

«الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُقْنُ لَهُ فَيْتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

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

### Those employed to collect Alms

Those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allah , who are not allowed to accept any Sadaqah. Muslim recorded that `Abdul-Muttalib bin Rabi`ah bin Al-Harith and Al-Fadl bin Al-`Abbas went to the Messenger of Allah asking him to employ them to collect the alms. The Messenger replied,

«إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِأَلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ»

(Verily, the alms are not allowed for Muhammad nor the relatives of Muhammad, for it is only the dirt that the people discard.) Al-Mu'allafatu Qulubuhum There are several types of Al-Mu'allafatu Qulubuhum. There are those who are given alms to embrace Islam. For instance, the Prophet of Allah gave something to Safwan bin Umayyah from the war spoils of Hunayn, even though he attended it while a Mushrik. Safwan said, "He kept giving me until he became the dearest person to me after he had been the most hated person to me." Imam Ahmad recorded that Safwan bin Umayyah said, "The Messenger of Allah gave me (from the spoils of) Hunayn while he was the most hateful person to me. He kept giving me until he became the most beloved person to me." Muslim and At-Tirmidhi collected this Hadith, as well. Some of Al-Mu'allafatu Qulubuhum are given from alms so that they become better in Islam and their heart firmer in faith. For instance, the Prophet gave some of the chiefs of the Tulaqa' a hundred camels each after the battle of Hunayn, saying,

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

(I give a man (from the alms) while another man is dearer to me than him, for fear that Allah might throw him on his face in the fire of Jahannam.) It is recorded in the Two Sahihs that Abu Sa`id said that `Ali sent the Messenger of Allah a gold nugget still in its dirt from Yemen. The Prophet divided it between four men: Al-Aqra` bin Habis, `Uyaynah bin Badr, `Alqamah bin `Ulathah and Zayd Al-Khayr, saying,

«أَتَأَلَفُهُمْ»

(To draw their hearts closer.) Some people are given because some of his peers might embrace Islam, while others are given to collect alms from surrounding areas, or to defend Muslim outposts. Allah knows best.

## The Riqab

Al-Hasan Al-Basri, Muqatil bin Hayyan, `Umar bin `Abdul-`Aziz, Sa`id bin Jubayr, An-Nakha`i, Az-Zuhri and Ibn Zayd said Riqab means those slaves who make an agreement with the master to pay a certain ransom for their freedom." Similar was reported from Abu Musa Al-Ash`ari. Ibn `Abbas and Al-Hasan said, "It is allowed to use Zakah funds to buy the freedom of slaves," indicating that `Riqab' has more general meanings than merely giving money to slaves to buy their freedom or one's buying a slave and freeing him on an individual basis. A Hadith states that for every limb of the servant (freed, Allah frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed,

(وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ )

(And you will be requited nothing except for what you used to do.) )37:39(

## Virtue of freeing Slaves

In the Musnad, there is a Hadith from Al-Bara' bin `Azib that a man asked, "O Allah's Messenger! Direct me to an action that draws me closer to Paradise and away from the Fire." The Messenger of Allah said,

«أَعْتَقِ النَّسَمَةَ وَفُكِّ الرَّقَبَةَ»

(Emancipate the person and free the neck (slave).) The man asked, "O Allah's Messenger! Are they not one and the same" He said,

«لَا، عِتْقُ النَّسَمَةِ أَنْ تُفْرِدَ بِعِتْقِهَا، وَفُكُّ الرَّقَبَةِ أَنْ تُعِينَ فِي ثَمَنِهَا»

(No, you emancipate a person by freeing him on your own, but you untie a neck (slave) by helping in its price.)

## Al-Gharimun (the Indebted)

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



(designated for Al-Gharimun). Qabisah bin Mukhariq Al-Hilali said, "I carried a debt (resolving a dispute between people) and went to the Messenger of Allah asking him to help pay it. The Messenger said,

«أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا»

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

«يَا قَبِيصَةُ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةٍ: رَجُلٍ تَحْمَلُ حِمَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكَ، وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاَحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوَامًا مِنْ عَيْشٍ أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَابِ مِنْ قَرَابَةِ قَوْمِهِ فَيَقُولُونَ: لَقَدْ أَصَابَتْ قُلَانًا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ، حَتَّى يُصِيبَ قَوَامًا مِنْ عَيْشٍ أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتًا»

(O Qabisah! Begging is only allowed for three: a man who incurred debts solving disputes, so he is allowed to beg until he collects its amount and then stops. A man who was inflicted by a disaster that consumed his wealth, he is allowed to beg until he collects what suffices for his livelihood. And a man who was overcome by poverty, that three wise relatives of his stand up and proclaim, 'So-and-so was overcome by poverty.' This man is allowed to beg until he collects what sustains his livelihood. Other than these cases, begging is an unlawful amount that one illegally devours.) Muslim collected this Hadith. Abu Sa'id said, "During the time of the Messenger of Allah, a man was struck by disaster because of fruits that he bought, causing him extensive debts. The Prophet said,

«تَصَدَّقُوا عَلَيْهِ»

(Give him charity.) The people did that but the amount collected did not cover his debts. The Prophet said to the man's debtors,

«خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ»

(Take what was collected, you will have nothing beyond that.)" Muslim collected this Hadith.

## In the Cause of Allah

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

## Ibn As-Sabil (Wayfarer)

Ibn As-Sabil is a term used for the needy traveler in a land, where he does not have what helps him continue his trip. This type has a share in the Zakah for what suffices him to reach his destination, even if he had money there. The same is true for whoever intends to travel from his area but does not have enough money. This type also has a share in the Zakah money to suffice for his trip and back. This is proven in the Ayah as well as the following Hadith. Imams Abu Dawud and Ibn Majah recorded that Ma`mar said that Zayd bin Aslam said that `Ata' bin Yasar said that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلَّا لِخَمْسَةٍ: لِعَامِلٍ عَلَيْهَا،  
أَوْ رَجُلٍ اشْتَرَاهَا بِمَالِهِ، أَوْ غَارِمٍ، أَوْ غَازٍ فِي  
سَبِيلِ اللَّهِ، أَوْ مِسْكِينٍ تُصَدَّقَ عَلَيْهِ مِنْهَا فَأَهْدَى  
لِغَنِيٍّ»

(Sadaqah is not rightful for a wealthy person except in five cases: those employed to collect it, one who bought a charity item with his money, a Gharim (debtor), a fighter in the cause of Allah, or a poor man who gets a part of the Zakah so he gives it as a gift to a rich man.) Allah's statement,

(فَرِيضَةٌ مِّنَ اللَّهِ)

(a duty imposed by Allah), means, a decision, decree and division ordained by Allah,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knower, All-Wise), knowledgeable of all things outwardly and inwardly and what benefits His servants,

(حَكِيمٌ)

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

(وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ)

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

### Hypocrites annoy the Prophet

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

(هُوَ أُذُنٌ)

(he is (lending his) ear), to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us. Smilar was reported from Ibn ` Abbas, Mujahid and Qatadah. Allah said,

(قُلْ أُذُنُ خَيْرٍ لَكُمْ)

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

(يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ)

(he believes in Allah; has faith in the believers), he believes the believers,

(وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ)

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

(وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ)

(But those who annoy Allah's Messenger, will have a painful torment.)

(يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ - أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ )

(62. They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are believers.) (63. Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace.)

### Hypocrites revert to Lies to please People

Qatadah said about Allah's statement,

(يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ)

(They swear by Allah to you (Muslims) in order to please you) "A hypocrite man said, `By Allah! They (hypocrites) are our chiefs and masters. If what Muhammad says is true, they are worse than donkeys.' A Muslim man heard him and declared, `By Allah! What Muhammad says is true and you are worse than a donkey!' The Muslim man conveyed what happened to the Prophet who summoned the hypocrite and asked him,

«مَا حَمَلَكَ عَلَى الَّذِي قُلْتَ؟»

(What made you say what you said) That man invoked curses on himself and swore by Allah that he never said that. Meanwhile, the Muslim man said, `O Allah! Assert the truth of the truthful and expose the lies of the liar.' Allah revealed this Verse." Allah's statement,

(أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ)

(Know they not that whoever opposes and shows hostility to Allah and His Messenger,) means, have they not come to know and realize that those who defy, oppose, wage war and reject Allah, thus becoming on one side while Allah and His Messenger on another side,

(فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا)

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

(ذَلِكَ الْخِزْيُ الْعَظِيمُ)

(That is the extreme disgrace))9:63(, that is the greatest disgrace and the tremendous misery.

(يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزَءُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ)

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

### The Hypocrites fear Public Exposure of Their Secrets

Mujahid said, "The hypocrites would say something to each other then declare, `We wish that Allah does not expose this secret of ours," There is a similar Ayah to this one, that is, Allah's statement,

(وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ)

(And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!) 58:8( Allah said in this Ayah,

(قُلِ اسْتَهْزَءُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ)

(Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear."), He will expose and explain your reality to His Messenger through revelation. Allah said in other Ayat,

(أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنْهُمْ)

(Or do those in whose hearts is a disease (of hypocrisy), think that Allah will not bring to light all their hidden ill-wills) 47:29(, until,

(وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ)

(but surely, you will know them by the tone of their speech!))47:30(. This is why, according to Qatadah, this Surah is called `Al-Fadihah' (the Exposing), because it exposed the hypocrites.

(وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ - لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ )

(65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayat and His Messenger that you were mocking") (66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others among you because they were criminals.)

### The Hypocrites rely on False, Misguided Excuses

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

(أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ)

("Was it at Allah, and His Ayat and His Messenger that you were mocking") 9:65(. Allah said,

(لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ)

(Make no excuse; you had believed after you had believed.) on account of your statement and mocking,

(إِنْ نُّعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً)

(If We pardon some of you, We will punish others among you) for not all of you will be forgiven, some will have to taste the torment,

(يَأْتَهُمْ كَأَنُورًا مُّجْرِمِينَ)

(because they were criminals), they were criminals because of this terrible, sinful statement.

(الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ - وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَّ اللَّهُ لَهُمْ عَذَابٌ مُّقِيمٌ)

(67. The hypocrites, men and women, are one from another; they enjoin evil, and forbid the good, and they close their hands. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the rebellious.) (68. Allah has promised the hypocrites -- men and women -- and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment.)

### Other Characteristics of Hypocrites

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

(يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ)

(they enjoin evil, and forbid the good, and they close their hands), from spending in Allah's cause,

(نَسُوا اللَّهَ)

(They have forgotten Allah), they have forgotten the remembrance of Allah,

(فَنَسِيَهُمْ)

(so He has forgotten them.), by treating them as if He has forgotten them. Allah also,

(وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours") 45:34( Allah said,

(إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ)

(Verily, the hypocrites are the rebellious) the rebellious from the way of truth who embrace the wicked way,

(وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ)

(Allah has promised the hypocrites -- men and women -- and the disbelievers, the fire of Hell), on account of their evildoing mentioned here,

(خَالِدِينَ فِيهَا)

(therein shall they abide.), for eternity, they and the disbelievers,

(هِيَ حَسْبُهُمْ)

(It will suffice them.), as a torment,

(وَلَعَنَهُمُ اللَّهُ)

(Allah has cursed them), He expelled and banished them )from His mercy(,

(وَلَهُمْ عَذَابٌ مُّقِيمٌ)



(and for them is the lasting torment.)

(كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ  
أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ  
بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ  
وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ  
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ )

(69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed their portion (a while); and you indulged in play and pastime as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.) Allah says, these people were touched by torment in this life and the Hereafter, just as those before them. Allah's statement,

(بِخَلْقِهِمْ)

(their portion), means, )they mocked( their religion, according to Al-Hasan Al-Basri. Allah's statement,

(وَخُضْتُمْ كَالَّذِي خَاضُوا)

(and you indulged in play and pastime as they indulged in play and pastime), indulged in lies and falsehood,

(أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ)

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

(فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ)

(in this world and in the Hereafter. Such are they who are the losers.) because they will not acquire any rewards for their actions. Ibn ` Abbas commented, "How similar is this night to the last night,

(كَالَّذِينَ مِنْ قَبْلِكُمْ)

(Like those before you...) These are the Children of Israel, with whom we have compared the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعَهُمْ حَتَّى لَوْ دَخَلَ  
الرَّجُلُ مِنْهُمْ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ»

(By He in Whose Hand is my life! You will imitate them, and even if a man of them entered the den of a lizard, you will enter it likewise!)" Abu Hurayrah narrated that the Messenger of Allah said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ  
شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، وَبَاعًا بِبَاعٍ حَتَّى لَوْ  
دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ»

لاق ؟باتكفلا لهأ ، مللا لوسر اي مه نمو :اولاق

«فَمَنْ؟»

(By He in Whose Hand is my soul! You will follow the traditions of those who were before you a hand span for a hand-span and forearm's length for forearm's length, and an arm's length for an arm's length. And even if they enter the den of a lizard, you will also enter it.) They asked, "Who, O Allah's Messenger, the People of the Book" He said, (Who else)" This Hadith is similar to another Hadith collected in the Sahih.

(أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ  
وَتَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ  
وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ  
لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ )

(70. Has not the story reached them of those before them -- The people of Nuh, `Ad, Thamud, the people of Ibrahim, the dwellers of Madyan and the overturned cities; to them came their Messengers with clear proofs. So it was not Allah Who wronged them, but they used to wrong themselves.)

Advising the Hypocrites to learn a Lesson from Those before Them

Allah advises the hypocrites who reject the Messengers,

(أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ)

(Has not the story reached them of those before them) have you (hypocrites) not learned the end of the nations before you who rejected the Messengers,

(قَوْمُ نُوحٍ)

(The people of Nuh), and the flood that drowned the entire population of the earth, except those who believed in Allah's servant and Messenger Nuh, peace be upon him,

(وَعَادُ)

(and `Ad), who perished with the barren wind when they rejected Hud, peace be upon him,

(وَتَمُودُ)

(and Thamud), who were overtaken by the Sayhah (awful cry) when they denied Salih, peace be upon him, and killed the camel,

(وَقَوْمِ إِبْرَاهِيمَ)

(and the people of Ibrahim), over whom He gave Ibrahim victory and the aid of clear miracles. Allah destroyed their king Nimrod, son of Canaan, son of Koch from Canaan, may Allah curse him,

(وَأَصْحَابِ مَدْيَنَ)

(and the dwellers of Madyan), the people of Shu`ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade,

(وَالْمُؤْتَفِكَتِ)

(and the overturned cities), the people of Lut who used to live in Madyan. Allah said in another Ayah,

(وَالْمُؤْتَفِكَةَ أَهْوَىٰ)

(And He destroyed the overturned cities) 53:53(, meaning the people of the overturned cities in reference to Sadum )Sodom(, their major city. Allah destroyed them all because they

rejected Allah's Prophet Lut, peace be upon him, and because they committed the sin that none before them had committed )homosexuality(.

(أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ)

(to them came their Messengers with clear proofs.), and unequivocal evidence,

(فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ)

(So it was not Allah Who wronged them), when He destroyed them, for He established the proofs against them by sending the Messengers and dissipating the doubts,

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

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

(وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(71. The believers, men and women, are supporters of one another; they enjoin good, and forbid evil; they perform the Salah, and give the Zakah, and obey Allah and His Messenger. Allah will have His mercy on them. Surely, Allah is All-Mighty, All-Wise.)

