

# Surah Muhammad - Nouman Ali Khan.

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Episode 1:

Part A: <http://www.youtube.com/watch?v=2z0wyY5U00o>

## **Introduction:**

Surah Muhammad (47) is a Madani (Medina revealed) surah. It is also known as surah al Qital [Fighting].

Makkan surahs have guidance for ALL of mankind.

Madinah surahs have more guidance specific to the Ummah and the problems they face.

## Why is it Important to study Madani surahs'?

We will be able to see the Advice and Reminders Allah gives to the Ummah through Madani revelation.

We will also see our Relationship with the Messenger of Allah, Muhammad (sal Allah alayhi wasalam) insha' Allah through this surah.

It is also important to know the Madani surahs' because they give the criterion between the believer and the hypocrite.

This study of Madani surahs' will be a good contrast for us since we have studied many Makkah surahs' earlier (in Juzz 'Amma).

This surah has a strong focus on the first battle of this Ummah - the battle of Badr. So the language will be strong in tone.

This surah is almost an entire explanation of the last ayah of the previous surah; Ahqaf (46) - a Makkan surah.

Last ayah of surah al Ahqaf:

**بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ**

Balaagh (an Open communication which should reach everyone) - then who will be destroyed except the Corrupt nation? [Ahqaf 46:35]

This is a warning to all corrupt nations - that they will be destroyed soon.

#### Literary Point of View:

Surah Anfal (8) is also a commentary on the battle of Badr. Surah at-Tawba is a commentary on the last of battles in the seerah (Fat-h Makkah and Tabuk).

Surah Muhammad is a introduction to the first victory - Badr. And then the next surah al-Fat-h (49) is the next victory of al Hdaybiah.

The name of Prophet Muhammad is mentioned specifically in this surah.

The name "**Muhammad**" is mentioned 4 times in the Qur'an;

1- surah aal Imran (3:144) - *وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ* - **wa maa muhammad il-laa rasool qad khalat min qablihi ar-Rusul** - and **Muhammad** is except a Messenger, many Messengers passed away before him..

2 - surah al Ahzab (33:40) *مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلاَ كُن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ* - Muhammad is not the father of your men but he is the Messenger of Allah and the seal of the Prophets)..

3 - surah Muhammad (47:2) *وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَيْكَ مُحَمَّدٌ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ* - and those who believe and do good deeds and believe what was sent down upon Muhammad and it is the truth from their Master..

4 - surah al Fat-h (48:29) *مُحَمَّدٌ رَّسُولُ اللَّهِ* - Muhammadun Rasool Allah... - Muhammad is the Messenger of Allah.

**a** - Surah [al-Saff 61:6](#) - the name Ahmad is mentioned by prophet Jesus.

*وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ* - [Jesus gave the good news of Prophet Muhammad] *bringing good tidings of a messenger to come after me, whose name is Ahmad.*"

**b** - And in other parts of the Qur'an; Ya ayyuhan-Naby/Rasool (O Prophet/Messenger) etc. is mentioned.

Even amongst the 5 places in the Qur'an where Muhammad or Ahmad is mentioned, the word 'Rasool' (Messenger) is mentioned near to it.

However, the only exception is in the surah of surah Muhammad itself. There is

no mention of 'Rasool'/Messenger in this surah.

What could be the wisdom behind 'Rasool' not being mentioned next to Muhammad?

There were 3 types of people who entered into Islam during the Madani era:

- 1 - People who knew the truthfulness and seriousness of Islam - so they submitted to it whole-heartedly.
- 2 - Hypocrites who only became Muslims so they do not feel as outcasts in society.
- 3 - Weak believers who did not know that Islam required full submission and full obedience to Allah's Messenger, Muhammad (sal Allah alayhi wasalam.)

When fighting was ordered by Prophet Muhammad, the groups 2 and 3 were shocked. They found out that they had to fight the strong elite of the Arabs - the Quraysh, who were known for their bravery and strength in war.

These two groups wanted an excuse so that they would not have to fight. They could not show they were cowards or that they were hypocritical, so they came up with a response.

**Why do we have to fight when it has not been stated in the Qur'an (that we have to fight)?**

Allah wanted to show these people that what Prophet Muhammad says in matters of religion is equal to what Allah says, since afterall - he is Allah's Messenger.

**وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ** - they desire to differentiate between Allah and His Messenger [in regard to rulings] (Nisa' [4:150](#))

**So Allah is telling us and them that what Muhammad (sal Allah alayhi wasalam) says is part of the religion of Allah**, and that what he says is a command from Allah. Even if that command is not in the Qur'an.

So Allah purposely does not mention Muhammad 'RasoolAllah' (Muhammad the Messenger of Allah). Because even by not mentioning 'RasoolAllah' - you still have to obey him in full-submission. Since that is what you agreed to by becoming Muslim.

