

the Messenger of Allah , while he was holding the hand of `Umar bin Al-Khattab. `Umar said, `By Allah! You, O Messenger of Allah, are dearer to me than everything, except for myself.' The Messenger of Allah said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِي»

(None among you will attain faith until I become dearer to him than even himself.) `Umar said, `Verily, now, you are dearer to me than myself, by Allah!' The Messenger of Allah said,

«الآنَ يَا عُمَرُ»

(Now, O `Umar!) Al-Bukhari also collected this Hadith. Imam Ahmad and Abu Dawud (this is the version of Abu Dawud) recorded that Ibn `Umar said, "I heard the Messenger of Allah saying,

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ بِالْأَنْبَابِ الْبَقَرِ وَرَضِيْتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ دُلًّا لَا يَنْزِعُهُ حَتَّىٰ تَرْجِعُوا إِلَىٰ دِينِكُمْ»

(If you transact in `lynah (a type of Riba), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihad, Allah will send on you disgrace that He will not remove until, you return to your religion.)"

(لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحَبَتْ ثُمَّ وَابَيْتُمْ مُذْرِبِينَ - ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ - ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(25. Truly, Allah has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight). (26. Then Allah did send down His Sakinah (tranquillity) on His Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers). (27. Then after that Allah will accept the repentance of whom He wills. And Allah is Oft-Forgiving, Most Merciful.)

The Outcome of Victory by Way of the Unseen Aid

Ibn Jurayj reported from Mujahid that this was the first Ayah of Bara'ah in which Allah, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger. Allah mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many. On the day of Hunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allah Allah then sent down His aid and support to His Messenger and the believers who remained with him, so that they were aware that victory is from Allah alone and through His aid, even if the victorious were few. Many a small group overcame a larger opposition by Allah's leave, and Allah is ever with those who are patient. We will explain this subject in detail below, Allah willing.

The Battle of Hunayn

The battle of Hunayn occurred after the victory of Makkah, in the month of Shawwal of the eighth year of Hijrah. After the Prophet conquered Makkah and things settled, most of its people embraced Islam and he set them free. News came to the Messenger of Allah that the tribe of Hawazin were gathering their forces to fight him, under the command of Malik bin `Awf An-Nadri, as well as, the entire tribe of Thaqif, the tribes of Banu Jusham, Banu Sa`d bin Bakr, a few people of Awza` from Banu Hilal and some people from Bani `Amr bin `Amir and `Awf bin `Amir. They brought their women, children, sheep and camels along, in addition to their armed forces and adequate supplies. The Messenger of Allah marched to meet them with the army that he brought to conquer Makkah, ten thousand from the Muhajirin, the Ansar and various Arab tribes. Along with them came the Tulaqa' numbering two thousand men. The Messenger took them along to meet the enemy. The two armies met in Humayn, a valley between Makkah and At-Ta'if. The battle started in the early part of the morning, when the Huwazin forces, who were lying in ambush, descended on the valley when the Muslims entered. Muslims were suddenly struck by the ambush, the arrows descended on them and the swords struck them. The Huwazin commander ordered them to descend and attack the Muslims as one block, and when they did that, the Muslims retreated in haste, just as Allah described them. The Messenger of Allah remained firm in his position while riding his mule, Ash-Shahba'. He was leading his mule towards the enemy, while his uncle Al-`Abbas was holding its right-hand rope and his cousin(Abu Sufyan bin Al-Harith bin `Abdul-Muttalib was holding the left rope. They tried to hold the mule back so it would not run faster toward the enemy. Meanwhile, the Messenger of Allah was declaring his name aloud and saying,

«إِلَىٰ عِبَادِ اللَّهِ إِلَيَّ أَنَا رَسُولُ اللَّهِ»

(O servants of Allah! Come back to me! I am the Messenger of Allah! He repeated these words,

«أَنَا النَّبِيُّ لَأَكْذِبُ. أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

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

«اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي»

(O Allah! Fulfill Your promise to me!) Then he threw that handful of sand which entered the eyes and mouth of all the disbelievers, thus distracting them from fighting, and they retreated in defeat. The Muslims pursued the enemy, killing and capturing them. The rest of the Muslim army (returning to battle gradually) rejoined their positions and found many captured disbelieving soldiers kept tied before the Messenger of Allah . In the Two Sahihs, it is recorded that Shu`bah said that Abu Ishaq said that Al-Bara' bin `Azib said to a man who asked him, "O Abu `Amarah! Did you run away during Hunayn and leave the Messenger of Allah " Al-Bara' said, "But the Messenger of Allah did not run away. Hawazin was a tribe proficient with their arrows. When we met them we attacked their forces and they ran away in defeat. The Muslims started to worry about collecting the spoils of war and the Hawazin started shooting arrows at us, then the Muslims fled. I saw the Messenger of Allah proclaiming, -- while Abu Sufyan was holding the bridle of his white mule,

«أَنَا النَّبِيُّ لَأَكْذِبُ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

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

(ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ)

(Then Allah did send down His Sakinah on His Messenger), He sent down tranquillity and reassurance to His Messenger,

(وَعَلَى الْمُؤْمِنِينَ)

(and on the believers), who remained with him,

(وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا)

(and sent down forces which you saw not,) this refers to angels. Imam Abu Ja`far bin Jarir (At-Tabari) said that Al-Qasim narrated to them, that Al-Hasan bin `Arafah said that Al-Mu`tamir bin Sulayman said from `Awf bin Abi Jamilah Al-`Arabi who said that he heard `Abdur-Rahman, the freed slave of Ibn Barthan saying, "A man who participated in Hunayn with the idolators narrated to me, `When we met the Messenger of Allah and his Companions on the day of Hunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them, we pursued them until we ended at the rider of the white mule, the Messenger of Allah . At that time, men with white handsome faces intercepted us and said: `Disgraced be the faces! Go back. So we ran away, but they followed us. That was the end for us." Allah said,

(ثُمَّ يَتُوبُ اللَّهُ مَنِ بَعْدَ ذَلِكَ عَلَىٰ مَن يَشَاءُ وَاللَّهُ
غَفُورٌ رَّحِيمٌ)

(Then after that Allah will accept the repentance of whom He wills. And Allah is Oft-Forgiving, Most Merciful.) Allah forgave the rest of Huwazin when they embraced Islam and went to the Prophet , before he arrived at Makkah in the Ji`ranah area. This occurred twenty days after the battle of Hunayn. The Messenger gave them the choice between taking those who were prisoner or the war spoils they lost, and they chose the former. The Prophet released six thousand prisoners to them, but divided the war spoils between the victors, such as some of the Tulaqa', so that their hearts would be inclined towards Islam. He gave each of them a hundred camels, and the same to Malik bin `Awf An-Nasri whom he appointed chief of his people (Huwazin) as he was before. Malik bin `Awf said a poem in which he praised the Messenger of Allah for his generosity and extraordinary courage.

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا
يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ
خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ
إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ - قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ
وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا

الْكَتِيبَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ
صَغِيرُونَ)

(28. O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year; and if you fear poverty, Allah will enrich you if He wills, out of His bounty. Surely, Allah is All-Knowing, All-Wise.) (29. Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.)