### Qualities of Faithful Believers

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

(وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ)

(The believers, men and women, are supporters of one another;) they help and aid each other. Surely, an authentic Hadith states,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

(The believer to the believer is just like a building, its parts support each other.) and the Prophet crossed his fingers together. In the Sahih it is recorded,

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

(The example of the believers in the compassion and mercy they have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.) Allah's statement,

(يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ)

(...they enjoin good, and forbid evil), this is similar to,

(وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ)

(Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma`ruf and forbidding the Munkar...) )3:104( Allah said next,

(وَيَقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ)

(they perform the Salah, and give the Zakah), they obey Allah and are kind to His creation,

(وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ)

(and obey Allah and His Messenger), concerning what he commands and refraining from what he prohibits,

(أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ)

(Allah will have mercy on them.) Therefore, Allah will give mercy to those who have these qualities,

(أَنَّ اللَّهَ عَزِيزٌ)

(Surely, Allah is All-Mighty), He grants glory to those who obey Him, for indeed, might and glory is from Allah Who gives it to His Messenger and the believers,

(حَكِيمٌ)

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

(وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

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

### Good News for the Believers of Eternal Delight

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

(جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(Gardens under which rivers flow to dwell therein forever) for eternity,

(وَمَسْكِنٌ طَيِّبٌ)

(and beautiful mansions), built beautifully in good surroundings. In the Two Sahihs, it is recorded that Abu Musa, `Abdullah bin Qays Al-Ash`ari said that the Messenger of Allah said,

«جَنَّتَانِ مِنْ ذَهَبٍ أُنِيَّتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ فِضَّةٍ أُنِيَّتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ

أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكَبِيرَاءِ عَلَى  
وَجْهِهِ فِي جَنَّةِ عَدْنٍ»

(Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of Pride of Allah's Face separates the people from gazing at Him, in the garden of Eden.) He also narrated that the Messenger of Allah said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ  
مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا فِي السَّمَاءِ لِلْمُؤْمِنِ  
فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمْ لَا يَرَى بَعْضُهُمْ  
بَعْضًا»

(For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others. ) The Two Sahihs collected this Hadith. It is recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ  
رَمَضَانَ، فَإِنَّ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ  
هَاجِرًا فِي سَبِيلِ اللَّهِ، أَوْ (جَلَسَ) فِي أَرْضِهِ الَّتِي  
وُلِدَ فِيهَا»

لِأَق:؟سَانِلَا رِبَخْن الْفَأ لِّلَا لوسر اي :اولاق

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ  
فِي سَبِيلِهِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ  
وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ

أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ  
الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

(Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he emigrates 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, (Paradise has one-hundred grades which Allah has prepared 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 Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the `Arsh (Throne) of the Beneficent.) Imam Ahmad recorded that Abu Hurayrah said, that the Messenger of Allah said,

«إِذَا صَلَّيْتُمْ عَلَيَّ فَسَلُّوا اللَّهَ لِي الْوَسِيلَةَ»

ل:لاق؟نل:يسول:امو:مللا:لوسر:اي:ليق:

«أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنَالُهَا إِلَّا رَجُلٌ وَاحِدٌ  
وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ»

(If you invoke Allah for Salah (blessings) on me, then also invoke Him to grant me Al-Wasilah.) He was asked, "What is Al-Wasilah, O Allah's Messenger" He said, (The highest grade in Paradise, it will be for only one man, and I hope I am that man.) The Musnad contains a Hadith from Sa`d bin Mujahid At-Ta'i, that Abu Al-Mudillah said, that Abu Hurayrah said, "We said, `O Allah's Messenger! Talk to us about Paradise, what is it built of' He said,

«لِبَنَةِ ذَهَبٍ وَلِبَنَةِ فِضَّةٍ، وَمِلَاطُهَا الْمِسْكُ  
وَحَصْبَاؤُهَا اللُّؤْلُؤُ وَالْيَاقُوتُ، وَثُرَابُهَا  
الزَّعْفَرَانُ. مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَبْأَسُ وَيَخْلُدُ  
لَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ وَلَا يَقْنَى شَبَابُهُ»

(A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.)" Allah said next,

(وَرَضُونَ مِّنَ اللَّهِ أَكْبَرُ)



(But the greatest bliss is the good pleasure of Allah))9:72(, meaning, Allah's pleasure is more grand, greater and better than the delight the believers will be enjoying in Paradise(. Imam Malik narrated, that Zayd bin Aslam said that `Ata' bin Yasar said that Abu Sa' id Al-Khudri said that the Messenger of Allah said,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبَّ وَقَدْ أُعْطِينَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: يَا رَبَّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أُسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا»

(Allah, the Exalted and Ever High, will say to the people of Paradise, 'O residents of Paradise!' They will say, 'Labbayka (here we are!), our Lord, and Sa` dayk (we are happy at your service!) and all the good is in Your Hand.' He will ask them, 'Are you pleased' They will say, 'Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation' He will say, 'Should I give you what is better than all this' They will say, 'O Lord! What is better than all this' He will say, 'I will grant you My pleasure and will never afterwards be angry with you.') The Two Sahihs collected the Hadith of Malik.

(يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ - يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي

# الدُّنْيَا وَالْآخِرَةُ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (

(73. O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, -- and worst indeed is that destination.) (74. They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a protector or a helper.)

## The Order for Jihad against the Disbelievers and Hypocrites

Allah commanded His Messenger to strive hard against the disbelievers and the hypocrites and to be harsh against them. Allah also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter. Ibn Mas'ud commented on Allah's statement,

## (جَهْدِ الْكُفْرَ وَالْمُنْفِقِينَ)

(Strive hard against the disbelievers and the hypocrites) "With the hand, or at least have a stern face with them." Ibn `Abbas said, "Allah commanded the Prophet to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them." Ad-Dahhak commented, "Perform Jihad against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the Jihad performed against them." Similar was said by Muqatil and Ar-Rabi`. Al-Hasan and Qatadah said, "Striving against them includes establishing the (Islamic Penal) Law of equality against them." In combining these statements, we could say that Allah causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allah knows best.

## Reason behind revealing Ayah 9:74

Al-Amawi said in his Book on Battles, "Muhammad bin Ishaq narrated that Az-Zuhri said that `Abdur-Rahman bin `Abdullah bin Ka'b bin Malik narrated from his father, from his grandfather that he said, `Among the hypocrites who lagged behind )from battle( and concerning whom the Qur'an was revealed, was Al-Julas bin Suwayd bin As-Samit, who was married to the mother of `Umayr bin Sa'd. `Umayr was under the care of Al-Julas. When the Qur'an was revealed about the hypocrites, exposing their practices, Al-Julas said, `By Allah! If this man (Muhammad) is saying the truth, then we are worse than donkeys.' `Umayr bin Sa'd heard him and said, `By Allah, O Julas! You are the dearest person to me, has the most favor on me and I would hate that harm should touch you, more than I do concerning anyone else! You have uttered a statement that if I exposed, will expose you, but if I hide, it will destroy me. One of them is a lesser evil than the other.' So `Umayr went to the Messenger of Allah and told him what Al-Julas said. On realizing this, Al-Julas went to the Prophet and swore by Allah that he did not

say what `Umayr bin Sa`d conveyed he said. `He lied on me,' Al-Julus said. Allah sent in his case this verse,

(يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ  
وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ)

(They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam) until the end of Ayah. The Messenger of Allah conveyed this Ayah to Al-Julus, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy." Imam Abu Ja`far Ibn Jarir recorded that Ibn `Abbas said, "The Messenger of Allah was sitting under the shade of a tree when he said,

«إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ فَيَنْظُرُ إِلَيْكُمْ بَعَيْنِي الشَّيْطَانِ  
فَإِذَا جَاءَ فَلَا تُكَلِّمُوهُ»

(A man will now come and will look to you through the eyes of a devil. When he comes, do not talk to him.)' A man who looked as if he was blue (so dark) came and the Messenger of Allah summoned him and said,

«عَلَّامٌ تَشْتُمُنِي أَنْتَ وَأَصْحَابُكَ»

(Why do you curse me, you and your companions) That man went and brought his friends and they swore by Allah that they did nothing of the sort, and the Prophet pardoned them. Allah, the Exalted and Most Honored revealed this verse,

(يَحْلِفُونَ بِاللَّهِ مَا قَالُوا)

(They swear by Allah that they said nothing (bad)...) )

## Hypocrites try to kill the Prophet

Allah said next,

(وَهَمُّوا بِمَا لَمْ يَنَالُوا)

(and they resolved that which they were unable to carry out) It was said that this Ayah was revealed about Al-Julus bin Suwayd, who tried to kill his wife's son when he said he would inform the Messenger of Allah )about Al-Julus' statement we mentioned earlier(. It was also said that it was revealed in the case of `Abdullah bin Ubayy who plotted to kill the Messenger of Allah . As-Suddi said, "This verse was revealed about some men who wanted to crown `Abdullah bin Ubayy even if the Messenger of Allah did not agree. ,It was reported that some hypocrites

plotted to kill the Prophet , while he was at the battle of Tabuk, riding one night. They were a group of more than ten men. Ad-Dahhak said, "This Ayah was revealed about them." In his book, Dala'il An-Nubuwwah, Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Hudhayfah bin Al-Yaman said, "I was holding the bridle of the Messenger's camel while `Ammar was leading it, or vice versa. When we reached Al-`Aqabah, twelve riders intercepted the Prophet . When I alerted the Messenger , he shouted at them and they all ran away. The Messenger of Allah asked us,

«هَلْ عَرَفْتُمُ الْقَوْمَ؟»

(Did you know who they were) We said, `No, O Allah's Messenger! They had masks However, we know their horses.' He said,

«هُؤُلَاءِ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ وَهَلْ تَدْرُونَ  
مَا أَرَادُوا؟»

(They are the hypocrites until the Day of Resurrection. Do you know what they intended) We said, `No.' He said,

«أَرَادُوا أَنْ يُزَاحِمُوا رَسُولَ اللَّهِ فِي الْعَقَبَةِ فَيُلْقَوْهُ  
مِنْهَا»

(They wanted to mingle with the Messenger of Allah and throw him from the `Aqabah (to the valley).) We said, `O Allah's Messenger! Should you ask their tribes to send the head of each one of them to you' He said,

«لَا. أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنْ مُحَمَّدًا  
قَاتَلَ بِقَوْمٍ حَتَّى إِذَا أَظْهَرَهُ اللَّهُ بِهِمْ أَقْبَلَ عَلَيْهِمْ  
بِقَتْلِهِمْ ثُمَّ قَالَ اللَّهُمَّ ارْمِهِم بِالذُّبَيْلَةِ»

(No, for I hate that the Arabs should say that Muhammad used some people in fighting and when Allah gave him victory with their help, he commanded that they be killed.) He then said, (O Allah! Throw the Dubaylah at them.) We asked, `What is the Dubaylah, O Allah's Messenger' He said,

«شِهَابٌ مِنْ نَارٍ يَقَعُ عَلَى نِيَاطِ قَلْبِ أَحَدِهِمْ  
فَيَهْلِكُ»

(A missile of fire that falls on the heart of one of them and brings about his demise.)" Abu At-Tufayl said, "Once, there was a dispute between Hudhayfah and another man, who asked him, 'I ask you by Allah, how many were the Companions of Al-' Aqabah' The people said to Hudhayfah, 'Tell him, for he asked you.' Hudhayfah said, 'We were told that they were fourteen men, unless you were one of them, then the number is fifteen! I testify by Allah that twelve of them are at war with Allah and His Messenger in this life and when the witness comes forth for witness. Three of them were pardoned, for they said, 'We did not hear the person whom the Messenger sent to announce something, and we did not know what the people had plotted,' for the Prophet had been walking when he said,

«إِنَّ الْمَاءَ قَلِيلٌ فَلَا يَسْبِقُنِي إِلَيْهِ أَحَدٌ»

(Water is scarce, so none among you should reach it before me.) When he found that some people had reached it before him, he cursed them." "Ammar bin Yasir narrated in a Hadith collected by Muslim, that Hudhayfah said to him that the Prophet said,

«فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ وَلَا يَجِدُونَ رِيحَهَا حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ: ثَمَانِيَّةٌ مِنْهُمْ تَكْفِيكُهُمُ الدُّبَيْلَةُ سِرَاجٌ مِنْ نَارٍ يَظْهَرُ بَيْنَ أَكْتَافِهِمْ حَتَّى يَنْجُمَ فِي صُدُورِهِمْ»

(Among my Companions are twelve hypocrites who will never enter Paradise or find its scent, until the camel enters the thread of the needle. Eight of them will be struck by the Dubaylah, which is a missile made of fire that appears between their shoulders and pierces their chest.) This is why Hudhayfah was called the holder of the secret, for he knew who these hypocrites were, since the Messenger of Allah gave their names to him and none else. Allah said next,

(وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ)

(and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty.) This Ayah means, the Messenger did not commit an error against them, other than that Allah has enriched them on account of the Prophet's blessed and honorable mission! And had Allah guided them to what the Prophet came with, they would have experienced its delight completely. The Prophet once said to the Ansar,

«أَلَمْ أَجِدْكُمْ ضَلَّالًا فَهَدَاكُمْ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي، وَعَالَةً فَأَغْنَاكُمْ اللَّهُ بِي»

(Have I not found you misguided and Allah guided you through me, divided and Allah united you through me, and poor and Allah enriched you through me) Whenever the Messenger asked them a question, they replied, "Allah and His Messenger have granted the favor." This type of statement,

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ)

(And they had no fault except that they believed in Allah...), is uttered when there is no wrong committed. Allah called the hypocrites to repent,

(فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ)

(If then they repent, it will be better for them, but if they turn away; Allah will punish them with a painful torment in this worldly life and in the Hereafter.) The Ayah says, if they persist on their ways, Allah will inflict a painful torment on them in this life, by killing, sadness and depression, and in the Hereafter with torment, punishment, disgrace and humiliation,

(وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)

(And there is none for them on earth as a protector or a helper.) who will bring happiness to them, aid them, bring about benefit or fend off harm.

(وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لِنِئَانِنَا مِنْ فَضْلِهِ  
لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ - فَلَمَّا عَاتَاَهُمْ  
مَنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ -  
فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا  
أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ - أَلَمْ

يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ  
عَلَّمُ الْغُيُوبِ )

(75. And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His bounty, we will verily, give Sadaqah and will be certainly among the righteous.") (76. Then when He gave them of His bounty, they became stingy, and turned away, averse.) (77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant) with Allah which they had promised to Him and because they used to tell lies.) (78. Know they not that Allah knows their secret ideas, and their Najwa (secret counsels), and that Allah is the All-Knower of things unseen.)

### Hypocrites seek Wealth but are Stingy with Alms

Allah says, some hypocrites give Allah their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allah the Exalted, on the Day of Resurrection. We seek refuge with Allah from such an end. Allah said,

(يَمَّا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ)

(...because they broke that (covenant) with Allah which they had promised to Him) He placed hypocrisy in their hearts because they broke their promise and lied. In the Two Sahihs, it is recorded that the Messenger of Allah said,

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

(There are three signs for a hypocrite: if he speaks, he lies; if he promises, he breaks the promise; and if he is entrusted, he betrays the trust.) Allah said,

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ)

(Know they not that Allah knows their secret ideas, and their Najwa,) Allah states that He knows the secret and what is more hidden than the secret. He has full knowledge of what is in their hearts, even when they pretend that they will give away alms, if they acquire wealth, and will be grateful to Allah for it. Truly, Allah knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

(الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي  
الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ  
فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ  
(

(79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them -- so they mock at them (believers); Allah will throw back their mockery on them, and they shall have a painful torment.)

