

The MAQASIDIC TAFSIR

VOLUME 3

Pursuing the Higher Aim of
The Quranic Scripture

THE RETURN OF THE KHILAFAH IN LIGHT OF THE SEVEN LENGTHY CHAPTERS

التَّوْبَةُ

AT-TAWBAH
(THE REPENTANCE)

الْأَنْفَالُ

AL-ANFAL
(THE SPOILS OF WAR)

الْأَعْرَافُ

AL-A'RAF
(THE HEIGHTS)

الْأَنْعَامُ

AL-AN'AM
(THE CATTLE)

الْمَائِدَةُ

AL-MA'IDAH
(THE TABLE)

النِّسَاءُ

AN-NISA'
(THE WOMEN)

الْعِمْرَانُ

AL-IMRAN
(THE FAMILY OF IMRAN)

الْبَقَرَةُ

AL-BAQARAH
(THE COW)



BY
KARIM ABU ZAID

Maqasidic Tafsir **Volume III**

The Return of the Khilafah

In Light of the Seven Lengthy Chapters

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

“Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah).”⁽¹⁾

(1) Qur'an (24:55).

Editor's Note



Phonetic spelling of any language using other than its native alphabet cannot be standardized except by the use of the International Phonetic Alphabet, which is a specialized code unknown to most readers. The following text, therefore, attempts the use of spelling of Arabic words in the Latin script (English alphabet) using the commonly known spellings in English language print, and electronic resources. Vowel length markings, and the use of doubled vowel characters have been eliminated for simplicity. Glottal stops of any degree are marked with a single apostrophe. For example, references to the Kutub as-Sittah are spelled as follows: Bukhari, Muslim, Tirmizi, Ibn Majah, Nasa'i, and Abu Dawud. Citations of Hadith from the six books, and Ibn Kathir are from Darussalam in ascending numerical order from narration (Hadith) number one in volume one, and increasing until the last volume. Translation into English of the meaning of the Qur'an is taken from Mohsin Khan, unless otherwise noted.

References of third-party contemporary, or classical scholarship within volume one of this book, or subsequent volumes are not intended as an endorsement of any book, author, creed, or ideology, but only as contextual information. The author encourages students of knowledge to exercise critical thinking, and to pursue knowledge from reliable texts under the direction of known scholars (Ulama), and upon the method of the praised generations (As-Salaf us-Salihin).



مقدمة

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا، من يهده الله فلا مضل له ومن يضل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ (١٠٢)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ءَالًا رَحِمًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا رَحِيمًا﴾ (١)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ (٧٠)

﴿يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (٧١)

إن أصدق الحديث كتاب الله، وأحسن الهدي هدي محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار



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Preface



All thanks, and praise are due to Allah ﷻ. We seek His Help, and forgiveness (Maghfirah). We seek refuge in Allah ﷻ from the evil within ourselves, and from the consequences of our evil deeds. Whomever Allah ﷻ guides will never be led astray, and whomever Allah ﷻ leads astray will never find Guidance (Hidayah). I bear witness there is no God but Allah ﷻ Alone, Who is without any partners, and I bear witness that Muhammad ﷺ is His servant, and His Messenger. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ (١٠٢)

“O you who have faith (Iman), fear Allah as it is His right to be feared, and do not die except as Muslims.”⁽¹⁾

Allah ﷻ also said:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۚ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (١)

“O people, fear your Lord, who created you from one soul, and created from it its mate, and dispersed from both of them many men, and women. Fear Allah, through whom you ask one another, and maintain family ties. Verily, Allah is ever watching over you.”⁽²⁾

Allah ﷻ also said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۚ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (٧١)

(1) Qur'an (3:102).

(2) Qur'an (4:1).

“O you who have faith (Iman), fear Allah, and speak upright words. He will correct your deeds, and forgive your sins. Whoever obeys Allah, and His Messenger has won a tremendous victory.”⁽¹⁾

Verily, the most truthful speech is the Book of Allah ﷻ, the best Guidance (Hidayah) is the Guidance (Hidayah) of our beloved Prophet Muhammad ﷺ, and the worst of affairs are newly invented matters. Every newly invented matter is a religious innovation (Bid’ah)—every innovation (Bid’ah) is misguidance, and every misguidance is in the Hellfire (Jahannam).



⁽¹⁾ Qur’an (33:70-71).

Introduction



Final order of the written Qur'an (Mus'haf)

We know that the first five verses (Ayat) of chapter (Surah) Al-Alaq were the first to be revealed.

﴿أَفْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ﴿١﴾ ﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ ﴿٢﴾ ﴿أَفْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾ ﴿٣﴾ ﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾ ﴿٤﴾ ﴿عَلَّمَ الْإِنْسَانَ﴾ ﴿٥﴾
مَا لَمْ يَعْلَمْ ﴿٥﴾

“Read! In the Name of your Lord, Who has created (all that exists), has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)], has taught man that which he knew not.”⁽¹⁾

However, chapter (Surah) Al-Alaq is not at the beginning of the final order (Mus'af), and happens to be number 96 of the total 114 chapters (Suwar) of the Qur'an.

Also, we agree that verse (Ayah) 5:3 was among the last revealed verses (Ayat) of the Qur'an, yet it is not toward the end of the final order of the Qur'an (Mus'haf).

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ ﴿٣﴾

“This day, I have completed your religion for you, perfected My blessings upon you, and am pleased with Islam as your Religion.”⁽²⁾

Therefore, the above facts prove that although the Qur'an we have available is complete, and perfect, it is not in the order revealed to Prophet Muhammad ﷺ.