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

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

(إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ
الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا)

(O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year) "Unless it was a servant or one of the people of Dhimmah." Imam Abu `Amr Al-Awza'i said, "Umar bin `Abdul-`Aziz wrote (to his governors) to prevent Jews and Christians from entering the Masjids of Muslims, and he followed his order with Allah's statement,

(إِنَّمَا الْمُشْرِكُونَ نَجَسٌ)

(Verily, the Mushrikin are impure.) `Ata' said, "All of the Sacred Area)the Haram(is considered a Masjid, for Allah said,

(فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا)

(So let them not come near Al-Masjid Al-Haram (at Makkah) after this year.)" This Ayah indicates that idolators are impure and that the believers are pure. In the Sahih is the following,

«الْمُؤْمِنُ لَا يَنْجُسُ»

(The believer does not become impure.) Allah said,

(وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ)

(and if you fear poverty, Allah will enrich you, out of His bounty.) Muhammad bin Ishaq commented, "The people said, 'Our markets will be closed, our commerce disrupted, and what we earned will vanish.' So Allah revealed this verse,

(وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ)

(and if you fear poverty, Allah will enrich you, out of His bounty), from other resources,

(إِنْ شَاءَ)

(if He wills), until,

(وَهُمْ صَغِيرُونَ)

(. .and feel themselves subdued.) This Ayah means, 'this will be your compensation for the closed markets that you feared would result.' Therefore, Allah compensated them for the losses they incurred because they severed ties with idolators, by the Jizyah they earned from the People of the Book." Similar statements were reported from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, Qatadah and Ad-Dahhak and others. Allah said,

(إِنَّ اللَّهَ عَلِيمٌ)

(Surely, Allah is All-Knowing), in what benefits you,

(حَكِيمٌ)

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

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

Allah said,

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

(Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.) Therefore, when People of the Scriptures disbelieved in Muhammad , they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allah's Law and religion. Had they been true believers in their religions, that faith would have directed them to believe in Muhammad , because all Prophets gave the good news of Muhammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allah, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets . Hence Allah's statement,

(قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ
وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ
دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ)

(Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture,) This honorable Ayah was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allah's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allah commanded His Messenger to fight the People of the Scriptures, Jews and Christians, on the ninth year of Hijrah, and he prepared his army to fight the Romans and called the people to Jihad announcing his intent and destination. The Messenger sent his intent to various Arab areas around Al-Madinah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madinah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat. The Messenger of Allah marched, heading towards Ash-Sham to fight the Romans until he reached Tabuk, where he set camp for about twenty days next to its water resources. He then prayed to Allah for a decision and went back to Al-Madinah because it was a hard year and the people were weak, as we will mention, Allah willing.

Paying Jizyah is a Sign of Kufr and Disgrace

Allah said,

(حَتَّى يُعْطُوا الْجِزْيَةَ)

(until they pay the Jizyah), if they do not choose to embrace Islam,

(عَنْ يَدٍ)

(with willing submission), in defeat and subservience,

(وَهُمْ صَغِيرُونَ)

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

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

(Do not initiate the Salam to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.) This is why the Leader of the faithful `Umar bin Al-Khattab, may Allah be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. The scholars of Hadith narrated from `Abdur-Rahman bin Ghanm Al-Ash`ari that he said, "I recorded for `Umar bin Al-Khattab, may Allah be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Sham: `In the Name of Allah, Most Gracious, Most Merciful. This is a document to the servant of Allah `Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims. We will not prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors)of our houses of worship(for the wayfarer and passerby. Those Muslims who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit)or betrayal(against Muslims. We will not teach our children the Qur'an, publicize practices of Shirk, invite anyone to Shirk or prevent any of our fellows from embracing Islam, if they choose to do so. We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell liquor. We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets. We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices)with prayer(at our

funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims. We will be guides for Muslims and refrain from breaching their privacy in their homes.' When I gave this document to `Umar, he added to it, `We will not beat any Muslim. These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our Dhimmah (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.'"

(وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى
الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهُونَ
قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلْتَهُمُ اللَّهُ أَنَّى
يُؤْفَكُونَ - اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ
دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا
لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا
يُشْرِكُونَ)

(30. And the Jews say: "Uzayr (Ezra) is the son of Allah," and the Christians say: "The Messiah is the son of Allah." That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. May Allah fight them, how they are deluded away from the truth!) (31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He. Praise and hallowed be He above what they associate (with Him).")

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

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

(ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ)

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

(يُضَاهُونَ)

(resembling), imitating,

(قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ)

(the saying of those who disbelieved aforetime.) They imitate the previous nations who fell into misguidance just as Jews and Christians did,

(قَاتِلْهُمْ اللَّهُ)

(may Allah fight them), Ibn `Abbas said, "May Allah curse them."

(أَنَّى يُؤْفَكُونَ)

(how they are deluded away from the truth!) how they deviate from truth, when it is apparent, exchanging it for misguidance. Allah said next,

(اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ
وَالْمَسِيحَ ابْنَ مَرْيَمَ)

(They took their rabbis and their monks to be their lords besides Allah, and the Messiah, son of Maryam) 9:31. Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a Hadith via several chains of narration, from `Adi bin Hatim, may Allah be pleased with him, who became Christian during the time of Jahiliyyah. When the call of the Messenger of Allah reached his area, `Adi ran away to Ash-Sham, and his sister and several of his people were captured. The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. `Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Ta'i, was known for his generosity, went to Al-Madinah. When the people announced his arrival, `Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this Ayah;

(اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ)

(They took their rabbis and their monks to be their lords besides Allah). `Adi commented, "I said, `They did not worship them.'" The Prophet said,

«بَلَىٰ إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَالَ وَأَحَلُّوا لَهُمُ
الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُمْ»

(Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.) The Messenger of Allah said to `Adi,

«يَا عَدِيُّ مَا تَقُولُ؟ أَيَفِرُّكَ أَنْ يُقَالَ: اللَّهُ أَكْبَرُ؟
فَهَلْ تَعْلَمُ شَيْئًا أَكْبَرَ مِنَ اللَّهِ؟ مَا يُفِرُّكَ؟ أَيَفِرُّكَ أَنْ
يُقَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟ فَهَلْ تَعْلَمُ مَنْ إِلَهٌ إِلَّا اللَّهُ؟»

(O `Adi what do you say Did you run away (to Ash-Sham) so that 'Allahu Akbar' (Allah is the Great) is not pronounced Do you know of anything greater than Allah What made you run away Did you run away so that `La ilaha illallah' is not pronounced Do you know of any deity worthy of worship except Allah)

The Messenger invited `Adi to embrace Islam, and he embraced Islam and pronounced the Testimony of Truth. The face of the Messenger of Allah beamed with pleasure and he said to `Adi,

«إِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى
ضَالُونَ»

(Verily, the Jews have earned the anger (of Allah) and the Christians are misguided.) Hudhayfah bin Al-Yaman, `Abdullah bin `Abbas and several others said about the explanation of,

(اتَّخَذُوا أَحْبَرَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ)

(They took their rabbis and their monks to be their lords besides Allah...) that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them. This is why Allah said,

(وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَحِدًا)

(while they were commanded to worship none but One God), Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

(لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ)

(None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).) Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of worship except Him.

(يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ)

(32. They want to extinguish Allah's Light with their mouths, but Allah will not allow except that His Light should be perfected even though the disbelievers hate (it).) (33. It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions even though the idolators hate (it).)

People of the Scriptures try to extinguish the Light of Islam

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

(أَنْ يُطْفِئُوا نُورَ اللَّهِ)

(extinguish the Light of Allah). They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allah was sent with. Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light of what the Messenger was sent with will certainly shine and spread. Allah replied to the idolators' desire and hope,

(وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ)

(but Allah will not allow except that His Light should be perfected even though the disbelievers (Kafirun) hate (it)) 9:32(.)Linguistically(a Kafir is the person who covers something. For instance, night is called Kafiran)covering(because it covers things)with darkness(. The farmer is called Kafiran, because he covers seeds in the ground. Allah said in an Ayah,

(أَعْجَبَ الْكُفَّارَ نَبَاتُهُ)

(thereof the growth is pleasing to the)Kuffar(tillers))57:20(.