### **Hypocrites defame Believers Who give the Little Charity They can afford**

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity. If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allah stands not in need of this man's charity. Al-Bukhari recorded that `Ubaydullah bin Sa`id said that Abu An-Nu`man Al-Basri said that Shu`bah narrated that Sulayman said that Abu Wa'il said that Abu Mas'ud said, "When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance and they (hypocrites) said, 'He is showing off.' Another man came and gave a Sa` (a small measure of food grains); they said, 'Allah is not in need of this small amount of charity.' Then the Ayah was revealed;

(الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ)

(Those who defame the volunteers...) Muslim collected this Hadith in the Sahih. Al-`Awfi narrated that Ibn `Abbas said, "One day, the Messenger of Allah went out to the people and called them to bring forth their charity, and they started bringing their charity. Among the last to come forth was a man who brought a Sa` of dates, saying, 'O Allah's Messenger! This is a Sa` of dates. I spent the night bringing water and earned two Sa` of dates for my work. I kept one Sa` and brought you the other Sa`.' The Messenger of Allah ordered him to add it to the charity. Some men mocked that man, saying, 'Allah and His Messenger are not in need of this charity. What benefit would this Sa` of yours bring?' Abdur-Rahman bin `Awf asked Allah's Messenger, 'Are there any more people who give charity?' The Messenger of Allah said,

«لَمْ يَبْقَ أَحَدٌ غَيْرُكَ»

(None besides you!) `Abdur-Rahman bin `Awf said, 'I will give a hundred Uqiyah of gold as a charity.' `Umar bin Al-Khattab said to him, 'Are you crazy?' `Abdur-Rahman said, 'I am not crazy.' `Umar said, 'Have you given what you said would give?' `Abdur-Rahman said, 'Yes. I have eight thousand (Dirhams), four thousand I give as a loan to my Lord and four thousand I keep for myself.' The Messenger of Allah said,



«بَارَكَ اللَّهُ لَكَ فِيمَا أُمْسَكْتَ وَفِيمَا أَعْطَيْتَ»

(May Allah bless you for what you kept and what you gave away). However, the hypocrites defamed him, 'By Allah! `Abdur-Rahman gave what he gave just to show off.' They lied, for `Abdur-Rahman willingly gave that money, and Allah revealed about his innocence and the innocence of the fellow who was poor and brought only a Sa` of dates. Allah said in His Book,

(الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي  
الصَّدَقَاتِ)

(Those who defame such of the believers who give charity voluntarily) 9:79. (" A similar story was narrated from Mujahid and several others. Ibn Ishaq said, "Among the believers who gave away charity were `Abdur-Rahman bin `Awf who gave four thousand Dirhams and `Asim bin `Adi from Bani `Ajlan. This occurred after the Messenger of Allah encouraged and called for paying charity. `Abdur-Rahman bin `Awf stood and gave away four thousand Dirhams. `Asim bin `Adi also stood and gave a hundred Wasaq of dates, but some people defamed them, saying, 'They are showing off.' As for the person who gave the little that he could afford, he was Abu `Aqil, from Bani Anif Al-Arashi, who was an ally of Bani `Amr bin `Awf. He brought a Sa` of dates and added it to the charity. They laughed at him, saying, 'Allah does not need the Sa` of Abu `Aqil.'" Allah said,

(فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ)

(so they mock at them (believers); Allah will throw back their mockery on them) rebuking them for their evil actions and defaming the believers. Truly, the reward, or punishment, is equitable to the action. Allah treated them the way mocked people are treated, to aid the believers in this life. Allah has prepared a painful torment in the Hereafter for the hypocrites, for the recompense is similar to the deed.

(اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ  
سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا  
بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ )

(80. Whether you (O Muhammad ) ask forgiveness for them (hypocrites) or ask not forgiveness for them -- (and even) if you ask seventy times for their forgiveness -- Allah will not forgive them because they have disbelieved in Allah and His Messenger. And Allah guides not those people who are rebellious.)

Allah says to His Prophet that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allah to forgive them seventy times, Allah will not forgive them. The number seventy here was mentioned to close the door on this subject, for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy. Ash-Sha`bi said that when `Abdullah bin Ubayy was dying, his son went to the Prophet and said to him, "My father has died, I wish you could attend him and pray the funeral prayer for him." The Prophet said,

«مَا اسْمُكَ»

("What is your name") He said, "Al-Hubab bin `Abdullah." The Prophet said,

«بَلْ أَنْتَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِنَّ الْحُبَّابَ اسْمُ شَيْطَانٍ»

(Rather, you are `Abdullah bin `Abdullah, for Al-Hubab is a devil's name.) The Prophet went along with him, attended his father's funeral, gave him his shirt as a shroud and prayed the funeral prayer for him. He was asked, "Would you pray on him, when he is a hypocrite" He said,

«إِنَّ اللَّهَ قَالَ:

(إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً)

وَلَأَسْتَغْفِرَنَّ لَهُمْ سَبْعِينَ وَسَبْعِينَ وَسَبْعِينَ»

(Allah said,...(and even) if you ask seventy times for their forgiveness...) Verily, I will ask Allah to forgive them seventy times and seventy more and seventy more.)" Similar narrations were collected from `Urwah bin Az-Zubayr, Mujahid, Qatadah bin Di`amah and Ibn Jarir.

(فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلْفَ رَسُولِ اللَّهِ وَكَرَهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ - فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ )

(81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the cause of Allah, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand!) (82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).)

## Hypocrites rejoice because They remained behind from Tabuk!

Allah admonishes the hypocrites who lagged behind from the battle of Tabuk with the Companions of the Messenger of Allah , rejoicing that they remained behind after the Messenger departed for the battle,

(وَكَرَهُوا أَنْ يُجَاهِدُوا)

(they hated to strive and fight), along with the Messenger ,

(بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا)

(with their properties and their lives in the cause of Allah, and they said), to each other,

(لَا تَنْفِرُوا فِي الْحَرِّ)

("March not forth in the heat.") Tabuk occurred at a time when the heat was intense and the fruits and shades became delightful. This is why they said,

(لَا تَنْفِرُوا فِي الْحَرِّ)

("March not forth in the heat") Allah said to His Messenger ,

(قُلْ)

(Say) to them,

(نَارُ جَهَنَّمَ)

("The fire of Hell...), which will be your destination because of your disobedience,

(أَشَدُّ حَرًّا)

("...is more intense in heat;"), than the heat that you sought to avoid; it is even more intense than fire. Imam Malik narrated that Abu Az-Zinad said that Al-A'raj narrated that Abu Hurayrah said that the Messenger of Allah said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقَدُونَهَا جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

(The fire that the son of Adam kindles is but one part of seventy parts of the Fire of Jahannam.) They said, "O Allah's Messenger! This fire alone is enough." He said,

«فُضِّلَتْ عَلَيْهَا بِتِسْعَةِ وَسِتِّينَ جُزْءًا»

((Hellfire) was favored by sixty-nine parts.) The Two Sahihs collected this Hadith. Al-A` mash narrated that Abu Ishaq said that An-Nu` man bin Bashir said that the Messenger of Allah said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لِمَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارِ جَهَنَّمَ يَغْلِي مِنْهُمَا دِمَاعُهُ كَمَا يَغْلِي الْمِرْجَلُ، لَا يَرَى أَنَّ أَحَدًا مِنْ أَهْلِ النَّارِ أَشَدَّ عَذَابًا مِنْهُ وَإِنَّهُ أَهْوَنُهُمْ عَذَابًا»

(On the Day of Resurrection, the person who will receive the least punishment among the people of the Fire, wears two slippers made from the Fire of Jahannam causing his brain to boil, just as a pot boils. He thinks that none in the Fire is receiving a more severe torment than he, when in fact he is receiving the least torment.) The Two Sahihs collected this Hadith. There are many other Ayat and Prophetic Hadiths on this subject. Allah said in His Glorious Book,

(كَلَّا إِنَّهَا لَأُظْيَ - نَزَّاعَةً لِّلشَّوَى )

(By no means! Verily, it will be the Fire of Hell. Taking away (burning completely) the scalp!) 70:15-16,

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ قَالَذَيْنِ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقَ رُءُوسِهِمُ الْحَمِيمُ - يُصْهِرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ - وَلَهُمْ مَقَامِعٌ مِّنْ حَدِيدٍ - كُلَّمَا أَرَادُوا

أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا  
عَذَابَ الْحَرِيقِ )

(Al-Hamim (boiling water) will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said to them): "Taste the torment of burning!") 22:19-22, and,

(إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَلَّمًا  
نَضِجَتْ جُلُودُهُمْ بِدَلَّئِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا  
الْعَذَابَ)

(Surely, those who disbelieved in Our Ayat, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.) 4:56 (Allah said here,

(قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ)

(Say: "The fire of Hell is more intense in heat;" if only they could understand!) meaning, if they have any comprehension or understanding, they would have marched with the Messenger of Allah during the heat, so as to save themselves from the Fire of Jahannam, which is much more severe. Allah, the Exalted, then warns the hypocrites against their conduct,

(فَلْيَضْحَكُوا قَلِيلًا)

(So let them laugh a little...) Ibn Abi Talhah reported that Ibn `Abbas commented, "Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allah, the Exalted and Most Honored, they will start crying forever without end."

(فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُواكَ  
لِالخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقْتَلُوا  
مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ  
فَاعْزُدُوا مَعَ الْخَافِينَ )

(83. If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind.")

## Hypocrites are barred from participating in Jihad

Allah commands His Messenger, peace be upon him,

(فَإِنْ رَجَعَكَ اللَّهُ)

(If Allah brings you back), from this battle,

(إِلَى طَائِفَةٍ مِنْهُمْ)

(to a party of them) in reference to the twelve (hypocrite) men, according to Qatadah,

(فَاسْتَأْذِنُوكَ لِلْخُرُوجِ)

(and they ask your permission to go out), with you to another battle,

(فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا)

(say: "Never shall you go out with me nor fight an enemy with me...") as an admonishment and punishment for them. Allah mentioned the reason for this decision,

(إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ)

("You were pleased to sit (inactive) on the first occasion...") Allah said in a similar Ayah,

(وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَ لَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time. ) 16:110( The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allah said concerning the `Umrah of Hudaibiyyah,

(سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا)

(Those who lagged behind will say, when you set forth to take the spoils.)48:15( Allah said next,

(فَاعْزُدُوا مَعَ الْخَلَفِينَ)

("...then you sit (now) with those who lag behind.") in reference to the men who lagged behind from )Tabuk( battle, according to Ibn ` Abbas.

(وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآثُورًا وَهُمْ فَاسِقُونَ )

(84. And never (O Muhammad ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun.)

## The Prohibition of Prayer for the Funeral of Hypocrites

Allah commands His Messenger to disown the hypocrites, to abstain from praying the funeral prayer when any of them dies, from standing next to his grave to seek Allah's forgiveness for him, or to invoke Allah for his benefit. This is because hypocrites disbelieved in Allah and His Messenger and died as such. This ruling applies to all those who are known to be hypocrites, even though it was revealed about the specific case of ` Abdullah bin Ubayy bin Salul, the chief hypocrite. Al-Bukhari recorded that Ibn ` Umar said, "When ` Abdullah bin Ubayy died, his son, ` Abdullah bin ` Abdullah, came to the Messenger of Allah and asked him to give him his shirt to shroud his father in, and the Messenger did that. He also asked that the Prophet offer his father's funeral prayer, and Allah's Messenger stood up to offer the funeral prayer. ` Umar took hold of the Prophet's robe and said, ` O Allah's Messenger! Are you going to offer his funeral prayer even though your Lord has forbidden you to do so' Allah's Messenger said,

«إِنَّمَا خَيْرَ نِيِ اللَّهِ فَقَالَ:

(I have been given the choice, for Allah says:

(اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ)

(Whether you ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them.)

وَسَأَزِيدُهُ عَلَى السَّبْعِينَ»

(Verily, I will ask )for forgiveness for him( more than seventy times).' `Umar said, `He is a hypocrite!' So Allah's Messenger offered the funeral prayer and on that Allah revealed this Verse,

(وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ)

(And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.)" `Umar bin Al-Khattab narrated a similar narration. In this narration, `Umar said, "The Prophet offered his funeral prayer, walked with the funeral procession and stood on his grave until he was buried. I was amazed at my daring to talk like this to the Messenger of Allah , while Allah and His Messenger have better knowledge. By Allah, soon afterwards, these two Ayat were revealed,

(وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا)

(And never (O Muhammad ) pray (funeral prayer) for any of them (hypocrites) who dies.) Ever since this revelation came, the Prophet never offered the funeral prayer for any hypocrite nor stood on his grave until Allah, the Exalted and Most Honored, brought death to him." At-Tirmidhi collected this Hadith in his Tafsir )section of his Sunan( and said, "Hasan Sahih". Al-Bukhari also recorded it.

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

(85. And let not their wealth or their children amaze you. Allah only wants to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.) We mentioned before the explanation of a similar Ayah, all the thanks and praises are due to Allah.



(وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ ءَامِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَعْدِينَ - رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَلِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ )

(86. And when a Surah is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say, "Leave us (behind), we would be with those who sit (at home).") (87. They are content to be with those who sit behind. Their hearts are sealed up, so they understand not.)

### Admonishing Those Who did not join the Jihad

Allah chastises and admonishes those who stayed away from Jihad and refrained from performing it, even though they had the supplies, means and ability to join it. They asked the Messenger for permission to stay behind, saying,

(ذَرْنَا نَكُنْ مَعَ الْقَعْدِينَ)

("Leave us (behind), we would be with those who sit (at home)") thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowardice, but when it is safe, they are the most boastful among men. Allah described them in another Ayah,

(فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ)

(Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues.)33:19( their tongues direct their harsh words against you, when it is safe to do so. In battle, however, they are the most cowardice among men. Allah said in another Ayah,

(وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أَنْزَلْتَ سُورَةً مُحْكَمَةً وَذَكَرَ فِيهَا الْقِتَالَ رَأَيْتَ

الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ  
الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُمْ - طَاعَةٌ  
وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ قُلُوا صَدَقُوا اللَّهُ  
لَكَانَ خَيْرًا لَهُمْ )

(Those who believe say: "Why is not a Surah sent down (for us) But when a decisive Surah (explaining and ordering things) is sent down, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them. Obedience (to Allah) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allah, it would have been better for them.)  
(47:20-21) (Allah said next,

(وَطَبَعَ عَلَىٰ قُلُوبِهِمْ)

(Their hearts are sealed up) because of their staying away from Jihad and from accompanying the Messenger in Allah's cause,

(فَهُمْ لَا يَفْقَهُونَ)

(so they understand not.) they neither understand what benefits them so that they perform it nor what hurts them so that they avoid it.

(لَكِنَّ الرِّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَٰكَ لَهُمُ الْخَيْرَاتُ وَأُولَٰئِكَ  
هُمُ الْمُفْلِحُونَ )

(أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ )

(88. But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.) (89. For them Allah has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.)

After Allah mentioned the sins of the hypocrites, He praised the faithful believers and described their reward in the Hereafter,

(لَكِنَّ الرّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا)

(But the Messenger and those who believed with him strove hard and fought) until the end of these two Ayat )9:88-89(. This describes the qualities, as well as, the reward of faithful believers. Allah said,

(وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ)

(Such are they for whom are the good things), in the Hereafter, in the gardens of Al-Firdaws and the high grades.

(وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَّبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ)

(90. And those who made excuses from the bedouins came asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.) Allah describes here the condition of the bedouins who lived around Al-Madinah, who asked for permission to remain behind from Jihad when they came to the Messenger to explain to him their weakness and inability to join the fighting. Ad-Dahhak said that Ibn `Abbas said that they were those who had valid excuses, for Allah said next,

(وَقَعَدَ الَّذِينَ كَذَّبُوا اللَّهَ وَرَسُولَهُ)

(and those who had lied to Allah and His Messenger sat at home), and did not ask for permission for it; and Allah warned them of painful punishment,

(سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ)

(a painful torment will seize those of them who disbelieve.)

(لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا

نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ - وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيَيْهُمْ تَفِيضٌ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ - إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ )

(91. There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allah and His Messenger. No means (of complaint) can there be against the doers of good. And Allah is Oft-Forgiving, Most Merciful.) (92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.) (93. The means (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts so that they know not (what they are losing).)