The main point is: **You should not differentiate between what Prophet**

Muhammad commands, and what Allah commands in the Qur'an. They are from the same source.

To cause separation between Allah and His Messenger / the Qur'an and the Sunnah is the trait of the hypocrites.

Ayah 1:

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ

*aladheena kafaroo wa saddoo 'an sabeeli-llahi aDalla a'malahum*

Those who **disbelieved** and **obstructed** from the path of Allah, (Allah has) **Wasted their actions.**

Those who disbelieve (the Quraysh/polytheists)

*aladheena Kafaroo* (past tense/disbelieve = **disbelieveD**)..

Not - *aladheena yaKfuroo* - those who disbelieve (present-future tense) - which would mean that their disbelief may change in the future.

By using past tense - it is assuring that they will remain firm upon their disbelief for certain.

**those who disbelieveD..**

**..wa saddoo 'an sabeel-illah - and obstructed from the path of Allah..**

al Kashshaaf: **Saddoo** - the word **Sadd** could be either;

Laazim (transitive): They **Obstruct OTHERs** from the path of Allah = **Disbelievers.**

Muta'adi (intransitive): They **obstruct THEMSELVES** from the path of Allah = **Hypocrites.**

All the efforts and plannings they make against Allah's Messenger:

1 - **aDalla a'maalahum.. - (Allah) Put their efforts to Waste..**

The disbelievers and hypocrites throughout history plot deeply, with a lot of effort -day and night- against the Sunnah of Prophet Muhammad and those who try to implement the Sunnah (Prophetic way.)

Allah tells us that He puts all their efforts into waste (Dalla - put to Waste).

In surah Feel [105:2], Allah says;

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

aLam yaj'al kaydahum fee **taDleel** - did He not put their efforts **into Waste**?  
[present-future tense implies Continuity].

Past tense form - Dal-lala = to put to waste:

**aDalla** - (if'aal - iDlaal [masdar form]): = **Wasting All of it (efforts) in One Go.**

**taDleel** - **to put to Waste over time.** (this was used in surah Feel because gradually the army of the Elephant / Abraha prepared to take down the Ka'aba, and during their gradual preparations - Allah was gradually putting their efforts to Waste).

The word in the first ayah of surah Muhammad is aDalla;

Allah put all their efforts (of opposing the Sunnah) to waste in One go.

2 - Another interpretation of this ayah could be;

*aDalla a'maalaHum*

The word 'Aml = actions which you do based on Consciousness.

Usually the word 'Aml is used for Good Actions in the Qur'anic language.

So Allah may imply that the disbelievers and hypocrites may have done some good actions in their lives i.e. feeding the poor, freeing slaves etc.

But because of their disbelief in the message revealed to Allah's Messenger,

Muhammad (sal Allah alayhi wasalam) - Allah has made all their 'Aml (good actions) go to Waste in one go (aDalla a'maalaHum).

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### Surah Muhammad

part 2:

<http://www.youtube.com/watch?v=Lyj-sut58N4>

There are 3 main beliefs in Islam which we should always focus on conveying (in da'wah/inviting others to Islamic teachings):

- 1 - Allah / God.
- 2 - Prophethood / Messengers'.
- 3 - Afterlife - Judgment Day, Hellfire and Paradise.

This surah is specific to conveying the message that what Prophet Muhammad says is equal to what Allah says in regard to commands and prohibitions.

Ayah 1 continued:

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ

*aladheena kafaroo wa saddoo 'an sabeeli-llahi aDalla a'malahum*

Those who disbelieved and obstructed from the path of Allah, (Allah has) Wasted their actions.

*Aladheena - those who..*

it is an Ism maWsool -

a - it is not specific, it is supposed to have words AFTER it so we can

understand what/who is being meant.

b - it should - in normal sentence structure - have a word/s BEFORE it.

Due to point (b) - some scholars said that this surah may be a continuation of the last ayah of the previous surah al Ahqaf. Since it is not normal for a new sentence to suddenly begin with the word '*Aladheena*' (those who..).

Surah al Ahqaf is late Makki.

Surah Muhammad is early Madani, it is n

Aladheenaear, close to or after the battle of Badr.

**Aladheena** can be used to;

- someone who the hearer/reader is already familiar with (due to a previous introduction).

- someone who has already been mentioned before.

i.e. *dhaalika al kitabu la rayba feeh. Huda lil muttaqeen. **ALADHEENA***

*yu'minoona bi-l ghayb..*

(that is the book in which there is no doubt. Guidance for the God fearing who guard against evil. **THOSE WHO** believe in the unseen..

(surah al Baqarah 2: 2-4)

### Historical Background of the Surah:

#### 3 Fundamental Groups during the time of Seerah [of the Prophet's Life]:

1 - People who will reject the message and stand against it whole-heartedly.