In Volume I of the Maqasidic Tafsir series, we detailed the subject of the order of Qur'anic chapters (Suwar). We concluded that the current, and final order of chapters (Suwar) of the Qur'an (Mus'haf) was Divinely Guided. To quote in the words written in Volume I:

(1) Qur'an (96:1-5).

(2) Qur'an (5:3).

“The higher aim-based exegete (Maqasidic Mufasssir) must have certainty in the structure of the Qur’an because the order of the chapters instructs the exegete (Mufasssir) as to the intended higher meaning from Allah ﷻ, and the means by which the Revelation can be used for guidance.

There are two theories concerning the appropriate order of the written Qur’an (Mus’haf), that the arrangement is either ‘Tawqifi,’ or ‘Ijtihadi.’ The Tawqifi theory asserts that the current order of the written Qur’an (Mus’haf) is a result of Divine Instruction, and cannot be changed, or rearranged. The Ijtihadi theory understands that the current order of the written Qur’an (Mus’haf) is a result of scholarly deliberation, and deduction. Therefore, the order is subject to change, as intellectual deliberation depends on varying human standards, and abilities.

Confirmation of the Tawqifi position, which is more favored, assures the sanctity of the Speech of Allah ﷻ, and provides the higher aim-based exegete (Maqasidic Mufasssir) with a validated science. The exegete (Mufasssir) can deliberate over the Divine Wisdom behind the Tawqifi order, and the significance of the order to the higher aim (Maqsid) for every chapter (Surah) of the Qur’an.”⁽¹⁾

Significance of the written order (Mus’haf)

Through a more profound consideration, we can realize the purpose, and the Divine Wisdom (Hikmah) behind the distinction between the order of the descending of the Qur’anic chapters (Suwar), and the final order (Mus’haf).

For instance, during the **Makki stage**, the first thirteen years of the Prophethood, the Revelation was dedicated to calling people to Islam (Dawah). Hence, the focus was on monotheism (Tawheed), Paradise (Jannah), and Hellfire (Jahannam). Furthermore, the Qur’anic Revelation during that time encouraged the outnumbered Muslims to be patient, and to display righteous conduct. However, in the **Madani stage**, after Muslims migrated to Madinah, when the Islamic community started to be well-established, and new challenges emerged, the focus of the Revelation was to regulate the life of Muslims through detailing the rulings pertaining to different acts of worship (Ibadah), and setting punishments for crimes, and so on.

Hence, we conclude that the order in which the Qur’anic scripture descended addressed current pressing issues, problems, and incidents, which are exclusive to the place, and time of the disclosure. The Revelation aimed to solve these problems, or provide Guidance (Hidayah) in these happenings. It shows us that the Revelation in the **two stages** has a purpose. When Allah ﷻ completed the stage of the Revelation of the Qur’anic scripture based on the events, He put it in the order that was intended, and suitable for it to stay till the Day of Judgment (Yawm Al-Qiyamah).

⁽¹⁾ The Maqasidic Tafsir Volume I (p. 74).

The above explanation answers the question of why the final order of the Qur'an (Mus'haf) begins with four Madani chapters (Suwar), Al-Baqarah, Al-Imran, An-Nisa, and Al-Maidah.

Islam is a complete, perfect religion (Deen), and a lasting way of life, and Divine Law has been on earth since the Prophet's ﷺ death. The Qur'an currently addresses individuals, and communities who are, in a way, adhering to Islam. Therefore, Allah ﷻ started the final order (Mus'haf) from the point of identifying who they are, and what their role is. They are the bearers of the message after their final Messenger of Allah ﷺ, and they have a unique role of witnessing over mankind until the Day of Judgment (Yawm Al-Qiyamah).

Volume III of the Maqasidic Tafsir

This volume is dedicated to the return of the Islamic rule (Khilafah) on earth in conformity with the pattern of the Prophethood, fulfilling the prophetic prophecy. Supporters, adherents, and disciples of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) are the best people ever brought out to mankind since they will carry out the work of the Messengers, and Prophets, since their Messenger of Allah ﷺ is the last to be sent to mankind. They have the greatest of all hopes, which is the return of the Islamic rule (Khilafah) on earth.

Re-establishing the Islamic rule (Khilafah) on the path of the Messenger is a colossal task, which requires utilization of the means Allah ﷻ placed at our disposals, such as good planning, and pre-set preparation, beginning with the feasibility study, based on the conditions, and nature of the place, who will do the work, construction, construction costs, and other preparation, and planning.

However, this colossal task requires instilling **three foundational principles** in the members of the Muslim community (Ummah).

First foundational principle

Adherents of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must have certainty in Allah's ﷻ promise since He is above all imperfections, and does not break His promise.

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾

“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah Islamic monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)”⁽¹⁾

(1) Qur'an (40:51).

Notice, in the above verse (Ayah), that victory was not limited to the Day of Resurrection (Yawm Al-Qiyamah) only, but also in the life of this world (Dunya).

The Prophet ﷺ would display his certainty in Allah's ﷻ promise of Islam spreading on the entire earth amidst the fiercest persecution, and abuse that the Muslims faced. Tamim ad-Dari رضي الله عنه narrated that the Messenger of Allah ﷺ said, **"This matter will certainly reach every place touched by the night and day. Allah will not leave a house of mud or [even] fur except that Allah will cause this religion to enter it, by which the honorable will be honored, and the disgraceful will be disgraced. Allah will honor the honorable with Islam, and he will disgrace the disgraceful with unbelief."**⁽¹⁾

In another narration (Hadith), Thawban رضي الله عنه narrated, **"Indeed, Allah gathered up the earth for me so that I saw its east and its west, and indeed the dominion of my community (Ummah) will reach from it what was assembled."**⁽²⁾

The disciples of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must have the attitude of their pious predecessors (As-Salaf us-Salihin) when all forces of evil allied trying to exterminate the Muslims, and extinguish the light of Allah ﷻ—ten thousand gathered, and swarmed Madinah in the battle of the alliances (Al-Ahzab).

