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Surah Al-Mumthaina

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 Al-Fatihah* which is also on Quran-Tafsir.org

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ
تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ
الرَّسُولَ وَإِيَّاكُمْ أَنْ تُوْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَدًا
فِي سَبِيلِي وَأَبْغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

2. O you who believe, do not take My enemies and your enemies as close friends showing them affection when certainly they have disbelieved in what has come to you of the Truth, they have driven out the Messenger and they have driven you out only because you believe in Allah your Rabb if you have emigrated to strive in My Cause and seek My pleasure. You secretly show affection to them when I Know all that you conceal and all that you show. And whoever does this from you has certainly gone far astray from *As-Sabeel*.

The scholars of tafsir agree that this ayah was revealed concerning an incident that happened with a Sahabi named Hatib Ibn Abi Batalah (ra). The period of revelation was shortly before the conquest of Makkah. After the tribe of Quraysh had violated the treaty of Hudaibiyah thus rendering it void, the Prophet (saw) decided to attack them. The Prophet (saw) wanted to take over the city of Makkah and end the conflict between the Quraysh and the Muslims once and for all. But he (saw) wanted to keep this attack on Makkah as a secret; he (saw) did not want the Quraysh to find out that the Muslims were going to attack their city.

Now Hatib (ra) was one of the Muslims who were with the Prophet (saw) in Madinah at that time. Just like the other Sahabah he also knew of this attack that was being planned against the Quraysh in Makkah. Before becoming Muslim Hatib was originally from Yemen and he had

settled in Makkah after migrating to there from Yemen. Because of the fact that he (ra) was a foreigner, he had no relatives in Makkah outside of his immediate family. After accepting Islam Hatib made hijra with the Prophet (saw) to Madinah but his family did not. They were among those who remained back in Makkah. Now in all of the time that Hatib (ra) was in Madinah he was always worried about his family that he had left behind in Makkah. He was concerned for them because he had no relatives in Makkah to protect them. He always feared that the Quraysh chiefs might put them through some difficulty or trial because of the fact that they were his family. He always thought to himself if he could do anything or say anything to the Quraysh in order to prevent them from harming his family.

Now when the Prophet (saw) decided to attack Makkah, Hatib decided to tell the Quraysh of the secret plans of the Prophet (saw). He did so in the hope that if he gave the Quraysh this secret information then they might be merciful to his family. So what he did was that he sent a secret letter with a messenger that was headed for Makkah. In that letter he tells the Quraysh of the Prophet (saw)'s plans to attack Makkah. However Allah (swt) revealed to the Prophet (saw) what Hatib had done and the letter never reached its destination. The messenger was intercepted and the message was confiscated. When Hatib (ra) was brought before the Prophet (saw), he explained his reasons for sending that secret message to the Quraysh. The Prophet (saw) then pardoned Hatib (ra) because he (ra) had participated in the Battle of Badr. Even though he had done a great wrong in trying to divulge the secret plans of the Prophet (saw) to the enemy, the Prophet (saw) still pardoned him. Soon after this incident Allah (swt) revealed this ayah concerning what Hatib (ra) had done. This ayah was revealed in response to this incident. However although this ayah was revealed in response to that particulate incident, there are still many benefits and wisdoms that we can take from it as well. Insha Allah let us now look at each part of the ayah in detail.

Allah (swt) begins this ayah by saying, **“O you who believe, do not take My enemies and your enemies as close friends showing them affection”**. Here Allah (swt) tells all of the Muslims not take the enemies of this Message as close friends. Allah (swt) is not only saying that you should not be close to them but He (swt) is also saying that you should not trust them with

secrets. In other words you cannot allow the enemies of this Message to be close to you in any way. Notice that Allah (swt) begins the ayah by calling out to all the believers and thus applying this warning to all Muslims. Allah (swt) does this instead of singling out Hatib (ra). This shows that like that Prophet (saw), Allah (swt) had also forgiven Hatib (ra). In His (swt)'s Mercy and Compassion Allah (swt) did not particularly single out Hatib (ra) when giving this warning. Even though this person had done a tremendous wrong, Allah (swt) still pardoned him (ra).

So from the incident that happened to Hatib (ra), Allah (swt) reminds us not to take the enemies of this Message as our close friends and allies. This also serves to show us how a general rule applicable to all generations of Muslims can be taken from a single incident that happened to a specific Muslim. This is part of the Miracle of the Quran where a legislation or a lesson that was sent down for a particular incident and a specific person could be made general for all believers and for all time. Who but Allah (swt) could have sent down a Book that is as timeless as this?

Also notice in this ayah that Allah (swt) does not refer to the ones whom we should not befriend as "disbelievers" but He (swt) calls them "My enemies and your enemies". This is to remind the Muslims that we are now in a state of war and we always need to be cognizant of this fact. Allah (swt) has sent this Message for the guidance of mankind but this Message has many enemies. There are those who stand up for the Message of Allah (swt) and there are those who oppose it. If a Muslim were to take an enemy of this Message as a close friend or if he were to share secrets with them he would not only be earning the displeasure of Allah (swt), but he might even jeopardize the position of the Muslims in the battle.

So we need to realize that there is "us and them". This is a battle and there is only one of two sides that you can be in this battle. Allah (swt) has sent mankind a Message that tells them to return to the purpose for which they were created. A life of complete worship and servitude to Allah (swt). At the end of the day there are those who work to propagate this Message to mankind and there are those who do not. Part of this Message is the Law of Allah (swt). There are those who work to establish the Law of Allah (swt) and there are those who do not. So there are two clear groups and all Muslims need to be aware of this fact. There is the group that is working in

this dawah and the group that is not. If you are part of the group that is working in this dawah then you cannot seek closeness with those who are not. This means that you cannot be close and intimate friends with them and you cannot share secrets with them. If you do then you would be disobeying the command of Allah (swt) in this ayah and you might even be endangering your brothers and sisters in the dawah. There is a struggle that is taking place right now to establish the Law of Allah (swt) in the land and to carry the Message of Allah (swt) to the people. Which side do you want to be on in this struggle?

We can also notice in the language of the ayah that not only does Allah (swt) command us not to take them as close friends, but He (swt) also says that they should not shown affection. The word *mawadha* means “affection” and “closeness”, this was the level of friendship that Hatib was trying to obtain with the Quraysh when he sent them information about the attack plan of the Muslims. Not only did Allah (swt) know that Hatib sent them this information but He (swt) also knew what was in his heart; his motives and objectives by doing that action. Although he may have been excused because he was seeking to protect his family it was still wrong to seek such closeness with the enemies of Allah (swt).

So once again we should remind ourselves that we as Muslims today should also never seek to obtain this level of closeness with the enemies of this Message, no matter what our objective may be in seeking that closeness. If we can see that someone is actively working against this Din then we should have nothing to do with that person whatsoever. We should remember that we only exist in this world to worship and serve Allah (swt). All that matters in our life is the Pleasure of Allah (swt). Everything that we do is to help us reach this objective. How then could we have anything to do with those who oppose the Message that Allah (swt) has sent? How can we seek closeness to them or reveal any kind of secrets to them? So even if they offer us all of the riches in the world, even if they threaten our families, we still cannot support them in any way in their plots against this Message. We cannot reveal to them the secrets of the Muslims and we cannot be close to them in any way. May Allah (swt) give us the strength and the resolve to keep away from His (swt)'s enemies! May Allah (swt) save us from ever being close to those whom He (swt) is displeased with!

Allah (swt) then tells us why such people should not be taken as close friends when He (swt) says, **“Certainly they have disbelieved in what has come to you of the Truth, expelled the Messenger and expelled you only because you believe in Allah your *Rabb*”**. So from this we can see that there were three reasons why it was wrong for Hatib to try and take the Quraysh chiefs as close friends and to show them affection. First it is because they had disbelieved in the Truth that has come to the Muslims. The Truth here refers to the Message of Islam. The followers of the Prophet (saw) recognized it as the Truth that it was while the Quraysh chiefs chose not to believe in it. A clear Message came to them from their Creator and they chose to reject it while they knew it was the Truth. They covered the Truth that they knew in their hearts with the lies that they spoke with their tongues. So we see here that Allah (swt) is telling the Muslims like Hatib (ra) that a clear Truth has come to them that they recognized and believed in while these Quraysh chiefs did not. How could then could the believers take these people for close friends and show them affection?

The next reason that Allah (swt) gives for the Quraysh chiefs not being taken as close allies is because they have expelled the Messenger (saw). The Prophet (saw) is the best of all of the creation of Allah (swt). The Prophet (saw) is the most beloved of all of the creation of Allah (swt) to Him (swt). Allah (swt) blessed the Quraysh by having the Prophet (saw) grow up from childhood in Makkah. Throughout their lives they had the honor and the privilege of knowing the Prophet (saw) and seeing him (saw) to grow up in their midst. There are Muslims today who will give away everything that they have only for a few minutes with the Prophet (saw). How fortunate then were these Quraysh chiefs to have him (saw) in their city? On several occasions they benefited from his (saw)’s honesty and his (saw)’s integrity. They knew that there was not a man among all of Quraysh who was more righteous than he (saw). Before he (saw) received the Message they all loved him (saw) and spoke nothing but good of him (saw). They not only loved him (saw) because he (saw) was from the prestigious clan of Banu Hashim but they also loved him (saw) also because of his character and morals. They trusted him (saw) as an arbitrator in all of their disputes and they even gave him (saw) their most valuable possessions when they needed to trust it with someone for safekeeping. They knew that he (saw) would never judge

unfairly nor would he (saw) ever steal anything that did not belong to him (saw). But as soon as he (saw) became the Messenger of Allah (swt) and he (saw) called on them to give up their corrupt way of life and return to the worship and servitude of Allah (swt), they changed their whole attitude towards him (saw). The Prophet (saw) was now the enemy who had to be stopped at all costs. He (saw) had to be stopped because he (saw) was coming to change everything that they held dear. So they mocked him (saw), they tried to bribe him (saw), they tortured him (saw), they tried to kill him (saw), they hurt his (saw)'s family and finally they expelled him (saw) from his home and the home of his ancestors, his (saw)'s beloved city of Makkah. After the Quraysh chiefs had done all of this to the Prophet (saw), how then could any Muslim seek close friendship with them?

The third reason why their close friendship is not to be sought is because they had expelled the Muslims only because the Muslims believed in Allah (swt) as their Rabb. As we know the word *Rabb* cannot be translated into English but among the meanings that it gives are "Creator", "Sustainer", "Nurturer", "Master", "Owner", "King", "Ruler" and "Lord". No one would deny that Allah (swt) was all of these for all people. In return for all of this that Allah (swt) had done for us, He (swt) requires that we believe in Him (swt) and that we worship and serve Him (swt). The Muslims who were with the Prophet (saw) recognized this responsibility that they had to their Creator and Sustainer and so they believed in Him (swt) as the Prophet (saw) called on them to. They dedicated their lives to the worship and servitude of Allah (swt). They dedicated their lives to working to establish the Law of Allah (swt) in the land and to carrying the Message of Allah (swt) to the people.

But most of the Quraysh did not believe in Allah (swt) in this way. The way that the Prophet (saw) had called on them to. Although they would agree that Allah (swt) created the universe, because only a lunatic could deny that, they would not acknowledge Allah (swt) as the Authority that must be obeyed in all areas of life. They would not believe in Allah (swt) as the One and Only to be worshipped and the One and Only to be submitted to. They wanted to worship other gods instead of Allah (swt) and they wanted to rule by their own law instead of following the Law of Allah (swt). So not only did these Quraysh not believe in Allah (swt) correctly, but they

drove out and expelled those Muslims who did. They drove out the Muslims out because they believed in Allah (swt) as He (swt) should be believed in, as the complete *Rabb* over the entire universe. The One to be obeyed and the One to be submitted to in all areas of life. So once again the question has to be asked how could any Muslim take these people as their close friends and show them affection? If anyone denies Allah (swt) as the Sovereign then how could you be close to such people?

Then Allah (swt) says to the Muslims **“If you have emigrated to strive in My Cause and seek My Pleasure”**. In this part of the ayah Allah (swt) reminds the Muslims of what should have been their intention when they made hijra. We know the hadith of the Prophet (saw) where he (saw) told us that all actions are only by intention, and for him who migrated for Allah and His Messenger, then his reward is with Allah (swt) but for him who migrated for some worldly purpose then his reward is only what he migrated for. So for all of the Muhajiroon who left their homes and families in Makkah, their intention should only have been serving Allah (swt) by supporting His Messenger (saw). Their goal should only have been to strive in the cause of Allah (swt) to gain His (swt)’s Pleasure. We know that “the Cause of Allah” refers to the effort to establish the Law of Allah (swt) in the land and to spread the Message of Allah (swt) to mankind. This is the cause towards which those early Muslims worked. So this is what should have been of paramount concern for all of the Muhajiroon. To gain the Pleasure of Allah (swt) by striving for the Cause of Allah (swt). This should have been even more important to them than their families. So if they had the intention only for Allah (swt), then why should they have compromised this dawah and put the mission in danger by revealing plans to the enemy?

In the next part of the ayah Allah (swt) says **“You secretly show affection to them while I Know all that you conceal and all that you reveal”**. Notice once again that Allah (swt) uses the plural form of the verb so that Hatib is not singled out particularly. Thus Allah (swt) once again shows His (swt)’s Mercy towards this Sahabi. Even though Hatib (ra) had done wrong, Allah (swt) shows us how He (swt) has forgiven him (ra). The tone of the ayah is that Allah (swt) is not so much blaming Hatib but rather warning the Muslims not to commit the same transgression in the future. Notice in the ayah how Allah (swt) is bringing the attention of the

Muslims to how Hatib's action was committed in secret. Yet despite this Allah (swt) was Aware of everything that he did. As Allah (swt) tells us, He (swt) Knows everything that we conceal and everything that we show. We live in a world where we think that our secrets are safe from others. We see the humans around us and we know the limitations of their senses. We know what they can hear and what they can see. We know that they cannot hear our thoughts or see into our hearts. So there are many actions that we do where we think that no one hears us or sees us doing those actions. Unfortunately because other human beings are all that we see, we think that whatever we do which cannot be seen by other humans is our secret. We forget that there is One Who Knows all our secrets, One Who Hears everything and One Who Sees everything. Notice also that Allah (swt) uses the first pronoun "I" to refer to Himself (swt), thus showing His (swt)'s closeness to our secret actions. This shows that there is no secret whatsoever that we can keep from our Lord and Master. He (swt) Knows what we reveal to others of our words and our deeds, and He (swt) Knows what we keep hidden. So those actions that you did when you thought that you were alone, you should know that Allah (swt) Knows about them very well. Even those thoughts which you spoke to yourself you should know that Allah (swt) Knows very well. How then can you ever hope to hide yourself from Him (swt)?

In the final portion of this ayah Allah (swt) says "**Whoever does this from you has certainly gone far astray from *As-Sabeel***". The linguistic meaning of the word *As-Sabeel* is "The Path" or "The Way", however here it specifically means the Path of Islam. Anyone who befriends the enemies of this Message has gone far astray from this path. The first step on this path begins with the correct belief that you have in your heart that there is Only Allah (swt), the Only One to be worshipped and the Only One to be obeyed. You must also believe that the Prophet (saw) is the Messenger of Allah (swt) and that only by following him (saw) can you correctly worship and serve Allah (swt). To walk this path then is to dedicate your life to the servitude of Allah (swt). This was the reason why Allah (swt) created you. Allah (swt) created you to walk on this path. Here we see that Allah (swt) give us a clear warning that if we maintain close friendships with the enemies of this Message and if we give away the secrets of this mission to them then they have certainly gone astray from this path. Notice in the Arabic of the

ayah how Allah (swt) uses the word *qad* to stress emphasis and certainty. Whoever chooses affection to the enemy over loyalty to this dawah has surely deviated from this path. We know that this path leads to the pleasure of Allah (swt) and the garden, and we know where the deviations from this path lead. We know that this is the only path that leads to the pleasure of Allah (swt) and the garden and we know where all other paths lead. Where then do you think that your final destination will be if you choose to help the enemies of this Message against this dawah? May Allah (swt) save us from that! May Allah (swt) save us and save all the sincere Muslims who are working in this dawah from ever deviating from this path!

إِن يَتَّقِفُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

3. If they should gain power over you they will be enemies towards you and they will stretch out their hands and their tongues towards you with evil and they desire (very much) that you do kufr.

In the previous ayah we saw how Allah (swt) told us not to show any kind of affection or try to maintain any kind of close friendship with the enemies of this Message. We saw how the ayah was originally revealed about Hatib (ra) when he had tried to send the secret attack plans of the Muslims to the Quraysh. Although Allah (swt) forgave Hatib (ra), He (swt) gave a stern warning to him and to all Muslims after him not to repeat this same mistake again. Our Lord and Maser told us that we should never try to be close with the enemies of this Message and we should never divulge to them the secrets of this dawah.

In this ayah Allah (swt) tells us the reason as to why we should never seek close friendship with the enemies of this Message. Usually when Allah (swt) gives a command we must never question that order. We must never ask why we must perform that action rather we must simply do it. Because Allah (swt) is our Creator and our Sustainer He (swt) should always be obeyed and never be questioned. Who is a petty human to question the Lord and Master of

the universe? However in this ayah Allah (swt) has given us the reason as to why we should never seek close friendship with the enemies of this Message.

Allah (swt) begins this ayah by saying “**If they should gain power over you they will be enemies towards you**”. Here Allah (swt) brings our attention as to what would happen to us if the enemies of this Message were able to gain any kind of power or mastery over us. First and foremost if they get any kind of power over us they will be our enemies. They have a hatred for us and they have a hatred for the Message that we carry, so the first thing that they would do if they were to gain any kind of power over us is that they would be our enemies. The only time when they will pretend to be our friends is if we have the upper hand or if they want to deceive us. Otherwise they will always be our enemies. They realize that this Message poses a threat to their way of life. They know that their Aqeedah differs from ours from the very core; from the very foundation our beliefs are different from theirs. They see the life of this world as all there is, but we know that before this life there is Allah (swt) and after this life there is Allah (swt). While they live in this life to serve themselves, we know that all that matters in this life is that we worship and serve Allah (swt). With such a great difference between us and them, how can we expect them to be our friends? How can we expect them to be anything except enemies towards us?

In the next part of the ayah Allah (swt) says “**and they will stretch out their hands and their tongues towards you with evil**”. Here Allah (swt) tells us that should they gain power over us, not only will they be our enemies, but they will stretch out their hands and their tongues towards us with evil. We have already said that they have a great hatred towards this Message that has come to them from the Creator and their Sustainer. They hate it because it calls them away from what they hold very dear. It calls them away from their way of life where they only live to serve their desires. Their Aqeedah establishes a way of life where all that matters to them is pleasing their own selves. As a consequence they are a people who are so in love with their desires and their passions that it has become their god. If these are a people who have taken their desires as their god what then should be their reaction to a Message that is calling them away from their god? How would they behave towards a people who are calling them away from their god? You have to realize that these people know that what the believers are calling them to

is the Truth. They know that they were not created and placed on this earth only so that they could serve their desires. They know that they do not exist only to spend their days in amusement and play. So because they know that what the believers are calling them towards is the Truth, this makes them hate the believers even more. That is why, as Allah (swt) says in this ayah, they will stretch out their hands and their tongues against the believers with evil.

