

Allah said:

(فَإِذَا أَفْضَيْتُمْ مَنْ عَرَفْتِ فَادْكُرُوا اللَّهَ عِنْدَ
الْمَشْعَرِ الْحَرَامِ)

(Then when you leave `Arafat, remember Allah (by glorifying His praises, i.e., prayers and invocations) at the Mash`ar-il-Haram.)

`Arafat is the place where one stands during the Hajj and it is a pillar of the rituals of Hajj. Imam Ahmad and the Sunan compilers recorded that `Abdur-Rahman bin Ya`mar Ad-Diyli said that he heard Allah's Messenger saying:

«الْحَجُّ عَرَفَاتٌ ثَلَاثًا فَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ
يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ، وَأَيَّامٌ مِئِي ثَلَاثَةٌ، فَمَنْ
تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَا إِثْمَ
عَلَيْهِ»

(Hajj is `Arafat, (thrice). Hence, those who have stood at `Arafat before dawn will have performed (the rituals of the Hajj). The days of Mina are three, and there is no sin for those who move on after two days, or for those who stay.)

The time to stand on `Arafat starts from noon on the day of `Arafah until dawn the next day, which is the day of the Sacrifice (the tenth day of Dhul-Hijjah). The Prophet stood at `Arafat during the Farewell Hajj, after he had offered the Zuhr (noon) prayer, until sunset. He said, "Learn your rituals from me." In this Hadith (i. e., in the previous paragraph) he said, "Whoever stood at `Arafat before dawn, will have performed (the rituals of Hajj)." c` Urwah bin Mudarris bin Harithah bin Lam At-Ta'i said, "I came to Allah's Messenger at Al-Muzdalifah when it was time to pray. I said, `O Messenger of Allah! I came from the two mountains of Tays', and my animal became tired and I became tired. I have not left any mountain, but stood on it. Do I have a valid Hajj' Allah's Messenger said:

«مَنْ شَهِدَ صَلَاتِنَا هَذِهِ، فَوَقَّفَ مَعَنَا حَتَّى نَدْفَعَ،
وَقَدْ وَقَّفَ بِعَرَفَةَ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ
حَجُّهُ وَقَضَى تَقَاتَهُ»

(Whoever performed this prayer with us, stood with us until we moved forth, and had stood at `Arafat before that, day or night, will have performed the Hajj and completed its rituals)."

This Hadith was collected by Imam Ahmad and the compilers of the Sunan, and At-Tirmidhi graded it Sahih. It was reported that the mount was called `Arafat because, as `Abdur-Razzaq reported that `Ali bin Abu Talib said, "Allah sent Jibril to Prophet Ibrahim and he performed Hajj for him (to teach him its rituals). When Ibrahim reached `Arafat he said, `I have `Araftu (I know this place).' He had come to that area before. Thereafter, it was called `Arafat." Ibn Al-Mubarak said that `Ata' said, "It was called `Arafat because Jibril used to teach Ibrahim the rituals of Hajj. Ibrahim would say, `I have `Araftu, I have `Araftu.' It was thereafter called `Arafat." Similar statements were attributed to Ibn `Abbas, Ibn `Umar and Abu Mijlaz. Allah knows best.

`Arafat is also called Al-Mash`ar Al-Haram, Al-Mash`ar Al-Aqsa and Ilal, while the mount that is in the middle of `Arafat is called Jabal Ar-Rahmah (Mount of Mercy).

The Time to leave `Arafat and Al-Muzdalifah

Ibn Abu Hatim reported that Ibn `Abbas said, "During the time of Jahiliyyah, the people used to stand at `Arafat. When the sun would be on top of the mountains, just as the turban is on top of a man's head, they would move on. Allah's Messenger delayed moving from `Arafat until sunset." Ibn Marduwyah related this Hadith and added, "He then stood at Al-Muzdalifah and offered the Fajr (Dawn) prayer at an early time. When the light of dawn broke, he moved on." This Hadith has a Hasan chain of narrators. The long Hadith that Jabir bin `Abdullah narrated, which Muslim collected, stated, "The Prophet kept standing there (meaning at `Arafat) until sunset, when the yellow light had somewhat gone and the disc of the sun had disappeared. Then, the Prophet made Usamah sit behind him, and in order to keep her under control, pulled the nose string of Al-Qaswa' so hard, that its head touched the saddle. He gestured with his right hand and said, "Proceed calmly people, calmly!" Whenever he happened to pass over an elevated tract of sand, he lightly loosened the nose string of his camel till she climbed up and this is how they reached Al-Muzdalifah. There, he led the Maghrib (Evening) and `Isha' (Night) prayers with one Adhan and two Iqamah (which announces the imminent start of the acts of the prayer) and did not glorify Allah in between them (i.e., he did not perform voluntary Rak`ah). Allah's Messenger then laid down till dawn and offered the Fajr (Dawn) prayer with Adhan and Iqamah, when the morning light was clear. He again mounted Al-Qaswa', and when he came to Al-Mash`ar Al-Haram, he faced towards Qiblah, supplicated to Allah, glorifying Him and saying, La ilaha illallah, and he continued standing until the daylight was very clear. He then went quickly before the sun rose."

It is reported in the Two Sahih's that Usamah bin Zayd was asked, "How was the Prophet's pace when he moved" He said, "Slow, unless he found space, then he would go a little faster."

Al-Mash`ar Al-Haram

Abdur-Razzaq reported that Ibn `Umar said that all of Al-Muzdalifah is Al-Mash`ar Al-Haram. It was reported that Ibn `Umar was asked about Allah's statement:

(فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ)

(...remember Allah (by glorifying His praises, i.e., prayers and invocations) at the Mash`ar-il-Haram.) He said, "It is the Mount and the surrounding area." It was reported that Al-Mash`ar Al-Haram is what is between the two Mounts (refer to the following Hadith), as Ibn `Abbas, Sa`id bin Jubayr, `Ikrimah, Mujahid, As-Suddi, Ar-Rabi` bin Anas, Al-Hasan and Qatadah have stated.

Imam Ahmad recorded that Jubayr bin Mut`im narrated that the Prophet said:

«كُلُّ عَرَقاتٍ مَوْقِفٌ، وَارْقَعُوا عَنْ عُرْنَةِ، وَكُلُّ مُزْدَلِفَةٍ مَوْقِفٌ، وَارْقَعُوا عَنْ مُحَسَّرٍ، وَكُلُّ فِجَاجٍ مَكَّةَ مَنْحَرٌ، وَكُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ»

(All of `Arafat is a place of standing, and keep away from `Uranah. All of Al-Muzdalifah is a place for standing, and keep away from the bottom of Muhassir. All of the areas of Makkah are a place for sacrifice, and all of the days of Tashriq are days of sacrifice.)

Allah then said:

(وَاذْكُرُوهُ كَمَا هَدَاكُمْ)

(And remember Him (by invoking Allah for all good) as He has guided you.)

This Ayah reminds Muslims of Allah's bounty on them that He has directed and taught them the rituals of Hajj according to the guidance of Prophet Ibrahim Al-Khalil. This is why Allah said:

(وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ)

(...and verily, you were, before, of those who were astray.)

It was said that this Ayah refers to the condition before the guidance or the Qur'an or the Messenger , all of which are correct meanings.

(ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا
اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(199. Then depart from the place whence all the people depart and ask Allah for His forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful.

The Order to stand on `Arafat and to depart from it

This Ayah contains Allah's order to those who stand at `Arafat to also move on to Al-Muzdalifah, so that they remember Allah at Al-Mash`ar Al-Haram. Allah commands the Muslim to stand with the rest of the pilgrims at `Arafat, unlike Quraysh who (before Islam) used to remain in the sanctuary, near Al-Muzdalifah, saying that they are the people of Allah's Town and the servants of His House. Al-Bukhari reported that `A'ishah said, "Quraysh and their allies, who used to be called Al-Hums, used to stay in Al-Muzdalifah while the rest of the Arabs would stand at `Arafat. When Islam came, Allah commanded His Prophet to stand at `Arafat and then proceed from there. Hence Allah's statement:

(مِنْ حَيْثُ أَفَاضَ النَّاسُ)

(...from the place whence all the people depart.)

This was also said by Ibn `Abbas, Mujahid, `Ata', Qatadah and As-Suddi and others. Ibn Jarir chose this opinion and said that there is Ijma` (a consensus among the scholars) for it.

Imam Ahmad reported that Jubayr bin Mut`im said, "My camel was lost and I went out in search of it on the day of `Arafah, and I saw the Prophet standing in `Arafat. I said to myself, `By Allah he is from the Hums. What has brought him here'" This Hadith is also reported in the Sahihayn. Al-Bukhari reported that Ibn `Abbas said that `depart' mentioned in the Ayah refers to proceeding from Al-Muzdalifah to Mina to stone the pillars. Allah knows best.

Asking Allah for His Forgiveness

Allah said:

(وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(...and ask Allah for His forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful.)