### Legitimate Excuses for staying away from Jihad

Allah mentions here the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows one from Jihad, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allah, or poverty that prevents preparing for Jihad. There is no sin in these cases if they remain behind, providing that when they remain behind, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allah said,

(مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(No means (of complaint) can there be against the doers of good. And Allah is Oft-Forgiving, Most Merciful.) Al-Awza'i said, "The people went out for the Istisqa' (rain) prayer. Bilal bin Sa'd stood up, praised Allah and thanked Him then said, 'O those who are present! Do you concur that wrong has been done?' They said, 'Yes, by Allah!' He said, 'O Allah! We hear your statement,

(مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ)

(No means (of complaint) can there be against the doers of good.) O Allah! We admit our errors, so forgive us and give us mercy and rain.' He then raised his hands and the people also raised their hands, and rain was sent down on them." Mujahid said about Allah's statement,

(وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ)

(Nor (is there blame) on those who came to you to be provided with mounts) Mujahid said; "It was revealed about Bani Muqarrin from the tribe of Muzaynah. " Ibn Abi Hatim recorded that Al-Hasan said that the Messenger of Allah said,

«لَقَدْ خَافْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلَا قَطَعْتُمْ وَادِيًا وَلَا نِلْتُمْ مِنْ عَدُوٍّ نِيْلًا إِلَّا وَقَدْ شَرَكُوكُمْ فِي الْأَجْرِ»

(Some people have remained behind you in Al-Madinah; and you never spent anything, crossed a valley, or afflicted hardship on an enemy, but they were sharing the reward with you.) He then recited the Ayah,

(وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ)

(Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you.") This Hadith has a basis in the Two Sahihs from Anas, the Messenger of Allah said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْتُمْ وَادِيًا وَلَا سِرْتُمْ سِيرًا إِلَّا وَهُمْ مَعَكُمْ»

(Some people have remained behind in Al-Madinah and you never crossed a valley or marched forth, but they were with you.) They said, "While they are still at Al-Madinah" He said,

«نَعَمْ حَبَسَهُمُ الْعُذْرُ»

(Yes, as they have been held back by a (legal) excuse.) Then, Allah criticized those who seek permission to remain behind while they are rich, admonishing them for wanting to stay behind with women who remained in their homes,

(وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ)

(and Allah has sealed up their hearts, so that they know not (what they are losing).)

(يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ - سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِنُغَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ - يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ )

(94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do.") (95. They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rîjs (impure), and Hell is their dwelling place -- a recompense for that which they used to earn.) (96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Fasiqin (rebellious).)

### Exposing the Deceitful Ways of Hypocrites

Allah said that when the believers go back to Al-Madinah, the hypocrites will begin apologizing to them.

(قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ)

(Say "Present no excuses, we shall not believe you."), we shall not believe what you say,

(قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ)

(Allah has already informed us of the news concerning you.) Allah has exposed your news to us,

(وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ)

(Allah and His Messenger will observe your deeds.) your actions will be made public to people in this life,

(ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ)

(In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do.) Allah will inform you of your deeds, whether they were good or evil, and will recompense you for them. Allah said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allah ordered disgracing them by turning away from them, for they are,

(رَجَسٌ)

(Rijs) meaning, impure inwardly and in their creed. Their destination in the end will be Jahannam,

(جَزَاءَ بِمَا كَانُوا يَكْسِبُونَ)

(a recompense for that which they used to earn.) of sins and evil deeds. Allah said that if the believers forgive the hypocrites when they swear to them,

(فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ)

(certainly Allah is not pleased with the people who are Fasiqin.) who rebel against the obedience of Allah and His Messenger . `Fisq', means, `deviation'.

(الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ - وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

وَيَتَرَبَّصُ بِكُمْ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ  
 سَمِيعٌ عَلِيمٌ - وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ  
 وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ  
 وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ  
 اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ )

(97. The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allah has revealed to His Messenger. And Allah is All-Knower, All-Wise.) (98. And of the bedouins there are some who look upon what they spend (in Allah's cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allah is All-Hearer, All-Knower.) (99. And of the bedouins there are some who believe in Allah and the Last Day, and look upon what they spend (in Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations. Indeed these (expenditures) are a means of nearness for them. Allah will admit them to His mercy. Certainly Allah is Oft-Forgiving, Most Merciful.)

### The Bedouins are the Worst in Disbelief and Hypocrisy

Allah states that there are disbelievers, hypocrites and believers among the bedouins. He also states that the disbelief and hypocrisy of the bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allah has revealed to His Messenger . Al-A` mash narrated that Ibrahim said, "A bedouin man sat next to Zayd bin Sawhan while he was speaking to his friends. Zayd had lost his hand during the battle of Nahawand. The bedouin man said, ` By Allah! I like your speech. However, your hand causes me suspicion.' Zayd said, ` Why are you suspicious because of my hand, it is the left hand )that is cut(' The bedouin man said, ` By Allah! I do not know which hand they cut off (for committing theft), is it the right or the left' Zayd bin Sawhan said, ` Allah has said the truth,

(الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا  
 حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ)

(The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allah has revealed to His Messenger.)" Imam Ahmad narrated that Ibn ` Abbas said that the Messenger of Allah said,

«مَنْ سَكَنَ الْبَادِيَةَ جَفَاءَ، وَمَنْ اتَّبَعَ الصَّيْدَ غَفْلًا،  
 وَمَنْ أَتَى السُّلْطَانَ افْتِتْنًا»



(He who lives in the desert becomes hard-hearted, he who follows the game becomes heedless, and he who associates with the rulers falls into Fitnah.) Abu Dawud, At-Tirmidhi and An-Nasa'i collected this Hadith. At-Tirmidhi said, "Hasan Gharib." The Prophet once had to give a bedouin man many gifts because of what he gave him as a gift, until the bedouin became satisfied. The Prophet said,

«لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةَ إِلَّا مِنْ قُرَشِيٍّ أَوْ تَقَفِّيٍّ أَوْ أَنْصَارِيٍّ أَوْ دَوْسِيٍّ»

(I almost decided not to accept a gift except from someone from Quraysh, Thaqafi, the Ansar or Daws.) This is because these people lived in cities, Makkah, At-Ta'if, Al-Madinah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted bedouins. Allah said next,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knower, All-Wise.) Allah knows those who deserve to be taught faith and knowledge, He wisely distributes knowledge or ignorance, faith or disbelief and hypocrisy between His servants. He is never questioned as to what He does, for He is the All-Knower, All-Wise. Allah also said that among bedouins are those,

(مَنْ يَتَّخِذُ مَا يُنْفِقُ)

(who look upon what they spend), in the cause of Allah,

(مَعْرَمًا)

(as a fine), as a loss and a burden,

(وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرُ)

(and watch for calamities for you), awaiting afflictions and disasters to strike you,

(عَلَيْهِمْ دَائِرَةُ السَّوْءِ)

(on them be the calamity of evil), evil will touch them instead,

(وَاللَّهُ سَمِيعٌ عَلِيمٌ)

(And Allah is All-Hearer, All-Knower.) Allah hears the invocation of His servants and knows who deserves victory, who deserve failure. Allah's said;

(وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَخَذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ)

(And of the bedouins there are some who believe in Allah and the Last Day, and look upon what they spend (in Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations.) This is the type of praiseworthy bedouins. They give charity in Allah's cause as way of achieving nearness to Allah and seeking the Messenger's invocation for their benefit,

(أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ)

(Indeed these are a means of nearness for them.) they will attain what they sought,

(سَيَدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(Allah will admit them to His mercy. Certainly Allah is Oft-Forgiving, Most Merciful.)

(وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ)

(100. And the foremost to embrace Islam of the Muhajirin and the Ansar and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.)

## Virtues of the Muhajirin, Ansar and Those Who followed Them in Faith

Allah mentions that He is pleased foremost with the Muhajirin, Ansar and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy. Ash-Sha`bi said that,

# (وَالسَّيْقُونِ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ)

(The foremost Muhajirin and Ansar) are those who conducted the pledge of Ar-Ridwan in the year of Hudaibiyyah. Abu Musa Al-Ash`ari, Sa`id bin Al-Musayyib, Muhammad bin Srin, Al-Hasan and Qatadah said that they are those who performed the prayer towards the two Qiblahs with the Messenger of Allah )first toward Jerusalem and later toward the Ka`bah(. Allah, the Most Great, stated that He is pleased foremost with the Muhajirin, the Ansar and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger, the best and most righteous among them, the Siddiq (the great truthful one) and the grand Khalifah, Abu Bakr bin Abi Quhafah, may Allah be pleased with him. The failure group, the Rafidah (a sect of Shiites), are the enemies of the best Companions, they hate and curse them, we seek refuge with Allah from such evil. This indicates that the minds of these people are twisted and their hearts turned upside down, for where are they in relation to believing in the Qur'an They curse those whom Allah stated He is pleased with! As for the followers of the Sunnah, they are pleased with those whom Allah is pleased with, curse whomever Allah and His Messenger curse, and give their loyalty to Allah's friends and show enmity to the enemies of Allah. They are followers not innovators, imitating )the Sunnah( they do not initiate it on their own. They are indeed the party of Allah, the successful, and Allah's faithful servants.

(وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ  
الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ  
نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ  
عَظِيمٍ )

(101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.)

## Hypocrites among the Bedouins and Residents of Al-Madinah

Allah informs His Messenger, peace be upon him, that among the bedouins around Al-Madinah there are hypocrites and in Al-Madinah itself, those,

(مَرَدُّوا عَلَى النَّفَاقِ)

(who persist in hypocrisy;) meaning they insisted on hypocrisy and continued in it Allah's statement,

(لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ)

(you know them not, We know them), does not contradict His other statement,

(وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمِهِمْ  
وَلَعَرَفْتَهُمْ فِي لَحْنِ الْقَوْلِ)

(Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!))47:30(, because the latter Ayah describes them by their characteristics, not that the Messenger knows all those who have doubts and hypocrisy. The Messenger knew that some of those who associated with him from the people of Al-Madinah were hypocrites, and he used to see them day and night )but did not know who they were exactly(. We mentioned before in the explanation of,

(وَهَمُّوا بِمَا لَمْ يَنَالُوا)

(...and they resolved that (plot) which they were unable to carry out...))9:74( that the Prophet informed Hudhayfah of the names of fourteen or fifteen hypocrites. This knowledge is specific in this case, not that the Messenger of Allah was informed of all their names, and Allah knows best. `Abdur-Razzaq narrated that Ma`mar said that Qatadah commented on this Ayah )9:101(, "What is the matter with some people who claim to have knowledge about other people, saying, `So-and-so is in Paradise and so-and-so is in the Fire.' If you ask any of these people about himself, he would say, `I do not know (if I will end up in Paradise or the Fire)!' Verily, you have more knowledge of yourself than other people. You have assumed a job that even the Prophets before you refrained from assuming. Allah's Prophet Nuh said,

(وَمَا عَلِمَىٰ بِمَا كَانُوا يَعْمَلُونَ)

(And what knowledge have I of what they used to do))26:112( Allah's Prophet Shu`ayb said,

(بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا  
عَلَيْكُمْ بِحَفِيفٍ)

(That which is left by Allah for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you))11:86(, while Allah said to His Prophet ,

(لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ)

(you know them not, We know them.)" Mujahid said about Allah's statement,

(سَنُعَذِّبُهُم مَّرَّتَيْنِ)

(We shall punish them twice), "By killing and capture." In another narration he said, "By killing and torment in the grave,

(ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ)

(and thereafter they shall be brought back to a great (horrible) torment.)" ` Abdur-Rahman bin Zayd bin Aslam said, "The torment in this life strikes their wealth and offspring," and he recited this Ayah,

(فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا)

(So let not their wealth nor their children amaze you; Allah only wants to punish them with these things in the life of this world.) 9:55( These afflictions torment them, but will bring reward for the believers. As for the torment in the Hereafter, it is in the Fire,

(ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ)

(and thereafter they shall be brought back to a great (horrible) torment.)

(وَعَاخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَعَاخِرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.)

## Some Believers stayed away from Battle because They were Lazy

After Allah explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt, He then mentioned the disobedient who stayed away from Jihad due to laziness and preferring comfort, even though they truly believed,

(وَعَاخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ)

(And others who have acknowledged their sins,) These people admitted their error to themselves and their Lord. They had performed good deeds before, as well as, this evil deed

that they committed. For them there was forgiveness and pardon of Allah . This Ayah is general, covering all sinners who combine good and evil deeds, thus becoming partly impure, even though it was revealed about some people in specific. Ibn ` Abbas said that,

## (وَعَاخِرُونَ)

(And (there are) others), refers to Abu Lubabah and some of his friends who stayed away from the battle of Tabuk and the Messenger of Allah . When the Messenger of Allah returned from that battle, this group, Abu Lubabah and five, seven or nine with him, tied themselves to the pillars of the Masjid and refused to let anyone untie them except the Messenger of Allah . When this Ayah was revealed,

## (وَعَاخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ)

(And (there are) others who have acknowledged their sins,) the Messenger of Allah untied them and pardoned them. " Al-Bukhari recorded that Samurah bin Jundub said that the Messenger of Allah said to us,

«أَتَانِي اللَّيْلَةُ آتِيَانِ فَأَبْتَعَتَانِي، فَأَنْتَهَيَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبْنٍ ذَهَبٍ وَلَبْنٍ فِضَّةٍ فَتَلَقَانَا رَجَالٌ شَطْرُ مَنْ خَلَقَهُمْ كَأَحْسَنَ مَا أَنْتَ رَأَيْ، وَشَطْرُ كَأَقْبَحَ مَا أَنْتَ رَأَيْ، قَالَا لَهُمْ: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنَ صُورَةٍ، قَالَا لِي: هَذِهِ جَنَّةٌ عَدْنٌ وَهَذَا مَنْزِلُكَ، قَالَا: وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرُ مِنْهُمْ حَسَنٌ وَشَطْرُ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ»

(Last Night, two (angels) came to me (in a vision) and took me to a city, built with bricks made of gold and silver. We met some men who, part of their bodies were as handsome as you ever saw and the part as ugly as you ever saw. The two (angels) ordered these men to go to a river

and submerge themselves in it; they did that and came back to us, and the ugliness went away from them, thus becoming the most beautiful form. The two said to me, `This is the garden of Eden, and this is your residence in it.' The two said, `As for the men who had part of their body handsome and part ugly, they have mixed a deed that was righteous with another that was evil. Allah has pardoned them.' Al-Bukhari recorded this Hadith in a short form upon the explanation of this Ayah.

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا  
وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ  
عَلِيمٌ - أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ  
عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ  
الرَّحِيمُ)

(103. Take Sadaqah from their wealth in order to purify them and sanctify them with it, and Salli for them. Verily, your Salat are a Sakan for them; and Allah is All-Hearer, All-Knower.)  
(104. Know they not that Allah accepts repentance from His servants and accepts the Sadaqat, and that Allah alone is the One Who forgives and accepts repentance, Most Merciful)

## The Command to collect the Zakah and Its Benefits

Allah commanded His Messenger to take Sadaqah from the Muslims' money to purify and sanctify them with it. This Ayah is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors. Some bedouin later thought that paying Zakah to the Leader was not legislated except to the Messenger himself, using this Ayah as evidence,

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً)

(Take Sadaqah from their wealth.) Abu Bakr As-Sddiq and other Companions refuted this ill comprehension and fought against them until they paid the Zakah to the Khalifah, just as they used to pay it to the Messenger of Allah . As-Sddiq said, "By Allah! If they abstain from paying a bridge that they used to pay to the Messenger of Allah , I will fight them for refraining from paying it." Allah's statement,

(وَصَلِّ عَلَيْهِمْ)

(and Salli for them), means, supplicate for them, and ask Allah to forgive them. In the Sahih, Muslim recorded that `Abdullah bin Abi Awfa said, "Whenever the Prophet was brought charity, he used to invoke Allah for those who brought it. My father also brought his charity and the Prophet said,

«اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أُوفَى»

(O Allah! I invoke You for the family of Abu Awfa.)" Allah's statement,

(إِنَّ صَلَوَاتَكَ سَكَنٌ لَهُمْ)

(Verily, your Salat are a Sakan for them), means, a mercy for them, according to Ibn `Abbas. Allah said next,

(وَاللَّهُ سَمِيعٌ)

(and Allah is All-Hearer,) of your invocation (O Muhammad),

(عَلِيمٌ)

(All-Knower.) in those who deserve your invocation on their behalf, who are worthy of it. Allah said,

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ)

(Know they not that Allah accepts repentance from His servants and accepts the Sadaqat) This Ayah encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicate sins. Allah states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allah accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount Uhud. Abu Hurayrah narrated that the Messenger of Allah said,

«إِنَّ اللَّهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فِيرَبِّهَا لِأَحَدِكُمْ كَمَا يُرَبِّي أَحَدَكُمْ مُهْرَهُ، حَتَّىٰ إِنَّ اللُّقْمَةَ لَتَكُونُ مِثْلَ أُحُدٍ»

(Verily, Allah accepts charity, receives it in His Right Hand and develops it for its giver, just as one of you raises his pony, until the bite )of food( becomes as large as Uhud.) wThe Book of Allah, the Exalted and Most Honored, testifies to this Hadith,



(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ)

(Know they not that Allah accepts repentance from His servants and accepts the Sadaqat), and,

(يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ)

(Allah will destroy Riba and will give increase for Sadaqat.) )2:276( ` Abdullah bin Mas`ud said, "Charity falls in Allah's Hand before it falls in the needy's hand," he then recited this Ayah,

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ)

(Know they not that Allah accepts repentance from His servants and accepts the Sadaqat).

(وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ )

(105. And say "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.")

### Warning the Disobedient

Mujahid said that this Ayah carries a warning from Allah to those who defy His orders. Their deeds will be shown to Allah, Blessed and Most Honored, and to the Messenger and the believers. This will certainly occur on the Day of Resurrection, just as Allah said,

(يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ )

(That Day shall you be brought to Judgement, not a secret of you will be hidden.) )69:18(,

(يَوْمَ تُبْلَى السَّرَائِرُ )

## (وَحُصِّلَ مَا فِي الصُّدُورِ )

(And that which is in the breasts (of men) shall be made known.))100:10( Allah might also expose some deeds to the people in this life. Al-Bukhari said that `Aishah said, "If the good deeds of a Muslim person please you, then say,

(اعْمَلُوا فَسِيرَى اللَّهِ عَمَلَكُمْ وَرَسُولُهُ  
وَالْمُؤْمِنُونَ)

(Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers.)" There is a Hadith that carries a similar meaning. Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«لَا عَلَيْكُمْ أَنْ تُعْجَبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا بِمَ يُخْتَمُ لَهُ، فَإِنَّ الْعَامِلَ يَعْمَلُ زَمَانًا مِنْ عُمْرِهِ أَوْ بَرَهَةً مِنْ دَهْرِهِ . يَعْمَلُ صَالِحٍ لَوْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا سَيِّئًا، وَإِنَّ الْعَبْدَ لَيَعْمَلُ الْبُرْهَةَ مِنْ دَهْرِهِ يَعْمَلُ سَيِّئًا، لَوْ مَاتَ عَلَيْهِ دَخَلَ النَّارَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا صَالِحًا، وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْرًا اسْتَعْمَلَهُ قَبْلَ مَوْتِهِ»

(Do not be pleased with someone's deeds until you see what his deeds in the end will be like. Verily, one might work for some time of his life with good deeds, so that if he dies while doing it, he will enter Paradise. However, he changes and commits evil deeds. one might commit evil deeds for some time in his life, so that if he dies while doing them he will enter the Fire. However, he changes and performs good deeds. If Allah wants the good of a servant He employs him before he dies.) He was asked, "How would Allah employ him, O Allah's Messenger" He said,

«يُؤَقِّفُهُ لِعَمَلٍ صَالِحٍ ثُمَّ يَقِضُهُ عَلَيْهِ»

(He directs him to perform good deeds and takes his life in that condition.) Only Imam Ahmad collected this Hadith.

(وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(106. And others are made to await for Allah's Decree, whether He will punish them or will forgive them. And Allah is All-Knowing, All-Wise.)

### Delaying the Decision about the Three Companions Who stayed away from the Battle of Tabuk

Ibn `Abbas, Mujahid, `Ikrimah, Ad-Dahhak and several others said that those mentioned in the Ayah are the three who were made to wait to know if their repentance was accepted; Mararah bin Ar-Rabi`, Ka`b bin Malik and Hilal bin Umayyah. Some Companions stayed behind from the battle of Tabuk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts. Some of them tied themselves to the pillars (of the Masjid) like Abu Lubabah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this Ayah was revealed,

(لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ)

(Allah has forgiven the Prophet, the Muhajirin and the Ansar...)

(وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلْفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ)

(And the three who stayed behind, until for them the earth, vast as it is, was straitened...) We will mention the Hadith about this story from Ka`b bin Malik. Allah said,

(إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ)

(whether He will punish them or will forgive them. ) meaning, they are at Allah's mercy, if He wills, He pardons them or punishes them. However, Allah's mercy comes before His anger,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knowing, All-Wise.) )9:106( Allah knows those who deserve the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

(وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفَنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ - لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ )

(107. And as for those who put up a Masjid by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars.) (108. Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on Taqwa is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.)

## Masjid Ad-Dirar and Masjid At-Taqlwa

The reason behind revealing these honorable Ayat is that before the Messenger of Allah migrated to Al-Madinah, there was a man from Al-Khazraj called "Abu ` Amir Ar-Rahib (the Monk)." This man embraced Christianity before Islam and read the Scriptures. During the time of Jahiliyyah, Abu ` Amir was known for being a worshipper and being a notable person among Al-Khazraj. When the Messenger of Allah arrived at Al-Madinah after the Hijrah, the Muslims gathered around him and the word of Islam was triumphant on the day of Badr, causing Abu ` Amir, the cursed one, to choke on his own saliva and announce his enmity to Islam. He fled from Al-Madinah to the idolators of Quraysh in Makkah to support them in the war against the Messenger of Allah . The Quraysh united their forces and the bedouins who joined them for the battle of Uhud, during which Allah tested the Muslims, but the good end is always for the pious and righteous people. The rebellious Abu ` Amir dug many holes in the ground between the two camps, into one of which the Messenger fell, injuring his face and breaking one of his right lower teeth. He also sustained a head injury. Before the fighting started, Abu ` Amir approached his people among the Ansar and tried to convince them to support and agree with him. When they recognized him, they said, "May Allah never burden an eye by seeing you, O Fasiq one, O enemy of Allah!" They cursed him and he went back declaring, "By Allah! Evil has touched my people after I left." The Messenger of Allah called Abu ` Amir to Allah and recited the Qur'an to him before his flight to Makkah, but he refused to embrace Islam and rebelled. The Messenger invoked Allah that Abu ` Amir die as an outcast in an alien land, and his invocation came true. After the battle of Uhud was finished, Abu ` Amir realized that the Messenger's call was still rising and gaining momentum, so he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet . Heraclius gave him promises and Abu ` Amir

remained with him. He also wrote to several of his people in Al-Madinah, who embraced hypocrisy, promising and insinuating to them that he will lead an army to fight the Messenger of Allah to defeat him and his call. He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on. These hypocrites built a Masjid next to the Masjid in Quba', and they finished building it before the Messenger went to Tabuk. They went to the Messenger inviting him to pray in their Masjid so that it would be a proof that the Messenger approved of their Masjid. They told him that they built the Masjid for the weak and ill persons on rainy nights. However, Allah prevented His Messenger from praying in that Masjid. He said to them,

«إِنَّا عَلَى سَفَرٍ وَلَكِنْ إِذَا رَجَعْنَا إِنْ شَاءَ اللَّهُ»

(If we come back from our travel, Allah willing.)" When the Messenger of Allah came back from Tabuk and was approximately one or two days away from Al-Madinah, Jibril came down to him with the news about Masjid Ad-Dirar and the disbelief and division between the believers, who were in Masjid Quba' (which was built on piety from the first day), that Masjid Ad-Dirar was meant to achieve. Therefore, the Messenger of Allah sent some people to Masjid Ad-Dirar to bring it down before he reached Al-Madinah. `Ali bin Abi Talhah reported that Ibn `Abbas said about this Ayah (9:107), "They are some people of the Ansar to whom Abu `Amir said, 'Build a Masjid and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muhammad and his companions.' When they built their Masjid, they went to the Prophet and said to him, "We finished building our Masjid and we would like you pray in it and invoke Allah for us for His blessings."Allah revealed this verse,

(لَا تَقُمْ فِيهِ أَبَدًا)

(Never stand you therein), until,

(الظَّالِمِينَ)

(...wrongdoers) " Allah said next,

(وَلَيَحْلِفْنَ)

(they will indeed swear), those who built it,

(إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ)

(that their intention is nothing but good.) by building this Masjid we sought the good and the comfort of the people. Allah replied,

(وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ)

(Allah bears witness that they are certainly liars) for they only built it to harm Masjid Quba', and out of disbelief in Allah, and to divide the believers. They made it an outpost for those who warred against Allah and His Messenger , such as Abu ` Amir the Fasiq who used to be called Ar-Rahib, may Allah curse him! Allah said,

(لَا تَقُمْ فِيهِ أَبَدًا)

(Never stand you therein), prohibiting His Prophet and his Ummah from ever standing in it in prayer.

## Virtues of Masjid Quba

Allah encouraged His Prophet to pray in Masjid Quba' which, from the first day, was built on Taqwa, obedience to Allah and His Messenger , for gathering the word of the believers and as an outpost and a fort for Islam and its people. This is why Allah the Exalted said,

(لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ)

(Verily, the Masjid whose foundation was laid from the first day on Taqwa is more worthy that you stand therein (to pray).) in reference to the Masjid of Quba'. An authentic Hadith records that the Messenger of Allah said,

«صَلَاةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ»

(One prayer in Masjid Quba' is just like an `Umrah.) It is recorded in the Sahih that the Messenger of Allah used to visit Masjid Quba' while riding and walking. Imam Ahmad recorded that `Uwaym bin Sa`idah Al-Ansari said that the Prophet went to Masjid Quba' and asked,

«إِنَّ اللَّهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ التَّنَاءَ فِي الطُّهُورِ فِي قِصَّةِ مَسْجِدِكُمْ، فَمَا هَذَا الطُّهُورُ الَّذِي تَطَهَّرُونَ بِهِ؟»

(In the story about your Masjid, Allah the Exalted has praised you concerning the purification that you perform. What is the purification that you perform) They said, "By Allah, O Allah's Messenger! We do not know except that we had neighbors from the Jews who used to use water to wash with after answering the call of nature, and we washed as they washed." Ibn Khuzaymah collected this Hadith in his Sahih. Allah's statement,

(الْمَسْجِدُ أَسَّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ)

(Verily, the Masjid whose foundation was laid from the first day on Taqwa is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.) This encourages praying in old Masjids that were built for the purpose of worshipping Allah alone, without partners. It is also recommended to join the prayer with the believing group and worshippers who implement their faith, those who perform Wudu' perfectly and preserve themselves from impure things. Imam Ahmad recorded that one of the Companions of the Messenger of Allah said that the Messenger of Allah led them in a Dawn (Subh) prayer in which he recited Surat Ar-Rum (chapter 30) and made mistakes in the recitation. When he finished the prayer, he said,

«إِنَّهُ يَلِيسُ عَلَيْنَا الْقُرْآنَ أَنْ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

(We sometimes make mistakes in reciting the Qur'an, there are people among you who attend the prayer with us, but do not perform Wudu' perfectly. Therefore, whoever attends the prayer with us let him make perfect Wudu'.) This Hadith indicates that complete purification helps in the performance of acts of worship and aids in preserving and completing them.

(أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ )

(109. Is it then he who laid the foundation of his building on Taqwa to Allah and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allah guides not the people who are the wrongdoers.) (110. The building which they built

will never cease to be a cause of hypocrisy and doubt in their hearts (they were cut to pieces. And Allah is All-Knowing, All-Wise.)

## The Difference between Masjid At-Taqwa and Masjid Ad-Dirar

Allah the Exalted says that the Masjid that has been built on the basis of Taqwa of Allah and His pleasure is not the same as a Masjid that was been built based on causing harm, disbelief and causing division among the believers, and as an outpost for those who warred against Allah and His Messenger . The latter built their Masjid on the edge of a steep hole,

(فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(into the fire of Hell. And Allah guides not the people who are the wrongdoers.), Allah does not bring aright the works of those who commit mischief. Jabir bin `Abdullah said, "I saw the Masjid that was built to cause harm with smoke rising up from it, during the time of the Messenger of Allah ." Allah's statement,

(لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ)

(The building which they built will never cease to be a cause of doubt in their hearts) and hypocrisy. Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adoring it. Allah said next,

(إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ)

(unless their hearts are cut to pieces.) until they die, according to Ibn `Abbas, Mujahid, Qatadah, Zayd bin Aslam, As-Suddi, Habib bin Abi Thabit, Ad-Dahhak, `Abdur-Rahman bin Zayd bin Aslam and several other scholars of the Salaf.

(وَاللَّهُ عَلِيمٌ)

(And Allah is All-Knowing,) of the actions of His creation,

(حَكِيمٌ)

(All-Wise.) in compensating them for their good or evil actions.

(إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَتِّلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ



وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ  
وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا  
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ )

(111. Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an. And who is truer to his covenant than Allah Then rejoice in the bargain which you have concluded. That is the supreme success.)

### Allah has purchased the Souls and Wealth of the Mujahidin in Return for Paradise

Allah states that He has compensated His believing servants for their lives and wealth -- if they give them up in His cause -- with Paradise. This demonstrates Allah's favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants. Al-Hasan Al-Basri and Qatadah commented, "By Allah! Allah has purchased them and raised their worth." Shimir bin `Atiyyah said, "There is not a Muslim but has on his neck a sale that he must conduct with Allah; he either fulfills its terms or dies without doing that." He then recited this Ayah. This is why those who fight in the cause of Allah are said to have conducted the sale with Allah, meaning, accepted and fulfilled his covenant. Allah's statement,

(يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ)

(They fight in Allah's cause, so they kill and are killed.) indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs. The Two Sahihs recorded the Hadith,

«وَتَكْفَلَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا  
جِهَادًا فِي سَبِيلِي وَتَصَدِيقٌ بِرُسُلِي بِأَنْ تَوَقَّاهُ أَنْ  
يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ  
مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

(Allah has made a promise to the person who goes out (to fight) in His cause; `And nothing compels him to do so except Jihad = in My Cause and belief in My Messengers. ' He will either be admitted to Paradise if he dies, or compensated by Allah, either with a reward or booty if He returns him to the home which he departed from.) Allah's statement,

(It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an.) affirms this promise and informs us that Allah has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the Tawrah that He sent down to Musa, the Injil that He sent down to `Isa, and the Qur'an that was sent down to Muhammad, may Allah's peace and blessings be on them all. Allah said next,

(And who is truer to his covenant than Allah) affirming that He never breaks a promise. Allah said in similar statements,

(And who is truer in statement than Allah))4:87(, and,

(And whose words can be truer than those of Allah))4:122(. Allah said next,

(Then rejoice in the bargain which you have concluded. That is the supreme success.), meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight.

(112. Those who repent, who worship (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allah. And give glad tidings to the believers.)