In the final part of this ayah Allah (swt) says “**and they desire (very much) that you do kufr**”. Here Allah (swt) tells us that the enemies of this Message desire very much that we do kufr. The Arabic word Allah (swt) uses is “*wadoo*”, which means they desire it vehemently. More than anything they want us to reject what we know to be the Truth just like they have done. They desire this from us vehemently. This is the goal towards which they will work if they ever gain any power over us. To reach this goal they will stretch out their hands and their tongues against us with evil. Notice how Allah (swt) says “with evil”, their intention by stretching out their hands and their tongues towards us is nothing but evil. They will do evil with their hands and they will speak evil with their tongues all with the intention of making us do kufr.

Now what exactly does Allah (swt) mean when He (swt) says that they will stretch out their hands towards us with evil? It means that they will spare no physical pain that they can do to us to make us give up our Iman. This was true for the enemies of this Message at the time of the Prophet (saw) just as it is true today. They will do everything that they can do to us in order to make us give up our Din. If you are a true and sincere dawah carrier and if you have been perceived as a threat that cannot be bribed and silenced then they will beat and torture you in every possible way. Not only would they do great harm to you with their hands but also to your families and those who love. If you could only know all that they are doing right at this very moment to your brothers and your sisters who are in this dawah, it would send chills down your spine and you will not be able to sleep. These enemies of Islam have one goal and one goal only; that is to extinguish the light of Iman that is in hearts of the believers. They will use the hands that Allah (swt) gave them in every way possible to reach this goal. They want to make the dawah carrier give up on his dawah. Give up on calling for the Law of Allah (swt) to be implemented in the land. Give up on the Light of Iman that is in his heart. Give up on living his life for his Creator.

This is the evil objective towards which they will do all of this evil. They will stretch out their hands that Allah (swt) has given them in order to do this evil.

On the Day of Judgment those hands with which they did all of this evil will be a witness against them and their hands will lead them to the most painful and humiliating of punishments. But in the life of this world Muslims need to realize that these are a people who hate this Message and they hate us for believing in this Message. They hate us for the fact that we are doing what they refused to do, and that is to worship and serve Allah (swt) as He (swt) created all of mankind to do. Because of this hatred they will spare no pain or torture that they can do with their hands to the carriers of this Message. We seek protection in Allah (swt) for ourselves and for our brothers and sisters who are in this dawah. May Allah (swt) accept the efforts of all of our brothers and sisters who suffer in various ways for this dawah!

The evil for which they use the hands that Allah (swt) has given them knows no end. This evil is darker than the darkest of nights. We know what they did to the Sahabah at the time of the Prophet (saw). How they would whip Bilal (ra) over and over again until red lash marks can be seen all over his back. Then they would make him lay down on the burning hot desert sand and they would place a huge boulder over him. This sand is so hot that we cannot even walk on it barefoot. The scorching hot sand of the desert would seep into his body through the wounds on his back. Can you even begin to imagine the kind of pain that he (ra) was feeling? Can you picture yourself in his place right now?

Unfortunately what the enemies of this Message do to our brothers and sisters in the dawah today is even more insidious and evil. In some so called Muslim countries that rule with so called Islamic governments they torture and abuse the brothers who call for the return of the true Islam in the most brutal and evil of ways. For example they would take a brother and leave him alone in an extremely hot room. They will allow him to sweat and sweat for hours and hours until he becomes dehydrated. Then finally they will give him water to drink. They will give him more and more water to drink. Of course when any human being drinks a large quantity of water they have to urinate. At this point they would tape the opening in his penis shut. So this brother cannot urinate. As the time passes his desire to urinate becomes stronger and stronger and he cannot.

Soon his insides start to burn with pain. Can you then imagine the pain that he will feel? Can you picture yourself in his place right now?

For another brother they would take him into a room. Then they would tie his body to a table. Each of his four limbs would be tied to one of the four corners of the table. Then they would bring three large jars into the room and in each of these jars would be a large poisonous snake. If he did not cooperate with them they would drop each of these snakes on his body. Can you imagine yourself tied to that table and feeling those snakes slithering all over your body? Can you imagine the pain that you will feel if one of them should bite you? How much of a slow painful and agonizing death that you will die? This is what the enemies of this Message are doing to our brothers in the dawah today. Some of these brothers are only teenagers. Their only crime is that they demanded that the kings and rulers in these lands to return the sovereignty and the rule to Allah (swt). Their only crime is that they had they believed in Allah (swt) as He (swt) should be believed in. Their only crime that they carried this dawah following the way of the Prophet (saw). Because of this the enemies of Islam extended their hands towards them with all kinds of unspeakable evil.

So we see the great evil that the enemies of this Message will do to the sincere believers in order to make them do kufr. In order to make them accept the sovereignty and the kingship of a human being instead of Allah (swt). We also see the great sacrifices that the sincere believers in this dawah are willing to go through. We see how much their hearts are attached to Allah (swt). How different are these sincere brothers in the dawah from the average Muslim in the West today who will not even make his Salah because he fears what his boss might say?

Not only will they use their hands against the sincere carriers of this dawah but they will use their tongues as well. There is no lie or propaganda that they will not say against the carriers of this Message. At the time of the Prophet (saw) they called him (saw) a “sorcerer” who broke apart families. They told the people that should they go near him (saw), then he (saw) would use his magic to turn them against their families. The enemies of this Message at that period knew that family bond was what the people of their time valued the most, so they played their propaganda to the fears of the people. Today what the people value the most is their freedom

and their personal safety. So the enemies of this Message today say that we are “terrorists” that we want to cause death and destruction in their land. They will say that we are “fundamentalists” who want to take away everyone’s freedom. We see that only the lies have changed since the time of the Prophet (saw), but the objective behind those lies is still the same. They will not distinguish between those Muslims who are seeking to bring about change through peaceful means and those that may call for jihad at this period. For them if you are working for the true implementation of Islam then you are seen as a threat. It is not a particular group or movement that they have a problem with, their problem is with this Message of Islam. They do not want to see this Message come to power once again. They know that should that happen then it would threaten their entire world order. That is why they will say every lie that is possible to make the people think that the carriers of this Message are an evil people.

In addition to giving us these labels so as to make the people afraid of us, and to force us to give up this Message, they will also use personal attacks and mockery against the dawah carriers. They will call us all kinds of insulting names and they will mock the way of life that we are calling for. It was done to the Prophet (saw) and it will be done towards the Muslims who are calling people towards this Message today. It is just another example of the evil they will do with their tongues. They want the Muslims to do kufr, they want the Muslims to give up this Message that Allah (swt) has given us. As Allah (swt) has told us, they are a people who will never be happy with us until we give up our way of life and follow their way of life. To make us to do that they will use every lie and say every hateful word that their tongues can utter.

You might ask as to how it is that to give up this dawah is kufr? For any sincere Muslim, all that should matter in his life is the Pleasure of Allah (swt). All of his actions and even all of his thoughts must be directed towards this goal. To the best of his ability, there is not one action that he will do which is displeasing to Allah (swt). This should be the thinking and the mentality of a true believer. Now one of the most important of responsibilities that Allah (swt) has given all Muslims is to implement His (swt)’s Law in the land and to carry His (swt)’s Message to mankind. To invite all of mankind to the mercy and justice of this Din. To allow them to truly know their Creator. Thus dawah is one of the most important of obligations for all Muslims. Now if a Muslim

were to give up in this dawah only because of fear, then how could that be seeking the Pleasure of Allah (swt)? Once a Muslim stops striving to earn the Pleasure of Allah (swt) then how far from kufr can he be?

We ask Allah (swt) to protect this dawah from the enemies who seek to destroy it. We ask Allah (swt) to give us the patience to endure all that the enemies of the Message do to us. We ask Allah (swt) to accept the efforts of all our brothers and sisters who suffer in many ways for the sake of His (swt)'s Message. We ask Allah (swt) to reward them for their efforts and to join them with Prophet (saw) and the righteous Sahabah who sacrificed and suffered similar to how they did. To unite us all in the highest reaches of paradise with ones that are the most beloved to us. A place where we will know nothing but joy, pleasure and contentment. May Allah (swt) grant that for all those who in this Ummah who strive to sincerely serve and worship Him (swt)!

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

3. No profit to you will be your relatives and your children. The Day of Standing He will *fasl* between you. And Allah is to all your actions Ever Seeing.

As can be seen in the case of Hatib (ra), this dawah demands all of our efforts and our complete loyalty. We cannot give a part of our loyalty to this mission and a part to our family. Although Allah (swt) has told us that we must love our families and treat them kindly, our loyalty to Allah (swt), His Messenger (saw) and the mission that we have been given must come first. For many brothers and sisters this can be very difficult because of the love and affection that Allah (swt) has placed in their hearts towards their families. If you are among those who sometimes feel torn between your family and this dawah, you should think about what Allah (swt) is saying in this ayah. Allah (swt) is not telling you to break relationships with your family, on the contrary it is your responsibility to look after them and treat them kindly. Rather He (swt) is simply telling you that you must not let your family get in the way of working of this dawah. Your loyalty

must be first and foremost be for Allah (swt) and the mission that He (swt) has given you on this earth. This is the purpose for which Allah (swt) placed you on this earth. Everything that you do in this life must be to help you fulfill this purpose. In this ayah Allah (swt) tells us how valuable our family and friends will be for us when we need them the most.

Allah (swt) begins this ayah by saying “**no profit for you will be your relatives and your children**”. Many people would read this ayah and think as to what Allah (swt) means here. They will think that there is much profit that can be derived from relatives and children. Your relatives and your children can look after you and they can provide for you. At times of need, they come to support you and help you. There is no one in this world who can help you as much as your relatives and your children because of the blood relationships that you have with them. Where would any of us be without our parents? How much have our parents done for us? When old age reaches you is it not your children that you hope will look after and protect you? So some people would read this ayah and think as to what Allah (swt) means when He (swt) says that relatives and children will not profit us. It is obvious that the people who think in such a way are only thinking about the life of this world. They have forgotten about the Day of Judgment and the Hereafter.

It is only in the short life that we have in this world where our families can be of any help to us. Even in the life of this world, our families will only help us if Allah (swt) willed for them to help us. So instead of relying on them we should first and foremost rely on Allah (swt). First it is Allah (swt) Who has given us parents or relatives or children that can help and support us. We did not obtain our families through our own efforts, rather they were given to us by Allah (swt). Furthermore even if Allah (swt) has given us families, we still need Allah (swt) to put in the hearts of our family members the kindness and the sincerity so that they will be willing to help us. So even the fact that our family members may be willing to help us and be of profit to us is a gift that Allah (swt) has given us. Furthermore even if we have family members that can help us and even if those family members are willing to help us, they can only help us if Allah (swt) willed. It is only Allah (swt) Who has given them the resources and the ability to provide for us and be a support for us. The Prophet (saw) would always acknowledge that the love and support that his (saw)'s

wife Khadija (ra) gave him (saw) was a gift for him (saw) from Allah (swt). Allah (swt) is the One Who gave Khadija (ra) to the Prophet (saw), He (swt) is the One Who put in her heart the love for the Prophet (saw), and He (swt) is the One Who made her wealthy so that she was able to support him (saw). Thus even this support that the Prophet (saw) enjoyed from his family was really support from Allah (swt). So we see that the words that Allah (swt) tells us in this ayah are truer than we can ever realize. Our relatives and our children are of no real help or profit to us, it is Only Allah (swt) Who gives us all help and all support. May Allah (swt) help all the brothers and sisters who are working in this dawah and may He (swt) support their families as well!

Whatever temporary support and help that our families can provide us is only in the life of this world. In the second part of this ayah Allah (swt) brings us our attention to that which lies beyond the life of this world. To that most important of days. That Day which should always be on our minds. Allah (swt) refers to the Day of Judgment in this ayah as "**The Day of Standing**". All of mankind will be standing on this Day. No one will be allowed to rest or take a break. This is the most important moment for all human beings and Allah (swt) wants that we give it our complete and undivided attention. This is the moment that we should always be thinking about. This is the moment of time that all of our lives have lead up to. What are we going to have to show before our *Rabb* when we stand before Him (swt) on that Day?

On this most important Day of our lives where will our relatives and our children be as we stand alone before Allah (swt)? Allah (swt) tells us in this ayah that on that Day He (swt) will *Fasl* between us. This means that Allah (swt) will divide us and then He (swt) judge each of us separately. Although the bond of family is the strongest of bonds Allah (swt) will break these bonds on that Day. Each family member will be divided and each family member will be judged separately. The parents can do nothing for children, nor can the children do anything for parents. Brothers and sisters, cousins and uncles, aunts and nephews, grandparents and grandchildren. There will be no family bond that will exist on that Day. No soul can help any other soul on that Day. We ask Allah (swt) for the beliefs and the deeds that He (swt) is pleased with for both us and for our families to prepare us for that Day. We will all stand before our Lord alone on that Day and the only ones who will be saved are those whom He (swt) is pleased with.

In the final part of this ayah Allah (swt) reminds us that He (swt) Sees all of our actions. There is not one action that we can take in this life of this world that Allah (swt) does not See. Luqman (as) once gave his son permission to commit any sin that he wanted, the only condition is that he had to do it where Allah (swt) could not See him. There is nowhere we can go where Allah (swt) cannot See us. Everywhere we go the Sight of Allah (swt) goes with us. In darkness and in light, in secret and in public Allah (swt) is always Seeing everything that we do. So do not think for one second that there is one action which you take that does not matter. No, every action that you do, even the smallest of effort that you make, even one movement of your finger or your tongue for the sake of this dawah is Seen by Allah (swt). Similarly even the smallest of sins will be Seen by Him (swt). Then He (swt) will be the Only One Who can help you and save you on that Day just as He (swt) is the Only One Who can punish you. How many of us realize this fact? How many of us act with the certain knowledge that Allah (swt) Sees all of our actions? We ask Allah (swt) to make us remember that He (swt) Sees all our actions and to make all our actions that which He (swt) is pleased with.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ
 إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا
 بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ
 إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ
 رَبَّنَا عَلَيْنَا تَوَكَّلْنَا وَإِلَيْكَ أَنبَتْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

4. Surely there is for you an excellent example in Ibrahim and those with him when they said to their people, surely we are clear of you and that which you worship from below Allah, and we have done kufr to you, and there has come between us and you enmity and hatred forever until you believe in Allah Alone, except the saying of Ibrahim to his father “I will seek forgiveness for you but I have no power to do anything for you against Allah”. “Our Rabb in You do we put our Tawakkul, to You do we turn and to You is the Final Return”.

In the previous ayah Allah (swt) told us that loyalty to Him (swt) and His Messenger (saw) and this dawah must come before anything else, even before loyalty to our family. But for many of us it is hard to break our relationships with our family because they are so close to us. We spend so much time with them and we have such strong bonds of love and affection with them. That was why it must have been very hard for Hatib (ra) in Madinah when his family was in Makkah. His family must have constantly been on his mind, and just like any father and any husband would have he must have been very worried about them. It must have been hard on Hatib (ra) just like it would be hard for us. But our families are among the many tests that Allah (swt) gives us in the life of this world. We hope that Insha Allah our patience and endurance with them for the sake of Allah (swt) will be among the sources of reward for us on the Day of Judgment. Allah (swt) wants to test us to see if we can put our love for Him (swt) and His Messenger (saw) over our love for families. As indebted as we are to our families we have to remember that we are even more in debt to Allah (swt). Despite all that our families have done for us it is nothing when

compared to what Allah (swt) has done for us when He (swt) created us and what Allah (swt) continues to do for us when He (swt) sustains us for every second of our existence. It is nothing compared to what the Prophet (saw) did for us when he (saw) suffered through unspeakable hardships so that we can be guided to our *Rabb*. So despite the strong love that we have in our hearts for our families, Allah (swt) and the Prophet (saw) always have to come first. Some people may claim that this is impossible to do. They would say it is impossible to love Allah (swt) and the Prophet (saw) more than our families. They would say it is impossible to show loyalty to this Message before showing loyalty to family. For such people Allah (swt) brings in this ayah the example of Ibrahim (as) and those with him (as).

Allah (swt) begins this ayah by saying “**Surely there is for you an excellent example in Ibrahim and those with him**”. Here Allah (swt) tells us that in Ibrahim (as) and those with him (as) there is an excellent example for us. As human beings we need examples to follow and role models to look up to. Ever since we are children we look to others and we try to imitate them. We as human beings have very limited knowledge and so we need the guidance that comes from role models. These role models show us the way that we should behave and they even show us the way that we should think and the emotions that we must have. As Allah (swt) has told us in other ayahs of the Quran, the best example for us to follow is the Prophet (saw). He (saw) is the best role model for us to imitate in everything that we do. The closest ones to the Prophet (saw) are the other prophets of Allah (swt) and among the closest of these prophets is a father of the Prophet (saw) Ibrahim (as). If we find it hard to give Allah (swt) preference over our families then Allah (swt) tells us to look to the example of Ibrahim (as) and those with him (as). They chose Allah (swt) over their families, and if they can do it then so can we. Ibrahim (as) was a great and noble man, but he (as) was still a man. He (as) was still a human being just like you and me. If he (as) found the capacity within himself to do what his Creator wanted of him (as), then why can't we? This is why Allah (swt) tells us in this ayah that in Ibrahim (as) and those with him (as), we have an excellent example. We have an example of what it means to sacrifice for Allah (swt). We have an example of what it means to choose Allah (swt) over this world. Ibrahim (as) and those with him (as) made the ultimate sacrifice for Allah (swt). Their very own families.

Not only does Allah (swt) tells us that we have an excellent example in Ibrahim (as) and those with him (as), but Allah (swt) also gives us the specific incident in their dawah which we should look at. Allah (swt) says “**when they said to their people**”. The word *idh* brings to our attention a particular point in time. It is not important for us to know the particular time period but rather what is important is that we take the lesson from what happened at that time. We just need to know that these events did indeed happen at some point in time. In the Quran you will not find a lot of names and dates. This is because the exact time and the people with whom this incident happened is not important. Rather what is important is what the people did. What is important is how their actions can be an example for us to follow in our seeking to come closer to our Lord. The Quran is a Book that is calling on us to worship and serve Allah (swt). To sacrifice and strive for the sake of Allah (swt). One of the ways in which it encourages us to do this is by telling us about those who came before us. The righteous before us who sacrificed and strove with all that they had for the sake of Allah (swt). If they can do it then why can't you? Of all sons that loved their fathers, there is no son that loved his father more than Ibrahim (as) loved his father. Yet Ibrahim (as) was willing to make this sacrifice for the sake of Allah (swt). Ibrahim (as) loved his father and still he (as) disassociated himself completely from his father when it became clear to him (as) that his father had chosen kufr over Allah (swt).

