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*Surah Al-Hashr*

For an introduction to our tafsirs and for a discussion of the Basmallah, which is the first ayah of this Surah, please see our tafsir of *Surah Fatihah* which is also on Quran-Tafsir.org

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

**2. Makes *Tasbih* for Allah whatever is in the heavens and whatever is in the earth and He is the *Aziz* and *Hakeem*.**

Allah (swt) begins this ayah by telling us that every single thing in the universe makes *Tasbih* for Him (swt). As we know, to make *Tasbih* of Allah (swt) is to say *Subhanallah*. This means to declare how Perfect and Pure Allah (swt) IS. To declare how He (swt) is without any weakness or defect. It means to affirm every perfect attribute of Allah (swt) and to remove from Him (swt) any weakness or shortcoming in that attribute. We know that Allah (swt) has all of the perfect attributes, for example He (swt) is the All-Powerful in that He (swt) can do anything and He (swt) is the All Knowing in that He (swt) Knows everything and He (swt) is the Most Merciful because there is no one who has mercy like Him (swt). To make *tasbih* of Allah (swt) is to reaffirm all of these perfect attributes of Allah (swt) and to remove from Him (swt) any weakness in that attribute. So for example, it is to say how Allah (swt) is the All Seeing and to completely destroy the idea that there is anything that He (swt) does not see.

The next word in the ayah is the *lam* of possession. This word is used to give the meaning that something belongs exclusively to a certain person. Here it gives the meaning that the *tasbih* that everything in the universe is making belongs only to Allah (swt). So every single thing in the universe is making *tasbih for* Allah (swt). The *tasbih* that all things in the universe are making belongs only to Allah (swt). Every single thing in the universe is glorifying Allah (swt) and praising Him (swt) by declaring how Perfect and how Pure He (swt) IS, and this glorification and

praise belongs only to Him (swt) and no one else. Allah (swt) is the Owner of all of the Praise and Glorification in the universe. This is something that belongs exclusively to Him (swt).

In this ayah we also see the word *ma* which means each and every single thing. The word *ma* is general and comprehensive to mean all things. Then we see the words “in the heavens and the earth”, this refers to the entire creation of Allah (swt). So the meaning of all of these words is that every single thing in the heavens and the earth is making this *tasbih* for Allah (swt). Every star, every planet, every cloud, every tree, every plant, every rock, every drop of water, every flame of fire, every whiff of smoke, every particle of air, every animal, every insect, every microscopic organism, every cell, every atom. Everything is making *tasbih* of Allah (swt). Everything is glorifying Allah (swt) and declaring through it’s existence how it is only Allah (swt) that has all of the perfect attributes and how there can be no weakness or deficiency in these attributes. They are all doing this for Allah (swt) and He (swt) owns this *Tasbih* that they are making for Him (swt). Can you then even begin to realize how Majestic and Great is your Creator?

To make *tasbih* to Allah (swt) is glorifying Allah (swt) and declaring how Perfect and without flaw He (swt) is. So in essence it is the worship of Allah (swt). Thus we see from the first part of this ayah that everything in the universe is worshipping Allah (swt). Every single thing in the universe is declaring with all of it’s being how Perfect Allah (swt) is and how there is no weakness or imperfection to Him (swt) whatsoever. Every single thing is in reality prostrating before Allah (swt) and humbling itself before Him (swt). The way these things worship Allah (swt) is by doing what they are supposed to do. For example the sun burns and produces light and heat for the earth and by doing that it is worshipping Allah (swt). Its worship of Allah (swt) is by doing the job which He (swt) created it do. There is not one moment when the sun does not burn, so the sun is always worshipping Allah (swt). For every moment of it’s existence the sun is making *Tasbih* of Allah (swt). The same can be said for all of the other creation. Everything in the universe has a set function and role. There is a reason why it exists. When that thing performs that function and role it is in essence worshipping Allah (swt). All things in the universe always do what they are supposed to do. The fire always burns. The water always quenches thirst. The

trees always make oxygen. The animals always go out in search of food. Everything in the universe has a role to play and by doing that job it is really making *Tasbih* of Allah (swt). This entire universe is in a constant state of worship to Allah (swt). All these things know of Allah (swt) and they are humbled by Him (swt). This is why they are praising and glorifying Him (swt) for every second of their existence.

The only exceptions to this rule are the jinn and mankind. These are the only two creations of Allah (swt) to whom He (swt) has given the free will to choose whether or not they make *tasbih* to Him (swt). They can choose whether to worship Allah (swt) or not. For us as human beings even our bodies are making *tasbih* to Allah (swt). There are parts of our body that are not directly under our control. We do not control how our heart pumps blood or how our lungs breathe air or how our stomach digests food. By doing these functions, these organs in our body are in reality worshipping Allah (swt). They are always doing the job that Allah (swt) created them to do. There are other parts of our body which are under our direct control like our hands and our eyes and our feet. These worship Allah (swt) by doing our bidding because for our time on this planet Allah (swt) has placed them under our control. So we see that even our bodies are making *Tasbih* for Allah (swt), it is only our souls that have the free will to choose whether or not to worship Allah (swt).

So the meaning that Allah (swt) gives in the first part of this ayah is that everything else besides jinn and men are always worshipping Him (swt). Some would ask the question of why Allah (swt) uses the word *ma* which means everything when it is obvious that many among the jinn and mankind do not worship Him (swt). In other words in this ayah why does Allah (swt) tell us that everything in the heavens and earth makes *tasbih* of Him (swt) when it is obvious that many among the jinn and men do not make *tasbih* of Him (swt). The reason why Allah (swt) says “all” even though in that word “all” many among the jinn and the men are not included is because in the entire creation of Allah (swt) these jinn and the men are only small portion. When we think of the greatness and the vastness of the creation of Allah (swt) that includes everything in the heavens and everything in the earth, then those among the jinn and the humans who have chosen not to worship Allah (swt) make up such a small portion of it that they do not even need to

be mentioned. If we were to think about who are we in this enormous creation of Allah (swt), we would see that we are only a tiny portion. On the earth alone there is so much more than human beings and jinn. Just think to how many are there among the animal life, how many different species of animals are there. There are thousands of different species of animals, many which have not even been discovered yet. Every single animal in each of these species is always worshipping Allah (swt). In plant life there are so many varieties of plants on the earth, from gigantic trees to small shrubs, and each of them is always praising and glorifying Allah (swt). Then there are also the inanimate objects of the earth like rocks and mountains. Each of them is also always making *tasbih* for Allah (swt). Even though they are motionless and without life they are still aware of Allah (swt) and they are praising Him (swt) for every moment of their existence. Even the fire that burns is always under the command of Allah (swt). We know the story of Ibrahim (as) in the Quran when Allah (swt) told the fire to be cool for Ibrahim (as) and it immediately obeyed the command of it's Lord. All of this is only from the things on this earth, what about the things that lie beyond this earth. The sun and the moon and all the planets are always under the command of Allah (swt). So is whatsoever is in them. All of the stars in the sky are always prostrating before Allah (swt). It is also worth noting that all of the galaxies that astronomers have discovered are only in the lowest heaven of Allah (swt). There are six other heavens that are above our sky that we cannot even see but Allah (swt) has told us about them in the Quran. The size of each heaven when compared to the size of the one above it is like comparing the size of a ring to the size of a desert. Could you then even begin to comprehend the size of the creation of Allah (swt)? Every single thing in this vast and enormous creation is always glorifying and praising Allah (swt) for every moment of it's existence. Everything is in a complete state of worship to Him (swt) and everything is declaring His (swt) Greatness and Majesty with every fiber of it's being. Then there are also the angels who are always worshipping Allah (swt) with every moment of their existence. There are angels who are in prostration for every moment of their existence. There are angles who are always bowing in submission at each second that passes. There are so many of these angels that the heavens above are almost cracking because of their weight. Who are we then as humans compared to this gigantic creation of our Lord? So

we see that Allah (swt) does not mention us in this ayah because He (swt) does not need to mention us. We are such a tiny and insignificant portion of the creation of Allah (swt). Instead of asking why Allah (swt) did not mention humans in this ayah we must think to ourselves as to why we are not worshipping Allah (swt) like all of the other creation is? Why have we turned away from making *tasbeeh* for Allah (swt)?

In the second part of this ayah Allah (swt) reminds us that He (swt) is the *Aziz* and the *Hakeem*. The name *Aziz* means “the Mighty”. It is a name that describes the Power of Allah (swt). *Aziz* means that Allah (swt) is so powerful that He (swt) can do whatsoever that He (swt) wants and there is no one to stop Him (swt) or even to stop Him (swt). In addition to describing the Power of Allah (swt) this name also has the meaning of the One that deserves all of the respect and authority because of that Power. So because He (swt) is so Strong and Able to do anything, we as human being must humble ourselves below Him (swt) and serve Him (swt) in everything that we do. If you just think about the creation of the universe it gives you a sense of the Power of Allah (swt). If you just think about the maintenance of the universe it gives you a sense of the Ability of Allah (swt). There is nothing in the universe that comes anywhere near the Power of Allah (swt). Allah (swt) is so Powerful that there is nothing whatsoever that He (swt) can not do. Allah (swt) can do anything and everything He (swt) does is easy for Him (swt). Do not for one second think that you can ever escape Allah (swt) or do anything to go against Him (swt). If you do you should realize that you are going against Might and Power itself.

Then Allah (swt) tells us that He (swt) is *Hakeem*. This name means the “Most Wise”. Wisdom comes from knowledge and experience. Allah (swt) is the Most Wise because He (swt) has all of the knowledge. Even before time existed Allah (swt) Knew all things and His (swt)’s Knowledge neither increases nor decreases. Since He (swt) is beyond being restricted by time everything is in His (swt)’s Knowledge including the past, present and the future. Because of this He (swt) has the perfect Wisdom. Everything that He (swt) rules and decrees is always for the best. There is the greatest of Wisdom in everything that He (swt) does and everything that He (swt) tells us to do. He (swt) is the manifestation of Wisdom and Knowledge, just as He (swt) is the manifestation of Might and Power. How then can we ever question any of His rulings? How

then can we ever complain with what He (swt) decrees for us? We should not, rather we should always convince ourselves that there is a Wisdom in all His rulings and decrees that He (swt) Knows and we do not.

So in the first part of the ayah Allah (swt) showed us how everything in the universe is worshipping Him (swt). Everything in the universe is singing His (swt)'s praise and glory just by doing what it is supposed to be doing. The only exception to this rule are the jinn and us human beings. We are the only creatures to whom Allah (swt) gave the free will to choose whether to should worship Him (swt) or not. Some among the human beings and jinn chose to fulfill the purpose for which Allah (swt) created them, but most turned away from this noble purpose. So from this ayah we see that if we become rebellious and turn away from our duty to worship and serve Allah (swt), then we become among the worst of creation. We would be failing to do what all of the creation of is doing and that is the worship of Allah (swt). In the second part of this ayah Allah (swt) told us that He (swt) is the Most Mighty and the Most Wise. Just as we worship Allah (swt) because that is what we were created to do and also because that is what all the creation is doing, we should also worship Him (swt) because He (swt) deserves that worship since He (swt) is the Mighty and the Wise. There is no one else who has the Power or the Wisdom of Allah (swt) so there is no one else who deserves worship and servitude but Him (swt).

The Quran is nothing but a call to the people to return to the purpose of their creation. It is a call to the people to return to worshipping and serving Allah (swt). This is why right in this very first ayah of the Surah Allah (swt) establishes for us Who He (swt) IS and He (swt) also establishes for us why it is that He (swt) is the only One Who should be worshipped and served. Who is Allah (swt)? Allah (swt) is the One that every single thing in this universe is praising and glorifying for every single moment of its existence. Allah (swt) is the One Who is so Pure and so Perfect that every single thing in the universe is declaring His (swt)'s Purity and His (swt)'s Perfection at every moment. How then can you have any reservations about worshipping and serving such a Being? If you do then you should know that Allah (swt) is the One Who has all of the Might and the Power as well as all of the Knowledge and the Wisdom, how then can you turn away from Him (swt) and forget Him (swt)? How can you live your life in heedlessness of Him

(swt) when every single thing in this vast universe is not only remembering Him (swt) but they are also praising and glorifying Him (swt) for every moment of their existence? When you thus realize Who your Lord is how then can you sin against Him (swt)? How then can you even feel in any way content or satisfied with the amount that you have worshipped and served Him (swt)? How could you allow your arrogance to deter you in your worship of Him (swt) when there are in the creation those who are much more powerful than you but who have no arrogance whatsoever? The angels fully realize Who Allah (swt) IS, that is why when the Last Hour comes they will declare that they have not done enough to worship Allah (swt) even though they had been worshipping Him (swt) for a their entire existence. So right here in this very first ayah of the Surah the very essence of the Message is summarized. The ayah tells us Who Allah (swt) IS and it tells us why He (swt) deserves the worship and servitude. Now in this Surah Allah (swt) is going to tell you more about Himself and He (swt) is going to tell you that which is pleasing to Him (swt). Once you realize Who Allah (swt) is from this ayah then this is what you should be seeking. You should be seeking to know more about Him (swt) and you should be seeking to find out that which is pleasing to Him (swt). You should realize that life is nothing but a journey to your Lord. To know Him (swt) and to know that which is pleasing to Him (swt). This is what the Quran is calling you towards. It shows you the path of those who are near Him (swt) so that you can emulate them and it shows you the path of those who are distant from Him (swt) so that you can avoid them. Once you realize that this Book is the gateway to your Lord then how valuable is it? What place must it have in your life? How many hours of your day must you dedicate to it? Right now this Quran is calling you. May Allah (swt) allow us to heed this call and may He (swt) allow us to know Him (swt) through His (swt)'s Book!



هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ  
لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ  
مِّنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ  
الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي  
الْأَبْصَارِ ﴿٢﴾

**3. He is the One Who drove out those who do kufr from among the People of the Book from their homes at the First Hashr. You did not think that they would be driven out and they were certain that their fortresses would defend them from Allah. But Allah came to them from where they did not expect and cast terror into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take a lesson O you have eyes!**

In this ayah Allah (swt) continues to describe Himself for us and He (swt) continues to tell us why it is that He (swt) deserves all of the worship and the servitude. In the previous ayah Allah (swt) told us how He (swt) was the Mighty and the Wise, and how everything in the heavens and the earth was making *Tasbih* for Him (swt) for every moment of its existence. So in the previous ayah Allah (swt) had told us Who He (swt) IS and through that He (swt) called on us to worship and serve Him (swt). In this ayah Allah (swt) tells us what He (swt) has done and through that as well He (swt) calls on us to worship and serve Him (swt). In so many ways does our Lord invite us to Him (swt).

Allah (swt) begins the ayah by saying “**He is the One Who drove out those who do kufr from among the People of the Book from their homes**”. This ayah is referring to what happened with the tribe of Banu Nadir at the time of the Prophet (saw). This was one of the Jewish tribes who had an alliance with the Islamic State. At that time the principal enemy of the Islamic State was the Quraysh tribe and their allies among the pagan Arabs. After the Quraysh had suffered a humiliating defeat at the Battle of Badr, they enticed the Jewish tribes to break the

alliances that they had with the Prophet (saw). The Quraysh told these Jewish tribes that the Islamic State was doomed for destruction and they also told the Jewish tribes how Jews were much better than the Muslims and so did not need to honor all their treaties and alliances with them. One of the Jewish tribes that decided to break their treaty with the Prophet (saw) was the tribe of Banu Nadir. They invited the Prophet (saw) to meet with them, but during the meeting they planned to assassinate him (saw). Such was the treachery of these people. Not only would they break their alliance with the Islamic State and try to destroy it, but look even at the way they were trying to destroy it. They did not want to fight the Muslim armies in the open battlefield, rather like the jackals that they are they chose the way of treachery and deception. They wanted to trick the Prophet (saw) into visiting them, and they planned to kill him (saw) while he (saw) was their guest. Of course their plan never reached fruition. Allah (swt) warned the Prophet (saw) exactly what they were planning. Then He (swt) told the Prophet (saw) what should be done with them. For such betrayal and treachery Allah (swt) decreed that the Banu Nadir should be expelled from the land. Everyone should be made to realize that no one could betray the Islamic State and then get away with it. This is the State that carries the Message of Allah (swt) to mankind and so it must be preserved and protected at all times. It cannot tolerate treachery and deception from any of its allies. So the Prophet (saw) and the Muslims marched towards the fortresses of Banu Nadir that were on the outskirts of Madinah. Notice also here the bravery of the Prophet (saw) in that he (saw) knew that the tribe of Banu Nadir were a very a powerful and resourceful people and he (saw) knew that they wanted to kill him (saw), yet he (saw) still marched forward into their stronghold alongside the other Muslim soldiers. He (saw) did not stay hiding behind in Madinah and send only the Muslims to go and fight, like many cowardly leaders would do today. When the Muslims armies arrived at the fortresses of Banu Nadir, the Prophet (saw) gave the Jews a period of ten days in which to leave. They had to pack up all of their things and leave forever within a period of only ten days. Since they had committed treason, broke their alliance with the Islamic State, and tried to kill the Prophet (saw), they should not be allowed to live near Madinah anymore. So the Prophet (saw) gave them a clear ultimatum to leave their fortresses in ten days.

However these Jews thought that they would be safe in their fortresses. They thought that their powerful fortresses would protect them from the Muslim army. Furthermore their allies among the hypocrites like Abdullah ibn Ubayy gave them promises that they would be protected, so the Banu Nadir disobeyed the Prophet (saw) and remained in their fortresses. However as the days passed the help of their allies never came, and the number of Muslim soldiers that were surrounding their fortresses continued to increase. The situation became more and more desperate for them at each passing day. At this time they realized what a mistake it was to oppose this Message that Allah (swt) has sent to them.

Then Allah (swt) gave permission to the Prophet (saw) to cut down the palm trees that were around their fortresses. These were a people who were in love with the life of this world so they could not bear to see their crops and their property being destroyed. So to make the Muslims stop destroying their palm trees, they accepted the Prophet (saw)'s demands and came out from their fortresses. They agreed to leave Madinah and their tribe as a whole migrated to the land Ash-Shams. This was a victory that Allah (swt) gave the Muslims without them firing a single bow or raising a single sword. That is why Allah (swt) tells us in the first portion of this ayah that He (swt) is the One and Only Who drove out the disbelievers from among the People of the Book during the First Banishment. It was Allah (swt) Who drove these Jews of Banu Nadir out of their fortresses and no one else.

There are several lessons that we can take from this first portion of the ayah alone. The first is that we should never underestimate the Power of Allah (swt) and what He (swt) will do for this Ummah. Here Allah (swt) not only saved the Prophet (saw) from their treachery but He (swt) also gave the Muslims a victory over the Banu Nadir without them fighting at all. The Muslims did not fire a single arrow or suffer a single causality or even an injury. Allah (swt) drove out these enemies of Islam without any effort on the part of the Muslims. All that the Muslims did on that Day was simply show up for battle. It was Allah (swt) Alone Who drove out the Banu Nadir from the fortresses. So we as Muslims must realize that if we simply do our part and support this dawah in whatever way that we can then Allah (swt) will help His Message in ways that we can never imagine. The Victory will come, this is a promise of Allah (swt), but it may come from

directions that we never thought possible. That is because it is supported by Allah (swt), the Mighty and the Wise. So Allah (swt) will help and support this dawah in ways that we would never have thought of. All that we can do is try our best sincerely for the sake of Allah (swt).

The second lesson that we can take is that it shows the kind of people that these Jews are. On the one hand they are extremely in love with the life of this world and with the material things of this world, and on the other hand they are people of great treachery and deception. Allah (swt) does not refer to them in this ayah as “the Jews” or the “the tribe of Banu Nadir” but He (swt) refers to them as “the ones that do kufr from among the People of the Book”. They are a people who had the Book of Allah (swt) with them. This Book told them that the Prophet (saw) was indeed the Messenger of Allah (swt) to them because he (saw) had all of the signs that the Book described the Final Messenger as having. Yet despite this clear knowledge that they had where they knew that the Prophet (saw) was indeed the Messenger of Allah (swt), they rejected him (saw) and covered this knowledge that they had in their hearts with the lies that they spoke with their tongues. This is why Allah (swt) refers to them as committing kufr because as we know the word kufr means to cover and they covered the fact that the Prophet (saw) was the true Messenger from Allah (swt). Since they knew the Prophet (saw) was the Messenger of Allah (swt) there was no other reason why they rejected him (saw) except their pride. They did not want to accept him (saw) as the Messenger of Allah (swt) because he (saw) was from the Arabs and not from the Jews. This pride and arrogance is what led to them breaking their treaty with the Islamic State and their jealousy and hatred towards the Prophet (saw) is what drove them to try and kill him (saw). They did not see the Arabs or other non-Jews as being equal to them, they thought that they were superior to the other nations. Because of this they believed that they could do whatever they wanted to the other races since everyone else were an inferior and lowly people compared to them. This racist ideology is what prevented them from seeing any wrong in the evil actions that they were doing. It was what prevented them from seeing the evil of breaking their promise and trying to kill the Prophet (saw). Since all the others races were a lower people, the Jews felt that they were free to use and exploit them as they saw it. How ironic it is in that this is exactly the opposite of the role for which Allah (swt) chose them, Allah (swt) chose them to be the

carriers of this Message to mankind. So they should in fact have been serving the rest of mankind because their job was to carry this Message to mankind. Instead of seeing themselves as better than the rest of mankind they should have seen themselves as responsible for the guidance and salvation of mankind. But they did not, they gave up this dawah, they chased after the life of this world and still they thought of themselves as the best of mankind with everyone else lower than them. That is the kind of people they are, and we see a good example of their behavior in what happened to the tribe of Banu Nadir that Allah (swt) relates to us in this ayah. Allah (swt) has warned in us in other ayahs of the Quran how the Jews are the worst enemies for this Ummah. So another lesson that we can take from this ayah is to realize the kind of people who they are. Now we are not saying that all Jews are evil. There were good and sincere Jews at the time of the Prophet (saw) like Abdullah bin Salam (ra) and our mother Saffiya bint Huyy (ra), and there are good and sincere Jews today as well. If any of these Jews still have not accepted this Message it is only because this Message has not been properly conveyed to them. But as a whole, their nation does have this characteristic of treachery and deception. We need to be aware of this fact in our dealings with them and in our dawah. Some of the plots that they make against this Message are so great that they would shake mountains. May Allah (swt) save this Ummah from their plots and their treachery!

Going back to the ayah one question that you might have is what does Allah (swt) mean by “**the First Hashr**”. Why does Allah (swt) call their banishment “**the First Hashr**”? There are two opinions that the scholars have given as for the meaning of this word in this ayah. One opinion is that the word **Hashr** in this ayah refers to “banishment”. If we take this meaning then Allah (swt) is referring to their banishment at time of the Prophet (saw) when they were banished from Madinah to Ash-Shams as their first banishment. However later on during the Khilafah of Umar (ra) they were banished from Ash-Shams to the land of Khaybr and this was this then their second banishment. So Allah (swt) refers to their banishment at the time of the Prophet (saw) as their first banishment and He (swt) refers to their banishment at the time of Umar (ra) as their second banishment. If we take this opinion then it clearly shows how the Quran was foreseeing an event that would happen in the future. Who else but Allah (swt) could have known that these

Jews would be banished not once but twice? The second banishment happened years after the Prophet (saw) passed away, so there was no way that he (saw) or anyone else at that time could have known that this Jewish tribe would be banished a second time. These prophecies that came true are another evidence why the Quran had to have come from Allah (swt).

Another opinion is that the word *hashr* in this ayah does not refer to “banishment” but it refers to “gathering”. Linguistically the word *hashr* in Arabic can give both meanings. If we take it to mean “gathering” then it refers to how the Banu Nadir were driven out at the first gathering of the Muslim armies. In other words it refers to the ease with which they were driven out, the Muslim army only had to gather once and they were already driven out. The Muslims did not need to gather their armies again and again to drive them out. This is because it was Allah (swt) Who drove them out and not the Muslim soldiers. Once again this reminds us that Allah (swt) can defeat the most powerful of enemies in the most well fortified of fortresses if only we would make the slightest effort to help His (swt)’s cause. The Muslim soldiers only had to gather once and their enemy was already driven out from their fortress.

Since the two opinions for the phrase “the first *hashr*” are not contradictory, it is very well possible that both meanings are correct. This word means both banishment and it means gathering as well. It refers to both the banishment of the Jews and the gathering of the Muslims. Allah (swt) drove these disbelievers out of their homes at the first gathering of the Muslim armies. It was also to be the first of their banishments with another banishment to follow. All of this meaning can be gathered from this part of the ayah alone. This shows us once again how the Quran gives us so much meaning in so few words. This is because these words are Divine and so the meanings and the benefits for our guidance that we can derive from them are endless.

In the second part of this ayah Allah (swt) says, “**You did not think that they would be driven out**”. Here Allah (swt) is addressing the Muslims who came with the Prophet (saw) to the fortresses of Banu Nadir. When they saw how well protected these fortresses were many of the Muslims thought that the Banu Nadir would never be driven out. They thought that it would be impossible to take overcome their defenses. Allah (swt) reminds the Muslims in this ayah of this thought that went through their minds.

When we work in this dawah for the sake of Allah (swt), we also cannot help but get distracted by the life of this world. We look for ways and means in which to achieve our objective through the life of the world. But although it is true that we must always try our best and use all the means possible to achieve our goals, we must also bear in mind that we have Allah (swt) on our side and so when the worldly means do not seem sufficient we must never give up. When the Muslims who were with the Prophet (saw) saw that the Banu Nadir were safe in their fortresses, they thought to themselves that these Jews would never be driven out. The Muslims believed that at that moment they did not have the manpower and the resources to take these fortresses. So Allah (swt) tells them in this ayah what was on their minds at that moment when He (swt) says **“you did not think that they would be driven out”**. Allah (swt) reminds them of how they were mistaken in only thinking about the life of this world when they thought to themselves that the Banu Nadir would never be driven out. At that moment they had forgotten that Allah (swt) was on their side. The lesson that we can take from this part of the ayah is that we must never give up doing what we have to do. We must never give up on working in this dawah to bring back the Islamic State. From a worldly perspective our cause may seem hopeless, and there may be no plan of action that might succeed. But we must always remember that we have Allah (swt) on our side. The One Whom every single thing in the universe is glorifying for every moment of its existence. The Mighty and the Wise. The One Who has Power to do all things and the One Whose Knowledge encompasses all things. When we bear this fact in mind then how can victory not be ours if only we would do our part and sincerely work to the best of our ability?

Then Allah (swt) says **“and they thought that their fortresses would certainly defend them against Allah”**. When the Prophet (saw) and the Muslim army first arrived at their fortresses, the Banu Nadir were certain that their powerful defenses would protect them against the Muslim army. Notice that Allah (swt) does not say that they thought that their fortresses would defend them against “the Prophet (saw)” or against “the Muslims” but He (saw) says that they thought that their fortresses would defend them against Him (swt). So these Jews knew that by choosing to remain in the fortresses they were in fact going up against Allah (swt), the Lord and Master of the universe, their Creator and Controller. They knew that the Islamic State represented

the manifestation of the Law of Allah (swt) on the earth and by opposing it they were opposing Allah (swt) Himself. Yet this knowledge did not deter them from their course of action. They were determined to oppose even Allah (swt) Himself. Mawdudi tells us in his tafsir of this ayah that if we were to study the history of the Jews we would not find this fact surprising. They are a people who have always knowingly opposed Allah (swt). Could they have realized Who Allah (swt) IS and still be so arrogant to think to themselves that they can oppose Him (swt)? They did, they knew Allah (swt) and still they chose to oppose Him (swt). This is the level of their arrogance. This is why in their history you will find them having killed the Messengers of Allah (swt) and then boasting about what they did. They knew that these men were sent to them from Allah (swt) and they knew that Allah (swt) would be angry with them for killing His (swt)'s Messengers. They knew this and still they opposed them and killed them. This shows how much arrogance and how much pride they had. In this ayah Allah (swt) tells us how they thought to themselves that their fortresses would keep them safe from Allah (swt). They were certain of this. How foolish then is such thinking? What defense are buildings of wood against the Creator of this universe? What can swords and arrows do against the Lord and Master of all creation? What kind of defense is any of the material things of this world against Allah (swt)?

Then in the ayah we see the words **“So Allah came to them from where they expected not and He cast terror into their hearts”**. The first part of this ayah is mutashabiyat. This means that the true meaning of this ayah is known only to Allah (swt). We cannot take the literal meaning of this ayah because we know that Allah (swt) does not move through time and space. Instead of delving on the details of how exactly Allah (swt) came to them, we can only say that since Allah (swt) is not limited by space the meaning of the ayah is not that Allah (swt) came to where they were. Instead the general meaning that we can take from this part of the ayah is in connection with the previous part where Allah (swt) told us how the Jews thought that their fortresses would protect them from Him (swt). Because the two parts of the ayah are connected with the Arabic word *fa* the statement in the latter part of the ayah is a consequence of the statement in the previous part. In other words because the Jews thought that they would be safe from Allah (swt) that is why He (swt) came to them from where they did not expect. These Jews thought that the



only way that Allah (swt) could reach them was through the Muslim soldiers that were outside their fortresses. They thought that the Muslims would never be able to storm their fortress and so they thought themselves to be safe from Allah (swt). So here Allah (swt) tells us that He (swt) reached them from a way that they did not perceive. In other words Allah (swt) did not reach them through the Muslim soldiers but He (swt) reached them in another way.

Not only did Allah (swt) come to them from where they did not expect but He (swt) also **“cast terror into their hearts”**. This is how Allah (swt) drove the Banu Nadir out of the fortresses. Allah (swt) drove them out of their fortresses by casting terror into their hearts. When they had first disobeyed the Prophet (saw)’s order to evacuate, they felt confident that they would be victorious. They believed they could remain in their forts for a long time, and they thought that their allies among the hypocrites in the Muslim community would come to their aid. But as the days passed, they saw that the help that was promised was not coming. They looked outside their fortress and saw no sign of any of their allies. Instead what they saw was the amount of Muslim soldiers outside their base increasing every day. As they saw this sight, the fear increased in their hearts that the Muslims might actually be able to take their fortress. If their fear and their tension at this period was at a high level, the Prophet (saw) increased it even further when he (saw) ordered the Muslims to cut down their palm trees. At this point they not only feared for their lives but they also feared for the destruction of their property and source of income. They asked themselves as to what they were to do if all of their crops were destroyed. Once again we have to remember that these were a people who were attached to the life of this world. Many of them cared more for their property and their wealth than they did for their own lives or the lives of their family. So when they saw their palm trees being destroyed they became terrified of being poor and ruined. At this point their hearts were filled with so much terror that they themselves willingly surrendered to the Prophet (saw). They thought they were safe from the swords and bows of the Muslims, but Allah (swt) reached them from where they never thought possible. Allah (swt) reached them through their own fear and through their own love for the things of this world. Because of the fear of their own hearts and their own desire for the wealth and riches of this world, they were destroyed.