2 - People who know Islam is true, but they are not truly sincere:

a - a **Hypocrite who is unaware** of their own hypocrisy. But they did not have a good understanding of what they were getting involved with. They did not have full submission of 'we hear and obey', even though they were in the presence of Allah's Messenger (sal Allah alayhi wasalam.)

Especially if we keep in mind that everything Allah's Messenger said could not be doubted, could not be negotiated with, and it had to be fully submitted to. Allah's Messenger is a Law, a Constitution, who has to be dedicated to - his whole life by his companions. They cannot ask him to make changes for them, since he himself is saying that these are the commands of Allah, and not his own.

Those who could not make these changes and accept and submit totally were

termed as Hypocrites/muNafiqeen.

**b - the Major/Hypocrite who knows he is a Disbeliever:**

These people only act as Muslims outwardly because;

i - they wanted Material benefit (i.e. spoils/wealth from wars etc.)

ii - they were Spies for other disbelievers.

etc.

However, Allah makes no distinction between the hypocrites in the Qur'an.

The punishment is more severe on hypocrites than even polytheists. Since hypocrites are in the lowest part of the hellfire.

*aladheena kafaroo* - those who disbelieved

wa **SaddOO.. - and THEY Obstruct (themselves and others)..**

Abdur Rahman al Kilanee (in his book MutaRadafaat al Qur'an) said;

**Sadd = to pull someone away from a mission with convincing and soft language.**

I.e. Forcing them to become misguided did not work, so they used soft language and sweet talk to try to make them go astray from the path of Allah.

After disbelieving, these hypocrites and polytheists misled others from the path of Allah.

This shows that kufr/disbelief leads to Sadd/Obstructing others from the path of Allah.

SaddOO.. - and THEY Obstruct (themselves and others)..

If you know Prophet Muhammad and you disbelieve in him, then you will naturally stop others from the path of Allah because you will oppose his teachings and call others to that misguidance.

**1 - aDalla - plans put to Waste (fully/totally in One go).**

aDalla/yuDillu - can also mean 'to Misguide'.

All the disbelievers and hypocrites plan - to misguide people from the path of Allah - and Allah is putting all of their efforts to waste.



This is a proof that Islam will spread around the whole world, no matter how much the disbelievers and hypocrites try to plot and plan against it.

## 2 - aDalla - their good deeds have gone to waste.

## 3 - aDalla - Allah Misguided their efforts.

What they think is victory and success - they are actually being misguided so Allah can fulfill a purpose.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

*Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah . So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered. [Anfal 8:36]*

i.e. The disbelievers waste their money to fight against the believers, yet this wasting of wealth will weaken them, be a source of regret and they will not have achieved success. Rather, it will be a cause for the believers to become dominant in the end.

ash-Shawkani and Mujahid and others said;

*Fee Sabeel illah* - in the Path of Allah; is referring to the Quraysh blocking the believing people from worshipping at the Ka'bah.

In this surah Muhammad - Allah tells us that all their efforts will go to waste (and this is what happened in Badr - a clear cut victory.)

[This is different to the battle of Uhud - when Allah tells us;

لَنْ يَضُرَّكُمْ إِلَّا أَذًى - they wil not pain you except a Pinch/a little (surah [aal Imran 3:111](#))

- since Muslims did feel some distress in this battle.

**aDalla - wasteD** - this is a past tense statement.

It is in regard to future events too, but it is said in past tense because it is of a Surety - **as Certain as the past itself**.

Whatever efforts they have made and WILL make - will be 'aDalla' (go Fully to Waste).

Those who disbelieved AND (WA) obstructed from the path of Allah..

Wa [bayaaniyyah] = hypocrites.

Wa [aTr] = disbelieving polytheists.

This surah is extremely strong and severe against the polytheists, but in comparison - less severe against the hypocrites.

Why? Because the hypocrites are not clear in their hypocrisy due to the Muslims' weakness in the early Madani/Medinan period. The greater threat is the polytheists - so more severity is against them.

However, as the Muslims get stronger in the later Madani period, the polytheists get weaker and the hypocrites become a greater threat. So surah Tawba is revealed, one of the harshest surahs against the hypocrites.

## Ayah 2:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا  
نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ  
عَنَّهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

walladheena amanoo wa 'amilu-'saalihaati wa amanoo bimaa nuz-zila 'alaa  
Muhammadin wa huwwa-l haqqu min Rabbihim. kaf-fara 'anhum sayyi'aatihim  
wa aSlaha baalahum

And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.

aladheena amanoo - those who believed.

these are 3 types of People:

1 - the **Strongest believers** (Mu'min)

2 - the **Weak believer** (Muslim who has not tasted the sweetness of Emaan.)