So what is important for us in this story is not the time in which it took place but rather what is important is in the actions of Ibrahim (as) and those with him (as) because this is the guidance that is in this ayah. The guidance is not in the exact name of the tribe that he (as) said this to or where they lived or even what year they lived in. The lesson for us is in what exactly Ibrahim (as) and his followers said to their people. As Allah (swt) tells us in this ayah they said to their people “**We are free of you and what you serve from below Allah**”. We know that the family of Ibrahim (as) and the tribe of Ibrahim (as) were idol worshippers. We also know that Ibrahim (as) was the only one among them who realized that it was wrong to worship idols. He (as) realized that only Allah (swt) deserves all of the worship and all of the servitude. After a long period of calling his people to the Truth, Ibrahim (as) had only a few followers. The remainder of his society completely rejected his dawah and chose to live a life of idolatry and corruption.

In this ayah Allah (swt) brings our attention to when Ibrahim (as) and those who were with him (as) said to their people **“we are free of you and that which you serve from below Allah”**. With these words Ibrahim (as) and his group completely disassociated themselves from the idol worshippers. Even though these people were their own family, they chose to have nothing to do with them. The word *bara* that Allah (swt) uses here means to completely break off and disassociate. Because their families had chosen to serve others besides Allah (swt), Ibrahim (as) and his followers completely broke themselves off from them. There was now no longer any love between them, nor was there the relationship that used to exist before.

Then Allah (swt) tells us how Ibrahim (as) and his followers said to their people **“We have done kufr to you, and there has appeared between us and you enmity and hatred forever until you believe in Allah Alone”**. Because these were a people who had chosen to turn away from Allah (swt) we see that not only did Ibrahim (as) and his followers declare themselves to be clear of them but they went even further than that. So much was the love in their hearts for Allah (swt) that they would break themselves off to such an extent from those who did not serve Allah (swt) Alone. First they say **“we have done kufr to you”**, we know that the linguistic meaning of kufr means “to cover” and for the disbelievers Allah (swt) has used it to refer to how they cover the truth that they know in their hearts. However when the believers use this word it means that they are covering the relationships and the family bonds that they have with those who have chosen to worship and serve others besides Allah (swt). They are covering the relationships they have with those who have turned away from this Message. It is as if they are saying “Allah (swt) is what is most important to us, so what you did to Allah (swt) we are doing to you. Just as how you rejected Allah (swt) because of your desires we are rejecting you because of Allah (swt)”. How much must a people have been attached to Allah (swt) that they would do such to their own families only for His (swt)’s sake? Can you find within yourself the same love for your Lord?

Allah (swt) then tells us how Ibrahim (as) and those with him said to their people **“and there has come between us and you enmity and hatred forever until you believe in Allah Alone”**. They declare that enmity and hatred has come between them and their families until they believe in Allah (swt) Alone. First there is enmity between them. This means that Ibrahim (as) and

his followers have now become enemies to their own family and tribe. How much was their hearts attached to Allah (swt) that they would make enemies out of their own families only for Him (swt)? When you believe in Allah (swt) and you live your life to worship and serve your Creator, then you see another human being who does not dedicate their life to Him (swt) like you do and they do not even believe in Allah (swt) like you have and instead of Allah (swt) they worship and serve idols such stone figures, money or their own desires, then what can be your relationship with such people? Even if they are your own family, there will be enmity between you and them because you are so different from them. You might be similar to them in the way you look, the clothes that you wear, the food you eat, and all of the other physical characteristics that human beings can have in common, but you are different in your hearts. Where your heart is attached to Allah (swt), theirs is attached to their desires and the life of this world. So you are different from them as night and day, as darkness and light. So you will always be enemies. After enmity there is hatred. Now a true and sincere Muslim always has his heart attached to Allah (swt), so he should not look to other people and he should not worry about them if they reject his call to Allah (swt). But while he is calling them and they are rejecting his call, what is the feeling that will come in his heart towards such people? You know that they are a people who recognize the Truth that has come to them from their Creator. They know that Allah (swt) is the One Who created them and the One Who in His Mercy is keeping them alive in this world and giving them a chance to return to Him (swt), but still they continue to reject Him (swt) and choose to follow their desires. It is only natural that the dawah carrier will have hatred for these people who have willfully chosen to reject Allah (swt). Because the dawah carrier's heart is with Allah (swt), he hates those who have turned away from Him (swt).

We should note here that such hatred should only come after you have presented the Message to them correctly. If they are simply ignorant of this Message then you have no right to hate them. Your hatred of them stems from the fact that they have willfully rejected Allah (swt). So it is not a personal anger but it is in anger for the sake of Allah (swt). You are angry with them because Allah (swt) is Angry with them, and Allah (swt) will only be Angry with those who receive this Message correctly and choose to turn away from it. So you are only allowed to hate them

once it is clear to you that they have received the Message correctly and they are still turning away from it despite their knowledge that it is the Truth! Otherwise if they are simply ignorant of this Message or if they have not received it correctly then you have no right to hate them. On the contrary you should love them and you should pray to Allah (swt) to guide them. May Allah (swt) save us from ever being like those who willfully reject this Message! May Allah (swt) allow us to behave with all people in a way that He (swt) is pleased with!

We should also note that when it comes to family, especially when it comes to parents, we should not manifest our anger to them by being cruel to them. Even if they are among those who openly reject this Message they still deserve the best treatment from us. We must not do anything to them that might hurt them physically or even verbally. Bukhari has reported to us what happened when the mother of Asma bint Abu Bakr (ra) came to Madinah as a disbeliever. Asma (ra) asked the Prophet (saw) how she should treat her mother and he (saw) replied that she should treat her kindly even though she was not a Muslim. So this shows that even if we have hatred towards them in our hearts, we still have to interact with them in the proper way. This of course will not be easy because of the hatred we have in our hearts since they have rejected Allah (swt), but this is part of the test that Allah (swt) has given us. We need to have patience with them. Allah (swt) Knows best and we ask Allah (swt) to guide us to how to deal with our families in a manner that He (swt) is pleased with!

Then we see Ibrahim (as) and those with him say that this enmity and hatred between them and their people will be there forever until they believe in Allah (swt) Alone. This is what our families need to do for us to remove this enmity and hatred that is between us and them. To believe in Allah (swt) Alone means to believe that Only Allah (swt) has the right to be worshipped, to believe that Only Allah (swt) should be called on at times of difficulty and need, to believe that Only Allah (swt) has to be obeyed and followed at every moment of our lives. We are all humans and we all fall short of the ideal of serving Allah (swt) at every single moment of our lives, only the prophets are able to do that because only they are protected from sin and disobedience. But if our families will only believe that Allah (swt) Alone has to be worshipped and served, and they try to live up to their beliefs, then even if they fail they would still have our love because at least they

are trying. But for those of our family members who do not even try to worship and serve Allah (swt), the ones who have purposely forgotten Allah (swt) so that they can chase after this world, there will always be this enmity and hatred between us and them. It will be there forever until they choose to return to the purpose for which they were created.

Then Allah (swt) says **“except the saying of Ibrahim when to his father ‘I will seek forgiveness for you but I have no power to do anything for you against Allah’ ”**. The meaning here is that in everything that Ibrahim (as) and his followers said and did we have an excellent example to follow, except the prayer that Ibrahim (as) made for his father. This prayer for forgiveness that Ibrahim (as) made on behalf of his father is not an example for us to follow because as Allah (swt) has told us in other ayahs of the Quran, we cannot ask forgiveness for those who have willfully chosen kufr over Iman. When it becomes clear to us that a person has chosen kufr over Iman, in other words when they die on kufr, then we are not supposed to pray for them. So in all of their actions and sayings Ibrahim (as) and his followers are an example for us except in this prayer that Ibrahim (as) made for his father. We cannot follow the example of Ibrahim (as) in this regard and ask forgiveness for those who have clearly chosen kufr over Iman. Even for Ibrahim (as) we know from Surah Tawbah that he (as) only made this prayer for his father because of a promise that he had made to his father and before it became clear to him that his father would not become Muslim. Once it was clear to him that his father would stay on kufr he (as) disassociated himself from his father completely. So in everything that Ibrahim (as) and his followers said and did we have an example to follow except in this prayer that he (as) made for his father. Such is an example where we cannot follow him (as). Allah (swt) has told us that we cannot pray for a people whom we are certain died on kufr.

However even if we look at the prayer of Ibrahim (as) for a moment we can see that there are several lessons we can take from it. First it shows the love that a son must have for his father just because of the fact that he is his father. Ibrahim (as)'s father was an idol worshipper, but before it became clear to Ibrahim that his father would chose kufr over iman, when he still had a hope that his father might come to Allah (swt), he prayed for him. This shows the great love that he (as) once had for his father. Similarly it shows us the love and respect that we must have for

our parents. Ibrahim (as) continued to hope for his father to be guided and continued to pray for him until it became clear to him that his father had chosen kufr. At this point Ibrahim (as) chose his *Rabb* over his father. So we see from the example of Ibrahim (as) that we must have love and compassion for our parents. Until it becomes clear to us that they have chosen kufr over Iman we can still pray to Allah (swt) to guide them. Ibrahim (as) may have known through revelation that his father would not believe, but for us the only way that we would know for sure that they have chosen kufr is if they die on kufr. May Allah (swt) save our families from that! But until their death comes we should still pray to Allah (swt) to guide them to the Truth of this Message.

Also from this prayer of Ibrahim (as) for his father look how Ibrahim (as) tells his father that even though he will ask forgiveness for him he (as) still admits that has no power to do anything for his father against Allah (swt). Even though Ibrahim (as) was a prophet of Allah (swt) and the close friend of Allah (swt) and he had been even given the title of “the father of the prophets” he still could not guarantee for his father that Allah (swt) would forgive him. Even though Ibrahim (as) is in the highest station in the heavens above, he (as) never claimed that his father would be forgiven only because of his prayer. Despite the close position that he (as) had with Allah (swt), he never guaranteed for his father anything. Rather he admitted to his father the clear fact that he (as) had no power whatsoever and the Power to forgive and punish and the Power to guide and let go astray was only with Allah (swt). Insha Allah let us all try to inculcate in us the humbleness of Ibrahim (as) before the Power of Allah (swt). We follow his example in everything except the prayer that he made for his father. Allah (swt) Knows best and may Allah (swt) guide us!

In the final part of this ayah Allah (swt) relates to us a prayer that Ibrahim (as) and his followers made. Allah (swt) tells us how they said, **“Our Rabb, on you do we have Tawakkul, and to you do we turn, and to you is final return”**. We have to always bear in mind the environment in which these believers made this prayer. There were only a few of them and they had just cut off relationships with their family and their tribe. They were exiled from their land because of what they called to. This was a time when the population of humans had not spread and the world was a harsh place filled with much wilderness. Can you imagine a small band of

people alone in the wild without any land to which they could go or anywhere they could turn to for help? They had found themselves in this situation only because they had called the people to the Truth. So what were the first words they say in their prayer? They call out to their *Rabb* and they say “Our *Rabb* on You do we have Tawakkul”. Of all of the ways that one can call on Allah (swt) the word *Rabb* expresses His (swt)’s complete Power and Authority. When you call on Allah (swt) with His (swt)’s title as *Rabb* you are describing how you are weak and helpless and Allah (swt) has all of the Power. That is why you will find this word mentioned in many of the duas of the prophets. The believers call on Allah (swt) with all of His Might and Power, and they say that they have Tawakkul on Him. Tawakkul means a complete reliance and trust. Ibrahim (as) and his followers put their trust and their hope completely on Allah (swt) to look after them in the wilderness that they were in. They knew that if they were sincere in their service of Allah (swt) and if they kept their trust only in Him (swt) then He (swt) would take care of them and protect them from all harm. We should note however that as we discussed when we previously mentioned Tawakkul, this does not mean that you expect Allah (swt) to do everything and that you become lazy. It means that you try your best and you make your best effort, and at the same time you have your complete trust and reliance on Allah (swt). This is what these believers meant when they said that they put their trust in Allah (swt). They would make their best effort in everything that they did, they would take every precaution, and at the same time they put their trust in Allah (swt) to look after them.

Then Ibrahim (as) and those with him (as) say to Allah (swt) “To you do we turn”. “Turning” here refers to turning in repentance, in making Tawbah to Allah (swt). This small group of believers have now left their people and their family. We know that their tribe was a band of idol worshippers, so the next thing that the believers say after they declare that they have put their Tawakkul in Allah (swt) is to ask Allah (swt) for forgiveness. Since they have left a people who bowed before idols and committed many sins these believers ask forgiveness of Allah (swt) if they may have committed any of such actions that Allah (swt) is not pleased with. Allah (swt) does not tell us in this ayah that these believers had committed any sins, yet we still finding them turning to Him (swt) in repentance. That is how the true believer should be. You should always

feel that you need to make Tawbah to Allah (swt) and ask for His (swt)'s Forgiveness. Even if we spent a lifetime in worship to Allah (swt), it would not even be enough to repay Allah (swt) for even one of our eyes. No matter how much we serve and worship Allah (swt), it will never be enough. So we must always turn in repentance to Allah (swt). For all the shortcomings in our actions, and for all of the sins of our past and anything we may have committed inadvertently. We should always be seeking Allah (swt)'s Forgiveness and turning to Him (swt) in repentance. Just like Ibrahim (as) and those with him (as), we must be constantly turning back to Allah (swt).

Finally Ibrahim (as) and the believers who are with him say to Allah (swt) **“Our Rabb, to you is the Final Return”**. They had left their people for the sake of Allah (swt) because they know that their Final Return is to Allah (swt). They knew that the final journey that all humans must make is the journey to Allah (swt). This is why they did not feel sad because of all that they had left behind. They knew that everything of this world was fleeting and temporary. They knew that they would have to leave it all behind. They knew that they will soon journey to Allah (swt) and this would be the final journey from which there is no return.

This is fact that we must always bear in mind. It is always this world that makes us commit sins and makes fail in our duties to our Creator. But we must always remind ourselves that we will one day leave this world for good and never come back. That day is the day that we die and it could be much sooner than you think. Are you certain beyond the shadow of a doubt that you have a long life ahead of you? How do you know that the angel of death is not waiting for you this evening? We all make many journeys throughout our life, both spiritual and physical, but we must always remember our Final Journey. This is the trip that we will take back to our Creator. We will be returning to Allah (swt) and Allah (swt) Alone. That is the journey that our whole life has been a preparation for. So ask yourself who you it is that you should b trying to please in the life of this world? Your final return is to Allah (swt) and once you go back to Him (swt) then you will never return to this world again. May Allah (swt) make the Final Return to Him (swt) one that He (swt) is pleased for all the sincere Muslims who work in this dawah to seek His (swt)'s pleasure!

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَآغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ

الْحَكِيمُ

6. Our Rabb do not make us a trial for those who disbelieve and forgive us our Rabb.

Surely You and only You are Al-Aziz and Al-Hakim.

This ayah continues on the dua that Ibrahim (as) and his followers made to Allah (swt) after they had disassociated themselves from their own people. In the previous ayah Allah (swt) told us how these believers abandoned their own family only for His (swt)'s sake. Imagine how difficult it is to break of from your own family, this is what Ibrahim (as) and those who were with him had done. This is what Hatib (ra) and the other Sahabah in Madinah who had left their families behind in Makkah were being asked to do. This also may be what we may be asked to do if we have to choose between our families and this dawah. We should always ask Allah (swt) to protect us from that. Furthermore if we have families who are practicing Muslims and they are not opposed to our being active in Islam then we should always thank Allah (swt) for that. There are many of our brothers and sisters who do not have such a blessing. However if ever we are faced with this difficult decision in choosing between our families and the Din then we have the best of examples in Ibrahim (as) and those who were with him (as). We saw in the previous ayah how they prayed to Allah (swt) telling Him (swt) that they had put their *Tawakkul* only on Him (swt), they had turned in repentance to Him (swt), and they acknowledged that in the end their Final Return is to Him (swt). Once you realize this relationship that you have with Allah (swt) then Insha Allah the choice will always be clear whenever you have to choose between Allah (swt) and anything of this world.

Allah (swt) begins this ayah by telling us how Ibrahim (as) and those who were with him (as) said “**Our Rabb do not make us a trial for those who disbelieve**”. Here they call out to Allah (swt) and beg of Him (swt) not to make them as a trial for those who disbelieve. The scholars say that this means that they are asking Allah (swt) not to let the disbelievers gain victory over them. Because if the disbelievers gain victory over the believers then this might make

them become firmer on their stance of disbelief. The disbelievers might think that they made right the decision in choosing to reject this Message. They might think they made the right decision in choosing to serve their desires and chase after the life of this world instead of choosing to serve Allah (swt). Even though they knew that this Message was the Truth they still may become firmer on their disbelief because they were able to defeat the believers. So one meaning is that if the disbelievers see the Muslims being defeated that might make them to think that they made the right decision in preferring this life to the next. The Muslims have then become a trial for the disbelievers because they have lead them astray from Allah (swt). So in this ayah they pray to Allah (swt) and beg of Him (swt) not to make them as a trial for the disbelievers. They beg of Him (swt) not to make their defeat as the reason why the disbelievers persist in their kufr.

Another meaning for the prayer **“Our Rabb do not make us a trial for those who disbelieve”** that Mawdudi gives is that he says the believers are praying to Allah (swt) not to allow them to leave their Din in the face of torture and persecution. So the Muslims are begging Allah (swt) not to allow the disbelievers to make the renounce their belief in the face of torture and persecution. When they are being tortured, and put through so much hardship and pain, there is a chance that their Iman might leave them. Should the disbelievers see this then they may think that they made the right decision in rejecting this Message. So the Muslims here are calling to Allah (swt) and asking Him (swt) not to make them a trial for those who disbelieve by letting them be forced away from the Din at the hands of these disbelievers. Such a tragedy would be great because not only would the believers lose their Iman but the disbelievers would become even stronger in their kufr. May Allah (swt) save us all from this fate! May Allah (swt) not make us into a trial for those who do kufr!

Do we not see this happening today? Is not the reason why so many people are not guided to this Message because of the weakness of the Muslims? We have allowed ourselves to be defeated by them. We have compromised on our Din and allowed ourselves to copy their ways. We have abandoned Islam and preferred it for their ways. Why then should the people come to Islam when even the so called Muslims are not following this Din correctly? How can they see the good and the beauty in Islam when the Muslims themselves are turning away from

it? So we have to realize that by turning away from this Din we are not only earning the Wrath of Allah (swt) ourselves but we are also a cause for all of these people being misguided away from their Creator. This then will bring even more of the Wrath of Allah (swt) upon us. May Allah (swt) save us! We have become a trial for the people because of our laziness and our weakness. This was exactly what Ibrahim (as) and those who were with him (as) prayed to Allah (swt) to save them from becoming like. Now look at this Ummah today.