So the lesson that we can take from this ayah is once again to reinforce the fact that Allah (swt) will support and help this dawah in ways that we never imagined if we are only steadfast on it's path. Another lesson is that it really shows the weakness of our enemies. They are a people who attached to the life of this world and that has made them into misers and cowards. They may possess the material and financial resources as well as the military strength, but their hearts are empty. They are blinded to the truth by the life of this world and they do not care about anything except satisfying their desires in this temporary existence. So we should never fear them or try to imitate them, rather we must always put our trust in Allah (swt) and always have the firm belief that He (swt) will give us victory if only we are willing to have the patience in this path that He (swt) has laid out for us. Although this path is difficult and it requires much steadfastness, it is a path ends in paradise and the Pleasure of Allah (swt), could there be any better destination?

In the next part of the ayah Allah (swt) says, **"They destroyed their houses with their own hands and the hands of the believers"**. Here Allah (swt) tells us that they destroyed their own houses with their own hands and with the hands of the believers. As is characteristic of a people who are in love with the life of this world, what the tribe of Banu Nadir did when they knew that they had to abandon their fortress to the Muslims was that they started taking apart their homes. They did not want to leave anything of value for the Muslims. They even ripped the doors from the houses and carried it on their camels. This is how their own homes were destroyed by their own hands. They also destroyed their houses at the hands of the believers because they did not want these houses to fall into the hands of the Muslims. So it was not only their greed for their houses that made them destroy them like this but it was also their jealousy and hatred of the believers. They did not want the Muslims to take any of their property.

We have seen this same behavior today from the Jews in occupied Muslim lands. Whenever they had to evacuate some of their settlements, you would see them completely dismantling it. Just like Allah (swt) says in this ayah, they would even take the doors from their houses. We are not saying that all Jewish people are like this. As we said there were many sincere Jews at the time of the Prophet (saw) who became among the best Muslims when they

converted, among these was one of the Prophet (saw)'s own wives. Just as today there are many sincere Jews and for the ones among these who have not converted yet, we pray to Allah (swt) to guide them. But as a race and as a nation as whole they have been one of Islam's greatest enemies since the time of the Prophet (saw). They are the people who had the most knowledge of the previous Books that Allah (swt) sent, yet they are the ones who love the life of this world the most and they are the ones who were the most opposed to the Message that Allah (swt) sent. So although there are many individual Jews who are good people, Muslims must be careful of their race as whole, especially of the elite and the powerful among them. As we see from here, their behavior has not changed after all these years. May Allah (swt) our Ummah from them!

Finally in the ayah Allah (swt) says **“So take a lesson O you have eyes”**. As Allah (swt) ends this ayah He (swt) reminds us to take the lessons from this ayah. Allah (swt) calls upon us as those who have eyes, meaning those who see the true nature of this universe. There are many lessons that we can take from just this ayah. Some of them we have already touched upon such as the fact that we should never underestimate Allah (swt). We must never underestimate what Allah (swt) will do to help this Ummah in this mission that He (swt) has given us. We also learned about the nature of the Jews and how they have turned away from the truth only so that they can follow their desires. How they will resort to treachery and deception to achieve their goals. Most importantly however is we learned how they have a completely twisted perception of Allah (swt). They do not submit to Allah (swt) as He (swt) deserves to be submitted to. They do not respect and revere as He (swt) deserves. They do not believe in Him (swt) as He (swt) truly IS. So most importantly we as Muslims must take a lesson from their behavior towards to Allah (swt). We must always remember that Allah (swt) is the One to Whom everything in the heavens and earth is submitting and worshipping for every moment of it's existence. He is the Mighty and the Wise, meaning that all power and all knowledge are with Him (swt). There is nothing that we can do against such Power and such Knowledge except to humbly submit to Him (swt) completely. This is how they were mistaken. This is how they went astray. They forgot Who their Lord truly was. May Allah (swt) save us from ever becoming like them!

وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبْتَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي  
الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

**4. And if Allah had not decreed exile for them, He certainly would have punished them in this world, and in the Hereafter there is the punishment of the Fire.**

When the Banu Nadir were leaving Madinah they were actually celebrating. As their caravan was departing for Ash-Shams, the Muslims could hear their men playing various musical instruments and their girls singing. These Jews had probably thought that the fact that the Prophet (saw) had spared them despite their treachery, and the fact that he (saw) had allowed them to take much of their property with them was a victory for them and was a cause for celebration. They probably also thought to themselves that they would certainly return to Madinah when the Islamic State was destroyed by its enemies. Now imagine this sight of the Jews celebrating as they are leaving from the perspective of the Muslims. These Jews were a people who had betrayed the Islamic State by trying to kill the Prophet (saw), they had broken a solemn pledge that they had made with the Islamic State. Now the Muslims were seeing them celebrating as they left for Ash-Shams. Would not the Muslims have felt dejected when they saw this image? Why are a people who are the enemies of the Islamic State being allowed to leave so freely? Why are they not suffering any punishment for what they had done? Some of these questions may have occurred to the minds of the Muslims when they saw the enemies of this Message celebrating all around them. So Allah (swt) revealed this ayah to console the Muslims at this time.

Allah (swt) says in this ayah “**And if Allah had not decreed exile for them, He certainly would have punished them in this world**”. So Allah (swt) tells the Muslims here that if it was not for the fact that He (swt) had already decreed banishment for them then He (swt) would certainly have punished them in this world for their treachery towards His (swt)’s Messenger and His (swt)’s Message. Allah (swt) had already decreed that they be banished and that is the only reason why they were not punished in the life of this world. Allah (swt) Knows well about all of their evil and He (swt) Knows what is the most fitting of punishments for them.

Then Allah (swt) says “**and in the Hereafter there is the punishment of the Fire**”. Here Allah (swt) reminds the Muslims that regardless of whether the Banu Nadir are punished or banished in this life, in the Hereafter they will surely have the punishment of the Fire. No matter what happens to them in the life of this world and no matter how much they celebrate and enjoy themselves they should know that in the Hereafter is for them the punishment of the Fire. Such is the recompense of those who oppose this Message when they know that it is the Truth. Such is the recompense of those who oppose Allah (swt).

The lesson that we as Muslims can take from this ayah is that we must never feel disappointed when we see that Allah (swt) is not punishing the enemies of His Message. We must never question where the justice of Allah (swt) is. We must always remind ourselves that Allah (swt) Knows of the evil of these people even more than we do. Allah (swt) Knows about all of the injustice and oppression that they do. So in the end Allah (swt) will see to it that justice is done for everyone. One Day soon these people are going to have to answer to their Creator for all that they have done. This is assuming that they are not punished in the life of this world. So do not ever think that the sinners and the criminals of this world will get away with what they have done. Allah (swt) encompasses all that they have done, and He (swt) will soon take them to task.

The Banu Nadir may have thought to themselves that the Muslims would eventually be defeated and then they could come to their home. However little did they realize at that time that not only would the Muslims be victorious over their enemies but the land that the Banu Nadir were leaving would be the birthplace of the greatest civilization that mankind has ever known. If only they had known this fact then they would not have been celebrating like they were. They would have been crying and lamenting. Allah (swt) knows that they are a worthless people and that is why He (swt) wanted them to be removed from the sacred land of the Hijaz. So their exile was indeed a great punishment but they failed to see it. They were celebrating as they left their land, thinking that they would one day soon return. How wrong were they? How deluded were they? They had chosen to be the enemies of Allah (swt) by their rejection of this Message. How then could they have hoped for any good for themselves? How could they think that there was good in anything that happened to them?

This example of Banu Nadir can be extended to all of the enemies of Islam today who seem to have some power and who seem to have cause for celebration despite their opposition to Allah (swt)'s Message. We must always believe that Allah (swt) can punish them in this life at any moment that He (swt) pleases, and His (swt)'s punishment could come in various ways. Sometimes they could be celebrating and laughing in their bars and their pubs, and this is the punishment of Allah (swt) on them but they do not even realize it. The very fact that they are a living a life of heedlessness to Allah (swt) could be a punishment for them. Allah (swt) punishes them by allowing them to continue living their lives enjoying the transient things of this world without realizing the noble purpose for which they were created. The true and lasting punishment is waiting for them in the Hereafter. This is something that we must never forget. We must never allow ourselves to be deceived by the chattels of this world that they may be given. One moment in the Fire of Hell will make them forget all of the transient pleasures that they enjoyed in the life of this world. So we must never question as to why Allah (swt) is not punishing the enemies of this Message today. We know that they will soon receive a punishment that is far greater than we could possibly imagine. Such is the fate of all those who think that they can turn away from the Real and the True! Such is the fate of all those who displease Him (swt)!

Notice the language in the final part of the ayah. Allah (swt) says, **“for them in the Hereafter is the punishment of fire”**. So the fact that will receive a punishment is not in doubt. Such a punishment has already been prepared for them and kept in reserve for them. In this part of the ayah Allah (swt) is even telling us that the kind of punishment that He (swt) has kept for them is the punishment of burning in a Fire. A Fire that is seventy times fiercer than the fire of this world and a Fire that will burn their entire bodies. Can you even imagine the torment of being submerged in such a Fire for all of eternity? Just the thought of it should send chills down your spine. So in reality they should have had no reason to celebrate whatsoever because in the Hereafter they will have the worst of punishments. May Allah (swt) save us, our families and all the good and sincere people from this terrible fate!

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ

اللَّهُ شَدِيدُ الْعِقَابِ ﴿٤﴾

**5. That is because they opposed Allah and His Messenger, and whoever opposes Allah then surely Allah is Severe in punishment.**

In the previous ayahs Allah (swt) reminded the Muslims that it was He (swt) Who had banished the powerful Jewish tribe of Banu Nadir from their homes. The Muslims had only shown up for battle on that day but it was Allah (swt) Who had banished their enemies. The Muslim army had achieved a great victory without firing a single bow or lifting a single sword. Allah (swt) also reminded the Muslims not to become sad when they see these Jews celebrating, thinking that they had escaped the punishment in this world. If Allah (swt) wanted He (swt) could have punished them in this world and of a surety they will have the terrible punishment of burning in the Hereafter. In this ayah Allah (swt) tells the Muslims why such people were deserving of such a terrible punishment.

Allah (swt) says in this ayah **“That is because they opposed Allah and His Messenger”**. To oppose Allah (swt) and His Messenger (saw) means to oppose the Message that Allah (swt) sent to mankind through His Messenger (saw). This is a Message that Allah (swt) has sent for the guidance of all mankind. The Jews of Banu Nadir became deserving of such a terrible punishment because they sought opposed this Message. The first way in which they opposed this Message is that they did not believe in it and follow it even though they knew that it was the Truth. They had books with them that still retained some of the original teachings of their prophets. These books clearly prophesized that the last prophet would arrive in a city in the Hijaz that is next to date-palm groves and in between two rocky tracts. The city that was then called Yathrib fit this description perfectly. That is why many Jews migrated to Yathrib and settled there, they were awaiting the Final Messenger that Allah (swt) would send who would complete the Message of Musa (as). During this time while they were waiting for the Prophet (saw), they used to boast and brag to their Arab neighbors about how the Messenger from Allah (swt) would soon

come and when he comes they would destroy the Arabs just like pagan Arab tribes of old were destroyed. They were hoping for the Final Messenger to be from their nation and they were hoping to conquer the Arabs through him. When the Prophet (saw) finally arrived, he (saw) had all of the signs that the Books said the Messenger would have. Not only did the Prophet (saw) bring the Quran which had an Arabic that no one could reproduce and also had detailed narrations of the previous prophets and nations that no Arab could have ever known, but the Prophet (saw) himself had so many signs that the books of the Jews said the Messenger would have. For example the Prophet (saw) would never accept charity and he (saw) had a birthmark on his back that was described exactly in the books that these Jews had. There are many more signs that the Prophet (saw) had which the ancient text of the Jews predicted the Final Messenger as having. However the point here is that despite all of these signs, the majority of the Jews still refused to believe in the Prophet (saw) and that is the first way in which they opposed Allah (swt) and His Messenger (saw). They opposed this Message by their refusal to believe in it even when they knew that it was the Truth.

To turn away and refuse to believe in the Message that their Creator and Master had sent them, despite all of the signs and evidences that they were presented with, is reason enough for them to deserve the Hellfire. But their sins and crimes against this Message did not end with simply their rejection of the Prophet (saw). Not only did they not follow this Message that Allah (swt) sent for all of mankind but they prevented others from following it as well. They worked alongside the other enemies of this Message, such as the pagan Arabs tribes and the hypocrites in the Muslims community, to destroy this Message in any way that they can. They plotted and planned for the collapse of the State that Allah (swt) had established for the propagation of this Message. They schemed to kill the Messenger that Allah (swt) had sent to carry this Message. They tried to drive the believers away from this Message and they discouraged them from carrying this Message to others. We have to remind ourselves that this is a Message that Allah (swt) sent for mankind to return to their role of serving and worshipping Him (swt), the purpose for which they were created. It is a Message that will give all of mankind tranquility and peace in this life, and salvation and bliss in the next life. Allah (swt) calls this Message a mercy and this is



because all of creation will taste mercy when this Message is implemented. All the people of the world, all the children, even the animals will receive mercy when this Message is implemented. This is the Message that they were plotting and planning to destroy, could they possibly be any more evil than this? Who could be more evil than the one who works to destroy this Message that Allah (swt) has sent as a Mercy for all of the creation only so that they can follow their low desires? That is why they have been promised such a terrible punishment, because they have opposed Allah (swt), His Messenger (saw) and the Message that He (swt) sent for all of mankind.

In the final part of this ayah Allah (swt) says “**whoever opposes Allah, then surely Allah is Severe in punishment**”. Allah (swt) is our Creator and our Sustainer. Every moment of our life is only possible because of Him (swt). What then do you expect for these people who have chosen to turn away from Him (swt)? What could be the fate of any people who choose to turn away from their purpose of serving Allah (swt) and choose instead to oppose Him (swt)? What can be said about a people who choose to destroy the Message that Allah (swt) has sent for all mankind? These are the people who will find that surely Allah (swt) is Severe in punishment.

One lesson that we as Muslims today can take from this ayah is to realize that Allah (swt) is indeed the Severe in punishment. This also is one of His (swt)’s Names. When Shaitan comes to us and tempts us to do a sin, he always reminds us that Allah (swt) is Forgiving and Merciful. He never reminds us that Allah (swt) is also Severe in punishment. This is a fact about Allah (swt) that many Muslims today have forgotten. They want an excuse to continue committing sins, so they always remind themselves that Allah (swt) is Forgiving and Merciful and they never think about how Allah (swt) is also Severe in punishment. If you are failing to live your life according to the Law of Allah (swt) then you are opposing Him (swt). There are only two sides in this battle between Iman and kufr and if you are among those who refuse to live by the Law of Allah (swt) or if you do not work to bring about its restoration in whatever way that you can then you have already put yourself into the side of kufr. You are among those who oppose Allah (swt) and His (swt) Messenger (saw). If this is your situation you should then read to yourself again and again what Allah (swt) is telling you in this ayah “**whoever opposes Allah, then surely Allah is**

**Severe in punishment**". For the sins that we have committed in the past that we now have no control over, so for those sins we must remember that Allah (swt) is the Most Forgiving and the Most Merciful. We must always have a hope that Allah (swt) will forgive us for all of the mistakes that we have done in the past. But as for the present and the future when our desires prompt us towards a sin we must remember that Allah (swt) is surely and without a doubt Severe in punishment. Anytime we feel like doing an action that is forbidden in the Law of Allah (swt) or we become lazy in performing the obligations that Allah (swt) has laid down upon us we must always remember this Name of our Lord. May Allah (swt) give us the ability to know Him (swt) in the correct way! May Allah (swt) allow our knowledge of Him (swt) to motivate us to serve Him (swt) and worship Him (swt) to the best of our ability!

The scholars tell us that when Allah (swt) tells us that He (swt) is Severe in punishment, this applies both to this life and the next because the ayah is general in that it did not specify where the punishment would be. So we must realize that if we oppose Allah (swt) in any way then we are liable for a terrible punishment both in this life and the next. If we disobey the Law of Allah (swt) again and again then we should fear the punishment of Allah (swt) both in this life and the next. If Allah (swt) is displeased with us then He (swt) can make us suffer in so many ways. We seek refuge in Allah (swt) from ever being in His (swt)'s displeasure. So the lesson that we take here is that when we think about the sins that we have committed in the past then we must always remember the Mercy and Forgiveness of Allah (swt). But when Shaitan and our desires prompt us with a sin now then we must remember that Allah (swt) is Severe in punishment. Allah (swt) is Severe in Punishment so fear Him (swt). Do not think that you can enjoy yourself in the life of this world before having to face your punishment in the Hereafter. If you should disobey Allah (swt) then He (swt) may very well strike you with a calamity in the life of this world when you least expect it. May Allah (swt) save us from such a tragedy! May Allah (swt) allow us to live according to His (swt) Law so that we can be save ourselves from Him (swt)!

مَا قَطَعْتُمْ مِّن لِّيْتَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ

الْفَاسِقِينَ ﴿٥﴾

**6. Whatever you cut down of the palm-trees or you left standing on their roots it was by the permission of Allah in order that He may disgrace the *Fasqioon*.**

We mentioned in the previous ayah how one of the ways in which the Banu Nadir were driven out was by the cutting down of the palm trees surrounding their fortresses. When they saw their farmland and their livelihood being destroyed, this was one of the sights that put fear in their hearts and made them leave their fortresses. Now when this happened some of these Jews criticized the Prophet (saw) for cutting down these trees. They said that this was causing unnecessary destruction in the land. Some Muslims may have felt remorse or regret at these words. They did not want to be known as those who cause destruction in the land, especially when they knew that this was not pleasing to Allah (swt). These Muslims may also have felt sad because they now had gained control of that land when Banu Nadir left, so they had destroyed trees that now belonged to the themselves. This was the occasion in which Allah (swt) revealed this ayah to the Prophet (saw). It was to address this concern of the Muslims.

Allah (swt) says to them “**Whatever you cut down of the palm-trees or you left standing on their roots, it was by the permission of Allah so that He may disgrace the *Fasqioon***”. Here Allah (swt) reminds the Muslims that the palm-trees that they cut down were by His (swt)’s Permission. In other words Allah (swt) Himself ordered the Prophet (saw) to cut down those trees. So the Muslims should pay no attention to the criticism of the Jews. The Lord and Master of this earth is the One Who had ordered these trees to be cut. Those trees belong to Allah (swt) so He (swt) can do with them as they please. Such destruction was necessary to achieve the objective of victory for the believers.

So the lesson here is that what the Muslims did was not an evil action, Allah (swt) had given the Muslims the permission to cut down those trees by the words of the Prophet (saw). Since it was the Prophet (saw) who had ordered the trees to be cut down and the Muslim soldiers

did not do it out of their own desires, it was really a command that was from Allah (swt). The Muslims should then have no remorse for the trees that were cut down because they were cut down because of a command from Allah (swt). Thus Allah (swt) is telling the Muslims that they should not be sad because of the criticisms of the Jews and they should also not be sad because they lost the palm-trees, everything that was cut down and everything that was left standing was done so only by the command of Allah (swt). When something is decreed by the command of Allah (swt) our job is only to submit to it with the fullest of submission.

Then Allah (swt) tells the Muslims the reason why He (swt) ordered the palm-trees to be cut down when He (swt) says “**so that He may disgrace the *Fasqioon***”. The word *Fasqioon* means criminals and this of course refers to the rebellious Jews of Banu Nadir. They were criminals in the fact that they had turned away from the Message that Allah (swt) had sent to them, and they were criminals in the fact that they had tried to kill the Messenger of Allah (saw), and they were criminals in the fact that they had violated their treaty and their oath with the Islamic State. Thus Allah (swt) had ordered their palm-trees to be cut down so that He (swt) may bring them humiliation through it. This is what they deserved for their crimes. They thought that they were so safe in their mighty fortresses but when they saw their palm-trees being cut down they came running out to protect their property that they held so dearly. Thus does Allah (swt) debase those who turn away from Him (swt) and attach themselves to the things of this world.

One lesson that we can take from this ayah is that we must never become disheartened by what anyone says if they are criticizing us for following the Law of Allah (swt). The Banu Nadir were criticizing the Muslims for cutting down these trees, and some Muslims may have felt disheartened by their words if they forgot that it was done for Allah (swt). So the first lesson that we can take from this ayah is that whenever we do an action to seek the Pleasure of Allah, we must not care if others criticize us for that action. For example, many people in the West would criticize the concept of jihad. They question why a religion would order its adherents to fight, and kill and cause destruction in the land. We as Muslims must first of all realize that these people have an agenda when they bring questions such as these. They want to create doubts in the hearts of Muslims about the Laws of Allah (swt). We see from this ayah that this was a trick that

was used by the enemies of this Message ever since the time of the Prophet (saw). They want to create doubts in our hearts in order to drive us away from this Message and our striving in its cause for the sake of Allah (swt). So first of all we have to realize that their criticisms of the Law of Allah (swt) are not sincere nor are they accurate. Then we as Muslims must realize that jihad has many rules to it that these people will not mention when they criticize it. Among these rules is that only the Khalifah can declare jihad, it is not something that Muslims can do on an individual basis. Another rule is that there can be no destruction of property or the killing of innocents during the fighting. Jihad is when soldiers fight against soldiers according to the rules defined in the Quran and Sunnah. So the way that jihad is carried out by Muslims today is not the way that it has been prescribed in the Law of Allah (swt). The Law of Allah (swt) does not permit fighting when there is no Islamic State, nor does it permit the killing of non-combatants, nor does it permit the unwanted destruction of property. This destruction of the palm trees of Banu Nadir was a special exemption that was given by Allah (swt) to the Prophet (saw) in that situation. The third fact that we must bear in mind is that although jihad may sometimes be violent, it has a noble purpose and that is to bring the Law of Allah (swt) to the land and to carry the Message of Allah (swt) to the people. What could be a more noble purpose than to establish the Law of Allah (swt) in the land so that all people receive justice and to remove the obstacles in the dawah so that all people correctly receive the Message from their Creator? Jihad never seeks to convert people by force because that is explicitly forbidden in the Quran. Furthermore you cannot force someone to accept your beliefs when such beliefs are a matter of the heart. How can you change someone's heart by force? Rather jihad seeks to return the rule of a land to Allah (swt) so that the land would be ruled by the just Law of Allah (swt) instead of the tyrannical and oppressive laws of men. It also seeks to remove the obstacles in the dawah so that this Message can properly be conveyed to all people. These are the objectives of jihad, how then can anyone find fault with this? This then is yet another reason why we should pay no heed to their criticisms of jihad. Finally, and perhaps the most important reason, is that jihad is a Law of Allah (swt). It is from our Creator so it is not our place to question it. We accept and follow it only because it is from our Lord and Master. When the Master gives the slave a command, the slave does not ask "why?" but rather he carries

it out with utmost humility and submission. So if anyone criticizes us for any of the laws in Islam, we must always bear these facts in mind. We must never become disheartened or saddened because of what they say. Rather we must remember that, similar to Jews of Banu Nadir when they criticized the Prophet (saw) for cutting down the palm trees, that these are a people who hate this Message that Allah (swt) has sent and so they are trying to find some way to criticize it or to find fault with it. They want to drive the people away from this Message so that it will not gain supremacy in the land. They would rather live a life where they serve their low desires instead of a life where they serve their Creator. That is why we should pay no heed to their criticism of this Din. Rather than paying any heed to their criticisms or their complaints we must continue to follow the Law of Allah (swt) to the best of our ability. We only care about what our Creator thinks of us and not what they think.

The next lesson that we can take from this ayah is that once again we see the nature of these Jews. On the one hand they would try to kill the Prophet (saw) whom they knew was the Messenger of Allah (swt) and they would break their treaty with the Islamic State even though they knew that it protected them, and on the other hand they would criticize the Muslims for cutting down trees. What the Muslims did was not a crime at all because the trees along with every thing else on this earth is the property of Allah (swt), and Allah (swt) gave the permission to cut down those trees to the Prophet (saw) and the Muslims. Compare this action with that of rejecting and trying to kill the Messenger of Allah (swt) to all mankind. Compare this with trying to destroy the Message that Allah (swt) sent for the guidance of all mankind? Which of these two groups deserves blame? Which of them are the real criminals? That is why Allah (swt) refers to them in this ayah as *Fasqioon*; “criminals” and “transgressors”. May Allah (swt) save us from ever being like them!

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ  
 خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى  
 كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

**6. And whatever *fi*e Allah gave to His Messenger from them, for that you did not march forward to it on any camels or horses but Allah gives power to His Messengers over whom He pleases, and Allah has Power over every single thing.**

Allah (swt) begins this ayah by telling us about the *fi*e that He (swt) gave to His Messenger (saw). The *fi*e refers to booty of war that is taken without any fighting on the part of the Muslim soldiers. The word *fi*e is derived from a root word that means to “to return”, so it is what Allah (swt) returns to the Muslims from their enemies. All of the wealth and the property in the universe belongs to Allah (swt) because He (swt) is the Creator and Sustainer of all things, and the *fi*e is what Allah (swt) had given to the enemies of Islam that He (swt) then returns to His Messenger (saw) and the Muslims. It includes land, money and property. When the Muslims captured the property of Banu Nadir it was the first time that they had gained booty without fighting. So in this ayah and the ones that follow it Allah (swt) gives the ruling concerning this *fi*e. Allah (swt) tells us how this booty of war that was taken without fighting should be distributed.

Allah (swt) begins this ayah this ayah by saying “**whatever *fi*e Allah gave to His Messenger from them**”. Here Allah (swt) is bringing the attention of the Muslims to this property that was captured from the enemy without any fighting. Allah (swt) refers to this property as “*fi*e” and He (swt) says that He (swt) has given it to the Messenger. Thus Allah (swt) is showing the Muslims that they did not do anything to get this war booty rather it was something that He (swt) had given to His (swt)’s Messenger (saw). This war booty that was captured from the Jews of Banu Nadir was only from Allah (swt). Notice also that Allah (swt) refers to this *fi*e as something that He (swt) had given to the Prophet (saw) and not to the Muslims. This shows that this war booty belongs to the Prophet (saw). Allah (swt) gave this *fi*e to His (swt)’s Messenger and now it

is up to the Prophet (saw) to do with it as he (saw) pleases. This is a gift and a bounty that Allah (swt) has given to His (swt)'s beloved (saw) because of the Love that He (swt) has for him (saw). How much then should we love him (saw)? How much then should we strive to follow him (saw)?

Regarding this *fi'e* that Allah (swt) returned to His Messenger (saw) Allah (swt) says to the Muslim soldiers “**you did not march forward to it on any camels or horses**”. That means that the Muslims did not fight and exert effort to acquire this wealth and property. If the Muslims would have stormed the fortresses of Banu Nadir then they would have marched forward on camels and horses, but since the Banu Nadir had left because of fear from Allah (swt) then the Muslims did not need to march forward into their fortresses. The Muslims did not exert the necessary effort to acquire this war booty. Rather it was only a gift from Allah (swt).

Then Allah (swt) says “**but Allah gives power to His Messengers over whom He pleases**”. Allah (swt) is the One Who gives victory to His (swt)'s Messenger over whomsoever He (swt) is pleased. So it was Allah (swt) Who gave power to Musa (as) over Firaun and it was Allah (swt) Who gave power to the Prophet (saw) over the Banu Nadir, it was Allah (swt) and Allah (swt) Alone. This was an authority and a command that Allah (swt) gave to the Prophet (saw). Through this authority that Allah (swt) gave to the Prophet (saw) it was for him (saw) to decide what would be done with the tribe of Banu Nadir as well as what could be done with their property. This was a power that Allah (swt), the Lord and Master of all things, gave to His Messenger (saw). Allah (swt) is the Dominant and the Conqueror and He (swt) can give victory to His (swt)'s Message over whomsoever He (swt) pleases.

In the final part of this ayah Allah (swt) says “**and Allah has Power over every single thing**”. As we have mentioned, the two main themes of the Quran are Tawhid or the Oneness and Sovereignty of Allah (swt) and the Hereafter. Every time Allah (swt) mentions any occurrence or incident in the Quran, He (swt) always links that back to either of these two themes. Here Allah (swt) demonstrates His Absolute Power over all affairs of this universe by showing us that it was He (swt) Who had given the Prophet (saw) this power over the tribe of Banu Nadir. Even though they were stronger than the Muslims and better fortified, Allah (swt) had given the Prophet (saw) victory over them and control of their land and resources without any effort on the part of the



Muslims. This demonstrates the Power of the One that has Power over every single thing. How then can you ever worship or serve any other but He (swt) when it is He (swt) Who has such Power?

So another lesson that we can take from this ayah is that we must always be awed and humbled by the Power of Allah (swt). Never should we think that we could be able to resist such Power or escape it. This is the Power that controls the entire universe and there is no power outside this Power. How then can anyone ever hope to oppose such Power? If we dedicate our lives to the worship and service of Allah (swt), then if Allah (swt) pleases, this Power will be on our side. Allah (swt) through His Power will give us the ability to complete our actions and our worship that we do for His sake. So we should remind ourselves once again of the Power of Allah (swt) and how He (swt) can do all things. He (swt) can even victory to this Ummah as weak as it may be. It is now up to us to work in this dawah to the best of our ability so that He (swt) may deem us worthy enough to give victory to.

Another lesson that we can take from this ayah is to remind ourselves once how everything on this earth belongs completely to Allah (swt). Everything belongs to Allah (swt) and He (swt) gives power over people and power over things to whom He (swt) pleases. Just like Allah (swt) gave power and authority to the Prophet (saw) over the powerful Jewish tribe of Banu Nadir without any fighting on the part of the Muslims, we must also believe that Allah (swt) will return power and authority to the Muslims over our enemies if we are only steadfast on serving this Message and if we keep our intention purely for the sake of Allah (swt). The issue is not that Allah (swt) cannot give power to the Muslims or that Allah (swt) does not want to give power to the Muslims, it is only that the Muslims have not yet proven themselves worthy of this power and authority. This earth belongs to Allah (swt) and He (swt) will return the rule of it to this Ummah when we have proven ourselves worth it. When we as a nation are pleasing to Him (swt) and we as a nation work in the path of this dawah following the footsteps of the Prophet (saw). This should be our objective. May Allah (swt) give us the ability to attain it!

مَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي  
 الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً  
 بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ  
 فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

**8. All that Allah grants on His Messenger of fie from the people of the towns, it is for Allah and for the Messenger and for the near (of kin), and for the orphans, and the *Miskeen*, and for the traveler, and so that it may not become a thing circulating only among the rich from you. And whatever the Messenger gives then you take it, and whatever he forbids then abstain from it, and have *taqwa* of Allah for surely Allah is Severe in punishment.**

Allah (swt) begins this ayah by once again bringing the attention of the Muslims to the fie, remember that this is the booty that was captured without fighting. The first portion of the ayah has the words “**All that Allah grants on His Messenger of fie from the people of the towns**”. Such wording makes the ruling that will follow in the remainder of the ayah general to all of the *fie* that is captured by the Muslims. The ruling is no longer restricted only to the fie that was captured from the Banu Nadir, rather it has now been extended to apply to all of the fie that the Muslims ever capture. Fie is always captured from a town or a village, and that is why Allah (swt) says “from the people of the towns”. Unlike *Ghanema* which is the booty that is captured when the Muslim soldiers fight, fie is only taken when there is no fighting and the enemy willingly surrenders to the Islamic State. In this case there is always a city, town or village that the Muslims will capture. So the ruling that follows in the reminder of this ayah tells us what should become of this land and wealth that Allah (swt) has granted in such a way. Allah (swt) lists for us whom this fie is to be distributed to.