Allah frequently orders remembrance of Him after acts of worship are finished. Muslim reported that Allah's Messenger used to ask Allah for His forgiveness thrice after the prayer is finished. It is reported in the Two Sahihs that the Prophet encouraged Tasbih (saying Subhan Allah, i.e., Glorified is Allah), Tahmid (saying Al-Hamdu Lillah, i.e., praise be to Allah) and Takbir (saying Allahu Akbar, i.e., Allah is the Most Great) thirty-three times each (after prayer).

Ibn Marduwyah collected the Hadith that Al-Bukhari reported from Shaddad bin Aws, who stated that Allah's Messenger said:

«سَيِّدُ الْإِسْتِعْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَنْتَ رَبِّي،
 لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى
 عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ
 مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ
 بِذُنُوبِي، فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،
 مَنْ قَالَهَا فِي لَيْلَةٍ فَمَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ،
 وَمَنْ قَالَهَا فِي يَوْمِهِ فَمَاتَ دَخَلَ الْجَنَّةَ»

(The master of supplication for forgiveness, is for the servant to say: `O Allah! You are my Lord, there is no deity worthy of worship except You. You have created me and I am Your servant. I am on Your covenant, as much as I can be, and awaiting Your promise. I seek refuge with You from the evil that I have committed. I admit Your favor on me and admit my faults. So forgive me, for none except You forgives the sins.' Whoever said these words at night and died that same night will enter Paradise. Whoever said it during the day and died will enter Paradise.)

Furthermore, it is reported in the Two Sahihs that `Abdullah bin `Amr said that Abu Bakr said, "O Messenger of Allah! Teach me an invocation so that I may invoke (Allah) with it in my prayer. He told me to say:

«قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا
 يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ
 عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

(Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh-dhunuba illa Anta faghfirli maghfiratan min `indika, war-hamni innaka Antal-Ghafur-ur-Rahim (O Allah! I have done great injustice to myself and none except You forgives sins, so please forgive me and be merciful to me as You are the Forgiver, the Merciful).)

There are many other Hadiths on this subject.

(فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ
 ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا
 ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ -
 وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
 الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ - أُولَئِكَ لَهُمْ
 نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ)

(200. So when you have accomplished your Manasik, remember Allah as you remember your forefathers or with far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.) (201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!") (202. For them there will be allotted a share for what they have earned. And Allah is swift at reckoning.)

The Order for Remembrance of Allah and seeking Good in this Life and the Hereafter upon completing the Rites of Hajj

Allah commands that He be remembered after the rituals are performed.

(كَذِكْرِكُمْ ءَابَاءَكُمْ)

(...as you remember your forefathers)

Sa`id bin Jubayr said that Ibn `Abbas said, "During the time of Jahiliyyah, people used to stand during the (Hajj) season, and one of them would say, 'My father used to feed (the poor), help others (end their disputes, with his money), pay the Diyah (i.e., blood money),' and so forth. The only Dhikr that they had was that they would remember the deeds of their fathers. Allah then revealed to Muhammad :

(فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا)

(Remember Allah as you remember your forefathers or with far more remembrance.)

Therefore, remembering Allah the Exalted and Ever High is always encouraged. We should mention that when Allah used "or" in the Ayah, He meant to encourage the people to remember Him more than they remember their forefathers, not that the word entails a doubt (as to which is larger or bigger). This statement is similar to the Ayat:

(فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)

(...as stones or even worse in hardness) (2:74) and,

(يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً)

(...fear men as they fear Allah or even more) (4:77) and,

(وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ)

(And We sent him to a hundred thousand (people) or even more) (37:147) and,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى)

(And was at a distance of two bows' length or (even) nearer.) (53:9)

Allah encourages calling Him in supplication after remembering Him, because this will make it more likely that the supplication will be accepted. Allah also criticizes those who only supplicate to Him about the affairs of this life, while ignoring the affairs of the Hereafter. Allah said:

(فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ
فِي الْآخِرَةِ مِنْ خَلْقٍ)

(But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.) meaning, they have no share in the Hereafter. This criticism serves to discourage other people from imitating those mentioned.

Sa`id bin Jubayr said that Ibn `Abbas said, "Some bedouins used to come to the standing area (Arafat) and supplicate saying, 'O Allah! Make it a rainy year, a fertile year and a year of good child bearing.' They would not mention any of the affairs of the Hereafter. Thus, Allah revealed about them:

(فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ
فِي الْآخِرَةِ مِنْ خَلْقٍ)

(But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.)

The believers who came after them used to say:

(رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ)

(Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!")

Next, Allah revealed:

(أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ
الْحِسَابِ)

(For them there will be allotted a share for what they have earned. And Allah is swift at reckoning.)

Hence, Allah praised those who ask for the affairs of both this life and the Hereafter. He said:

(وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)

(And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!")

The supplication mentioned and praised in the Ayah includes all good aspects of this life and seeks refuge from all types of evil. The good of this life concerns every material request of well-being, spacious dwelling, pleasing mates, sufficient provision, beneficial knowledge, good profession or deeds, comfortable means of transportation and good praise, all of which the scholars of Tafsir have mentioned regarding this subject. All of these are but a part of the good that is sought in this life. As for the good of the Hereafter, the best of this includes acquiring Paradise, which also means acquiring safety from the greatest horror at the gathering place. It also refers to being questioned lightly and the other favors in the Hereafter.

As for acquiring safety from the Fire, it includes being directed to what leads to this good end in this world, such as avoiding the prohibitions, sins of all kinds and doubtful matters.

Al-Qasim bin `Abdur-Rahman said, "Whoever is gifted with a grateful heart, a remembering tongue and a patient body, will have been endowed with a good deed in this life, a good deed in the Hereafter and saved from the torment of the Fire."

This is why the Sunnah encourages reciting this Du`a' (i.e., in the Ayah about gaining a good deed in this life and the Hereafter). Al-Bukhari reported that Anas bin Malik narrated that the Prophet used to say:

«اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ
حَسَنَةً، وَقِنَا عَذَابَ النَّارِ»

(O Allah, our Lord! Give us that which is good in this life, that which is good in the Hereafter and save us from the torment of the Fire.)

Imam Ahmad reported that Anas said, "Allah's Messenger visited a Muslim man who had become as weak as a sick small bird. Allah's Messenger said to him, `Were you asking or supplicating to Allah about something' He said, `Yes. I used to say: O Allah! Whatever punishment you saved for me in the Hereafter, give it to me in this life.' Allah's Messenger said:

«سُبْحَانَ اللَّهِ لَا تُطِيقُهُ أَوْ لَا تَسْتَطِيعُهُ، فَهَلَّا قُلْتَ:
(رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ)

(

(All praise is due to Allah! You cannot bear it -or stand it-. You should have said: (Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!))

The man began reciting this Du`a and he was cured." Muslim also recorded it.

Al-Hakim reported that Sa`id bin Jubayr said, "A man came to Ibn `Abbas and said, `I worked for some people and settled for a part of my compensation in return for their taking me to perform Hajj with them. Is this acceptable' Ibn `Abbas said, `You are among those whom Allah described:

(أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ
الْحِسَابِ)

(For them there will be allotted a share for what they have earned. And Allah is swift at reckoning.)

Al-Hakim then commented; "This Hadith is authentic according to the criteria of the Two Shaykhs (Al-Bukhari and Muslim) although they did not record it."

(وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ)

(203. And remember Allah during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him.)

Remembering Allah during the Days of Tashriq - Days of Eating and Drinking

Ibn ` Abbas said, ` The Appointed Days are the Days of Tashriq (11-12-13th of Dhul-Hijjah) while the Known Days are the (first) ten (days of Dhul-Hijjah)." ` Ikrimah said that:

(وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ)

(And remember Allah during the Appointed Days.) means reciting the Takbir -- Allahu Akbar, Allahu Akbar, during the days of Tashriq after the compulsory prayers.

Imam Ahmad reported that ` Uqbah bin ` Amr said that Allah's Messenger said:

«يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ، عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلِ وَشُرْبِ»

(The day of ` Arafah (9th of Dhul-Hijjah), the day of the Sacrifice (10th) and the days of the Tashriq (11-12-13th) are our ` Id (festival) for we people of Islam. These are days of eating and drinking.)

Imam Ahmad reported that Nubayshah Al-Hudhali said that Allah's Messenger said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبِ وَذِكْرِ اللَّهِ»

(The days of Tashriq are days of eating, drinking and Dhikr (remembering) of Allah.)

Muslim also recorded this Haith

We also mentioned the Hadith of Jubayr bin Mut`im:

«عَرَفَةُ كُلُّهَا مَوْقِفٌ، وَأَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

(All of `Arafat is a standing place and all of the days of Tashriq are days of Sacrifice.)

We also mentioned the Hadith by `Abdur-Rahman bin Ya`mar Ad-Diyli:

«وَأَيَّامُ مِنَى ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ»

(The days of Mina (Tashriq) are three. Those who hasten in two days then there is no sin in it, and those who delay (i.e., remain in Mina for a third day) then there is no sin in it.)