Then we see Ibrahim (as) and the believers who are with him (as) say “**forgive us our Rabb**”. Similar to the previous ayah once again we see the true and sincere believers pleading to Allah (swt) for forgiveness. Once again we see an excellent example that we can follow. Every believer is always in need of forgiveness from Allah (swt). We commit so many sins both secretly and openly, both with our knowledge and without our knowledge. We are guilty of so much disobedience to Allah (swt) when He (swt) has done so much for us. Even though we are in need of Allah (swt) for every second of our lives, we sometimes forget Him (swt) completely and this leads to us following our desires. Because it is part of our nature that we forget, it is part of our nature that we will sin. So because we all sin we should always be in the habit of asking forgiveness from Allah (swt). We must try to control our desires to the best of our ability and at the same time we must constantly be asking Allah (swt) for Forgiveness. The Prophet (saw) used to ask Forgiveness from Allah (swt) seventy times a day when he (saw) was protected from sin and he (saw) was the beloved of Allah (swt). So who are we then to think that we are not in need of pleading to Allah (swt) to forgive us? In the example of the Prophet (saw) and in the example of these believers who were with Ibrahim (as) Allah (swt) is showing us that He (swt) likes those who always ask Forgiveness of Him (swt). A sin can even be a way in which you can increase your station with Allah (swt) if you use it to draw closer to Him (swt). May Allah (swt) give us the enabling grace to be among those who always ask Forgiveness of Him (swt)!

In the final part of the ayah Ibrahim (as) and his followers call out to Allah (swt) and say to Him (swt) “**Surely You and only You are *Al-Aziz* and *Al-Hakim***”. First notice the word *inna* to emphasize certainty. This is used to tell us that what follows this is something in which there is no doubt whatsoever. Then notice that the word “You” comes twice, and this also is a tool of

emphasis. Then the believers refer to Allah (swt) by His (swt) names of *Al-Aziz* and *Al-Hakim*. The two tools of emphasis that preceded these Names stress the absolute certainty that Allah (swt) is indeed *Al-Aziz* and *Al-Hakim*. *Al-Aziz* signifies the absolute Authority and Power of Allah (swt), He (swt) is the One Who controls and rules over everything. He (swt) is the One Who has absolute Power over everything. But Allah (swt) is not only *Al-Aziz*, He (swt) is also *Al-Hakim* or “The Most Wise”. Many human beings are corrupted by the power that they have. The more power that they have, the more that they think that they can follow their desires and not answer to anyone. But despite all of the Power that Allah (swt) has, He (swt) is One that will rule with Wisdom and Justice. In everything that Allah (swt) legislates and in everything that Allah (swt) decrees there is Wisdom and Justice. So Allah (swt) has all of the Power because He (swt) is *Al-Aziz*, but He (swt) will only use that Power for what is right because He (swt) is *Al-Hakim*.

We can also see from these two Names of Allah (swt) that *Al-Aziz* signifies the Might and Power of Allah (swt) and so it is why only He (swt) deserves to be worshipped. Similarly *Al-Hakim* signifies the Absolute Wisdom and Knowledge of Allah (swt) and it is why Allah (swt) deserves to be obeyed in all aspects of life. Thus we see that Allah (swt) not only tells us to worship and serve Him (swt), but He (swt) also tells us why we should do so. Once you truly know Allah (swt) then you will realize why you cannot be anything but His (swt)’ dedicated worshipper and servant.

Notice also here that once the believers completed their duaa, they praised Allah (swt). From this also we can take a lesson. Our relationship with Allah (swt) should not only be one of asking and pleading to Him (swt). While we ask Allah (swt), we must also praise and glorify Him (swt) as well. In this way we are affirming how weak we are, and how Powerful He (swt) is. We are fulfilling our purpose in life to glorify and sanctify Him (swt). May Allah (swt) allow us to always praise Him (swt) whenever we turn to Him (swt). May Allah (swt) allow us and allow all the sincere people in this Ummah to recognize Him (swt) as these believers who were with Ibrahim (as) recognized Him (swt)! May Allah (swt) allow us to always remember Him (swt) and to constantly seek forgiveness from Him (swt)! May Allah (swt) help us to always remember that He (swt) and He (swt) Alone is *Al-Aziz* and *Al-Hakim*, thus deserving all of the worship and all of the servitude!

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن

يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾

7. Surely there is for you in them is an excellent example for who is looking forward to Allah and the Last Day. And for who turns away then surely Allah He is *Al-Ganee* and *Al-Hameed*.

In this ayah Allah (swt) repeats the fact that there is an excellent example for us in Ibrahim (as) and the believers who were with him (as). These were a people that demonstrated that their loyalty was first and foremost to Allah (swt). They had dedicated their lives to the worship and servitude of Allah (swt). They broke away from their family and their tribe only because these people had chosen to serve others besides Allah (swt). So much was their love for Allah (swt) that they would even leave their own families for their *Rabb*. This is the example that Allah (swt) is bringing for Hatib (ra), this is the example that Allah (swt) is bringing for all Muslims. Nothing else should matter in this entire world except gaining the Pleasure of Allah (swt). Not even our own families.

In addition to repeating the fact that Ibrahim (as) and those with him are an excellent example for us, in this ayah Allah (swt) also tells us they are an excellent example for those who look forward to Allah (swt) and the Last Day. In other words they are an excellent example for you, only if you are looking forward to Allah (swt) and the Last Day. The believer is always searching for the Pleasure of Allah (swt) because he is always looking forward to meeting with Allah (swt) on the Last Day. Think about it for a second, the Day will come very soon when you will be standing naked in front of your Creator. The Lord and Master of this entire universe. The Perfect One with no flaw or weakness. The One Who possesses all of the Perfect Names. The One Who brought you into existence and gave you all that you have. The believer is the one who always thinks about this moment and the one who always tries to do his best to prepare for it. So this is how we should be, just like Ibrahim (as) and those with him (as), we have to always look forward to the Day on which we will meet Allah (swt). Everything that we do in the life of this world

should be a preparation for that Day. Everything that we do in this world must be dedicated sincerely for Allah (swt), and it must be following the Sunnah of the Prophet (saw) who Allah (swt) sent as a model to teach us how to worship and serve Him (swt). This is all that we can do to prepare ourselves for meeting with Allah (swt) on the Last Day.

In the final part of this ayah Allah (swt) says “**And for who turns away then surely Allah He is *Al-Ganee* and *Al-Hameed***”. Allah (swt) has told us that in Ibrahim (as) and the ones who were with him (as) we have the best of examples to follow. They were the ones who had dedicated their lives to the worship and servitude of Allah (swt) and in doing so they sought only the Pleasure of Allah (swt). To attain this goal they broke away from everything that distracted them from this objective, including their own families. The model of Ibrahim (as) and his group can also be seen in the Prophet (saw) and the Sahabah. This is the model that our Creator and our Master has set for us. If we want to attain His (swt)’s Pleasure then we must be willing to sacrifice everything for Him (swt). Such was the way of the Prophet (saw) and Ibrahim (as). This model is there for us to follow, and it is our choice whether to take it or not. For whoever decides to follow this model, they have an immeasurable reward with Allah (swt). For whoever chooses not to follow this model, for whoever turns away from this excellent example of conduct that Allah (swt) has given us, for whoever chooses a way of life other than that lead by these noble prophets and their followers, Allah (swt) tells us that He (swt) is *Al-Ganee* and *Al-Hameed*.

Both of these Names give the meaning that Allah (swt) has no need for the creation whatsoever. *Al-Ganee* gives the meaning that Allah (swt) is the Possessor of everything and that He (swt) does not need anything from the creation. Allah (swt) is the Self-Sufficient with no need whatsoever. Everything in this universe belongs to Allah (swt) and He (swt) does not need anything from anyone. So for those who turn away from Allah (swt) and they choose not to give their wealth and their souls in His (swt)’s service then they should know that Allah (swt) is in absolutely no need of them whatsoever. By turning away from service to this Message they are only depriving themselves of the Pleasure of Allah (swt) and His (swt)’s reward in the Hereafter. They are not depriving Allah (swt) of anything because He (swt) is *Al-Ganee*, the Possessor of all things and the Self-Sufficient.

Al-Hameed means the One Who has all of the Praise. So Perfect, so Powerful, so Wise, so Magnificent is Allah (swt) that He (swt) deserves all of the Praise. Everything in the universe is always in a state of worship and sanctification of Allah (swt). Everything is making Tasbih for Allah (swt) and Praising Him (swt) as He (swt) deserves to be Praised. Ibrahim (as) and those with him (as) realized this fact that only Allah (swt) deserves all of the worship. This is why they completely abandoned their people who had chose to worship stones instead of Allah (swt). Allah (swt) is telling us in this ayah that if you do not want to be like Ibrahim (as) and those with him, if you would rather worship whatever idol you have setup for yourself whether if be your wealth or your desires or your own pride, then Allah (swt) is *Al-Hameed*, meaning that He (swt) does not need for you to praise Him (swt). He (swt) does not need you to worship Him (swt) or to praise Him (swt). Allah (swt) has all of the praise whether you choose to praise Him (swt) or not. Everything in the universe is already praising Allah (swt) and Allah (swt) has Praised Himself much better than any creation can. So what does Allah (swt) need from your praise? If you decide to praise, glorify and worship Allah (swt) then it is only for your own good. If you do not then it is only your loss.

Our praise of Allah (swt) is to dedicate our lives in worship and servitude to Him (swt). It is to use every single moment and every single faculty that we have to attain the Pleasure of Allah (swt). In doing so we are praising Allah (swt) because He (swt) is so Perfect and so Magnificent. Our limbs, our tongues, and our hearts all praise Allah (swt) because He (swt) deserves all of the praise. He (swt) deserves for all of creation to be in a complete state of obedience and servitude to Him (swt). Also when we praise Allah (swt) we are also giving thanks to Him (swt) for everything that He (swt) has given us. Every moment of your life is only possible because of Allah (swt) and He (swt) has decreed that you praise Him (swt) to show your gratitude. May Allah (swt) allow us to praise Him (swt) and thank Him (swt) as He (swt) deserves to be!

عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً
 وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

8. It may be that Allah will make love and friendship between you and the ones with whom you are enemies from them, and Allah is All-Powerful, and Allah is Forgiving Merciful.

In the previous ayah Allah (swt) told us how we should follow the example of those who broke away from their families for His (swt)'s sake. The example of Ibrahim (as) and those who were with him (as). Although the Sahabah all believed in Allah (swt) and all of their hearts were attached to Him (swt), they still had the natural love and affection for their families that any human being would have. As the Prophet (saw) used to say when he (saw) would show kindness and affection to his grandchildren this love is natural and something that Allah (swt) has put in our hearts. So when Allah (swt) told some of them that they had to break of their relations with their family, especially those of the Muhajiroon in Madinah who still had family in Makkah, some of them found this command difficult. They became sad and wondered if they would be close with their families again. That is when Allah (swt) revealed this ayah, to give such Muslims a consolation and a ray of hope.

Allah (swt) begins this ayah by saying “**It might be that Allah will make love and friendship between you and the ones with whom you are enemies from them**”, this is addressing the Muhajiroon in Madinah and it is referring to their families that they had left behind in Makkah. Right now their families had to be treated as if they were part of the enemy. Firstly because their family was not part of the Muslim community, and secondly because their family was in the city of the enemy. So right now they were enemies. But Allah (swt) tells the Muslims in this ayah that one day soon He (swt) might make love and friendship between them. Allah (swt) may bring them close even though right now they were very far apart. So in order to console the Muhajiroon who still had family in Makkah, Allah (swt) tells them that one day soon He (swt) may make love and friendship to come between them. Allah (swt) may make those who are your enemies to one day be your friends.

Notice in the language of the ayah that Allah (swt) does not say that this will definitely happen. Rather He (swt) says that this might happen, there is a possibility of it happening. Although Allah (swt) Knows the future He (swt) has chosen not to tell the Muslims that definitely there will be love and friendship between them and their families in Makkah. Allah (swt) does this because He (swt) still wants to test their iman and see if they will still choose Him (swt) over their families. But at the same time, Allah (swt) Knows that it is difficult to break relationships with people who are so close to you. So even though Allah (swt) is requiring them to break such relationships with their families, He (swt) in His Mercy and Kindness, gives them hope by saying that maybe in the future, He (swt) will put love and friendship back into their hearts once again towards those with whom they had broken all ties and relationships. Since the only way there will be love and friendship between the Muhajiroon and their families in Makkah is if their families were to accept Islam, Allah (swt) is telling them that there is a chance that sometime soon He (swt) would guide their families to Islam.

In the next part of the ayah Allah (swt) tells us that He (swt) is All-Powerful. *Qada* means a judgment or a ruling, Allah (swt) is so Powerful that He (swt) can place a judgment on every single thing. Whatever Allah (swt) judges or decrees to happen will happen and there is no one who can overturn the judgment of Allah (swt). Remember that the Muhajiroon were in Madinah and their families were in Makkah, and they had chosen a life of worship and servitude to Allah (swt) while their families had turned away from Him (swt). So some of the Muhajiroon may have wondered how it would ever be possible for them to be reunited with their families again. They might have thought how would it ever be possible for there to be love and affection between them and their families when they were dedicated to Allah (swt) and their families had chosen to serve other besides Him (swt)? In this ayah Allah (swt) tells them that He (swt) is Able to do everything. He (swt) may even reunite them with their families and place between them love and affection. Allah (swt) has such Power that He (swt) can even reunite them with their families. Even though at the time when this ayah was revealed they were so far away both physically and spiritually. Such is the Power of the One Who has Might and Power over all things.

In the final part of this ayah Allah (swt) reminds the believers that “**Allah is Forgiving Merciful**”. Notice here that the word for “and” does not appear between these two Names of Allah (swt). This shows us that the Forgiveness and Mercy of Allah (swt) are so closely linked together; Allah (swt) is Forgiving because He (swt) is Merciful and He (swt) is Merciful because He (swt) is Forgiving. This is also to show us that these two Names exist in Allah (swt) at the same time. He (swt) is both Forgiving and Merciful simultaneously. This gives the Muslims hope that even though their families had chosen kufr over Islam at this period, there is a chance that Allah (swt) would Forgive them and accept them into His (swt)’s Mercy if they return to the purpose for which they were created. There is no limit to the Mercy and Forgiveness of Allah (swt).

One lesson that we can take from this ayah is to see that even though we have to give our loyalty first and foremost to Allah (swt), and even though we have break of close relationships with those who serve others besides Allah (swt), we still have do not have to suppress any natural love and affection that we might have towards them. They are our parents and our children, our brothers and sisters. We grew up with them and we spend many days of our lives with them. If the light of iman has not entered their hearts like it has entered ours, we must never think that it never will. We have to realize the Power and Ability of Allah (swt). If we are sincere in our service and devotion to Allah (swt), we have to have a hope that may be sometime in the future He (swt), as part of His (swt)’s Mercy and Forgiveness, may put the light of guidance in their hearts. They might recognize the Signs of Allah (swt) that in the universe around them and the Signs of Allah (swt) in the Quran. They might realize the purpose for which they were created and return to the worship and servitude of Allah (swt). Then where there was once enmity and hatred there will be love and affection. That is the Power of Allah (swt). That is the Mercy and Forgiveness of Allah (swt).

Mawdudi notes in his tafsir of this ayah that only a few weeks after the revelation of this ayah, the Muslims conquered Makkah and all of the inhabitants of the city entered into Islam in large numbers. The scene was as Allah (swt) described to us in Surah Nasr. You could see the people entering into the Din of Allah (swt) in large numbers. The people who had once opposed Islam, including Abu Sufyan who was the chief of the Quraysh, became Muslim and they gave the

Bayah to the Prophet (saw). Insha Allah we will discuss more about the *Bayah* later on. So just as Allah (swt) had told the Muslims would happen in this ayah did indeed happen. They saw the ones who were once their enemies enter into the fold of Islam. That was how Allah (swt) placed *muwadah* between the Muslims and those with whom they were enemies. They were reunited with their families and they all came together in Islam. Where there was once animosity there was now love. It happened just as Allah (swt) had foretold in this ayah.

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا فِي الدِّينِ وَلَا
يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٨﴾

9. Allah does not forbid you to be kind and just to the ones who do not fight against you because of your Din and who do not expel from your land. Surely loves the *Muqisiteen*.

Ibn Kathir records a hadith from Imam Ahmad that tells us that this ayah was revealed when the mother of Asma (ra) came to visit her. As we know the mother of Asma (ra) was a disbeliever at the time that this ayah was revealed. So on that day when her mother came to her house with gifts, Asma (ra) did not even open the door for her. So much was her love for Allah (swt) and the Prophet (saw) that she would even turn away her own mother. When Aisha (ra) asked the Prophet (saw) what her sister should do, the Prophet (saw) received this ayah from Allah (swt). In this ayah Allah (swt) tells the Muslims that regarding those who did not fight against them because of their Din and those who did not expel them from their land, the Muslims should be kind with them and to treat them with justice.

In this ayah we see the Mercy that Allah (swt) has for the believers. We know that Asma (ra) had sacrificed a great deal for the sake of this dawah. We can see examples of this when the Prophet (saw) was making hijra from Makkah with Abu Bakr (ra). She was the one who used to bring food for the Prophet (saw) and Abu Bakr (ra) when they were alone in the cave. When the

enemies of Islam came to the house of her father looking for the Prophet (saw) and Abu Bakr (ra), she (ra) would not disclose their location and we know that they hurt her physically because of this. May Allah (swt) accept her efforts! So we can see that Asma (ra)'s loyalty was first and foremost for Allah (swt), His Messenger (saw) and this dawah. But when she found her mother standing at her doorstep, it must have been difficult for Asma (ra) to turn her away because she was still her own mother. So we see that in His (swt)'s Mercy Allah (swt) allows the Muslims to maintain friendly relationships with those of non-Muslims who are not open enemies of this Message. So after the revelation of this ayah Asma (ra) was able to welcome her mother inside her house, accept her gifts, and speak with her words of kindness.