**This is the description of the believers from whom Allah has purchased their souls and wealth, who have these beautiful and honorable qualities,**

(التَّائِبُونَ)

(who repent) from all sins and shun all evils,

(الْعَابِدُونَ)

(who worship), their Lord and preserve the acts of worship that include statements and actions. Praising Allah is among the best statements. This is why Allah said next,

(الْحَامِدُونَ)

(who praise (Him)). Fasting is among the best actions, involving abstaining from the delights of food, drink and sexual intercourse, this is the meaning hereby,

(السَّائِحُونَ)

(As-Sa'ihun (who fast)) )9: 112(. Allah also described the Prophet's wives that they are,

(سَائِحَاتٍ)

(Sa'ihat) )66:5(, meaning, they fast. As for prostrating and bowing down, they are acts of the prayer,

(الرَّكَعُونَ السَّاجِدُونَ)

(who bow down, who prostrate themselves.) These believers also benefit Allah's creation and direct them to His obedience by ordaining righteousness and forbidding evil. They have knowledge about what should be performed and what should be shunned. This includes abiding by Allah's limits in knowledge and action, meaning, what He allowed and what He prohibited. Therefore, they worship the True Lord and advise creation. This is why Allah said next,

(وَبَشِّرِ الْمُؤْمِنِينَ)

(And give glad tidings to the believers.) since faith includes all of this, and the supreme success is for those who have faith.

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ  
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ - وَمَا كَانَ اسْتِغْفَارُ  
إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا  
تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ  
حَلِيمٌ)

(113. It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikin, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).) (114. And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he )Ibrahim( had made to him (his father). But when it became clear to him )Ibrahim( that he (his father) is an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah and forbearing.)

### The Prohibition of supplicating for Polytheists

Imam Ahmad recorded that Ibn Al-Musayyib said that his father Al-Musayyib said, "When Abu Talib was dying, the Prophet went to him and found Abu Jahl and `Abdullah bin Abi Umayyah present. The Prophet said,

«أَيُّ عَمٍّ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا  
عِنْدَ اللَّهِ عَزَّ وَجَلَّ»

(O uncle! Say, 'La ilaha illa-llah,' a word concerning which I will plea for you with Allah, the Exalted and Most Honored.) Abu Jahl and `Abdullah bin Abi Umayyah said, 'O Abu Talib! Would you leave the religion of Abdul-Muttalib' Abu Talib said, 'Rather, I will remain on the religion of Abdul-Muttalib.' The Prophet said,

«لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُهِ عَنْكَ»

(I will invoke Allah for forgiveness for you, as long as I am not prohibited from doing so.) This verse was revealed,

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ  
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ)

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikin, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.) Concerning Abu Talib, this Ayah was revealed,

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ  
يَشَاءُ)

(Verily, you guide not whom you like, but Allah guides whom He wills) )28:56(." This Hadith is recorded in the Two Sahihs. Ibn Jarir recorded that Sulayman bin Buraydah said that his father said, "When the Prophet came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. We said, `O Allah's Messenger! We saw what you did.' He said,

«إِنِّي اسْتَأْذَنْتُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذِنَ  
لِي، وَاسْتَأْذَنْتُهُ فِي الِاسْتِغْفَارِ لَهَا فَلَمْ يَأْذَنْ لِي»

(I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission.) We never saw him more tearful than on that day." Al-`Awfi narrated from Ibn `Abbas about Allah's statement,

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ)

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikin) "The Prophet wanted to invoke Allah for forgiveness for his mother, but Allah did not allow him. The Prophet said,

«إِنَّ إِبْرَاهِيمَ خَلِيلَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ  
اسْتَغْفَرَ لِأَيِّبِهِ»

(Ibrahim, Allah's Khalil, invoked Allah for his father.) Allah revealed,

(وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ)

(And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he )Ibrahim( had made to him (his father)). " `Ali bin Abi Talhah narrated that Ibn `Abbas commented on this Ayah, "They used to invoke Allah for them (pagans) until this Ayah was revealed. They then refrained from invoking Allah to forgive the dead among them, but were not stopped from invoking Allah for the living among them until they die. Allah sent this Ayah,

(وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ)

(And Ibrahim's invoking (of Allah) for his father's forgiveness was only...) )9:114.(. Allah said next,

(فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ)

(But when it became clear to him )Ibrahim( that he (his father) is an enemy of Allah, he dissociated himself from him) )9:114.( Ibn `Abbas commented, "Ibrahim kept asking Allah to forgive his father until he died, when he realized that he died as an enemy to Allah, he disassociated himself from him." In another narration, he said, "When his father died he realized that he died as an enemy of Allah." Similar was said by Mujahid, Ad-Dahhak, Qatadah and several others. `Ubayd bin `Umayr and Sa`id bin Jubayr said, "Ibrahim will disown his father on the Day of Resurrection, but he will meet his father and see dust and fatigue on his face. He will say, `O Ibrahim! I disobeyed you, but today, I will not disobey you.' Ibrahim will say, `O Lord! You promised me that You will not disgrace me on the Day they are resurrected. What more disgrace than witnessing my father being disgraced' He will be told, `Look behind you,' where he will see a bloody hyena -- for his father will have been transformed into that - and it will be dragged from its feet and thrown in the Fire." Allah's statement,

(إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ)

(Verily, Ibrahim was Awwah and was forbearing.) means, he invoked Allah always, according to `Abdullah bin Mas`ud. Several narrations report this from Ibn Mas`ud. It was also said that, `Awwah', means, `who invokes Allah with humility', `merciful', `who believes with certainty', `who praises (Allah)', and so forth.

(وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ - إِنَّ

اللَّهُ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ  
وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ )

(115. And Allah will never lead a people astray after He has guided them until He makes clear to them what they should avoid. Verily, Allah is the All-Knower of everything.) (116. Indeed to Allah belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allah you have neither any protector nor any helper.)

## Recompense comes after Proof is established

Allah describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them. For instance, Allah said,

(وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ)

(And as for Thamud, We showed and made clear to them the path of truth ...) 41:17(. Mujahid commented on Allah's saying;

(وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ)

(And Allah will never lead a people astray after He has guided them) "Allah the Mighty and Sublime is clarifying to the believers about not seeking forgiveness for the idolators in particular, and in general, it is an exhortation to beware of disobeying Him, and encouragement to obey Him. So either do or suffer." Ibn Jarir commented, "Allah says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead idolators, after He gave you guidance and directed you to believe in Him and in His Messenger ! First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you )if you indulge in this action(. Therefore, in this case, He will not allow you to be misguided. Verily, guidance or misguidance occurs after commands and prohibitions are established. As for those who were neither commanded nor prohibited, they can neither be obedient nor disobedient in doing what they were neither ordered nor prohibited from doing." Allah said,

(إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ )

(Indeed to Allah belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allah you have neither any protector nor any helper.) Ibn Jarir

commented, "This is an encouragement from Allah for His believing servants to fight the idolators and chiefs of disbelief. It is also a command for them to trust in Allah's aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allah, nor a supporter other than Him."

(لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ  
يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ  
رَءُوفٌ رَّحِيمٌ)

(117. Allah has forgiven the Prophet, the Muhajirin and the Ansar who followed him in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.)

## Battle of Tabuk

Mujahid and several others said, "This Ayah was revealed concerning the battle of Tabuk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water." Qatadah said, "They went to Ash-Sham during the year of the battle of Tabuk at a time when the heat was intense. Allah knew how hard things were, and they suffered great hardship. We were told that two men used to divide a date between themselves. Some of them would take turns in sucking on a date and drinking water, then give it to another man to suck on. Allah forgave them and allowed them to come back from that battle." Ibn Jarir reported that `Abdullah bin `Abbas said that `Umar bin Al-Khattab was reminded of the battle of distress (Tabuk) and `Umar said, "We went with the Messenger of Allah in the intense heat for Tabuk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney. Abu Bakr As-Siddiq said, 'O Allah's Messenger! Allah, the Exalted and Most Honored, has always accepted your invocation, so invoke Allah for us.' The Prophet said,

«نُحِبُّ ذَلِكَ؟»

(Would you like me to do that) Abu Bakr said, 'Yes.' The Prophet raised his hands and did not put them down until rain fell from the sky in abundance. It rained and then stopped raining for a while, then rained again, so they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp." Ibn Jarir said about Allah's statement,



(لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ)

(Allah has forgiven the Prophet, the Muhajirin and the Ansar who followed him in the time of  
distress,) meaning "With regards to expenditures, transportation, supplies and water,

(مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ)

(after the hearts of a party of them had nearly deviated,) away from the truth, thus falling  
prey to doubting the Messenger's religion because of the distress and hardships they suffered  
during their travel and battle,

(ثُمَّ تَابَ عَلَيْهِمْ)

(but He accepted their repentance.) He directed them to repent to their Lord and renew their  
firmness on His religion,

(إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ)

(Certainly, He is unto them full of kindness, Most Merciful.)"

(وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا حَتَّىٰ إِذَا ضَاقَتْ  
عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ  
أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ  
تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ -  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ  
الصَّادِقِينَ )

(118. And (Allah has forgiven) the three who stayed behind, until for them the earth, vast as it  
is, was straitened and their souls were straitened to them, and they perceived that there is no  
fleeing from Allah, and no refuge but with Him. Then, He forgave them, that they might beg  
for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.)

(119. O you who believe! Have Taqwa of Allah, and be with those who are true (in words and  
deeds).)

## The Three, Whose Decision was deferred by the Messenger of Allah

Imam Ahmad recorded that `Abdullah bin Ka`b bin Malik, who used to guide Ka`b after he became blind, said that he heard Ka`b bin Malik narrate his story when he did not join the battle of Tabuk with the Messenger of Allah . Ka`b bin Malik said, "I did not remain behind Allah's Messenger in any battle that he fought except the battle of Tabuk. I failed to take part in the battle of Badr, but Allah did not admonish anyone who did not participate in it, for in fact, Allah's Messenger had gone out in search of the caravan of Quraysh, until Allah made the Muslims and their enemies meet without any appointment. I witnessed the night of Al-`Aqabah pledge with Allah's Messenger when we pledged for Islam, and I would not exchange it for the Badr Battle, even though the Badr Battle is more popular among the people than the `Aqabah pledge. As for my news of this battle of Tabuk, I was never stronger or wealthier than I was when I remained behind Allah's Messenger in that battle. By Allah, never had I two she-camels before, but I did at the time of that battle. Whenever Allah's Messenger wanted to go to a battle, he used to hide his intention by referring to different battles, until it was the time of that battle (of Tabuk) which Allah's Messenger fought in intense heat, facing a long journey, the desert, and the great number of enemy soldiers. So the Prophet clearly announced the destination to the Muslims, so that they could prepare for their battle, and he told them about his intent. Allah's Messenger was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered." Ka`b added, "Any man who intended not to attend the battle would think that the matter would remain hidden, unless Allah revealed it through divine revelation. Allah's Messenger fought that battle at a time when the fruits had ripened and the shade was pleasant, and I found myself inclined towards that. Allah's Messenger and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that if I want.' So I kept on delaying it every now and then until the people were prepared, and Allah's Messenger , and the Muslims along with him, departed. But I had not prepared anything for my departure. I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again, the next morning, I went out to get ready but returned without doing anything. Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to catch up to them. I wish I had done so! But such was not the case. So, after the departure of Allah's Messenger , whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Messenger did not remember me until he reached Tabuk. So while he was sitting among the people in Tabuk, he said,

«مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟»

(What did Ka`b bin Malik do) A man from Banu Salimah said, 'O Allah's Messenger! He has been stopped by his two Burdah (garments) and looking at his own flanks with pride.' Mu`adh bin Jabal said, 'What a bad thing you have said! By Allah! O Allah's Messenger! We know nothing about him but that which is good.' Allah's Messenger kept silent." Ka`b bin Malik added, "When I heard that Allah's Messenger was on his way back to Al-Madinah, I was overcome by concern and began to think of false excuses. I said to myself, 'How can I escape from his anger tomorrow?' I started looking for advice from wise members of my family in this matter. When it was said that Allah's Messenger had approached (Al-Madinah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. Allah's Messenger arrived in the morning, and whenever he returned from a journey, he used to visit the Masjid first, and offer a two Rak`ah prayer, then sit for the people. So when he had done all that (this time), those

who failed to join the battle came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allah's Messenger accepted the excuses they expressed outwardly, asked for Allah's forgiveness for them and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said,

«تَعَالَ»

(Come) So I came walking until I sat before him. He said to me,

«مَاخَلَقَكَ أَلَمْ تَكُنْ قَدْ اشْتَرَيْتَ ظَهْرًا»

(What stopped you from joining us Had you not purchased an animal for carrying you) I answered, `Yes, O Allah's Messenger! By Allah, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if I tell you a lie today to seek your favor, Allah would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allah's forgiveness. By Allah, I had never been stronger or wealthier than I was when I remained behind you. ' Allah's Messenger said,

«أَمَّا هَذَا فَقَدْ صَدَقَ فَقْمٌ حَتَّى يَقْضِيَ اللَّهُ فِيكَ»

(As regards to this man, he has surely told the truth. So get up until Allah decides your case.) I got up, and many men of Banu Salimah followed me and said to me, `By Allah, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allah's Messenger like the others who did not join him. The invocation of Allah's Messenger to Allah to forgive you would have been sufficient for your sin.' By Allah, they continued blaming me so much that I intended to return (to the Prophet ) and accuse myself of having told a lie, but I said to them, `Is there anybody else who has met the same end as I have' They replied, `Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, `Who are they' They replied, `Murarah bin Ar-Rabi' Al-`Amiri and Hilal bin Umayyah Al-Waqifi.' They mentioned to me two pious men who had attended the battle of Badr and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Messenger forbade all the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind for that battle. So we kept away from the people and they changed their attitude towards us until the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would talk to me. I would come to Allah's Messenger and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would offer my prayer near him and look at him carefully.

When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatadah who was my cousin and the dearest person to me. I offered my greeting to him. By Allah, he did not return my greetings. I said, `O Abu Qatadah! I beseech you by Allah! Do you know that I

love Allah and His Messenger' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. I asked him again in the Name of Allah and he said, 'Allah and His Messenger know better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall. While I was walking in the market of Al-Madinah, suddenly I saw that a Nabatean from Ash-Sham came to sell his grains in Al-Madinah, saying, 'Who will lead me to Ka' b bin Malik' The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassan (who ruled Syria for Caesar), for I knew how to read and write. In that letter, the following was written: 'To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allah does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of test.' I took the letter to the oven and made a fire burning it. When forty out of the fifty nights elapsed, behold! There came to me a messenger of Allah's Messenger saying 'Allah's Messenger orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not mingle with her.' The Prophet sent the same message to my two fellows. I said to my wife, 'Go to your parents and remain with them until Allah gives His verdict in this matter.'" Ka' b added, "The wife of Hilal bin Umayyah came to Allah's Messenger and said, 'O Allah's Messenger! Hilal bin Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said,

«لَا وَلَكِنْ (لَا يَقْرَبُكَ)»

('No (you can serve him), but he should not come near you )sexually().') She said, 'By Allah! He has no desire for anything. By Allah, he has never ceased weeping since his case began until this day of his.' On that, some of my family members said to me, 'Will you also ask Allah's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umayyah to serve him?' I said, 'By Allah, I will not ask permission of Allah's Messenger regarding her, for I do not know what Allah's Messenger would say if I asked him to permit her (to serve me) while I am a young man.' We remained in that state for ten more nights, until the period of fifty nights was completed, starting from the time when Allah's Messenger prohibited the people from talking to us. When I had finished the Fajr prayer on the fiftieth morning on the roof of one of our houses, while sitting in the condition in which Allah described (in the Qur'an): my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness. There I heard the voice of a man who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka' b bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come with His forgiveness for us. Allah's Messenger announced the acceptance of our repentance by Allah after Fajr prayer. The people went out to congratulate us. Some bearers of good news went to my two companions, a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allah, I owned no other than them on that day. Then I borrowed two garments, wore them and went to Allah's Messenger. The people started receiving me in batches, congratulating me on Allah's acceptance of my repentance, saying, 'We congratulate you on Allah's acceptance of your repentance.'" Ka' b further said, "When I entered the Masjid, I saw Allah's Messenger sitting in the Masjid with the people around him. Talhah bin 'Ubaydullah swiftly came to me, shook my hands and congratulated me. By Allah, none of the Muhajirun got up for me except Talhah; I will never forget Talhah for this." Ka' b added, "When I greeted Allah's Messenger, his face was bright with joy. He said,

«أَبَشِّرْ بِخَيْرٍ يَوْمَ مَرَّ عَلَيْكَ مِنْذُ وَلَدَتْكَ أُمُّكَ»

( ' Be happy the best day you have ever seen since your mother gave birth to you.) I said to the Prophet, ' Is this forgiveness from you or from Allah' He said,

«لَا بَلْ مِنْ عِنْدِ اللَّهِ»

(No, it is from Allah). Whenever Allah's Messenger became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him. When I sat before him, I said, ' O Allah's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allah and His Messenger.' Allah's Messenger said,

«أُمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»

(Keep some of your wealth, as it will be better for you). I said, ' So I will keep my share from Khaybar with me.' I added, ' O Allah's Messenger! Allah has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive.' By Allah, I do not know of any Muslim, whom Allah has helped to tell the truth more than I. Ever since I have mentioned the truth to Allah's Messenger , I have never intended to tell a lie, until today. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed the Ayah,

(لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ  
يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ  
رَءُوفٌ رَّحِيمٌ - وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّى  
إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ  
عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ  
ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ  
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ  
الصَّادِقِينَ )

(Allah has forgiven the Prophet, the Muhajirin and the Ansar who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were

straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Have Taqwa of Allah, and be with those who are true (in words and deeds).) Ka`b said; "By Allah! Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Messenger which would have caused me to perish, just as those who had told a lie have perished. Allah described those who told lies with the worst descriptions He ever attributed to anyone. Allah said,

(سَيَحْلِفُونَ بِاللّٰهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِنُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ - يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ )

(They will swear by Allah to you when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place -- a recompense for that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are rebellious.) Ka`b added, "We, the three persons, differed altogether from those whose excuses Allah's Messenger accepted when they swore to him. He took their pledge and asked Allah to forgive them, but Allah's Messenger left our case pending until Allah gave us His judgement about it. As for that Allah said,

(وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا)

(And (He did forgive also) the three who stayed behind...) What Allah said does not discuss our failure to take part in the battle, but to the deferment of making a decision by the Prophet about our case, in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses." This is an authentic Hadith collected in the Two Sahihs (Al-Bukhari and Muslim) and as such, its authenticity is agreed upon. This Hadith contains the explanation of this honorable Ayah in the best, most comprehensive way. Similar explanation was given by several among the Salaf. For instance, Al-A`mash narrated from Abu Sufyan, from Jabir bin `Abdullah about Allah's statement,

(وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا)

(And (He did forgive also) the three who stayed behind...) "They are Ka`b bin Malik, Hilal bin Umayyah and Murarah bin Ar-Rabi`, all of them from the Ansar."

## The Order to speak the Truth

Allah sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth -- vast as it is -- were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allah's sake and awaited humbly for His decree. They remained firm, until Allah sent His relief to them since they told the Messenger of Allah the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allah forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness. Hence Allah's statement next,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ  
الصَّادِقِينَ)

(O you who believe! Have Taqwa of Allah, and be with those who are true.) The Ayah says, adhere to and always say the truth so that you become among its people and be saved from destruction. Allah will make a way for you out of your concerns and a refuge. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ،  
وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَزَالُ الرَّجُلُ  
يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ  
صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى  
الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ  
الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ  
اللَّهِ كَذَّابًا»

(Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allah as very truthful (Sddiq). Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allah as a great liar.) This Hadith is recorded in the Two Sahihs.



(مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَّأُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ )

(120. It was neither befitting for the people of Al-Madinah and the bedouins of the neighborhood to remain behind Allah's Messenger nor to prefer their own lives to his life. That is because they suffer neither Zama' nor Nasab, nor Makhmasah in the cause of Allah, nor did they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the doers of good.)

### Rewards of Jihad

Allah, the Exalted and Most Honored, criticizes the people of Al-Madinah and the bedouins around it, who did not participate in the battle of Tabuk with the Messenger of Allah . They sought to preserve themselves rather than comfort the Messenger during the hardship that he suffered in that battle. They incurred a loss in their share of the reward, since,

(لَا يُصِيبُهُمْ ظَمَأٌ)

(they suffer neither Zama'), thirst,

(وَلَا نَصَبٌ)

(nor Nasab), fatigue,

(وَلَا مَخْمَصَةٌ)

(nor Makhmasah), hunger,



(وَلَا يَطَّأُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ)

(nor they take any step to raise the anger of disbelievers), by strategies of war that would terrify their enemy,

(وَلَا يَنَالُونَ)

(nor inflict), a defeat on the enemy,

(إِلَّا كُتِبَ لَهُمُ)

(but is written to their credit) as compensation for these steps that are not under their control, but a consequence of performing good deeds that earn them tremendous rewards,

(إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ)

(Surely, Allah wastes not the reward of the doers of good.) Allah said in a similar Ayah,

(إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا)

(Certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost)

(وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ )

(121. Neither do they spend any contribution -- small or great -- nor cross a valley, but is written to their credit that Allah may recompense them with the best of what they used to do.) Allah said next,

(وَلَا يُنْفِقُونَ)

(Neither do they spend), in reference to the fighters in Allah's cause,

(نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً)

(any contribution -- small or great --), with regards to its amount,

(وَلَا يَقْطَعُونَ وَادِيًا)

(nor cross a valley), while marching towards the enemy,

(إِلَّا كُتِبَ لَهُمْ)

(but is written to their credit), for these actions that they take )and which are under their control(,

(لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ)

(that Allah may recompense them with the best of what they used to do.) Certainly, the Leader of the faithful, `Uthman bin `Affan, may Allah be pleased with him, acquired a tremendous share of the virtues mentioned in this honorable Ayah. He spent large amounts and tremendous wealth on this battle (Tabuk). Abdullah, the son of Imam Ahmad recorded that `Abdur-Rahman bin Khabbab As-Sulami said; "The Messenger of Allah gave a speech in which he encouraged spending on the army of distress (for Tabuk). I `Uthman bin `Affan, may Allah be pleased with him said; `I will give one hundred camels with their saddles and supplies.' Then he exhorted them some more. So `Uthman said; `I will give one hundred more camels with their saddles and supplies.' Then he descended one step of the Minbar and exhorted them some more. So `Uthman bin `Affan said; `I will give one hundred more camels with their saddles and supplies.' Then I saw Allah's Messenger with his hand moving like this - and `Abdus-Samad's) one of the narrators( hand went out like one in amazement - he said,

«مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذَا»

(It does not matter what `Uthman does after. ) It is also recorded in the Musnad that `Abdur-Rahman bin Samurah said, "Uthman brought a thousand Dinars in his garment so that the Prophet could prepare supplies for the army of distress. `Uthman poured the money on the Prophet's lap, and the Prophet started turning it around with his hand and declaring repeatedly,

«مَا ضَرَّ ابْنَ عَقَّانِ مَا عَمِلَ بَعْدَ الْيَوْمِ»

(The son of `Affan (i.e., `Uthman) will never be harmed by anything he does after today.)" Qatadah commented on Allah's statement,

(وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ)

(nor cross a valley, but is written to their credit), "The farther any people march forth away from their families in the cause of Allah, the nearer they will be to Allah."

(وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ )

(122. And it is not (proper) for the believers to go out (to fight - Jihad) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).)

**Allah the Exalted here explains His order to Muslims to march forth with the Messenger of Allah for the battle of Tabuk.**

We should first mention that a group of the Salaf said that marching along with the Messenger , when he went to battle, was at first obliged on all Muslims, because, as they say, Allah said,

(انْفِرُوا خِفَافًا وَثِقَالًا)

(March forth, whether you are light or heavy) )9:41(, and,

(مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَن حَوْلَهُمْ مِّنَ الْأَعْرَابِ)

(It was not becoming of the people of Al-Madinah and the bedouins of the neighborhood...) )9:120(. However, they said, Allah abrogated this ruling (9:41 and 9:120) when He revealed this Ayah, )9:122(. However, we could say that this Ayah explains Allah's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for Jihad. Those who went with the Messenger would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet will achieve both goals )Jihad and learning the revelation from the Prophet (. After the Prophet , a group of every tribe or neighborhood should seek religious knowledge or perform Jihad, for in this case, Jihad is required from at least a part of each Muslim community. `Ali bin Abi Talhah reported from Ibn `Abbas about the Ayah,

(وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً)

(And it is not (proper) for the believers to go out (to fight - Jihad) all together. ) "The believers should not all go to battle and leave the Prophet alone,

(قُلُوبًا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ)

(Of every troop of them, a party only should go forth) in the expeditions that the Prophet sent. When these armies returned to the Prophet, who in the meantime received revealed parts of the Qur'an from Allah, the group who remained with the Prophet would have learned that revelation from him. They would say, 'Allah has revealed some parts of the Qur'an to your Prophet and we learned it.' So they learned from them what Allah revealed to His Prophet in their absence, while the Prophet sent some other men into military expeditions. Hence Allah's statement,

(لِّيَتَفَقَّهُوا فِي الدِّينِ)

(that they may get instructions in religion,) so that they learn what Allah has revealed to their Prophet and teach the armies when they return,

(لَعَلَّهُمْ يَحْذَرُونَ)

(so that they may beware.)" Mujahid said, "This Ayah was revealed about some of the Companions of the Prophet who went to the desert and were helped by its residents, had a good rainy year and called whomever they met to guidance. The people said to them, 'We see that you left your companions and came to us.' They felt bad in themselves because of this and they all came back from the desert to the Prophet . Allah said,

(قُلُوبًا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ)

(Of every troop of them, a party only should go forth,) those who seek righteousness )such as to spread the call of Islam, while others remain behind(,

(لِّيَتَفَقَّهُوا فِي الدِّينِ)

(that they may get instructions in (Islamic) religion,) and learn what Allah has revealed,

(وَلِيُنْذِرُوا قَوْمَهُمْ)

(and that they may warn their people), when those who went forth returned to them,

(لَعَلَّهُمْ يَحْذَرُونَ)

(so that they may beware (of evil).)" Qatadah said about this Ayah, "It is about when the Messenger of Allah sent an army; Allah commanded them to go into battle, while another group remained with the Messenger of Allah to gain instructions in the religion. Another group returns to its own people to call them (to Allah) and warn them against Allah's punishment of those who were before them." It was also said that this verse,

(وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً)

(And it is not (proper) for the believers to go out all together.) is not about joining Jihad. They say that the Messenger of Allah invoked Allah against Mudar to try them with years of famine, and their lands were struck by famine. The various tribes among them started to come, entire tribes at a time, to Al-Madinah, because of the hardship they faced and they would falsely claim that they are Muslims. This caused hardship for the Companions of the Messenger and Allah revealed to him that they are not believers. The Messenger of Allah sent them back to their tribes and warned their people not to repeat what they did. Hence Allah's statement,

(وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ)

(and that they may warn their people when they return to them,)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِّنَ  
الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ  
الْمُتَّقِينَ)

(123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who have Taqwa.)

## **The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas**

Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. When he finished with them and Allah gave him control over Makkah, Al-Madinah, At-Ta'if, Yemen, Yamamah, Hajr, Khaybar, Hadramawt and other Arab provinces, and the various Arab tribes entered Islam in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islam, especially since they were from the People of the Scriptures. The Prophet marched until he reached Tabuk and went back because of the extreme hardship, little rain and little supplies. This battle occurred on the ninth year after his Hijrah. In the tenth year, the Messenger of Allah was busy with the Farewell Hajj. The Messenger died eighty-one days after he returned from that Hajj, Allah chose him for what He had prepared for him )in Paradise(. After his death, his executor, friend, and Khalifah, Abu Bakr As-Sddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet , Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islamic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the

blessing of his mission, Allah opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Allah, just as the Messenger of Allah had foretold would happen. This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Faruq, the Martyr of the Mihrab, Abu Hafs, `Umar bin Al-Khattab, may Allah be pleased with him. With `Umar, Allah humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to `Umar from near and far provinces, and he divided them according to the legitimate and accepted method. `Umar then died as a martyr after he lived a praise worthy life. Then, the Companions among the Muhajirin and Ansar agreed to chose after `Umar, `Uthman bin `Affan, Leader of the faithful and Martyr of the House, may Allah be pleased with him. During `Uthman's reign, Islam wore its widest garment and Allah's unequivocal proof was established in various parts of the world over the necks of the servants. Islam appeared in the eastern and western parts of the world and Allah's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allah's enemies, and whenever Muslims overcame an Ummah, they moved to the next one, and then the next one, crushing the tyrannical evil doers. They did this in reverence to Allah's statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِّنَ الْكُفَّارِ)

(O you who believe! Fight those of the disbelievers who are close to you,) Allah said next,

(وَلِيَجِدُوا فِيكُمْ غِلْظَةً)

(and let them find harshness in you), meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy. Allah said in other Ayah,

(فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ)

(Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...)5:54(,

(مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ)

(Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves.)48:29(, and,

(يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَاعْلُظْ عَلَيْهِمْ)

(O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them.))9:73( Allah said,

(وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ)

(And know that Allah is with those who have Taqwa), meaning, fight the disbelievers and trust in Allah knowing that Allah is with you if you fear and obey Him. This was the case in the first three blessed generations of Islam, the best members of this Ummah. Since they were firm on the religion and reached an unsurpassed level of obedience to Allah, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation. However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islam and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islamic states, after gaining control over many of its areas, in addition to entire Islamic lands. Verily, ownership of all affairs is with Allah in the beginning and in the end. Whenever a just Muslim king stood up and obeyed Allah's orders, all the while trusting in Allah, Allah helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allah. We ask Allah to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allah is Most Generous, Most Giving.

(وَإِذَا مَا أَنْزَلَتْ سُورَةً فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ)

(124. And whenever there comes down a Surah, some of them (hypocrites) say: "Which of you has had his faith increased by it" As for those who believe, it has increased their faith, and they rejoice.) (125. But as for those in whose hearts is a disease, it will add Rijs (doubt) to their Rijs (doubt); and they die while they are disbelievers.)

**Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion**

(وَإِذَا مَا أَنْزَلَتْ سُورَةٌ)

(And whenever there comes down a Surah), then among the hypocrites are,

(مَنْ يَقُولُ أَكْبَمَ زَادَتْهُ هَذِهِ إِيْمَانًا)

(some who say: "Which of you has had his faith increased by it") They say to each other, who among you had his faith increased by this Surah )from the Qur'an( Allah the Exalted said,

(فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ)

(As for those who believe, it has increased their faith, and they rejoice.) This Ayah is one of the mightiest evidences that faith increases and decreases, as is the belief of most of the Salaf and later generations of scholars and Imams. Many scholars said that there is a consensus on this ruling. We explained this subject in detail in the beginning of the explanation of Sahih Al-Bukhari, may Allah grant him His mercy. rAllah said next,

(وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ)

(But as for those in whose hearts is a disease, it will add Rijs to their Rijs.) the Surah increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allah said in another Ayah,

(وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ)

(And We send down in the Qur'an that which is a healing) 17:82(, and,

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَادَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those



who are called from a place far away (so they neither listen nor understand").)41:44( This indicates the misery of the hypocrites and disbelievers, since, what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food!

(أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ  
مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ - وَإِذَا مَا  
أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاهُمْ  
مَنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ  
قَوْمٌ لَا يَفْقَهُونَ )

(126. See they not that they are put in trial once or twice every year Yet, they turn not in repentance, nor do they learn a lesson (from it).) (127. And whenever there comes down a Surah, they look at one another (saying): "Does any one see you" Then they turn away. Allah has turned their hearts because they are a people that understand not.)