Imagine ten thousand people surrounding Madinah. This number was huge in the time of the Arabian Peninsula, and caused Muslims severe anxiety, and distress, but they never questioned, or doubted the fulfillment of Allah's ﷻ promise. Allah ﷻ described their condition:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾ ٢٢

"And when the believers saw the confederates (Al-Ahzab), they said: "This is what Allah and His Messenger (Muhammad) had promised us, and Allah and His Messenger (Muhammad) had spoken the truth, and it only added to their faith (Iman) and their submissiveness (to Allah)."⁽³⁾

Compare the reaction of the believers (Mu'minin) to Allah's ﷻ promise with the hypocrites (munafiqun) who saw the wide gap between the capabilities of the Muslims, and the resources of the confederates, when the hypocrites (munafiqun) said:

(1) Musnad Ahmad (16998, 23865) labeled authentic (Sahih) by Al-Haythami and Al-Hakim (8326). Al-Albani authenticated it according to the criteria of Sahih Muslim in as-Silsila as-Sahihah.

(2) Sahih Muslim (2899).

(3) Qur'an (33:22).

﴿وَلَا يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾ (١٢)

“And when the hypocrites and those in whose hearts is a disease (of doubts) said: ‘Allah and His Messenger promised us nothing but delusions!’”⁽¹⁾

Such was the state of the hypocrites (munafiqun) during the Battle of the Alliances (Ghazwah Al-Ahzab) when they relied their assessment on purely material calculations, and did not bear in mind Allah’s ﷺ Divine Intervention. Likewise, our community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) is experiencing severe trials, and tribulations, and while its occurrences have become heightened, we should be hopeful that victory is inevitably coming, and we should have no doubts about this fact.

Second foundational principle

Every adherent, disciple, and supporter of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must find a fitting role in building, and re-establishing Islamic rule (Khilafah). Every one of us must strive to be like the first person in the following narration (Hadith).

Abu Waqid Al-Laithi رضي الله عنه narrated: **While Allah's Messenger was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Messenger, and the third one went away. The two persons kept on standing before Allah's Messenger for a while, and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Messenger finished his preaching, he said, “Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy, and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise.”**⁽²⁾

The members of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must strive to mimic the first person in the above narration (Hadith). The person looked for an empty spot, which we may interpret as an unoccupied position that needs to be fulfilled, and so he did. He did not bother with which type of task. Is it prestigious? How much will it pay? He filled it, regardless.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, **“Tuba (a tree in Paradise) is for a servant who holds the reins of his horse to strive in Allah's cause, with his hair unkempt, and feet covered with dust: if he is appointed as a guard, he accepts his post with satisfaction, and if he is appointed in the vanguard, he accepts his post with satisfaction; (he is so simple and**

(1) Qur'an (33:12).

(2) Sahih Al-Bukhari (66).

humble that) if he asks for permission, he is not permitted, and if he intercedes, his intercession is not accepted.”⁽¹⁾

Third foundational principle

Adherents, disciples, followers, and supporters of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must realize that the way that builds the members of this community is through the Qur'an and the Prophetic Tradition (Sunnah), based on the understanding, and application of the Prophet ﷺ, and his companions (Sahabah).

Some present-day Muslims wish to build the community (Ummah) according to their way, and their approach. Therefore, we find those who call for building the Muslim community (Ummah) based on socialism, or capitalism, or a shared system in between those two. We see those who call for the application of French, or English law, or others, and we continue to search for methods to advance our nation in the East, and West, so we disagree, and struggle. Although the Messenger of Allah ﷺ instructed us in such matters, in light of disagreement, and conflict, we should have someone to rule over it when we disagree.

Hence, the higher aim-based exegesis (Maqasidic Tafsir) is a very crucial method of understanding the Qur'anic scripture since it considers the lives of the Prophet ﷺ, and his companions (Sahabah), especially the Rightly Guided Caliphs (Al-Khulafah-ur Rashidun).

The return of Islamic rule (Khilafah) is inevitable for those who want to work for the Cause of Allah ﷻ, and wish to be guided to the right path of building the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah).

Understanding the Qur'anic scripture, considering the circumstances of the Revelation, which we refer to with the Prophet's biography (Seerah), is vital to restoring the status of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah). Therefore, learning the Qur'an must raise our awareness, and guide us on the path of the revival, and reformation of the Muslim Ummah (community).

Allah ﷻ described the Qur'anic scripture as the undoubted light that can bring humanity out of darkness, and bring security after fear, good after evil, and Guidance (Hidayah) after misguidance. So, Allah ﷻ revealed the Qur'anic scripture to get people out of the abyss, the decline in values, morals, and laws. Allah ﷻ said:

(1) Sahih Al-Bukhari.

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾﴾

“O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) explaining to you much of that which you used to hide from the Scripture and passing over (i.e., leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad) and a plain Book (this Qur’an). Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism).”⁽¹⁾

Identifying the Makki and Madani Revelations of the Qur’anic scripture is the gateway to gain access to all related issues to the Revelation, so that no one could misunderstand it. This is because the Prophet’s ﷺ biography (Seerah) is nothing but a realistic application of the Divine Revelation. Allah ﷻ said:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٢﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾﴾

“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. He has been taught (this Qur’an) by one mighty in power [Jibreel (Gabriel)].”⁽²⁾

The higher aim-based exegete (Maqasidic Mufasssir) should approach the Qur’anic scripture from the perspective of rebuilding the Muslim community (Ummah) in conformity with the pattern of the Messenger of Allah ﷺ, and his companions (Sahabah). This approach has dimensions, and courses of action that are entirely different from those who approach the Qur’anic scripture seeking to gain good deeds, and find a spiritual, or physical cure.