Islam is the Religion That will dominate over all Other Religions

Allah said next,

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ)

(It is He Who has sent His Messenger with guidance and the religion of truth.) `Guidance' refers to the true narrations, beneficial faith and true religion that the Messenger came with. `religion of truth' refers to the righteous, legal deeds that bring about benefit in this life and the Hereafter.

(لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ)

(to make it (Islam) superior over all religions) It is recorded in the Sahih that the Messenger of Allah said,

«إِنَّ اللَّهَ زَوَىٰ لِي الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا،
وَسَيَبْلُغُ مَلِكُ أُمَّتِي مَا زُوِيَ لِي يَمِينَهَا»

(Allah made the eastern and western parts of the earth draw near for me)to see(, and the rule of my Ummah will extend as far as I saw.) Imam Ahmad recorded from Tamim Ad-Dari that he said, "I heard the Messenger of Allah saying,

«لِيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا
يَبْرُكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ هَذَا الدِّينَ،
يُعِزُّ عَزِيزًا وَيُذِلُّ ذَلِيلًا، عِزًّا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ
وَذُلًّا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ»

(This matter (Islam) will keep spreading as far as the night and day reach, until Allah will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam). Might with which Allah elevates Islam (and its people) and disgrace with which Allah humiliates disbelief (and its people).) Tamim Ad-Dari)who was a Christian before Islam(used to say, "I have come to know the meaning of this Hadith in my own people. Those who became Muslims among them acquired goodness, honor and might. Disgrace, humiliation and Jizyah befell those who remained disbelievers."

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ
وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ

وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ - يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ
فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا
كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ)

(34. O you who believe! Verily, there are many of the Ahbar (rabbis) and the Ruhban (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah. And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment.) (35. On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.")

Warning against Corrupt Scholars and Misguided Worshippers

As-Suddi said that the Ahbar are Jewish rabbis, while the Ruhban are Christian monks. This statement is true, for Ahbar are Jewish rabbis, just as Allah said,

(لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ
وَأَكْلِهِمُ السُّحْتَ)

(Why do not the Ahbar (rabbis) and the religious learned men forbid them from uttering sinful words and eating unlawful things.))5:63(The Ruhban are Christian monks or worshippers, while the `Qissisun` are their scholars. Allah said in another Ayah,

(ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيِينَ وَرُهْبَانًا)

(This is because among them, there are Qissisun and Ruhban...))5:82(. This Ayah warns against corrupt scholars and misguided worshippers. Sufyan bin `Uyaynah said, "Those among our scholars who become corrupt are similar to the Jews, while those among our worshippers who become misguided are like Christians." An authentic Hadith declares,

«لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ حَذْوًا الْقِدَّةِ بِالْقِدَّةِ»

(You will follow the ways of those who were before you, step by step.) They asked, "Jews and Christians" He said,

«فَمَنْ»

‡ (Who else) In another narration, they asked, "Persia and Rome" He said,

«فَمَنْ النَّاسُ إِلَّا هَؤُلَاءِ؟»

(And who else if it was not them) These texts warn against imitating them in action and statement, for they, as Allah stated,

لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ

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

وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ

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

Torment of Those Who hoard Gold and Silver

Allah said,

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

(And those who hoard)Kanz(gold and silver and spend them not in the way of Allah, announce unto them a painful torment.))9:34(. This is the third category of leaders, for people rely on their scholars, worshippers and the wealthy among them. When these categories of people become corrupt, the society in general becomes corrupt. Ibn Al-Mubarak once said, "What corrupted the religion, except kings and wicked Ahbar and Ruhban." As for Kanz, it refers to the wealth on which Zakah has not been paid, according to Malik, who narrated this from

`Abdullah bin Dinar from Ibn `Umar. Al-Bukhari recorded that Az-Zuhri said that Khalid bin Aslam said that `Abdullah bin `Umar said, "This was before Zakah was ordained. When Zakah was ordained, Allah made it a cleanser for wealth." `Umar bin `Abdul-`Aziz and `Irak bin Malik said that this Ayah was abrogated by Allah's statement,

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً)

(Take Sadaqah (alms) from their wealth) There are many Hadiths that admonish hoarding gold and silver. We will mention here some of these Hadiths. `Abdur-Razzaq recorded a Hadith from `Ali about Allah's statement,

(وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ)

(And those who hoard up gold and silver...) `Ali said that the Prophet said,

« تَبًّا لِلذَّهَبِ تَبًّا لِلْفِضَّةِ »

(Woe to gold! Woe to silver.) He repeated this statement thrice, and this Hadith was hard on the Companions of the Messenger of Allah , who said, "What type of wealth should we use" `Umar said, "I will find out for you," and he asked, "O Allah's Messenger! Your statement was hard for your Companions. They asked, `What wealth should we use" The Prophet answered,

«لِسَانًا ذَاكِرًا وَقَلْبًا شَاكِرًا وَزَوْجَةً تُعِينُ أَحَدَكُمْ عَلَى دِينِهِ»

(A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion.) Allah's statement,

(يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ تَكْنِزُونَ)

(On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.") These words will be said to them as a way of admonishing, criticizing and mocking them. Allah also said;

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ - دُقُّ
إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ)

(Then pour over his head the torment of boiling water. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!") 44:48-49(There is a saying that goes, "He who covets a thing and prefers it to Allah's obedience, will be punished with it." Because hoarding money was better to these people than Allah's pleasure, they were punished with it. For instance, Abu Lahab, may Allah curse him, was especially active in defying the Messenger of Allah , and his wife was helping him in this regard. Therefore, on the Day of Resurrection, she will help in punishing him, for there will be a twisted rope of palm fiber on her neck. She will be gathering wood from the Fire and throwing it on him so that his torment is made harder by the hand of someone whom he used to care for in this life. Likewise, money was precious to those who hoarded it in this life. Therefore, money will produce the worst harm for them in the Hereafter, when it will be heated in the Fire of Jahannam, whose heat is quiet sufficient, and their forehead, sides and back will be branded with it. Imam Abu Ja`far Ibn Jarir recorded that Thawban said that the Messenger of Allah used to declare,

«مَنْ تَرَكَ بَعْدَهُ كَنْزًا مُّثَّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا
أَقْرَعَ لَهُ زَيْبَتَانِ يَتَّبِعُهُ وَيَقُولُ: وَيَلِّكَ مَا أَنْتَ؟
فَيَقُولُ: أَنَا كَنْزُكَ الَّذِي تَرَكَتَهُ بَعْدَكَ وَلَا يَزَالُ
يَتَّبِعُهُ حَتَّى يُلْقِمَهُ يَدَهُ فَيَقْضِمَهَا ثُمَّ يَتَّبِعُهَا سَائِرَ
جَسَدِهِ»

(Whoever leaves a treasure behind (on which he did not pay the Zakah), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, `Woe to you! Who are you' The snake will say, `I am your treasure that you left behind,' and will keep following him until the man gives it his hand; the snake will devour it and then devour his whole body.) Ibn Hibban also collected this Hadith in his Sahih. Part of this Hadith was also collected in the Two Sahih from Abu Hurayrah. In his Sahih, Muslim recorded from Abu Hurayrah that the Messenger of Allah said,

«مَا مِنْ رَجُلٍ لَّا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ
يَوْمَ الْقِيَامَةِ صَفَائِحُ مِنْ نَارٍ، فَيُكْوَى بِهَا جَنْبُهُ
وَجَبْهُنُّهُ وَظَهْرُهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ

أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ ثُمَّ يُرَى سَبِيلُهُ
إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

(Every man who does not pay the Zakah due on his money, then on the Day of Resurrection, his side, forehead and back will be branded with rods made of fire on a Day the length of which is fifty thousand years, until when the servants will be judged; that man will be shown his destination, either to Paradise or the Fire.) In the Tafsir of this Ayah, Al-Bukhari recorded that Zayd bin Wahb said, "I passed by Abu Dharr in the area of Rabadhah and asked him, 'What made you reside in this area?' He said, 'We were in Ash-Sham when I recited this Ayah,

(وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا
فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ)

(And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment.) Mu`awiyah said, 'This Ayah is not about us, it is only about the People of the Book.' So I (Abu Dharr) said, 'Rather, it is about us and them.'

(إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي
كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا
أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ
أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ
كَآفَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ)

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

The Year consists of Twelve Months

Imam Ahmad recorded that Abu Bakrah said that the Prophet said in a speech during his Hajj,

«أَلَا إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ
السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا
أَرْبَعَةٌ حُرْمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو
الْحِجَّةِ وَالْمُحَرَّمِ وَرَجَبٌ مُضَرَّ الَّذِي بَيْنَ جُمَادَى
وَشَعْبَانَ»

ثم قال:

«أَيُّ يَوْمٍ هَذَا؟»

قال اسمه بغير سيسميه أنه ظننا حتى فسكت أعلم، ورسوله الله: قلنا

«أَلَيْسَ يَوْمَ النَّحْرِ؟»

قال ثم بلى: قلنا

«أَيُّ شَهْرٍ هَذَا؟»

قال اسمه بغير سيسميه أنه ظننا حتى فسكت أعلم، ورسوله الله: قلنا

«أَلَيْسَ ذَا الْحِجَّةِ؟»

قال ثم بلى، قلنا

«أَيُّ بَلَدٍ هَذَا؟»

قلنا: الله ورسوله أعلم فسكت حتى ظننا أنه
سيسميه بغير اسمه قال:

«أَلَيْسَتْ الْبَلَدَةُ؟»

قلنا: بلى»

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

«فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ
عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا،
فِي بَلَدِكُمْ هَذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ
أَعْمَالِكُمْ، أَلَا لَّا تَرْجِعُوا بَعْدِي ضُلَّالًا يَضْرِبُ
بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا هَلْ بَلَغْتُ؟ أَلَا لِيُبَلِّغَ
الشَّاهِدُ مِنْكُمْ الْغَائِبَ فَلَعَلَّ مَنْ يُبَلِّغُهُ يَكُونُ أَوْعَى
لَهُ مِنْ بَعْضٍ مَنْ سَمِعَهُ»

(Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will question you about your actions. Behold! Do not revert to misguidance after me by striking the necks of one another. Have I conveyed It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than some who are present.) Al-Bukhari and Muslim collected this Hadith. In a small book collected by Shaykh `Alam ad-Din As-Sakhawi, entitled, Al-Mashhur fi Asma' Al-Ayam wash-Shuhur, he mentioned that Muharram is so named because it is a sacred month. To me, it was so named to emphasize its sacredness. This is because the Arabs would switch it around. One year they would say it was a sacred month, the following year they would say that it was not. The author said, "...and Safar is so named because they used to leave their homes during that month for fighting and traveling. When saying `Safir' a place, it means to leave it... Rabi` Al-Awwal is called that because they used to do Irtiba` in it, that is to maintain one's property... and Rabi` Al-Akhir, was so named for the same reasons. Jumada is called that because the water would dry up (Jamud) then....They say Jumada Al-Uwla and Al-Awwal, or Jumada Al-Akhar or Al-Akhirah. Rajab comes from Tarjib, meaning to honor. Sha`ban because the tribes would separate and return to their homes. Ramadan was so named because of the severity of the Ramda' - that is - the heat, and they say that the branch Ramadat when it is

thirsty...And the saying that it is a Name of Allah is a mistake, for there is no proof or support for that..."

The Sacred Months

Allah said,

(مِنْهَا أَرْبَعَةٌ حُرْمٌ)

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

«ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمِ
وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ»

(Three are in succession; Dhul-Qa`dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab (of the tribe of) Mudar which comes between Jumada (Ath-Thani) (and Sha`ban). The Prophet said "Rajab of Mudar" to attest to the custom of Mudar, in saying that Rajab is the month that is between Jumada and Sha`ban, not as the tribe of Fibi`ah thought, that it is between Sha`ban and Shawwal, which is Ramadan in the present calendar. The four Sacred Months were made four, three in succession and one alone, so that the Hajj and `Umrah are performed with ease. Dhul-Qa`dah, the month before the Hajj month, was made sacred because they refrained from fighting during that month. Dhul-Hijjah, the next month, was made sacred because it is the month of Hajj, during which they performed Hajj rituals. Muharram, which comes next, was made sacred so that they are able to go back to their areas in safety)after performing Hajj(. Rajab, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform `Umrah and visit the House and then go back to their areas safely. Allah said next,

(ذَلِكَ الدِّينُ الْقَيِّمُ)

(That is the right religion), that is the Straight Law, requiring implementing Allah's order concerning the months that He made sacred and their true count as it was originally written by Allah. Allah said,

(فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

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

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ)

(...and whoever inclines to evil actions therein (in Makkah) or to do wrong, him We shall cause to taste from a painful torment))22:25(. Similarly, sin in general is worse during the Sacred Months ` Ali bin Abi Talhah narrated that Ibn ` Abbas said, Allah's statement,

(إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ)

(Verily, the number of months with Allah...), is connected to

(فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

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

(فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

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

Fighting in the Sacred Months

Allah said,

(وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً)

(and fight against the idolators collectively), all of you,

(كَمَا يُقَاتِلُونَكُمْ كَآفَّةً)

(as they fight against you collectively.), all of them,

(وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ)

(But know that Allah is with those who have Taqwa), and know that initiating battle during the Sacred Months is forbidden. Allah said in other Ayat,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا
الشَّهْرَ الْحَرَامَ

(O you who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month.)
)5:2(,

(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَتُ
قِصَاصٌ فَمَنَ اعْتَدَىٰ عَلَيكُم فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ
مَا اعْتَدَىٰ عَلَيْكُم)

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

(فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ)

(Then when the Sacred Months have passed, kill the idolators...))9:5(. As for Allah's statement,

(وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونكُم كَآفَّةً)

(And fight against the idolators collectively as they fight against you collectively), it includes
permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate
hostilities therein. Allah said in other Ayat,

(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَتُ
قِصَاصٌ)

(The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of
equality (Qisas)))2:194(, and,

(وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلوكُمْ
فِيهِ فَإِن قَاتَلوكُمْ فَاقْتُلُوهُمْ)

(And fight not with them at Al-Masjid Al-Haram, unless they (first) fight you there. But if they
attack you, then kill them.))2:191(. As for the Messenger of Allah laying siege to At-Ta'if until

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

(إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطَبُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءُ أَعْمَلِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ)

