles that they witnessed at the hands of their Prophets. Allah said,