When we study the Qur’anic scripture through this perspective, we must strive to know the circumstances behind every event, and the situation in the Prophet’s ﷺ biography (Seerah), which formed a reason for the Revelation. In addition, we must also strive to see the wisdom of the Prophet’s ﷺ choice of a particular approach, or opinion.

Most of the events, and the stories of the Prophet ﷺ are documented, and verified authenticity-wise. However, this is not the primary goal of the higher aim-based exegete (Maqasidic Mufasssir). His goal lies in what lies beyond the events, such as the Prophet’s ﷺ invitation to Abu Bakr رضي الله عنه, and

(1) Qur’an (5:15-16).

(2) Qur’an (53:3-5).

Khadijah رضي الله عنها in the beginning, and also his invitation to Zaid bin Harithah رضي الله عنه, and Ali bin Abi Talib رضي الله عنه. Some questions come to mind. For instance, why did he choose Abu Bakr رضي الله عنه, and those whom he invited in the beginning, and why did he not openly call at this time? Why had he not spoken out since the Revelation was revealed to him? Why did his people fight him after he declared the invitation? Was his call not convincing enough? Why did the Prophet ﷺ order his companions (Sahabah) to migrate? What lies behind his choice of Abyssinia? Why did he not choose Yemen, or other countries, such as Egypt, or Iraq? Why did he wish to migrate to the Madinah, of all the cities? Why was Mus'ab bin Omair رضي الله عنه sent to teach people? Why did the Prophet ﷺ choose Mus'ab رضي الله عنه, and not Abu Bakr رضي الله عنه, Umar رضي الله عنه, or his other dearest companions (Sahabah)? Why did he leave Makkah, and go to call the people of Taif to Islam? Why Taif, in particular?

All these situations, in contemplating, analyzing, and answering them, help to set some fundamental rules, and this is what is meant, that we know how to build a nation. How do we build a structure with these rules as the Prophet ﷺ built it? We will not be able to establish this nation unless we imitate the Prophet ﷺ, in every situation of his life.

Nonetheless, we must consider the circumstances in which the Prophet ﷺ chose these matters, in order to know how to mimic his actions. When we do that, we will extract important points that are useful in building the Islamic caliphate (Khilafah).

Miraculous nature of the Qur'an

It tackles the present-day subject of re-establishing Islamic rule (Khilafah), considering the seven lengthy chapters (Suwar) Al-Baqarah, Al-Imran, An-Nisa, Al-Maidah, Al-An'am, Al-A'raf, Al-Anfal, and At-Tawbah.⁽¹⁾ The first misconception that some may entertain is how seven chapters (Suwar) can produce a singular unified higher aim (Maqsid). The answer is simple: "This is the miraculous nature of the Qur'an."

Muslims must expect to hear the above question, and similar ones parallel to it due to **two main reasons**. The **first reason** is the orientalist, or the so-called Western experts, are on a relentless mission to find flaws in the Qur'an, which they can bring to the front, in order to distance people from the book. Their superficial look at the Qur'anic scripture led them to falsely allege that it is confusing, due to its apparent lack of shape. Subjects are introduced randomly without any context; the relation between passages is often hard to understand, as is the rationale behind how the chapters (Suwar) are arranged. Thus, they turned their attention to publicizing the alleged incoherence of the Qur'an.

The **second reason** is centered around the fact that the Qur'an is very different from what they expect literature to be. When we write a book, we need it to make sense. Hence, we do not just

(1) Chapters (Suwar) Al-Anfal & At-Tawbah are joined, and considered as one chapter (Surah).

randomly chuck all our thoughts on the paper. Instead, we must divide this book into sections, and sub-sections. Also, we must arrange our thoughts in a sequential way so the reader can follow them. To be able to comprehend the theme, and purpose of the book, we must create coherence in the topics that come up and see that they are connected. The book's themes, and ideas must develop in a linear, sequential way. Furthermore, we must produce a gradual progression of our thoughts so that the recipients grasp them clearly, and comfortably.

We must display this pattern in written messages, whether through books, articles, essays, letters, or written sermons. Hence, each part of the literature is linked to its context. Even within the sections, and sub-sections, there is a progression of thought. Without this linkage between the different passages, the article would be haphazard, and impossible to follow. This feature that gives a piece of literature intelligibility is called coherence.

Consistency, connectivity, and coherence of the Qur'an

A close scholarly examination of the Qur'an will prove that consistency, connectivity, and coherence are manifest characteristics of the Qur'an. Furthermore, it is not difficult to realize how the different verses (Ayat), parts (Ajza), and chapters (Suwar) are connected in themes, and purposes.

The Qur'an is a speech, and creating coherence is more challenging to achieve in oral, as opposed to written, communication. In a conversation, topics keep coming up one after the other. You may start by talking about your favorite food, get reminded of your dog somewhere down the line, and switch the conversation accordingly. While talking about your dog, some verbal cues may come up, which leads you into a tangent about the weather these days. You may even parenthetically include some comments in between. To maintain coherence in oral communication, you must have some sort of plan regarding how the speech is laid out. That's why it's so essential to prepare sermons beforehand. The longer your address is, the more preparation you'd need.

Experts of Qur'anic sciences formed a consensus that opposes many, that the Qur'an is anything but shapeless. On the contrary, research indicates that the Qur'an exhibits a profound, and complex level of coherence. It is safe to say that the experts, regardless of their religious creed, acknowledge that the Qur'an is nothing short of a literary masterwork.