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

Admonishing the Preference of Opinion in a Religious Matter

Allah admonishes the idolators for choosing their wicked opinions over Allah's Law. They changed Allah's legislation based upon their vain desires, allowing what Allah prohibited and prohibiting what Allah allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islam they innovated a change in the Sacred Month of Muharram, delaying it to the month of Safar! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allah decided! `Ali bin Abi Talhah said that Ibn `Abbas commented on Allah's statement,

(إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ)

(The postponing (of a Sacred Month) is indeed an addition to disbelief), "Junadah bin `Awf bin Umayyah Al-Kinani, known as Abu Thumamah, used to attend the Hajj season every year and declare, `Abu Thumamah is never rejected nor refuted!,' and he used to treat Safar as sacred for people one year)and un-sanctify Muharram(and treat Muharram as sacred another year)and un-sanctify Safar in that year(. This is why Allah said,

(إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ)

(The postponing (of a Sacred Month) is indeed an addition to disbelief.) nAllah says, `They allow Muharram one year and make it sacred another year.'" Al-`Awfi narrated a similar statement from Ibn `Abbas. Layth bin Abi Sulaym narrated that Mujahid said, "There was a man from Bani Kinanah who would attend the Hajj season every year riding his donkey. He would proclaim, `O people! I am never rejected, denied or refuted in what I say. We made this coming Muharram sacred, and Safar not!' The following year he would come again and declare the same words then say, `We made this coming Safar sacred and delayed Muharram (revoked its sanctity).' This is the meaning of Allah's statement,

(لِيُؤَاطِبُوا عِدَّةَ مَا حَرَّمَ اللَّهُ)

(in order to adjust the number of months forbidden by Allah), to four months. Allah says, `They allow what Allah disallowed by delaying the Sacred Month.'" The idolators used to allow Muharram one year and sanctify Safar in its place. They would continue the months of the year according to their normal count and names. The next year they would sanctify Muharram and continue the year, Safar, Rabi`, until the end of the year.

(يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤَاطِبُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ)

(They make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful.) Therefore, they would still sanctify four months every year, but would one year sanctify the third from the three consecutive Sacred Months, Muharram, and postpone and delay it another year to Safar. In his book of Srah, Imam Muhammad bin Ishaq presented a very useful beneficial discussion on this matter. He said; "The first to start the practice of overlooking the sanctity of months for the Arabs, thus allowing what Allah sanctified of them and sanctifying what Allah allowed of them, was "Al-Qalammas". He was Hudhayfah bin `Abd Fuqaym bin `Adi bin `Amr bin Tha`labah bin Al-Harith bin Malik bin Kinanah bin Khuzaymah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma`dd bin `Adnan. His son `Abbad maintained this practice, then after him his son Qala` bin `Abbad did the same, Then his son Umayyah bin Qala`, then his son `Awf bin Umayyah, then his son Abu Thumamah Junadah bin `Awf. He was the last one of his sons (to continue this practice) before Islam. The Arabs used to gather around him when Hajj finished, and he would stand and give them a speech in which he sanctifies Rajab, Dhul-Qa`dah and Dhul-Hijjah. He would defer the sanctity of Muharram to Safar one year and uphold its sanctity another year, so as to appear upholding the number (of Sacred Months) Allah made sacred. Therefore, he would allow what Allah prohibited and prohibit what Allah allowed." Allah knows best.

(يَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ إِنَّا قُلْنَا إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ - إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا)

وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(38. O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah, you cling heavily to the earth Are you pleased with the life of this world rather than the Hereafter But little is the enjoyment of the life of this world compared to the Hereafter.) (39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is able to do all things.)

Admonishing clinging to Life rather than rushing to perform Jihad

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي
سَبِيلِ اللَّهِ)

(O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah), if you are called to perform Jihad in the cause of Allah,

(انْقَلَبْتُمْ إِلَى الْأَرْضِ)

(you cling heavily to the earth), reclining to remain in peace, shade and ripe fruits.

(أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ)

(Are you pleased with the life of this world rather than the Hereafter), why do you do this, is it because you prefer this life instead of the Hereafter Allah next diminishes the eagerness for this worldly life and increases it for the Hereafter,

(فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ)

(But little is the enjoyment of the life of this world compared to the Hereafter.) Imam Ahmad recorded that Al-Mustawrid, a member of Bani Fihri, said that the Messenger of Allah said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ
إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ؟»

(The life of this world, compared to the Hereafter, is just like when one of you dips his finger in the sea, let him contemplate how much of it his finger would carry.) The Prophet pointed with his index finger. Muslim collected this Hadith. Ath-Thawri narrated that Al-A' mash said about the Ayah,

(فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ)

(But little is the enjoyment of the life of this world compared to the Hereafter.) "What compares to the provision a traveler takes." `Abdul-`Aziz bin Abi Hazim narrated that his father said, "When `Abdul-`Aziz bin Marwan was dying he said, `Bring the shroud I will be covered with so that I inspect it.' When it was placed before him, he looked at it and said, `Is this what I will end up with from this life' He then turned his back and cried, while saying, `Woe to you, O life! Your abundance is truly little, your little is short lived, we were deceived by you.'" Allah warns those who do not join Jihad,

(إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا)

(If you march not forth, He will punish you with a painful torment) Ibn `Abbas said, "Allah's Messenger called some Arabs to mobilize, but they lagged behind and Allah withheld rain from coming down on them, and this was their torment." Allah said,

(وَيَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ)

(and will replace you by another people), who will give aid to His Prophet and establish his religion. Allah said in another Ayah,

(الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ ثُمَّ لَا
يَكُونُوا)

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

(وَلَا تَضُرُّهُ شَيْئًا)

(and you cannot harm Him at all), you can never harm Allah when you lag behind and stay away from joining Jihad,

(وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(and Allah is able to do all things.) He is able to destroy the enemies without your help.

(إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ
كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ
لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ
سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ
الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ
عَزِيزٌ حَكِيمٌ)

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

Allah supports His Prophet

Allah said,

(إِلَّا تَنْصُرُوهُ)

(If you help him not), if you do not support His Prophet , then it does not matter, for Allah will help, support, suffice and protect him, just as He did,

(إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ)

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

«يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاِثْنَيْنِ اللَّهُ تَالِثُهُمَا»

(O Abu Bakr! What do you think about two, with Allah as their third) Imam Ahmad recorded from Anas that Abu Bakr said to him, "I said to the Prophet when we were in the cave, 'If any of them looks down at his feet, he will see us.' He said,

«يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاِثْنَيْنِ اللَّهُ تَالِثُهُمَا»

(O Abu Bakr! What do you think about two with Allah as their third)" This is recorded in the Two Sahihs. This is why Allah said,

(فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ)

(Then Allah sent down His Sakinah upon him) sent His aid and triumph to His Messenger , or they say it refers to Abu Bakr,

(وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا)

(and strengthened him with forces which you saw not), the angels,

(وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا)

(and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost;) Ibn `Abbas commented, "'The word of those who disbelieved', is Shirk, while, 'The Word of Allah' is 'La ilaha illallah.'" It is recorded in the Two Sahihs that Abu Musa Al-Ash`ari said, "The Messenger of Allah was asked about a man who fights because of courage, or out of rage for his honor, or to show off. Whom among them is in the cause of Allah' The Prophet said,

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ»

(He who fights so that Allah's Word is superior, then he fights in Allah's cause.)" Allah said next,

(وَاللَّهُ عَزِيزٌ)

(and Allah is All-Mighty), in His revenge and taking retribution, He is the Most Formidable and those who seek refuge with Him and take shelter by adhering to what He instructs are never made to suffer injustice,

(حَكِيمٌ)

(All-Wise), in His statements and actions.

(انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ)

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

Jihad is required in all Conditions

Sufyan Ath-Thawri narrated from his father from Abu Ad-Duha, Muslim bin Subayh, who said, "This Ayah,

(انْفِرُوا خِفَافًا وَثِقَالًا)

(March forth, whether you are light or heavy) was the first part to be revealed from Surah Bara'ah." Mu`tamir bin Sulayman narrated that his father said, "Hadrami claimed that he was told that some people used to declare that they will not gain sin (if they lag behind the forces of Jihad) because they are ill or old. This Ayah was revealed,

(انْفِرُوا خِفَافًا وَثِقَالًا)

(March forth, whether you are light or heavy.)" Allah commanded mass mobilization together with the Messenger of Allah for the battle of Tabuk, to fight the disbelieving, People of the Book, the Romans, Allah's enemies. Allah ordained that the believers all march forth with the Messenger regardless whether they felt active, lazy, at ease or had difficult circumstances,

(انْفِرُوا خِفَافًا وَثِقَالًا)

(March forth, whether you are light or heavy) `Ali bin Zayd narrated that Anas said that Abu Talhah commented (on this Ayah), "Whether you are old or young, Allah did not leave an excuse for anyone." Abu Talhah marched to Ash-Sham and fought until he was killed. In another narration, Abu Talhah recited Surah Bara'ah until he reached this Ayah,

اِنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ

(March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allah.) He then said, "I see that Allah had called us to mobilize whether we are old or young. O my children! Prepare my supplies." His children said, "May Allah grant you His mercy! You conducted Jihad along with the Messenger of Allah until he died, then with Abu Bakr until he died, then with Umar until he died. Let us perform Jihad in your place." Abu Talhah refused and he went to the sea under the command of Mu'awiyah (where he died). They could not find an island to bury him on until nine days later, during which his body did not deteriorate or change and they buried him on the island. As-Suddi said,

اِنْفِرُوا خِفَافًا وَثِقَالًا

(March forth, whether you are light or heavy), whether you are rich, poor, strong, or weak. A man came forward, and he was fat, complained, and asked for permission to stay behind from Jihad, but the Prophet refused. Then this Ayah,

اِنْفِرُوا خِفَافًا وَثِقَالًا

(March forth, whether you are light or heavy) was revealed, and it became hard on the people. So Allah abrogated it with this Ayah,

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ

(There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allah and His Messenger) 9:91. Ibn Jarir said that Hibban bin Zayd Ash-Sharabi narrated to him, "We mobilized our forces with Safwan bin Amr, who was the governor of Hims towards the city of Ephesos appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes (from old age), from the residents of Damascus, riding on his animal. I said to him, "O uncle! Allah has given you an excuse (to lag behind)." He said, "O my nephew! Allah has mobilized us whether we are light or heavy. Verily, those whom Allah loves, He tests them. Then to Allah is their return and eternal dwelling. Allah tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allah, the Exalted and Most Honored, and worshipping none else." Next, Allah encourages spending in His cause and striving with one's life in His pleasure and the pleasure of His Messenger,

وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

(and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but knew.) Allah says, this is better for you in this life and the Hereafter. You might spend small amounts, but Allah will reward you the property of your enemy in this life, as well as, the honor that He will keep for you in the Hereafter. The Prophet said,

«تَكَفَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ إِنْ تَوَقَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ إِلَى مَنْزِلِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

(Allah promised the Mujahid in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.) So Allah said;

(كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.)2:216(Imam Ahmad recorded that Anas said that the Messenger of Allah said to a man,

«أَسْلِمَ»

(Embrace Islam,) but the man said, "I dislike doing so." The Messenger said,

«أَسْلِمَ وَإِنْ كُنْتَ كَارَهَا»

(Embrace Islam even if you dislike it)."

(لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ
وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ
اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ
يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ)

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

Why Hypocrites would not join in Jihad

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

(لَوْ كَانَ عَرَضًا قَرِيبًا)

(Had it been a near gain), booty right in front of them, according to Ibn ` Abbas,

(وَسَفَرًا قَاصِدًا)

(and an easy journey), travel for only a short distance,

(لَاتَّبَعُوكَ)

(they would have followed you.) But,

(وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ)

(the distance was long for them), to Ash-Sham,

(وَسَيَحْلِفُونَ بِاللَّهِ)

(and they would swear by Allah), when you return to them,

(لو استَطَعْنَا لَخَرَجْنَا مَعَكُمْ)

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

(يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ)

(They destroy themselves, and Allah knows that they are liars.)

(عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ
صَدَقُوا وَتَعْلَمَ الْكٰذِبِينَ - لَا يَسْتَأْذِنُكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ - إِنَّمَا يَسْتَأْذِنُكَ
الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ
قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ)

(43. May Allah forgive you. Why did you grant them leave, until those who told the truth were manifest to you, and you had known the liars) (44. Those who believe in Allah and the Last Day, would not ask your leave to be exempted from fighting with their properties and their lives; and Allah is the All-Knower of those who have Taqwa.) (45. It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave. So in their doubts they waver.)

Moderately criticizing the Prophet for allowing the Hypocrites to stay behind

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

(عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ)

(May Allah forgive you. Why did you grant them leave...)" Muwarriq Al-`Ijli and others said similarly. Qatadah said, "Allah criticized him as you read here, then later revealed to him the permission to allow them to lag behind if he wants, in Surat An-Nur,

فَإِذَا اسْتَدْتُّوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِّنْ لِمَنْ شِئْتَ
مِنْهُمْ)

(So if they ask your permission for some affairs of theirs, give permission to whom you will of them) 24:62." `Ata' Al-Khurasani said similarly. Mujahid said, "This Ayah was revealed about some people who said, `Ask permission from the Messenger of Allah)to stay behind(, and whether he agrees, or disagrees, remain behind!" Allah said,

(حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا)

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

(وَتَعْلَمَ الْكٰذِبِينَ)

(and you had known the liars) Allah says, `Why did you not refuse to give them permission to remain behind when they asked you, so that you know those who truly obey you and the liars, who were intent on remaining behind even if you do not give them permission to do so, Allah asserts that none who believe in Allah and His Messenger seek his permission to remain behind from fighting,

(لَا يَسْتَأْذِنُكَ)

(would not ask your leave), to stay behind from Jihad,

(الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ)

(Those who believe in Allah and the Last Day, to be exempted from fighting with their properties and their lives.) because they consider Jihad an act of worship. This is why when Allah called them to perform Jihad, they obeyed and hasten to act in His obedience,

(وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ إِنَّمَا يَسْتَأْذِنُكَ)

(and Allah is the All-Knower of those who have Taqwa. Those who ask your leave), to remain behind, without a valid excuse,

(الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(those who believe not in Allah and the Last Day), they do not hope for Allah's reward in the Hereafter for their good actions,

(وَأَرْتَابَتْ قُلُوبُهُمْ)

(and whose hearts are in doubt), about the validity of what you brought them,

(فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ)

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

(وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ
اللَّهُ انبِعَاتِهِمْ فَتَبَطَّحَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ -
لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا
خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّعُونَ لَهُمُ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ)

(46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit among those who sit (at home).") (47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you -- and there are some among you who would have listened to them. And Allah is the All-Knower of the wrongdoers.)