We should note the language that Allah (swt) uses in this ayah. He (swt) does not say that we should love them and become close friends with them, because how can any Muslim whose heart is attached to Allah (swt) love those who have turned away from Him (swt)? What Allah (swt) gives permission to do in this ayah is to be kind with them and be just with them. We know from the hadith of the Prophet (saw) also where he (saw) has said "The one who does not show mercy to the people will not be shown mercy". So this hadith and this ayah are telling us how we should behave with people who are not open enemies of this Message. Outwardly we must be very friendly and polite with them, we must treat them justly and fairly and we should never cheat them or try to take of advantage them. Towards non-Muslims we have to always remember that we are ambassadors on behalf of this Din for them. Since they are not openly opposing this Message we can assume that they have not correctly received this Message. So we have to portray an image of a people who are compassionate and understanding as well as fair and equitable. We must never raise our voices against them to insult them, nor must we be unfair to them and ignore them. When we have a trust or an obligation to them, we must try to live up to our trusts to the best of our ability. Insha Allah our behavior towards them might open a door in their hearts for the light for guidance from Allah (swt) to enter their hearts. So although we cannot love them because they are not worshipping and serving Allah (swt) like we are, we still should be kind and equitable towards them so we give them the correct image of a Muslim. We must remember that we are all the children of the same father and we are all the creation of the

same Creator. So as long as they are not openly opposing this Message, which is the situation of the vast majority of the people today, we should always be kind and fair with them.

This should especially be true if they are family. Our families deserve special treatment from us only because of the fact that they are our family. Not only should we be kind and just with them, but they are also entitled to our support if they are in need of it. So you have to be kind with them, you have to be fair with them, and you even have to support them if they are entitled to it. This is even truer if they are our parents. We owe our parents the utmost respect and obedience. The only time that we cannot obey them is if they tell us to disobey Allah (swt). There are many narrations where the Prophet (saw) had told us to treat our parents with kindness, even if they are disbelievers. So how much more do our parents deserve from us if they are believers? They deserve our love, our kindness, and our support. Such also is part of our worship and servitude of Allah (swt). May Allah (swt) guide our behavior to a pattern of conduct that He (swt) is pleased with! May Allah (swt) give us the enabling grace to give our families their due and still work for this dawah!

In the final part of this ayah Allah (swt) tells us that He (swt) loves the *Muqisiteen*. These are the Muslims who always behave with the people with equity and justice. These are the Muslims that are always honest in their speech and they do not speak any lies, unless there is a just cause that is permitted by the Shariah such as open warfare. These are the Muslims who always live up to their trusts and obligations. When they are given a task to do, they always try their best to complete it. When they have a debt, they always repay it. They never cheat the people or deal unfairly with them. In business transactions, they always deal fairly and they never give less measure. In all of their dealings with all people, they always behave towards them with fairness and justice. So for example in the case of Asma (ra), when her mother was standing on her doorstep with gifts, Allah (swt) is telling her that she should allow her mother to come inside and accept her gifts. By doing that she would be being kind and just with her mother, even if she does not have that deep love and friendship that she has with her father and sister who are believers like her. As Allah (swt) Knows Best!

From this we can take a lesson in our dealings with all non-Muslims. Insha Allah we should always be fair and just with them. We should always treat them with kindness and respect. We must not look for the worldly benefit in treating people justly and we should not think that just because they are not Muslims that gives us the right to cheat them or behave unfairly towards them. We should remind ourselves how Allah (swt) is telling us in this ayah that He (swt) loves people who behave with equity and justice. Do you not want to do the actions that Allah (swt) loves? So in your relationships with other people and in your business dealings and transactions with them, you should first and foremost remember Allah (swt). Remember that everything you do in your life is part of your servitude to Allah (swt), done only to seek His (swt)'s Pleasure. Now when He (swt) says that He (swt) loves a certain kind of people, we should try our best to be like those people that He (swt) loves. We should not care about what other people may do to us and we should not even care who these other people are. Our responsibility is to behave towards them with justice and equity regardless of who they are. Even if we do not like them, we still have to be just with them. This is because we have established this relationship with them for the sake of Allah (swt), and so because of Allah (swt) we have to be equitable and fair with them. The only reason we are dealing with them is because it is part of our servitude to Allah (swt), so should we not deal with them in a way that He (swt) is pleased with?

إِنَّمَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم
مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦﴾

10. Allah only forbids you not to make friends with the ones who fought against you because of your Din and the ones who drove you out from your land and the ones who helped to drive you out. And whoever makes friends them then these are the *Dhalimoon*.

In the previous ayah we saw Allah (swt) tell the Muslims that they should be kind and equitable towards those non-Muslims who are not openly opposed to this Message. So unless we can clearly see someone working against this Message then we must be just with them and we must treat them with kindness and respect. We cannot make into enemies those who have not already themselves into our enemies by their willful opposition to this Message.

Now in this ayah Allah (swt) tells us that it is only in regards to those who are openly opposed to this Message that we are forbidden to be kind and just towards. It is the people who know that this Message is the Truth and they are still working to destroy it. They fight against the believers because of their Din and they drive the believers out of their land. It is such people that the Muslim is forbidden to befriend. It is such people that we must fight and strive against.

However if there is a certain group of people who are not opposed to this Message, and they are not working to destroy it, Allah (swt) tells the Muslims that there is no prohibition to make friends with them. But for those who are in any way opposed to this Message, then there is no way we can make friends with such people. To properly understand the command that Allah (swt) is giving in this ayah we have to realize that there are two groups that non-Muslims can fall into. One group is those that received the Message correctly. This means that they saw all of the signs and evidences that would convince any rational person that this Message was indeed the Truth. Even though they received this Message correctly they willfully turned away from this Message because of whatever selfish reason. This reason could be because they want to follow their desires, or because they want to follow what their forefathers followed, or it might be

because of their pride and arrogance. This is the group that will always be opposed to this Message, because they know the Truth about this Message. They know that as long this Message exists, it poses a threat to the way of life they have chosen. Then there is another group of non-Muslims who have not yet received the Message of Islam correctly. They have not been presented with all of evidences and arguments that show that this Message is indeed the Truth. For this group they can be pardoned if they choose not to follow this Message because for the most part they are ignorant to it. They may have heard a few things about this Din in the media, but for the most part it will be fabrications and lies. Propaganda concocted by the enemies of this Message. For this latter group, it may be necessary for the sake of the dawah to treat them kindly and establish friendships with them in order to properly convey this Message to them. This is especially true if this latter group includes members of the dawah carrier's family. Such as was the relationship of the Muhajiroon with their family in Makkah. For the dawah carriers to convey this Message to their family, they may need to get close to their family. So in this ayah we see that Allah (swt) allows the Muslims to be friends with those who are not openly opposed to this Message. The ones who are ignorant as to the Truth of this Message. As always, Allah (swt) Knows best!

But for the group of non-Muslims who are opposed to this Message. The ones who rejected it even though they were certain that it was the Truth from their Creator. These are the disbelievers. The ones who have disbelieved in this Message after clearly receiving all of the evidences. The ones who have turned away from it after they were convinced that it was the Truth. The ones who have a clear agenda and a plan to oppose and destroy this Message. The ones who fight against the Muslims because of their Din. The ones who expel the Muslims from their land and the ones who help in expelling the Muslims. For this group of people the Muslims are completely forbidden to make any kind of friendship with them. For these kufar the time for dawah is over. Allah (swt) even tells us in this ayah that whoever befriends them are *Dhalimoon*. This means if any Muslim takes the enemies of this Message as friends, then he has committed *Dhulm* in the Sight of Allah (swt). *Dhulm* is the worst kind of oppression and injustice. What will be the fate of the so called Muslims who commit such Dhulm by taking the enemies of this Message

as friends and protectors? We cannot even begin to imagine the extent of the pain these so called Muslims will feel in Hereafter because of this *Dhulm*. Think about it, here are a people who have received a clear Message from their Creator and their Sustainer. They are convinced of the evidences and they know it is the Truth. Yet they choose to turn away from it and they choose oppose it because of some selfish reason. How would Allah (swt) look upon any so-called Muslim who takes such people as close friends? In fact they are not Muslims but they are the worst of hypocrites.

This ayah is also referring to all those so-called Muslims who are helping the enemies of this Message spy on their Muslim brothers and sisters who are working in the dawah. It is a terrible sin to spy on Muslims for the enemies of this Message. Even if you do not agree with a particular group of Muslims who are working in this dawah, and you do not agree with the method they are using to bring back Islam, that still does not give you the right to go to the enemies of this Message and report to them the activities of these brothers and sisters. Many of the governments in the world today can be considered as enemies of this Message. This is especially true for the governments in Muslim countries. None of them rule properly by the Book of Allah (swt) and the Sunnah of the Prophet (saw). They all see Islamic groups and movements to be a threat to their existence. All of the leaders of these governments want to maintain the status quo in the world today where they rule the land instead of Allah (swt). So if you go to these governments and report on what your Muslim brothers and sisters in the dawah are doing, then you are doing what Allah (swt) has described in this ayah as *Dhulm*. You are establishing close friendships with the enemies of this Message. You are supporting and helping those who are fighting against the Muslims because of their Din. You are aiding those who have expelled Muslims from their land. You are helping those who are preventing the Law of Allah (swt) to be established in the land and who are preventing the Message of Allah (swt) to be carried to the people. You are living your life for the exact opposite purpose than that for which Allah (swt) created you. How much of His Wrath do you think will descend upon you then? May Allah (swt) protect this dawah and all the brothers and sisters working in it from these governments of Taghut and Kufr and the hypocrites who are helping them!

يَتَأْتِيهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ
 اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۗ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا
 تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُم
 مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ
 أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسْئَلُوا مَّا أَنفَقْتُمْ وَلْيَسْئَلُوا
 مَّا أَنفَقُوا ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

11. O you who believe, when the believing women come to you as emigrants, examine them, Allah knows their iman. Then if you know them to be believers, do not send them back to the disbelievers. They (the believing women) are not lawful for them (the disbelievers) and they (the disbelievers) are not lawful for them (the believing women). And give them (the disbelievers) what they spent (as dowry on these women). Then there is no blame on you if you marry them (the believing women) when you have given them their dowry. And do not hold on to your ties of marriage with disbelieving women, but ask them for what you have spent (of dowry), and let them (the disbelieving husbands) ask for what they have spent (of dowry). This is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise.

In this ayah Allah (swt) begins a new section of this Surah. He (swt) calls out to the believers and tells them how to deal with the Muslim women who had emigrated to Madinah for the sake of Allah (swt). They had emigrated from Makkah, which was the land of kufr to Madinah, which was the land of Islam. This ayah was revealed concerning women who had emigrated without their husbands. Most of them had husbands and families who were still non-Muslims in Makkah. These women had the light of Iman enter into their hearts and they were willing to leave all of their family and their husbands behind so that they can live as Muslims in the land of Islam.

Simply look at the great sacrifice which they were willing to make for the sake of Allah (swt). They had to make that journey through that desert alone and they had to travel all the way from Makkah to Madinah. Such a journey was not something easy for them to do at that time, especially for women. How many of us would make similar journeys for the sake of our Lord and Master? But just like Ibrahim (as) and the few followers who were with him (as), these women demonstrated that they were willing to do anything for the sake of Allah (swt).

This ayah was revealed after the Islamic State had entered into the Treaty of Hudaibiyah with the tribe of Quraysh. One of the terms of the treaty was that if anyone from the Islamic State were to go to Makkah the Quraysh were not obliged to return them but if anyone from Makkah were to go to the Islamic State then the Muslims were required to return them. We can see from this what an unfair treaty this was for the Muslims. But Allah (swt) had a special wisdom in ordering the Prophet (saw) to enter into this treaty. It was through this treaty that the Quraysh first acknowledged and recognized the existence of the Islamic State. Because of this treaty the Prophet (saw) was also able to focus the dawah on other nations and tribes.

Now the terms of the treaty did not specify if it applied to women as well as men. So when some Muslim women from Makkah made hijra to the land of Islam their husbands followed after them. Their husbands demanded that these women be returned as the treaty says. So the Prophet (saw) and the Muslims were in a dilemma. On the one hand they knew that they had to honor their side of the treaty, and on the other hand they feared what would happen to their Muslim sisters if they be allowed to return to their disbelieving husbands. Imagine what an infidel husband might do to a believing woman if she is returned to him after having run away from him and his land. It was in this context that this ayah was revealed. Here Allah (swt) clearly tells the Muslims that the treaty does not apply to women. Believing women who come to Madinah to be in the land of Islam are not to be returned the way that believing men were returned. Believing women are to be kept protected and safe in the Islamic State.

Allah (swt) begins the ayah by telling the Muslims that when the believing women come to them, they should first be examined. The narrations tell us that the way the believing women would be examined is that the Prophet (saw) would make them take an oath that the only reason

why they made the emigration was only for the Pleasure of Allah (swt). Each of these women had to promise that their intention was only to become Muslim and live in the land of Islam so that they can practice their Din freely. In such a promise it was also implied that they did not migrate because they were displeased with their husband in Makkah or because they were interested in some man in Madinah. Their intention had to be for Allah (swt) and Allah (swt) Alone. There could not be any other reason besides this for their emigration They had to swear to this intention. If they did not make this promise then they were not allowed to remain in the Islamic State. Only if they gave this oath would they be permitted to remain. So the believing women who had made this hijra would come and give the Prophet (swt) this promise. After that they would be allowed to remain in the Islamic State safe from all harm that their husbands may do to them.

Then Allah (swt) tells us that He (swt) Knows their iman. Allah (swt) is reminding the Muslims that He (swt) Knows best about the iman of these women. He (swt) Knows if they are true believers or not. There are two benefits we can see from this short statement of our Creator. One is that it reminds us that Only He (swt) Knows what is in people's hearts. There is a limit to what human beings can sense. We do not know what is in people's hearts. Neither did the Prophet (saw) and the Muslims know what was in the hearts of these emigrant women who had come to Madinah. So the Prophet (saw) and the Muslims had to make their best assertion regarding the faith of these women based only on what these women swore to. In other words they had to examine them based on what they said. But whether or not these women were truly honest in what they said is known only to Allah (swt), the One Who Knows both what is hidden and what is manifest.

The second benefit that from when Allah (swt) says that He (swt) Knows their iman is that such a statement is a warning for these women. If they were not sincere in their promise then they may have been able to trick the Prophet (saw) and the Muslims but they would not be able to trick Allah (swt). He (swt) Knows all of their intentions and He (swt) Knows what is in the deepest corners of their hearts. So by telling the Muslims that He (swt) Knows their iman, Allah (swt) both reminds the Muslims of His (swt)'s complete Knowledge over all things and He (swt) also gives a warning to these women that their intentions should have been pure in their hijra. If they made

hijra for some other reason other than to seek the Pleasure of Allah (swt) and they lied in the promise that they gave to the Messenger of Allah (saw), then Allah (swt) Knows it. The One to whom we all must return.

In the next part of the ayah we see that Allah (swt) says **“Then if you know them to be believers, then do not return them to the disbelievers”**. So here we clearly see Allah (swt) telling the Prophet (saw) and the Muslims that these women should not be returned to Makkah if it is known that they are believers. A question may arise as to how the Muslims and the Prophet (saw) could ever *know* with certainty if these women are truly believers or not. As we said above, it is only Allah (swt) Who Knows what is in their hearts, and if He (swt) does not send revelation to the Prophet (saw) then there is no way for him (saw) and the Muslims to know. However we can see that what Allah (swt) is saying here is that if the Muslims can ascertain to the best of their ability that these women are truly Muslims, even if only by the words of their tongues, then they must be believed. If they tell you with their words that they are Muslims and that their hijra was sincerely for Allah (swt), and you do not see any reason to doubt them then they must be believed. All suspicion must be removed and it must be as if it is known for sure that they are Muslims. From that point on they must be treated as if they are part of the Muslim community. They must not be returned to Kufar.

There is a lesson for us here in that we must always go by what people say. We do not know what is in people’s hearts but if someone says that they are Muslim and they behave like Muslims then we must accept them based on what we can see from them. We do not know what is in their hearts so we must not try to judge them. Only Allah (swt) can judge them, we simply behave towards them on what we can see from them, and we leave their judgment to the Lord and Master of all.

In the next part of the ayah Allah (swt) tells us the reason why the believing women should not be returned to the disbelievers. Allah (swt) says **“They (the believing women) are not lawful for them (the disbelievers) and they (the disbelievers) are not lawful for them (the believing women).”** Notice how Allah (swt) repeats the same meaning with different words to stress the importance of that meaning. First Allah (swt) says that the Muslim women are not

lawful for the Kufar, then Allah (swt) says that the Kufar are not lawful for the Muslim women. The meaning is same but it is repeated with different wording for emphasis. The Muslim women are in no way lawful for the Kufar. How could a believing woman be lawful as a wife to a kafir? She recognizes the purpose of her creation, and so she worships and serves her Creator, while he is completely oblivious to the purpose of his existence and so he serves his desires and lusts. She is clean and pure, and he is filthy and filled with corruption. She is almost an angel and he is worse than an animal. So how could he ever be allowed to touch her? That is why Islam completely prohibits Muslim women from marrying outside the fold of Islam. They are the mothers and daughters of this Ummah and they must be protected at all costs. The Kufar must never be allowed to come near them.

Simply the fact that Allah (swt) ordered the Prophet (saw) not to return the Muslim women who came to Madinah shows us how important it is for us to look after and protect our sisters. It shows us how pleasing it is to Allah (swt) when our sisters are kept safe and how displeasing it is to Him (swt) when they are put in danger. Now it was not a simple matter for the Prophet (saw) to allow these women to stay. The Treaty of Hudaibiyah did say that someone who went from Makkah to Madinah is to be returned. The Quraysh could have claimed that allowing the Muslim women to stay was a violation of the treaty and they could have forfeited it. This might have lead to the Quraysh and their allies to attack Madinah once again. So there was a real danger in allowing these women to stay. But despite this danger from the enemies of the Islamic State, Allah (swt) still commanded that the believing women not be returned. So this shows that Allah (swt) placed a greater importance in protecting Muslim women from the Kufar than even to the treaties that the Islamic State had made. We know from our history how a Khalifah once sent an entire army of thousands of Muslim soldiers only to rescue one Muslim woman from the enemy. This woman was not being tortured or hurt in any way, she was just being held in the land of the disbelievers against her will. But still the Khalifah sent an entire army only to rescue her. Compare this to the terrible situation that many of our sisters in the Ummah today are in. How much is the oppression and suffering that they are going through today? We know the horror stories from places like Bosnia and Kashmir where literally thousands of our sisters were gang

raped by the enemies of this Message. Where are the soldiers of Allah (swt) to protect the mothers, sisters and daughters of this Ummah? When you see the great importance that Allah (swt) has placed on protecting the women of this Ummah, on protecting their honor from the Kufar, how will you stand before Allah (swt) on the Day of Judgment knowing that right at this moment your sisters are being raped and dishonored by the filthy Kufar and you did not do anything about it? We must always make dua for them, and we must never be cheap with our dua. But at the same time we have to work to the best of our ability to bring back the Islamic State. As the Prophet (saw) has told us "The Imam (Khalifah) is a shield for this Ummah". The Khalifah is a shield for the Muslims because he has a great army and the purpose of this army is to protect the Muslims. Now that the enemies of Allah (swt) have removed this shield, our entire Ummah is vulnerable. It is up to us to work to the best of our ability to make sure that shield is restored, so that all our sisters, mothers and daughters are defended, as Allah (swt) wants them to be. May Allah (swt) give us the guidance and the ability to do it!