3 - the **Hypocrite** (muNafiq)

This is surprising. However, these people are dressed up with the cloth of Emaan (belief), although inside they are hypocrites.

### The Hypocrites

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ -  
they take their **Oaths** as a shield, then obstructed from the path of Allah. (surah [al Munafiqoon 63:2](#))

*What was their Oath?* Their Oath was the Shahadah - the Testimony of Faith:  
(*Laa illaaha illAllah Muhammadun Rasool Allah* - there is no god but Allah and Muhammad is the Messenger of Allah.)

Someone who declares the Testimony of faith - we have to accept that persons claim of faith without doubting it. That is our duty as Muslims.

The **Yameen** (plural **aYmaan**) - Oath that which they take to hide their hypocrisy is the declaration of the Shahadah [testimony of faith].

When Allah criticizes those who He addresses as;

*yaa ayyuha-aladheena aamanoo* - Oh you who believe..

He is mainly talking about the hypocrites who outwardly claim to believe, or those who have sickness in their hearts.

i.e. يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ - O you who believe, why do you say that which you do not do? (surah as-Saff 61:2)

Why is this done?

Allah protects the ummah, because none of the Muslims will not want to call each other Hypocrite/munafiq.

We can positively criticize peoples actions so they stop doing bad, but we cannot call them hypocrites.

As a means of the benefit of the doubt, we can say that a person is ignorant or

for doing an error for some other reason.

This is called Husn Dhann (Good/positive Thinking) which we should have for all who claim to believe.

So when we correct someone, we correct their mistake, not the person.

True believers, hypocrites and weak believers are all included in this.

### Weak Believers - Muslims

2 - **aladheena aamaanoo WA 'amilu as-saalihaat** - Those who believe AND do good actions.

These are the weak believers - the Muslims. This is how we distinguish between the hypocrites and the weak believers.

**'amilu as-saalihaat** (jam'u qilla - small amount of good deeds.)

Allah mentioned as-Saalihaat; which means that Allah does not expect that we do an endless amount of good deeds. But He expects that we do some good deeds. This is an extreme Mercy from Him. This is covered through the word as-Saalihaat.

It could have been Saalihaat (good deeds). But Allah says **AL-saalihaat** - **THE** good deeds.

This is implying that there are **very particular, good deeds are which Allah has legislated through His Messenger**. We don't determine the morality based on our intellect alone, rather - our good is based on what Allah has legislated, even if we cannot comprehend it's wisdom.

**Salaha - to reconcile and correct something negative into positive.**

So what is being implied is that; **a good deed replaces a bad deed.**

**If the Muslim did not do acceptable deeds, they would not be termed as 'amilu as-saalihaat' (good deeds).**

Since they would not be termed as 'Saalihaat' (good). They would just be called 'Aml [actions].

If we see ayah 1 - those who disbelieve - 'Aml (actions) is only mentioned. Good is not mentioned next to it. Which shows it is the referring to the disbelievers.

3 - al Mu'minoon - Exclusively - the High Rank Believers.

Allah never criticizes these people. Rather, He only praises them;

**قَدْ أَفْلَحَ الْمُؤْمِنُونَ - Qad aFlaha al Mu'minoon - the Believers have already attained success** (surah Mu'minoon 23:1).

Difference between Verb and Noun:

**Verb:** *aladheena Aamanoo* - a Temporary form - those who believe, but may not firmly be upon it's teachings.

**Noun:** **Mu'minoon** - a Constant form - **Believers. Those who are Constant in faith.**

When someone is described as a Verb in arabic, it is a Temporary form.

When someone is described as a Noun in arabic, it is a Constant form.

*..aladheena aamanoo wa 'amilu as-saalihaat..* (those who believe and do good deeds = Muslims and Mu'min's)

*..Wa aamanoo bi maa nuzzila 'alaa Muhammadin...*

And they believe what has been sent down upon Muhammad (sal Allah alayhi wasalam)...

**1 - To believe in Prophet Muhammad IS to believe in him AND do good deeds.**

One cannot believe in Prophet Muhammad and not do good deeds.

What links Eman (belief) and righteous deeds is Risaalah [Prophethood].

ash-Shawkani and Aloosi:

The Ahl-ul Kitaab (the people of the Book - Jews and Christians) believed in the Oneness of Allah and did good deeds too.

However, Allah took it one step further - you have to believe in what was sent down to Prophet Muhammad (sal Allah alayhi wasalam) and follow his teachings of good.

He has taken knowledge of all good and all evil.

**What Allah expects from us is do good according to the teachings He conveyed to His Messenger Muhammad (sal Allah alayhi wasalam.)**

Why is this important?

Otherwise everyone will say that God spoke to them to tell them what is good and bad.