Ibn Jarir reported that Abu Hurayrah narrated that Allah's Messenger said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ طَعْمٍ وَذِكْرِ اللَّهِ»

(The days of Tashriq are days of eating and remembering Allah.)

Ibn Jarir reported that Abu Hurayrah narrated that Allah's Messenger sent `Abdullah bin Hudhafah to Mina proclaiming:

«لَا تَصُومُوا هَذِهِ الْأَيَّامَ، فَإِنَّهَا أَيَّامُ أَكْلِ وَشُرْبٍ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ»

(Do not fast these days (i.e., Tashriq days), for they are days of eating, drinking and remembering Allah the Exalted and Most Honored.)

The Appointed Days

Miqsam said that Ibn `Abbas said that the Appointed Days are the days of Tashriq, four days: the day of the Sacrifice (10th of Dhul-Hijjah) and three days after that.

This opinion was also reported of Ibn `Umar, Ibn Az-Zubayr, Abu Musa, `Ata', Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Malik, Ibrahim An-Nakha'i, Yahya bin Abu Kathir, Al-Hasan,

Qatadah, As-Suddi, Az-Zuhri, Ar-Rabi` bin Anas, Ad-Dahhak, Muqatil bin Hayyan, `Ata' Al-Khurasani, Malik bin Anas, and others. In addition, the apparent meaning of the following Ayah supports this opinion:

(فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ
فَلَا إِثْمَ عَلَيْهِ)

(But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him.)

So the Ayah hints to the three days after the day of Sacrifice.

Allah's statement :

(وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ)

(And remember Allah during the Appointed Days) directs remembering Allah upon slaughtering the animals, after the prayers, and by Dhikr (supplication) in general. It also includes Takbir and remembering Allah while throwing the pebbles every day during the Tashriq days. A Hadith that Abu Dawud and several others collected states:

(Tawaf around the House, Sa`i between As-Safa and Al-Marwah and throwing the pebbles were legislated so that Allah is remembered in Dhikr.)

When mentioning the first procession (refer to 2:199) and the second procession of the people upon the end of the Hajj season, when they start to return to their areas, after they had gathered during the rituals and at the standing places, Allah said,

(وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ)

(and obey Allah (fear Him), and know that you will surely be gathered unto Him.)

Similarly, Allah said:

(وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ)

(And it is He Who has created you on the earth, and to Him you shall be gathered back.)
(23:79)

(وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ - وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ - وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ - وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ)

(204. And of mankind there is he whose speech may please you (O Muhammad), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.) (205. And when he turns away (from you O Muhammad), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief). (206. And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!) (207. And of mankind is he who would sell himself, seeking the pleasure of Allah. And Allah is full of kindness to (His) servants.)

The Characteristics of the Hypocrites

As-Suddi said that these Ayat were revealed about Al-Akhnas bin Shariq Ath-Thaqafi who came to Allah's Messenger and announced his Islam although his heart concealed otherwise.

Ibn `Abbas narrated that these Ayat were revealed about some of the hypocrites who criticized Khubayb and his companions who were killed during the Raji` incident. Thereafter, Allah sent down His condemnation of the hypocrites and His praise for Khubayb and his companions:

(وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ)

(And of mankind is he who would sell himself, seeking the pleasure of Allah.)

It was also said that they refer to the hypocrites and the believers in general. This is the opinion of Qatadah, Mujahid, Ar-Rabi` bin Anas and several others, and it is correct.

Ibn Jarir related that Al-Qurazi said that Nawf Al-Bikali, who used to read (previous Divine) Books said, "I find the description of some members of this Ummah in the previously revealed Books of Allah: they (hypocrites) are people who use the religion to gain material benefit. Their tongues are sweeter than honey, but their hearts are more bitter than Sabir (a bitter plant, aloe). They show the people the appearance of sheep while their hearts hide the viciousness of wolves. Allah said, `They dare challenge Me, but they are deceived by Me. I swear by Myself that I will send a Fitnah (trial, calamity) on them that will make the wise man bewildered.' I contemplated about these statements and found them in the Qur'an describing the hypocrites:

(وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا
وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ)

(And of mankind there is he whose speech may please you (O Muhammad), in this worldly life, and he calls Allah to witness as to that which is in his heart,)

This statement by Al-Qurazi is Hasan Sahih. Allah said:

(وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ)

(...and he calls Allah to witness as to that which is in his heart,)

This Ayah indicates that such people pretend to be Muslims, but defy Allah by the disbelief and hypocrisy that their hearts conceal. Similarly Allah said:

(يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ)

(They may hide (their crimes) from men, but they cannot hide (them) from Allah.) (4:108)

This Tafsir was reported from Ibn `Abbas by Ibn Ishaq. It was also said that the Ayah means that when such people announce their Islam, they swear by Allah that what is in their hearts is the same of what their tongues are pronouncing. This is also a correct meaning for the Ayah that was chosen by `Abdur-Rahman bin Zayd bin Aslam. It is also the choice of Ibn Jarir who related it to Ibn `Abbas and Mujahid. Allah knows best.

Allah said:

(وَهُوَ أَلَدُّ الْخِصَامِ)

(Yet he is the most Aladd of the opponents.) (2:204) |The Ayah used the word Aladd here, which literally means `wicked' (here it means `quarrelsome'). A variation of the word Ludda was also used in another Ayah:

﴿وَتُنذِرَ بِهِ قَوْمًا لُدًّا﴾

(So that you (Muhammad) warn with it (the Qur'an) a Ludda people.) (19:97)

Hence, a hypocrite lies, alters the truth when he quarrels and does not care for the truth. Rather, he deviates from the truth, deceives and becomes most quarrelsome. It is reported in Sahih that Allah's Messenger said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

(The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise). If you have a dispute with him, he is most quarrelsome.)

Imam Bukhari reported that `A'ishah narrated that the Prophet said:

«إِنَّ أَبْغَضَ الرَّجَالِ إِلَى اللَّهِ الْاَلْدُّ الْخَصِيمَ»

(The most hated person to Allah is he who is Aladd and Khasim (meaning most quarrelsome).)

Allah then said:

﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ
الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾

(And when he turns away (from you O Muhammad), he struggles in the land to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.)

This Ayah indicates that such persons are deviant in the tongue, evil in the deeds, their words are fabricated, their belief is wicked and their works are immoral. The Ayah used the (Arabic word) Sa`a (literally, `tries' or `intends'). This word was also used to describe Pharaoh:

﴿ثُمَّ أَدْبَرَ يَسْعَى - فَحَشَرَ فَنَادَى - فَقَالَ أَنَا رَبُّكُمُ
الْأَعْلَى - فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى - إِنَّ
فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى﴾

(Then he turned his back, Yas`a (striving hard against Allah). Then he gathered (his people) and cried aloud saying, `I am your lord, most high.' So Allah, seized him with a punishing example for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah.) (79:22-26)

Sa`a was also used in the Ayah :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ

(O you who believe (Muslims)! When the call is proclaimed for the Salah (prayer) on the day of Friday (Jumu`ah prayer), As`aw come to the remembrance of Allah.) (62:9)

This Ayah means, `(when the call to the Friday prayer is announced) intend and then proceed to attend the Friday prayer.' We should mention that hastening to the mosque is condemed by the Sunnah (as this is another meaning for the word Sa`a):

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ،
وَأْتُوهَا وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ»

(When you come to attend the prayer, do not come in a Sa`i (haste). Rather, come to it while walking at ease and in peace (or grace).)

The hypocrite has no motive in this life but to cause mischief and to destroy the crops and the offspring, including what the animals produce and what the people depend on for their livelihood. Mujahid said, "If the hypocrite strives for mischief in the land, Allah prevents the rain from falling and thus the crops and the offspring perish." The Ayah continues:

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

(...and Allah likes not mischief.) that is, Allah does not like those who possess these characteristics, or those who act like this.

Rejecting Advice is Characteristic of the Hypocrites

Allah said:

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

(And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime.)

This Ayah indicates that when the hypocrite, who deviates in his speech and deeds, is advised and commanded to fear Allah, refrain from his evil deeds and adhere to the truth, he refuses and becomes angry and outraged, as he is used to doing evil. This Ayah is similar to what Allah said:

(وَإِذَا تُلِيٰ عَلَيْهِمْ ءَايٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِي وُجُوهِ
الَّذِيْنَ كَفَرُوْا الْمُنْكَرَ يَكْذُوْنَ يَسْطُوْنَ بِالَّذِيْنَ
يَتْلُوْنَ عَلَيْهِمْ ءَايٰتُنَا قُلْ اَفَاَنْبِئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمْ
النَّارُ وَعَدَهَا اللّٰهُ الَّذِيْنَ كَفَرُوْا وَيَسَّ الْمَصِيْرُ)

(And when Our clear verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our verses to them. Say: "Shall I tell you of something worse than that The Fire (of Hell) which Allah has promised to those who disbelieved, and worst indeed is that destination!) (22:72)

This is why in this Ayah, Allah said:

(فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ)

(So enough for him is Hell, and worst indeed is that place to rest) meaning, the Fire is enough punishment for the hypocrite.