The Qur'an is a book that consists of over 6,200 verses (Ayat) of varying lengths. The shortest chapter (Surah) Al-Kawthar is three verses (Ayat), while the longest is spread over 3 parts (Ajza), consisting of 286 verses (Ayat), as in the case of chapter (Surah) Al-Baqarah.

The structure of the Qur'an is so profound that Allah ﷻ makes every word, and verse (Ayah) of it connected, and that is why each verse (Ayah) is considered one of Allah's ﷻ scripture signs—it is a miracle. So, it is as though Allah ﷻ is pushing us to not read part of it, but all of it.

Allah ﷻ revealed the Qur'an over the course of twenty-three years. Sometimes, it took nine years to reveal a chapter (Surah), as in the case of Al-Baqarah, and sometimes it was sent in one go, as in the case of the chapter (Surah) Al-An'am.

The structure of the Qur'anic chapters (Suwar) is not very clear to everyone. The wisdom of this is that the Qur'an is not to be taken for granted, and for one to have a deep understanding of the Qur'an, one needs to make a lot of effort.

However, the main message of the Qur'an and what is expected from Muslims is very clear. But to have a deep understanding of the Qur'an, one must read it several times, and match one verse (Ayah) that is in one chapter (Surah) with another verse (Ayah) from another chapter (Surah). This keeps the adherent Muslims on their toes, and they will have a stronger attachment to the Qur'an.

The chapters (Suwar) are in descending order based on their length. The longest chapters (Suwar) are at the start, while the shortest ones are at the end, which is not found in any text of history with a similar size. That is why some would find it strange that the longest chapter (Surah) is so early in the text. When a book is written, it usually begins off with the basics, and subsequently gets more difficult.

Al-Baqarah is a very powerful Madani chapter (Surah) that deals with many matters related to legislation. The first chapters (Suwar) revealed to the Prophet ﷺ and taught to the companions (Sahabah) were Makkan, which helped them stabilize their faith (Iman), so some would find it strange that the first set of chapters (Suwar) in the final order of the Qur'an, namely Al-Baqarah, Al-Imran, An-Nisa, and Al-Maidah are Madani, which are legislative by nature. One of the reasons for this is that one of the aims of chapter (Surah) Al-Baqarah is to prepare the Muslim community (Ummah) of the Prophet ﷺ to accept the commands of the Revelation, something the children of Israel (Bani Israel) found difficult to follow.

Thus, what is required of Muslims, in terms of Guidance (Hidayah) in the very early stages of reading the Qur'an, is how to live their lives, such as the dos and don'ts. It is also no coincidence that the chapters (Suwar) that we need to help us stabilize our faith (Iman) are the shorter ones that we not only memorize, but recite every day in our prayers (Salawat).

The companions (Sahabah) were an intrinsic part of the Revelation process, in terms that some verses (Ayat) were revealed about them, and some because of them. Their importance was fundamental in the recording, compiling, and explaining of the verses (Ayat) to be used until the Day of Judgment (Yawm Al-Qiyamah). So, their witnessing, and living, and breathing these verses (Ayat) helped preserve the Qur'an in text, and meaning.

The Qur'an is a unique book in terms of its composition. One of the main characteristics of the Qur'an is structural coherence. The Qur'an comprises 114 chapters (Suwar). They are not arranged chronologically, or thematically. Even within the individual chapters (Suwar), numerous topics can

be covered with sudden switches from one issue to another, and then back again. This unique structure, at face value, may appear to be disconnected. However, upon deep analysis of the Qur'an's composition, we see that it exhibits a remarkable structure.

If we ponder and reflect upon the contents, we can quickly discover a well-bred structural coherence in the Qur'an, known as the ring composition. The Qur'an's structural coherence follows the composition style, known as "the ring composition," where we find coherence between the beginning, and the end of a chapter. It is structured as a sort of circle, or mirror image. The central meaning of the Qur'anic scripture is placed at its center. The second half mirrors the first half, in reverse order.⁽¹⁾

There are **three different levels of coherence** in the Qur'anic scripture, at which one finds that the Qur'an is carefully integrated:

1. The chapter's (Surah) internal unity: Verses (Ayat) contained in the individual chapter (Surah) maintain a higher level of coherence to produce its unified higher aim (Maqsid).
2. Two Qur'anic chapters (Suwar) form pairs that contribute to the same theme, such as Al-Baqarah, and Al-Imran.
3. Multiple Qur'anic chapters (Suwar) form one theme, such as the seven lengthy chapters (Suwar), illustrating the forming, and progression of the Muslim community (Ummah).

Since Orientalists⁽²⁾ compare the Qur'an to typical textbooks, not realizing that it is a speech placed in a book, they propagate the false allegation that the Qur'an is incoherent. One of the criticisms by Orientalists of the Qur'an is that it is a jumbled-up incoherent book. One of them, by the name of Noldeke, said that the Qur'an "brusquely interrupts one subject to jump to another, which it will also abandon to return to the first."⁽³⁾

When we read a standard textbook, typically, we begin with an introduction, then the author starts presenting his ideas, and messages in sequence, inciting a particular climax within us. Throughout the book, the author conveys the identified, and intended materials that aim at the final concluding emotion, such as fear, happiness, hope, and more.

In fact, from the very title of the chapter, and the introduction, one is already prepared to formulate the intended climax. Furthermore, in many cases, the author may state the aim of the chapter as such.

(1) Book by Mary Douglas: "Thinking in Circles"

(2) Orientalism is the idea that people in the West are rapid to make assumptions and judgments about Islam and Muslims when they cannot fully understand and identify with Islam as their way of life. As a result, some of them study Islam to fish for unfounded flaws to export them to Muslims to incite doubts about Islam and its sources.

(3) Quoted in the composition of the Qur'an by M Cuypers.