Some will lie, others may get shayateen (devils) come to them pretending to be gods etc.

The removal of the word 'Rasool' (Messenger) in this ayah has been explained earlier. By Allah just saying 'Muhammad' alone - you should know that he is Allah's Messenger who requires your full commitment and obedience.

### **The situation of the Ansaar [Helpers] of Medinah:**

'Aws and Khazraj were the two tribes of the Ansaar (Helpers in Medinah) who were heavily indebted to the Jews due to warfare against each other in the times of Jahiliyyah (the times of Ignorance).

The Aws and Khazraj had only a few who were elite and wealthy, without debt, these were mainly the Hypocrites.

These Hypocrites would have to be involved in supporting the Muslim state through their wealth (because they pretended to be Muslims), including Prophet Muhammad (sal Allah alayhi wasalam).

This made the hypocrites feel superior to Prophet Muhammad, since they felt that he had emigrated to THEIR town. So they hated to obey him since he was an 'outsider' who was 'poorer' than them.

So Allah honored His Messenger by simply saying 'Muhammad' without saying Rasool (Messenger) or Naby (Prophet = one who speaks on behalf of [Allah]) next to his name.

Rather, the word 'Muhammad' is sufficient to confirm this.

The Messenger of Allah NEVER spoke on his own. He ALWAYS spoke as dictated by Allah.

**وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ**

***He (Prophet Muhammad) does not speak of his own desire, it is only Wahy (Revelation) inspired to him. (Surah Najm 52: 3-4 )***

When he speaks about matters of the Religion (Deen) - he is always speaking as Allah dictated him (sal Allah alayhi wasalam.)

The word Muhammad signifies in this ayah, his Personality.

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### **Surah Muhammad**

part 3:

<http://www.youtube.com/watch?v=Xv-TK36mXsw>

The surah -from its beginning- gets right into the heart of the matter.

### **Ayah 2 continued:**

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا  
نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ ۖ كَفَّرَ  
عَنَّهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

*walladheena aamanoo wa 'amilu-'saalihaati wa aamanoo bima nuz-zila 'alaa  
Muhammadin wa huwwa-'l haqqu min Rabbihim. kaf-fara 'anhum sayyi'aatihim  
wa aSlaha baalahum*

And **those who believe** and **do righteous deeds** and **believe in what has been sent down upon Muhammad** - **and it is the truth from their Lord** - He will remove from them their misdeeds and amend their conditions/hearts.

*..wa huwwa al haqqu min Rabbihim...*  
and it is the truth from their Master..

This addresses a particular disease from the Hypocrites and some People of the Book - who hated the idea that one can only be saved in the next life if they believe in Prophet Muhammad.

So this ayah is speaking about those people who became Muslim or are about to become Muslim in the near future.

*wa huwwa haqqu min Rabbihim - and it is the truth from their Master.*

Truth against Falsehood is a common theme and there is no compromise by Allah in the Qur'an.

#### Truth vs Falsehood:

Allah depicts an extremely visual image of truth against falsehood in the Qur'an;

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا  
تَصِفُونَ

**We hurl the truth against falsehood (like a spear/arrow/rock), and the truth bashes its skull in.** [Surah Anbiya 21:18]

So falsehood is trying to run away from the truth, while the truth is attacking because of its greater strength. Then the skull of falsehood is smashed (and that is the strongest bone in the body).

Similarly; the hypocrites and people of the Book would believe in part of the Revelation and reject other parts - yet truth and falsehood can never unite as one. So their falsehood was exposed.

*And it is the truth from their Master..*

This shows that truth and falsehood can never be mixed. You cannot believe in one aspect of the religion and reject another part.

*min Rabbihim - from **their** Master.*

This refers to ALL the people who have been mentioned earlier in the surah - the disbelievers, the hypocrites, the believers, and the people of the Book.

He (Prophet Muhammad) has come with the truth from THEIR Master.

al Aloosi and al Islahi:

one of the **Names of Allah is; al Haqq.**

**The word 'Reality' in arabic is 'Haqeeqah'.**



**Baatil and Butlaan [Falsehood] - by linguistically and by nature is something "False" and 'Weak'.**

Falsehood relates to Weakness.

So by merely saying the word 'Falsehood'/Baatil - you are saying that this thing is 'Weak'.

So those who believe have the '**powerful Reality' Haqq** with them from their Master. And those who disbelieve have **Baatil - falsehood and weakness with them.**

What happens to these people?

For the **disbelievers** (mentioned in ayah 1) - **their deeds were Wasted** (aDalla) as a consequence of their disbelief.

So what happens to those who believe in what was sent down to Prophet Muhammad?

