

(فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ)

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

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

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

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

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

«المُسْتَشَارُ مُؤْتَمَنٌ»

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

Trust in Allah After Taking the Decision

Allah's statement,

(فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ)

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

(إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ)

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

Allah's statement,

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

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

(وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ)

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

Allah next commands the believers to trust in Him,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

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

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

Allah said,

(وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ)

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

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

(وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ)

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

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

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

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

Allah then said,

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

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

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

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

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

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

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

:

«اللَّهُمَّ هَلْ بَلَّغْتَ»

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

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

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

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

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

(وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ)

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

«لِهَذَا دَعَوْتُكَ فَأَمْضِ لِعَمَلِكَ»

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

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

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

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

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

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

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

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

The Messenger of Allah then said,

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

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

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

The Honest and Dishonest are Not Similar

Allah said,

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

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

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

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

(أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ
هُوَ أَعْمَى)

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

(أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ
مَتَّعَ الْحَيَاةِ الدُّنْيَا)

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

Allah then said,

(هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ)

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

(وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا)

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

(وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ)

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

The Magnificent Blessing in the Advent of Our Prophet Muhammad

Allah the Most High said:

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

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

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

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا)

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

Meaning; of their own kind. And Allah said;

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

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

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

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

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

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

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ)

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

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

يَتْلُوا عَلَيْهِمْ آيَاتِهِ)

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

وَيُزَكِّيهِمْ)

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

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ)

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

وَإِنْ كَانُوا مِنْ قَبْلُ)

(while before that they had been), before sending this Prophet, Muhammad ,

(لَفِي ضَلَلٍ مُّبِينٍ)

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

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

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

The Reason and Wisdom Behind the Defeat at Uhud

Allah said,

(أَوْ لَمَّا أَصَبَتْكُمْ مُصِيبَةٌ)

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

(قَدْ أَصَبْتُمْ مِّثْلَيْهَا)

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

(قُلْتُمْ أُنَّى هَذَا)

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

(قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ)

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

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

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

(قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ)

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

(إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

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

Allah then said,

(وَمَا أَصَابَكُمْ يَوْمَ التَّقَىٰ الْجَمْعَانَ فَبِإِذْنِ اللَّهِ)

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

(وَلِيَعْلَمَ الْمُؤْمِنِينَ)

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

(وَلِيَعْلَمَ الَّذِينَ نَاقَضُوا وَعَقِلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ)

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

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

(أَوْ ادْفَعُوا)

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

(لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ)

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

(هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ)

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

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

(هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ)

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

Allah then said,

(يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ)

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

(لَوْ نَعْلَمُ قِتَالًا لَا تَبَعْنَاكُمْ)

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

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

(وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ)

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

(الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قَاتَلُوا)

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

قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ
صَادِقِينَ

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

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

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

الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونَ
إِن كُنْتُمْ مُؤْمِنِينَ)

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

Virtues of the Martyrs

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

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

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

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

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

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

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

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

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

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

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

«لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ، جَعَلَ اللَّهُ أَرْوَاحَهُمْ
فِي أَجْوَابِ طَيْرٍ حُضِرَ، تَرُدُّ أُنْهَارَ الْجَنَّةِ،

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

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

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

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

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

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

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

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

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

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا)

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

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

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

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

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

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

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

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

Allah's statement,

(فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ)

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

Allah said next,

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

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

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

The Battle of Hamra' Al-Asad

Allah said,

(الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا
أَصَابَهُمُ الْقَرْحُ)

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

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

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

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

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

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

(الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ)

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

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

As for Allah's statement,

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

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

(وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ)

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

Al-Bukhari recorded that Ibn ` Abbas said,

(حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ)

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

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

This is why Allah said,

(فَانْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسَهُمْ سُوءٌ)

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

(بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسَهُمْ سُوءٌ)

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

(وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ)

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

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

(فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ)

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

Allah then said,

(إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ)