The Sincere Believer prefers pleasing Allah

Allah said:

(وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ
اللّٰهِ)

(And of mankind is he who would sell himself, seeking the pleasure of Allah.)

After Allah described the evil characteristics of the hypocrites, He mentioned the good qualities of the believers. Allah said:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ

(And of mankind is he who would sell himself, seeking the pleasure of Allah.)

Ibn `Abbas, Anas, Sa`id bin Musayyib, Abu `Uthman An-Nahdi, `Ikrimah and several other scholars said that this Ayah was revealed about Suhayb bin Snan Ar-Rumi. When Suhayb became a Muslim in Makkah and intended to migrate (to Al-Madinah), the people (Quraysh) prevented him from migrating with his money. They said that if he forfeits his property, he is free to migrate. He abandoned his money and preferred to migrate, and Allah revealed this Ayah about him. `Umar bin Khattab and several other Companions met Suhayb close to the outskirts of Al-Madinah at Al-Harrah (flat lands with black stones). They said to him, "The trade has indeed been successful." He answered them, "You too, may Allah never allow your trade to fail. What is the matter" `Umar told him that Allah has revealed this Ayah (2:207) about him. It was also reported that Allah's Messenger said, "The trade has been successful, O Suhayb!"

The meaning of the Ayah (2:207) includes every Mujahid in the way of Allah. Allah said in another Ayah:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ
بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ
وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an. And who is truer to his covenant than Allah Then rejoice in the bargain which you have concluded. That is the supreme success.) (9:111)

When Hisham bin `Amr penetrated the lines of the enemy, some people criticized him. `Umar bin Al-Khattab and Abu Hurayrah refuted them and recited this Ayah:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ)

(And of mankind is he who would sell himself, seeking the pleasure of Allah. And Allah is full of kindness to (His) servants.)

يَأْيُهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلْمِ كَآفَّةً وَلَا
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ)

(فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاعْلَمُوا
أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(208. O you who believe! Enter Islam perfectly, and follow not the footsteps of Shaytan (Satan). Verily, he is to you a plain enemy.) (209. Then if you slide back after the clear signs (Prophet Muhammad , and this Qur'an and Islam) have come to you, then know that Allah is All-Mighty, All-Wise).

Entering Islam in its Entirety is obligated

Allah commands His servants who believe in Him and have faith in His Messenger to implement all of Islam's legislation and law, to adhere to all of its commandments, as much as they can, and to refrain from all of its prohibitions. `Al-`Awfi said that Ibn `Abbas said, and also Mujahid, Tawus, Ad-Dahhak, `Ikrimah, Qatadah, As-Suddi and Ibn Zayd said that Allah's statement:

(ادْخُلُوا فِي السَّلْمِ)

(Enter Islam) means Islam. Allah's statement:

(كَآفَّةً)

(...perfectly) means, in its entirety. This is the Tafsir of Ibn `Abbas, Mujahid, Abu Al-`Aliyah, `Ikrimah, Ar-Rabi` bin Anas, As-Suddi, Muqatil bin Hayyan, Qatadah and Ad-Dahhak. Mujahid said that the Ayah means, `Perform all the good works and the various pious deeds, this is especially addressed to those from among the People of the Scripture who embraced the faith.'

Ibn Abu Hatim reported that Ibn `Abbas said that:

(يَأْيُهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلْمِ كَآفَّةً)

(O you who believe! Enter Islam perfectly) refers to the believers among the People of the Scripture. This is because they believed in Allah, some of them still followed some parts of the Tawrah and the previous revelations. So Allah said:

(ادْخُلُوا فِي السَّلَامِ كَآفَّةً)

(Enter Islam perfectly.) Allah thus commanded them to embrace the legislation of the religion of Muhammad in its entirety and to avoid abandoning any part of it. They should no longer adhere to the Tawrah.

Allah then said:

(وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ)

(...and follow not the footsteps of Shaytan) meaning, perform the acts of worship and avoid what Satan commands you to do. This is because:

(إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

(He (Shaytan) commands you only what is evil and Fahsha' (sinful), and that you should say about Allah what you know not.) (2:169) and:

(إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ)

(He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.) (35:6) Hence, Allah said:

(إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ)

(Verily, he is to you an open enemy.)

Allah said:

(فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ)

(Then if you slide back after the clear signs have come to you) meaning, if you deviate from the Truth after clear proofs have been established against you,

(فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ)

(...then know that Allah is All-Mighty) in His punishment, and no one can escape His vengeance or defeat Him.

(حَكِيمٌ)

(All-Wise) in His decisions, actions and rulings. Hence Abu Al-`Aliyah, Qatadah and Ar-Rabi` bin Anas said, "He is Mighty in His vengeance, Wise in His decision."

(هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ
الْغَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ)

(210. Do they then wait for anything other than that Allah should come to them over the shadows of the clouds and the angels (Then) the case would be already judged. And to Allah return all matters (for decision).)

Do not delay embracing the Faith

(هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ
الْغَمَامِ وَالْمَلَائِكَةِ)

(Do they then wait for anything other than that Allah should come to them over the shadows of the clouds and the angels) on the Day of Resurrection to judge the early and the latter creations. Allah shall then reward each according to his or her deeds; and whoever does good shall see it, and whoever does evil shall see it. This is why Allah said:

(وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

((Then) the case would be already judged. And to Allah return all matters (for decision).)

Similarly, Allah said:

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا - وَجَاءَ رَبُّكَ
وَالْمَلَائِكَةُ صَفًّا صَفًّا - وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ
يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى)

(Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him) (89:21-23) and:

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ
رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ)

(Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the signs of your Lord should come (i. e., portents of the Hour, e.g., rising of the sun from the west)!) (6:158)

Abu Ja`far Razi reported that Abu Al-`Aliyah narrated that:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظِلِّ مَنْ
الْغَمَامِ وَالْمَلَائِكَةُ)

(Do they then wait for anything other than that Allah should come to them over the shadows of the clouds and the angels) means, the angels will descend on the shadows of clouds, while Allah comes as He wills. Some of the reciters read it,

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ وَالْمَلَائِكَةُ فِي ظِلِّ
مَنْ الْغَمَامِ)

Do they then wait for anything other than that Allah should come to them and also the angels over the shadows of the clouds. This is similar to Allah's other statement:

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَنُزِّلَ الْمَلَائِكَةُ
تَنْزِيلًا)

(And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.) (25:25)

(سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ
يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ - زِينٌ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا
وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ
يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ)

(211. Ask the Children of Israel how many clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allah's favor after it has come to him, e.g., renounces the religion of Allah (Islam) and accepts Kufr (disbelief) then surely, Allah is severe in punishment.) (212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who have Taqwa, will be above them on the Day of Resurrection. And Allah gives (of His bounty, blessings, favors, and honors on the Day of Resurrection) to whom He wills without limit.)

The Punishment for changing Allah's Favor and mocking the Believers

Allah mentioned that the Children of Israel, were witnesses to many clear signs that attest to the truth of Moses regarding what he was sent with for them. They witnessed his hand (when it became lit with light), his parting the sea, his striking the rock (and water flowed from the rock), the clouds that shaded them during the intense heat, the manna and the quails, and so forth. These signs attested to the existence of the Creator and the truth of Moses by whose hand these signs appeared. Yet, so many among them changed Allah's favor, by preferring disbelief to faith and by ignoring Allah's favors,

(وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ)

(And whoever changes Allah's favor after it had come to him, then surely, Allah is severe in punishment.)

Similarly, Allah said about the disbelievers of Quraysh:

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصْلَوْنَهَا وَيُسَّ الْقَرَارُ)

(Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, and what an evil place to settle in!) (14:28, 29)

Then Allah states that He has made the life of this world beautiful for the disbelievers who are satisfied with it, who collect wealth, but refrain from spending it on what they have been commanded, which could earn them Allah's pleasure. Instead, they ridicule the believers who ignore this life and who spend whatever they earn on what pleases their Lord. The believers spend seeking Allah's Face, and this is why they have gained the ultimate happiness and the best share on the Day of the Return. Therefore, they will be exalted above the disbelievers at the Gathering Place, when they are gathered, during the resurrection and in their final destination. The believers will reside in the highest grades in the utmost highs, while the disbelievers will reside in the lowest of lows (in the Fire).

This is why Allah said:

(وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ)

(And Allah gives to whom He wills without limit.)

This Ayah indicates that Allah gives sustenance to whomever He wills of His servants without count or limit in this and the Hereafter. A Hadith has stated (that Allah said):

«ابْنَ آدَمَ أَنْفِقْ أَنْفِقْ عَلَيْكَ»

(O son of Adam! Spend (in Allah's cause) and I (Allah) will spend on you.) The Prophet said:

«أَنْفِقْ بِلَالُ وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

(O Bilal! Spend and do not fear deprivation from the Owner of the Throne.)