He compensates for the believers in double, two things;

**كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ**

**1 - Kaffara 'anhum sayyi'aatihim - كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ**

Kaffara - yukafiru/takfeer  
(fa'ala / yufa'ila / taf'eel)

**Kaf-fara - bury deep inside.**

Allah will **bury far away from them - Sayyi'aatiHim - Their evil deeds.**

Sayyi'a = things which are known to be clearly Bad and Harmful (to oneself and others).

similar to; *Dhulm an-Nafs* [Wronging the Self].

Kaffara - to Bury sins.  
Ghaffara - to Cover.

*Wa aSlaha Baalahum - and fix their Situation.*

**Baal - Situation (everything you control)**  
in Classical Arabic, Baal also meant 'Heart'.

So Allah fixed their Situations and Hearts too, He took anger, shirk, greed and all evil out of their hearts.

Why was this mentioned in this part of the surah?

The believers being described are those who gave up all their wealth for Allah and His Messenger (sal Allah alayhi wasalam.) The Emigrants (Muhajiroon) and the Helpers (Ansaar).

It also shows that the hypocrites and disbelievers are wrong.  
By being a true believer - Allah fixes all your Situations for you externally, as well as fixing your Hearts and your inside. That is the True richness.

So people will see the believers and think that they have given up everything they have in life, but Allah is actually telling us that He has made all their internal Life and external Situations easy for them.

This ayah is like a Congratulations to those believers who emigrated for Allah's pleasure and those who helped them with their wealth and efforts.

Ayah 3:

لَكَ يَا أَيُّهَا الَّذِينَ كَفَرُوا اتَّبِعُوا الْبَاطِلَ وَأَنَّ  
الَّذِينَ آمَنُوا اتَّبِعُوا الْحَقَّ مِنْ رَبِّهِمْ كَلَّا لَكَ  
يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ

*dhaalika bi anna aladheena kafaroo atTaba'oo al Baatil wa in aladheena  
aamanoo atTaba'oo al Haqqu min Rabbihim. Ka dhaalika yaDribu-llahu lin-  
naasi aMthaalahum*

That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons.

**Dhaalik - That** (verdict which the disbelievers and believers will get is

because..)

*Dhaalika bi anna aladheena kafaroo -*  
That is because those who disbelieve..

it-Taba'a ul Baatil - follow falsehood.

**Taba'a - Tabi'a - to Follow.**

But when in iFti'aal form; itTaba'a / it-Tabi'oo / yatTabi'oo) = **to Follow Passionately and with Love.**

itTaa'a - to Follow/obey.

**ItTaba'a** [mix of: *itTaa'a* (obedience) and HuB (love)] = to Follow and obey lovingly, behind the footsteps of someone.

I.e. The disbelievers have made it their lifetime ideology to follow falsehood lovingly and strong forbidden desires.

And **The believers have made it their lifetime ideology to lovingly follow the footsteps of the Truth of Prophet Muhammad.**

Baatil [Falsehood is that which 'does not really exist'] is the Antonym/opposite of Haqq [Reality].

So the disbelievers have committed themselves to falsehood which is nothing - vain pride and actions which lead to nothing.

So Allah is explaining now why **the disbelievers' actions have gone to waste (aDalla). Because they were pursuing nothing** [baatil=falsehood=nothing real] **throughout their whole life!**

The believers followed what was revealed to them lovingly, and they would follow it step by step (itTaba'a). **When they followed this Reality (Haqq) - then they would be rewarded truly for the good steps they did take in life.**

These words show that the believers are very anxious to follow the Truth that has been revealed to Muhammad (sal Allah alayhi wasalam).

The wording in this ayah will be really important in later ayaat of this surah. Why? Because the hypocrites did not follow the guidance lovingly, and they would claim that Prophet Muhammad only wants to fight for his own aspirations [benefit], and they would question why an ayah was not revealed to support his claim for fighting against the oppressing polytheists of Makkah.

The Hypocrites would argue; No Qur'an came down to order fighting, so why do we have to follow what Prophet Muhammad (sal Allah alayhi wasalam) says.

Then what they feared came true, aayaat/verses on fighting did come down from the skies.

*..kadhaalika* - just like that

*yaDribullahu* - Allah strikes

*Lin-Naas* - for Mankind.

*aMthaalahum* - their similarity/examples.

What do these aayaat Mean?

1 - Anyone who reads these aayaat will have a good example of those who disbelieve and those who believe.

2 - Truth and Falsehood has clashed before, and falsehood has always had their deeds and efforts gone to waste.

3 - Through history - We (humans) will either identify ourselves as either supporters of the Sunnah (of Prophet Muhammad), or supporters of the ways of Abu Jahl (anti-Islam).

This will continue -conflict between believers and disbelievers/hypocrites- until the Last Hour. So we should be aware of who we are siding with and the consequences of that.