In the next part of this ayah Allah (swt) says "**and give them what they spent**". This is a command from Allah (swt) to the Muslims to give to the disbelievers what they had spent on these Muslim women as dowries when they were married. The dowry is an integral part of any marriage, and since the marriages between these Muslim women and their disbelieving husbands had now been absolved, Allah (swt) commands the Muslims to return the dowries to these men.

Notice that this is not a command to the Muslim women who had emigrated, nor is it a command to any particular Muslim. Rather it is a command for the entire Muslim community. Recall that Allah (swt) began this ayah by addressing the believers, and the command to give in this part of the ayah is also continuing on the address to the believers. Whenever Allah (swt) gives a command addressing all of the believers, such as this command here to give the dowry to the former husbands of these women, that command is really an address to the Islamic State. This is because the Islamic State is a representative of the Muslim Ummah, both before mankind and before Allah (swt). It carries out the commands that Allah (swt) has obligated to the entire community to do. It also serves the Muslim Ummah as a whole. For example these women would have been able to return their dowries on their own since most of them had left Makkah with

nothing. This is why Allah (swt) orders the Islamic State to pay their dowries on their behalf. So the command that Allah (swt) gives in this part of the ayah is not a command for these women or for any particular Muslim but it is a command for the Islamic State. How can this command be implemented now that the Islamic State is not there anymore?

Just like this one there are so many other commands in the Quran that have been given to the Ummah as a whole and not to any particular Muslim. Examples of these are Zakat and the Economic System that manages the wealth of the Ummah, and the Punishment System that administers punishments such as cutting the hand of the thief and stoning the adulterer, and the commandments related to dawah and jihad. All of these commands have been addressed to the Muslim community as a whole, so in order to properly carry out these commands the Islamic State must be present. These commands cannot properly be carried out by a single Muslim or by a group of Muslims or by the entire Ummah simultaneously. This is neither feasible nor is it following the way of the Prophet (saw) and the early Muslims. Only the Islamic State can properly implement these commands on behalf of the entire Ummah. Until the Islamic State is restored we as an Ummah will only be living a partial Islam with hundreds of the commands of Allah (swt) being neglected. May Allah (swt) bring back the Islamic State so that all of the commands in His (swt)'s Book can be properly carried out!

Notice also the justice and fairness of Allah (swt), how He (swt) is even just with the disbelievers. Allah (swt) allows the Muslim women to stay but He (swt) also mandates that their dowries be returned to their husbands. Allah (swt) is fair and just in everything that He (swt) does. Allah (swt) is even fair to those who turn away from worshipping and serving Him (swt). Even on the Day of Judgment, Allah (swt) will only punish them as much as they deserve, and not one punishment more. On the other hand the believers will be rewarded much more than they deserve. So the ones who choose to worship and serve Allah (swt) will get much more than they deserve but the ones who turn away from Him (swt) will get exactly how much they are due. This is how Allah (swt) is just and fair to all of the creation both in this life and the next. How then can we not worship and serve Him (swt) when He (swt) has chosen to be so Just even though He (swt) did not have to be?

By the return of the dowries it also symbolized that the marriages that these Muslim women had with the disbelievers had been completely destroyed. It shows that these women had completely left the land of kufr and they were now settled in the land of Islam. Now they were eligible for marriage. This is why the next part of the ayah Allah (swt) says to the Muslim men **“There is no blame on you if you marry them when you have given them their dowry”**. Notice the words that Allah (swt) uses, He (swt) says “there is no blame on you”. There might be some people who could find fault with the Muslims for marrying these women. People could say that they are stealing these women away from the Makkans. Here Allah (swt) completely destroys such an idea or thought. He (swt) clearly says that there is to be no blame on the Muslims if they marry these women. There can be no one who can blame the Muslims if they marry these women after this because Allah (swt), the Lord and Master of the universe, has said that there is to be no blame on them. Some scholars have even said that for these women there was to be no *idda* or waiting period. This is because their marriages with the disbelievers were completely nullified, so it was not like a divorce where a woman normally had to wait a certain period. There was no way she could return to her disbeliever husband, so the Muslims were free to marry her as soon as it was clear that she was not pregnant. After this no one can blame the Muslims for marrying these women. Allah (swt) Himself, the Lord and Master of the universe, has clearly stated that there is to be no blame on anyone who marries these women.

Once again this also shows us the importance that Allah (swt) has placed on looking after all of the sisters in our Ummah. None of them should be left behind without a husband to support them and look after them. Allah (swt) is specifically encouraging the Muslims to marry these women who had emigrated from the land of the disbelievers. This shows how Allah (swt) wants all of them to be married and taken care of so that they have a good home and a good family. Through this we are once again reminded of the Mercy and Compassion that Allah (swt) has for this Ummah. Especially for the sisters in this Ummah. There was also no stigma or blame attached to these women because they were once married to the disbelievers. They are to be welcomed into the Muslim community just like all other Muslim women are. Allah (swt) loves all of the believing women and He (swt) wants them all to be taken care of.

We should also notice in this part of the ayah the importance that Allah (swt) places on the *Mahr* or dowry. As we know this is the obligatory payment that all bridegrooms must give to their bride. The Muslim men in Madinah were only allowed to wed these women after they had paid them their dowry. When a Muslim man marries a Muslim woman he takes on a great trust and a great responsibility. He receives a partner that will help him and support him in life. She is there to take care of all of his needs. He then is responsible for her and for the children that she bears him. But he must prove himself worthy of this responsibility. He has to show his future wife that he is ready to take on this responsibility. He begins this by paying the dowry to compensate his wife for all of the love and support that she will give him. So we see that not only does he have to look after her and provide for her after they are married, but even during the wedding he must give her a dowry to show her his pledge to look after her. This dowry also serves to show the importance and respect that he has for her. This is why Allah (swt) commanded the Muslims to give these emigrant women their dowries before they can marry them. In addition the dowry also serves to show these emigrant women that the Muslim men whom they are marrying have no hatred or bad feelings towards them. Even though these women have come from the land of the disbelievers and even though they had just been married to disbelievers, the fact that their Muslim husbands are giving them the dowry shows the respect and love that they have for them. There is to be no ill feelings towards them because of their past. They should be shown the same amount of love and respect as any other believing woman. So once again we see how Allah (swt) has raised the status of the woman and honored her by obligating any man to pay this dowry before he can touch her.

In the next part of the ayah Allah (swt) says, “**And do not hold on to your ties of marriage with the disbelieving women**”. Just as Allah (swt) has ruled that Muslim women are not lawful for disbelieving men, here Allah (swt) says that disbelieving women are not lawful for Muslim men. That is why it is not lawful for any Muslim man to marry any woman who does not believe in this Message. The only exception to this rule are Jewish and Christian women, Allah (swt) has permitted Muslims to marry them in the ayah in Surah Maidah. So here we see Allah (swt) tells the Muslims to nullify their bonds of marriage with women who are idol worshippers.

The basic bond of any marriage must be Islam, submission to Allah (swt). This is the foundation upon which all marriages must be built. How could that be possible if the husband and the wife do not share the same 'Aqeedah? How can a husband feel any love and affection for his wife if she does not worship and serve her Creator like he does? This is why Allah (swt) tells the Muslims in this ayah not to hold on to their marriages with the idol worshippers. No matter how beautiful they may be, and no matter how charmed you might be with them, you should know that what Allah (swt) has for you is much better. This is because you exist in this world to serve your Creator and not to satisfy your lusts.

Then Allah (swt) says “**but ask them for what you have spent (of dowry), and let them (the disbelieving husbands) ask for what they have spent (of dowry)**”. Here Allah (swt) tells the Muslims to ask these disbelieving women whom they are releasing for the dowry that they were given, and He (swt) says that the disbelieving men whose wives left Makkah should be allowed to ask for what they spent as well. Once again we see the justice and equity that Allah (swt) has established in all areas of Islam, even something as personal as marriage. Islam is a complete way of life, it is a guidance for the human being for every second that he is in this life of this world. There is not one situation that he can face which is not addressed in the Divine Text of the Quran and Sunnah. Islam did not come to a perfect world where everyone is Muslim, and all people are content. Allah (swt) Knew when He (swt) revealed this way of life that this world is place of trial and difficulty. He (swt) Knew that there would be problems that needed solutions. So even a difficult situation such as the one faced by the Muslims in Madinah when these emigrant women came to them is addressed in the Quran. Every single situation that our community can possibly face is dealt with in this Book. As Imam Shafi (ra) used to say, there is not one problem that this Ummah will ever face that is not addressed in the Book of Allah (swt). The only challenge for us is to strive to the best of our ability to find the solutions that are in this Book.

Notice also that even in this difficult situation concerning the dowry, Allah (swt) orders the Muslims to act with justice and fairness. Allah (swt) tells the Muslim men that when they marry they should pay the dowry and when they let their disbelieving wives go they should ask for their dowry. Since these disbelieving women have chosen not to worship and serve Allah (swt) like

they have, Allah (swt) orders the Muslims to release them. These women are free to return to the land of the disbelievers and they are not obligated to remain in the Islamic State. But at the same time the dowries that the Muslims spent on these women are to be asked for. Similarly the disbelievers are allowed to ask for the dowries they had spent on the Muslim women who left Makkah for Madinah. See the justice and fairness that Allah (swt) has legislated for every situation that a Muslim can face.

In the final part of this ayah, Allah (swt) says, **“this is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise”**. In this part of the ayah Allah (swt) reminds the Muslims that all of the commands that were given in this ayah are from Him (swt), the Lord and Master of this universe, so they need to be taken seriously. When a Law comes to you from your Creator, it is not like the law that comes from a president or king or from any other human being. Since Allah (swt) is our Creator, we owe much more to Him (swt) than we do to any human being. We owe Allah (swt) our very existence because we would not even be in this world if it were not for Him (swt). Every pleasure you have in this life is because of Him (swt), every happiness and every joy you enjoy is from Him (swt). Even your wives and your children, your parents and your siblings, everything from which you derive happiness is from Him (swt). Do you not then owe Him (swt) your complete obedience? Allah (swt) is also your Sustainer, keeping you alive at this very moment, so what do you owe Him (swt) for that? So we see first Allah (swt) reminds the Muslims in this part of the ayah Who these laws are from. They are from the Creator and Sustainer of this universe. So Muslims must hasten to carry out all of the commands that Allah (swt) has given in this ayah. For example if a Muslim woman makes hijra to the Islamic State, she must never be returned, no matter how much her disbelieving husband argues for her return. Even if he offers enormous amounts of wealth to the Muslims or even if he threatens to attack them with an army, the Muslims must never give in. The Muslims must remember that these are the commands of Allah (swt) so they can never be compromised. The laws have the status of the One Who revealed them. How many Muslims today realize this fact? Where are the Muslims today who are calling for the implementation of the laws of Allah (swt)? How much respect and regard are we showing for our *Rabb* if we are not implementing His (swt)'s laws or at

least working to bring about their implementation? The laws of the Shariah are the commands of our Lord. Our enthusiasm to implement them or to work for their implementation shows how much love and fear we have for Him (swt).

Then we see Allah (swt) says “**He judges between you**”. For those who say that Islam is only a religion that consists only of rituals, and that it has no political dimension, they should read this ayah again and again. Allah (swt) is clearly telling us here that He (swt) judges between the Muslims. Allah (swt) is passing judgments on the issues and conflicts that happen with the Muslims in their daily lives while in this world. No of course Allah (swt) Himself does not judge between the Muslims but the Islamic State which represents the Law that He (swt) revealed is what judges between the people. Furthermore we can clearly see that the laws given in this ayah are not part of prayer or meditation, but they are part of the Social System of Islam. The system that outlines the relationships that Muslim men and women must have with each other and with disbelieving men and women. Allah (swt) is giving us laws on how we should live our lives in this world. We can see the completeness of this Din in that it gives us laws to live in this world while it prepares for our life in the next world. When Allah (swt) says that He (swt) judges between the Muslims He (swt) did not restrict it only to Social System. So although this ayah dealt with the Social System and relationships with non-Muslims, since the wording of the term “He judges between you” is general it can be applied to any situation or any problem that the Muslims face where they need a judgment or a law. We know that Allah (swt) has given us several detailed systems to govern the lives of Muslims. These include the Economic System, the Ruling System, the Administrative System, Allah (swt) rules between us in all of these systems. These systems as a whole compose the ideology of Islam that is a complete guide for human beings to live on this planet. In every aspect of their lives they have a guidance from their Creator. May Allah (swt) allow us to implement it once again!

Finally Allah (swt) reminds us that He (swt) is All-Knowing and that He (swt) is All-Wise. These laws of Islam have been revealed by the One Who is All-Knowing and All-Wise. Any legislator must be knowledgeable when he puts down laws. Laws are meant to benefit the people and bring them peace and tranquility. To do this one needs knowledge. Knowledge of the

different situations that people will face and how best to deal with those situations. Knowledge of the emotions and the innermost feelings of the people, Knowledge of what will bring people happiness. What human being has this kind of Knowledge? What human being is there that can bring a law that will benefit everyone in the society? What human being is there who knows what will bring peace and tranquility for everyone? What we can see from the corrupt and man made systems of today is that humans bring laws without knowledge. They do not know what is best for the society. So they bring a law thinking it would do good, but it does more harm than good. Most of the rulers and legislators in the world live in ivory towers and they are completely oblivious to the needs of their people. What is even worse is that they do not even care. They care more for remaining in power than taking care of the needs of their people.

Any legislator must also be wise, he must bring the laws that will be good for all the people. He must fully understand the consequences of each law that he brings. Where is the legislator that we can see today who rules with wisdom? What we see is that all of the lawmakers of the world today only make laws to serve their selfish desires. These laws they bring only serve a few people; the rich who financed their campaign or the lobbyists who bribe them with generous gifts. In other words these lawmakers only serve those who truly keep them in power. The remainder of the society lives in misery because of the oppression and injustice of a few. This is not so with the Islamic State. Because Allah (swt) is All-Knowing and All-Wise we can be sure that all the laws that He (swt) legislates for our community is what is best for everyone. Even for the non-Muslims. Allah (swt) Knows the hearts and emotions of each person, and so He (swt) is Able to bring laws in which there is justice and fairness for all people. May Allah (swt) help us to bring His (swt)'s Law on this earth once again! Because for too long have the people of this world suffered from the laws of men who have no knowledge and no wisdom.

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ
فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ

بِهِ مُؤْمِنُونَ ﴿١١﴾

12. And if any of your wives go away from you to the disbelievers, then compensate by giving the ones whose wives left them similar (to what you lost in dowry) from what they have spent. And have Taqwa of Allah the One in Whom you believe.

In the previous ayah we saw how Allah (swt) told the early Muslims how they could deal with the Muslim women who had migrated from Makkah to Madinah leaving their husbands and their wealth behind. Allah (swt) told us that they are to be examined and if it is found that they are believers then they are not to be returned to the disbelievers. We also saw how Allah (swt) outlined the relationship that Muslims must have towards the disbelievers in regards to marriage. We saw Allah (swt) tell the Muslims how to deal with the matrimonial relationships that may have existed between them and the disbelievers before the coming of Islam. For example we saw how Allah (swt) told the Muslims to release the marriage ties that they had with the pagan women and told them to demand from these women the dowries that they had paid them. If the women were unable to pay these dowries, then when they returned to Makkah the tribe of Quraysh which ruled over that city was responsible for the payment. The reason why all of the disbelieving women went to Makkah was because before this ayah was revealed, they had been the wives of the Muhajiroon and the Muhajiroon are from Makkah. So just as the Islamic State paid the dowry to the disbelieving husbands for those Muslim women who emigrated from Makkah to Madinah, the Muslims expected the Quraysh to pay the dowry for those pagan women who had left Madinah and went back to Makkah.

Now of course the Quraysh refused to pay the dowries for those pagan women who left Madinah for Makkah. Even though their Muslim husbands had absolved their marriage ties as Allah (swt) had commanded in the previous ayah, and the Makkans were free to marry these

women, the Quraysh still refused to pay the dowries that their Muslim husbands had given them. Being disbelievers they did not have the honor and justice that Allah (swt) had taught the Muslims to have. There is a great lesson we as Muslims can learn from this fact as well. We have to be just and equitable towards others because Allah (swt) commands us to be. But because we are fair towards them we should not expect them to always reciprocate by being just and fair to us as well. Many of them serve the life of this world instead of serving Allah (swt), so what sense of justice can we expect from them? We must accept the fact that they behave towards us in this way, and be patient with them. For the sake of our *Rabb*, we must be patient with them. We must always remember that the only reason why we even deal with them is because it is a part of our servitude to Allah (swt). So in the end what should matter to us is pleasing Allah (swt) and not looking for our “fair share”. As long as we behave equitably towards them and we please our Creator thereby that should be all that matters for us.

So we see in this ayah that Allah (swt) guides the Muslims in Madinah on how to deal with those of their former pagan wives who have gone to the disbelievers in Makkah, and what to do when the Makkans refuse to give the dowries for these women. Allah (swt) says “***aqabatum by giving the ones whose wives left them similar to what you spent***”. The word *aqabatum* means “to retaliate” or “to compensate”. Basically Allah (swt) is telling the Muslims that if the Quraysh are refusing to pay the dowry for those of their women who had left Madinah and gone to Makkah, then for that amount which the Quraysh have withheld in dowry, the Muslims can also hold back in giving back to them from the dowries of the Muslim women who left Makkah and come to Madinah. So for example if the Quraysh owe the Muslims three hundred dinars for the women who went to Makkah, and the Muslims owe the Quraysh seven hundred dinars for the women who came to Madinah, then the Muslims were only obliged to pay four hundred dinars. They can hold back the amount that the Quraysh owe them by taking it from the amount that they owe the Quraysh. Once again we see the justice and equity that Allah (swt) has prescribed for the Muslims even towards the Kufar. It teaches us that we are not in this world to reap the most wealth, we are not in this world to cheat other people and steal their money. We are only in this world to worship and serve Allah (swt). To earn His (swt)’s Pleasure and His (swt)’s Paradise with

each and every one of our actions. The striving to do as many good actions as we can in each moment of this life that we have. That is all that should matter for any of us. Always remember that there is not one second when you are on this earth in which you are not being tested in one way or another by Allah (swt).