Allah said:

(وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ)

(...and whatsoever you spend of anything (in Allah's cause), He will replace it.) (34:39) In addition, it is reported in the Sahih (that the Prophet said):

«أَنَّ مَلَكَيْنِ يَنْزِلَانِ مِنَ السَّمَاءِ صَبِيحَةَ كُلِّ يَوْمٍ
فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْقًا، وَيَقُولُ
الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْقًا»

(Every day two angels come down from heavens and one of them says, 'O Allah! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allah! Destroy every miser.')

Also in the Sahih:

«يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي. وَهَلْ لَكَ مِنْ مَالِكَ
إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، وَمَا لَيْسَتْ فَأَبْلَيْتَ، وَمَا
تَصَدَّقْتَ فَأَمْضَيْتَ، وَمَا سِوَى ذَلِكَ فَذَاهِبُ
وَتَارِكُهُ لِلنَّاسِ»

(The son of Adam says, 'My money, my money!' Yet, what is your money except that which you eat and use up, wear and tear, and spend in charity and thus keep (in your record). Other than that, it will go away and will be left for the people (the inheritors).)

In addition, Imam Ahmad reported that the Prophet said:

«الدُّنْيَا دَارُ مَنْ لَّا دَارَ لَهُ، وَمَالُ مَنْ لَّا مَالَ لَهُ،
وَلَهَا يَجْمَعُ مَنْ لَّا عَقْلَ لَهُ»

(The Dunya (life of this world) is the residence of those who have no residence, the wealth of those who have no wealth, and it is harvested by those who have no sense of reason.)

(كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ
مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ

لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(213. Mankind was one community and Allah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred, one to another. Then Allah by His leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to the straight path).

Disputing, after the Clear Signs have come, indicates Deviation

Ibn Jarir reported that Ibn `Abbas said, "There were ten generations between Adam and Nuh, all of them on the religion of Truth. They later disputed so Allah sent the Prophets as warners and bringers of glad tidings." He then said that this is how `Abdullah read the Ayah:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا

The people were one Ummah and they then disputed.

Al-Hakim recorded this in his Mustadrak and said, "Its chain of narrators is Sahih, but they (Al-Bukhari and Muslim) did not record it." Abu Ja`far Razi reported that Abu Al-`Aliyah said that Ubayy bin Ka`b read the Ayah as:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

The people were one Ummah and they then disputed and Allah sent the Prophets as warners and bringers of glad tidings.

`Abdur-Razzaq said that Ma`mar said that Qatadah said that Allah's statement:

(كَانَ النَّاسُ أُمَّةً وَاحِدَةً)

(Mankind was one community) means; "They all had the guidance. Then:

فَاخْتَلَفُوا فَبَعَثَ اللَّهُ النَّبِيِّينَ

They disputed and Allah sent Prophets.

The first to be sent was Nuh."

`Abdur-Razzaq reported that Abu Hurayrah commented on:

فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنْ
الْحَقِّ بِإِذْنِهِ)

(Then Allah by His leave guided those who believed to the truth of that wherein they differed.
) saying that the Prophet said:

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ
النَّاسِ دُخُولًا الْجَنَّةِ، بَيِّدَ أَنَّهُمْ أَوْثُوا الْكِتَابَ مِنْ
قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا
فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ
فَهَدَانَا اللَّهُ لَهُ، قَالَ النَّاسُ لَنَا فِيهِ تَبَعٌ، فَعَدَا لِلْيَهُودِ،
وَبَعَدَ غَدًا لِلنَّصَارَى»

(We are the last (nation), but the first (foremost) on the Day of Resurrection. We are the first people to enter Paradise, although they (Jews and Christians) have been given the Book before us and we after them. Allah has guided us to the truth wherever they disputed over it. This is the day (Friday) that they disputed about, Allah guided us to it. So, the people follow us, as tomorrow is for the Jews and the day after is for the Christians.)

Ibn Wahb related that `Abdur-Rahman bin Zayd bin Aslam said that his father said about the Ayah:

فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنْ
الْحَقِّ بِإِذْنِهِ)

(Then Allah by His leave guided those who believed to the truth of that wherein they differed.)

They disputed about the day of Congregation (Friday). The Jews made it Saturday while the Christians chose Sunday. Allah guided the Ummah of Muhammad to Friday. They also disputed about the true Qiblah. The Christians faced the east while the Jews faced Bayt Al-Maqdis. Allah guided the Ummah of Muhammad to the true Qiblah (Ka`bah in Makkah). They also disputed about the prayer, as some of them bow down, but do not prostrate, while others prostrate, but do not bow down. Some of them pray while talking and some while walking. Allah guided the Ummah of Muhammad to the truth. They also disputed about the fast; some of them fast during a part of the day, while others fast from certain types of foods. Allah guided the Ummah of Muhammad to the truth. They also disputed about Ibrahim. The Jews said, 'He was a Jew,' while the Christians considered him Christian. Allah has made him a Haniyfan Musliman. Allah has guided the Ummah of Muhammad to the truth.

They also disputed about `Isa. The Jews rejected him and accused his mother of a grave sin, while the Christians made him a god and the son of God. Allah made him by His Word and a spirit from (those He created) Him. Allah guided the Ummah of Muhammad to the truth."

Allah then said:

(بِإِذْنِهِ)

(...by His leave) meaning, 'By His knowledge of them and by what He has directed and guided them to,' according to Ibn Jarir. Also:

(وَاللَّهُ يَهْدِي مَنْ يَشَاءُ)

(And Allah guides whom He wills) means from among His creation. (Allah said:)

(إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(...to the straight way) meaning, He commands the decision and the clear proof. Al-Bukhari and Muslim reported that `Aishah narrated that when Allah's Messenger used to wake up at night to pray, he would say:

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ
السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ
تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي

لَمَّا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ
تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

(O Allah, the Lord of (angels) Jibril, Mika'il and Israfil, Creator of the heavens and earth and Knower of the seen and the unseen. You judge between Your servants regarding what they have disputed in, so guide me to what have been the subject of dispute of the truth by Your leave. Indeed, You guide whom You will to the straight path.)

A Du`a reads:

«اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا، وَارْزُقْنَا اتِّبَاعَهُ، وَأَرِنَا
الْبَاطِلَ بَاطِلًا، وَارْزُقْنَا اجْتِنَابَهُ، وَلَا تَجْعَلْهُ
مُلْتَبَسًا عَلَيْنَا فَفَنَضِلَّ، وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا»

(O Allah! Show us the truth as truth, and bestow adherence to it on us. Show us the evil as evil, and make us stay away from it, and do not confuse us regarding the reality of evil so that we will not be led astray by it, and make us leaders for the believers.)

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ
خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ
مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!)

Victory only comes after succeeding in the Trials

Allah said:

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ)

(Or think you that you will enter Paradise) before you are tested and tried just like the nations that came before you This is why Allah said:

وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ مَسَّهُم
الْبَأْسَاءُ وَالضَّرَّاءُ

(...without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments) meaning, illnesses, pain, disasters and hardships. Ibn Mas`ud, Ibn `Abbas, Abu Al-`Aliyah, Mujahid, Sa`id bin Jubayr, Murrah Al-Hamdani, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi`, As-Suddi and Muqatil bin Hayyan said that

(الْبَأْسَاءُ)

(Al-Ba'sa') means poverty. Ibn `Abbas said that

(وَالضَّرَّاءُ)

(...and Ad-Darra') means ailments.

(وَزُلْزِلُوا)

(and were so shaken) for fear of the enemy, and were tested, and put to a tremendous trial. An authentic Hadith narrated that Khabbab bin Al-Aratt said, "We said, `O Messenger of Allah! Why do you not invoke Allah to support us Why do you not supplicate to Allah for us' He said:

«إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانَ أَحَدُهُمْ يُوضَعُ الْمِشَارُ
عَلَى مَفْرَقِ رَأْسِهِ فَيَخْلُصُ إِلَى قَدَمَيْهِ لَا يَصْرِفُهُ
ذَلِكَ عَنْ دِينِهِ، وَيُمَشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا بَيْنَ
لَحْمِهِ وَعَظْمِهِ، لَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ».

(The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet, and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.)

He then said:

«وَاللَّهِ لَيُتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكِيبُ
مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتٍ، لَا يَخَافُ إِلَّا اللَّهَ
وَالذُّبَّ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ قَوْمٌ تَسْتَعْجِلُونَ»

(By Allah! This matter (religion) will spread (or expand) by Allah until the traveler leaves San`a' to Hadramawt (both in Yemen, but at a great distance from each other) fearing only Allah and then the wolf for the sake of his sheep. You are just a hasty people.)

And Allah said:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ)

(Alif-Lam-Mim. Do people think that they will be left alone because they say: "We believe," and will not be tested And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.) (29:1-3)

The Companions experienced tremendous trials during the battle of Al-Ahzab (the Confederates). Allah said:

(إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ
زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ
وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا - هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ
وَزُلْزِلُوا زَلْزَالًا شَدِيدًا - وَإِذْ يَقُولُ الْمُنْفِقُونَ
وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ
إِلَّا غُرُورًا)

(When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger promised us nothing but delusion!") (33:10-12)

When Heraclius asked Abu Sufyan, "Did you fight him (Prophet Muhammad)" He said, "Yes." Heraclius said, "What was the outcome of warfare between you" Abu Sufyan said, "Sometimes we lose and sometimes he loses." He said, "Such is the case with Prophets, they are tested, but the final victory is theirs."