We also notice that there is not much repetition in a standard textbook, and the author typically utilizes brackets, or footnotes to refer to previously mentioned hints in his book. As a result, we often find some chapters more connected than others, and skip some parts.

The return of the Islamic rule (Khilafah)

The subject of the return of the Islamic rule (Khilafah) is the light at the end of the tunnel for believing Muslims who are under the pressure of non-religious ideologies, as they find relief in discussing the glad tidings that the Prophet ﷺ brought them regarding its restoration.

The seven lengthy chapters (Suwar) equal the Torah (Old Testament) of Prophet Musa عليه السلام (Moses). They comprise the evolution of the first abode for Islam (Dar Al-Islam), which the Prophet ﷺ, and his companions (Sahabah) established. Therefore, to persevere in the re-building of a similar entity like the one which started in Madinah, we must become very familiar with the mother module they formed for Muslims to follow until the Day of Judgment (Yawm Al-Qiyamah).

We ask Allah ﷻ by the virtues of His Names, and Lofty Attributes, to inspire, through this work, the locked hearts, the blind eyes, and the mute ears to receive the final truth, and believe in, accept, and comply with the commands entailed, and that they do that with sincerity, truthfulness, and love.

Imam Karim Abu Zaid



Overview of Volume III



The victorious group, the saved sect, or those who grouped on following the way of the Prophet ﷺ, and the companions (Sahabah), are living under the pressure of anti-Islamic communities. They find relief in discussing the glad tidings that the Prophet ﷺ brought regarding the reinstatement of the Islamic rule (Khilafah). However, Muslims, in general, differ regarding the subject at hand, as follows:

- Some Muslims are skeptical, and in denial of the return of the Islamic rule (Khilafah), despite the overwhelming, indisputable evidence that substantiates it.
- Others are passive, and waiting for the appointed leader, named Al-Mahdi, without contributing to advancing the cause in the meantime.
- And finally, we have the firm believers in the evidence which confirms the re-establishment of the Islamic rule (Khilafah). However, they do not know what to do to advance the cause.

Hudhayfah ibn Al-Yaman رضي الله عنه narrated that the Prophet ﷺ said, **“The Prophethood will last among you for as long as Allah wills, then Allah would take it away. Then it will be (followed by) a rightly guided rule (Khilafah Rashidah) according to the ways of the Prophethood. It will remain for as long as Allah wills, then Allah will take it away. Afterward, there will be biting ancestral governance, which will remain for as long as Allah wills, and then He will lift it if He wishes. Afterward, there will be biting oppression, and it will last for as long as Allah wishes. Then He will lift it if He wishes. Then there will be a Khilafah Rashidah according to the ways of the Prophethood.”** Then he kept silent.⁽¹⁾

Since the fall of the Ottoman Empire in 1924, the final Islamic rule (Khilafah) is considered part of the fourth stage mentioned in the above narration (Hadith), which is “the biting ancestral governance.” Then, the Western world, led by the United Kingdom, and France, stormed the Muslim world to defeat Islam’s possible return. Much of the Muslim world had been under occupation for decades ever since. Furthermore, this Western bloc implanted seeds of division wherever possible.

The continuous deliberate intellectual, economic, and social attacks against the Islamic traditions, which aimed at validating the claim that Islam is unable to replace the modern revolution, and progress, led many Muslims to question the applicability of Islam. These suspicions led to the

(1) Musnad Imam Ahmad v/273, Sahih by Al-Albani.

disappearance of support for the return of the Islamic rule (Khilafah), except amongst the highly educated Muslims.

David Fromkin, professor, and expert on Economic History at the University of Chicago, summed up what happened in the past, which led to the current situation, in a very profound way. He said, **“Massive amounts of the wealth of the old Ottoman Empire were now claimed by the victors. But one must remember that the Islamic empire had tried for centuries to conquer Christian Europe, and the power brokers deciding the fate of those defeated people were naturally determined that these countries should never be able to organize, and threaten Western interests again. With centuries of mercantilist experience, Britain, and France created small, unstable states whose rulers needed their support to stay in power. The development, and trade of these states were controlled, and they were never meant again to be a threat to the West. These external powers then made contracts with their puppets to buy Arab resources cheaply, making the feudal elite enormously wealthy while leaving most citizens in poverty.”**⁽¹⁾

Indeed, the above testimony fits what they intended for the Muslim world to become. However, turning the Muslim world into a completely Westernized society is almost impossible since they do not have a coherent value system to compete with the Islamic one. Moreover, we must bear in mind that it must equally combine the material, and moral fronts for a dominant rule to sustain itself.

No doubt, the Westernized societies have excelled regarding the material front. However, the moral one is corrupting drastically, which will take these societies down sooner or later. The early fall of the Greek, and Roman civilizations are testimonial to this reality.

Since values are the basis of society, by not having a consistent reference point, the artificially created nations are divided, and the nation fails to move in a unified direction. On the other hand, Islam offers adherent societies a steady value system because it is based on a Divine Source, and not the people’s shifting preferences. However, Western societies are split on what values should be the basis of their societies or the Muslim societies, which are heavily influenced by Western culture. Therefore, most Muslims are more inclined to deal with problems through the engrained Islamic values, not their imposed or promoted single, corrupt value system.

Despite the West’s plots, and schemes to spread their cultural ideals, like the pursuit of unrestricted freedom in the Muslim lands, Muslims did not embrace their values system. On the contrary, they showed resistance against it since it contradicts the concepts, and the Islamic belief system (Aqeedah).