In the final part of this ayah Allah (swt) commands us to have taqwa in Him (swt) the One in whom we believe. There is a specific meaning we can take from this as well as a general meaning. The specific meaning is regarding the context in which this ayah was revealed. Allah (swt) has told the Muslims in the first part of the ayah that if any of their former wives go to Makkah, and the Quraysh do not return their dowries, then they can withhold the dowry from the Muslim women who had left Makkah. In this way justice and equity can be established for all parties. At this point there is a possibility that some Muslims may want to keep back more than what they have been owed. They might think that these are Kufar so we do not have to be completely fair and equitable with them. There are some who might think that they do not have to pay them back ever dinar and every dirham, every dollar and every penny. In this ayah Allah (swt) completely destroys such selfish thinking. Allah (swt) commands the Muslims to have taqwa of Him (swt). They should have this taqwa when they deal with the wealth of the Kufar. They should fear Allah (swt) and make certain that they always do justice and that they always act equitably. They should not hold back even one dirham that they owe to the Makkans. They should always be thinking about Allah (swt) and always have the fear that He (swt) is watching them and that He (swt) Knows what they are doing. Especially at a time when Shaitan can put the greed of wealth in their hearts.

This is also the general meaning that we can all take from this part of the ayah. We say that we believe in Allah (swt). We say that we believe in an All-Knowing and All-Seeing One Who watches every single thing that we do. Then why do we not behave like it? Taqwa must naturally flow from Iman. If there is no taqwa then there is a problem with the Iman. It is absolutely inconceivable for any Muslim to believe in Allah (swt) and believe in a Day when he will return to Allah (swt) to be judged for each and every one of his actions to be constantly disobedient to Allah (swt). Granted that we are all humans and we all commit sins. There are times when

Shaitan and our desires overpower each of us, and we fall into sin. But this has to be the exception and not the rule. If there is real Iman in the heart of the Muslim, sin cannot be something that happens on a frequent basis. At the very least when you sin you must feel a great sense of remorse and a feeling of fear and dread as to how you are going to face your Creator on that Day with this sin that you have done. If you do not have even that, then you have to look at your Iman and ask yourself how strongly you believe in Allah (swt) and the Last Day. Some Muslims say that they are believers, and they may even think that they are believers, but there is very little Iman in their hearts. Their lack of taqwa and their propensity to sin over and over again is a testament to this fact. If this is your case then you first have to work on building your Iman. This is accomplished first and foremost by praying to Allah (swt) and asking Him (swt) to guide you. Surah Fatihah that we recite in every salah is nothing but this. A prayer for guidance. You must then contemplate and reflect on the Signs of Allah (swt) that are all over this universe as well as in the ayahs of the Quran. Insha Allah these signs will help you to realize the Truth of this Message. Finally you must strive to do the actions that are pleasing to Allah (swt). Your Iman will then be reflected in your actions, and Insha Allah, it will go stronger. Allah (swt) Knows best and we ask Him (swt) to guide all of the sincere people in this world who search for the light of guidance to Him (swt)!

Once your Iman is strong you will realize what it means to have taqwa, Insha Allah you will have the taqwa that Allah (swt) has commanded you to have in this ayah. For every moment of your life you will constantly be aware that Allah (swt) is watching what you are doing, and you will be aware that Allah (swt) has full knowledge of both the actions that you are doing with your limbs and the emotions and feelings that are in your heart. So you will try to dedicate the both of these for Allah (swt) and Allah (swt) Alone. Every waking moment that you are alive in this world will then be part of your worship and servitude to Allah (swt). You will be worshipping your Creator in the five daily prayers that you make, in your fasting, in your charity and in your pilgrimage. You will also be worshipping Allah (swt) by fulfilling your oaths and carrying out your obligations. By being kind to your parents and keeping good relations with your relatives. You also worship Allah (swt) by the staying away from those actions that Allah (swt) has forbidden. So

when your lusts prompt you to look at an object that is forbidden you lower your gaze and that is part of your worship of Allah (swt). When your greed prompts to take a little extra money that is more than what you are entitled to, you refrain yourself from it and that is part of your worship of Allah (swt) as well. When your tongue wants to speak something about a brother or sister when they are not there, you refrain it. But your worship and servitude of Allah (swt) does not end with the actions of your limbs, it also includes the actions of your hearts. When you have patience with the Decree of Allah (swt), it is part of your worship of Him (swt). When you show gratitude for the bounties and favors that Allah (swt) bestowed on you, it is part of your worship of Him (swt). When you rely on none but Allah (swt) it is part of your worship of Him (swt). It is our Iman and our Taqwa that allows us to constantly worship Allah (swt) in everything that we do. Iman that makes us believe in Allah (swt) and Taqwa to remind us that He (swt) is always Aware of us and that we will be accountable to Him (swt). We ask Allah (swt) to grant us Iman and Taqwa in abundance!

Another lesson that we can take from this ayah is to see how we must have Taqwa of Allah (swt) even in our dealings with non-Muslims. Allah (swt) only allowed the Muslims to take the amount of dowry that was withheld from them and not even the slightest amount greater than that. Now remember that this was with the tribe of Quraysh. The ones who had rejected this Message. The ones who were expelled the Prophet (saw) and tortured the Muslims. The ones who were the enemies of the Islamic State. If Allah (swt) commanded the Sahabah to be just and fair with them, then how much more just and fair should be with the non-Muslims in today's world. Most of whom are not even true Kufar because they have never received this Message correctly. So we need to remind ourselves once again how everything that we do is a part of our worship and servitude of Allah (swt). Even our good behavior and fair dealings with non-Muslims is part of our worship and servitude of Allah (swt). So we need to behave with them in a way that our Creator will be pleased with. Remember that we are not trying to please them but we are only trying to please Him (swt).

يَتَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا
وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعَصِينَكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

13. O Prophet! When the believing women come to you to give you the *Bayah* on the pledge that they will not make shirk with Allah at all, and they will not steal, and they will not commit zina, and they will not kill their own children, and they will not bring any lie that they have devised between their hands and feet, and they will not disobey you in what is *M'aruf*, (if they do all of these) then accept their *Bayah* and ask forgiveness for them from Allah. Surely Allah is Forgiving Merciful

The pledge of allegiance and loyalty, which was known as the *Bayah*, was required for all Muslim citizens of the Islamic State. It is a pledge where Muslims declare that they will serve Allah (swt) by being loyal citizens of the Islamic State. The *Bayah* had been given to the Prophet (saw) when he (saw) was with us and it is to be given to Khulafah who succeed him (saw) after he (saw) has left this world, may Allah (swt) raise him (saw) to the highest station in paradise. All of the scholars of this Ummah agree that it is an obligation for every man, woman and child of this Ummah to give *Bayah* either to the Prophet (saw) or to a Khalifah who follows him (saw). In addition to the numerous narrations we have of the Muslims giving *Bayah* to the Prophet (saw) and giving *Bayah* to the Khulafah who followed him (saw), there is also the very clear and very explicit hadith of the Prophet (saw) where he (saw) said “The one who dies without owing a *Bayah* (to the Khalifah) has died the death of Jahilliya”. This is a rigorously authenticated hadith recorded in Sahih Al-Muslim. How can someone know this hadith and then say that it is not an obligation upon all of us to work to bring back the Islamic State? Notice how the Prophet (saw) linked not giving *Bayah* to the Khalifah and the death of Jahilliya. The death of Jahilliya is the death of Kufr. So if you die without giving *Bayah* to the Khalifah it is like you died as a Kafir. This

is not to say that one literally becomes a Kafir but it is to show the greatness of the sin that one commits when one does not do this action of giving *Bayah* to the Khalifah. How many Muslims today are dying in sin because they have never given *Bayah* to the Khalifah? In our present situation today the only way that we can be absolved of this sin is to work to establish the Islamic State with a Khalifah ruling over it. The scholars tell us that if the only way an obligation can be fulfilled is through another action, then that other action also becomes an obligation. For example if the only way you can make Salah is with wudu, then your wudu is also an obligation. So since the only way we can give *Bayah* to the Khalifah is to restore the Islamic State, then we must work to bring back the Islamic State. The Prophet (saw) also said “When I command you to do something then do it to the best of your ability”. This hadith means that when we have an obligation to perform what we are responsible for is that we try our best to perform that obligation. So what matters before Allah (swt) on the Day of Judgment is not whether or not we established the State or we gave *Bayah* to the Khalifah. What matters to Allah (swt) is that we make our sincere and our best effort towards that goal. As long as we try our best and we are sincere in our efforts that is what matters and the victory is only from Allah (swt). May Allah (swt) give victory for this Ummah!

In this ayah Allah (swt) brings the attention of the Prophet (saw) to how the *Bayah* must be taken from Muslim women. Of course also this ayah was originally addressed to the Prophet (saw) it also applies to all of the Khulafah who will follow him (saw) as the leader of the Islamic State. Allah (swt) tells the Prophet (saw) that when the Muslim women come to him (saw) to take the *Bayah* then this is what they need to take their *Bayah* to. In this ayah Allah (swt) lists in detail everything that the Muslim women must do when they give their *Bayah* to the Prophet (saw). This *Bayah* is a pledge for them to be citizens of the Islamic State, it is a pledge for them to obey the proper rulers of the Islamic State, but most importantly it is a pledge for them to be servants of Allah (swt) as He (swt) created them to be. Notice in the ayah how Allah (swt) calls these women as “believers”, so He (swt) is acknowledging the fact that these women have taken the Shahada and so they believe in Allah (swt) as their Lord and Master and they believe in the Prophet (saw) as the Messenger their Lord.

Notice also that Allah (swt) gives a special place for Muslim women by describing specifically how their *Bayah* should be. Islam is not a way of life that says that men and women are the same in everything, how can this be when there are obvious differences between them? At the same time it is not a way of life that humiliates and degrades women by not even acknowledging them. In fact this is a way of life that has raised the status of the woman to heights that no other civilization has ever done. This is a way of life that gives a special place for women, see how even the way their *Bayah* is to be taken is detailed especially for them. Nowhere in the Quran will you find similar details on how the *Bayah* is to be taken from men. Thus even the fact that Allah (swt) dedicated an entire ayah in His (swt)'s Book on how the *Bayah* is to be taken from women shows us the special place that He (swt) has for them. Insha Allah as we discuss the *Bayah* for women, you will see the special place and extremely important role that Allah (swt) has for our sisters in this dawah.

The first condition of the *Bayah* that Allah (swt) tells the Prophet (saw) to take from the Muslim women is for them to pledge that they will not make any shirk with Allah (swt) at all. As we know to make shirk means to make something as partner or as equal with Allah (swt). To worship another god besides Allah (swt) or to obey another Sovereign besides Him (swt). Not to make shirk then is not to take anything besides Allah (swt) as the purpose in one's life. So Allah (swt) tells the Muslim women that the first thing that they need to do is not to make anything in their life as important as Him (swt). By taking the Shahada and becoming Muslims these women have dedicated their lives to the worship and servitude of Allah (swt). So only Allah (swt) has to be focus of all of their thoughts and the purpose behind all of their actions, they should not make anything at all to be equal to this position. They have to give their lives to Allah (swt) and no one else. Notice that Allah (swt) uses the word *Shai'an*, which means "not at all", so nothing, not even a little bit can have a share in being the purpose of their lives. Their lives must be wholly for Allah (swt), this is what Allah (swt) demands from all Muslims. So the first part of the pledge is that the believing women must promise to dedicate their lives to Allah (swt). Nothing else can be as important in their lives as Him (swt). Our belief in Allah (swt) is the central tenet of our Aqeedah. All of our other beliefs and all of the actions that we do stems from this belief.

The worst kind of shirk which was practiced at that time of Jahilliya when this Message was sent was the worship idols instead of Allah (swt). Today we have to thank Allah (swt) because He (swt) has saved us from that kind of shirk by sending the Prophet (saw) to us. But there is still so much shirk that we see this Ummah is practicing. Some Muslims consider their money and their wealth as the most important thing in their life. They work so hard and so long only to accumulate as much wealth as possible. They do not care what they have to sacrifice or give up to reach this goal of attaining the most wealth possible. They do not need all of the money which they accumulate, they only want to gather as much of it as possible because they are so scared of poverty. Other Muslims commit shirk by considering their own selves to be the most important thing in life. They are so proud of the knowledge that they have gained or the accomplishments they have attained. They love themselves more than anything else in this world. Some people consider their family as the most important thing in their life. They only care about protecting their family, providing for them and keeping them safe. They do not care if they violate the Law of Allah (swt) as long as they provide for their families. Another kind of shirk is when people go and pray to those who are in the graves thinking that these dead bodies can bring them some benefit or save them from some harm. Yet another form of shirk is when people assume for themselves the role of sovereign and they bring the laws for the land. All of these are different kinds of shirk and we need to always check ourselves so that Shaitan does not trick into making them. Always we must remember that everything that we do is only for Allah (swt) and so nothing should matter in our lives except earning the His Pleasure. Allah (swt) is our everything and so nothing else can be made as a partner to Him (swt). Just as Allah (swt) tells the believing women in the *Bayah* that they give to the Prophet (saw), nothing is more important than that we dedicate our lives to Allah (swt), and that we do not make anyone or anything as a partner to Allah (swt) in that dedication.

Then Allah (swt) says that the believing women must pledge that they will not steal anything. Everything in this earth belongs only to Allah (swt). Whatever we are given in this world is a gift from Allah for which we have done nothing to deserve. So we must be content with whatever Allah (swt) gives us in this world. If we try to steal something that does not belong to us,

first of all we are showing that we are displeased with the way Allah (swt) has distributed the wealth of this world. Secondly we are harming and causing distress to someone else by taking their property without right. Finally if we steal then we should know that we are causing corruption in the society and encouraging that behavior in others. To prevent ourselves from this sin we need to have the belief in our hearts that Allah (swt) is All-Knowing and All-Wise and that He (swt) gives to whom He (swt) pleases what they deserve. If Allah (swt) did not give us something then we should keep the trust in our heart that there is a reason why He (swt) did not give it us. We must not go and steal that thing from someone else.

For the Bayah of the women we see that Allah (swt) gave them the command not to steal before He (swt) gave them any other prohibition. We can see why this is so in that most women have more of a desire for the material things of this world than men. This is not true for all women, there are many women who are quiet content with whatever Allah (swt) have given them. But in general we can see that women desire the material goods of this world more than men. Even today we can see the shopping malls and department stores have more female customers than they do male customers. Allah (swt) recognizes this desire that many women may have so the first command that He (swt) gives them after He (swt) commands them not to make shirk with Him (swt) is that that they must not steal. They must control this desire that they have for money and material goods such as clothing and jewelry, and they must be content with what they have. This contentment with what they have and their fighting of the urge to take more than what they have been given is also part of their worship and servitude to Allah (swt). So once again we can see that Allah (swt) recognizes the needs of the human being in the laws that He (swt) legislates. Allah (swt) recognizes that women have more of a propensity to steal and that is why He (swt) warns them at the very beginning of their Bayah that they should not.

The next condition of their Bayah is that they must promise not to commit zina. As we know zina is any sexual intercourse between two people who are not lawfully married. So by giving this pledge the believing women promise that they will never allow any man to approach them with desire other than their husbands. The fact that Allah (swt) prohibits the casual mixing of men and women and the fact that He (swt) has ordered men and women to cover themselves

properly shows us displeasing zina is to Him (swt). We know from other ayahs of the Quran that Allah (swt) has commanded us to not even go near zina. This means that these women must promise not only that they will not commit zina, but they must also promise they will not do anything that might lead to zina. They must not show off their beauty to anyone but their husbands. Their beauty could be in their face, in their body or in their voice. They must not speak and interact with men who are not their blood relatives or their husbands, and they must never be alone with men who are not their blood relatives or their husbands. They must also not travel alone on a long journey unless they are accompanied by their blood relatives or their husbands. None of these actions are zina, but since they can lead to zina, Muslim women need to be careful with these actions. Since this is not a Fiqh book we are not saying here what is forbidden and what is permitted. We are simply saying that Allah (swt) is telling the Prophet (saw) to take a Bayah from the believing women that they will not commit zina, so that shows how displeasing it is to Allah (swt) for Muslim women to commit this action. It is a great sin for both men and women. But Muslim women especially need to guard and protect themselves because Allah (swt) has placed so much emphasis on preserving the honor of the Muslim woman. The less of their beauty they show and the less they interact with strange men the better it is for them. A Muslimah who lives only to worship and serve her *Rabb* will not allow any avenue for Shaitan to tempt her into an action that is displeasing to her *Rabb*. Allah (swt) Knows best!

Then Allah (swt) tells the Prophet (saw) that the believing women must promise that they will not kill their own children. What a terrible and evil sin it is to kill an innocent child? We know that in the Jahilliya that existed at the time when this Message was sent there were people who would bury their daughters in the sand of the desert. They would bury girls alive in the sands of the desert. This was because in that society sons were more valued than daughters, and a family that had too many daughters did not want to spend to provide for them. How Merciful was Allah (swt) to all those young girls when He (swt) sent the Prophet (saw) with this Law that completely banned this practice and exposed it for the evil that it was? Here Allah (swt) makes the women promise that they would not commit such a terrible sin. Just like the other prohibitions there is the extreme case where they actually perform the action of killing their children. But like before the

prohibition also extends to those actions that can lead to the death of children. So it would also be forbidden for a mother to neglect her children to the extent that it leads to their death. Examples would be not feeding them enough or not giving them appropriate medical care when they are sick. Since all of these can lead to the death of a child, the women must promise that not only will they not kill or harm their own children, but they will look after and take care of them as well. They must not allow any harm to come to the children that are under their care. If these innocent souls are harmed in any way, either physically or spiritually, then it is the fault of the parents.

One lesson that we can take from this part of the ayah is that our children are a trust that Allah (swt) has given us. It is our responsibility to always look after them and make sure they are safe from any harm. Not only is that child innocent without having committed any sin or done any wrong, but inside the heart of that child is a soul that could grow to glorify Allah (swt). Is not the best of the creation of Allah (swt) a human that realizes the purpose of her existence and so grows up to worship and serve Allah (swt)? When you look at your daughter or your son that is what you must see. You must see a soul that has the possibility of becoming a true and sincere servant of Allah (swt). Should that not make you want to do everything that you can to take care of and protect that child? How can you stand before Allah (swt) on the Day of Judgment if you allowed harm to come to that child or if you hurt that child yourself? This is especially true for the mothers of this Ummah. There is a reason why the Prophet (saw) has told us that our mothers deserve the best treatment from us. They have among the most important of roles to play for our community. They raise and bring up the future generations of this Ummah. What could be a greater and more honorable role than to bring up a child? Most men in our Ummah today simply do trade and business but the women in this Ummah are the ones who are bringing up the future generations of our nation. So our sisters have a great role but they also have a great responsibility as well. The future of this Ummah depends on them being there for their children and fulfilling their role properly. This is why the best of roles for women are as mothers. Through this noble role Allah (swt) has raised them to the high status of being the one person who always deserves the best treatment from us. But women need to earn this role by being the best mothers that they can be. May Allah (swt) give the enabling grace to all of our sisters!