Allah (swt) first says “**it is for Allah and it is for the Messenger**”. Allah (swt) and the Prophet (saw) actually make up one category among whom the fie is distributed. Of course this refers to the share of the fie that is given to the Prophet (saw) because no one can give anything

to Allah (swt). Why then does Allah (swt) include Himself (swt) when He (swt) tells us of the share that is given to the Prophet (saw)? There are two reasons for this. The first is to remind us of the closeness that He (swt) has to the Prophet (saw). Allah (swt) links the Prophet (saw) with Himself and this is an honor that Allah (swt) has given for the Prophet (saw). If we look even at the *kalimah*, we always say “there is no illah but Allah Muhammad is the Messenger of Allah”. Notice how even the word *wa* which means “and” has been dropped from the *kalimah* to show the closeness of the Prophet (saw) to Allah (swt). So the first reason why Allah (swt) refers to the share that was given to the Prophet (saw) as belonging to Him (swt) is to show the closeness that He (swt) has to the Prophet (saw).

The other reason is to remind the Muslims that everything in the universe really belongs to Allah (swt). Allah (swt) temporarily gives this property of His to those of His servants whom He (swt) pleases. Sometimes Allah (swt) gives to the believers to reward them and sometimes He (swt) withholds from the believers to test them and to forgive them their sins. Sometimes Allah (swt) withholds from the disbelievers and the hypocrites to punish them and sometimes He (swt) gives to the disbelievers and the hypocrites so they will persist in sin and rebellion and not make repentance. In this case when Allah (swt) gives to the disbelievers and hypocrites it is really the worst of punishments because they will enjoy the life of this world and they will forget the Hereafter. We know then what is waiting for them in the Hereafter. But in the end everything belongs to Allah (swt). He (swt) created every single thing and He (swt) sustains and maintains everything for every second of its existence. So the Muslims must never consider anything that they have captured as belonging to them. Everything belongs first and foremost to Allah (swt) and He (swt) gives to whom He (swt) pleases and He (swt) takes away from He (swt) pleases.

Because the Prophet (saw) was forbidden to accept charity and he (saw) had no time to start a business or earn a living once he (saw) became the leader of the Islamic State, this portion of the *fie* was the only source of income for the Prophet (saw). We must remember that when this ayah was revealed, the Prophet (saw) had a big family with several wives. The Prophet (saw)’s family also had needs like any other family for food, shelter and clothing. Before this ayah was revealed the Prophet (saw) had to depend on gifts that were given by the Sahabah (raa), but after

this ayah Allah (swt) gave the Prophet (saw) a source of income for him (saw) and his family. Through this bounty Allah (swt) provided for His (swt)'s beloved Messenger (saw) from a source that he (saw) never expected. So in this part of the ayah as well we see the Mercy of Allah (swt) for His (swt)'s beloved (saw).

We can also take a lesson for our own lives and realize that sooner or later Allah (swt) will provide us with what we need if we are among those who work sincerely in His (swt)'s Way. Sometimes we may find that our sustenance is straightened if we are among those who work in this dawah. This is because, unlike most people, we do not dedicate all of our time to chasing after this world. We spend a significant portion of our time for the dawah. Learning knowledge of this Din and teaching it to others. So we may not get as much of this world as others do and even when we get of this world it may not be enough for our needs and the needs of our family. Of course we should always be trying our best to both support our family and work in the dawah, but sometimes our work in the dawah may prevent us from earning enough to meet our family's needs. Should this happen then we should not give up on the dawah. Rather we should trust in Allah (swt) that He (swt) will provide for us. If not right at this moment then soon. The Help of Allah (swt) is always near. Look at the example of the Prophet (saw) in this ayah. In the beginning things were difficult for him (saw) because he (saw) had no sources of income. But then with this ayah Allah (swt) gave him (saw) a portion of the fie as a source of income for him (saw) and his (saw)'s family. So too must we reassure ourselves that Allah (swt) will take care of us and our families if we work sincerely in His (swt)'s way.

Then Allah (swt) says “**for the near of kin**”. The scholars agree that this refers to the relatives of the Prophet (saw). So in this part of the ayah Allah (swt) is telling us that a portion of the fie must be given to the family of the Prophet (saw). Many of the relatives of the Prophet (saw) supported and helped him (saw) through extremely difficult circumstances. For example we know that in Makkah when the Quraysh chiefs organized a social and economic boycott, it was directed not only against the Prophet (saw) but it was against his (saw) family as well. The Banu Hashim had to suffer starvation and exile because all of Makkah refused to trade with them or even interact with them. When the Prophet (saw) made hijra to Madinah to form the Islamic State,

many of his (saw)'s family made hijra along with him. Then when the Islamic State was formed the Prophet (saw) became busy managing it's affairs and fighting in jihad. At this point there were not many male adults to care for and provide for his (saw) family and relatives. This is why Allah (swt) grants a portion of the fie to all the family and relatives of His (swt)'s Beloved (saw). May Allah (swt) bless all of them!

Then Allah (swt) says for **"the orphans"**. The Islamic State exists to take care of the people. The purpose of the Islamic State is to carry the Message of Allah (swt) to all mankind and its purpose is also to take care of the people who are under its dominion. There is no group of people who are more in need of help than children without parents. This is why Allah (swt) mentions the orphans right after He (swt) mentions the Prophet (saw) and his (saw)'s family. A child without parents or guardians is one of the most helpless of creatures. They have emotional and psychological needs that must be provided for as well as financial needs. Just as they are not physically strong enough to survive on their own, they are also not knowledgeable in the affairs of this world to know how to look after themselves in the society. So before anyone else we have to take care of them. Notice in this ayah how Allah (swt) has identified the group in our community that is the most in need. Who is more in need than the orphans? This is why Allah (swt) places such great importance on looking after orphans. The Islamic State and the Muslims living in that State have a responsibility to take care of all of the orphans. This is why a portion of the fie has been set-aside for them.

What could be more tragic than a child that lost both its mother and father? Where is the Islamic State today that will take care of all of the orphans in the world right now? Not only has the absence of the Law of Allah (swt) created a world in which orphans are not properly cared for but the absence of the Islamic State has also helped to contribute to the number of orphans increasing drastically. One of the reasons for this is AIDS. The Prophet (saw) has told us that a time will come when fornication and sexual promiscuity become commonplace. When this happens the Prophet (saw) has told us that Allah (swt) will send down upon the people a disease that has never been seen among mankind before. Is this not what is happening with AIDS? Is this not a new disease that has never been seen before? Is this disease not spreading because

fornication, homosexuality, and drugs have become commonplace? Do you think that AIDS would have spread like it has done if there was no homosexuality and no drugs and people only had sex with their married spouse? Not only has AIDS caused much suffering for millions but it has also created millions of orphans all over the world. Millions of children have lost their mothers or both of their parents to this terrible disease. Now the reason why AIDS has spread is because fornication and homosexuality have become rampant, but why has fornication and homosexuality become rampant in the first place? Is it not because the Islamic State is missing? Is it not because we have a society where the men and women are not separated? A society where women show off their beauty and their charms to everyone. A society where sex is openly marketed in the media. A society where Allah (swt) and the Law of Allah (swt) has been forgotten. This is what has caused the decadence and moral corruption that we see today. This is why Allah (swt) has sent down upon us this terrible disease. This is why there are so many orphans in the world today. They are innocent of the vile and perverse actions that were committed by their parents but they are still suffering. See then what has become of us because we have turned away from Allah (swt)? May Allah (swt) allow us to bring back the Islamic State so that morality and decency can return to mankind and so that this terrible disease can be lifted and so that the orphans can be cared for!

Then Allah (swt) says for “**the Miskeen**”. This is the next category of people who are deserving of the *fi*. These are those people who are exceedingly poor that they cannot even afford a full meal per day. They are the extremely poor and destitute. Once again we see in the words of Allah (swt) a desire to look after and protect the less fortunate members of the society. The Prophet (saw) has told us how all of the children of Adam are entitled to food, shelter and clothing. So it the responsibility of the Islamic State to provide all of its citizens with these three necessities. This includes Muslims and non-Muslims. How many are the poor people in the world today? How many are the people who do not have enough? How many are the children who are dying from starving? What is the reason for this other than because the wealth of this world has been so unfairly distributed? Only when the Law of Allah (swt) returns will we find this problem remedied. Until that happens there will continue to be such people. Such suffering.

Then Allah (swt) says for **“the travelers”**. These are people who have traveled a long distance from home and could not find any means of supporting themselves. A traveler in your land is a stranger, and just as he is strange to you, you and your land are strange for him. He may have no family, no property, no trade or employment and very little money. So since the role of the Islamic State is to take care of those in need, Allah (swt) even specifically mentions the travelers. They will also receive a portion of the *fie* that is captured by the Muslims. At the time of the Islamic State there were even homes that were established just for travelers. These were like hotels where the travelers could come to and stay for free in. They did not have to pay anything to use these hotels and so it became like a home away from for them. Once again we can see how the Islamic State took care of the needs of all of its people. Even the travelers who came to it from far away lands.

Why is it that Allah (swt) has listed these categories of people to whom the *fie* should be given to? Why did He (swt) not leave it open so that whoever wants to can just take however much of the wealth as they want? Questions such as these are addressed in the next part of the ayah where Allah (swt) says, **“so that it may not become a thing circulating only among the rich from you”**. The Arabic word *dhula* which Allah (swt) uses here means something that is circulated among people. Something that people take in turns. So Allah (swt) says in this ayah that the *fie* has been given to the categories above mentioned so that the wealth may not become a thing that is circulated only among the rich Muslims. Allah (swt) does not want only the wealthy Muslims to take all of the *fie* and only have it among themselves. That is why He (swt) has legislated that it be distributed among these categories.

The wisdom that is in this part of this ayah alone would need books upon books to properly explain. This one ayah summarizes the fundamental objective of the Islamic Economic system. This is that the wealth is not concentrated in the hands of the wealthy. The human being by his nature is greedy. The Prophet (saw) has told us that if the son of Adam is given one valley of gold then he would want another one just like it. The meaning of this hadith is that the thirst that human beings have for wealth can never be quenched. No matter how much the human has he always wants more and he is always afraid of losing what he has. This is why the greed of the

human being needs to be put in check, and that is exactly what the Islamic Economic system does. It ensures that the wealth does not stay only with the wealthy. It ensures that everyone in the society receives a fair share of the wealth.

From this ayah we see why it is so important for human beings to have an economic system that correctly manages and distributes their wealth. This ayah was originally addressed to the Muslim soldiers who were alongside the Prophet (saw) in the field of battle, those who were ready to give up their lives for Allah (swt). Despite this fact Allah (swt) still warned them that if they were to take the wealth for themselves and not distribute it as Allah (swt) has specified then it would become a thing that is circulated only among the rich among them. Even the word “rich” is not a good translation of the word that Allah (swt) uses in this ayah, rather the word simply means self-sufficient and not needing to depend on others for support. In the economic definitions of today this would include the lower and middle class people, those who have a profession or a trade to support themselves and their families. Even for these kind of people, Allah (swt) does not want the wealth to remain only in their hands. The wealth must be given out to those who need it the most, specifically those categories of people whom Allah (swt) mentioned above. Now think to yourself, if the Sahabah of the Prophet (saw) who were fighters in the path of Allah (swt) and not very wealthy themselves needed to be reminded of the fact that the wealth should be given out to those deserving and not circulated only among those who are self-sufficient among themselves, then how much more do human beings today need to be reminded of this fact? We are a people who love the life of this world much more than they did. So we need our wealth and property to be managed by a just economic system much more than they did. If the economic system of the Islamic State is not present in the world today to correctly manage and distribute the wealth of Allah (swt) then we would see exactly the kind of injustice and mismanagement of wealth that we see today.

The Capitalist economic system is what the human being will set up for himself if he does not have to rule by the Law of Allah (swt). Unfortunately this is the system for the distribution of wealth that has been set up in most of the countries of the world. They will say it is a good system because everyone gets what they earn, they will say that this is a system where everyone can



compete and earn the best that they can for themselves. However in reality this is the most savage and animalistic system that is possible. The system that the animals follow in the jungle is no better than this system. It has no compassion whatsoever for the less fortunate members of the society. It is a system that says that the human being must work as hard as possible to acquire as many material things of this world as possible and not care about anyone else or anything else. They do not care about Allah (swt) even though He (swt) is their Creator and Sustainer. They do not care about the orphans, the travelers and the poor. They say that if for whatever reason any human being is not able to acquire the basic necessities such as food, shelter and clothing then there is no reason for the government or the community to provide it for them. The orphans can die from hunger, the poor can freeze without clothes and the traveler can become lost without a home for all that they care. This is because one of the principles of the Capitalist economic system is that there will not be enough wealth to satisfy all of the needs of every human being. So they claim that since it is impossible to provide for everyone, then there will always be people who cannot be taken care of. According to such thinking it is inevitable that there will be people who are poor and people who are hungry. They say that there are just not enough resources in this world for everyone.

However their problem is that they do not differentiate between the necessities and the luxuries. From the hadith of the Prophet (saw) that we mentioned above we know that the three basic needs of any human being are food, shelter and clothing. There are more than enough resources on this earth of Allah (swt)'s to provide these basic necessities for every man, woman and child on this planet if only these resources were distributed correctly. But since the capitalists are unaware of this distinction between the basic needs and the luxury goods they say that the government is incapable of taking care of everyone in the society. That is why they see no problem with poverty existing in their society and they make no means to correct the problem. They would even say that if you try to help the poor then you are making matters worse for them. They would say that you are encouraging the poor to live off your charity instead of seeking a living for themselves. They do not realize that sometimes the poor are poor simply because they are unable to take of themselves.

So the wisdom of this part of the ayah where Allah (swt) says that wealth must not be something that is circulated only among the rich is what this Capitalist society has failed to realize. What we see is that almost all of the wealth of this world is with a very few people and the vast majority of humanity on the earth today have little or nothing. Can you imagine the suffering that results for so many human souls because of this uneven distribution of wealth? Can you imagine going for days without food or being without a place to call home? But then again what can you expect when the human being turns away from the guidance that has been sent to him from his Creator and his Master? What can you expect when he turns away from the Law of the Lord and Master of the universe and he puts down a system where he can serve his desires and his lusts while forgetting about Allah (swt) and forgetting about the rest of mankind? May Allah (swt) save us and save mankind from their cruel and oppressive systems! May Allah (swt) give us the ability to implement the economic system that is based on the wisdom of this ayah that He (swt) has given us!

Then Allah (swt) says in the next part of the ayah “**And whatever the Messenger gives then you take it, and whatever he forbids then abstain from it**”. This ayah was originally revealed in relation to the fie that the Prophet (saw) was distributing. Allah (swt) is telling the Muslims that of this wealth and property that they have gained whatever the Prophet (saw) gives them they should take it without question and whatever he (saw) tells them to keep away from they must leave without question. They cannot ask for anything that the Prophet (saw) has not given them and they have to accept without question everything that he (saw) gives them. So it was in relation to the distribution of the fie that this ayah was originally revealed.

However as is common in the Miracle of the Quran, there are words that can give a meaning that is far more comprehensive than for the original circumstance for which it was revealed. So although the original meaning of this ayah is how the fie should be distributed, this portion of the ayah actually has a far deeper meaning. This portion of the ayah is actually an evidence that many scholars quote as to why the Sunnah of the Prophet (saw) is a source of legislation for the Muslims that is on equal grounds with the Quran. By the word “Sunnah” we mean the words, actions and silent approvals of the Prophet (saw). By the word “legislation” we

mean the Law of Allah (swt) that we as Muslims must follow for every action in our lives. So although the Sunnah is not a Miracle like the Quran is, it is still an equal source of legislation for us. This means that we must follow the Sunnah of the Prophet (saw) as much as we follow the Quran. This is because Allah (swt) clearly tells us in this ayah that whatever the Prophet (saw) gives us in terms of obligations then we should follow it and whatever he (saw) forbids us in terms of prohibitions then we should stay away from it. In other words the Sunnah of the Prophet (saw) is also legislation from our Creator like the Quran is. We should note that the use of the word "Sunnah" here is different from the usage of the word to mean those actions which are recommended. Some scholars have classified the actions that Allah (swt) has legislated for us as being "Fard", "Sunnah", "Haram" and so on. That is not what we mean here by "Sunnah", rather by Sunnah here we mean all of the legislation that has come to us from Allah (swt) that is outside of the Quran. Everything that the Prophet (saw) conveyed to us from Allah (swt) that is not in the Quran. For example sometimes Allah (swt) would give a general command in the Quran such as "establish salah" or "give the zakah", but to find the details on how that action must be done we look to how the Prophet (saw) did it which is the Sunnah. Allah (swt) did not reveal the details of these actions in the Quran but rather He (swt) taught the Prophet (saw) and the Prophet (saw) taught us in his actions. So for example you would not find in the Quran any ayah where it teaches us how to pray, this can only be found in the Sunnah. So it is an obligation for us to follow the Sunnah of the Prophet (saw) just like it is an obligation to follow the Quran. You cannot invent your own way to pray only because such a way has not been prescribed in the Quran. Rather you must look in the Sunnah to see how the Prophet (saw) prayed and you must follow his (saw)'s example. So the Sunnah is also a source of Divine Law for us just like the Quran is. The Sunnah can also establish what is fard and what is haram just like the Quran can. This fact is important for us to know because there most of the laws in this Din are found only in the Sunnah and not found in the Quran. For example the command give bayah to the Khalifah and the prohibition of nationalism cannot be found in the Quran but since these laws are from the authentic hadith of the Prophet (saw), it is an obligation for us to follow these commands just as it is an obligation to follow what is in the Quran.

Notice in this ayah that Allah (swt) uses the word *ma* which means “everything” both for what the Prophet (saw) orders us to do and for what he (swt) forbids us from. So every single thing that the Prophet (saw) orders us to do and every single thing that he (saw) forbids us we must follow as it is from Quran. In terms of obedience we cannot make any differentiation between the Quran and the Sunnah. There are many enemies of Islam today who say that we do not need to follow the Sunnah or that the Sunnah should have a secondary role to the Quran because not all of it is authentic. These arguments have no base whatsoever because in this ayah we can clearly see that Allah (swt) tells us “**And whatever the Messenger gives then you take it, and whatever he forbids then abstain from it**”. Allah (swt) Himself is telling us in the Quran to follow all of the Sunnah of the Prophet (saw). Could there be a clearer command than this from the Quran itself telling us to follow the Sunnah? So why should we listen to anything that these fools have to say?

In the final part of the ayah Allah (swt) says “**Have Taqwa of Allah, surely Allah is Severe in punishment**”. This is a command that Allah (swt) gives to the Muslim soldiers regarding the distribution of the fie that was outlined at the beginning of the ayah. It is a deterrent to the Muslims to prevent them from finding grievances with the way Allah (swt) has distributed the fie. To have taqwa of Allah (swt) is to always be aware of Allah (swt) and this awareness should generate in one a fear of displeasing Allah (swt). When a child has a parent that disciplines him severely and he is aware that this parent is watching him or he is aware that parent knows what he is doing, then he will be very afraid of doing anything to displease that parent. This is what it means to have taqwa of Allah (swt), it is for us to always remember that Allah (swt) is watching us for every second of our existence and that He (swt) knows every single thing that we do. This knowledge should motivate us to avoid the actions that are displeasing to Him (swt) and it should also motivate us to do the actions that are pleasing to Him (swt). Just think as you read these words right now Allah (swt) is watching you and He (swt) knows what you are doing. If you are reading this book to seek the pleasure of Allah (swt), then Allah (swt) knows your intentions and He (swt) will reward you for learning His Book.

Before we leave this ayah let us contemplate once more on the final part of the ayah where Allah (swt) says **“Surely Allah is Severe in punishment”**. These are words which should send chills down our spines. The amount of terror that is in the meaning of this is beyond description in the English language. First is the word *inna* which as we said means “surely”, “definitely” and “without any doubt”. In fact even the level of certainty that is implied by this word cannot be properly described in the English language. So if anyone doubts for even a moment that Allah (swt) is Severe in punishment, then this ayah should completely destroy any such idea that they might have. Do not doubt for one moment that Allah (swt) is Severe in punishment because He (swt) is telling you that He (swt) is indeed severe in punishment. Punishment is never a pleasant or an easy thing, it is always painful and it is always humiliating and when it happens you are always full of grief and regret. But now think that this is not just any punishment, like a punishment from your parents or from your principal or from the government. This is a punishment from Allah (swt), the Lord and Master of the universe. Can you even begin to imagine the kind of pain and torment that the One Who has such Power and Authority is able to inflict? Not only that but this is a punishment that Allah (swt) has described as *Shadeed*, this means “severe” and “strong”. How painful then must it be? Far more than we can possibly imagine. Allah (swt) did not need to make us fear Him (swt) for no reason. But He (swt) put fear in our hearts and He (swt) told us to fear Him (swt) for a reason. It is so that we will always strive to do the actions that are pleasing to Him (swt) and work hard with the best of our ability to run away and flee from anything that is displeasing to Him (swt). Have you ever run from someone you were terrified of, either in a dream or in real life? That is how you should run away from all of the actions that are displeasing to Allah (swt). But even though you are afraid of Allah (swt) you are not running away from Him (swt), rather you are running towards Him (swt). You are running towards the Mercy and Forgiveness of Allah (swt). We know that the Prophet (saw) has told us that Allah (swt)’s Mercy is more than His (swt)’s anger. That is what we all hope for. The Mercy of Allah (swt) is the only hope for us because indeed we are all sinners. May Allah (swt) forgive us our sins and grant us His Forgiveness and Mercy! We are all thirsty for the Mercy of Allah (swt)!

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ  
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ

الصَّادِقُونَ ﴿٨﴾

**9. For the poor of the Muhajiroon the ones who make hijra from their homes and their wealth seeking bounty from Allah and His Pleasure and they help Allah and His Messenger. These are the Sadiqoon.**

In the previous ayah Allah (swt) told us about the categories of people who were deserving of the fie. Recall how we said that this was the war booty that the Muslim captured without the soldiers participating in any fighting. So anytime that the Muslims are able to capture any wealth or land where the enemy willingly surrenders, this would be taken as fie. Allah (swt) listed in the previous ayah who were the people who were deserving of this fie. We saw how Allah (swt) chose those among the community who were the most deserving as the ones to give this fie. This included the family of the Prophet (saw), the orphans and the extremely poor. In this ayah Allah (swt) tells us about another group of people who should be given the fie.

Allah (swt) begins His (swt)'s description of such people by saying **“For the poor of the Muhajiroon the ones who make hijra from their homes and their wealth seeking bounty from Allah and His Pleasure”**. So we see that the next group is the poor people from among the Muhajiroon. The Muhajiroon is that group among the companions of the Prophet (saw) who made hijra from Makkah to Madinah. They left the city of the enemies of Islam to be with the Prophet (saw) in the Islamic State. Notice that Allah (swt) did not say the “poor Muslims” or just the “Muhajiroon” but rather He (saw) said that the Fie was for the “poor from among the Muhajiroon”. So these are the Muslim citizens of the Islamic State who had made hijra to the State from the land of kufr, and who had found themselves in poverty as a result of that migration. We know that for many of the Muslims who had to leave Makkah, they left with nothing except the shirt on their backs. When they reached Madinah they found themselves in absolute poverty without anything at all. Can you imagine yourself having left your home and finding yourself in a strange place

without any property or wealth? Look then at the sacrifices that these Muslims were willing to make for Allah (swt). They were only human beings like you and me, but yet they sacrificed so much for their Lord.

Because these Muhajiroon were so poor, many of them had to depend on the Ansar for help. The Ansar of course are the residents of Madinah who helped the Muhajiroon and hence their name Ansar or “the helpers”. They shared everything that they had with the Muhajiroon, even their homes and their food. Can you imagine someone coming and living in your house and eating your food for months consecutively? This is not some family member whom you know very well but this a stranger from a far away land. The only bond that you have with him is the bond of Islam. Can you imagine sacrificing so much for him? See then how much the Ansar were willing to share and sacrifice for Allah (swt). Before the conquest of Banu Nadir, many of the Muhajiroon had to depend on the Ansar. But then Allah (swt) reveals this ayah where He (swt) tells us that a portion of the Fie should be given to these poor of the Muhajiroon. In the remainder of this ayah Allah (swt) tells us about the Muhajiroon and why they deserve this share of the Fie.

First Allah (swt) tells us concerning these *Muhajiroon* that they are “**the ones who made hijra from their homes and their wealth**”. The word hijra here means to leave something for the sake of Allah (swt). So Allah (swt) tells us here that the Muhajiroon are the ones who left their homes and their wealth for the sake of Allah (swt). It is never easy to leave your home because that is where you find peace and security. It is where your heart is because it is the place that gives you shelter every day and it is where you sleep every night. So it is was very difficult for the Muhajiroon to leave their homes that were so dear to them. Not only did they leave their houses but they even left the city of Makkah which for most of them had been their home and the home of their forefathers for generations. Allah (swt) tells us in this ayah how they not only had to leave their homes but that they also had to leave their wealth behind as well. The hijra was such a difficult journey and the enemies of Islam from among the Makkans were trying so hard to prevent the Muslims from leaving that many of them were unable to leave with their wealth and property. Many of them were fortunate enough to barely make it out of Makkah with their lives. So for these Muhajiroon they not only had to leave behind their homes but also their wealth and property as

well. Imagine just leaving behind all of your property and goods that you had spend a lifetime trying to acquire. These were among the sacrifices that the Muhajiroon were willingly to make for the sake of Allah (swt). Where is this sense of sacrifice among the Ummah today?

The hijra that they made was a migration away from a land that ruled by the laws of man to the Islamic State that ruled only by the Law of Allah (swt). This further goes to show us today how important it is to rule by Islam. These Muslims were willing to leave behind so much in Makkah only so that they could go the Islamic State where they can live in a society that rules completely by the Law of Allah (swt). Since they made such sacrifices to live in a state that ruled by the Law of Allah (swt), how important then must it be for Muslims to live a land that is ruled by the Shariah? But where can we find such a country in the world today? Where can all the Muslims today who are suffering under oppression make hijra to? Today we also want to make hijra away from sin and heedlessness to Allah (swt) but we cannot find anywhere to make hijra to. Even those countries which call themselves “Islamic” will not accept the Muslim masses into their borders and grant them citizenship.

The actions of these Muhajiroon also show us how we must always strive to leave and abandon those things and those actions that are harmful to our relationship with Allah (swt). The Prophet (saw) has told us in a hadith recorded by al-Bukhari that the *Muhajir* is the one who leaves what Allah has prohibited. The one who abandons that which displeased his Lord. So if we find ourselves doing any action that Allah (swt) has forbidden, then we must leave and abandon that action for the Law of Allah (swt). Look now at your life and see if there are any actions that you are doing that would be displeasing to Allah (swt). Then you must abandon and leave those actions like these Muhajiroon left the land of kufr. Your abandoning of all that is displeasing to Allah (swt) can be a hijra that you make for Him (swt).

The next description that Allah (swt) gives us of those who make hijra, is that when they make hijra they do so only to seek the bounty from Allah (swt) and His pleasure. The bounty from Allah (swt) is the reward that He (swt) gives for those who sincerely serve in His (swt)'s cause. This reward can be both in this life and in the Hereafter. In this life we know that the Muhajiroon were rewarded with many spoils of war that replaced all the wealth that they left behind. So



whenever Allah (swt) would give the Muslim armies a victory or whenever they would conquer a city and receive the fief then these Muhajiroon would get a share in this. This was how Allah (swt) replaced the wealth that they had given up with something far better. As for their homes we know that Allah (swt) eventually gave the Muhajiroon much better homes in Madinah than what they left behind in Makkah. They soon came to love their homes in Madinah even more than they had loved their homes in Makkah. This was to the point that all of Muhajiroon decided to settle in Madinah and make it their home even after Makkah was conquered and it became part of the Islamic State. As for the Hereafter we know that Allah (swt) will reward His true servants with gardens underneath which rivers flow to stay therein forever. That is the bounty of Allah (swt) in the next life which is much better than anything that they can receive in this life. But the greatest of all gifts is the Pleasure of Allah (swt). Just imagine when Allah (swt) informs you in the Hereafter that He (swt) is pleased with you and that you do not have to work or strive anymore. Could there be any greater feeling that you can have than to know that you have earned the pleasure and satisfaction of your Lord and Master, the Creator and Controller of the universe? This is what the Muhajiroon were seeking when they made hijra from their homes and their wealth.

Then Allah (swt) describes the Muhajiroon further by telling us that **“they help Allah and His Messenger”**. In this ayah the words “to help Allah” does not mean literally to help Allah (swt), because Allah (swt) is Self-Sufficient and All-Powerful and so He (swt) does not help from anyone. To help Allah (swt) means to help the Message that Allah (swt) has sent for all mankind. It is to support this Message and work for its propagation. So the next description that Allah (swt) gives of the Muhajiroon is that they helped this Message that He (swt) sent for mankind by helping the Messenger (saw) who carried it. We have seen from the example of the Sahahbah how they helped and supported the Prophet (saw) from the very beginning of his dawah in Makkah. Probably the best example of this is Abu Bakr (ra). When Abu Bakr (ra) became Muslim he called on the people that he knew to become Muslim as well and he (ra) called on them to join the Prophet (saw)’s movement just like he (ra) had done. Among the ones who embraced Islam and worked for this Message because of the efforts of Abu Bakr (ra) were such prominent

Sahab like Uthman ibn Affaan (ra), Talha ibn Ubaidullah (ra), Sa'd ibn Waqqas (ra) and Abdur Rahman (ra). Abu Bakr (ra) dedicated all of his efforts for the propagation of this Message. He (ra) spent his wealth, his time and his efforts to help the Prophet (saw) on the mission that Allah (swt) had given him (saw). He (ra) was among the prime examples of those who help Allah (swt) and His Messenger (saw) by supporting the Message that Allah (swt) has sent through His Messenger (saw).

One lesson that we can take from this part of this ayah is to see how Allah (swt) notes and distinguishes those who help and support this Message. Since we are responsible for carrying this Message to mankind, the duty that Allah (swt) has charged us with is a life of a dawah. We need to realize that live in this world only to serve Allah (swt) and not to serve our desires, and so we need to dedicate our lives for the propagation of this Message. This task that Allah (swt) has given us requires all of our time and our effort. It is not something that we can simply do in our part time, it is something for which we must spend every moment of our life that we have. But if we do then we can be sure that Allah (swt) will take note of our efforts and our sacrifices. As we can see from this ayah Allah (swt) takes note of those who help His (swt)'s Message. Then He (swt) rewards them with the best of rewards both in this life and in the Hereafter. May Allah (swt) give us the ability to be His (swt) helpers!