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

(فَلَا تَخَافُوهُمْ وَخَافُونَ إِنْ كُنْتُمْ مُّؤْمِنِينَ)

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

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ)

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

(قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ)

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

فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ
ضَعِيفًا

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

أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ
هُمُ الْخَسِرُونَ

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

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ

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

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ

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

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

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

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

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

وَلَا يَحْزُنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ
يَضُرُّوهُ اللَّهُ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا
فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ - إِنَّ الَّذِينَ
اشْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوهُ اللَّهُ شَيْئًا وَلَهُمْ
عَذَابٌ أَلِيمٌ - وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَا نُمَلِي
لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُمَلِي لَهُمْ لِيَزْدَادُوا إِثْمًا
وَلَهُمْ عَذَابٌ مُهِينٌ)

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

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

Comforting the Messenger of Allah

Allah said to His Prophet,

(وَلَا يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ)

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

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

(إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ
لَهُمْ حَظًّا فِي الْأَخِرَةِ)

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

(وَلَهُمْ عَذَابٌ عَظِيمٌ)

(For them there is a great torment.)

Allah said about the disbelievers,

(إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ)

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

(لَنْ يَضُرُّوا اللَّهَ شَيْئًا)

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

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(For them, there is a painful torment.)

Allah said next,

(وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ نُمْلِي لَهُمْ خَيْرٌ
لأنفسِهِمْ إِنَّما نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ
مُهِينٌ)

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

This statement is similar to Allah's other statements,

(أَيَحْسَبُونَ أَنَّ نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ)

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

(فَدَرْنِي وَمَنْ يُكَدِّبُ بِهِذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ
مَنْ حَيْثُ لَا يَعْلَمُونَ)

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

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

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

Allah then said,

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ)

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

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ)

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

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

وَمَا كَانَ اللَّهُ لِيُطَّلِعَ عَلَيْكُمْ عَلَى الْغَيْبِ)

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

(وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ)

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

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

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

(فَآمِنُوا بِاللَّهِ وَرَسُولِهِ)

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

(وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ)

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

The Censure of Selfishness, and Warning Against it

Allah said,

(وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ)

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

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

(سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ)

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

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

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

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

The Prophet then recited the Ayah,

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

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

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

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

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

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

(سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَمَةِ)

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

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

Allah's statement,

(وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ)

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

(وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ)

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

(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

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

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

(الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا إِلَّا نُوْمِنَ لِرَسُولٍ
حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ
رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالذِّكْرِ قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ
إِنْ كُنْتُمْ صَادِقِينَ)

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

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

Allah Warns the Idolators

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

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

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

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

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

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

Allah's statement,

(سَنَكْتُبُ مَا قَالُوا)

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

(وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ)

(and their killing of the Prophets unjustly,)

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

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

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

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

Allah said,

(الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ
حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ)

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

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

(قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ)

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

(وَبِالَّذِي قُلْتُمْ)

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

(فَلِمَ قَتَلْتُمُوهُمْ)

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

(إِنْ كُنْتُمْ صَادِقِينَ)

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

Allah then comforts His Prophet Muhammad ,

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

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

(وَالزُّبُرِ)

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

(وَالْكِتَابِ الْمُنِيرِ)

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

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ
يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ حَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ
فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعُ الْعُرُورِ)

لنُبَلُونَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدَى
كَثِيرًا وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ
الْأُمُورِ-)

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

Every Soul Shall Taste Death

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

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

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

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

(وَأِنَّمَا تُوقُونَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ)

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

Who Shall Gain Ultimate Victory

Allah said,

(فَمَنْ زُحْرِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)

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

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

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

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

(فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)

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

Allah said,

(وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَعُ الْعُرُورِ)

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

(بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى
(

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

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

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

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

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

Qatadah commented on Allah's statement,

(وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعُ الْغُرُورِ)

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

The Believer is Tested and Hears Grieving Statements from the Enemy

Allah said,

(لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ)

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

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

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

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

(وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آوَتْوَا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدَى كَثِيرًا)

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

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

(وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ)

(but if you persevere patiently, and have Taqwa, then verily, that will be a determining factor in all affairs.)