In the next part of the ayah Allah (swt) says that the believing women must promise not to bring any lie that they forge between their hands and the legs. It is important for any Muslim to always speak the truth but it is especially important for women to always speak the truth because they are in charge of so many trusts. They are in charge of their bodies that they must keep purely for their husbands. When they say that they have kept their bodies only for their husbands, they must be true in their speech. Also only they know the truth of what their wombs carry and so they must always be honest when they speak of the child of their father. Women also have a tendency to become jealous of one another, and to compete with one another. This jealousy may lead some of them to fabricate lies and stories about other women. In this regard as well they need to control themselves and not allow their envy to speak words that are lies. We are not saying that all women behave in this way, we are merely saying that in this ayah Allah (swt) identified certain sins which women are especially prone to fall into. So the guidance that our sisters can derive from this ayah is that they need to be especially careful of these evil actions that Allah (swt) has identified in this ayah. Among these sins that women are especially vulnerable to is making up lies and fabrications. May Allah (swt) protect all of us from speaking anything but the truth!

Allah (swt) also says concerning these lies that **“they are fabricated between their hands and their feet”**. The scholars have said that the meaning here is that Allah (swt) is reminding us that our hands and our feet are witness to everything that we do. There is not one action that we can take which our hands and our feet do not see and hear. We know that on the Day of Judgment even our hands and our feet will be witnesses against us. They will speak against us and tell Allah (swt) about the lies we spoke, the sins we committed and the obligations we failed to perform. So Allah (swt) is reminding these women in this part of the ayah that any lie which they might speak is a lie that they made while their hands and their feet were witnesses to the truth. They may be speaking a lie but their hands and their feet are aware of the truth. So they should fear Allah (swt) and they should fear their limbs being witnesses against them on the Day of Judgment. May Allah (swt) save us from those actions that we would not want our own hands and feet telling us about on the Day of Judgment!

The final condition that Allah (swt) tells the women to pledge to is that they must not disobey the Prophet (saw) in what is *M'aruf*. This word generally means what is good and what is right. However for us as Muslims what is good and what is right is what Allah (swt) and the Prophet (saw) have made as good and right. "Good" is not what feels good to us or what we like doing rather "Good" is what Allah (swt) has told us is good. If Allah (swt) says something is good then we have to accept His (swt)'s Decree because He (swt) is our Creator and Sustainer, our Lord and Master. So jihad is good, cutting the hand of the thief is good, telling women to cover is good just as Salah is good, fasting is good and helping the poor is good. Our standard is not what the society says but it is what Allah (swt) demands from us. So the believing women are required not to disobey the Prophet (saw) in anything that he (saw) tells them that is *M'aruf*. Now we know that what is *M'aruf* is what is from Allah (swt) and since everything that the Prophet (saw) commanded the people to do was from Allah (swt) then everything that he (saw) commanded them do to was *M'aruf*. Thus the women should never disobey the Prophet (saw) in anything that he (saw) tells them to do. Everything that the Prophet (saw) commands is from Allah (swt), and so everything that he (saw) commands is good. So whatever command the Prophet (saw) gives these women, whether it is a command to be dutiful to their husbands or it is a command for them not to travel alone or it is a command to cover all but their hands and face or it is a permissibility to allow them to be judges or it is warning against them to beware of their brothers in law, all of these may have come from the tongue of the Prophet (saw) but they are really from Allah (swt), so the women must obey the Prophet (saw) in all of these matters. Because what is *M'aruf* is what is from Allah (swt) and Allah (swt) demands our complete obedience. Complete obedience to the Prophet (saw) is complete obedience to Allah (swt).

Notice also in this ayah how the political and spiritual spheres of Islam are so completely intertwined with each other. The Prophet (saw) is taking the *Bayah* from these women both as the head of the Islamic State and as the Messenger of Allah (swt). Similarly by giving this pledge the women are both becoming citizens of the Islamic State as well swearing to properly worship their Creator. This shows us how closely interdependent the political and spiritual spheres in Islam are. It is impossible to separate them without destroying Islam. This is why secularism, which calls for

the separation of these spheres, will never be compatible with Islam. After having given the Prophet (saw) this pledge should these women then do any of these horrendous actions then they will both sinning in front of Allah (swt) and committing a crime as citizens of the State. In Islam there is no difference between the sin and the crime. The sin is the crime and the crime is the sin. So we can never separate the State from Islam because the State is such an integral part of Islam. To live without the Islamic State is to live without Islam. If you are content with living in such a situation then how will you face your Creator on the Last Day?

If the believing women promise to fulfill all of these obligations, then Allah (swt) commands the Prophet (saw) to take the Bayah from them. So for each woman who came to the Prophet (saw) if she promised that she would not make shirk with Allah, and that she would not steal anything, and that she would not commit zina, and that she would not kill her children, and that she would not fabricate lies and that she would not disobey anything that her Rabb commanded her to, if she made all of these promises then the Prophet (saw) was commanded by Allah (swt) to accept her Bayah. Of course only Allah (swt) Knows what is in the hearts of these women. Only Allah (swt) Knows if they are sincere in their *Bayah* or not. But the Prophet (saw) was required accept the *Bayah* of each of them as long as they spoke these words.

We should also note that the narrations tell us that the Prophet (saw) never shook hands with the women when he (saw) took *Bayah* from them. Some narrations say that it was only a verbal agreement, and other narrations say that the Prophet (saw) would dip his hand in a jug of water and then the women would dip their hands in that jug. It was only from the men that the Prophet (saw) shook hands with when he (saw) took the Bayah from them. Once again this is not a Fiqh book so we are not going to give a ruling on whether or not it is permissible to shake hands with women. We simply want you to note how careful the Prophet (saw) was in the way that he (saw) dealt with members of the opposite sex who were not his wives. Even in something as important as taking the oath of allegiance the Prophet (saw) was careful not to touch women who were not his (saw)'s wives. There is an example in his (saw)'s conduct for both brothers and sisters. We know that we are weak when it comes to members of the opposite sex. We know how easily we can fall into sin. So the best course is to avoid the situation altogether.

Then after having taken the *Bayah* from these women, Allah (swt) then commands the Prophet (saw) to ask forgiveness for them from Him (swt). Some of these women may have committed great sins in the past. They may even have committed those particular sins that they are promising Allah (swt) here that they will not do. Even if they may not have committed sins as great as these, they still may have committed lesser sins. So for all of their sins, great and small, Allah (swt) commands the Prophet (saw) to ask forgiveness for these women from Him (swt). This Forgiveness is a special gift that Allah (swt) gives to these believing women for the *Bayah* that they have given to Him (swt) at the hand of His (swt)'s Messenger (saw). Allah (swt) is the Only One to grant Forgiveness and Allah (swt) is the Most Forgiving and the Most Merciful. We ask Allah (swt) to grant us the Islamic State so that we can all give *Bayah* to the Khalifah, and earn His (swt)'s Forgiveness through it.

Allah (swt) ends this ayah by stressing with emphasis though the use word of the word *inna* that He (swt) is the Most Forgiving and the Most Merciful. No matter how terrible are the sins that any of us may have committed in the past, we must always remember these two Names of Allah (swt). Whenever Shaitan tells us that the sins we have committed are so great and that there is no chance for us to be saved, then we must remind ourselves of these two Names of our *Rabb*. We must always have a hope that Allah (swt) will forgive all of our sins, as long as we turn to Him (swt) sincerely. However we must always remember these two Names of Allah (swt) when we think about the sins that we have done in the past. In the present when Shaitan and our desires try to prompt us towards doing an action that is displeasing to Allah (swt), they might use the fact that Allah (swt) will forgive us as an excuse for us to commit that sin. We must remember however than no one is guaranteed the Forgiveness of Allah (swt) outside of the prophets and those righteous Sahabah whom the Prophet (saw) promised would be granted paradise. Allah (swt) forgives and punishes whom He (swt) pleases. So we must never count on the fact that we will be forgiven by Allah (swt), and we must always be afraid of our sins. As the scholars have said we must never think of the smallness of the sin but we must think about the Greatness of the One against Whom we are sinning. So we must never allow Shaitan to use the fact that Allah (swt) is Forgiving and Merciful as an excuse for us to commit sins. Furthermore when we say that

we live our lives to worship and serve Allah (swt), how could we ever think about disobeying the One Who is the focus of all our thoughts and the purpose of all our actions? How evil and ungrateful would we be in front our Creator if we say that we are going to purposely disobey Him (swt) because of the fact that He (swt) is Forgiving and Merciful? It is true that we all fall into sin, but as true and sincere servants of Allah (swt), we must fight with the best of our ability every attack from Shaitan that prompts towards disobedience to Allah (swt).

May Allah (swt) grant His (swt)'s Forgiveness and Mercy to all those in this Ummah! All of us sin by night and day, all of us are so disobedient and ungrateful to the One Who created us and sustains us for every second of our existence. All of us are in dire need of the Forgiveness of Allah (swt) to wipe all of the actions that we have done that are displeasing to Him (swt). We need the Forgiveness of Allah (swt) for all of the moments of our lives that we spend serving ourselves when we should have been serving Him (swt). We are also in need of His (swt)'s Mercy to make our stay in this world bearable and even comfortable for us. To protect us from the forces of evil, to ease our fears and anxieties, to make easy for us our tasks, to take away from us the hardships, to cure our diseases, to relive our hunger, to quench our thirst, to warm us when we are cold and cool us when we are hot, to give us a livelihood in which to work, to grant us homes where we find shelter, to give us beds to sleep in, and to make our deaths easy. All of these are from the Mercy of Allah (swt) in this world and we are in desperate need of it. But we are even more in need of this Mercy in the Hereafter. We need the Mercy of Allah (swt) to save us from the trials in the grave, to save us from the horrors that mankind will find themselves on the Last Day, and we need His (swt)'s Mercy most of all when we are being judged and it will be decided where our final destination will be. May the final destination for everyone in this Ummah be a good one, the Paradise of Allah (swt) with the Prophet (saw), may Allah (swt) grant us that!

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِن
الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

14. O you who believe, do not make befriend a people who have the Wrath of Allah upon them, they have given up (of good) from the Hereafter just like the disbelievers have given up (of good) from the companions of the grave.

Remember the dua with which we concluded the previous ayah. We as Muslims must always pray for the Forgiveness and Mercy of Allah (swt). We commit so many sins that we are always in need of the Forgiveness of Allah (swt). We need the Mercy of Allah (swt) both in this life and especially in the Hereafter. Now we know the affect that our friends and our companions can have upon us. We are influenced greatly by the thoughts and behavior of the people with whom we make friends. If our companions are not righteous and we are not careful then we would start to model their behavior and we may even adopt their way of thinking. That is why in this ayah Allah (swt) tells us to be careful whom we choose to be our friends. Allah (swt) tells us to be careful whom we spend our time with. When you realize that you live in this world only to worship and serve Allah (swt) then how could you ever be close to a people who are distant from Him (swt)? How could you ever be close to a people who have earned His (swt)'s Wrath?

Allah (swt) begins this ayah by saying “**O you who believe, do not make befriend a people who have the Wrath of Allah upon them**”. Narrations from the Prophet (saw) tell us that when Allah (swt) speaks of a people who have the Wrath of Allah on them, He (swt) is speaking of the Jews. These are the people who have done so much evil and injustice that they brought down the Wrath of Allah (swt) upon themselves. Allah (swt) is the One Who is the Most Compassionate and the Most Merciful, so how evil do such a people have to be to earn the Wrath of such a Being? They knew the Truth from Allah (swt) and yet they chose to turn away from it again and again. So Allah (swt) warns us in this ayah that we should not take such people as our close friends. What is important for us to note here is not the fact that they are Jews but the fact that they have turned away from what they know to be the Truth. Even Muslims can be guilty of

this. So we should avoid befriending anyone who turns away from the Truth. We should avoid befriending those people who know the Truth but how refuse to follow it. We should realize that we could earn the Wrath of Allah (swt) because of this. May Allah (swt) save us from His (swt)'s Wrath!

We also have to remember that the reason why Allah (swt) and the Prophet (saw) told us about the Jews is not so that we can look down upon them and think ourselves to be better to them. On the contrary the reason why Allah (swt) tells us about them is so that we can avoid being in their company like Allah (swt) commands us to do in this ayah and also so that we learn from their mistakes so that we do not become like them. Once again we should remind ourselves that the Jews whom this ayah is speaking about are those who know the Truth but who refuse to follow it. It is not speaking about those Jews who have not received the Message correctly, which is the condition of the vast majority of them in the world today. The ones who turn away from this Message after they know that it is the Truth are those whom we must never befriend.

Allah (swt) has given us many examples in Quran. Some examples are people whose model we should follow and try to be like, like the example of Ibrahim (as) and those with him (as). Other examples are people whose thinking and behavior is wrong and so we should try our best to avoid them and avoid being like them. These Jews are a prime example of the latter. They are the nation whom Allah (swt) had given this mission and this duty before us, and they failed in that mission and that duty. They chose to chase after the life of this world instead of carrying out their duty of dawah and jihad. They chose to serve themselves rather than serving their Creator. So our job is to look at the mistakes they made and try our best to avoid them. It would take pages and pages to explain all of the mistakes of the Jews but if there is one root cause that we can see for all their mistakes it is arrogance and self-contentment. Allah (swt) chose them to be the nation to carry His (swt)'s Message to mankind, but they started thinking that they were better than the rest of mankind because of this appointment. We must always remember that what makes us the best nation raised up for mankind is not the blood that flows in our veins but it is the actions that we do. In other words we have to earn the title "The Best Nation raised for Mankind", we cannot think that we deserve it. It is a privilege and not a right. As for the Jews, their

arrogance lead them to self-contentment. They started to become pleased with themselves and they saw no reason to work to improve themselves. They thought that they were already the best and so they did not need any guidance from Allah (swt). To prevent ourselves from being like them, we must never be satisfied with ourselves. We must know ourselves and we must know where we are weak. As a consequence of our weaknesses, we must always be striving to improve ourselves. So humbleness and self-evaluation are two simple ways we can avoid being like these people whom the Wrath of Allah (swt) has descended upon. Insha Allah, may He (swt) give us the enabling grace!

So in this ayah we see Allah (swt) telling the Muslims of Madinah not to make friends with the Jews. We know that before the Ansar were blessed with the Prophet (saw) many of them had friendships and alliances with the Jewish tribes around Madinah. So here Allah (swt) is telling them that these are a people who have the Wrath of Allah (swt) upon them and so they are not to be taken as friends. If there were any sincere ones among them, they would have accepted Islam and become Muslim. We know that a few of them did, including the wife of the Prophet (saw) Saffiya (ra), but the majority of them rejected this Message. So Allah (swt) is telling the Muslims that because they are rejecting the Truth that has come to them from their Creator, they should be avoided at all costs.

Although this ayah was revealed for the Ansar in Madinah concerning their relation with the Jews we can still extend to apply to our situation today and our relationships with any people who have earned the Wrath of Allah (swt). The Jews had the Wrath of Allah (swt) upon them because they rejected this Message when they knew that it was the Truth. They were so filled with arrogance and pride of themselves. Because of this they thought they were above having to submit to the Law of Allah (swt). They thought they were above having to follow the Messenger who they knew was true. So any people today who think in this way, and behave based on that thinking by being willfully disobedient to Allah (swt), then they are just like the Jews in that they also have the Wrath of Allah (swt) in them. They know the Truth but they are turning away from it because of their pride and arrogance. Even if they are Muslim by name, they still might have the Wrath of Allah (swt) on them because of their arrogance and their refusal to submit to the Law of

Allah (swt). So this command that Allah (swt) gives us in this ayah to not befriend a people that have incurred His (swt)'s Wrath does not need to be limited to the Jews. It could be any people who think themselves too good to have to submit to Allah (swt). We would have to avoid befriending these kinds of people just like we would avoid befriending the Jews. May Allah (swt) save us from ever taking as friends a people who have His (swt)'s Wrath upon them!

In the final part of this ayah Allah (swt) says **“they have given up (of good) from the Hereafter just like the disbelievers have given up (of good) from the companions of the grave”**. The scholars have said that this means the people who have the Wrath of Allah (swt) on them have given up receiving any good in the Hereafter just like the disbelievers have given up on of ever meeting their relatives and families that in the graves. Even though they are both false, the Aqeedah of these two people are somewhat different. The Jews and the people who have the Wrath of Anger upon them believe in the Hereafter, they believe in the Day of Judgment when mankind will stand before Allah (swt) and be judged, and they believe in paradise and hellfire. But the disbelievers do not believe in the Hereafter. They think that the existence of the human being ends once he is put into the grave, and there is no life after this one. Now even though Jews claimed with their tongues that they were the favorites of Allah (swt), and that they were going straight to paradise or that they would only be in the hellfire for a few days, and even if some of them may have deluded themselves into believing that, deep down inside they knew that they had committed so many sins and they had denied the Truth when it came to them, that there was no hope for them in the Hereafter. They had deviated from the Straight Path that Allah (swt) had placed them on and they knew that they had deviated. When they rejected the messengers that that were sent to them, they knew that they were earning hellfire with such rejection. When they committed such terrible sins, as adultery and taking interest, they knew they were earning hellfire with such sins. But they did it nonetheless. They had such arrogance and pride that they could not bring themselves to submit to the Law of Allah and submit to the messenger that He (swt) sent. Since they themselves are aware of this fact, they had given up hope of ever receiving any good in the Hereafter. Their basic philosophy has been to remain in this world for as long as possible so that they can enjoy the most of this world before they go to the Hereafter. How terrible

is the trade that they are making by giving up a permanent and lasting home for a temporary and fleeting one? In a similar way to how the Jews and those who have the Wrath of Allah (swt) upon them have given up hope of receiving any good in the Hereafter, the disbelievers had given up on their family and relatives in the graves. They believe life ends with their deaths and so they will never see their family and relatives again. Both of these are wretched people and both of their thinking is wrong. We as Muslims must always keep a hope of receiving the Mercy of Allah (swt) in the Hereafter just as we keep a hope of being reunited with those of our loved ones who are in the graves.

Finally we should notice the connection between the beginning of this Surah and the end. Recall in the beginning of this Surah how Allah (swt) called out to all believers and told them not to take His (swt)'s enemies as close friends, and Allah (swt) ends this Surah by telling us not to take as friends a people who have the Wrath of Allah (swt) upon them. One theme that we saw recurring throughout this Surah is how everything that we do must only be for Allah (swt). If we have dedicated our lives to the worship and servitude of Allah (swt) then how could we ever take as friends those whom Allah (swt) is displeased with? The greatest challenge that any of us face is to constantly strive to remember Allah (swt). The more that we remember Allah (swt), the more that we remember all that Allah (swt) has done for us, the more that we remember the purpose that Allah (swt) has given us in this life, the more that we remember the Day that we will return to Allah (swt), the better it will be for us. It is up to us to strive to bring Allah (swt) to our minds for every moment of our lives. If we are able to do that, then everything we do will be only for Allah (swt). Even the friends that we have and the company that we keep will be only those that Allah (swt) is pleased with. May Allah (swt) give us the ability to always remember Him (swt)!

All praise belongs to Allah (swt), our tafsir of Surah Mumthaina end here.