Finally in the ayah Allah (swt) describes those who help this Message by saying that **"these are the Sadiqoon"**. Anyone can say that they believe with their tongues, but the *Siddiq* is the one who verifies and confirms his belief with his actions. This was the case of the Muhajiroon who helped the Prophet (saw) in this dawah. Not only did they say that they believe with their tongues but every action that they did demonstrated their belief. Once again we see that Abu Bakr (ra) was the prime example of this. The Prophet (saw) said about Abu Bakr (ra) that if the iman of this entire Ummah was placed on one side of a scale and the iman of Abu Bakr (ra) was placed on the other then the Iman of Abu Bakr (ra) would be higher. The meaning of this hadith is that the level of conviction that Abu Bakr (ra) had in what the Prophet (saw) said was more than anyone else. He (ra) had never seen Gibreel (as) but he (ra) believed with utmost certainty that the angel visited the Prophet (saw). He (ra) did not see the Prophet (saw) go on the journey by

night to Jerusalem but he (ra) believed that the Prophet (saw) made this journey only because the Prophet (saw) said it. This is why he (ra) is among the **Sadiqoon**, because of the convictions of his beliefs and the extent of the actions that he (ra) did as a result of those beliefs. Abu Bakr (ra) believed with the utmost of faith and conviction and so he (as) had this title.

The question for us to ask now is why is that Abu Bakr (ra) was able to reach this level of certainty in his belief. This is important for us to know because then we can try and be like him (ra) as well. The answer to this question is that Abu Bakr (ra) was one who was always sincerely searching for the signs of Allah (swt). He never allowed his desires or his love for this world to blind him from recognizing the signs of Allah (swt). The narrations tell us that even as a child when the father of Abu Bakr took him to see the idols and told him that he had to worship these false gods, Abu Bakr (ra) never bowed down to these stones because he said that in his heart he knew that these were only stones that had no life. He did not simply bow down to the idols at the request of his father, meaning he did not blindly follow the religion of his fathers but rather he thought and reflected on what was the basis of his spirituality. For some people they take their religion only as an inheritance. They know they have a worship instinct within themselves that needs to be satisfied, so they blindly follow some religion and devote a portion of their time to worship to satisfy this instinct. But other people like Abu Bakr (ra), think and ponder and reflect on what they believe in. It is through this thought that they reach a level of certainty when they become convinced of the existence of the Creator and the message that their Creator sends. So the first step if we want to emulate Abu Bakr (ra) is that we also must be among those who search for the signs of Allah (swt). We must believe in this Message because we are convinced that it is the Truth and not simply because we have inherited from our parents.

Another characteristic of Abu Bakr (ra) is that he (ra) knew the Prophet (saw) more than anyone. The Prophet (saw) and he were the best of friends for years before the Prophet (saw) was given this Message by Allah (swt). Abu Bakr (ra) knew the kind of person that the Prophet (saw) was and he (ra) knew that the Prophet (saw) never spoke anything but the truth. This knowledge also helped Abu Bakr (ra) to reach that level of certainty where he (ra) earned the title of "Siddiq". This level of closeness that Abu Bakr (ra) had with the Prophet (saw) allowed him (ra)

to realize that the Prophet (saw) was indeed the Messenger. When the Prophet (saw) said that he (saw) was the Messenger, Abu Bakr (ra) knew better than anyone that he (saw) was speaking the Truth. So if we want to bring our Iman even close to the level that Abu Bakr (ra) had then we must also get to know the Prophet (saw) very well. We have to read the books of Seerah and find out about his (saw)'s life so that Insha Allah he (saw) becomes a close companion to us as well.

Another characteristic of Abu Bakr (ra) that we can strive to emulate is his (ra)'s sincerity and humbleness. If we study the life of Abu Bakr (ra) then we can see that he (ra) was never among the proud and arrogant. He (ra) was a slender and lean man and he (ra) was among the humble. Never once did he (ra) praise himself or think of himself as better than others. This humbleness that he (ra) had allowed him to accept this Message more readily. Submission and servitude came easier to him (ra) because he (ra) was among the humble. This is something that we must try to inculcate within ourselves as well. There is a part of us that does not want to submit to this Din. There is a part of us that wants to be dominant and superior. The more that we can control this part of us rather than letting it control us, Insha Allah the closer that we can be like this blessed companion.

Yet another characteristic of Abu Bakr (ra) that we can strive to emulate is how he (ra) always rushed to do more and more good deeds. Deeds that were pleasing to Allah (swt). One morning after the dawn prayer the Prophet (saw) asked his (saw)'s companions as to who among them had followed a funeral, and Abu Bakr (ra) replied that he (ra) had. The Prophet (saw) then asked who among them had visited a sick person and Abu Bakr (ra) replied that he (ra) had. The Prophet (saw) then asked who had given some charity, and Abu Bakr (ra) replied that he (ra) had. It was only morning and yet Abu Bakr (ra) already had done so many good deeds. So yet another reason we see why Abu Bakr (ra) had such a strong level of conviction was because he (ra) was always striving to use every single moment that he (ra) had to please his Lord.

This is who Abu Bakr (ra) was. He (ra) was the prime example of those whom Allah (swt) describes here as the **Sadiqoon**. That is why he (ra) was able to sacrifice so much and work so hard to help this Message and thus help to give victory to Allah (swt) and His Messenger (saw). This is who we must strive to emulate. This is the path that we must strive to follow.

Notice in this ayah that Allah (swt) began by speaking about the “poor from the Muhajiroon” and told us how they migrate and help the cause of Allah (swt) and that is why they are “the Sadiqoon”. This is the perfect example of Abu Bakr (ra), he was the Sahabah who made hijra with the Prophet (saw) and he (ra) was the one who helped the cause of Allah (swt) more than anyone else. The sacrifices that he (ra) made were so much that a once rich man was made poor by what he (ra) gave for this Message. After Abu Bakr (ra) had given away all of his wealth in the path of Allah (swt) when he (ra) was asked what he (ra) had left for him and his family, he said that he had left for them “Allah and His Messenger”. Such was Abu Bakr (ra) As-Siddiq. Although this ayah is general to include all of the Muhajiroon who made hijra from the land of kufr to the Islamic State, there is no one whom it applies more to than Abu Bakr (ra). This is why many scholars have said that he (ra) is the very best of human beings after the prophets and messengers of Allah (swt). May Allah (swt) allow us to even come close to his level!

Because Allah (swt) praises such Sahabah like Abu Bakr (ra) and the other Muhajiroon who sacrificed and spent so much in the cause of this Message, we must try to be like them in every way that we can. We must remember that they were not superhuman nor were they angels. They were only human just like you and me. They felt hunger and thirst. They had to experience fear and sorrow. They felt desires and temptations just like we do. So while we must always respect and honor the Sahabah, we must never put them at a high level where we say that we can never be like them. In other words we cannot treat them like they are beyond human beings. How can we hope to worship and serve Allah (swt) if we do not even follow these models that He (swt) has given us? It is true that most of us will never reach their level but we must still try. Insha Allah it is the sincerity that we have in our hearts that Allah (swt) will judge us for, and not the end result of our actions. As long as we have a pure intention in our hearts to serve our Creator and our Master by supporting this Message that He (swt) has sent for mankind and we try our best to then that is all that matters. Our goal should never be the restoration of the Islamic State or the destruction of the kufr ideologies or that all of mankind becomes Muslim, our goal should only be the bounty from Allah (swt) and His pleasure. If we can attain this then we are successful no matter what happens in the life of this world. May Allah (swt) grant us the ability to do that!

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ  
هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً  
مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ  
شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

**10. Those (the Ansar) who had made homes in the land before them (the Muhajiroon) and they settled in iman, these (the Ansar) love those who make hijra to them, and they (the Ansar) do not find in their hearts any jealousy for what they (the Muhajiroon) have been given, and they (the Ansar) give them (the Muhajiroon) preference over themselves even though they (the Ansar) were in need of it. And whoever can control the greed of his own soul, for these are the successful.**

In the previous ayah we saw Allah (swt) tell us about the Muhajiroon and the sacrifices that they made for the sake of this dawah. We saw how because of all of that they were went through and all that they sacrificed they made themselves worthy to receive a portion from the spoils of Banu Nadir. In this ayah Allah (swt) tells us about the fine qualities of the Ansar and how they also deserve a portion of the Fie because of these excellent qualities they have. The lesson that we can take from this ayah is that we must notice that these are qualities about the Ansar that Allah (swt) likes. This is because at the end of this ayah Allah (swt) tells us that they are the successful. So we must pay very close attention to every single attribute of the Ansar that Allah (swt) praises in this ayah. We must then try our best to reflect on each of these attributes and then think about how we can adopt these qualities in our lives. We have to remind ourselves that the Quran came as a Book of guidance, and as we read these descriptions of the people that Allah (swt) likes it is not only so that we can admire them, it is also so that we can emulate them in the practical aspects of our lives. So we should read carefully the descriptions that Allah (swt) gives us in the ayah about the Ansar we should try to implement them in our lives as well.

Allah (swt) begins this description of the Ansar by telling us how they are **“Those who had made homes in the land before them (the Muhajiroon)”**. The first thing that Allah (swt) tells us about the Ansar is that they are the ones who had made their homes in the land before the Muhajiroon came. “The land” in this ayah refers to Madinah, the birthplace of the Islamic State. Allah (swt) is distinguishing the Ansar for being the residents of Madinah even before the arrival of Muhajiroon and even before the Prophet (saw) came there. They were in this land before any of the other groups. They are the ones who allowed the Prophet (saw) to establish the Islamic State in their city. So Allah (swt) praises them for this fact. They knew very well what were the consequences of allowing the State to be established in their land. They knew that this State represented a Message that called for the destruction of all systems of government that did not rule by the Law of Allah (swt). Because of this the Ansar knew that if they allow the Islamic State to be established in their homeland then they would be gaining the wrath of all of the neighboring Arab tribes. Not only would they have to face off against the Arabs but even the powerful Roman and Persian empires would become their enemies as well. They knew that all bows and swords would be pointed at them because of the responsibility that they had taken up. Despite this knowledge, they still allowed their homeland to be the base from which the Prophet (saw) could carry the Message of Allah (swt) to all mankind. This is because of their love for Allah (swt) and His Messenger (saw). For this fact Allah (swt) distinguishes them in the first portion of this ayah as **“the ones who had made their homes in the land before them”**.

The next description that Allah (swt) gives us about the Ansar is that they settled in iman. This means that their hearts settled firmly in iman. When you settle in a place, it is a place in which you intend to stay for a long time. It is a place where you establish roots and you build a home for yourself because it is a place where you look forward to remaining in. It is a place which you like and in which you find comfort in. So this is the relationship that the Ansar had to their iman, they settled into it like we would settle in our houses. Iman took firm root in their hearts and it permeated every single aspect of their lives. There is also a hadith where the Prophet (saw) has told us that iman resides in Madinah and iman returns to Madinah like an animal returns to its hole. Madinah was their city so such was the relationship that the Ansar had with their faith. They

settled in their Iman and they established themselves in it. They decided that they were going to live forever in such faith. This is what Allah (swt) praises them for when He (swt) describes them as being settled in their Iman.

This is also the relationship that we must try to have with our iman. Once we believe that Allah (swt) is our Lord and Master and that the Prophet (saw) is the Messenger that He (swt) sent to us, then we must be firm and constant in that belief. We must allow this belief to settle deep in our hearts so that Insha Allah it will never leave us. We must never allow Shaitan to come and create doubts in our hearts regarding this belief. We have to remember that the armies of Shaitan are many and they are working in many ways to drive us away from the house of iman in which our hearts are settled. They would like nothing more than to strip us of all the faith that we have. So like the Ansar we have to settle in our belief and not allow anyone to chase us from it once we have established ourselves in it.

Then Allah (swt) says about the Ansar how they **“love those who make hijra to them”**. This means that they love the Muhajiroon. Anyone can tell you that the best way to demonstrate your love is through your actions. The Ansar were not simply those who said that they love the Muhajiroon by their tongues but they proved their love for the Muhajiroon through their actions. Not only did they allow the Prophet (saw) to establish the Islamic State in their city knowing full well the consequences of such an allowance, but they also welcomed with open arms the Muhajiroon who came to Madinah from Makkah. Never in human history can we see an example of where such a large group of people migrated to a city and they were so welcomed like the Ansar welcomed the Muhajiroon. It has been reported that when a Muhajir would arrive in Madinah the Ansar would compete with each other on which of them should have the privilege of having that Muhajir in their home and looking after him. So the Ansar would let the Muhajiroon stay in their own homes and they would share their own food and their provisions with them. Just look at the level of sacrifice they were willing to make for their brothers in Islam.

Allah (swt) then gives us specific examples of how the Ansar demonstrated their love for the Muhajiroon. First Allah (swt) tells us that the Ansar do not find in their hearts any jealousy or reservations because of what the Muhajiroon had been given. This refers to the spoils of Banu



Nadir that were given to the Muhajiroon. The Prophet (saw) first gave the Ansar a choice over what could be done with their share. They could either receive a share but then they would have to continue looking after the Muhajiroon in their homes, or they could forfeit their share to the Muhajiroon but then the Muhajiroon could find their own place to stay and they no longer needed to be with the Ansar. The response of the Ansar to this choice that the Prophet (saw) gave them was amazing. They told the Prophet (saw) that the Muhajiroon should receive their share of the Fie, and they could still stay at their homes. See here the level of sacrifice that the Ansar were willing to make. Some would say that they are losing in both ways, because on the one hand they do not receive their share of the Fie and on the other hand they still have to support and take care of the Muhajiroon in their homes. But they saw themselves winning on both fronts because they hoped that Allah (swt) would reward them for giving preference to their Muslim brothers over themselves in the distribution of the Fie and they also hoped Allah (swt) would reward them for showing hospitality to their Muslim brothers. We know the hadith where the Prophet (saw) has told us that none of us truly believes until we love for our Muslim brother what we love for ourselves. From this hadith we see that part of the completeness of our belief is that we love for our fellow servants of Allah (swt) what we love for ourselves. Anything that we love for ourselves to have, we love even more for them to have. We love them for the sake of Allah (swt). We love them because they love Allah (swt). This was also true for the Ansar. They loved the Muhajiroon because these were the people who made hijra from their homes for the sake of Allah (swt). Since the Ansar have such a strong belief in Allah (swt), they loved anyone who loved Allah (swt). They were willing to sacrifice all that they had for those who loves Him (swt). They realized that they lived in this life only to serve Allah (swt) and they know that one of the best ways in which they can serve Allah (swt) is by looking after and helping His (swt)'s dedicated servants. So by sharing what they had with the Muhajiroon and even by giving preference to the Muhajiroon over themselves, the Ansar demonstrated their love for the Muhajiroon and they demonstrated how their iman was firmly settled in their hearts. Everything that they did was only to win the pleasure of Allah (swt). This was why they gave to the Muhajiroon over themselves. They knew that this was what was most pleasing to their Lord. They saw Him before they saw this world.

Then Allah (swt) tells us how the Ansar gave preference to the Muhajiroon over themselves even for those things that they needed. So we see that not only do the Ansar give away what they have to the Muhajiroon and they do not find any jealousy or reservations in their hearts, but they also give the Muhajiroon preference over what they themselves had. They even give away to their Muslim brothers and sisters what they themselves needed. For example we know that when Abdur Rahman ibn Awff (ra) went to Madinah, and the Prophet (saw) paired him with a Muslim man from the Ansar who would be his brother, this Ansari man offered to give Abdur Rahman half of his wealth. He even told Abdur Rahman that he had two wives, and Abdur Rahman could choose the one that he liked so that the Ansari man could divorce her and marry her to Abdur Rahman. Abdur Rahman (ra) declined his offer but he (ra) did ask Allah (swt) to bless his brother's wealth and his family for his generosity. There is also a narration of how once a Muhajir came to the house of one of the Ansar. The Ansari man asked his wife what they had as food that they could offer to their guest. She told him that they only had enough for themselves and their children. He then told his wife to put their children to sleep without dinner. He then told her to serve the food on the table when the Muhajir comes to eat and then to dim the lights on the table where she and he would sit. This was done to prevent the Muhajir from noticing that they would not be eating. So the Muhajir could eat to his fill and not notice that his Ansari host and his wife were not eating. These are just a few examples of the many sacrifices that the Ansar made for their Muhajiroon brothers in Islam to earn the pleasure of Allah (swt). They did not care how much they sacrificed because they did it all for the sake of Allah (swt). The thing to notice in this portion of the ayah is that not only did they share what they had with the Muhajiroon but they even gave the Muhajiroon preference over themselves. They would allow their own children and their own family go to sleep hungry only so that the Muhajiroon could have a good meal. That is why Allah (swt) praises and distinguishes them in this ayah. These sacrifices may seem small to you but they were great for Allah (swt). They were great for Allah (swt) and that was why He (swt) mentions their sacrifice in His (swt)'s eternal Book. How difficult is it for a man to let his children go to sleep without dinner and to skip his own dinner as well? Can you ever do this for any Muslim brother? See then how far we are from that ideal generation?

Finally in the ayah Allah (swt) tells us that whoever can control the desires of their own soul then these are the successful. What it means to be successful is not to amass more and more wealth rather it is to control one's desire for the things of this world. This is what the Ansar did. They were able to conquer the greediness of their own souls for the material things of this world. We should ask ourselves how did they do it? These Ansar had desires and greed just like anyone else. They are also only human beings like you and me. Then why is that they were able to sacrifice so much for these people whom they had never known before? Why is it that they were able to give these strangers preference over themselves and over their own families? Why is it that when they gave away what they had to these strangers, they never found in their heart any greed or resistance? The answer to these questions is in this very ayah. Allah (swt) has told us in this ayah how their hearts have settled in iman. When you believe in Allah (swt) with the utmost certainty, then He (swt) becomes all that matters in your life. Nothing else matters for you except winning His Pleasure and avoiding His Wrath. Not your family, not your possessions, and not even your own selves. When they heard the Quran the Ansar were convinced that the Prophet (saw) was indeed the Messenger of Allah (swt). They knew that no human mind could ever produce words like these. So their hearts settled in this belief and it affected everything that they did. Even their emotions began to be shaped by this belief. That was why because of their strong belief in Allah (swt) and the Prophet (saw), they developed a deep love for Allah (swt) and the Prophet (saw) and a deep love for those whom Allah (swt) and the Prophet (saw) loved. Because of this strong belief and this strong love that they had, they were able to conquer the greed of their souls. They realized that the material things of this world mattered very little when compared to the pleasure of the Creator and Master of the universe. The world to them just faded away and only Allah (swt) remained.

One lesson that we can take from ayah is that it reminds us that Allah (swt) created us and put us on this earth as a test. This world is not a place of reward and punishment. This world is only a place of tests and trials. All human beings desire the material things of the world. It is something that is instinctual and natural within us, we can observe this behavior in small children. The test that Allah (swt) gives us is to see if we have the patience and the willpower to conquer

and defeat this desire within us for the material things of the world. The Muhajiroon and the Ansar were both able to pass this test, and if we study their lives we can see many examples of this. Time and time again they gave up the material things of this world only to seek the Pleasure of their Creator. They are the role models that Allah (swt) has given us in the life of this world. They are the ones who were able to control their desires for the material things of this world. They were human just like us, they had temptations just like us, and still they did it.

So we must never let Shaitan deceive us into thinking that this test that Allah (swt) has given us is impossible for us to do. We have examples in the lives of the Sahabah (ra) of many men and women like you and me who were able to control the greed of their souls. So ask yourself again and again that if they were able to do it then why cannot you? They attached their hearts to Allah (swt) so why cannot you? Can you find something else on this earth that is more deserving of your heart than He (swt)? All that you have to do is build your conviction in your Lord and come closer to Him (swt) with every action that you take. For every moment that passes you by try to choose Allah (swt) instead of yourself and this world. The role models for you to follow are already there. So we should work on building our belief and on emulating the Sahabah. We have to ponder and reflect on the signs of Allah (swt) so that our belief becomes strong and we have to work hard and sacrifice for the sake of Allah (swt) to demonstrate our belief to ourselves. We also have to learn more about their lives to see more examples of the sacrifices and the struggles that they made. They are there for us to emulate, they are they to motivate us and give us strength. All that we have to do is strive to learn their path and then inculcate it into our lives to the best of our ability. May Allah (swt) give us the ability and the guidance to do that! All success comes only from Allah (swt)!

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا  
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ

رَحِيمٌ ﴿١٠﴾

**10. And the ones who came after them, these say “Our Rabb forgive us, and our brothers who came before us in iman, and do not place in our hearts any *ghilla* to the ones who believe. Our Rabb, surely you are *Rauf Raheem*”.**

In the two previous ayahs Allah (swt) described to us both the Muhajiroon and the Ansar. Allah (swt) told us those qualities about these two groups of Sahabah that He (swt) likes so that we can emulate them. The most salient feature about both of them that we noticed is how they gave up the things of this world that people like to covet only to seek the Pleasure of Allah (swt). Some scholars have said that this is what our life in this world comes down to. It is a test to see how much of this world you are willing to sacrifice to seek the Pleasure of Allah (swt). We are not saying that you have to become an ascetic and give up all that you desire. But you do have to be in the habit of giving for the sake of Allah (swt) from the things that you desire. May Allah (swt) give us all the ability to do that!

In this ayah, Allah (swt) tells us about another group of Muslims besides the Muhajiroon and the Ansar. Allah (swt) describes them as “**the ones who came after them**”. The scholars say that this refers to all of the generations of righteous Muslims that lived after the generation of the Sahabah. So right away one of the first lessons that we can take from this first portion of the ayah is that there will be righteous Muslims whom Allah (swt) will be pleased after the time of the Sahabah. This fact alone should stop any of us from thinking that only the Sahabah were good Muslims and that we are never capable of being like them. We should see in this ayah how Allah (swt) is telling us of a people who will come after the Sahabah that He (swt) will be pleased with. We know that there were many great Muslims who lived after the time of the Sahabah whom Allah (swt) was pleased with. They may not have been at the level of the Sahabah but Allah (swt) was still pleased with. Is this not all that matters? So why can't you be like them?

Allah (swt) is telling us in this ayah that the generations of Muslims who came after the generation of the Sahabah also have a share in the Fie. It has been narrated that when the Islamic State opened lands such as Misr (Egypt) and As-Sham (Syria and Philistine), the Khalifah at that time was Umar (ra). Umar (ra) took a large portion of the spoils from these conquests and put it into the treasury of the Muslims. When asked why he did that and why he did not give it to the soldiers, Umar (ra) cited this ayah. He (ra) said that Allah (swt) has commanded in this ayah that a portion of the Fie should be for the Muslim generations who will come after the Sahabah, and that is why he (ra) put the spoils from these conquests in the treasury of the State. This way a portion of the spoils can be kept for the future generation of Muslims. So we see the Mercy of Allah (swt) for all Muslims in this ayah. Even though the Sahabah were the best generation of Muslims, Allah (swt) still legislated that the generations who follow the Sahabah all of the way up to the present generation of Muslims should have a share of this wealth. This also shows us that the Source of this Message was not some person from that time. Any person from that time would only be cared about his generation and his people, but here we see a law legislating that a portion of the fie be set-aside for all Muslim generations. Is it not only Allah (swt) who would legislate a law such as this?

So Allah (swt) is telling us that here that the wealth of the Muslim lands belongs to this entire Ummah. All of the wealth that is found in all of the Muslim lands belongs to all of the Muslims. Our scholars have even told us that when it comes to natural resources of the land such as oil and gas, these belong to everyone in the Ummah equally. It is not permissible in the Law of Allah (swt) for any particular person to claim these resources for himself. All that Allah (swt)'s earth produces in the Muslim lands of oil and gas belongs to this Ummah. The Ummah is then who must benefit from this wealth. Sadly this is not the reality that we see today. Because Islam is not being implemented correctly today, we see how the ruling of Allah (swt) in this ayah is not being realized. What we see today are the enemies of Islam taking all of the wealth and the resources from the Muslim lands. The lifeblood on which this machine world runs is under the feet of the Muslims, but this Ummah does not benefit or profit from it. While the hypocrites who are in power give away our resources to our enemies, the children of this Ummah continue to starve

and the poor masses in this Ummah continue to live in misery. This is despite the fact that Allah (swt) has clearly legislated in this ayah that the wealth belongs to the Muslim generations who came after the Sahabah. May Allah (swt) return His (swt)'s Law to power in this world and may He (swt) punish these hypocrites for their betrayal to this Ummah!

In the previous ayahs Allah (swt) described the Muhajiroon as those who make hijra to seek His (swt)'s Pleasure, leaving behind their homes and their property. Allah (swt) also described the Ansar as those who sacrificed their wealth and their homes for the Muhajiroon, and the ones who did not find any resistance or jealousy in their hearts because of what they gave away. This is how Allah (swt) describes the Muhajiroon and the Ansar. The companions of the Prophet (saw). What then does Allah (swt) tell us about the generations who came after them? The first thing that Allah (swt) tells us about them is that they ask for forgiveness from Him (swt). Right away this tells us that these generations are not at the level of the Sahabah. The Prophet (saw) has told us that the best generation is his (saw)'s generation, so we know that we can never be at their level. They are the best generation of Muslim men, women and children who have ever lived. But this does not mean that we should not try to be like them. Allah (swt) protected this Quran and He (swt) made it reach our ears and our hearts so that we can learn about these Sahabah in order that we may at least try to be like them. Allah (swt) has only told us to climb this mountain even if we know that we cannot make it to the top. Even if we know that we will never make it to the top we must still try to climb it. May Allah (swt) give us all the enabling to grace to try to be the best that we can be!

But first and foremost we must ask forgiveness from Allah (swt). Our generation of Muslims are almost all sinners. First and foremost we are sinning because we are living in a world and in a land that does not rule by the Law of Allah (swt). Until the Islamic State is restored we will all be continuing to live in sin because there are so many of the commands of Allah (swt) that cannot be implemented without the State. There are so many commands that Allah (swt) has given this Ummah which can only be implemented with a Khalifah. Just like *wudu* is a precondition that must be fulfilled before we can fulfill the command of salah, the Khalifah is a precondition before these commands can be fulfilled. A few examples of many of these

commands is *zakat* and the Islamic economic system that distributes the wealth to all of the Muslims fairly. There are also the laws pertaining to the Islamic social system to correctly manage the interaction between men and women and to settle disputes that may arise in Muslim families. Then there are the punishments and the penal code such as cutting the hand of the thief and stoning the adulterer. Finally there is the dawah to non-Muslims and the jihad to open kufr lands and bring them under the justice of the Law of Allah (swt). These are only a few of the commands that need the Khalifah to be present in order to be properly implemented. As long as there is no Khalifah and no Islamic State, then this entire Muslim Ummah is in sin because these commands are not being implemented. So first and foremost we must beg and plead for forgiveness from Allah (swt) for our cowardice and our laziness. Allah (swt) describes the generations who will come after the Sahabah as seeking forgiveness from Him (swt) because He (swt) Knows that they will not be at the level of the Sahabah, in their worship and servitude of Him (swt). Then we must start to do what we can to change the situation. No one is asking you to start a revolution today, if all that you can do is simply talk to the Muslims about the Islamic State so that they have the correct understanding of their Din then this is what you must do. May Allah (swt) give us the guidance and the ability to do that!

The fact that we are living without the implementation of Islam is the first of many sins for which we have to ask Allah (swt)'s Forgiveness for. We are living in an Ummah where those who make their five obligatory salah are only a minority of the Ummah, where even those who go to Jumma salah are only a small portion of the Ummah. The entire Ummah is immersed in sin and disobedience to Allah (swt). Many have lost Islam completely and are only Muslim by name. Because of this fact that the entire Ummah is so heedless of Islam, even those who practice the five pillars such as salah or zakat or fasting often think so highly of themselves because they see themselves as better than the rest of the Ummah. They say to themselves that at least they are making their five prayers and fasting in Ramadan so they are better than the average Muslim. So they do not see a problem with themselves if they commit some sins here and there. You look with lust at a few women, you speak a few words against your brother which he may not like, you buy a house on a mortgage and you do not think to ask Allah (swt) for forgiveness because you



think to yourself that at least you are making you salah and fasting in Ramadan. You start to see yourself as better than other Muslims. This is a disease that many of us have in our hearts. A disease that we must always ask Allah (swt) to cure and that we ourselves must strive to remove. We must ask Allah (swt) to forgive us because of this arrogance and because of the sins that we commit because of this arrogance. We should never compare ourselves to those Muslims who are more disobedient to Allah (swt) than we are, rather we must always compare ourselves to the Sahabah (ra) and ask ourselves why we cannot be like them. This looking down on Muslims is only from Shaitan, because that is what he did. He looked down on Adam (as) and thought himself better than this human that Allah (swt) had created from clay when he was created from fire. We have to realize that today we are all living in sin. We are all being disobedient simply by the fact that the Law of Allah (swt) is not being implemented and we are not doing anything to remedy this situation. Before we look at the sin of others we have to look at our own sins. Instead of being arrogant we have to feel humble and shamed on the account of what we have done. We have to beg Allah (swt) to forgive us and allow us to be in His (swt)'s Grace again. Allah (swt) has described the generations who would come after the Sahabah in this ayah as a people who would ask forgiveness of Him (swt). Insha Allah this is what we must always be doing. Allah (swt) Knows that we are thirsty for His (swt)'s Forgiveness.

Even though we should realize our shortcomings, we should realize our mistakes, we should still never think that we are hopeless and that we are destroyed. This is because on the whole Allah (swt) is not criticizing the generations who follow the Sahabah in this ayah, on the contrary He (swt) is praising them. Allah (swt) has joined this latter generation of Muslims with the Sahabah as the group of people with whom He (swt) is pleased with. In other words Allah (swt) has included this group of Muslims who ask forgiveness of Him (swt) with the Ansar and the Muhajiroon as those whom He (swt) is pleased with. So if you ask Forgiveness of Allah (swt) then He (swt) might be pleased with you and He (swt) may include you in the company of the Sahabah. But first you must humbly beg Allah (swt) to forgive you and to forgive all of the ways in which you are not at their level. Only then can you be included in their company.

So we can see from this ayah there are three groups of Muslims that Allah (swt) is pleased with; the Muhajiroon, the Ansar and those from among the generations who came after them who ask to Allah (swt) to forgive them. So for us to be included in this group that Allah (swt) likes, we must always be asking Allah (swt) for forgiveness. It is the only way we can include ourselves in this select group that Allah (swt) is pleased with. It is the only way that we may be cleansed of all those filthy sins that we are carrying on our necks. We will never be at the level of the Sahabah, we will never be able to do what they did. Once we realize this should we not always be asking for Forgiveness. May Allah (swt) give us the ability to always remember all of the blessings and bounties that He (swt) has given us and to remember all of the sins and disobedience that we have done to Him (swt)! Insha Allah this should prevent us from becoming too proud and it should motivate us to ask more and more for forgiveness from our Lord and Master.