We find that most Muslims did not give up the social system of Islam, since the very fabric that held together Islamic societies was still Islam. The Muslim community (Ummah) preserved its belief, and took neither dialectic materialism, nor secularism for their Islamic belief system (Aqeedah). Therefore, we can argue that the Muslim community (Ummah) maintained its identity,

(1) Fromkin DA “Peace to End All Peace” p. 45, New York: Avon Books.

and did not give up its Islamic views about life, even though its understanding of Islam was not always clear.

Although, there are countries where they wholly, and openly renounced the Islamic value system, as in Turkey. Mustafa Kemal Atatürk attempted to destroy Islam in Turkey, and thought that the Turkish people despised their Islamic heritage. However, after just a few decades, it started shifting towards Islam. The Turkish example is just one of many. Likewise, in the rest of the Muslim world, we find that today Muslims are yearning for a return to living their life by Islam.

Hence, the values the Muslim community (Ummah) wants to live by differ from the values imposed on them. However, Muslims are forced to abide by these imposed values due to multiple means, such as media, and school curricula, and the weakness of the Muslim world's political system. So, the political system in the Muslim world does not maintain its power by sharing a close bond with Muslims but rather by appeasing the Western powers.

Furthermore, we are currently witnessing Muslims worldwide reacting as one body to the attack against their brothers, and sisters, regardless of the artificial borders they placed between them. Since the Muslim community (Ummah) rejected the Western viewpoint about life, they naturally longed for the Islamic way of life. However, this has exposed a gulf between the Muslims, and their political system. The political system has rejected the Islamic culture, and has adopted the Western culture, and agenda. So, it is evident to all that Muslim subjects are opposed to their political systems' viewpoints.

Recent attacks on Islam made many Muslims realize the Western animosity against them. Furthermore, many thinkers, and scholars in the Muslim world could not sense their political system's treachery, and did not see the West as their enemy. However, recent events revealed that both the Western animosity, and the complicity of the Muslim rulers became evident. Today, we can see that the Muslim rulers are in political chains, trapped between subservience to the West, and fear of removal by their people, since the people are beginning to view their political system with hatred, and do not wish to be ruled by them.

The Muslim community (Ummah) today is ready for a change. They have rejected the Western viewpoint, and want to live by Islam wholeheartedly. The Muslims' sentiments have been in line with Islam, as seen each time the West attacked the religion. Also, Muslims globally can see that the current political system governing them are not representative of their interests, and see that a widening gap exists between the leaders, and the people.

The realization, and the shocks that have occurred upon Muslims in the last few years will eventually move them to change these political systems with those representing them. The reality of change, and the historical evidence show that we are on the verge of this change.

The question is who can make this changing reality, and take the extra step that corresponds with the feeling of the general masses, since this will give them confidence, and support. In the Muslim countries, this can be done by their respective armed forces.

The actions of the West should remove any doubt in any Muslim's mind that capitalism has pulled out all its resources to divide the Muslim community (Ummah), and reform Islam to put a halt to the winds of change that have galvanized it. In the West, Politicians, and thinkers are openly slandering Islam. They also directly tarnish political aspect of Islam, as political ideas always end with governance. In the Muslim world, continued US intelligence estimates point towards the need for long-term US military presence, and the deployment of rapid mobile deployment forces that can be set up at a moment's notice. Such desperate actions only mean one thing, as predicted by the Prophet ﷺ in the narration (Hadith) reported by Hudhayfah Ibn Al-Yaman رضي الله عنه mentioned earlier.

“The Prophethood will last among you for as long as Allah wills, then Allah would take it away. Then it will be (followed by) a rightly guided rule (Khilafah Rashidah) according to the ways of the Prophethood. It will remain for as long as Allah wills, then Allah will take it away. Afterward, there will be biting ancestral governance, which will remain for as long as Allah wills, and then He will lift it if He wishes. Afterward, there will be biting oppression, and it will last for as long as Allah wishes. Then He will lift it if He wishes. Then there will be a Khilafah Rashidah according to the ways of the Prophethood.” Then he kept silent.⁽¹⁾

Volume III of the *Maqasidic Tafsir* series discusses prospects regarding the return of Islamic rule (Khilafah) in light of the seven lengthy chapters. To complete the Maqasidic Tafsir approach to the subject of the Islamic rule (Khilafah), we chose the seven lengthy chapters (Suwar) to be the subject of study by applying the **five-phase process**, which will detail the topic of the Islamic rule (Khilafah), and what it entails. Below is a reminder of the five-phase process, which we described in volume I of the *Maqasidic Tafsir* series:

1. The exegete (Mufasssir) is to identify a real, and present problem, or relevant higher aim (Maqsid).
2. Presentation of the issue to the Qur'an to identify existent, relevant major, and supporting higher aims (Maqasid), and logical, and textual evidence behind the chosen higher aim (Maqsid).
3. Expound, and analyze the nature of the problem, and present an outline of the concept of the higher aim (Maqsid).
4. Review of the body of a relevant chapter (Surah) to identify the supporting means to achieve the relevant higher aim (Maqsid).

(1) Musnad Imam Ahmad v/273, Sahih by Al-Albani.

5. Production of an executable action plan for an individual Muslim or a community.

Let us go through each phase one by one in the following sections.



Phase One: Identifying an issue, and Qur'anic higher aim (Maqsid)



The present-day issue that many Muslims are occupied with is skepticism, disparity, or firm belief in restoring and establishing the Islamic rule (Khilafah).

The Muslim community (Ummah), without a doubt, is observing a considerable unplanned revival, and an inclination to the teachings of Islam. As a result, Muslims discover solutions to the problems they inherited from adopting non-Islamic ways of life, such as marxism (communism), capitalism, secularism, and liberalism.