Allah's statement :

(مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ)

(...without (such) (trials) as came to those who passed away before you) meaning, their way of life. Similarly, Allah said:

(فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ)

(Then We destroyed men stronger (in power) than these and the example of the ancients has passed away (before them)) (43: 8) and:

(وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا
مَعَهُ مَتَى نَصْرُ اللَّهِ)

(...were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah.")

They pleaded (to Allah) for victory against their enemies and invoked Him for aid and deliverance from their hardships and trials. Allah said:

(أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(Yes! Certainly, the help of Allah is near!)

Allah said:

(فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا)

(Verily, along with every hardship is relief. Verily, along with every hardship is relief.) (94:5, 6)

So just as there is hardship, its equal of relief will soon arrive. This is why Allah said:

(أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(Yes! Certainly, the help of Allah is near!)

(يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ
فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ
السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ)

(215. They ask you (O Muhammad) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allah knows it well.")

Who deserves the Nafaqah (Spending or Charity)

Muqatil bin Hayyan said that this Ayah was revealed about the voluntary charity. The Ayah means, 'They ask you (O Muhammad) how they should spend,' as Ibn `Abbas and Mujahid have stated. So, Allah explained it for them, saying:

(قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ)

(Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin and the wayfarer,") meaning, spend it on these categories or areas. Similarly, a Hadith states (that those who deserve one's generosity the most, are):

«أُمَّكَ وَأَبَاكَ وَأُخْتَكَ وَأَخَاكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ»

(Your mother, father, sister, brother, the closest and then the farthest (relatives).)

Maymun bin Mihran once recited this Ayah (2:215) and commented, "These are the areas of spending. Allah did not mention among them the drums, pipe, wooden pictures, or the curtains that cover the walls."

Next, Allah said:

(وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ)

(...and whatever you do of good deeds, truly, Allah knows it well.) meaning, whatever you perform of good works, Allah knows them and He will reward you for them in the best manner, no one will be dealt with unjustly, even the weight of an atom.

(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)

(216. Fighting 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.)

Jihad is made Obligatory

In this Ayah, Allah made it obligatory for the Muslims to fight in Jihad against the evil of the enemy who transgress against Islam. Az-Zuhri said, "Jihad is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind." It is reported in the Sahih:

«مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ،
مَاتَ مِيتَةً جَاهِلِيَّةً»

(Whoever dies but neither fought (i.e., in Allah's cause), nor sincerely considered fighting, will die a death of Jahiliyyah (pre-Islamic era of ignorance).)

On the day of Al-Fath (when he conquered Makkah), the Prophet said:

«لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا
اسْتُنْفِرْتُمْ فَانْفِرُوا»

(There is no Hijrah (migration from Makkah to Al-Madinah) after the victory, but only Jihad and good intention. If you were required to march forth, then march forth.)

Allah's statement :

(وَهُوَ كُرْهُ لَكُمْ)

(...though you dislike it) means, 'Fighting is difficult and heavy on your hearts.' Indeed, fighting is as the Ayah describes it, as it includes being killed, wounded, striving against the enemies and enduring the hardship of travel. Allah then said:

(وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ)

(. ..and it may be that you dislike a thing which is good for you) meaning, fighting is followed by victory, dominance over the enemy, taking over their lands, money and offspring. Allah continues:

(وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ)

(...and that you like a thing which is bad for you.)

This Ayah is general in meaning. Hence, one might covet something, yet in reality it is not good or beneficial for him, such as refraining from joining the Jihad, for it might lead to the enemy taking over the land and the government. Then, Allah said:

(وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(Allah knows, but you do not know.) meaning, He has better knowledge than you of how things will turn out to be in the end, and of what benefits you in this earthly life and the Hereafter. Hence, obey Him and adhere to His commands, so that you may acquire the true guidance.

(يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقْتَلُونَكُمْ حَتَّى

يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ
 مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ
 أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ
 النَّارِ هُمْ فِيهَا خَالِدُونَ - إِنْ الَّذِينَ ءَامَنُوا وَالَّذِينَ
 هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ
 رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(217. They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.) (218. Verily, those who have believed, and those who have emigrated (for Allah's religion) and have striven hard in the way of Allah, all these hope for Allah's mercy. And Allah is Oft-Forgiving, Most-Merciful.)

The Nakhlah Military Maneuvers, and the Ruling on Fighting during the Sacred Months

Ibn Abu Hatim reported that Jundub bin `Abdullah said: Allah's Messenger assembled a group of men under the command of Abu `Ubaydah bin Jarrah. When he was about to march, he started crying for the thought of missing Allah's Messenger . Consequently, the Messenger relieved Abu `Ubaydah from command, appointed `Abdullah bin Jahsh instead, gave him some written instructions and commanded him not to read the instructions until he reached such and such area. He also said to `Abdullah:

«لَا تُكْرِهَنَّ أَحَدًا عَلَى السَّيْرِ مَعَكَ مِنْ
 أَصْحَابِكَ».

(Do not compel any of your men to continue marching with you thereafter.)

When `Abdullah read the instructions, he recited Istirja` saying, `Truly! to Allah we belong and truly, to Him we shall return'; and refer to (2:156) and said, "I hear and obey Allah and His

Messenger." He then told his companions the story and read the instructions to them, and two men went back while the rest remained. Soon after, they found Ibn Hadrami (one of the disbelievers of Quraysh) and killed him not knowing that that day was in Rajab or Jumadi (where Rajab is the Sacred Month). The polytheists said to the Muslims, "You have committed murder in the Sacred Month." Allah then revealed:

(يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ)

(They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression)...")

Abdul-Malik bin Hisham, who compiled the Srah (life story of the Prophet), related that Ziyad bin `Abdullah Bakka'i said that Muhammad bin Ishaq bin Yasar Al-Madani wrote in his book on the Srah, "Allah's Messenger sent `Abdullah bin Jahsh bin Riyab Al-Asadi in Rajab, after he (the Prophet) came back from the first battle of Badr. The Prophet sent eight people with him, all from among the Muhajirun and none from the Ansar. He also gave him some written instructions and ordered him not to read them until he marched for two days. `Abdullah should then read the instructions and march to implement them, but should not force any of those who were with him to accompany him.

The companions of `Abdullah bin Jahsh were all from the Muhajirun, from the tribe of Banu `Abd Shams bin `Abd Manaf, there was Abu Hudhayfah bin `Utbah bin Rabi`ah bin `Abd Shams bin `Abd Manaf. From their allies, there was `Abdullah bin Jahsh, who was the commander of the army unit, and `Ukkashah bin Mihsan from the tribe of Banu Asad bin Khuzaymah. From the tribe of Banu Nawfal bin `Abd Manaf, there was `Utbah bin Ghazwan bin Jabir, one of their allies. From the tribe of Banu Zuhrah bin Kilab, there was Sa`d bin Abu Waqqas. From Banu Ka`b, there were their allies: `Adi bin `Amr bin Ar-Rabi`ah not from the tribe of Ibn Wa'il; Waqid bin `Abdullah bin `Abd Manaf bin `Arin bin Tha`labah bin Yambu` from Banu Tamim; and Khalid bin Bukair from the tribe of Banu Sa`d bin Layth, Suhayl bin Bayda' from Banu Al-Harith bin Fihri was also among them. When `Abdullah bin Jahsh marched for two days, he opened and read the (Prophet's) instructions, "When you read these instructions, march until you set camp at Nakhlah between Makkah and At-Ta'if. There, watch the movements of the caravan of Quraysh and collect news about them for us." When `Abdullah bin Jahsh read the document, he said, "I hear and obey." He then said to his companions, "Allah's Messenger has commanded me to march forth to Nakhlah to watch the movements of the caravan of Quraysh and to inform him about their news. He has prohibited me from forcing any of you (to go with me). So, those who seek martyrdom, they should march with me. Those who dislike the idea of martyrdom, let them turn back. Surely, I will implement the command of Allah's Messenger ." He and his companions continued without any of them turning back.

`Abdullah entered the Hijaz area (western Arabia) until he reached an area called Buhran, close to Furu`. There, Sa`d bin Abu Waqqas and `Utbah bin Ghazwan lost the camel that they were riding in turns, and they went back to search for it while `Abdullah bin Jahsh and the rest of his companions continued until they reached Nakhlah. Then, a caravan belonging to the Quraysh passed by carrying raisins, food stuff and some trade items for the Quraysh. `Amr bin Hadrami, whose name was `Abdullah bin `Abbad, was in the caravan, as well as `Uthman bin `Abdullah bin Al-Mughirah and his brother Nawfal bin `Abdullah from the tribe of Makhzum, and Al-Hakam bin Kaysan, a freed slave of Hisham bin Al-Mughirah. When they saw the Companions they were frightened, but when they saw `Ukkashah bin Mihsan their fears

subsided, since his head was shaved. They said, "These people seek the `Umrah, so there is no need to fear them."