Allah (swt) then continues in the ayah with this description of those Muslims from the latter generations that He (swt) is pleased with. We see that not only do they ask forgiveness from Allah (swt) for themselves but they also ask forgiveness for their brothers. We learned from the hadith we mentioned above that the perfection of our belief requires that we love for our Muslim brother what we love for ourselves. But what is the best thing that we can wish on our Muslim brothers and sisters other than that Allah (swt) forgives them? This is the best thing that any Muslim can receive. In this life, the forgiveness of Allah (swt) is the guidance to the correct belief and the righteous actions and the peace and tranquility that results from this. In the Hereafter, the forgiveness of Allah (swt) is to be saved from the Hellfire and be admitted into the garden, and then to receive the Pleasure of Allah (swt). So ask yourself again is there anything better that you can pray to Allah (swt) for your Muslim brother to receive other than that He (swt) forgives him? In today's world we see the Muslim Ummah going through so many trials and difficulties but we also know from the hadith of the Prophet (saw) that the trials and difficulties in this life purifies us of our sins. We must ask Allah (swt) to make whatever difficulties and trials that our Muslim brothers and sisters go through to be a means through which their sins will be forgiven, as we ask Allah (swt) to do the same for us as well.

Allah (swt) describes those Muslims from the latter generations whom He (swt) is pleased with as **“asking forgiveness for those who came before them in iman”**. Just as it is important for us to ask forgiveness from Allah (swt) for our Muslim brothers and sisters who are living in the world today, we must also ask Allah (swt) to forgive those generations of Muslims who came before us. We are Muslims today because of them. Even after the time of the Sahabah there were many Muslims who struggled and sacrificed so that the word of Allah (swt) could be dominant in the land and be dominant in people’s hearts. There were the Muslim soldiers who fought in the battlefields against the enemies of Allah (swt), there were the scholars who spent many long nights studying about this Din and teaching it to others, there were righteous Khalifahs and governors who worked to see to it that the affairs of the Muslims were taken care of, and finally and perhaps most importantly there were the mothers and the wives who supported and took care of these. So there were many Muslims who lived in our past who sacrificed and struggled so that we would be Muslims today and that this word of Allah (swt) would spread and flourish. Despite their great efforts they were still human just like us and so they also sinned just like us. So we must also remember these Muslims who lived in the past when we ask Allah (swt) to forgive this Muslim Ummah. May Allah (swt) forgive all of the generations of this Ummah for all that they have done that was displeasing to Him (swt)!

Another lesson that we can take from this is to see how not all the Muslims who followed the generation of the Sahabah were evil and corrupted like some people today claim. There are some people today who say that we should only take our Din from the Sahabah and the two generations that followed them and that we should not even look at all the generations after that. They say that all the generations after that were corrupted and deviants. Of course such a statement has no truth to it whatsoever. There were many great scholars and pious Muslims who lived in these generations after. They were sincere to Allah (swt), they strove for His Din, and much of the good that we have today is because of their efforts and sacrifices. Now of course it is true that there were corrupted people and there were evil people in these generations as well, just like there were hypocrites even at the time of the Prophet (saw). But we cannot neglect the good because of the evil, even if sometimes the evil may have been much more than the good.

In the next part of the ayah Allah (swt) describes these Muslims who followed the generation of the Sahabah as saying to Him (swt) not to place in their hearts any *ghilla* towards those who believe. This word *ghilla* means “hatred” or “spite” or any kind of malice or bad feelings. So not only should we ask Allah (swt) to forgive our Muslim brothers and sisters but we must also ask Allah (swt) to remove any hatred or bad feelings that we might have for them. Shaitan knows that when this Ummah is divided then the Law of Allah (swt) will not be implemented and men will rule by their desires and lusts. In other words men will rule according to Shaitan’s bidding. He also knows that this status quo will remain as long as the Muslims are divided. This is why he loves for the Muslims to be divided. So he is always working to create malice and hatred between the members of this Ummah. He is always making Muslims to fight over the smallest and most trivial of issues. Shaitan knows that the righteous Muslims are the soldiers of Allah (swt) in this world and thus they are his enemies. He also knows that the best way to weaken these servants of Allah is to divide them. So we must realize that whatever bad feelings or hatred that we have in our hearts towards any Muslim brother or sister is from Shaitan. This hatred and discontent has been placed in our hearts so that we would think negatively of them and so that we would not work together with them for the common cause of serving this Din. This is why we must always pray to Allah (swt) to remove such feelings from our hearts. This prayer is what Allah (swt) teaches us in this ayah.

While we ask Allah (swt) to remove this hatred from our hearts we also have to make our best effort to come closer to our brothers and sisters and to overlook whatever wrong that they may have done. We know how the Prophet (saw) has told us that we must make seventy excuses for our brother. So whenever a Muslim brother or sister does something that causes you to have some bad feelings towards him or her then you must first make this *duaa* to Allah (swt) to remove any animosity that you feel in your heart towards them. Then you must think of an excuse for them as to why they may have done what you think that they did. You have to think to yourself that there must be some reason why they did what they did. As much as possible you must never think anything negative or evil about them. If they truly have done something wrong, then you should realize that Allah (swt) Knows much better than you what they did. If they are deserving of

punishment for what they did, then Allah (swt) can punish them much more than you could simply by having hatred in your heart towards them. Always remember that Allah (swt) Knows about everything that happens to us and that He (swt) will do justice to everyone for what they did. If they are truly deserving of punishment then He (swt) will punish them, but for your part if you ask Allah (swt) to forgive them because they are your brother then He (swt) will reward you for that. Just as we must try and forgive our brothers and sisters the wrong that they have done to us, we must also try to look over whatever differences that we may have. We have to understand that there will always be differences of opinion. We cannot expect for everyone to agree on everything. So as much as possible we should try to find common ground between us and our brothers and sisters, and we must try to work together with them in this common goal that we have of restoring the Law of Allah (swt). As long as they do not disagree with us on any of the fundamentals of the Din, then we should overlook other differences, and try our best to cooperate with them. Allah (swt) Knows best and we ask Him (swt) to guide us and bring us all together!

So we see that these words are a dua that the believers are making to Allah (swt). This is the dua of all of the righteous generations of Muslims who came after the Sahahbah. First and foremost they ask Allah (swt) to grant them forgiveness. Then they ask Allah (swt) to forgive their Muslim brothers and sisters who have come before them in iman, and finally they ask Allah (swt) not to place any hatred or bad feelings toward those who believe. If we make this prayer, then maybe Allah (swt) will place us close to that noble generation that lived with His (swt)'s Messenger (saw). That noble generation that He (swt) is pleased with. What matters in this life except our quest to find the Pleasure of Allah (swt)?

In the final part of this ayah the believers address Allah (swt) by referring to Him (swt) as Rauf and Raheem. Rauf means full of kindness and tenderness and Raheem means full of mercy. The Mercy of Allah (swt) is closely tied with the Forgiveness of Allah (swt). In their plea to forgive them, these believers implore Allah (swt) by telling Him (swt) that surely He (swt) is full kindness and full of mercy. Of course Allah (swt) already knows that He (swt) is Rauf and Raheem, but the believers still remind Him (swt) of this fact because this is how they want to know Him (swt). Allah (swt) has told us that He (swt) is to us as we think of Him (swt) to be. So if

we think of Him (swt) to be Kind and Merciful then He (swt) will be Kind and Merciful. It is through these Names that the believers want to know Allah (swt) at that moment when they make this prayer. Whenever we think about Allah (swt) and whenever we remember Him (swt), it is always important to remember those particular Names of Allah (swt) that are important for that particular context. For example when Shaitan is prompting us towards doing a sin then we must remember that Allah (swt) is the All Seeing and All Hearing and also that He (swt) is Severe in punishment. However when we find ourselves already having committed the sin and asking Allah (swt) for Forgiveness then we must think to ourselves how He (swt) is Forgiving, Merciful and Kind. We must always remember Allah (swt) in a way that will bring us closer to Him (swt). Because nothing else matters in life other than our journey to Him (swt)!

One lesson that we can take from this part of the ayah is that just as we must have fear that Allah (swt) is most Severe in punishment, we must also have a hope that Allah (swt) is the Most Forgiving, the Most Kind and the Most Merciful. For those who repent to Allah (swt) and seek His (swt)'s Forgiveness they will find that there is no limit to the Mercy of Allah (swt). No matter how big are the sins that you have done and no matter how many are the sins that you have done you should always have the hope that Allah (swt) will forgive you all of your sins. Even if we were to come to Him (swt) with sins reaching the clouds in the sky, and we were then to ask forgiveness from Him (swt) while not ascribing any as partner to Him (swt) then He (swt) would forgive us for all that we have done. Notice in this ayah how Allah (swt) stresses with emphasis that He (swt) is Rauf and Raheem. So no matter what you have done, you should still have a hope for the Mercy of Allah (swt). May Allah (swt) always make us remember how Kind and Merciful He (swt) is! No matter how many sins and crimes we commit against Him (swt), let this fact always remind that the Forgiveness and Mercy of our Lord is always there.

Another lesson that we can take from this ayah is that we must always ask Allah (swt) not to place any hatred or bad feelings in our hearts towards any Muslim. We have to remind ourselves that we exist only to serve Allah (swt). Why then should we ever be getting angry or have hatred to another servant of Allah (swt)? When you know that your Muslim brother prostrates himself before the same Lord that you do and he follows the same prophet that you do

then how can you have any hatred for him? We can see Muslims today fighting over the most trivial of issues. You have to try your best to save yourself from that. If there is anyway in which you can make peace with your Muslim brother and forgive him for whatever he may have said or whatever he may have done then you should know that your Lord will be well pleased with you if you are able to do that. May Allah (swt) allow us to forgive our Muslim brothers and sisters!

Finally we can notice that in this ayah and the ones that preceded it that Allah (swt) has divided the Muslims into three groups. There are the Muhajiroon, the Ansar and the generations of Muslims who came after them. One of the characteristics of this generation that came afterwards, which includes our generation, is that they ask Allah (swt) to forgive those who came before them and they call them their brothers in *iman*. So that must be the relationship of all Muslims towards the Sahabah, we must ask Allah (swt) to forgive them, and we must look to them as our brothers in iman and we must love them. These ayahs that we have seen are just a few of the many ayahs where Allah (swt) has praised the Sahabah for their excellent qualities. That is why our scholars say that it is an important part of our Aqeedah to have love and respect for all of the Sahabah of the Prophet (saw), from both among the Muhajiroon and the Ansar. There are only three groups of Muslims; the Muhajiroon, the Ansar and the ones who came after them who love them. If someone does not fall into one of these three groups could they even be considered as Muslims?

So another lesson that we can take from this ayah is to see how we must always respect and revere the Sahabah of the Prophet (saw). It was through their efforts and their sacrifices that this Din was established, and it was through their efforts and sacrifices that you and I Muslim today. They are the generation that Allah (swt) chose to be the companions of His (swt)'s beloved (saw). Not only that but you can see in this ayah how Allah (swt) is praising them. He (swt) is praising them for their efforts and their sacrifices for Him (swt). He (swt) praises them in His (swt)'s Book with His (swt)'s Speech so that their praise can be remembered for all time. How then do you think that Allah (swt) would like it if you had anything negative to say about any of them? Do you think that Allah (swt) would be pleased by such words and such thoughts?

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ  
 أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا  
 أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

**12. Do you not look to the ones who commit *nifaq* as they say to their brothers the ones who commit kufr from the People of the Book “If you are driven out then we will go out with you and we will not obey anyone against you, and if you are fought against then we will help you”, and Allah bears witness that surely they are liars.**

In the previous ayahs we saw Allah (swt) give us a description of those that He (swt) is pleased with, the Muhajiroon, the Ansar and the believers from the later generations who always ask for Forgiveness from their Lord and who love the Muhajiroon and the Ansar. In this ayah Allah (swt) begins a series of ayahs where He (swt) speaks about those whom He (swt) is not pleased with. We must always remember that the Quran is a Book of guidance and we should approach each ayah by looking for the guidance in that ayah. From the previous ayahs we see whom we must try to be like and from these ayahs we see whom we must try to avoid. If we see any characteristics of ourselves in the descriptions that Allah (swt) is giving in these ayahs then we must work very hard to remove those negative traits in our thinking and our behavior. May Allah (swt) give us the ability to do that and may He (swt) guide us away from these people who have earned His (swt)’s anger!

Allah (swt) begins this ayah by saying, “**Do you not look to the ones who commit *nifaq***”. Here Allah (swt) is bringing the attention of the Prophet (saw) to those who commit *nifaq*. As we know this means to commit “hypocrisy”, it means to say with your tongue that you believe in this Message when in reality you do not. It is to such people that Allah (swt) brings the attention of the Prophet (saw) here. Those corrupt people in Madinah who only adopted Islam because the Islamic State was established in their city. They never had any sincere desire to serve Allah (swt) or to follow the Prophet (saw). They only cared about serving their desires and they only cared



about their pride. They only became Muslim because others in their family had accepted Islam, but in reality they hated this Message and they were looking for any way in which they could destroy it. Notice in the ayah how rather than saying that they have hypocrisy Allah (swt) says that they commit hypocrisy. So their hypocrisy was an action that they themselves did. This shows that their hypocrisy was not something that was forced upon them but rather it was something that they themselves did of their own free will and accord. This was a choice that they made out of their own free-will. By using the words “do you not look” Allah (swt) is bringing the attention of the Prophet (saw) to these people. Allah (swt) does not want the Prophet (saw) to be ignorant of these people who are working to destroy the Islamic State while pretending to be Muslims. Allah (swt) is bringing the attention of the Prophet (saw) to these people.

One lesson that we can take from this portion of the ayah is that we must always be aware of hypocrites who exist in our Ummah. It is true that we cannot read people’s hearts so we do not know which Muslim is a hypocrite and which is a sincere believer. But it is still important for us to be aware that there are such people among our community. We need to be aware of their presence and their plots against this Din. Only if we have this knowledge and this awareness will we be vigilant and careful, Insha Allah. So even if we may not know which individual is a hypocrite and which is not, we are still aware that they exist and so Insha Allah we will be careful.

We as a community have a great mission so we must be aware of all of the threats for this mission. If we are not aware of the presence of these hypocrites in our community, we may be deceived by them. For example when some so called scholars come on the television with big turbans and big beards and they justify ruling by other than the Law of Allah (swt) or they justify the presence of kufar in our holy lands, we must not simply accept what they are saying because they say that they are Muslims and they say that they are knowledgeable. Rather we must try to the best of our ability to verify everything that they say against the Quran and Sunnah. They very well might be hypocrites despite however pious or knowledgeable they may seem to be. We must always remember that there is the party of Allah (swt) that is seeking to establish the Law of Allah on the earth, and there is the party of Shaitan that is working day and night to destroy it. What we have to realize is that many of the members of this latter party are within this Ummah. So we

must be aware of their presence and we must verify everything that we are told against Quran and Sunnah. Only then can we save ourselves from these evil people and their lies. The ones who say that they are Muslims but who are really trying to destroy this Din.

In the next portion of the ayah Allah (swt) describes the hypocrites at the time of the Prophet (saw) as speaking to those who do kufr from among the people of the Book. To understand what Allah (swt) means here we have to understand the context in which this ayah was revealed. This ayah is speaking about the hypocrites among the Aws and the Khazaraj. The two tribes that lived in Madinah before the Prophet (saw) came. After the Prophet (saw) came, some among these tribes sincerely believed in him (saw) and became the Ansar, while others only claimed that they believed and became the hypocrites. We also know that in Madinah at that time there were the Jews. Now the hypocrites among the Aws and Khazaraj retained their friendship with these Jews even after Islam came. Even after Allah (swt) sent His beloved Messenger (saw) to them they refused to cut their friendships with these Jews. Similar to the hypocrites, many of these Jews also refused to believe in the Prophet (saw). They refused to believe in this Message because they were hateful and jealous of the Prophet (saw). They did not want to accept the fact that Allah (swt) had sent a messenger who was an Arab and not a Jew. Even though they knew that he (saw) was the Messenger from Allah (swt), they refused to accept him (saw) because of their evil racist way of thinking.

Once again we see a huge similarity between the hypocrites and the Jews in their attitude towards the Prophet (saw). These two groups should have been the ones who were foremost in following the Prophet (saw) but instead they were the most adamant in their rejection of him (saw). The hypocrites were living with the Prophet (saw) and the Muslims, so they should have seen firsthand the noble character of the Prophet (saw) that proved that he (saw) was the Messenger of Allah (swt). They also witnessed the mercy and justice of this Din firsthand and it still did not convince them to accept this Message. As for the Jews, they had the books of the previous prophets which predicted the coming of the Prophet (saw) and which mentioned all of the signs that he (saw) had, so they also knew very well that he (saw) was the Messenger from Allah (swt). Still they rejected him (saw) for the most foolish and arrogant of reasons. This is why

we see Allah (swt) calls the hypocrites and the Jews as brothers in this ayah. These two groups are not brothers because they love each other, but they are brothers because they both have the same sick and corrupted way of thinking. They both have the same aversion to the Truth. They both knew that this Message was True and still they turned away from it. Because of such arrogance they both are a people who have the Wrath of Allah (swt) on them.

In the next part of the ayah Allah (swt) tells us how the hypocrites say to the Jews **“if you are driven out then we will go out with you”**. This is an incitement by the hypocrites to the Jews to make them break their agreement with the Islamic State. As we know the Islamic State made agreements with the Jews around Madinah that they would not attack each other and they would not support anyone else in attacking each other. It was this agreement that these hypocrites were trying to break. They hated the Islamic State because they saw it as a symbol of the Law of Allah (swt) in this world. As long as the State existed the Law of Allah (swt) would be implemented in their land and so they would not be able to follow their lusts and their desires. For example one of the laws of the Islamic State was the outlawing of adultery and fornication. There was also the rule that all women must cover themselves and not show their beauty to anyone except their husbands. These perverted people who did not remember Allah (swt) and the Hereafter and who only lived to serve their desires did not like rules such as these. They were a people who lived only to serve their desires and so they did not like laws such as these. So they were working in every way possible to destroy this State that curbed their desires and made them behave like humans instead of animals. In this ayah we see them encouraging the Jewish tribes to break their alliance with the Prophet (saw) and attack the Islamic State. They reassure the Jews by saying that “if you are driven out then we will go with you wherever you are sent to”. They are bringing to the Jews the worst-case scenario by saying that in case you lose the battle and are forced to leave Madinah then we will go with you. Of course they had no intention to leave, rather it was only lies that they spoke in order to convince the Jews to attack. So we see that these hypocrites have no loyalty to anyone whatsoever rather they only care about themselves. They would betray the Prophet (saw) and the Muslims just as they would betray these Jews. All that they cared about is themselves.

In the next portion of the ayah Allah (swt) tells us that the hypocrites say to the Jews **“We will not obey anyone against you”**. The hypocrites are telling the Jews that should they break their treaty with the Prophet (saw) and march against the Islamic State, then the hypocrites will stand by them. In other words the hypocrites are saying that they will not obey the Prophet (saw) if he (saw) asks them to defend Madinah against the Jews should they attack. Notice how they did not mention the Prophet (saw) by name when they said “we will not obey anyone against you” but we know that he (saw) was who they implied since he (saw) was the leader of the Islamic State. These hypocrites still lived under his (saw)’s authority and so they had to comply with his (saw)’s commands, However here they are telling the Jews that they will not obey him (saw) when he (saw) commands them to defend Madinah.

Then Allah (swt) tells us how the hypocrites say, **“if you are fought against then we will help you”**. This is an even further incentive for the Jews to attack the Muslims. The hypocrites are telling them that they will even fight alongside them if they would only break their treaty and attack the Islamic State. We can see from this ayah their hatred for the Islamic State and their hatred for the Prophet (saw), they are trying every means possible to bring the enemies of Islam to attack the Islamic State. They are trying every means possible to bring the devils down to destroy this Message of guidance and light that Allah (swt) has sent for all mankind. They are even promising these Jews that they will fight alongside with them against the Muslims. They are promising them that they will fight their own brothers and their own fathers. This is the extent to which they want to convince the Jews to break their treaty with the Islamic State and attack the Muslims. See then how corrupted and evil people they are.

We see an example of what Allah (swt) speaks of here when the hypocrites from the Aws tribe convinced the Jewish tribe of Banu Quraydah to break their alliance with the Islamic State. The Banu Quraydah had made a promise to the Prophet (saw) that they would defend the Islamic State and that they would never attack it. These hypocrites convinced them to break this promise. They even convinced these Jews to march alongside the idol worshippers from Quraysh against the State. However when Allah (swt) defeated this enemy army and He (swt) foiled the plans of these Jews and when the Muslim soldiers then marched on their fortress, the hypocrites who had

made them so many promises were to them nowhere to be seen. The hypocrites who had made them so many promises did not do anything to save them from the punishment in this world or in the next.

In the final portion of the ayah we find the words “**Allah bears witness that they are surely liars**”. When Allah (swt) Himself bears witness to a fact then we can be certain that this fact is true without a doubt. So we see that certainly these hypocrites were not truthful in any of the promises that they made to the Jews. These hypocrites only cared about themselves and their desires. The Jews were only a means by which they sought to achieve their objective of destroying the Islamic State. It is not to say that the Jews were completely innocent, the Jews hated the Prophet (saw) and the Islamic State as well. But if they had any reservations of breaking the treaty and attacking the State because of fear then these words from the hypocrites were meant to remove that hesitation. What the Jews and the hypocrites had in common is that they both only cared about themselves and they wanted to follow their desires. However the Jews enjoyed much more freedom than the hypocrites did, most of the Jews lived outside the borders of Madinah and they were allowed to keep their religion and many of the social laws that they used to practice. They enjoyed the protection of the Islamic State and they were left alone to farm and trade, and live their lives the way that they wanted. The hypocrites on the other hand lived within Madinah and amongst the Muslims. All of the laws that were obligatory upon the Muslims were obligatory on them as well. They had to pray five times a day, fast in Ramadan, pay the zakat and so forth. They found these laws to be restrictive and difficult for them, that is why they were the ones who were going to the Jews and encouraging their leaders to attack the Muslims. They were giving them every promise and reassurance that they can think of to make them to attack. So we see from this ayah that Allah (swt) Himself bears witness that what these hypocrites say is false and untrue. Allah (swt) curses them with the greatest of curses for He (swt) calls them liars. Who can be worse in the sight of Allah (swt) than the untrue?

One lesson that we can take from this ayah is to realize that the greatest enemy of this Ummah lies within it and not outside of it. Many Muslims think that the Jews are the greatest enemy for this Ummah but Allah (swt) is showing us in this ayah that there is an even greater

enemy than the Jews. There is a reason why Allah (swt) has promised the lowest level of Hellfire for the hypocrites, even lower than the idol worshippers and even lower than the Jews. It is because they are the most evil of people and they have the most wicked of hearts. They live in the environment of Islam, they live in the company of Muslims, and still their hearts are so corrupt and so filled with the love of this world that they do not allow the light of guidance to enter their hearts. They do not ponder on the signs of Allah (swt), and instead they persist in sin and perversion. Their love for this world keeps them blind, it keeps them from turning to Allah (swt) and from searching for the signs of Allah (swt). When you are busy thinking about how you can satisfy your desires or daydreaming about how it will feel when you fulfill whatever lusts you are having or thinking about how to increase your wealth or how to move up in life then where does that leave you time to think about Allah (swt)? Where does that leave you time to ponder on the signs of Allah (swt) that in the universe around you or in the ayahs of the Quran? This is the situation of these hypocrites. They have the light of guidance all around them and still they choose to turn away from all of it and live a life of disobedience and sin. What can you say about a people who would turn away from this Message even though the Light of this Message is all around them? What can you say about a people who would pretend with their tongues to believe in this Message but have great hatred for it in their hearts? How can a people be so evil and so wretched in their turning away from this Message that Allah (swt) has sent as a mercy and guidance for all mankind?

This fact that the hypocrites are the worst of enemies for this Ummah does not mean that we should start thinking our Muslim brothers and sisters to be hypocrites. As we said we can not read what is in people's hearts so if someone says they are Muslim with their tongues then we must accept what they are say because that is all that our senses tell about them. We should not try to judge their hearts and their intentions because we cannot sense this about them. At the end of the day unless there is clear evidence to state the contrary we should think nothing but good about all of our Muslim brothers and sisters. Even if it seems like they may have done something wrong we must try and make excuses for them. Just as we must be aware of the hypocrites in our community, we also need to maintain the love with our brothers and sisters.

However what we must do is be aware that there are some hypocrites in our ranks and thus we must be vigilant of them. We should never think that every enemy for this Ummah will come from the outside. We must anticipate and be prepared for enemies of this Message that will come from our own ranks. We must especially be careful of those who claim to be scholars and those who teach people about the Din. Although we must always honor and respect our scholars we must also check what they are saying with the Quran and Sunnah. We should not blindly follow any scholar without questioning what they say at all. Even this process of verifying what they are saying will require effort on our part but this is the effort that we make to please our Rabb. So we must be aware that there are hypocrites in this Ummah that are trying to destroy this Din. Hypocrites who say that there is nothing political in Islam and that it is only a religion like all the other religions of this world. Hypocrites who say that we must be loyal to the rulers even if they rule by kufr and give the resources of this Ummah to her enemies. Hypocrites who want to marginalize and restrict the Din of Allah (swt) to only the masjid and the home without allowing it to have any say in the government or the economy. This is not the Din that Allah (swt) revealed to the Prophet (saw) and if you turn the Din into this then you have essentially destroyed it. May Allah (swt) save us from these hypocrites!

Another reason why we must be aware of the hypocrites in our community is so that we can protect ourselves from becoming like them. Shaitan can easily turn someone who is a true and sincere believer one day into a hypocrite the next day by using the love of this world. So we have to save ourselves from him and from him doing that to us. Insha Allah the way that we can do this is by constantly striving to turn our attention away from our desires in this world and towards Allah (swt). We should not start caring more about satisfying our desires and our lusts than pleasing our Lord and Master. We should not start caring more about our wealth and our position in this world than serving the Din of Allah (swt). Nothing should matter for us other than finding the truth and serving Allah (swt). This temporary and fleeting world is not worth betraying the trust that our Creator and Master gave us. May Allah (swt) save us from Shaitan and his tricks! May Allah (swt) prevent us from ever becoming like these hypocrites and may He (swt) always protect this Ummah from their plans and plots!

Another lesson that we can take from this ayah is to notice how Allah (swt) links lying to hypocrisy. We know that the Prophet (saw) has told us that two of the signs of a hypocrite are that if he speaks then he lies and if he is given a trust then he do not fulfill it. So to save ourselves from falling into hypocrisy we must try our best to always speak the truth and we must try our best to always keep our trusts and promises. Falsehood and deception are two of the traits of any hypocrite, and if we go close to these traits then we risk becoming like them. We should never think to ourselves that we are righteous believers who will never tell a lie. We know that the life of this world has been made tempting for the human being, and we know that Shaitan may come to us at any moment to make us tell a lie to gain something of this world. The only way to defend ourselves against him is to always remember Allah (swt) and remember ayahs like this where Allah (swt) has told us what a great sin lying is. Lying is one of the favorite acts of the hypocrite so we ask Allah (swt) to save us from it. So the next time that Shaitan comes to you and prompts you to tell a lie please remember this ayah. Remember who you are becoming like when you commit this sin. You should be willing to give up the things of this world only so that you can please Allah (swt) by speaking the Truth. Do not care about what the creation may think of you but only care about what your Creator thinks of you. As long as He (swt) hears from you the words of truth then you can be certain that He (swt) is pleased with you and if He (swt) is pleased with you then what matters after that. Also try your best to fulfill all of your trusts and obligations. Do not do it for yourself or for the person whom you have the trust with but rather do it for your Lord. Insha Allah this is also is a way in which you can save yourself from becoming like these hypocrites. May Allah (swt) save us from ever becoming like them! May Allah (swt) give us the enabling grace to always speak the truth in everything that we say! May Allah (swt) give us the enabling grace to fulfill all of our trusts and obligations!



لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ  
 نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَرَ ثُمَّ لَا يُصَرُّونَ ﴿١٣﴾

**13. Surely if they are expelled, they will never go out with them. And if they are fought against, they will not help them, and even if they help them, they will turn their on backs so they will not be helped.**

This ayah is closely linked in meaning with the previous ayah. To properly understand this ayah we have to understand the previous ayah. In the previous ayah Allah (swt) told us about all of the promises that the hypocrites made to the Jews in order to try and convince them to break the treaty that they had made with the Islamic State and attack the Muslims. The hypocrites promised the Jews that if the Prophet (saw) commanded them to fight against the Jews, they would not obey him (saw). They even said that if the Jews should be attacked then they would help them. Finally the hypocrites told the Jews that if they lose the battle and are forced to leave Madinah then they would go with them. They used every reason possible to try and convince the Jews to break their treaty and attack the Muslims. However in every single one of these so-called “promises” they spoke nothing but lies. In this ayah Allah (swt) tells us how they lied.

In this ayah Allah (swt) tells us the true nature of the words and promises of these hypocrites. Allah (swt) begins by saying “**Surely if they are expelled, they will never go out with them**”. If the Jews are driven out from Madinah then these hypocrites would never leave with them. They have no loyalty to the Jews nor do they have any love for them. The hypocrites loved Madinah because it was still their home, so the last thing they would want to do is leave their home to go to a foreign land alongside a strange people. So we see how untrustworthy and how disloyal a people these hypocrites were. They had promised these Jews that they would even leave their homeland with them but even this was an utter lie.

Then Allah (swt) says “**And if they are fought against, they will not help them**”. If the Jews are fought against because of their breaking the treaty with the Islamic State then these hypocrites would never help them. These hypocrites were a people who were in love with this

world and the last thing that they wanted to do is fight, especially if it meant fighting against their own family members who are Muslims to defend the Jews. They would be reluctant to come to the battlefield not because of their loyalty to Islam but because of their loyalty to their tribe, and more importantly to save themselves from harm. They would never put themselves in harms way for a foreign people even if they had promised that they would.

Then Allah (swt) says **“and even if they help them, they will turn their on backs”**. If for some reason the hypocrites do find themselves in battle alongside the Jews, they will surely turn their backs and run away. Look at the language of the ayah where Allah (swt) “they will turn on backs and run”, Allah (swt) does not simply say that they will run away but He (swt) describes how they will turn away their backs to run away. This shows their cowardice and their lack of determination and willpower. They are a people who cannot even live up to the words that they speak. Anyone of us can say that we would fight, but how would we react when we are actually on the battlefield? It is when we are on the battlefield that the hypocrites are distinguished from the true believers. These hypocrites are a people who are averse to fighting, the last thing that they want is to feel the pain of being injured or being killed in battle. This is why if they somehow find themselves in battle alongside these Jews they will immediately turn on their backs and run. This is yet another promise which these hypocrites will definitely break.

Finally Allah (swt) says, **“they will not be helped”**. This last portion of the ayah applies to both the Jews and the hypocrites. In the end neither of them will be ending up helping the other. They are both cowards who only care about themselves. Should the time come when one of them is in need of the other, you will not see them helping each other. They have no sense of loyalty to each other and they have no love for each other. They only come together because they see a common threat and a common enemy in this Din, but if ever their backs are against the wall you will see that they will run away from each other. This is because they only care about their own selves. Because of this fact neither of them will ever achieve victory. They will both know only betrayal and defeat. How could they think that they could ever achieve victory when they are fighting against Allah (swt), the Lord and Master of the universe? How can they expect their affairs to have blessing and turn out right when they are opposing the Messenger (saw) the

very best of creation? Even if they were to fight alongside each other and help each other, even if they were to truly support each other sincerely like they had promised that they would do, how can they achieve victory against the One who is supported by the Powerful and the Mighty? How could they ever hope to defeat the best of the creation (saw)? In the end they will both be the losers, on account of their cowardice and on account of who they are against.