Ayah 4:

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ  
إِذَا أَتَخْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنَا بَعْدُ  
وَإِمَّا فِدَاءً هِيَ تَضَعُ الْحَرْبُ أَوْزَارَهَا لِيَك

وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَ لَ كُن لَّيْلُو  
بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ  
قَلَنْ يُضِلَّ أَعْمَالَهُمْ

fa *idha laqeetum* aladheena kafaroo fa *Darbar-Riqaabi* hat-taa idha  
aThkhantumoo hum fa shadduw al wathaaqa fa immaa mannan ba'du wa  
immaa fidaa'an hat-taa taDa'a al harbu aw zaarihaa. dhaalika wa law ya shaa'u  
Allahu la an taSara minhum wa laakin layabloo baDakum bi ba'D. walladheena  
qutiloo fee sabeeli-llahi fa lan yuDilla a'malahum.

So **when** you **meet** those who disbelieve [in battle], **strike [their] necks** until,  
when **you have inflicted slaughter upon them**, **then secure their bonds**, and  
either [confer] **favor** afterwards or **ransom [them] until the war places down its  
burdens**. That [is the command]. And if Allah had willed, He could have taken  
vengeance upon them [Himself], but [He ordered armed struggle] to test some  
of you by means of others. And those who are killed in the cause of Allah -  
never will He waste their deeds.

The Context and Reason for Revelation:

After 12 years of persecution, the Muslims are being; tortured, expelled out of  
their own homes, and fleeing for their lives.

So Muslims have a right to defend themselves.

Keep in mind that the majority of the disbelievers did not even know what Islam  
is. Just like the majority of non Muslims do not know what Islam is today.  
Most just hear propaganda against Islam by a select few media outlet people  
who have an agenda against Islam.

Yet when the sahaba/companions of Prophet Muhammad, and he himself would  
convey the amazing teachings of Islam to others, these people would be  
shocked at the amazing rights Islam gives to all people.

However, the elite who are against Islam fear to lose their authority which is  
based on injustice. So they torture and character-assassinate the believers to  
silence them.

Due to this - the Muslims flee to safety where they can follow the Sunnah and  
worship Allah without persecution.

*Would these Muslims then have the right to defend and get their own properties*

back?

In the first battle in this Ummah (nation) - Badr, the Muslims were not commanded to fight. Rather, permission (idhn/"udhina") was given to them to fight back to get their wealth back - which the disbelievers had stolen from their properties when the Muslims emigrated/fled to Medinah.

This is why Muslims intended to raid the Caravan of the Quraysh, because it was their own wealth they were getting back!

However, when the Muslims in Medinah (the Ansaar/helpers) heard that they had to fight the superpower of Arabia - the Quraysh, many became terrified, except the strong believers.

No-one would fight the Quraysh. Not even the strong tribes of Arabia. Since they believed that Allah was on their side because they looked after His holy sanctity - the Ka'ba. Even Abraha's army of the Elephant was destroyed when he attempted to take down the Ka'ba. And there was no fear for Quraysh - where they could take whatever they wanted and nobody could/would do anything about it.  
This is why no-one fought them.

Yet here the Muslims are; weak believers who fled from Makkah, with help from the Ansaar who are also in debt to the Jews of Medinah. Only a few of Medinah are actually warriors/fighters - many are just farmers.

Aayaat/verses are going to come down to order them to fight?

Nervousness settles in many peoples hearts. Yet others are willing.

This is the context in which ayah 4 comes down;

Ayah 4 Continued:

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ ۚ  
إِذَا أَخَذْتُمُوهُمْ فَاسْلُبُوا أَلْوَتَاكَ ۚ فَإِنَّمَا مَنَّا بَعْدُ  
وَأَمَّا فِدَاءٌ ۚ هَٰذَا تَصْعَاقُ الْحَرْبِ أَوْ زَارَهَا ۚ هَٰذَا  
وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَكَانَ لَللَّهِ  
بَعْضُكُمْ يَبْغُضُ ۚ وَالَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ

# فَلَن يُضِلَّ أَعْمَالَهُمْ

Fa - then

**idhA - when** (Future tense).

'In' [Alif, Nuun] (= If) could be used. However, this would be hypothetical i.e. 'if you meet the disbelievers in battle.'

By saying '**idha**' - **it means - For sure, when you meet them face to face in Battle.**

**LaQiYa - to Meet face to face**

in battle with the Enemy.

**LaqeeyTum - you Face the enemy** (past tense / MaaDiy). This past tense emphasises that **this future event will Certainly happen as the past itself** [i.e. there is no doubt that the past happened, and there is no doubt that you will face the enemy].

(The aayaat that have come before this -in regard to this context- are in surah al Baqarah.)