Exposing Hypocrites

Allah said,

(وَلَوْ أَرَادُوا الْخُرُوجَ)

(And if they had intended to march out,), with you to participate in Jihad

(لَأَعَدُّوا لَهُ عُدَّةً)

(certainly, they would have made some preparation for it) they would have prepared for such task,

(وَلَكِنْ كَرِهَ اللَّهُ انبِعَاتَهُمْ)

(but Allah was averse to their being sent forth) Allah hated that they should go with you,

(فَتَبَّطَّهِمْ)

(so He made them lag behind, and stay away)from Jihad(,

(وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ)

(and it was said (to them): "Sit you among those who sit (at home)") as a part of what was decreed for them)not that He legislated that they stay behind(. Allah then explained why He disliked that they march with the believers, saying,

(لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا)

(Had they marched out with you, they would have added to you nothing except disorder), because they are cowards and failures,

(وَلَا وُضِعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ)

(and they would have hurried about in your midst sowing sedition among you) They would have rushed to spread false stories, hatred and discord among you,

(وَفِيكُمْ سَمَّعُونَ لَهُمْ)

(and there are some among you who would have listened to them.) who would have obeyed them, given preference to their speech and words and asked them for advice, unaware of the true reality of these hypocrites. This might have caused corruption and great evil between the believers. Muhammad bin Ishaq said, "Those who sought permission (from the Messenger to lag behind) included some of the chiefs, such as `Abdullah bin Ubayy bin Salul and Al-Jadd bin Qays, who were masters of their people. Allah also made them lag behind because He knew that if they went along with the Messenger they would sow sedition in his army." There were some in the Prophet's army who liked these chiefs and were ready to obey them, because they considered them honorable,

(وَفِيكُمْ سَمَّعُونَ لَهُمْ)

(and there are some among you who would have listened to them))9:47(. Allah next reminds of His perfect knowledge, saying,

(وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ)

(And Allah is the All-Knower of the wrongdoers.) Allah says that He knows what occurred, what will occur and if anything would have occurred, how it would occur, such as,

(لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا)

(Had they marched out with you, they would have added to you nothing except disorder,) indicating what they would have done had they marched, even though they did not. Allah said in similar Ayat,

(وَلَوْ رُدُّوا لَعَدُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.))6:28(,

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ)

(Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth)))8:23(, and,

(وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا - وَإِذَا لَأَتَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا - وَلَهَدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا)

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

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى
جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ)

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

Allah encourages His Prophet against hypocrites,

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ)

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

حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ)

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

وَمِنْهُمْ مَّنْ يَقُولُ ائْذِنْ لِّي وَلَا تَقْتُلْنِي اَلَا فِي
الْفِتْنَةِ سَقَطُوا وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌ بِالْكَافِرِيْنَ)

(49. And among them is he who says: "Grant me leave and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.) Allah says, some hypocrites say to you, O Muhammad ,

(اِئْذِنْ لِّي)

(Grant me leave), to stay behind,

(وَلَا تَقْتُلْنِي)

(and put me not into trial.), if I go with you and see the women of the Romans. Allah, the Exalted, replied,

﴿أَلَا فِي الْفِتْنَةِ سَقَطُوا﴾

5(Surely, they have fallen into trial) because of the statement they uttered. Muhammad bin Ishaq reported from Az-Zuhri, Yazid bin Ruwman, `Abdullah bin Abi Bakr, `Asim bin Qatadah and several others that they said, "The Messenger of Allah said to Al-Jadd bin Qays from Bani Salimah,

﴿هَلْ لَكَ يَا جَدُّ الْعَامِ فِي جَلَادِ بَنِي الْأَصْفَرِ؟﴾

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

﴿قَدْ أُذِنْتُ لَكَ﴾

(I give you permission.) In Al-Jadd's case, this Ayah was revealed,

﴿وَمِنْهُمْ مَنْ يَقُولُ ائْذِنْ لِي وَلَا تَقْتُلْنِي﴾

(And among them is he who says: "Grant me leave and put me not into trial.") Therefore, Allah says that the Fitnah that he fell into because of not joining the Messenger of Allah (in Jihad) and preferring his safety to the safety of the Messenger is worse than the Fitnah that he falsely claimed to fear." It was reported from Ibn `Abbas, Mujahid and several others that this Ayah was revealed in the case of Al-Jadd bin Qays, who was among the chiefs of Bani Salimah. It is also recorded in the Sahih that the Messenger of Allah asked,

﴿مَنْ سَيِّدُكُمْ يَا بَنِي سَلَمَةَ؟﴾

(Who is your chief, O Bani Salamah) They said, "Al-Jadd bin Qays, although we consider him a miser." The Messenger of Allah said,

﴿وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ وَلَكِنْ سَيِّدُكُمْ الْفَتَى
الْجَعْدُ الْأَبْيَضُ بِشْرِ بْنِ الْبَرَاءِ بْنِ مَعْرُورٍ﴾

(There is not a disease worse than stinginess! Therefore, your chief is the white young man with curly hair, Bishr bin Al-Bara' bin Ma'rur.) Allah said next,

﴿وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾

(And verily, Hell is surrounding the disbelievers.) and they will never be able to avoid, avert, or escape from it.

(إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ - قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(50. If good befalls you, it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.) (51. Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Mawla (protector)." And in Allah let the believers put their trust.)

Allah emphasizes the enmity that the hypocrites have for the Prophet .

a blessing, such as victory and triumph over the enemies, is given to the Prophet , thus pleasing him and his Companions, it grieves the hypocrites,

(وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ)

(but if a calamity overtakes you, they say: "We took our precaution beforehand,"), they say, we took precautions when we did not join him,

(وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ)

(and they turn away rejoicing.) Allah directed His Prophet to reply to the perfect enmity they have towards him,

(قُلْ)

(Say), to them,

(لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا)

(Nothing shall ever happen to us except what Allah has ordained for us.) for we are under His control and decree,

(هُوَ مَوْلَانَا)

(He is our Mawla.), Master and protector,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(And in Allah let the believers put their trust) 9:51(, and we trust in Him. Verily, He is sufficient for us and what an excellent guardian.

(قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيْنِ وَنَحْنُ
نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ
بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ - قُلْ أَنْفِقُوا
طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَلَ مِنْكُمْ إِنِّكُمْ كُنْتُمْ قَوْمًا
فَاسِقِينَ - وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا
أَنَّهُمْ كَفَرُوا بِاللَّهِ وَيَرْسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا
وَهُمْ كَسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرْهُونَ)

(52. Say: "Do you wait for us (anything) except one of the two best things; while we await for you either that Allah will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you.") (53. Say: "Spend willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are rebellious.") (54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger, and that they came not to the Salah except in a lazy state, and that they offer not contributions but unwillingly.) Allah said,

(قُلْ)

(Say), O Muhammad to them,

(هَلْ تَرَبَّصُونَ بِنَا)

(Do you wait for us), anything,

(إِلَّا إِحْدَى الْحُسْنَيْنِ)

(except one of the two best things), martyrdom or victory over you, according to the meaning given by Ibn ` Abbas, Mujahid, Qatadah, and others.