So the lesson that we can take from this ayah is that it shows what kind of people the hypocrites are. They are people of deception and they are cowards. They will say any lie to you to convince you to do what they want. They have no love for you and no love for the Prophet (saw) and no love for Allah (swt). They are also a people who are cowardly, if they ever find themselves in battle they would always run away. This is because they are people who are in love with the life of this world. The last thing that they want to do is to lose this life while fighting or even to feel some pain or discomfort while fighting. They are not willing to sacrifice anything for the sake of Allah (swt) and they will not honor any of their pledges or promises. So if you see some of these traits in you, you should realize that there might some small traces of hypocrisy buried deep in your heart. Hypocrisy can manifest itself as excessive love for this world, or as pride and arrogance or as hatred and jealousy. Insha Allah we have to pray to Allah (swt) to remove these traits from us, and we ourselves must not indulge these feelings when they come to us. We have to always remember that this world is nothing when compared to Hereafter, and we are nothing when compared to Allah (swt). So why do we have reason to hate or be jealous of anyone when we exist only to serve Allah (swt)? Why do we want to chase after this world when we will be in the Hereafter sooner than we think? Once we realize the kind of people whom these hypocrites are then we must do everything we can to save ourselves from becoming like them.

Another lesson that we can take from the final portion of the ayah is the reassurance that we must feel when Allah (swt) tells us that these enemies of Islam will not be victorious. This refers to both the Jews and the hypocrites in their plans and plots to destroy this Message that Allah (swt) has sent to mankind. The human being is capable of great cunning and is very intelligent creature. He also may have many resources at his disposal. But in the end, he is only a human being. How then does he compare to Allah (swt)? The One who does not have to exert

any effort in anything that He (swt) does. The One Who only says “Be” and it is. The One Who hears every noise and sees every sight. The One Who knows every single thing. The One Who has Power over every single affair. How can any human being or group of humans working together stand a chance against such a Being? So we should never become sad at the many plots that the hypocrites from this Ummah are hatching with the help of the allies from among the disbelievers. In the end we know that they are all weak cowards, they have no sense of loyalty or integrity, and they are fighting against the Lord and Master of the universe. They are opposing the Message that the best of creation brought to this world. So why should we lose hope at their plans? We must not. We must never become sad and instead we have to try our best to do what we have to do. Because in the end all that matters is that we serve and worship Allah (swt) to the best of our ability. May Allah (swt) grant us the ability to do that!

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ



**14. You are surely a greater fear in their hearts than Allah, that is because they are a people who do not understand.**

In this ayah Allah (swt) tells the Prophet (saw) and the believers that the hypocrites are more afraid of them than they are of Him (swt). They fear the swords of the believers more than they fear the Lord and Master of the universe. Allah (swt) also tells us here that the reason for this is because they are a people who do not understand. They are a people who do not understand Allah (swt). As we mentioned in the previous ayah, these hypocrites do not ponder and reflect on the signs of Allah (swt). They see these signs in the universe all around them but they turn away from them, they hear the ayahs of the Quran being recited to them but the beauty and meaning of these words does not penetrate into their hearts. This is why they do not understand Allah (swt). Notice that Allah (swt) does not say that they do not believe, but rather He (swt) says that they do not understand. There is no sane person that does not believe in Allah (swt). Anyone can see that

a universe full of limited things cannot come onto existence on its own. Anyone can see that in a universe where everything is controlled there must be Controller. Anyone who hears the Quran while sincerely searching for the truth will realize that these words cannot be from the mind of a human being. So the problem with these hypocrites is not that they do not believe but their problem is that they do not understand. Even though they know Allah (swt) Exists, they do not understand Who Allah (swt) IS. The Lord and Master of the universe, Who created every single thing and Who controls every single thing. They do not realize that such a Being deserves to be on their minds all of the time and deserves to be the purpose of all of their actions. So instead of always remembering Allah (swt), they have forgotten Him (swt). Instead of serving Allah (swt), they have gone after the life of this world. They do not understand how terrible it is to earn the anger of Allah (swt), how horrible is the punishment in this life and especially in the Hereafter. They do not understand how wonderful it is to earn the pleasure of Allah (swt). How it will bring tranquility and peace in this life and bliss and salvation in the next life. They do not understand any of this.

So because they do not understand Allah (swt), the temporary and fleeting things of this world create far more fear in them than Allah (swt). They fear being attacked by the believers much more than they fear Allah (swt). When they lie to the Prophet (saw) and tell him (saw) that they are true believers, at that point they are much more afraid of the Prophet (saw) and the believers finding out that they lying than they are of Allah (swt) hearing their lies. They do not realize that what could be done to them in the life of this world is nothing when compared to what Allah (swt) could do to them in the Hereafter. They do not comprehend that this existence is temporary while the existence in the Hereafter is everlasting. They do not understand that any punishment and suffering in this world is temporary while the punishment and suffering in the next life is permanent. Since they are a people who do not understand any of this, they end up fearing this world more than they fear the Hereafter and they fear people more than they fear Allah (swt).

The lesson that we can take from this ayah is that we must know and realize who is more deserving of our fear. Fear is a natural human instinct. We have had it since we were children, and it often has helped to keep us safe. So fear is not necessarily something bad. But first and

foremost we have to realize Who is the most deserving of our fear. If we only use our minds a little we would realize Who it is that deserves our fear. There is nothing that should be as terrifying to us as the anger and displeasure of Allah (swt). As we said this displeasure from the Lord and the Master of the universe could mean punishment in this life and the next. In this life you may be punished by losing your health, losing your wealth, having calamities befall you and feeling all kinds of physical and emotional pain. But the punishment in the Hereafter is much worse. There is punishment in the torment of the grave, and there is punishment from waking up to the terrors on the Day of Judgment. But the worst of all is the Hellfire. No one can have patience in the Hellfire. It is the worst of pain, it is a pain that is so great that our minds cannot even fully understand it. You may tell yourself that this place is so horrible and so frightening that you do not want to think about it, this still does not change the fact that it exists. The Hellfire exists whether you choose to think about it or not. So now ask yourself who is more of deserving of your fear? Only Allah (swt) can place you in the Hellfire, and only He (swt) can save you from it, so who is that is deserving of your fear? Thus in order to save yourself from being like these hypocrites you have to direct your fear away from the things of this world and towards Allah (swt). When you fear something of this world then compare this thing with Allah (swt). Then ask yourself if it is truly deserving of your fear instead of your Lord. How does it in any way compare to Him (swt)? These hypocrites feared the people more than they feared Allah (swt) and He (swt) censured them for this. This shows how displeasing it is to Him (swt) when we fear anyone other than Him (swt). To save ourselves from ever becoming like them we have to always remind ourselves that Allah (swt) is the One Who is the most deserving of our fear.

Even though we are afraid of Allah (swt) we do not run away from Him (swt) but instead we run towards Him (swt). Look how beautiful that is, Allah (swt) is the One Whom we are running towards. Even though we are afraid of Him (swt), we are running towards Him (swt) and not away from Him (swt). This is because we know that only Allah (swt) can forgive us and save us from the punishment in this life and in the Hereafter. We know that only Allah (swt) can save us from Himself (swt). We know that only Allah (swt) can give us any peace or security. Only Allah (swt) matters in this life, and to turn our glance away from Him (swt) and towards the things

of this world should be more terrifying to us than anything else. So we run towards Allah (swt) even though when we are afraid of Him (swt). We beg for forgiveness from Allah (swt) because we know that He (swt) is the Most Forgiving and the Most Merciful. Who is there that can forgive all of the sins that we have done except He (swt)?

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ مُّحَصَّنَاتٍ أَوْ مِن وَرَاءِ جُدُرٍ  
بِأَسْهُمٍ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَعْقِلُونَ ﴿١٤﴾

**15. Even when they are together they will not fight you except from within fortified towns, or from behind walls. Their enmity among themselves is severe. You might think of them as united, but their hearts are divided. That is because they are a people who do not think.**

In this ayah Allah (swt) gives us a further description of the hypocrites and the Jews. The hypocrites and the Jews are the worst enemies for this Ummah, and they are also the ones who we may turn into if we are not careful. We already know the Truth. We have already tasted Islam. If Shaitan were to take us away from our Lord now, he would mislead us in a way that is similar to how he misled the hypocrites and the Jews. So read these ayahs carefully and look for these traits in you. If you find something of them in you, then be aware of the wrong path down which you are walking. Know that you are being deceived by the deceiver just like they had been. If you find something of them in you, then pray to Allah (swt) to remove this hypocrisy from you and at the same time strive to your utmost to remove it yourself. May Allah (swt) give us the enabling grace because we cannot do it without Him (swt)!

Allah (swt) begins this ayah by saying “**Even when they are together they will not fight you except from within fortified towns, or from behind walls**”. Here Allah (swt) tells us that even if all of them are together, even if they are one group where they are helping each other, still they will not fight the Muslims except in fortified towns or from behind walls. They will never come out to fight the Muslims on the open battlefield. They will only fight if they are safely behind a wall.

By telling us this Allah (swt) is showing us how cowardly they are. They are a people who are so much in love with the life of this world that they are afraid more than anything of leaving it through death. They know that in this life they have rejected the truth and committed many sins and many lewd actions, they know that they have satisfied their lusts and lived in gross disobedience to the Law of Allah (swt), so they want more than anything to stay in this world for as long possible. They want to continue to enjoy the pleasures of this world without going to the Hereafter to face the consequences of their rejection of the truth and the repercussions of their evil and perverted actions. So they will never want to face the Muslims in the open battlefield, they would rather hide in their fortresses and castles and attack the Muslims from far away. They have no problem with killing Muslims as long as they are safe.

So in this ayah Allah (swt) is telling us here that they are such cowards that they will never fight against the Muslims in the open. The only way they will fight against the Muslims is if they are safe inside fortresses or from behind walls. Notice that Allah (swt) does not simply say “towns” but He (swt) says “fortified towns”. These are fortresses with high walls, where they can hide and be safe while they shoot arrows from far away. They will never face the Muslim soldiers in the open battlefield where they have to fight on equal grounds. They are so in love with themselves that all they want is to protect their bodies from any kind of pain or harm. They are so scared of the Muslims and they are so worried about saving themselves that even if they are together, even if they outnumber the Muslims and they have the stronger numbers they would still not want to fight against the Muslims out in the open. This is why the armies of Allah (swt) have always defeated the armies of kufr even when they are outnumbered. Our soldiers live for the Hereafter and the Pleasure of Allah (swt), they have no fear of death, in fact they welcome it. While the soldiers of our enemies love the life of this world and want nothing more than to remain in this world for as long possible. This is why whenever the battle has been fair, whenever the battle has been one on one, the soldiers of Allah (swt) have always been victorious.

Even though these hypocrites and Jews are terrified of the Muslims, they have no problem with attacking the Muslims when they are inside their fortified towns or when they are hiding behind some kind of wall. As long as their precious bodies are safe, they do not care how



much pain and suffering they cause for the servants of Allah (swt). This is how they would fight against the Muslims. At the time of the Prophet (saw) they would hide in their towers and fire arrows at the Muslim soldiers who are in the open battlefield. It is almost shocking to what extent we can see examples of this behavior from them even today. One of the clear examples of hypocrites in today's world are those so-called "Muslims" who are working against the Islamic movements that are trying to bring back Islam. They would spy on their Muslim brothers and sisters in the dawah and report their activities to the authorities of the kufr governments and their secret service agents. They would never do anything to these sincere Muslims in the open because they are such cowards, but instead they hide behind the kufr governments hoping that it can save them. It may save them against the Muslims but will it save them against Allah (swt)? Just as we see this behavior from the hypocrites among our own Ummah we can also see this behavior from the Jews. We see the same examples today of their soldiers who will only attack Muslim children from inside their tanks and helicopters. Just by the fact that they have to hide inside these machines while fighting against children shows that they are cowards and that they are worthless people. May Allah (swt) save us from ever becoming like them!

In the next part of the ayah Allah (swt) says "**Their enmity among themselves is severe**". Here Allah (swt) tells us that their animosity and hatred amongst themselves is severe. This describes another negative characteristic of the Jews and the hypocrites. Not only are they cowards who have no honesty or integrity, but they have no love and tolerance even amongst themselves. Since they are a people who are in love with the life of this world, they become very selfish and full of greed. They want everything for themselves and they do not care for others. Even among their own people they have hatred and jealousy between each other. They are always suspicious of each other, and they always speak negatively of each other. Do you not see them fighting with each other and bickering with each other over the most trivial of issues. Not only do they have hatred for each other, but Allah (swt) describes their hatred and animosity between each other as strong and severe. So they have no love for anyone except themselves, and towards everyone else they only have great hatred and anger. This shows the extent of their selfishness and the extent of their arrogance.

The lesson that we can take from this part of the ayah is that in order to prevent ourselves from becoming like them, we must never have any hatred or jealousy to any of our Muslim brothers or sisters. We must always remember that the Prophet (saw) has told us to love for our brother what we love for ourselves, and he (saw) has told us to make seventy excuses for our brother. So whatever fault we may think that our brother may have, and whatever wrong we think that he may have done, we must always try and find ways to make excuses to him. Is it not funny how we always make excuses for ourselves but never for our brothers? We must remember that Shaitan is always trying to create animosity between the Muslims, so we must fight him by forgiving our brothers and sisters. This worldly life is not worth starting a fight with our brothers over, all that matters in this life is that we worship and serve Allah (swt). As much as possible we should try every means possible to avoid animosity or enmity with our Muslim brothers and sisters. As much as possible we should try to forgive and overlook whatever it is that they may have done. Realize that just for you to restrain yourself from getting angry at your brother for something that he may have done is an action for which Allah (swt) will reward you greatly. This is also how we can protect ourselves from being like these people whom Allah (swt) has condemned in this portion of the ayah.


Then Allah (swt) says **“you think of them as united, but their hearts are divided”**. In this part of the ayah Allah (swt) is telling us that they might seem to us like they are united but in reality they are not. If there is one thing that these hypocrites and Jews are good at, it is falsehood and deception. They may appear to us as if they are united but in reality they hate each other and their hearts do not have any bond or connection. Their mutual friendship and collaboration is only one of the many deceptions that they show us. So we think that they are united, but in reality they hate each other. Their hearts have no unity. Not only is there no unity in their alliance, but even within their camps there is no unity. Thus this part of the ayah is another reason why we should always try to unite our hearts with those of our brothers. We must give for them, we must cry for them and we must support and help them. This is how we can prevent ourselves from being like these people who seem united by their actions and behavior, but who in their hearts are divided and have much hatred between themselves. Even if we may not agree

with our Muslim brothers and sisters in everything that they say and do, our hearts must be united. The bond that exists within us and inside of us should be stronger than what we show the outside world. At the end of the day, no matter what movement or group that we belong to and no matter what leader we may follow, we have to remember that we are all Muslims. We all serve the same Lord and we follow the same Messenger. We all fear the torment and pain of hell and we all hope for and yearn for the garden. We all desire the Pleasure of Allah (swt) and we fear being away from Him (swt). So we must love each other for the sake of Allah (swt) even if we may not always agree with each other. It is the only way in which we can save ourselves from being like these people who may seem united but have great animosity and hatred for each other.

However we must be careful in that even though we should try and love our Muslim brothers and sisters, and we should try and work with them to the best of our ability, we should also not compromise any of our belief or our positions for them. In fact if they adopt a position that is clearly not from the Quran and Sunnah then we should not unite with them. For example there are so-called Muslims today who speaking against working for the restoration of the Islamic State. There are even those who say that we should be content with the world as it is today. With such people there can be no unity. If their problem is simply that they are ignorant then we must show them from the Quran and Sunnah the importance of working to bring back Islam. But if they are adamant on their views then we must leave them. We should still love them because they are our brothers, but we cannot work with them in the dawah.

Finally in the ayah Allah (swt) tells us the reason why the hypocrites and the Jews behave in this way. The reason why they will not fight and the reason why they are cowards. The reason why they love the life of this world and fear death. The reason why they have such hatred in their hearts for each other. Allah (swt) says “**That is because they are a people who do not think**”. The reason for all of these is because they do not think or reflect. These people are cowards who love the life of this world and hate each other because they do not use their minds, they do not think and reflect on the true nature of the universe. They do not reflect on how this world could have come into existence, they do not want to realize that it could only exist by the Will of an unlimited and eternal Creator. They do not think about the ayahs of the Quran and ask

themselves if it was really possible for a human to produce words like this. Words that no one has been able to match even a small portion for thousands of years. Words that completely destroyed everything that was written before it. Because they do not use their minds they do not reach the certainty of conviction in the Truth of this Message. Because they do not use their minds they never realize their Creator. Because they do not use their minds, they are happy only following their desires and living a miserable and pathetic life where they only search after the pleasures of this world. They care only about themselves and satisfying their lusts. May Allah (swt) save us from ever being like them!


 كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

**16. Their example is like those who came before them recently, they tasted the evil consequences of their affair and for them is a painful punishment.**

To see the meaning of this ayah we first have to remind ourselves that this series of ayahs were revealed concerning the Jews of Banu Nadir. We remind ourselves that this was a Jewish tribe that had betrayed their alliance with the Islamic State by trying to assassinate its leader the Prophet (saw). As a consequence for this treachery they were exiled from the land. They were not allowed to remain in the vicinity of the Islamic State because of their betrayal. In this ayah Allah (swt) continues to tell us about the Banu Nadir. Allah (swt) continues to tell us about what will be the fate of those who oppose this Message that has been sent as a mercy and guidance for all mankind.

Allah (swt) begins this ayah by saying “**Their example is like those who came before them recently**”. Here Allah (swt) tells us that the example of Banu Nadir is similar to the example of those who came before them. The Banu Nadir should have realized that there were others in the past who had opposed the Message that Allah (swt) had sent, and they knew what happened to such people. They were humiliated in the life of this world, and in the Hereafter they were made to suffer a painful punishment. The examples of such people go all the way back to the time of the earliest generations of humanity. The Jews of Banu Nadir were scholars among their

people and they knew very well what happened to the enemies of Nuh (as) and Musa (as). Because they opposed this Message and had hostility towards the Messenger, they were made to suffer in this world and in the Hereafter they received the most painful of punishments. The scholars of Banu Nadir knew very well about Firaun and the people of Nuh (as). How they drowned in this world and burned in the next because they had chosen to oppose this Message that Allah (swt) has sent. Why then did they not take the lesson from those who came before them? Why did they choose to oppose Allah (swt)? So Allah (swt) is telling us in this part of the ayah that there were examples in the past of those who came before them that these Jews could have looked at to see the consequences of going against this Message.

However we should also note in this ayah that Allah (swt) uses the word *qarib* which means “recent” or “near”. This means that even in a time period that was very close to the Banu Nadir and in a land that was very near to them they could find examples of those whose case was similar to them. Very close in proximity to the tribe of Banu Nadir there was the Jewish tribe of Banu Qainuqa. This was a tribe who had also broken their treaty with the Islamic State and betrayed the Prophet (saw). They had broken their treaty by helping the Quraysh tribe of Makkah against the Muslims. One of the conditions of the treaty that they had made with the Prophet (saw) was that they would never help or support any of the enemies of the Islamic State in any way. They willfully broke this treaty when they supported the Quraysh in their attack against Madinah. In aiding the enemies of the Islamic State they not only went back on their word, but they also helped to oppose what they knew was the Message of Truth. They knew very well that this Message was the truth and that it was sent by the Lord and Master of the universe, but they still opposed it and tried to destroy it. The only reason for their opposition and their rejection was their pride, their desires and their lusts for this world. So the Banu Nadir were very similar to the Banu Qainuqa in that they had also broke their treaty with the Islamic State and plotted against this Message that Allah (swt) has sent. That is why Allah (swt) tells us in this ayah that the example of the ones that were similar to Jews of Banu Nadir is near. The Banu Qainuqa were very near to them in terms of location because they were also near Madinah, and they were also near to them in time. The events of the betrayal of Banu Qainuqa and their subsequent expulsion

was very near to the time in which the Banu Nadir decided to oppose this Message by trying to kill the Prophet (saw). So even though there were those who had opposed this Message and tasted the consequences of it all the way back to the time of Nuh (as), the Banu Nadir had an example that was very close to their time in the example of the Banu Qainuqa. The expulsion of the Banu Qainuqa had happened only a short time before the hypocrites came to Banu Nadir and asked them to break their treaty. Why then did they not take the lesson in what happened to their brethren? These lessons of what had happened to the Banu Qainuqa did not affect the Banu Nadir and they listened to the hypocrites and broke their treaty with the Islamic State. They did not learn the mistakes of those from their past.

The lesson that we can take from this part of the ayah is to see how the Banu Nadir did not learn from the example of those who came before. They did not learn from the mistake of those who were very near to them. As part of our service to Allah (swt), we as Muslims must always strive to improve ourselves and improve our worship and obedience to Allah (swt). So if we see any mistakes on the part of those who came before us, we must learn from such mistakes. The Prophet (saw) has told us that the believer is not stung by the same hole twice. The meaning of this hadith and this part of the ayah is that we must look to the mistakes of the generations that came before us in order that we can learn from their errors and maybe prevent ourselves from making the same mistakes. There were those in the generations who came before us who made some mistakes and that is one of the reasons why the Muslim Ummah today is in the condition that we are in. For example we know that some of our ancestors neglected teaching their children the Arabic language even though it is essential to fully understanding Quran and Sunnah. Because of this mistake by our ancestors, the majority of the Ummah today does not have direct access to the sacred text of Allah (swt). So we should try to correct this mistake by making sure that our children learn Arabic. Another mistake that our forefathers made was that they adopted ideas and concepts that were not from Islam. They adopted ideas and philosophies that were foreign to this Din and not to be found anywhere in the Quran and Sunnah. This adoption of foreign ideas corrupted the thinking of the Muslims and many in our Ummah then had an incorrect understanding of this Din. Many Muslims were left confused about their beliefs

because of the adoption of such ideas. In order to save ourselves from repeating this mistake, we have to carefully check the source of every idea that we adopt. Is it from Islam? Is it compatible with what the Quran and Sunnah says? Only if we find that it is should we then take that idea. Otherwise we have to leave all the ideas and concepts that are not from Islam. So one lesson that we take from this ayah is that we should study our history to make sure that we do not repeat the errors of those who came before us. May Allah (swt) grant us the ability to do that!

In the final part of this ayah Allah (swt) tells us that they tasted the evil consequences of their affair and for them is a painful punishment. This is the price that the Jewish tribes had to pay for their betrayal of the Prophet (saw) and the Islamic State. The life of this world is a test and there is no action that we can take in this life that is not a part of this test. So there is no action that is without it's consequences. Every single action that we take has a reward that we will get for it or a punishment we will get for it. Now think what should be the punishment for these Jewish tribes. First and foremost they had rejected the Message that was sent to them by their Creator, their Lord and their Master. They did this despite the knowledge that they had that this Message was indeed the Truth. They knew beyond the shadow of any doubt that what the Prophet (saw) brought to them was the Truth. Yet they still rejected him (saw), the beloved of Allah (swt). They also broke the treaties that they had made with the Islamic State. Not only that but they also plotted to assassinate the Prophet (saw). The beloved of Allah (swt) and the best of creation (saw). They wanted to drive the sincere believers away from Allah (swt) and make them fight each other and kill each other only so that they can make a handsome profit from their conflict. Worst of all is that they broke their promise with Allah (swt) when they had promised Him (swt) that they would be his true and sincere servants. What kind of punishment should they receive for such actions? A terrible punishment both in this life and the next. In this life they were given the penalty of banishment where they were forced to leave their homeland, disgraced and humiliated. In the Hereafter for them is the painful punishment of the Hellfire. The burning of the fire is a pain the like of which there is no pain in the life of this world. Such is their fate for turning away from the Real and the True.

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ  
 إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

**17. Their example is like the example of Shaitan when he says to the human being “do kufur” but when he does kufur, he (Shaitan) says “I am free of you, surely I fear Allah, the Rabb of Alamin.”**

In the previous ayah Allah (swt) told us how the example of Banu Nadir was like the example of Banu Qainuqa since both of these tribes had broken their treaty with the Islamic State. Because of their betrayal they were both made to suffer the terrible consequences of that betrayal both in this life and the next. But what happened to the Jews of Banu Nadir was not simply that they broke their promise. They broke their promise because of the enticement and the encouragement of the hypocrites within the Muslim community. These Jews thought that these hypocrites would be there to help them should they break the treaty. They actually thought that their promises were true. How wrong were they in such thinking! When the Prophet (saw) and the Muslims marched against them, not a single hypocrite from among the Muslims came forward to help them. The Jews had been completely betrayed by the hypocrites.

Allah (swt) is telling us in this ayah that the way that these Jews had been betrayed by the hypocrites is like the way that human beings are betrayed by Shaitan. As we saw in our tafsir of Surah Furqan, Shaitan is the one who tempts the human being into doing something that he knows he is not supposed to and then Shaitan abandons the human being when he needs him the most. Very similar to this is how the hypocrites tricked the Jews of Banu Nadir. They made all kinds of promises to them, and they encouraged them to break their treaty with the Prophet (saw) and attack the Islamic State. They swore that they would be there to help them and fight alongside with them should the Prophet (saw) ever attack them as consequence of their betrayal. But when the Prophet (saw) and the Muslims did march on their fortresses, these hypocrites were nowhere to be found. They had abandoned these Jews completely when they needed them the most just like Shaitan does. So we can see from this ayah that the hypocrites in our community



are even more dangerous than the Jews who oppose this Message. They are much closer to Shaitan and the way that he works. So before we fear the Jews or any other enemies of this Message we must look to the enemy within. May Allah (swt) save all the sincere brothers and sisters from the hypocrites in our midst!

Shaitan has one and only one objective and that is to make all of mankind do kufr. He has great jealousy and hatred for the children of Adam and he wants nothing more than for each and every one of us to join him in the Hellfire. This is why he will stop at nothing to deceive the son of Adam into disbelieving in Allah (swt) and His (swt)'s Messenger. There are many ways in which Shaitan tries to make people do kufr to their Creator and Master. But in the end when they do, he abandons them and proclaims to them the truth that he deceived them away from. That truth is that all fear and all worship and all servitude should only be for Allah (swt), the Rabb of Alamin. So if you follow Shaitan, then know that one day soon he will abandon you, then he will declare that he fears Allah (swt). Why then didn't you?

In this ayah Allah (swt) tells us that Shaitan says "do kufr" to the human being and then the human being disbelieves. But how exactly is it that he makes people do kufr? As we mentioned there are several ways. Shaitan knows the human being very well and he knows what are the weaknesses of the human being. He has experience in leading human beings astray ever since the time of Adam (as). He knows what everyone's weaknesses are, including yours. For each individual human being his strategy will be different. There are some humans who are so much in love with the life of this world that Shaitan does not need to exert much effort to convince them to do kufr. All that he has to do is tell them that should they believe in Allah (swt) and in the Message that He (swt) has sent, then they will no longer be able to satisfy their greed and their desires. This is enough to convince these people to choose disbelief over belief. However for those who are sincere and who have a desire to serve Allah (swt), Shaitan will not give up on them either. He has to try a little harder but he still he will be persistent. Since these people are the righteous servants of Allah (swt), he is angry and jealous of them like he was of Adam (as). He knows that if he simply goes up to them and tells them to do kufr, they will not do kufr. So he will try many different ways to lead them astray from the path that they are on. One way is that he

starts out by asking them to do the small and the minor sins. He injects them with feelings of pride and arrogance, he makes them look down upon other people. He makes them look at other people who are committing sins that are much worse. He says that if other people are doing the major sins then why cannot you do the small sins. He makes them do more and more of the small sins, and with each sin he makes them forget Allah (swt). In time the enormity of the sins and the frequency in which they are committed begins to increase. He starts out small and then works his way up. Pretty soon they are doing the major sins. Pretty soon they are doing the major sins and they do not even feel so bad about it. Until finally these people who were once humble servants of Allah (swt), start feeling proud of themselves, and they start thinking more about themselves than they do about Allah (swt). This is when they have left themselves vulnerable for Shaitan to do the most ultimate of deceptions and that is to cast doubt into their hearts about Allah (swt) and the Message that He (swt) has sent. This is how he will convince these righteous servants of Allah (swt) to speak words of disbelief. This is how he will lead them astray from the Straight Path on which they had been walking. Even though these people were once so close to Allah (swt), he will lead them to a state of disbelief. So we must never underestimate Shaitan. We have to be aware that there is this enemy that is out there who is trying to take us to the Fire. The only protection that we have from him is Allah (swt). So we should constantly be turning to Allah (swt) and asking Him (swt) to protect us from this devil. If Allah (swt) chooses to protect us from him then Insha Allah we are safe.

In addition to always remembering Allah (swt), we also have to always increase in the righteous deeds that we do. We should do more and more of the actions that we hope are pleasing to Him (swt), and we should do less and less of what might be displeasing to Him (swt). We should never be content with ourselves. We should never think that we are righteous now and that we have done enough. Rather we should always look for shortcomings and look for ways in which we could improve ourselves. When we see areas where we are deficient, in addition to trying to improve ourselves, we should also beg Allah (swt) for forgiveness. We should admit our mistake. We should admit our fault. We should acknowledge before our Lord that we have failed in our servitude. Insha Allah this is how we can avoid the traps of this devil and his tricks.

So the example of Shaitan trying to trick the servants of Allah (swt) into disbelief is similar to how the hypocrites of Madinah deceived the Jewish tribes into breaking their treaty with the Prophet (saw). Just like Shaitan these hypocrites promised the Jews so many advantages and benefits for them if they would break their treaty. They planned every step for them and they accounted for them every possibility. These Jews knew that what they were doing was wrong, but the hypocrites gave them so many false promises to make them oblivious of that fact. That is exactly how Shaitan deceives people, he puts the satisfaction of your desires and your lusts in front of you as if it were your goal. Soon that is all that you care about and all that you can see. All that you can think about is the satisfaction of your desires and your lusts, you do not think of what are all the consequences and the ramifications that you will have to pay for doing that action that your desires are pushing you towards. This is how the hypocrites of Madinah tricked the Jews as well. They convinced the Jews that Islam was a threat to their existence and that the Islamic State must be destroyed. They made them focus on the goal that they failed to see the consequences of such a betrayal. So whenever Shaitan comes to us we must always try and look at the big picture. We must always think as to what would be the consequences if we allowed ourselves to be deceived by him. There will always be consequences and we will always regret it. If only we realized this.