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

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

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

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

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

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

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

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

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ
لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئِسَ مَا يَشْتَرُونَ)

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

(وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ)

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

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

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

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

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

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

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

Allah's statement,

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

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

«مَنْ ادَّعَى دَعْوَةَ كَاذِبَةٍ لِيَتَكْتَرَ بِهَا، لَمْ يَزِدْهُ اللَّهُ
إِلَّا قَلَّةً»

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

The Sahih also recorded;

«الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَّابِسُ ثَوْبَيْ زُورٍ»

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

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

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنَهُ
لِلنَّاسِ وَلَا تَكْفُرُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئِسَ مَا يَشْتَرُونَ)

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

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

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

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

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

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

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

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

Allah said;

(فَلَا تَحْسَبَنَّاهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ)

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

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

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

(وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ)

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

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

تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَرٍ
 - رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَنِ أَنْ
 ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ
 عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الأَبْرَارِ - رَبَّنَا وَءَاتِنَا مَا
 وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ القِيمَةِ إِنَّكَ لَا
 تُخْلِفُ المِيعَادَ)

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

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

Allah said,

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ)

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

(وَآخْتَلَفِ اللَّيْلِ وَالنَّهَارِ)

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

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

(لَايَاتٍ لِّأُولِي الْأَلْبَابِ)

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

(وَكَايِنَ مِّنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ - وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ)

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

Allah then describes those who have good minds,

(الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ)

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

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

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

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

(وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ)

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

وَكَايِنٍ مِّنْ ءَايَةٍ فِي السَّمٰوٰتِ وَٱلْاَرْضِ يَمُرُّوْنَ
عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ - وَمَا يُؤْمِنُ اَكْثَرُهُمْ
بِاللّٰهِ اِلَّا وَهُمْ مُّشْرِكُوْنَ)

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

Allah also praises His believing servants,

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَمًا وَقَعُوْدًا وَعَلٰى جُنُوْبِهِمْ
وَيَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ وَٱلْاَرْضِ)

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

رَبَّنَا مَا خَلَقْتَ هٰذَا بَطِيْلًا)

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

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

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

(سُبْحٰنَكَ)

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

(فَقِنَا عَذَابَ النَّارِ)

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

They next supplicate,

(رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ)

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

(وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ)

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

(رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ)

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

(أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا)

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

(رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا)

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

(فَاعْفِرْ لَنَا ذُنُوبَنَا)

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

(وَكَفِّرْ عَنَّا سَيِّئَاتِنَا)

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

(وَتَوَقَّانَا مَعَ الْأَبْرَارِ)

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

(رَبَّنَا وَعَايَتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ)

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

(وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ)

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

(إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ)

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

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

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

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

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

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

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

«وَيَحْكُ يَا بِلَالُ، وَمَا يَمْنَعُنِي أَنْ أَبْكِيَ، وَقَدْ
أُنزِلَ عَلَيَّ فِي هَذِهِ اللَّيْلَةِ»

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

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ لآيَاتٍ 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.)

«وَيْلٌ لِّمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا»

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

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ
مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ
هَجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي
وَقَتَلُوا وَقَتِلُوا لِأَكْفَرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ
اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ)

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

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

Allah Accepts the Supplication of Men of Understanding

Allah said,

(فَاسْتَجَابَ لَهُمْ رَبُّهُمْ)

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

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

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

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

Allah's statement,

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

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

(بَعْضُكُمْ مِّنْ بَعْضٍ)

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

(فَالَّذِينَ هَجَرُوا)

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

(وَأُخْرِجُوا مِنْ دِيَارِهِمْ)

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

(وَأُودُوا فِي سَبِيلِي)

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

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ)

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

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ)

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

(وَقَاتِلُوا وَقَاتِلُوا)

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

: