

«الَّذِي لَا يَجِدُ غَنَى يُعْنِيهِ، وَلَا يُقْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

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

Those employed to collect Alms

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

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

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

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

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

«أَتَأْلَفُهُمْ»

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

The Riqab

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

(وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ)

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

Virtue of freeing Slaves

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

«أَعْتِقِ النَّسَمَةَ وَفَكَ الرِّقَبَةَ»

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

«لَا، عِتْقُ النَّسَمَةِ أَنْ تُقْرَدَ بِعِتْقِهَا، وَفَكُّ الرِّقَبَةِ أَنْ تُعِينَ فِي ثَمَنِهَا»

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

Al-Gharimun (the Indebted

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

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

«أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا»

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

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

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

«تَصَدَّقُوا عَلَيْهِ»

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

«خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ»

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

In the Cause of Allah

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

Ibn As-Sabil (Wayfarer)

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

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

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

(فَرِيضَةٌ مِّنَ اللَّهِ)

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

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

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

(حَكِيمٌ)

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

(وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلٍّ
أَدْنَىٰ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ
وَرَحْمَةً لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ
اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ)

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

Hypocrites annoy the Prophet

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

(هُوَ أَدْنَىٰ)

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

(قُلْ أَدْنَىٰ خَيْرٍ لَّكُمْ)

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

(يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ)

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

(وَرَحْمَةً لِّلَّذِينَ ءَامَنُوا مِنْكُمْ)

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

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

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

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

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

Hypocrites revert to Lies to please People

Qatadah said about Allah's statement,

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ

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

«مَا حَمَلَكَ عَلَى الَّذِي قُلْتَ؟»

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

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ

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

(فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا)

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

(ذَلِكَ الْخِزْيُ الْعَظِيمُ)

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

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ
بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَهْزَءُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا
تَحْذَرُونَ)

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

The Hypocrites fear Public Exposure of Their Secrets

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

(وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ
وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ
حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا فَيَبُوءُونَ بِهَا فَيَسْتَكْبِرُونَ)

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

(قُلْ اسْتَهْزَءُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ)

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

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَنْ لَنْ يُخْرِجَ
اللَّهُ أَضْغَنَهُمْ)

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

(وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ)

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

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ
أَبِاللَّهِ وَعَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ - لَا
تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ
طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ)

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

The Hypocrites rely on False, Misguided Excuses

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

(أَبِاللَّهِ وَعَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ)

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

(لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ)

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

(إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةَ)

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

(بِأَنَّهُمْ كَانُوا مُجْرِمِينَ)

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

(الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ
وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ
هُمُ الْفَاسِقُونَ - وَعَدَّ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ
وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ)

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

Other Characteristics of Hypocrites

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

(يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ
وَيَقْبِضُونَ أَيْدِيَهُمْ)

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

(نَسُوا اللَّهَ)

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

(فَنَسِيَهُمْ)

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

(وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

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

(إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ)

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

(وَعَدَّ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ)

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

(خَالِدِينَ فِيهَا)

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

(هِيَ حَسْبُهُمْ)

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

(وَلَعَنَهُمُ اللَّهُ)

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

(وَلَهُمْ عَذَابٌ مُّقِيمٌ)

(and for them is the lasting torment.)

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

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

(بِخَلْقِهِمْ)

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

(وَخُضْتُمْ كَالَّذِي خَاضُوا)

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

(أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ)

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

(فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَسِرُونَ)

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

(كَالَّذِينَ مِنْ قَبْلِكُمْ)

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

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّهُمْ حَتَّىٰ لَوْ دَخَلَ
الرَّجُلُ مِنْهُمْ جُحْرًا ضَبَّ لَدَخَلْتُمُوهُ»

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

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ
شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، وَبَاعًا بِبَاعٍ حَتَّىٰ لَوْ
دَخَلُوا جُحْرًا ضَبَّ لَدَخَلْتُمُوهُ»

ل: لاق؟ ب: اتفكلا لهأ، دللدا لوسر اي مه نمو : اولاق

«فَمَنْ؟»

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

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

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

Advising the Hypocrites to learn a Lesson from Those before Them

Allah advises the hypocrites who reject the Messengers,

(أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ)

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

(قَوْمُ نُوحٍ)

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

(وَعَادُ)

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

(وَتَمُودُ)

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

(وَقَوْمِ إِبْرَاهِيمَ)

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

(وَأَصْحَابِ مَدْيَنَ)

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

(وَالْمُؤْتَفِكَاتِ)

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

(وَالْمُؤْتَفِكَةَ أَهْوَىٰ)

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

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

(أَنْتَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ)

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

(فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ)

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

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

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

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

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

Qualities of Faithful Believers

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

(وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ)

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

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

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

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

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

(يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ)

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

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

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

(وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ)

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

(وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ)

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

(أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ)

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

(أَنَّ اللَّهَ عَزِيزٌ)

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

(حَكِيمٌ)

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

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

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

Good News for the Believers of Eternal Delight

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

(جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

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

(وَمَسْكِنٍ طَيِّبَةٍ)

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

«جَنَّاتَانِ مِنْ ذَهَبٍ أُنْبِيَهُمَا وَمَا فِيهِمَا، وَجَنَّاتَانِ
مِنْ فِضَّةٍ أُنْبِيَهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ

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

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

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

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

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

لِق: لاق؟ سانلا ربخن الفأ هللا لوسر اي :اولاق

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

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

(Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he emigrates in Allah's cause, or remains in the land where he is born.) The people said, "O Allah's Messenger! Shall we acquaint the people with this good news?" He said, (Paradise has one-hundred grades which Allah has prepared for the Mujahidin who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allah, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the `Arsh (Throne) of the Beneficent.) Imam Ahmad recorded that Abu Hurayrah said, that the Messenger of Allah said,

«إِذَا صَلَّيْتُمْ عَلَيَّ فَاسْأَلُوا اللَّهَ لِي الْوَسِيلَةَ»

لِق: لاق؟ هل يسولوا امو هل لا لوسر اي ليق

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

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

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

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

(وَرَضُونَ مِّنَ اللَّهِ أَكْبَرُ)

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

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

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

(يَأْيُهَا النَّبِيُّ جَهْدِ الْكُفْرَ وَالْمُنْفِقِينَ وَاعْظُ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسُ الْمَصِيرُ - يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي

الدُّنْيَا وَالْآخِرَةَ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (

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

The Order for Jihad against the Disbelievers and Hypocrites

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

(جَهْدِ الْكُفْرَ وَالْمُنْفِقِينَ)

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

Reason behind revealing Ayah 9:74

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

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

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

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

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

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

«عَلَامَ تَشْتُمُنِي أَنْتَ وَأَصْحَابُكَ»

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

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا)

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

Hypocrites try to kill the Prophet

Allah said next,

(وَهُمْ أُولُوا بِمَا لَمْ يَنْتَلُوا)

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

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

«هَلْ عَرَفْتُمُ الْقَوْمَ؟»

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

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

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

«أَرَادُوا أَنْ يُزَاحِمُوا رَسُولَ اللَّهِ فِي الْعَقَبَةِ فَيُلْقُوهُ
مِنْهَا»

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

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

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

«شِهَابٌ مِنْ نَارٍ يَقَعُ عَلَى نِيَاطِ قَلْبِ أَحَدِهِمْ
فَيَهْلِكُ»

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

«إِنَّ الْمَاءَ قَلِيلٌ قَلَّا يَسْبِقُنِي إِلَيْهِ أَحَدٌ»

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

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

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

(وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ
فَضْلِهِ)

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

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

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

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ)

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

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

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

(وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)

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

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

يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ
عَلَّمُ الْغُيُوبِ)

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

Hypocrites seek Wealth but are Stingy with Alms

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

(بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ)

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

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

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

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ)

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

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

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

Hypocrites defame Believers Who give the Little Charity They can afford

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

(الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ)

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

«لَمْ يَبْقَ أَحَدٌ غَيْرُكَ»

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

«بَارَكَ اللهُ لَكَ فِيمَا أَمْسَكْتَ وَفِيمَا أُعْطَيْتَ»

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

(الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي
الصَّدَقَاتِ)

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

(فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ)

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

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

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

The Prohibition of asking for Forgiveness for Hypocrites

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

«مَا اسْمُكَ»

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

«بَلْ أَنْتَ عَبْدُ اللَّهِ بْنِ عَبْدِ اللَّهِ إِنَّ الْحُبَابَ اسْمُ شَيْطَانٍ»

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

«إِنَّ اللَّهَ قَالَ:

(إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً)

وَلَأَسْتَغْفِرَنَّ لَهُمْ سَبْعِينَ وَسَبْعِينَ»

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

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

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

Hypocrites rejoice because They remained behind from Tabuk!

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

(وَكَّرَ هُوَ أَنْ يُجَاهِدُوا)

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

(بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا)

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

(لَا تَنْفِرُوا فِي الْحَرِّ)

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

(لَا تَنْفِرُوا فِي الْحَرِّ)

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

(قُلْ)

(Say) to them,

(نَارُ جَهَنَّمَ)

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

(أَشَدُّ حَرًّا)

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

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

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

«فُضِّلَتْ عَلَيْهَا بِتِسْعَةِ وَسِتِّينَ جُزْءًا»

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

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

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

(كَلَّا إِنَّهَا لَظَى - نَزَّاعَةً لِّلشَّوَى)

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

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ
كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ
وَالْجُلُودُ - وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ - كُلَّمَا أَرَادُوا

أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُقُوا
عَذَابَ الْحَرِيقِ)

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

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمَا
نَضِجَتْ جُلُودُهُمْ بِدَلَنِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
العَذَابَ)

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

(قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ)

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

(فَلْيَضْحَكُوا قَلِيلًا)

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

(فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ
لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقْتَلُوا
مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ
فَاعْزُبُوا مَعَ الْخَلْفَيْنِ)

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

Hypocrites are barred from participating in Jihad

Allah commands His Messenger, peace be upon him,

(فَإِنْ رَجَعَكَ اللَّهُ)