In the final part of the ayah Allah (swt) tells us that when the human being does kufr as Shaitan tricked him into doing, then Shaitan leaves the human by saying “**I am completely free of you, I fear Allah the Rabb of Alamin**”. We know that Shaitan is a deserter to man at the time when he needs him. Shaitan will make all kinds of false promises to man to make him to do kufr, but when he does do kufr then Shaitan will leave him and he will say “I fear Allah, the *Rabb of Alamin*”. At first he may just come and make you satisfy a few of your desires and your lusts. In doing so he will try to tell you that there is no harm in it. He will promise you that you can always ask Allah (swt) for forgiveness and he will remind you of how good it will feel when you do what he is tempting you to do. He will make a hundred and one excuses for you only so that you can follow him and turn away from the Law of Allah (swt). Once you start serving your desires instead of serving Allah (swt), he will bring more and more urges for you to satisfy. He will also make you

lazy and complacent in fulfilling all of your obligations and duties to Allah (swt). He will distract you with trivial things of this world like games and amusements. He will slowly take away from you the guilt and the regret that you feel from disobeying your Lord. He will make you think that Allah (swt) is not so important in your life. He will make you give fewer and fewer moments in your life to your Lord and more and more to your desires. He will tell you that you only have this one life to live. Soon he will make you to commit the major sins. Soon he will make you to commit the major sins and you will not see a problem in you committing those sins. Then finally he will convince you to say that you are a disbeliever instead of a believer. He will convince you that by saying this is the only way that you can truly follow your desires instead of being a servant of Allah (swt). Then when you have put yourself in the Fire, he will completely disown himself from you. After he has made you to forget all of the favors and bounties that Allah (swt) has done for you and he has made you to turn away from life of servitude for which Allah (swt) created you, he will reaffirm the fact that he does believe in Allah (swt) by saying **“I fear Allah, the Rabb of Alamin”**. When the son of Adam hears Shaitan say these words on the Day of Judgment it will cause him unimaginable despair. He will realize that he has been completely deceived and he will curse himself because he allowed Shaitan to deceive him. May Allah (swt) save us from this fate! We seek refuge in Allah (swt) from Shaitan the rejected and cursed.

Notice also the words that Shaitan uses in this last part of the ayah. He says “I fear”, this clearly shows us that he has no power over anyone except those who allow themselves to be deceived by him. It shows us that he is always afraid of Allah (swt). He is completely terrified of Allah (swt). This is because he knows that Allah (swt) is his Creator and Sustainer, and he knows that Allah (swt) has complete power over him, and he knows that Allah (swt) could destroy him in an instant if He (swt) so pleased. From this we see that our perception of Shaitan is very different from how other religions view him. For example the Christians and many pagans view the devil as always at war with God. Sometimes God wins in this battle and sometimes the devil wins. In their view the devil has a power that is comparable to that of God. We can see how foolish such thinking is. How can the creation equal the Creator in power? How can the Creator ever be defeated by the creation? It is utter lunacy. This shows how corrupted their belief of Allah (swt) is.

They still view Him (swt) with limitations. They think that He (swt) has an enemy that can sometimes defeat Him (swt). They fail to realize that this is not a conflict between Allah (swt) and Shaitan, but rather this is a conflict between us and Shaitan. The devil has absolutely no power over Allah (swt). He fears his Lord just like we should. May Allah (swt) help us to always remember this fact! May Allah (swt) save us from becoming like the others and putting any kind of limitations on Him (swt)!

Notice how Allah (swt) describes Himself (swt) in this ayah as *Rabb of Alamin*. As we know the word *Rabb* has included in it the meaning of “Lord”, “Creator”, “Sustainer”, “Nurturer”, “Owner” and “Sovereign”. The word *Alamin* means every single thing in the creation. It is derived from a word that means “sign” or “indication”. So the meaning that this gives is that Allah (swt) is the Rabb for everything and everything is a sign for Him (swt). Every single thing in the universe, every human, every animal, every rock, every star, every tree, everything is a sign for Allah (swt). Everything has been created by Allah (swt), everything is being sustained by Him (swt), and everything is always worshipping and serving Him (swt). So even though everything in the universe is a sign for Allah (swt) Shaitan misleads people away from this obvious truth. He makes people think only about following their desires, he makes people care only about themselves and not about others. The diseases of the heart, such as pride and love for the world, blind people to the truth of Allah (swt) and this is how Shaitan leads them away from Him (swt). But when the people listen to Shaitan and prefer kufr to iman, then he abandons them. For himself he acknowledges this fact about Allah (swt) because it is the most undeniable of facts. Allah (swt) is the *Rabb of Alamin*. May Allah (swt) never allow Shaitan to deceive us away from this most ultimate of truths!

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ



**18. So it was that the 'aqiba of both of them is that both of them are in the Fire, to stay there in forever. And that is how the *Dhalimun* are recompensed.**

In the previous ayahs Allah (swt) told us about how the Jews of Banu Nadir were deceived by the hypocrites of Madinah, and Allah (swt) also told us how human beings are deceived by Shaitan. Both of these made promises that they will never fulfill. Both of them abandoned and ran away when they were needed. What then will be the fate of these hypocrites and what will be the fate of Shaitan? What will be the fate of the Jews who broke their treaty with the Prophet (saw) and what will be the fate of the human beings who allowed themselves to be deceived by Shaitan? Allah (swt) tells us in this ayah what all of their fates will be.

Note how Allah (swt) begins this ayah with the Arabic word *fa* which as we said is used for causation like the English words “so” and “because”. This word thus tells us that what follows in the remainder of this ayah after it is a consequence of what was in the previous ayahs. Recall in the previous ayahs how Allah (swt) had enumerated for us all of the sins and crimes that both the Jews and the hypocrites had committed against this Message. Allah (swt) also told us how Shaitan had mislead man and made him do kufr. Both those who have been mislead and those who were misleading have both done great evil. Because of such sins and such transgressions there is only thing that they have earned as a payment and recompense.

Allah (swt) begins this ayah by saying “**So it was that the 'aqiba of both of them is that both of them are in the Fire**”. The word *aqiba* means the ending result. It means the finality after which there are no more changes. It also means the end that results as a consequence of something. So Allah (swt) is telling us that the ending that these groups have made for themselves is the Fire. The hypocrites. The Jews. Shaitan. The people who are deceived into kufr. The final ending for all of them is the Fire. This ending is a consequence of the choice that they made. Once they are there, they can never leave after that.

Stop here for a moment and think about what a terrible prospect this is. We as humans spend our whole lives moving from one place to another. We go to work, we go to school, we go to see our families. We have no idea what it means to be in one place for an extended period of time. So we have never been in a reality where we can fully comprehend the real meaning of this word. Perhaps the only experience in the life of this world that is anything similar to *aqiba* is life in prison where one spends all of their days in a cell without being allowed to leave. Imagine yourself now in prison, staying for a long time in the same place without ever getting a chance to leave. Now transform this image of the prison that is in your mind into a burning fire that is burning you for every moment that you are in it. The pain that you feel never gets better but it only gets worse. The worst part of being in that place is the knowledge you have that you will never leave from it. Can you even begin to imagine this? Could there be anything more horrifying and terrifying than this? This is the ending that they created for themselves because of their turning away from Allah (swt) and their opposition to this Message.

We have to always remember that this Quran is not a joke or a story, every word in it is true beyond the shadow of a doubt. It is only the people who live to follow their lusts and desires who have been tricked into doubting it. This Fire is the certain and true reality that is facing every single human being and Allah (swt) in His (swt)'s Mercy is telling us about it in this Quran. He (swt) is telling us about it so that we may make the effort to save ourselves from it. So to save ourselves from ending up in this horrible destination we must do everything that we can to avoid becoming like these people whom Allah (swt) has described in these ayahs. If there is one thing that Shaitan, the hypocrites and the Jews who betrayed the Prophet (saw) all have in common is that they all chose to disobedience to Allah (swt) rather than obedience. They all chose to live the lives that Allah (swt) gave them to serve themselves rather than to serve Allah (swt). You have to avoid becoming like them at any cost. It can begin with the smallest of good deeds. The smallest of actions that are done purely for the sake of Allah (swt) could be the beginning of a life of servitude to Allah (swt). It is up to you. So look now at your life and ask yourself how you can change it so that you live for Allah (swt) instead of for yourself.

In the final portion of this ayah Allah (swt) says “**And that is how the *Dhalimun* are recompensed**”. The *Dhalimun* are those who commit *Dhulm*. As we have mentioned that among the meanings of this word *Dhulm* are “injustice”, “oppression”, “cruelty” and “evil”. All of these meanings are captured in this word *Dhulm*. The greatest of injustices is to reject Allah (swt). There is no greater crime than to turn away from the worship and servitude to one’s Creator and Master. Allah (swt) created you and is keeping you alive for every moment of your life, how then could you choose to live a life where you do not seek to serve Allah (swt) with every moment of your existence? Now we see the reason why these people have been promised such a great punishment and that is because they have committed such great injustice. They have turned away from Allah (swt), their Lord and Master and the Lord and Master of all that exists. Not only have these people turned away from Allah (swt), they have also turned away from the Message that Allah (swt) sent them to remind them to come back to worshipping and serving Him (swt). After a messenger comes to them with clear signs and evidences which they recognized very well, they still choose to oppose him and turn away from him. Not only did they themselves not follow this Message, but they tried to destroy it and thus prevent other people from following it. When they denied the people this Message they denied the people the opportunity to know their Creator. They allowed the people to live in the misery and in the darkness of heedlessness to Allah (swt). They did all of this only so that they can live a life where they follow their desires and satisfy their lusts and think of themselves as better than everyone else. That is all that mattered for these people.

To save ourselves from becoming like them we must recognize everything that is *Dhulm* and try our best to stay away from it. To have any kind of corruptions in our belief is *Dhulm*. To have any weaknesses in our belief or to not to believe in the complete Oneness and Sovereignty of Allah (swt) is *Dhulm*. Any kind of disobedience to the Law of Allah (swt) is *Dhulm*, Allah (swt) created us to serve Him (swt) for every moment of our lives and we serve Him (swt) by always abiding by His (swt)’s Laws. Any kind of illnesses of the heart is also *Dhulm*, If we are too proud of ourselves or we think ourselves to be better than others, than we are also displaying the characteristics of those that Allah (swt) condemned in this ayah. We must always humble



ourselves in the Majesty and Glory of Allah (swt). When we think about the greatness of our Lord, who are we to have any kind of pride or arrogance? We must always submit to the decision of Allah (swt) like all other things in the universe do. We must also remove any jealousy or hatred that we have for any of our Muslim brothers or sisters. To have feelings of hatred or anger towards any of the servants of Allah (swt) is also *Dhulm*. If they have done anything wrong to us, it is better to forgive them and let Allah (swt) deal with them for any wrong that they may have done. He (swt) knows them and their situation much better than we do. If He (swt) wishes He (swt) will forgive them and if He (swt) wishes He (swt) will punish them. For our part we must forgive them because they are servants of Allah (swt), and just for that fact they deserve our love and our understanding. These are few examples of how we can remove any kind of *Dhulm* that we may be practicing. We know from this ayah the horrible end that Allah (swt) has promised for those who commit *Dhulm*, so we should take every means possible to prevent ourselves from committing it.S

Finally we should notice in this ayah that Allah (swt) says the Fire is the “**recompense**” for those who did *Dhulm*. This means that this is what they deserved for what they did. This ayah thus shows us that human beings do have a degree of free-will. Although guidance is only with Allah (swt), it is man who chooses to walk away from that guidance. Allah (swt) has given to man the free will to choose belief and disbelief. If man chooses belief, then he needs Allah (swt) to guide him. But if he chooses disbelief then that was his choice, and he will be punished because of that choice. He will be punished for the evil that he did when he chose to turn away from his Creator. This is the **recompense** for his choice. Allah (swt) does not do injustice to anyone. For those who choose guidance, Allah (swt) will guide them if He (swt) wishes, and for those who choose to go astray Allah (swt) will let them go astray if He (swt) wishes. Allah (swt) can still guide and misguide whomsoever He (swt) pleases, but He (swt) in His Wisdom has given us the free-will to decide which path we want to take. If we choose the path that leads to Allah (swt) then we still need Him (swt) to show us the way. But if we choose the path that leads away from Him (swt) then this is the choice that we have made and we will get the recompense for this. As always Allah (swt) knows best! May Allah (swt) allow us to make the right choice!

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ  
 إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

**19. O you who believe, have taqwa of Allah and let every soul look to what is has sent forth for tomorrow, have taqwa of Allah, surely Allah is Well Aware with all that you do.**

In the previous ayahs Allah (swt) warned us about the hypocrites within our community as well as those who had chosen to do kufr in this Message from among the People of the Book. Allah (swt) described their characteristics very well to us so that we can know what it is about their behavior and their thinking that we have to avoid. After giving us a warning of what we should avoid, in this ayah Allah (swt) now tells us what we should do. He (swt) shows us how we can save ourselves from becoming like them. He (swt) shows us the essential characteristic that we must inculcate within ourselves so that we can avoid their path. Thus we can see how the Quran is a complete guidance for us in that it shows us all of the paths that we must avoid and it lights for us the Straight Path on which we must walk.

Allah (swt) begins this ayah by saying “**O you who believe, have taqwa of Allah**”. The first command that Allah (swt) gives us to do is to have taqwa of Him (swt). This is one of those commands that is repeated often in the Quran. Much more frequently than the command to pray or the command to fast. As we have said to have taqwa of Allah (swt) is to constantly be aware of Him (swt). To be aware of Him (swt) and to allow that awareness of Him (swt) lead to a fear of Him (swt). Take a moment now and think to yourself how at this very moment Allah (swt) is Aware of what you are doing. He (swt) is Aware of whether or not you are reading the words of this tafsir to seek His (swt)’s pleasure. He (swt) is Aware of what you are doing at this very moment and He (swt) is Aware of what is going through your mind at this very moment. When you think about how Majestic and Tremendous a Being He (swt) IS then does this thought not bring a fear to your mind? Does it not make you afraid to do anything that might be displeasing to Him (swt)? This is what it means to have Taqwa of Allah (swt). To constantly be in this state.

Insha Allah there are several benefits to always maintaining this Taqwa of Allah (swt). First and foremost of course is the reward that we will get for carrying out this command that our Lord has given us here. In this ayah Allah (swt) is not merely recommending for us to have Taqwa of Him (swt), rather He (swt) is obligating it. So it is an obligation upon us to always try to remember our Lord with the reverence and the fear that He (swt) deserves. If we fulfill this obligation then we will be rewarded and if we neglect it then we may be liable for punishment.

The next benefit that comes from always maintaining this Taqwa of Allah (swt) is that it will ensure that all of our actions are in accordance with the Law of Allah (swt). When we constantly remember that Allah (swt) is Aware of what we are doing then we will always be trying our best to do only the actions that He (swt) is pleased with. When our desires prompt us towards an action that we feel might earn the displeasure of Allah (swt), then Insha Allah we will run away from that action. We fear that action because we know that it causes the displeasure of our Lord and Master. On the other hand when there is an action that we know Allah (swt) will be pleased with us doing, then we will strive to do that action even if it is difficult or dangerous for us to do. This is the benefit that comes from Taqwa. We reach a state where our feelings and emotions become irrelevant and all that matters is that we gain the pleasure of Allah (swt). This is the level that we must all hope to achieve by constantly remembering Allah (swt).

Yet another benefit that can be gained from having Taqwa of Allah (swt) is that even our intentions will become purely for Him (swt). We know that if we spoil our intention by doing our actions for someone or something other than Him (swt) then He (swt) will not accept that deed. Allah (swt) is Pure and only accepts what is pure. We have to remind ourselves that not only does Allah (swt) see each and every one of our actions but He (swt) also knows our intentions when we do those actions. He (swt) knows what is in the deepest corners of our hearts. So not only must we always work hard to do only the actions that Allah (swt) is pleased with, but also when we are doing those actions we must keep our intention for Allah (swt) and Allah (swt) Alone. Allah (swt) will only accept those actions which we do sincerely for Him (swt). When you always have Taqwa of Allah (swt) Insha Allah this will help you to keep your intention only for Him (swt).

In the next portion of the ayah Allah (swt) says **“let every soul look to what it has sent forth for tomorrow”**. The word “tomorrow” in this ayah refers to the Day of Judgment. Allah (swt) calls it “tomorrow” to make us realize how close it is. The Day of Judgment is so close that it is almost as if it is tomorrow. This is how all of us should view the Day of Judgment. We must not think of it as something that is in the distant future, rather we should see it as happening very soon. The Prophet (saw) has told us that the Day of Judgment for each of us is the day that we die. That is the moment when our test on this world is over. You know that there is no fixed time for death and you know that you could die at any time and for any reason. You could die for a reason that you never thought would be possible. So when you are alive at this moment, you should first of all thank Allah (swt) for these moments that you have. Then you should look at what you have sent forth so far for tomorrow, the day that you will die. Think back now to all of the actions that you have committed over the course of your life. How many of those actions have been in accordance with the Law of Allah (swt) and how many of those actions have been in disobedience to Allah (swt)? Even those actions that you think have been done in accordance with the Law of Allah (swt), how many of those actions have been done purely for the sake of Allah (swt) and following the way of the Prophet (saw)? Now put the actions that you believe are good in one side of a scale and put the actions that you feel are not so good in another side of the scale and think to yourself which one would weigh more? If you have done this exercise sincerely you would realize that you have too many evil actions and too few good ones. This exercise is what Allah (swt) is asking us to do in this ayah. He (swt) wants us to look back to what we have prepared to meet with Him (swt) on that most important Day of our existence. Umar (ra) used to say “judge yourself before you are judged”. So we have to ask ourselves that if we are standing before Allah (swt) at this moment on the Day of Judgment, would we be happy with our record?

In the next portion of the ayah, Allah (swt) tells us once again to have taqwa of Him (swt). When Allah (swt) repeats something in this way, it is for emphasis. It is to stress the sheer importance of what He (swt) is telling us. We as human being always forget, such is our nature. That is why Allah (swt) reminds us again and again. To be Kind and Merciful to us is His (swt)’s Nature. So to have Taqwa is the only way we can always stay on the Straight Path where we are

only doing those actions that are pleasing to Him (swt). There are many ways in which we can remember Allah (swt). One is to constantly say words of *dhikr* that praise and extol Allah (swt) such as *Al-Hamdulillah* meaning “all praise is for Allah (swt)” or *SubhanAllah* meaning “how Pure is Allah (swt)” or mentioning any of the Names of Allah (swt) and thinking about the meaning of those Names. We can also remember Allah (swt) by reciting ayahs of the Quran because these are the words of Allah (swt). Finally even in the actions that we do throughout our daily life, if we always keep the intention that the reason why we are doing that action is only for the pleasure of Allah (swt), Insha Allah this will also help us to always remember Him (swt). Only when we are constantly remembering Allah (swt) and we always bear in mind the fact that He (swt) Knows everything that we do, can we be saved from doing the actions that are displeasing to Him (swt). Even the Prophet (saw) has told us that the best protection against Shaitan is the remembrance of Allah (swt). Shaitan will not come near a heart that is always occupied in the remembrance of Allah (swt). Constant remembrance of Allah (swt). This is Taqwa and that is why Allah (swt) has repeated in this ayah for us to have Taqwa of Him (swt).

In the final part of this ayah Allah (swt) reminds us once again that He (swt) is surely Aware of everything that we do. Notice here again how Allah (swt) uses the Arabic word *inna*, the level of certainty which this word gives cannot be expressed in the English language. There is not one action that you can do, even the smallest of actions that Allah (swt) is not Aware of. He (swt) knows well every single thing that you do. That is why it is always important for us to remember Allah (swt), because He (swt) is always Aware of us. If we were to forget Allah (swt) for a few moments, He (swt) will not stop observing us in those moments. So Insha Allah, this knowledge that we have of Allah (swt) knowing each and every one of our actions should motivate us to always keep Allah (swt) on our minds and to always do every action for the sake of Allah (swt). Only if we do this will we find on the Day of Judgment many good deeds on our scale with which we can gain the Pleasure of Allah (swt) and be away from His (swt)’s anger and displeasure. May Allah (swt) give us the ability to always remember that He (swt) is Aware of all our actions and to always do each of our actions only to gain His (swt)’s Pleasure!

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

**20. And be not like those who forgot Allah, so He made them forget their own selves.**

**These are the criminals.**

We saw in the previous ayah how Allah (swt) told us to always strive to maintain *taqwa* of Him (swt) at all times. So we have to always try our best to remember Allah (swt) and to turn away from this world. This task can sometimes be quite challenging. Especially when we are caught up in the life of this world and all that we can see around us is the life of this world. Especially when we are in an environment where everyone else seems to be living in heedlessness to Allah (swt). Especially when there are so many distractions and temptations that try to take us away from our Lord. So to constantly remember Allah (swt) and turn away from this world can be a challenging task for the human being who is so weak and so forgetful. But as difficult as it is we must still try to do it. We must still try our best to remember Allah (swt) as much as we can. In this ayah Allah (swt) tells us what will be our fate if we fail to do this.

Allah (swt) begins this ayah by saying “**And be not like those who forgot Allah**”. Here Allah (swt) tells us about a people who did not perform this command to always have *taqwa* of Him (swt). Allah (swt) tells us not to be like the people who forgot Him (swt). These people did not strive to remember Allah (swt) as they were commanded to do. They became distracted by the life of this world. Soon they started to live only to serve their desires. They had forgotten the reason why they had been placed on this earth. They had forgotten the Real and the True.

Then Allah (swt) tells us the consequences of what happened to these people because they forgot Him (swt). Allah (swt) says “**so He made them forget their own selves**”. Because these people forgot about Allah (swt), He (swt) made them forget about their own selves. To forget one’s own self is to forget that one’s final destination is in the Hereafter and to forget that one is only in this world as a traveler. It is to forget the purpose for which one was created. It is to forget about the role and mission that one has in the life of this world. It is to forget the true reality

of this universe. Because these people forgot about Allah (swt), He (swt) made them forget that they only exist to serve Him (swt). Can you then imagine how it will be when these people return to Allah (swt) on the Day of Judgment? What will they have to show for themselves on that tremendous Day when they return to Him (swt)?

So the lesson that we can take from this ayah is that we must never forget Allah (swt). Although there are so many evidences all across the heavens and the earth that prove to us the Existence and the Oneness and the complete Sovereignty of Allah (swt), Shaitan has put several distractions to make us forget Allah (swt). The life of this world is always in front of us and it always serves to distract us away from Allah (swt). Even when we go to work or go to school with the intention of seeking the pleasure of Allah (swt) therewith, we forget Allah (swt) over the course of our day. There is always something that takes our attention away from Him (swt). That is why we must make a determined effort to always try and remember Allah (swt). It is the only way that we can prevent the life of this world from distracting us away from our Lord and Master.

In the final part of the ayah Allah (swt) describes the people who forgot about Him (swt). Allah (swt) describes for us what is the consequence of their having forgotten Him (swt). Allah (swt) says "**These are the criminals**". This is what they have done to themselves by choosing to forget Allah (swt). They have made themselves into criminals. If you have forgotten Allah (swt) what is stopping you from becoming a criminal by violating the Law of Allah (swt)? We all have desires that push us towards the actions that are displeasing to our Lord, but if we do not remember Allah (swt) and we do not think about the Day of Judgment, then what is stopping us from doing these actions? We would become criminals by committing the actions that are forbidden in the Law of Allah (swt) and neglecting the actions that are obligatory in the Law of Allah (swt). Do you not see this happening to our Ummah today? How many in the Ummah today do what is forbidden like dealing in interest, mixing freely with women, and ruling by other than the Law of Allah (swt)? How many in the Ummah today neglect what is obligatory such as the Salah, such the Zakat and such as dawah. Is this for any other reason other than because they have forgotten Allah (swt)? May Allah (swt) save us from becoming like them! May Allah (swt) save us from becoming criminals to His (swt)'s Law!

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ



**21. Not equal are the people of the Fire and the people of the Garden. The people of the Garden are the victorious.**

In the previous ayahs Allah (swt) reminded us how important it is that we always remember Him (swt). We should remember Allah (swt) and remember the Day on which we return to Him (swt). We should not be like the people who forgot Allah (swt) and so He (swt) made them forget themselves. They forgot the purpose for which they existed in this world. They chased after their desires in the life of this world and they were deceived concerning their Lord by the deceiver. There are two paths that the human being can choose and they chose the wrong path. But does it make a difference which of these paths we choose? Does it make a difference if we strive to remember Allah (swt) or if we allow ourselves to forget Him (swt)? Yes it does make a difference. Allah (swt) tells us in this ayah what that difference is.

Allah (swt) says in this ayah **“Not equal are the people of the Fire and the people of the Garden”**. Here Allah (swt) tells us that the people of the Fire are not equal to the people of the Garden. This fact may seem obvious to some of us but it is so important that we have to remind ourselves of it again and again. We need to remind ourselves that one Day soon all of mankind will be divided into two groups. These two groups are different in every way. They are as different as darkness and light. They are as different as evil and good. Which of these two groups do you want to belong to? Your actions in the life of this world will determine. The choices that you make in the moments of your life that pass you by will determine. So think of every moment that you have. Do not underestimate the value of that moment. Realize the consequences of it.

This world is a test, and the first way in which the people of the Fire and the people of the Garden differed is how they behaved in the life of this world. In the life of this world the people of



the Fire are those who chose to turn away from the Message that Allah (swt) sent, while the people of the Garden are those that believed in it. The people of the Fire preferred a life where they only live to serve their lusts and their desires, while the people of the Garden chose a life of worship and servitude to their Creator. The people of the Fire were always full of pride and they thought themselves to be better than others and they looked down upon the people, while the people of the Garden were humble before Allah (swt) and kind to the people. Their honor and self-esteem came from being servants of Allah (swt). The people of the Fire had jealousy and hatred in their hearts, while the people of the Garden did not desire the things of this world that others had and they forgave others for the wrong that had been done to them. The people of the Fire were too proud to turn to Allah (swt) while the people of the Garden were always turning to Him (swt) and always asking Forgiveness of Him (swt). The people of the Fire forgot Allah (swt) while the people of the garden were always remembering Him (swt).

So as a consequence of their behavior and their thinking, the fate of the people of the Fire are not equal to the people of Garden. The people of the Garden are those that have been guided by Allah (swt) while the people of the Fire are those that He (swt) has allowed to go astray. The people of the Garden are those who have recognized the signs of Allah (swt) in the universe and in the Quran while the people of the Fire are those who have made themselves blind and deaf to them. The people of the Garden are those who will be saved from the punishment of the grave and the horrors of the Last Day, while the people of the Fire will go through a severe punishment when they are in their graves and they will find themselves in the chaos and turmoil of the Day of Judgment. The people of the Garden are those who will have an easy reckoning when they stand before Allah (swt), while the people of the Fire will have a long and hard judgment.

But the most important way in which the people of the Fire will be different from the people of the Garden is where the final destination of these two groups will be. The people of the Fire will be submerged in a fire that burns seventy times more severely than the fire of this world. The pain of it is beyond description in words, and our bodies shudder simply by thinking about it. While the people of the Garden will be in the most peaceful of states that a human can be in.

Allah (swt) created the human being, and so He (swt) Knows what will make us happy and He (swt) Knows what will bring us the most pleasure and joy. So Allah (swt) will give the people of the garden all that will make them truly happy and truly content. A garden in which they will know no sorrow or sickness. A garden in which they will feel no pain or discomfort. A garden in which they will have no fear or worry. How different is such a garden from the fire that has been promised to the people of the Fire? Can they be in any way equal? You should think to yourself which of these two groups you want to be part of. You should think to yourself which of these two final destinations that you want to end up in.

In the final portion of this ayah Allah (swt) tells us that the people of the Garden will be victorious. There is no victory for a human being except to achieve the Garden. That is the real success and that is the ultimate victory. In the life of this world, so many people work so hard and sacrifice their religion and their Hereafter for the trivial pleasures of this temporary existence. But what good is anything that is achieved in this world? Is there any real success or victory in this world? Whatever you get in this world, you are going have to leave it. Whatever you get in this world is only going to be with you for a very short time. So whenever you are given something in this world, you should never become so overjoyed that you forget about the Hereafter. This world is only a test and whatever we are given in this world is part of that test. There is no real victory or real reward for any of our actions in this world. We know the hadith where the Prophet (saw) has told us that if this world was worth even the wing of a mosquito to Allah (swt), He (swt) would not even give the disbeliever a drink of water in it. So there is nothing in this world that is worth celebrating over or to take great pleasure in. There are no victories or accomplishments for which it is worth our time or effort to seek. This world is only a place of few provisions and a place of test and trial. The real victory and the real pleasure is in the Garden, that eternal place of pure enjoyment and pure pleasure and pure contentment that Allah (swt) has promised to His righteous servants. The ones who live their lives to serve Him (swt). That is the true reward for the hard work that we do in the life of this world and for the sacrifices that we make. If you can attain that success then what is there in the life of this world that can compare to it? If you miss that success then what is there in the life of this world that can make up for it?

Now think to yourself how hard most people have to work to achieve anything in this world. There are people who make great accomplishments and make great victories in the life of this world, but most of them have to work very hard to achieve that. If the people of this worldly life have to work this hard to achieve some small victories in this life, then think to yourself how hard you have to work to achieve the victory of the Garden. Allah (swt) calls the people of the Garden as victorious in this ayah but there is a reason for that. It is because they are the ones who worked the hardest and sacrificed the most, more than anyone else, only to seek the Pleasure of Allah (swt). Their belief in Allah (swt) and their love and their fear of Him (swt) is what inspired them and motivated them to make these efforts and these sacrifices. In the highest level of the Garden, you will find the Prophet (saw). He (saw) was the one who exerted the most effort for the sake of this dawah. He (saw) was the one who had the most patience in front of the many difficulties and adversities that he (saw) had to face. He (saw) is the one who remembered Allah (swt) the most and he (saw) made the most sacrifices for the sake of his Lord. So if we want to be in the Garden close to the Prophet (saw), then we have to make great sacrifices as well. We must have a tremendous amount of patience as well to endure all of the hardships that we will have to face on the path of this dawah. Patience is also required to be steadfast in performing all of our obligations and staying away from all temptations. This is the greatest of victories but it will not come without effort. Do not think that you cannot do it because you can indeed do it. You just need to make the effort. You just need to take that first step. Then you must pray to Allah (swt). May Allah (swt) grant us that patience and grant us the ability to do the actions that will make us worthy of achieving that victory! May Allah (swt) save us from being among the people of the Fire and include us in the company of the Prophet (saw) and the people of the Garden!

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا  
 مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

**22. If We had sent down this Quran on a mountain, you surely would have seen it humbling itself and destroying itself into pieces from fear of Allah. These are the examples that We set forth for mankind so that they may reflect.**

In the previous ayah we saw that Allah (swt) clearly distinguished between the people of the Fire and the people of the Garden. The people of the Fire are those who forgot Allah (swt), and so they became criminals in the life of this world and losers in the Hereafter. The people of the Garden are those who always try to have *taqwa* of Allah (swt) in the life of this world, and so in the Hereafter they were victorious. But if a human being decides that he wants to be among the people of the Garden and that he wants to be victorious in the Hereafter, then how does he achieve that? How can he learn how he can save himself from being among the people of the Fire and make himself among the people of the Garden? What is the guidebook that leads to this Garden? What is the guidebook that will lead the traveler in this world to the destination of the Pleasure of Allah (swt) in the Hereafter? Of course it is the Quran. In this ayah Allah (swt) describes to us the Quran.