## Hypocrites suffer Afflictions

Allah says, do not these hypocrites see,

(أَنَّهُمْ يُفْتَنُونَ)

(that they are put in trial), being tested,

(فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ  
يَذْكُرُونَ)

(once or twice every year Yet, they turn not in repentance, nor do they learn a lesson.) They neither repent from their previous sins nor learn a lesson for the future. Mujahid said that hypocrites are tested with drought and hunger. Allah said;

(وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ )

(And whenever there comes down a Surah, they look at one another (saying): "Does any one see you" Then they turn away. Allah has turned their hearts because they are a people that understand not.) This describes the hypocrites that when a Surah is revealed to the Messenger of Allah ,

(نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ)

(they look at one another), they turn their heads, right and left, saying,

(هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا)

("Does any one see you" Then they turn away. ...) turning away from, and shunning the truth. This is the description of hypocrites in this life, for they do not remain where the truth is being declared, neither accepting nor understanding it, just as Allah said in other Ayat,

(فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ - كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ - فَرَّتْ مِنْ قَسْوَرَةٍ )

(Then what is wrong with them that they turn away from admonition As if they were wild donkeys. Fleeing from a lion.)74:49-51(, and,

(فَمَا لَ الَّذِينَ كَفَرُوا قِبَلَكْ مُهْطِعِينَ - عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ )

(So what is the matter with those who disbelieve that they hasten to hear from you. (Sitting) in groups on the right and on the left.))70:36-37(. This Ayah also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood Allah's statement,

(ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ)

(Then they turn away. Allah has turned their hearts (from Truth)) is similar to,

(فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

(So when they turned away, Allah turned their hearts away.) 61:5( Allah said next,

(بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ)

(because they are a people that understand not. ) They neither understand Allah's Word nor attempt to comprehend it nor want it. Rather, they are too busy, turning away from it. This is why they ended up in this condition.

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ)

(فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ)

(128. Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers )he is( full of pity, kind, and merciful.) (129. But if they turn away, say: "Allah is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne.")

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I was sent with the easy Hanifiyah )monotheism( way.) An authenic Hadith mentions,

«إِنَّ هَذَا الدِّينَ يُسْرٌ»

(Verily, this religion is easy) and its Law is all easy, lenient and perfect. It is easy for those whom Allah the Exalted makes it easy.)

(حَرِيصٌ عَلَيْكُمْ)

(He is eager for you), that you gain guidance and acquire benefits in this life and the Hereafter. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«إِنَّ اللَّهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطْلُعُهَا مِنْكُمْ مُطْلِعٌ، أَلَا وَإِنِّي أَخِذُ بِحُجْرَتِكُمْ أَنْ تَهَاقُتُوا فِي النَّارِ كَتَهَاقُتِ الْفَرَاشُ أَوْ الدُّبَابُ»

(Verily, every matter that Allah has prohibited, He knows that some among you will breach it; but I am indeed holding you by the waist so that you do not fall in the Fire, just like butterflies and flies.) Allah's statement next,

(يَا مُؤْمِنِينَ رَءُوفٌ رَحِيمٌ)

(for the believers (he is) full of pity, kind, and merciful.) 9:128(, is similar to His other statement,

(وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ -  
فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ -  
وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ)

(And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do." And put your trust in the All-Mighty, the Most Merciful) 26:215-217(. Allah the Exalted commanded His Messenger in this honorable Ayah,

(فَإِنْ تَوَلَّوْا)

(But if they turn away), from the glorious, pure, perfect and encompassing Law that you -- O Muhammad -- brought them,

(قُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ)

(then say: "Allah is sufficient for me. There is no God but He,) Allah is sufficient for me, there is no deity worthy of worship except Him, and in Him I put my trust. Similarly, Allah said,

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا)

((He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian.) )73:9(. Allah said next,

(وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ)

(and He is the Lord of the Mighty Throne) )9:129(. He is the King and Creator of all things, and He is the Lord of the Mighty Throne (‘Arsh), which is above all creation; all that is in and between the heavens and earths is under the Throne (‘Arsh) and subservient to Allah's power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things. Imam Ahmad recorded that Ibn ‘Abbas said that Ubayy bin Ka‘b said, "The last Ayah revealed from the Qur'an was this Ayah,

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ)

(Verily, there has come unto you a Messenger from among yourselves ...) )9:128(" until the end of the Surah It is recorded in the Sahih that Zayd bin Thabit said, "I found the last Ayah in Surah Bara'ah with Khuzaymah bin Thabit." This is the end of Surah Bara'ah, all praise is due to Allah.

## The Tafsir of Surah Yunus

### (Chapter - 10)

### Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الر تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ - أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ )

(1. Alif-Lam-Ra. These are the verses of the Book (the Qur'an) Al-Hakim.) (2. Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds" (But) the disbelievers say: "This is indeed an evident sorcerer!") The isolated letters in the beginning of this Surah, as well as in others, have been previously discussed at the beginning of Surat Al-Baqarah. Allah said:

# (تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ)

(These are the verses of the Book (the Qur'an) Al-Hakim.) This indicates that these are verses of the Qur'an, in which the wisdom of judgment is clear.

## The Messenger cannot be but a Human Being

Allah rebukes the attitude of the disbelievers with the words

(أَكَانَ لِلنَّاسِ عَجَبًا)

(Is it a wonder for mankind...) They have always found it strange that Allah would send Messengers to them from among mankind. Allah also tells us about other people from previous nations who said,

(أَبَشَرٌ يَهْدُونَنَا)

(Shall mere men guide us) (64:6) Hud and Salih said to their people:

(أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ)

(Do you wonder that there has come to you a reminder from your Lord through a man from among you.) (7:63) Allah also told us what the disbelievers from Quraysh said:

(أَجَعَلَ الْإِلَهَةَ إِلَهًا وَحِيدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ)

(Has he made the gods into one God Verily, this is a curious thing!) (38:5) Ad-Dahhak reported Ibn `Abbas that he said: "When Allah sent Muhammad as a Messenger, most of the Arabs denied him and his message and said: Allah is greater than sending a human Messenger like Muhammad. " Ibn `Abbas said, "So Allah revealed:

(أَكَانَ لِلنَّاسِ عَجَبًا)

(Is it a wonder for mankind...) " Allah's statement ;

(أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ)

(that they shall have with their Lord the rewards of their good deeds) Scholars have differed over the meaning of the reward for the good deeds in this Ayah:

(وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ)

(and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.) `Ali bin Abi Talhah reported that Ibn `Abbas said about this Ayah, "Eternal happiness has been written for them." Al-`Awfi reported that Ibn `Abbas said: "It is the good reward for what they have done." Mujahid said: "It is their good deeds -- their prayers, fasting, charity, and glorification." He then said, "And Muhammad will intercede for them." Allah said:

(قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ)

((But) the disbelievers say: "This is indeed an evident sorcerer!") This means that the disbelievers said this although Allah has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warner. But they are the liars in saying that.

(إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ )

(3. "Surely, your Lord is Allah Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne, arranging the affair )of all things(. No intercessor (can plead with Him) except after He permits. That is Allah, your Lord; so worship Him (alone). Then, will you not remember)

## Allah is the Creator Who arranges the Affairs of the Universe

Allah tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days. It was said: "Like these days (meaning our worldly days)." It was also said: "Every day is like a thousand years of what we reckon." Later, this will be discussed further.

(ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ)

(and then rose over (Istawa) the Throne.)" The Throne is the greatest of the creatures or like a ceiling for them. Allah's statement:

(يُدَبِّرُ الْأُمْرَ)

(arranging the affair )of all things(.) means that He controls the affairs of the creatures.

(لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ)

(Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth.) (34:3) No affair distract Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا)

(And no moving creature is there on earth but its provision is due from Allah.) (11:6)

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَاسٍ إِلَّا فِي كِتَابٍ مُبِينٍ)

(Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) (6:59) Ad-Darawardi narrated from Sa`d bin Ishaq bin Ka`b bin `Ujrah that he said: "When this Ayah was revealed,

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(Surely, your Lord is Allah Who created the heavens and the earth) they met a great caravan whom they thought should be Arabs. They said to them: `Who are you' They replied: `We are Jinns. We left Al-Madinah because of this Ayah." This was recorded by Ibn Abi Hatim. Allah said:

(مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ)

(No intercessor (can plead with Him) except after He permits.) This is similar to what is in the following Ayat:



(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) (2:255) and,

(وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ)

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.)(53:26), and;

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits. )(34:23). Allah then said:

(ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ)

(That is Allah, your Lord; so worship Him (alone). Then, will you not remember) meaning worship Him alone with no partners.

(أَفَلَا تَذَكَّرُونَ)

(Then will you not remember) meaning "O idolators, you worship gods with Allah while you know that He alone is the Creator," as He said:

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ)

(And if you ask them who created them, they will surely say: "Allah.")(43:87),

(قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ)

(سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ)

("Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne will say: "Allah." Say: "Will you not then have Taqwa") (23:86-87), Similar is mentioned in the Ayah before this Ayah and after it.

(إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ  
الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ  
حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ )

(4. To Him is the return of all of you. The promise of Allah is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.)

### The Return of Everything is to Allah

Allah tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allah states that He is going to bring all the creatures into being.

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ  
عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.) (30:27),

(لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
بِالْقِسْطِ)

(that He may reward with justice those who believed and did deeds of righteousness.) meaning, the reward will be with justice and complete recompense.

(وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ  
بِمَا كَانُوا يَكْفُرُونَ)

(But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.) meaning, because of their disbelief they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

(هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ - وَءَاخِرُ مِنْ شَكْلِهِ  
أَزَوْجٌ)

(This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together!) (38: 57-58)

(هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ -  
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ)

(This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!) (55:43-44)

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا  
وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ مَا  
خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ  
يَعْلَمُونَ - إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ  
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ )

(5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat in detail for people who have knowledge.) (6. Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Ayat for those who have Taqwa.)

### Everything is a Witness to the Power of Allah.

Allah tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be confused with one another. Allah made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small

then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month. Allah said:

(وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ  
الْقَدِيمِ - لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا  
الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ )

(And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.) (36:39-40) And He said:

(وَالشَّمْسُ وَالْقَمَرَ حُسْبَانًا)

(And the sun and the moon for counting) And in this Ayah He said:

(وَقَدَّرَهُ)

(and measured) that is the moon, Allah said:

(مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ)

(And measured out for it stages that you might know the number of years and the reckoning. ") The days are revealed by the action of the sun, and the months and the years by the moon. Allah then stated

(مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ)

(Allah did not create this but in truth.) He didn't create that for amusement but with great wisdom and perfect reasoning. With a similar meaning, Allah said:

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا  
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ  
النَّارِ )

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!) (38:27) He also said:

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ - فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ )

("Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us" So Exalted be Allah, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne!) 23:115-116( Allah said:

(يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ)

(He explains the Ayat in detail for people who have knowledge.) In other words, He explained the signs and proofs for people who know. Allah further stated:

(إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ)

(Verily, in the alternation of the night and the day) The day and the night alternate, when one arrives, the other goes, and so on, with no errors. This is similar to the meaning indicated in the following Ayat:

(يُعْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly...).

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ)

(It is not for the sun to overtake the moon.) 36:40(, and

(قَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا)

((He is the) Cleaver of the daybreak. He has appointed the night for resting.) 6:96( Allah continued:

(وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ)

(and in all that Allah has created in the heavens and the earth) meaning the signs that indicate His greatness. This is similar to Allah's statements:

(وَكَايْنٍ مِّنْ ءَايَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ)

(And how many a sign in the heavens and the earth...) 12: 105,

(قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ)

("Say: "Behold all that is in the heavens and the earth," but neither Ayat nor warners benefit those who believe not.) 10:101(

(أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ)

(See they not what is before them and what is behind them, of the heaven and the earth.) 34:9(

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

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

(لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

(Ayat for those who have Taqwa.) meaning fear Allah's punishment, wrath and torment.

(إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأْنَأُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ - أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ)

(7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat,) (8. Those, their abode will be the Fire, because of what they used to earn.)

## The Abode of Those Who deny the Hour is Hell-Fire

Allah describes the state of the wretched who disbelieved in the meeting with Allah on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it. Al-Hasan said: "They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allah's signs in the universe, they did not contemplate them. They were also heedless of Allah's Laws, for they didn't abide by them. Their abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allah, His Messenger and the Last Day."

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ  
رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي  
جَنَّاتِ النَّعِيمِ - دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ  
وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ )

(9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).) (10. Their way of request therein will be: "Glory to You, O Allah!" and "Salam" (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allah, the Lord of all that exists.")

## The Good Reward is for the People of Faith and Good Deeds

In these two Ayat, Allah promises the happy blessings for those who believed in Allah and His Messengers. And for those that have complied with what they were commanded to follow. The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allah will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world. The other meaning is that their faith will assist them on the Day of Resurrection as Mujahid said:

(يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ)

(Their Lord will guide them through their faith) meaning "Their faith will be a light in which they will walk."

(دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ  
وَعَاخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(Their way of request therein will be: "Glory to You, O Allah!" And Salam (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allah, the Lord of all that exists.") meaning this is the condition of the people of Paradise. This is similar to what is found in the following Ayat:

(تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ)

(Their greeting on the Day they shall meet Him will be "Salam )Peace(!") )33:44(,

(لَا يَسْمَعُونَ فِيهَا لُعْوَاً وَلَا نَفْثاً - إِلَّا قِيلَ سَلَاماً  
سَلَاماً )

(No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: Salam! Salam!!") )56:25-26(,

(سَلَامٌ قَوْلاً مِّن رَّبِّ رَحِيمٍ )

((It will be said to them): "Salam" -- a Word from the Lord, Most Merciful.) )36:58(,

(وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ)

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you)!") )13:23-24( In Allah's statement,

(وَعَاخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(And the close of their request will be: All praise is due to Allah, the Lord of all that exists.") There is an indication that Allah Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation. Allah said:

(الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ)

(All the praises and thanks be to Allah, Who has sent down to His servant the Book (the Qur'an).) )18:1(,



(الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(All praise is due to Allah, Who (alone) created the heavens and the earth,) 6:1, and many other citations with this meaning. The Ayah also indicates that Allah is the Praised One in this world and in the Hereafter and in all situations. In a Hadith recorded by Muslim:

«إِنَّ أَهْلَ الْجَنَّةِ يُلْهِمُونَ النَّسِيحَ وَالْتَّحْمِيدَ كَمَا يُلْهِمُونَ النَّفْسَ»

(The people of Paradise will be inspired to glorify Allah and praise Him as they instinctively breath.) This will be their nature because of the increasing bounties of Allah upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allah for there is no God but He and no Lord save He.

(وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ )

(11. And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.)

### Allah does not respond to the Requests for Evil like He does with the Requests for Good

Allah tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn't respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth. Allah has said,

(وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ)

(And were Allah to hasten for mankind the evil as He hastens for them the good then they would have been ruined.) This means that if He had responded to all of their evil requests, He

would pray against them. However, people should avoid praying for evil as much as they can. Abu Bakr Al-Bazzar recorded in his Musnad that Jabir said, "Allah's Messenger said:

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، لَا تَدْعُوا عَلَى أَوْلَادِكُمْ،  
لَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُوَافِقُوا مِنْ اللَّهِ سَاعَةً  
فِيهَا إِبَابَةٌ فَيَسْتَجِيبَ لَكُمْ»

(Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allah and Allah will respond to you.) This Hadith was also recorded by Abu Dawud. This is similar to what is understood from the following Ayah:

(وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ)

(And man invokes (Allah) for evil as he invokes (Allah) for good. ))17:11( In regard to the interpretation of this Ayah,

(وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ)

(And were Allah to hasten for mankind the evil as He hastens for them the good) Mujahid said: "It is the man saying to his son or money when he is angry, 'O Allah don't bless him (or it) and curse him (or it).' Should Allah respond to this man in this request as He responds to him with good, He would destroy them."

(وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا  
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا  
إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا  
يَعْمَلُونَ)

(12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair seeming to the wasteful that which they used to do.)

**Man remembers Allah at Times of Adversity and forgets Him at  
Times of Prosperity**