(وَنَحْنُ نَتَرَبَّصُ بِكُمْ)

(while we await for you), that this will touch you,

(أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا)

(either that Allah will afflict you with a punishment from Himself or at our hands), either capture or killing,

(فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتْرَبِّصُونَ)

(So wait, we too are waiting with you.) Allah said next,

(قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا)

(Say: Spend willingly or unwillingly), for whatever you spend either way,

(لَنْ يُتَقَبَلَ مِنْكُمْ إِنِّكُمْ كُنْتُمْ قَوْمًا فَسِقِينَ)

(it will not be accepted from you. Verily, you are ever a people who are rebellious.) Allah mentions the reason behind not accepting their charity from them,

(إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ)

(except that they disbelieved in Allah and in His Messenger.) and the deeds are accepted if they are preceded with faith,

(وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى)

(and that they came not to the Salah except in a lazy state.) Therefore, they neither have good intention nor eagerness to perform the acts)of faith(,

(وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا
بِاللَّهِ وَيَرَسُولَهُ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ
كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرَهُونَ)

(And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger, and that they came not to the Salah (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.) The Truthful, to whom the Truth was revealed, Muhammad, peace be upon him, said that Allah does not stop giving rewards until you (believers) stop performing good deeds, and that Allah is Tayyib (Good and Pure) and only accepts what is Tayyib. This is why Allah does not accept charity or good deeds from the people described in these Ayat, because He only accepts it from those who have Taqwa.

(فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ
كَافِرُونَ)

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

(فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ)

(So let not their wealth nor their children amaze you...) In similar Ayat, Allah said,

(وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ
زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرَزَقُ رَبِّكَ خَيْرٌ
وَأَبْقَىٰ)

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

(أَيْحَسِبُونَ أَنَّمَا نُضَاعُهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ -
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ)

(Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.))23:55-56(. Allah said next,

(إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا)

(in reality Allah's plan is to punish them with these things in the life of this world,) by taking the Zakah due on their money from them and spending it in Allah's cause, according to the meaning given by Al-Hasan Al-Basri. Allah's statement,

(وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ)

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

(وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ
قَوْمٌ يَفْرَقُونَ - لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَاتٍ أَوْ
مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ)

(56. They swear by Allah that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).) (57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.)

Exposing Hypocrites' Fright and Fear

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

(يَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ)

(They swear by Allah that they are truly of you), swearing a sure oath,

(وَمَا هُمْ مِنْكُمْ)

(while they are not of you), in reality,

(وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ)

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

(لَوْ يَجِدُونَ مَلْجَأً)

(Should they find a refuge), such as a fort in which they hide and fortify themselves,

(أَوْ مَغَارَاتٍ)

(or caves), in some mountains,

(أَوْ مُدْخَلًا)

(or a place of concealment), a tunnel or a hole in the ground, according to the explanation given by Ibn ` Abbas, Mujahid and Qatadah,

(لَوْ لَوُوا إِلَيْهِ وَهُمْ يَجْمَحُونَ)

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

(لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ)

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

(وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ)

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

(58. And of them are some who accuse you concerning (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!) (59. Would that they were content with what Allah and His Messenger gave them and had said: "Allah is sufficient for us. Allah will give us of His bounty, and so will His Messenger. We implore Allah (to enrich us).")

Hypocrites question the Integrity of the Messenger when distributing Alms

Allah said next,

(وَمِنْهُمْ)

(And of them), among the hypocrites,

(مَنْ يَلْمِزُكَ)

(who accuse you) or question your integrity,

(فِي)

(concerning), division of,

(الصَّدَقَاتِ)

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

(أَعْطُوا مِنْهَا)

(If they are given) meaning, from the Zakah,

(رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ)

(They are pleased, but if they are not given thereof, behold! They are enraged!))9:58(, angry for themselves. Qatadah commented on Allah's statement,

(وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ)

(And of them are some who accuse you concerning the alms.) "Allah says, `Some of them question your integrity in the matter of distribution of the alms.' We were told that a bedouin man, who had recently embraced Islam, came to the Prophet , when he was dividing some gold and silver, and said to him, `O Muhammad! Even though Allah commanded you to divide in fairness, you have not done so.' The Prophet of Allah said,

«وَيْلَكَ فَمَنْ ذَا الَّذِي يَعْدِلُ عَلَيْكَ بَعْدِي؟»

(Woe to you! Who would be fair to you after me then) The Prophet of Allah said next,

«احذروا هذا وأشباهه فإن في أمّتي أشباه هذا
يقرءون القرآن لا يجاوز تراقيهم فإذا خرجوا
فاقتلوهم، ثم إذا خرجوا فاقتلوهم، ثم إذا خرجوا
فاقتلوهم»

(Beware of this man and his likes! There are similar persons in my Ummah who recite the Qur'an, but the Qur'an will not go beyond their throat. If they rise (against Muslims rulers) then kill them, if they rise, kill them, then if they rise kill them.) We were also told that the Prophet of Allah used to say,

«والذي نفسي بيده ما أعطيتكم شيئا ولا
أمنعكموه إنما أنا خازن»

(By He in Whose Hand is my life! I do not give or withhold anything; I am only a keeper.)" This statement from Qatadah is similar to the Hadith that the Two Shaykhs narrated from Abu Sa`id about the story of Dhul-Khuwaysirah, whose name was Hurqus. Hurqus protested against the Prophet's division of the war spoils of Hunayn, saying, "Be fair, for you have not been fair!" The Prophet said,

«لقد خبت وخسرت إن لم أكن أعدل»

(I would have become a loser and a failure if I was not fair!) The Messenger said after that man left,

«إِنَّهُ يَخْرُجُ مِنْ ضَيْضِيءٍ هَذَا قَوْمٌ يَحْقِرُ أَحَدَكُمْ
صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ،
يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ،
فَأَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ؛ فَإِنَّهُمْ شَرُّ قَتْلَى تَحْتَ
أَدِيمِ السَّمَاءِ»

(Among the offspring of this man will be some with whose prayer, when one of you sees it, would belittle his prayer, and his fast as compared to their fast. They will be renegades from the religion, just like an arrow goes through the game's body. Wherever you find them, kill them, for verily, they are the worst dead people under the cover of the sky.) Allah said next, while directing such people to what is more beneficial for them than their behavior,

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

(Would that they were content with what Allah and His Messenger gave them and had said: "Allah is sufficient for us. Allah will give us of His bounty, and so will His Messenger (from alms). We implore Allah (to enrich us).") This honorable Ayah contains a gracious type of conduct and an honorable secret. Allah listed; contentment with what He and His Messenger give, trusting in Allah alone -- by saying;

(وَقَالُوا حَسْبُنَا اللَّهُ)

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

(إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ
عَلَيْهَا وَالْمَوْلَفَةَ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ

وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(60. As-Sadaqat (i.e., Zakah) are only for the Fuqara', and Al-Masakin and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's cause, and for Ibn As-Sabil; a duty imposed by Allah. And Allah is All-Knower, All-Wise.)

Expenditures of Zakah (Alms)

After Allah mentioned the protest that the ignorant hypocrites mentioned to the Prophet about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else. Allah mentioned the expenditures of Zakah in this Ayah, starting with the Fuqara' (the poor) because they have more need than the other categories, since their need is pressing and precarious. It was reported that Ibn `Abbas, Mujahid, Al-Hasan Al-Basri, Ibn Zayd and several others said that the Faqir is a graceful person who does not ask anyone for anything, while the Miskin is the one who follows after people, begging. Qatadah said, "The Faqir is the ill person, while the Miskin is physically fit." We will now mention the Hadiths about each of these eight categories

The Fuqara' (Poor)

Ibn `Umar said that the Messenger of Allah said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

(The alms should not be given to the wealthy and the physically fit.) Ahmad, Abu Dawud and At-Tirmidhi collected this Hadith

The Masakin (Needy)

Abu Hurayrah narrated that the Messenger of Allah said,

«لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى
النَّاسِ فَتَرُدُّهُ الْقُمَّةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةَ
وَالتَّمْرَتَانِ»

لَق: هل لا لوسر اي نيكس ملما نجف: اولاق