*..fa Darb ar-Riqaab...*

fa - then

**Darb ar-Riqaab - strike the neck (severely).**

[the above is a shortened statement of the Arab quote:  
*faDriboo darb ar-Riqaab* - 'then strike a (severe) strike'].

The implication of shortening the statement has emphasised on even more Severity.

**i.e. Then Strike their Necks [Riqab] (extremely Severely)!**

So imagine these people who are farmers, some who are feeling fearful of the enemy. They are being told to attack the enemy severely on the necks.

Keep in mind that these people are indebted, they have a lack of swords/shields etc.

**Raqaba - to tie someone's neck around.**

**Raqb - back of the neck.**

When you face the enemy - face to face, how can the back of their heads be struck severely?

**The only way one can strike the back of the neck (Raqb) is if that person is on the floor facing downwards, or if they are turning their back to you and fleeing.**

Allah is giving an image and prophecy of the polytheists fleeing in this battle of Badr - even before it has took place! (if the surah was revealed before the battle).

This is very stern language. It is instilling fire/confidence into the believers.

Allah is commanding the believers to be severe until the oppression ends. Especially on the battlefield.

These aayaat are specific to the battlefield. This means that outside of battle - Muslims should not be killing people. This is how the Salaf (predecessors) and scholars discussed these aayaat in Islamic history.

***..hat-taa idha aThkhantumoohum... - until when you have aThkhana them:***

aThkhana (if'aal) - yuThkhinu / iThkhinu / iThkaan - Lift something up and Estimate it's weight. I.e. You are in total control of that object.

**aThkhana = kill indiscriminately. To be hard/tough/rigid and complete in killing until you cannot do it anymore. Your feelings cannot come in the way.**

5 words used for 'kill' in the Qur'an:

Qatala - fight

aHlaka - violently destroy

Safaka

Hassa (letter seen)

aThkhana - completely / ruthlessly destroy.

**After you have completely aThkhana/annihilated them..**

*..Fa shuddu al Wathaaqa...*



**Shadda - tie a rope really really tightly.**  
**from Shadeed = Severe.**

**Wathaaq - literally a rope used to Tie animals.**

**So when you have killed many - Tie the prisoners you catch of them really tightly.**

This is the first punishment Allah is inflicting on the Quraysh in the battle of Badr.

When the punishment falls on a people who oppose Allah's religion, and oppose His beloved Messenger - then the punishment to fall on them is NOT going to be nice.

When a student of the Qur'an does not understand why such severe language is used. It becomes clear why the language is so harsh when we study the context.

#### Lesson from Nouman - **Battles' in the Prophet's Life:**

When Allah sends a Messenger, there are believers and disbelievers.

When people disbelieve, the Messenger tries to call them to Islam more, yet these people persist on opposing the Messenger.

When the people disbelieve and persist on evil - Allah will destroy them totally with a painful punishment.

When the severe and painful punishment comes - it does not stop. It is too late to turn back.

Normally the punishment of Allah can be a powerful wind, a flood, a massive destruction, and in this Ummah [nation] - it is the hands of the believers who destroy the enemy.

Through the different battles - the Muslims' victory remind the disbelievers that you will gradually be destroyed by Allah - unless you repent and submit to Allah in Islam.

*..fa immaa Mannan ba'du wa immaa Fadaa'an..* - then it is either **Favour** after or it is **Ransom**..

Either you can **let them free (as a Mannan/favour) for no cost**, or you take a **Ransom (fidaa'an)**.

*..hat-taa taDa'a -'l harbu aWzaaraha*  
**until the war drops its weapons..**

**aWzaar - loads and Burdens.**

**- Wizr is a weight which weighs down on you and is extremely stressful.**

So the Loads could be Weapons, or Burdens could be the Stress of war.

Allah is telling us that War carries; Weapons, consequences which make it hard to live; economic catastrophe, family members dying etc.

This tough stance will have to remain on them so long as you treat them like an enemy until War drops its burdens/weapons.

War is being depicted as a Person: **He is carrying his weapons and shield, and he will not stop until he drops his weapons/burdens.**

**When he drops them - that is when the war is over. Until this does not happen - this is your stance/foreign policy against the Enemy [severity and harshness].**

Test for the Believers & Hypocrites:

Believers: This made a new challenge because these believers are being told to strike the necks of their brothers and fathers [from the polytheists] severely with full rage. People they may have loved and been friendly neighbours to in the past.

Hypocrites: This was a strong test even for the Hypocrites because they would have to fight the Quraysh. And because of their weak faith - they were not sure if Prophet Muhammad would even survive these wars.

*If we are severe against the enemy, what if Muhammad died? The Quraysh would still be our enemy and take revenge by killing us in the future. (this was the mindset of the hypocrites.)*

This is the end of Episode 3 alHamdulillah. Tafseer will continue when next session is loaded insha' Allah.

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