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

(إِلَى طَائِفَةٍ مِّنْهُمْ)

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

(فَاسْتَأْذِنُوكَ لِلْخُرُوجِ)

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

(فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ
عَدُوًّا)

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

(إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ)

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

(وَنُقَلِّبُ أَقْدَانَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.) 6:110(The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allah said concerning the `Umrah of Hudaibiyah,

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَائِمَ
لِتَأْخُذُواهَا

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

فَاقْعُدُوا مَعَ الْخَلْفِينَ)

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

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

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

The Prohibition of Prayer for the Funeral of Hypocrites

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

«إِنَّمَا خَيْرَ نِي اللَّهُ فَقَالَ:

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

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

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

وَسَأَزِيدُهُ عَلَى السَّبْعِينَ»

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

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

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

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا)

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

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

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

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

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

Admonishing Those Who did not join the Jihad

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

(ذَرْنَا نَكُنْ مَعَ الْقَعْدِينَ)

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

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

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

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

الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ
الْمَعْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُمْ - طَاعَةٌ
وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ
لَكَانَ خَيْرًا لَّهُمْ)

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

(وَطَبَعَ عَلَىٰ قُلُوبِهِمْ)

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

(فَهُمْ لَا يَفْقَهُونَ)

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

لَكِنِ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّكَ لَهُمُ الْخَيْرَاتُ وَأَوْلِيَّكَ
هُمُ الْمُقْلِحُونَ)

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

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

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

(لَكِنِ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا)

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

(وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ)

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

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

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

(وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ)

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

(سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ)

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

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

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

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

Legitimate Excuses for staying away from Jihad

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

(مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ)

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

(مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ)

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

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ﴾

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

﴿لَقَدْ خَلَقْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلَا قَطَعْتُمْ وَاذِيًّا وَلَا نِلْتُمْ مِنْ عَدُوِّ نَيْلًا إِلَّا وَقَدْ شَرَكُوكُمْ فِي الْأَجْرِ﴾

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

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ﴾

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

﴿إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْتُمْ وَاذِيًّا وَلَا سِرْتُمْ سَيْرًا إِلَّا وَهُمْ مَعَكُمْ﴾

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

﴿نَعَمْ حَبَسَهُمُ الْعُدْرُ﴾

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

(وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ)

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

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

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

Exposing the Deceitful Ways of Hypocrites

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

(قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ)

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

(قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ)

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

(وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ)

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

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

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

(رَجَسٌ)

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

(جَزَاءً بِمَا كَانُوا يَكْسِبُونَ)

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

(فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ)

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

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

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

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

The Bedouins are the Worst in Disbelief and Hypocrisy

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

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

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

«مَنْ سَكَنَ الْبَادِيَةَ جَفَاءَ، وَمَنْ اتَّبَعَ الصَّيِّدَ غَفْلًا،
 وَمَنْ أَتَى السُّلْطَانَ اقْتِنًا»

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

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

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

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

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

(مَنْ يَتَّخِذُ مَا يُنْفِقُ)

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

(مَعْرَمًا)

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

(وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ)

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

(عَلَيْهِمْ دَائِرَةُ السَّوْءِ)

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

(وَاللَّهُ سَمِيعٌ عَلِيمٌ)

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

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَخْدُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ وَصَلَّتِ
الرَّسُولِ)

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

(أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ)

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

(سَيَدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

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

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

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

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

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

(وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ)

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

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

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

Hypocrites among the Bedouins and Residents of Al-Madinah

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

(مَرَدُوا عَلَى النِّفَاقِ)

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

(لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ)

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

(وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ أَصْوَابَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ
وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ)

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

(وَهُمْ أَوْ يَمَانُؤُهُمْ لَمَّا كَانُوا فِي الْغَيْبِ)

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

(وَمَا عَلِمِي مِمَّا كَانُوا يَعْمَلُونَ)

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

(بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا
عَلَيْكُمْ بِحَفِيظٍ)

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

(لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ)

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

(سَنُعَذِّبُهُمْ مَّرَّتَيْنِ)

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

(ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ)

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

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

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

(ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ)

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

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

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

Some Believers stayed away from Battle because They were Lazy

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

(وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ)

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

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

(وَأَخْرُونَ)

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

(وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ)

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

«أَتَانِي اللَّيْلَةَ آتِيَانِ فَاْبْتَعَتَانِي، فَاَنْتَهَيَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلْبِنِ ذَهَبٍ وَلِبِنِ فِضَّةٍ فَتَلَقَانَا رَجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَأَيْتَ، قَالَا لَهُمْ: اذْهَبُوا فَفَعَلُوا فِي ذَلِكَ النَّهْرِ فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَا لِي: هَذِهِ جَنَّةٌ عَدْنٌ وَهَذَا مَنْزِلُكَ، قَالَا: وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ»

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

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

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

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

The Command to collect the Zakah and Its Benefits

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

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً)

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

(وَصَلِّ عَلَيْهِمْ)

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

«اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى»

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

(إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ)

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

(وَاللَّهُ سَمِيعٌ)

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

(عَلِيمٌ)

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

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

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

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

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