The Companions conferred among themselves. That day was the last day in the (sacred) month of Rajab. They said to each other, "By Allah! If you let them pass, they will soon enter the Sacred Area and take refuge in it from you. If you kill them, you will kill them during the Sacred Month." They at first hesitated and did not like to attack them. They then began encouraging themselves and decided to kill whomever they could among the disbelievers and to confiscate whatever they had. Hence, Waqid bin `Abdullah At-Tamimi shot an arrow at `Amr bin Al-Hadrami and killed him. `Uthman bin `Abdullah and Al-Hakam bin Kaysan gave themselves up, while Nawfal bin `Abdullah was able to outrun them in flight. Later on, `Abdullah bin Jahsh and his companions went back to Allah's Messenger in Al-Madinah with the caravan and the two prisoners. Ibn Ishaq went on: I was told that some members of the family of `Abdullah bin Jahsh said that `Abdullah said to his companions: "Allah's Messenger will have one-fifth of what we have confiscated." This occurred before Allah required one-fifth for His Messenger from the war booty. So, `Abdullah designated one-fifth of the caravan for Allah's Messenger and divided the rest among his companions. Ibn Ishaq also stated that at first, when the Sariyah came back to Allah's Messenger, he said to them:

«مَا أَمَرْتُكُمْ بِقِتَالٍ فِي الشَّهْرِ الْحَرَامِ»

(I have not commanded you to conduct warfare during the Sacred Month.)

He left the caravan and the two prisoners alone and did not take any share of the war booty.

When Allah's Messenger did that, the soldiers from the attack were concerned and felt that they were destroyed, and their Muslim brethren criticized them for what they did. The Quraysh said that Muhammad and his Companions violated the sanctity of the Sacred Month and shed blood, confiscated property and took prisoners during it. Those who refuted them among the Muslims who remained in Makkah replied that the Muslims had done that during the month of Sha'ban (which is not a sacred month). Meanwhile, the Jews were pleased about what happened to Allah's Messenger. They said, `Amr bin Hadrami was killed by Waqid bin `Abdullah: `Amr, means the war has started, Hadrami means the war has come, as for Waqid (bin `Abdullah): the war has raged (using some of the literal meanings of these names to support their fortune-telling!). But, Allah made all that turn against them.

The people continued talking about this matter, then Allah revealed to His Messenger :

(يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ)

(They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing.)

This Ayah means, `If you had killed during the Sacred Month, they (disbelievers of Quraysh) have hindered you from the path of Allah and disbelieved in it. They also prevented you from entering the Sacred Mosque, and expelled you from it, while you are its people,

(أَكْبَرُ عِنْدَ اللَّهِ)

(...a greater (transgression) with Allah) than killing whom you killed among them. Also:

(وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ)

(...and Al-Fitnah is worse than killing.) means, trying to force the Muslims to revert from their religion and re-embrace Kufr after they had believed, is worse with Allah than killing.' Allah said:

(وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ
إِنْ اسْتَطَاعُوا)

(And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.)

So, they will go on fighting you with unrelenting viciousness.

Ibn Ishaq went on: When the Qur'an touched this subject and Allah brought relief to the Muslims instead of the sadness that had befallen them, Allah's Messenger took possession of the caravan and the two prisoners. The Quraysh offered to ransom the two prisoners, `Uthman bin `Abdullah and Hakam bin Kaysan. Allah's Messenger said:

«لَا نَقْدِيكُمْوَهُمَا حَتَّى يَقْدَمَ صَاحِبَانَا»

(We will not accept your ransom until our two companions return safely.) meaning Sa`d bin Abu Waqqas and `Utbah bin Ghazwan, "For we fear for their safety with you. If you kill them, we will kill your people." Later on, Sa`d and `Utbah returned safely and Allah's Messenger accepted the Quraysh's ransom for their prisoners. As for Al-Hakam bin Kaysan, he became Muslim and his Islam strengthened. He remained with Allah's Messenger until he was martyred during the incident at Bir Ma`unah (when the Prophet sent seventy Companions to Najd to teach them Islam, but Banu Sulaim killed them all except two). As for `Uthman bin `Abdullah, he went back to Makkah and died there as a disbeliever.

Ibn Ishaq went on: When `Abdullah bin Jahsh and his companions were relieved from their depressing thoughts after the Qur'an was revealed about this subject, they sought the reward of the fighters (in Allah's way). They said, "O Messenger of Allah! We wish that this incident be considered a battle for us, so that we gain the rewards of the Mujahidin." Then, Allah revealed:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ

(Verily, those who have believed, and those who have emigrated (for Allah's religion) and have striven hard in the way of Allah, all these hope for Allah's mercy. And Allah is Oft-Forgiving, Most Merciful.)

Hence, Allah has greatly elevated their hopes of gaining what they had wished for.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُقْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَاعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(219. They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought.) (220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise.")

The Gradual Prohibition of Khamr (Alcoholic Drink)

Imam Ahmad recorded that Abu Maysarah said that `Umar once said, "O Allah! Give us a clear ruling regarding Al-Khamr!" Allah sent down the Ayah of Surat Al-Baqarah:

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ
كَبِيرٌ)

(They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin...)

`Umar was then summoned and the Ayah was recited to him. Yet, he still said, "O Allah! Give us a clear ruling regarding Al-Khamr." Then, this Ayah that is in Surat An-Nisa' was revealed:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ
سُكْرَىٰ)

(O you who believe! Approach not As-Salah (the prayer) when you are in a drunken state.)
(4:43)

Then, when the prayer was called for, a person used to herald on behalf of Allah's Messenger , "No drunk person should attend the prayer." `Umar was summoned again and the Ayah was recited to him. Yet, he still said, "O Allah! Give us a clear ruling regarding Al-Khamr." Then, the Ayah that is in Surat Al-Ma'idah was revealed, `Umar was again summoned and the Ayah was recited to him. When he reached:

(فَهَلْ أَنتُمْ مُنْتَهُونَ)

(So, will you not then abstain) (5:91) he said, "We did abstain, we did abstain." This is also the narration that Abu Dawud, At-Tirmidhi and An-Nasai collected in their books. `Ali bin Al-Madini and At-Tirmidhi said that the chain of narrators for this Hadith is sound and authentic. We will mention this Hadith again along with what Imam Ahmad collected by Abu Hurayrah Allah's saying in Surat Al-Ma'idah:

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ
تُفْلِحُونَ

(Intoxicants and gambling, and Al-Ansab, and Al-Azlam are an abomination of Satan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.)
(5:90)

Allah said:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

(They ask you (O Muhammad) concerning alcoholic drinks and gambling.)

As for Al-Khamr, `Umar bin Khattab, the Leader of the faithful, used to say, "It includes all what intoxicates the mind." We will also mention this statement in the explanation of Surat Al-Ma'idah, along with the topic of gambling.

Allah said:

قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ

(Say: In them is a great sin, and (some) benefits for men.)

As for the harm that the Khamr and gambling cause, it effects the religion. As for their benefit, it is material, including benefit for the body, digesting the food, getting rid of the excrements, sharpening the mind, bringing about a joyous sensation and financially benefiting from their sale. Also, (their benefit includes) earnings through gambling that one uses to spend on his family and on himself. Yet, these benefits are outweighed by the clear harm that they cause which affects the mind and the religion. This is why Allah said:

وَإِنَّمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا

(...but the sin of them is greater than their benefit.)

This Ayah was the beginning of the process of prohibiting Khamr, not explicitly, but it only implied this meaning. So when this Ayah was recited to `Umar, he still said, "O Allah! Give us a clear ruling regarding Al-Khamr." Soon after, Allah sent down a clear prohibition of Khamr in Surat Al-Ma'idah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ - إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ
يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ
فَهَلْ أَنْتُمْ مُنْتَهُونَ)

(O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab, and Al-Azlam are an abomination of Shaytan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salah (the prayer). So, will you not then abstain) (5:90, 91)

We will mention this subject, by the will of Allah, when we explain Surat Al-Ma'idah.

Ibn `Umar, Ash-Sha`bi, Mujahid, Qatadah, Ar-Rabi` bin Anas and `Abdur-Rahman bin Aslam stated that the first Ayah revealed about Khamr was:

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ
كَبِيرٌ)

(They ask you about Khamr and gambling. Say: "In them there is great sin.") (2:219)

Then, the Ayah in Surat An-Nisa' was revealed (on this subject) and then the Ayah in Surat Al-Ma'idah which prohibited Khamr.

Spending whatever One could spare of his Money on Charity

Allah said:

(وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ)

(And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs.")

Al-Hakam said that Miqsam said that Ibn `Abbas said that this Ayah means, whatever you can spare above the needs of your family. This is also the opinion of Ibn `Umar, Mujahid, `Ata', `Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b, Al-Hasan, Qatadah, Al-Qasim, Salim, `Ata' Al-Khurasani and Ar-Rabi` bin Anas.