Allah (swt) begins this ayah by **“If We had sent down this Quran on a mountain, you surely would have seen it humbling itself and destroying itself into pieces from fear of Allah”**. Recall from the first ayah where Allah (swt) reminded us that everything in the heavens and earth is making *tasbih* for Him (swt). The only creatures that are not making this *tasbih* are the disobedient jinn and disobedient humans. So included among the creation who are always making this *tasbih* are the mountains. The mountains truly recognize the Greatness and Majesty of Allah (swt), and so they are always making *tasbih* to Him (swt). In this ayah Allah (swt) is telling us that if He (swt) would have sent down this Quran onto a mountain, it would have been so afraid and so humbled by the words that are coming down onto it, that it would have destroyed itself only from the fear of Allah (swt). For those of us who have never seen a mountain in real

life, you have to make some effort to imagine what an awesome and powerful creation it is. The mountain is tall. The mountain is massive. The mountain is made out of stone and this stone is so strong that it could easily break the skull of any man. This is how powerful and awesome creation it is. There is nothing that can overcome the mountain. Not wind, not water, not fire, not beasts and certainly not man. The mountain is so strong that Allah (swt) has described it in some ayahs as being the pegs of the earth. So if there were any creation of Allah (swt) that deserved to have pride and think of itself as better than others, it would be the mountain. That is how awesome and powerful it is! But what is the response of this mountain to the Quran? Do we see it rejecting this Quran that has been sent down upon it? Do we see it becoming too proud and turning away from this Quran? No, rather we see it humbling itself before the majesty and greatness of this Quran. Not only would it humble itself but it would have so much fear of the words of Allah (swt) that are being revealed onto it, that it would destroy itself from that fear. Can you then even begin to imagine the power of these words? The mountain would destroy it only out of fear and awe of this Quran. Can you then imagine the Power of this Book?

The Quran is the words of Allah (swt). That should be enough to tell us why this Quran is able to destroy a mountain. The mountains know Allah (swt) and consequently they realize the magnitude of His (swt)'s words. That is why they are so afraid of Allah (swt) that they would humble themselves into destruction should the words of Allah (swt) be revealed unto them. These words are Miracle that no human being or jinn can ever reproduce. Each ayah carries such a deep and profound meaning that it would take pages and pages only to explain its meaning, and even then it would only be the surface of the meaning. In this meaning there is guidance for the human being. It teaches him how to be the viceroy of his Lord on this earth. It shows him how to achieve peace and tranquility in this world, both for himself and for his society. It saves him from the devil, from his desires, and from the Fire. It lights the way of the path that leads to Paradise and to the Pleasure of Allah (swt). It has stories of the great people who lived in the past, people who lived their lives only to please their Lord. These are all reasons for the greatness of this Book. But the most important reason why this Book is so great, why it could destroy a mountain, is because this Book speaks of Allah (swt). The Real and the True.

In the final portion of this ayah Allah (swt) says **“These are the examples that We set forth for mankind so that they may reflect”**. Allah (swt) is telling us here that He (swt) has given us this example of the mountain destroying itself when the Quran was revealed on it to make us think and to make us reflect. Think about this for a moment. What kind of a Book is it that can destroy a mountain? We must think and reflect on if it is really possible for an unlettered merchant to produce words like these. Words that no one since then has been able to reproduce. The greatest minds from the enemies of this Message have come together, and they were unable to reproduce even a small portion of this Quran. When someone wants to try and reproduce an ayah of Quran, they look at it and they ask themselves how they could go about doing it. But they soon find themselves at an impasse without able to write anything. As they stare at the words of the Quran, they soon realize the power of these words and they realize the weakness of their feeble minds. They may write something but they soon realize that what they have written does not in any way compare to the Quran. They soon realize that this Book could not have come from the mind of a man. These words have so much meaning that no human mind can express such meanings in so few words. In all the history of mankind, there is no one who has been able to do it. There is no human that has been able to reproduce even one Surah like the Surahs in Quran. The shortest Surah is only three ayahs and no one has even been able to do that. No one has even come close to matching this Book and now no one is even trying. They have all realized that it is an impossible task. This is what Allah (swt) wants us to think about with this example. Could a Quran that is as beautiful as this and that carries so much meaning as this have come from the mind of a human being? Is this possible? This is what Allah (swt) wants us to reflect on .

We should also think about how fortunate we are that Allah (swt) gave our hearts the strength to bear this Quran. Even though the power of these words can destroy a mountain, Allah (swt) gave our hearts the power to bear it. Because of that we should be grateful to Allah (swt) by always keeping this Quran close to us. We should always either be reading it, listening to it, or pondering on it's meaning. Do not let a moment pass you by without maintaining some kind of connection with the Book of Allah (swt). The more that you have attached yourself to this Quran, the more that you have attached yourself to your Lord. Because these are such powerful and

strong words, they deserve our attention and our respect. These powerful words are our best protection against Shaitan and against our evil desires. They will cure our heart of all diseases that might linger within it. They will also protect us against all the plans and plots that the forces of evil will use to try and lead us astray from the path of Allah (swt). They will protect us from those who wish to tempt us into the forbidden actions and from those who try to make us lazy in our obligations. They will keep us on this path of dawah that we have committed to follow. So try your best to hold on to this Quran. The closer that you are to this Quran, the closer that you are to Allah (swt). In the remaining ayahs of the Surah Allah (swt) will describe Himself to you and you will realize why it is that you should desire to be close to Him (swt). The way to attain that nearness to your Lord is through His Book. All that we have to do is commit ourselves to hold on to this Quran and to live by it as much we possibly can. May Allah (swt) give us the ability to live our whole lives with this Quran!

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَدْلِيمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ



**23. He is Allah, the One and Only, there is no *illah* except He, Knower of the Unseen and the Seen, He is *Rahman Raheem*.**

Allah (swt) began this Surah by telling us about Himself (swt), how everything in the heavens and the earth makes *tasbih* for Him (swt), and He (swt) end this Surah by also telling us about Himself. We talked about how the life of this world was a quest to constantly remember Allah (swt) despite all of the distractions and temptations that this world may throw at us. We spoke about how we did not want to be among those who have turned away from Allah (swt). The ones who have forgotten Allah (swt). The ones who have chosen to live in heedlessness of Him (swt). In this ayah Allah (swt) tells us why it is that He (swt) deserves that we remember Him (swt) all the time. In this ayah we see the Being that the hypocrites and the disbelievers have been foolish enough to turn away from. So look now at how your Lord describes Himself in this ayah and ask yourself if you would ever want to turn away from Him (swt) again.

Allah (swt) begins this ayah by telling us that He (swt) is the One and Only *illah* and there is no *illah* but He (swt). As we mentioned in our discussion of the Basmallah, even the name "Allah" is derived from the word "*A*" and the word "*illah*". This means that even the name "Allah" tells us that He (swt) is the One and Only *illah* because He (swt) is **the** *illah*. The word *illah* does not simply mean "god". It is much more than the object that you worship. Rather it is that which fills your heart and is always on your mind. In other words, it is what you always think about and what you do everything for. For some people today their *illah* is their desires, for others it is their wealth and for others it is their pride and their status. But all of these are the temporary and fleeting things of the life of this world, they do not deserve to be *illah* anymore than a human or an idol deserves to be. Allah (swt) is the One and Only Who deserves to be *illah* for all of the creation. This is because He (swt) is the Originator and the Sustainer of all creation. This is because He (swt) is the Only One that is without flaw and without weakness. This is why everything in the heavens and the earth makes *tasbeeh* for Him (swt). This is why He (swt) is the *illah* for all creation. Only the rebels among the jinn and the men have dared to take another *illah* besides He (swt).

Then Allah (swt) tells us that He (swt) is the Knower of the Unseen and the Seen. Knowledge is more powerful than anything else, so the first attribute that Allah (swt) mentions about Himself is how He (swt) is the One Who has the perfect Knowledge. He (swt) knows every single thing. Allah (swt) describes Himself here as the Knower of the *ghayb*. The word *ghayb* means all of the things which are unseen and unknown. It includes everything that lies beyond human perception. It includes what lies at the farthest corners of the universe where our telescopes have not reached, it includes what lies under the deepest oceans where no submarine has ever ventured, it includes what lies at the microscopic and sub-atomic level of all things. It even includes those things that in this earth which Allah (swt) has prevented our eyes from seeing and our ears from hearing such as the angels and the jinn. It also includes the events that will happen in the future which we cannot see and the events that have happened in the past which we did not witness. It also includes what lies in the deepest recesses of people's hearts. Only Allah (swt) has knowledge of this *ghayb*. Allah (swt) has perfect knowledge of the unseen just as



He (swt) has perfect knowledge of what is seen and in the open. Allah (swt) is the Only One Who has perfect knowledge of all things, that is why He (swt) deserves to be the only *illah* that is in our hearts. How can you turn away from a Being that knows you better than you know yourself?

In the final portion of this ayah Allah (swt) tells us that He (swt) is *Rahman* and *Raheem*. For a more detailed explanation of these two Names of Allah (swt) please see our tafsir of the Basmallah that can be found in Surah Fatihah. Both of these Names refer to the Mercy of Allah (swt). Ar-Rahman is the Mercy of Allah (swt) that He (swt) has towards all of the creation. This name suggests so much Mercy that there is no one besides Allah (swt) who can have this name. There is no human or no creation that can have Mercy like Allah (swt). The first manifestation of the Mercy of Allah (swt) is that He (swt) created everything. Allah (swt) is the One Who brought everything into existence. The next manifestation of the Mercy of Allah (swt) is that He (swt) maintains the existence of all things. Just think, Allah (swt) not only brought you into existence when you had no existence but He (swt) is maintaining you and sustaining you at this very moment. Allah (swt) is giving you the air that your lungs are breathing, Allah (swt) is making the blood flow through your veins, Allah (swt) is digesting the food in your stomach, you are alive and reading these words now only because of Allah (swt). Ar-Raheem is the Mercy of Allah (swt) that is specifically for the believers. Allah (swt) has given the Muslims a special Mercy where He (swt) has guided them to believe in Him (swt) and His (swt)'s messenger. He (swt) has given them a way of life that gives them peace and tranquility in the life of this world, and if He (swt) wills He (swt) will give them salvation from the Fire and admit them into the Garden in the next world. So even though Allah (swt) is the All-Merciful where He (swt) is flowing with Mercy to all of the creation, in addition to this, there is a special Mercy that He (swt) gives only the believers. This Mercy is also a reason why Allah (swt) deserves to be the only *illah* that is in our hearts. Is there anyone who has shown us this Mercy? Even our parents, and even our mother has not given us this Mercy. That is why there should not be any other *illah* that is in your heart except Allah (swt). Always think and always reflect on these Names of Allah (swt), and by doing that do not allow anything else to become an *illah* in your heart except He (swt).

So because Allah (swt) is the Knower of all things, hidden and seen, and also because Allah (swt) is the All-Merciful, with a great Mercy that extends to all creation and in addition to that with a special Mercy that is only for the believers, we should live our lives without worrying about anything except attaining the pleasure of Allah (swt). Over the course of our lives, we should always remember Allah (swt) and all that He (swt) has done for us. We should remember how He (swt) Knows all that happens to us, and how He (swt) Knows the innermost secrets of our hearts. Insha Allah this will make Allah (swt) be the reason for all of our actions and the objective behind all of our thoughts, emotions and feelings. For those who are ignorant of Allah (swt), this may seem difficult but for those who know Allah (swt) and all of His (swt)'s perfect Names, this is not only easy but it also comes naturally. Once you make the effort to always think about Allah (swt) and to always remember Him (swt), then Insha Allah this will become easier for you. Soon you will be among those who always remember Allah (swt), even when you are surrounded by the heedless. May Allah (swt) make us among such people! May Allah (swt) make us among those people who always remember Him (swt)!

While we must always make dua to Allah (swt), we also must make the effort. It is not right for us to pray to Allah (swt) without making any kind of effort for ourselves. That is something like we want Allah (swt) to do our work for us. So we need to make the effort to remember our Lord. We need to make the effort to bring Him (swt) to mind over the course of our day. But if we have reached that state where He (swt) is the illah in our hearts. He (swt) is the One Who we do all our actions for, then Insha Allah this constant remembrance of Him (swt) will become easy. Realize that Allah (swt) describes Himself (swt) here as the Knower of the Unseen. So we have to believe that if we sincerely make the effort then He (swt) Knows our sincere intention. Moreover Allah (swt) also described Himself (swt) in this ayah as the most Merciful. So if only we make the intention, if only we make the effort, then we have to believe that He (swt) will reciprocate even more than we could possibly imagine. All that we have to do is be sincere. All that we have to do is try. May Allah (swt) give us the enabling grace!

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ  
 الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

**24. He is Allah, the One and Only, there is no *illah* except He, Al-Malik, Al-Quddus, As-Salam, Al-Mumin, Al-Muhamin, Al-Aziz, Al-Jabar, Al-Mutakabbir. How Perfect and Pure is He above what they ascribe as partners to Him.**

In this ayah Allah (swt) continues to describe Himself. Allah (swt) continues to show us why it is He (swt) Who deserves all of the worship and all of the servitude. As you read these ayahs know that your Lord and Master is telling you about Himself (swt). He (swt) is showing you why He (swt) should be the purpose in your life. What could be a greater knowledge than this? To know the True and the Real. The Creator and the Source. We as limited human beings can never comprehend Allah (swt) completely. But in ayahs such as these we can get a small taste of the Ultimate Reality. Is there then anything greater than this? To discover and know Allah (swt). Once you know Him (swt) thus how then can you turn away from Him (swt)?

Allah (swt) begins this ayah by reminding us once again that “**He is Allah, the One and Only, there is no *illah* except He**”. For emphasis Allah (swt) tells us here once again the fact that He (swt) is Allah and that there is no *illah* except He (swt). Allah (swt) then tells us more of His (swt)’s Perfect Names. These are the Perfect Names of Allah (swt), and each of them gives so much meaning that we have not translated them. None of their meanings can be expressed fully in a single English word. So Insha Allah we will try to explain the meaning that the scholars of Islam have given for each of these Names individually. Even the description that we give here barely gives justice to what these Names truly mean. We ask Allah (swt) to guide us as we strive to learn more about Him (swt) so that we can better worship and serve Him (swt).

The first name that Allah (swt) describes Himself with in this ayah is *Al-Malik*. This word means “The King” or “The Ruler”. A king is an authority or a sovereign over a land and over a people. He is the one who owns everything in that land and he is the one who tells the people what they can do and they cannot do. So when we say Allah (swt) is “The King”, it means that

Allah (swt) is the one, true King over all of creation. Allah (swt) owns everything in the heavens and the earth and only Allah (swt) has the right to tell the creation what they can and cannot do. Just as we say that Allah (swt) is the only illah because the Name "Allah" comes from "Al" and "illah", we say that He (swt) is only King because He (swt) has stated that He (swt) is "Al-Malik". This means that He (swt) is THE King and there is no other king besides He (swt). So how can there be any who can claim to be king instead of Allah (swt)? How can anyone claim for themselves this honor? How can anyone claim for themselves this right that belongs exclusively to Allah (swt)? How can anyone say that they can make laws instead of Allah (swt)? How can anyone take ownership of anything except what is given by the Law of Allah (swt)? Allah (swt) is the one, true King. All obedience and authority and ownership should belong to Him (swt). Realize from this the invalidity of all governments except the true Islamic State. Any government that does not rule completely by the Law of Allah (swt) is not valid because as we can see here only He (swt) is the One True King. Today there is no such government in the Muslim world.

Then Allah (swt) tells us that He (swt) is *Al-Quddus*. This means "The One Who is Pure without any flaw or weakness or defect". This word comes from a root word that means "far". So in essence it gives the meaning that Allah (swt) is far, far away from weakness or imperfection. All of the creation has some flaw or weakness. All of the creation has some limit beyond which it cannot cross. For example your eyes can see many things, but there are many more things that your eyes cannot see. This is a weakness that is in your eyes. There are some things that you can do and some things that you cannot do, and even the things that you can do you sometimes make mistakes in those. These are the many flaws within yourself that you can see. Everything in the universe has some flaw or some weakness, there is nothing that we can sense that is perfect. Even the sun can produce heat, but it cannot produce cold, and even the heat that it can produce has a limit beyond which even the sun cannot go. Allah (swt) is the Only One that is Pure and Perfect, without any defect or flaw. There is no limitation or deficiency in Him (swt) whatsoever. He (swt) has Power over all things, and Knowledge of all things, and to Him (swt) belong all of the Names of Perfection. He (swt) is far away from any kind of weakness or limitation. Any kind of flaw or imperfection. Even the limitations and restrictions of space and time itself!

Then Allah (swt) tells us that He (swt) is *As-Salam*. This means that Allah (swt) is the source of all peace. All of the peace in the heavens and the earth comes from Allah (swt). Only He (swt) is the One who brings peace and security to all of the chaos and disorder in the universe. He (swt) is the One who stops the shaking of the earthquakes, calms the blowing winds of the hurricanes, extinguishes the fires, and makes men lay down their weapons. Even when we become angry, it is only from the Peace of Allah (swt) that we calm down. When we are in distress or anxiety it is only the Peace of Allah (swt) that gives us tranquility. Allah (swt) is the granter of all the peace in the heavens and the earth. So we always seek peace from Him (swt).

Then Allah (swt) tells us that He (swt) is *Al-Mumin*. We probably know the meaning of this word as “believer”. But when Allah (swt) refers to Himself with this name, it gives a different meaning. The word *amana* from which this word is derived means “security” and it also means “trust”. So one meaning of this Name is that Allah (swt) is the source of all security. All of the security and the safety that all creatures in this universe enjoy comes from Allah (swt). For any fear that you have you should think about this Name of Allah (swt) and remember that He (swt) is the source of safety and security. He (swt) grants this safety and security to those among His (swt)’s creatures as He (swt) pleases. Any safety from danger or harm that any creature enjoys comes only from Allah (swt) for He (swt) is *Al-Mumin*. We ask Allah (swt) to grant us this security.

Another meaning for *Al-Mumin* derived from the root word *amana* is that Allah (swt) is the “Most Trustworthy”. So this Name gives the meaning that Allah (swt) is the One Who will keep all His (swt)’s promises. Even though Allah (swt) can break all promises and never be held accountable, He (swt) is still the One Who will keep all His promises. Never does He (swt) make a promise that He (swt) does not keep. Allah (swt) has promised this Ummah victory and He (swt) has promised us the Garden. All that we have to do is work sincerely for His cause. We must realize that it is part of the Nature of our Rabb that He (swt) always keeps His promises. Who would be better at keeping a promise than One whose very name means “The Trustworthy”? Just as we must always trust in Him (swt) to keep His (swt)’s promise, we also must keep our promise. We must fulfill all of our trusts and obligations towards others, and most importantly we have to fulfill our trust to Him (swt). To worship and serve Him (swt). To strive hard in His Cause.

Yet another meaning that the scholars give for the Name *Al-Mumin* is that it describes how Allah (swt) is “Guardian of Iman”. The scholars have noted that of all of the creation of Allah (swt), there is no creation that is greater than Iman. This belief that we have in our hearts, the source of all of our patience and the facilitator of all of our actions and sacrifices, is the greatest creation of Allah (swt). Not the tallest mountain or the brightest star can compare to the creation of a believing heart. Allah (swt) is the Creator of this belief and He (swt) is the guardian of this belief. Once we realize this we always have to pray to Allah (swt) to keep this belief strong within us and to prevent it from wavering. Only Allah (swt) can do that because even this belief is a creation of His (swt).

Then Allah (swt) tells us that He (swt) is *Al-Muahimin*. There are two meanings that the scholars have given for this name. One of them is the “The Protector”. Allah (swt) is the Only One who looks after and takes care of this entire universe. Of all the calamities and tragedies that can befall us Allah (swt) is the One who prevents those disasters from befalling us. He (swt) keeps us safe from the hands of our enemies and from their plots and plans. For all those who He (swt) chooses to be safe, they will be safe because He (swt) is the One to grant protection. We ask Allah (swt) to grant us His protection because we are helpless and vulnerable without it.

The other meaning of the Name *Al-Muhaimin* is “the Witness”. Allah (swt) protects us by watching over us, and by the same token, He (swt) is also Witness to everything that we are doing. He (swt) Sees all of our actions, He (swt) Hears all of our words, and He (swt) Knows what is in our hearts. He (swt) is Witness to all that happens to us and to all that we do. So while we always ask Allah (swt) for protection, we must also always realize that He (swt) is Witness to everything that we do. If we are to hope for His (swt)’s Protection then we must also be certain that He (swt) only witnesses from us those actions that are pleasing to Him (swt). Why would Allah (swt) protect us if we insist on doing what is displeasing to Him (swt)? Who we are we, such useless and worthless creatures, to be worthy or deserving of His (swt)’s Protection and Mercy? So just as we ask Allah (swt) for protection, we also ask that He (swt) make all of our actions that He (swt) Witnesses to be those actions that He (swt) is pleased with.

Then Allah (swt) tells us that He (swt) is *Al-Aziz*. As we have mentioned this Name means that He (swt) is the One to do whatsoever that He (swt) pleases and there is no one to question Him (swt) in any way. Imam Ghazzali (ra) also tells us that this Name is Unique when it is applied to Allah (swt). This means that He (swt) is the only One Who has this status. He (swt) is the only One Who can do whatsoever it is that He (swt) pleases without anyone to question or criticize Him (swt) in any way. There is no one else in all creation that has this status. There is no one else in all creation that can even approach this place of authority which He (swt) has.

Then Allah (swt) tells us that He (swt) is *Al-Jabar*. This word means “The Compeller”, “The Dominant”, and “The Undefeated”. Allah (swt) is the One Who can compel and force everything, and nothing and no one can resist Him (swt). Allah (swt) is the Dominant One that can overcome any force or any power. He (swt) forces and controls others, while nothing can force or control Him (swt). This is the meaning that is conveyed by His (swt)’s Name *Al-Jabar*. How then can you hope to oppose such a Power?

Finally in this ayah Allah (swt) tells us that He (swt) is *Mutakabir*. This means “the One Who has all of the greatness”. Allah (swt) is Great and Supreme in every single way. There is no one who can have even an atom’s weight of pride within themselves when they realize His (swt)’s Greatness. Allah (swt) has all of the greatness, and all of glory and the all of the honor in the heavens and the earth. There is no one who can have even a shadow of greatness or honor or pride because Allah (swt), Glorified and Exalted by Him, is the complete owner of all greatness.

After Allah (swt) tells us all of these Perfect Names of His, He (swt) says “**How Pure and Perfect is He above what they ascribe**”. Allah (swt) makes *tasbih* for Himself by affirming that He (swt) is far away from that they associate to Him (swt) as partners. When one knows these Perfect Names of Allah (swt), how then can anyone then make shirk? How can anyone associate any as partner or equal to Allah (swt)? How can people call on anything or anyone instead of Allah (swt)? How can people obey anyone or serve anyone instead of Allah (swt)? Is there anyone else who has even a fraction of these Perfect Names? No, rather all perfection is only with Him (swt) and that is why He (swt) deserves all worship and all sovereignty.

هُوَ اللَّهُ الْخَالِقُ الْبَارِي الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

**25. He is Allah, *Al-Khaliq, Al-Bari, Al-Musawir*. To Him belongs the best of names.**

**Everything in the heavens and the earth makes *Tasbih* for Him and He is the *Al-Aziz* and *Al-Hakeem*.**

This is the final ayah of this beautiful Surah. Allah (swt) ends this Surah by continuing to describe Himself (swt) for us. This is Allah (swt). This is the One Whom the hypocrites and the Jews turned away from. When you realize Who He (swt) IS you will see the utter foolishness of all those who turn away from Him (swt). You will realize your own foolishness should you turn away from Him (swt). The only true purpose for our existence. The only thing that makes life worth living is to know Him (swt). To see that this world is only a surface, only a shell. To realize that the true reality. The Real and the True is Allah (swt).

Allah (swt) begins by once again stating that He (swt) is “Allah”. Most scholars agree that this Name is indeed the greatest of His (swt)’s Names. To know this Name is to know Him (swt). This Name is a proper name, so it cannot be translated into another language. It also has no plural or feminine equivalent. It also captures all of the other Perfect Names within it. So when you call on your Creator with His Name “Allah” you are also calling on Him by His name Ar-Rahman, Al-Malik, Al-Mumin and so on. This Name is the greatest of His (swt)’s Names because this Name more than any other describes Him (swt) to us. If we want to truly know Him (swt), if there is one Name with which we could always remember Him (swt), then it would be this Name. Then Allah (swt) says that He (swt) is *Al-Khaliq*. This means “The Creator”. Allah (swt) is the Creator because He (swt) created every single thing in this universe. There is nothing in all of existence except that He (swt) is its Creator. Even the breath that you are taking at this moment is created by Him (swt). The sounds that these words which you are reading are making in your head are created by Him (swt). Everything that will happen in your life from this moment on is only a creation of His (swt). Do you now see how you must submit to Him (swt) completely?



Al-Qurtubi says *Al-Khaliq* refers to Allah (swt) measuring and decreeing the qualities and quantities of all things. So for example before Allah (swt) created you, He (swt) measured and decreed how tall you would be, what color your skin would be, the contours of your face, your personality and your character and so forth. Allah (swt) decreed this for you before He (swt) brought you into existence. He (swt) planned it and measured it to an exact precision just for you. He (swt) did this for you and for everything else around you. For all of creation. From the stars to the mountains to the trees to the animals. Every single thing in the universe was first measured and decreed in terms of its attributes and quantities before it was brought into existence. It was Allah (swt) Who did this and this attribute of His (swt) is described by this Name *Al-Khaliq*.

The Allah (swt) tells us that He (swt) is *Al-Bari*. This Name tells us how Allah (swt) brings something into being from nothing. There are so many things that you can see around yourself. Take a look now at your surroundings and see how many things there are. All of these things are limited in that there was a time in which they did not exist. There is nothing that we can sense that has not been created or that will continue to exist forever. Everything that we can sense is characteristic of something that has been created. Who then is there in this entire universe that can produce something from nothing? There is no one that can do that. All that the human being can do is to take what Allah (swt) has already created and change it's properties so that it can be something useful for mankind. Only Allah (swt) has the ability to create something from nothing. This Power of Allah (swt) to bring something into existence from nothing is reflected in His Name *Al-Bari*. So Qurtubi says that as *Al-Khaliq* Allah (swt) measured and decreed everything and as *Al-Bari* Allah (swt) brings that which He (swt) measured and decreed into existence.

Then Allah (swt) says that He (swt) is *Al-Musawir*. This means "The Shaper" or "The Fashioner". After Allah (swt) measures all things, and after He (swt) brought them into existence from nothing, then He (swt) shapes and molds them as He (swt) measured them to be. This third step is reflected by His (swt)'s Name *Al-Musawir*. So after Allah (swt) created you from nothing, He (swt) then shaped and molded you into the person that you are today. He (swt) shaped the features of your face such as the length of your nose, the curves of your cheeks, and the color of your eyes. He (swt) proportions and shapes you as He (swt) measured you to be. So for example

if Allah (swt) had decreed that you will be tall, He (swt) will shape and mold you into a tall human being. If Allah (swt) had decreed that you will have five fingers, then when you are an embryo in your mother's womb He (swt) will shape you to have five fingers. It is He (swt) Who is doing this, it is He (swt) Who is shaping you and measuring you into the person that He (swt) wants you to be. So you have to realize that not only did Allah (swt) create you from nothing, He (swt) is also the One who molded and shaped you into the perfect human being that you are today. If He (swt) has decreed and shaped you to be born healthy, with all of your limbs and all of your vital organs functioning and without any major illnesses, then you have to always praise and thank Him (swt) for that as well. You are a perfect and complete human being today only because of Allah (swt)'s favors and bounties on you. Allah (swt) could have shaped and made you into any way that He (swt) pleased, but He (swt) made you into the human being that you are today. So you have to be happy with yourself the way that you are and you have to always thank your Lord for the way that He (swt) made you. May Allah (swt) give us the ability to always remember how He (swt) has created us and shaped us into the beautiful human beings that we are today!

Similarly you also have to thank Allah (swt) for guiding you to Islam. You are a Muslim today, you are a practicing Muslim today, you are a sincere believer today, you are reading this Quran right now, because Allah (swt) shaped your heart and molded it into one that yearns for Him (swt). Of all the human souls that are breathing on this earth at this moment, how many of them has Allah (swt) made to be like you? Because you are close to this Quran, because you want to always remember Allah (swt), because of that you have a station that is close to that of the Prophet (saw). Allah (swt) is the One Who molded your heart to reach this station. How grateful then do you have to be to Him (swt)?

Then Allah (swt) says "**To Him belongs the best of names**". *Al-Asma-ul-Husna* is what we have translated here as "the best of names". They are all the Beautiful Names of Allah (swt). The Names that He (swt) has told us about here are only a few of them. He (swt) has many others. Many scholars even say that He (swt) has an infinite amount of Names, Allah (swt) Knows best. These Names belong only to Allah (swt). They describe the Perfection of Allah (swt). They describe the Power and Ability of Allah (swt). They describe the Knowledge of Allah (swt). They

describe the Majesty and Glory of Allah (swt). They belong only to Allah (swt) and no one else and nothing else has any share in them. They are the reason why Allah (swt) has to be worshipped and why He (swt) has to be obeyed. Since none of the creation possesses these names, none of the creation deserves worship and obedience.

Then Allah (swt) says “**Everything in the heavens and the earth makes *Tasbih* for Him**”. Everything in the heavens and the earth has been created knowing *Al-Asma-ul-Husna*, so they know that Allah (swt) and Allah (swt) Alone deserves to be worshipped and sanctified. All things on this earth and all things in the skies above are making *tasbih* for Allah (swt) because they know that only Allah (swt) deserves the *tasbih*. They know His (swt)’s Names and because of that they know Him (swt). They know His (swt)’s right to be worshipped and sanctified. That is why they do not do anything else for all their moments of existence.

Finally Allah (swt) ends this ayah by reminding us that “**He is the *Al-Aziz* and *Al-Hakeem***”. Why does Allah (swt) repeat these two of His (swt)’s Names at the end this Surah? When we say *Al-Aziz* it denotes the awesome Power and Ability of Allah (swt) and when we say *Al-Hakeem* it denotes the endless Knowledge and the immense Wisdom of Allah (swt). Thus these two Names are among the most important reasons as to why Allah (swt) deserves the worship and the obedience. For the name *Al-Aziz* when we think about the Power and Ability of Allah (swt), it shows how Great and Awesome He (swt) IS. How He (swt) is the only One Who can do whatsoever that He (swt) pleases. What else can we do with such a powerful Being except submit fully and bow down in worship? For the name *Al-Hakeem* when we think about how Allah (swt) knows everything and how He (swt) has all wisdom, then we know that whatever command that Allah (swt) gives it is the best Law for our lives. How then can we ever serve any other Master besides Him (swt)? So these two Names of Allah (swt) tell us why He (swt) deserves all of the worship and all of the obedience. May Allah (swt) allow us to realize the true meaning of these Names! May this realization then reflect in our actions and in our hearts! Nothing matters in this life except discovering Allah (swt) and journeying to Him (swt)!

**All praise and thanks belongs to Allah (swt), our tafsir of Surah Hashr ends here.**