Ibn Jarir related that Abu Hurayrah said that a man said, "O Messenger of Allah! I have a Dinar (a currency)." The Prophet said:

«أَنْفِقْهُ عَلَى نَفْسِكَ»

(Spend it you on yourself.) He said, "I have another Dinar." He said:

«أَنْفِقْهُ عَلَى أَهْلِكَ»

(Spend it on your wife.) He said, "I have another Dinar." He said:

«أَنْفِقْهُ عَلَى وَاٰلِكَ»

(Spend it on your offspring.) He said, "I have another Dinar." He said:

«فَأَنْتَ أَبْصَرُ»

(You have better knowledge (meaning how and where to spend it in charity).)

Muslim also recorded this Hadith in his Sahih.

Muslim recorded that Jabir said that Allah's Messenger said to a man:

«أَبْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ
فَلِأَهْلِكَ، فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِذِي
قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهَكَذَا
وَهَكَذَا»

(Start with yourself and grant it some charity. If anything remains, then spend it on your family. If anything remains, then spend it on your relatives. If anything remains, then spend it like this and like that (i.e., on various charitable purposes).)

A Hadith states:

«ابْنَ آدَمَ إِنَّكَ أَنْ تَبْدُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَ شَرٌّ لَكَ، وَلَا تُلَامُ عَلَى كَفَافٍ»

(O son of Adam! If you spend whatever you can spare, it would be better for you; but if you keep it, it would be worse for you. You shall not be blamed for whatever is barely sufficient.)

Allah said:

(كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي
الدُّنْيَا وَالْآخِرَةِ)

(Thus Allah makes clear to you His Ayat in order that you may give thought. In (to) this worldly life and in the Hereafter.) meaning, just as He stated and explained these commandments for you, He also explains the rest of His Ayat regarding the commandments and His promises and warnings, so that you might give thought in this life and the Hereafter. `Ali bin Abu Talhah said that Ibn `Abbas commented, "Meaning about the imminent demise and the brevity of this life, and the imminent commencement of the Hereafter and its continuity." a

Maintaining the Orphan's Property

Allah said:

(وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ
وَإِنْ تُخَالِطُوهُمْ فَاِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ
الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ)

(And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property). And if Allah had wished, He could have put you into difficulties.)

Ibn Jarir reported that Ibn `Abbas said, "When the Ayat :

(وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ)

(And come not near to the orphan's property, except to improve it.) (6:152) and

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

(Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!) (4:10) were revealed, those who took care of some orphans, separated their food and drink from the orphans' food and drink. When some of the orphans' food and drink remained, they would keep it for them until they eat it or otherwise get spoiled. This situation was difficult for them and they mentioned this subject to Allah's Messenger .

(وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ
وَإِنْ تُخَالَطُوا هُمْ فَأِخْوَتَكُمْ)

(And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.) Hence, they joined their food and drink with the food and drink of the orphans." This Hadith was also collected by Abu Dawud, An-Nasa'i and Al-Hakim in his Mustadrak. Several others said similarly about the circumstances surrounding the revelation of the Ayah (2:220), including Mujahid, `Ata', Ash-Sha`bi, Ibn Abu Layla, Qatadah and others among the Salaf and those after them.

Ibn Jarir reported that `A'ishah said, "I dislike that an orphan's money be under my care, unless I mix my food with his food and my drink with his drink."

Allah said:

(قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ)

(Say: The best thing is to work honestly in their property.) meaning, on the one hand (i.e., this is required in any case). Allah then said:

(وَإِنْ تُخَالَطُوا هُمْ فَأِخْوَتَكُمْ)

(...and if you mix your affairs with theirs, then they are your brothers.) meaning, there is no harm if you mix your food and drink with their food and drink, since they are your brothers in the religion. This is why Allah said afterwards:

(وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ)

(And Allah knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property).) meaning, He knows those whose intent is to cause mischief or righteousness. He also said:

(وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ إِنْ اللَّهُ عَزِيزٌ حَكِيمٌ)

(And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise) meaning, if Allah wills, He will make this matter difficult for you. But, He made it easy for you, and allowed you to mix your affairs with the orphans' affairs in a way that is better. Similarly, Allah said:

(وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ)

(And come not near to the orphan's property, except to improve it.) (6:152)

Allah has thus allowed spending from the orphan's estate by its executor, in reasonable proportions, on the condition that he has the intention to compensate the orphan later on, when he can afford it. We will mention about it in detail in Surat An-Nisa' by Allah's will.

(وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلِأُمَّةٍ مُؤْمِنَةٍ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ)

(221. And do not marry Al-Mushrikat (idolatresses) till they believe (worship Allah Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikin till they believe (in Allah Alone) and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you. Those (Mushrikin) invite you to the Fire, but Allah invites (you) to Paradise and forgiveness by His leave, and makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.)

The Prohibition of marrying Mushrik Men and Women

Allah prohibited the believers from marrying Mushrik women who worship idols. Although the meaning is general and includes every Mushrik woman from among the idol worshippers and the People of the Scripture, Allah excluded the People of the Scripture from this ruling. Allah stated:

(مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ)

((Lawful to you in marriage) are chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due dowry, desiring chastity (i.e., taking them in legal wedlock) not committing illegal sexual intercourse.) (5:5)

`Ali bin Abu Talhah said that Ibn `Abbas said about what Allah said:

(وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ)

(And do not marry Al-Mushrikat (female idolators) till they believe (worship Allah Alone).) "Allah has excluded the women of the People of the Scripture." This is also the explanation of Mujahid, `Ikrimah, Sa`id bin Jubayr, Makhul, Al-Hasan, Ad-Dahhak, Zayd bin Aslam and Ar-Rabi` bin Anas and others. Some scholars said that the Ayah is exclusively talking about idol worshippers and not the People of the Scripture, and this meaning is similar to the first meaning we mentioned. Allah knows best.

Abu Ja`far bin Jarir (At-Tabari) said, after mentioning that there is Ijma` that marrying women from the People of the Scripture is allowed, "Umar disliked this practice so that the Muslims do not refrain from marrying Muslim women, or for similar reasons." An authentic chain of narrators stated that Shaiq said: Once Hudhayfah married a Jewish woman and `Umar wrote to him, "Divorce her." He wrote back, "Do you claim that she is not allowed for me so that I divorce her" He said, "No. But, I fear that you might marry the whores from among them." Ibn Jarir related that Zayd bin Wahb said that `Umar bin Khattab said, "The Muslim man marries the Christian woman, but the Christian man does not marry the Muslim woman." This Hadith has a stronger, authentic chain of narrators than the previous Hadith.

Ibn Abu Hatim said that Ibn `Umar disliked marrying the women from the People of the Scripture. He relied on his own explanation for the Ayah:

(وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ)

(And do not marry Al-Mushrikat (female idolators) till they believe (worship Allah Alone).)

Al-Bukhari also reported that Ibn `Umar said, "I do not know of a bigger Shirk than her saying that Jesus is her Lord!"

Allah said:

﴿وَلَا أُمَّةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾

(And indeed a slave woman who believes is better than a (free) Mushrikah (female idolators), even though she pleases you.)

It is recorded in the Two Sahihs that Abu Hurayrah narrated that the Prophet said:

﴿تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا
وَلِدِينِهَا، فَأَظْفَرُ بِذَاتِ الدِّينِ، تَرَبَّتْ يَدَاكَ﴾

(A woman is chosen for marriage for four reasons: her wealth, social status, beauty, and religion. So, marry the religious woman, may your hands be filled with sand (a statement of encouragement).)

Muslim reported this Hadith from Jabir. Muslim also reported that Ibn `Amr said that Allah's Messenger said:

﴿الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ
الصَّالِحَةُ﴾

(The life of this world is but a delight, and the best of the delights of this earthly life is the righteous wife.)

Allah then said:

﴿وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا﴾

(And give not (your daughters) in marriage to Al-Mushrikin till they believe (in Allah Alone).) meaning, do not marry Mushrik men to believing women. This statement is similar to Allah's statement:

﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

(They are not lawful (wives) for them, nor are they lawful (husbands) for them.) (60:10)

Next, Allah said:

(وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ)

(. .and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you.)

This Ayah indicates that a believing man, even an Abyssinian servant, is better than a Mushrik man, even if he was a rich master.

(أُولَئِكَ يَدْعُونَ إِلَى النَّارِ)

(Those (Al-Mushrikun) invite you to the Fire) meaning, associating and mingling with the disbelievers makes one love this life and prefer it over the Hereafter, leading to the severest repercussions. Allah said:

(وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ)

(...but Allah invites (you) to Paradise and forgiveness by His leave) meaning, by His Law, commandments and prohibitions. Allah said:

(وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ)

(...and makes His Ayat clear to mankind that they may remember.)

(وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدْنَىٰ فَاعْتَزِلُوا
النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ
فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ
يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ - نِسَاءُكُمْ
حَرَّتْ لَكُمْ فَأْتُوا حُرَّتَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا
لَأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلْقَوُهُ وَبَشِّرِ
الْمُؤْمِنِينَ)