Sometimes they refer to this inclination to Islam, and the teachings of Islam with the Islamic Awakening (As-Sahwah Al-Islamiyyah), which refers to a restoration of the Islamic religion. Several Muslim thinkers wish to attribute this revival, and awakening to restoring the power of Islam. However, it is fruitless to attempt to restore Islamic rule (Khilafah) in a Muslim world that has turned away from Allah ﷻ.

The first third of the Qur'an consists of the seven lengthy chapters (Suwar), from Al-Baqarah to At-Tawbah. It happens to present the progression of the first Muslim community (Ummah) until it became a superpower, knocking head-to-head with the two existing superpowers of the time—the Romans, and the Persians. Under the Guidance (Hidayah) of the Revelation, the first establishment of Islamic rule (Khilafah) took place, and it continued for several decades. To restore the Islamic rule (Khilafah) once again, we must carefully, and thoroughly review, and examine the pieces of the Revelation which led to establishing it the first time.

The current phenomenon

Amr ibn Akhtab (Abu Zaid) رضي الله عنه narrated, “Allah’s Messenger led us in morning prayer (Salat Al-Fajr), and then mounted the pulpit and addressed us until it was (time for the) noon prayer (Salat Al-Zuhr). He then came down the pulpit and observed prayer, and then again mounted the pulpit, and again addressed us until it was time for the evening prayer (Salat Al-Asr). He then again came down and observed the prayer, and again mounted the pulpit and addressed us until the sun was set, and he informed (about) everything (pertaining to turmoil) that lay hidden in the past, and what lies in (the womb) of the future, and the most learned amongst us is one who remembers them well.”⁽¹⁾

(1) Sahih Al-Bukhari.

Another collaborating narration (Hadith) by Hudhayfah ibn Al-Yaman رضي الله عنه narrated, **“The Messenger of Allah stood up among us, and he did not leave out anything that is to happen until the Hour begins, but he told us about it. Those who memorized it, memorized it, and those who forgot it, forgot it. These companions of mine know them, and there are some things which slip my mind, but when they happen, I recognize them just as a man remembers the face of a man who has been away from him, but when he sees him, he recognizes.”**⁽¹⁾

Both narrations (Ahadith) indicate that Allah ﷻ revealed to the Prophet ﷺ some future knowledge, especially concerning the kind of government, and leaders the Muslim community (Ummah) will have. Allah ﷻ identified the destined path that the Muslim community (Ummah) is to take regarding the Islamic rule (Khilafah) in the following narration (Hadith).

Numan bin Bashir رضي الله عنه said, **“We were sitting in the mosque, and Bashir was present. Then Abu Thalabah Al-Khushani came, and said, ‘O Bashir bin Sa’d! Have you memorized a narration (Hadith) of the Messenger of Allah regarding the rulers?’ Hudhayfah replied, ‘I am memorizing his (Prophet) sermon.’ So, Abu Thalabah sat down, and Hudhayfah said that the Messenger of Allah said, ‘The Prophethood will remain amongst you if Allah wills that it remains, and then He will remove it when He intends to remove it. Then there will be the Caliphate (Khilafah) upon the way of the Prophethood, and it will continue if Allah wills it to continue, and then He will remove it when He intends to remove it. Then there will be a harsh rule, and it will continue if Allah wills it to continue, and then He will remove it when He intends to remove it. And then there will be a coercive rule, and it will continue if Allah wills it to continue, and then He will remove it when He intends to remove it. Then there will be the Caliphate upon the way of the Prophethood, and [the Prophet] kept silent.”**⁽²⁾

The above narration (Hadith) mentioned five stages that the Muslim community (Ummah) would go through, and they are as follows:

1. Prophethood,
2. Successors following the pattern of Prophethood,
3. Biting ancestral rule,
4. Oppressive, and tyrannical rule,
5. Finally, an Islamic Caliphate (Khilafah) on the pattern of Prophethood.

The first three stages expired with the fall of the Ottoman Caliphate, the world’s last widely recognized Islamic rule, which was abolished on 3 March 1924 (27 Rajab 1342 AH) by decree of the Grand National Assembly of Turkey. The process was one of Mustafa Kemal Atatürk’s reforms, following the replacement of the Ottoman Empire with the Republic of Turkey. Since then,

⁽¹⁾ Sahih Muslim.

⁽²⁾ Musnad Ahmad, 4/273 #18596.

Muslims have been under the fourth stage, the tyrannical, and oppressive authority for almost a hundred years.

The fall of the Ottoman Caliphate led to the storming of the Muslim world by the Western invasion led by the United Kingdom, and France. Sykes-Picot Agreement, also called Asia Minor Agreement (May 1916), was the secret convention made during World War I between Great Britain, and France with the assent of imperial Russia for the dismemberment of the Ottoman Empire. Amid World War I, the question arose of what would happen to the Ottoman territories if the war led to the disintegration of “the sick man of Europe.” Accordingly, the Triple Entente moved to secure their respective regional interests. It was out of a need to coordinate British, and French interests in these regions that the Sykes-Picot Agreement was born.

As a result, nearly all Muslim territories experienced a mixture of political, cultural, or economic changes. Perhaps, only the Saudi regime in the Arabian Peninsula had escaped any dependency, but the discovery of oil soon invited heavy Western interference.

Westernization of the Islamic territories was the top agenda of their repeated invasions of the regional countries, in a bid to distance Muslims from their religion (Deen), since Islam is the inspiration to resist their occupation, and domination. However, the spirit of restoring Islamic rule (Khilafah) was kept alive in conjunction with opposing, and resisting the Western mandate of the Muslim world.

When the Western forces, namely the United Kingdom, France, Netherlands, and Italy, invaded the Muslim world, they lost many lives, and resources. Hence, they gradually withdrew their forces, but secured their mandate by interference in the appointment process of leaders who would always ensure their interests. Therefore, the top priority was to continue distancing Muslims from the teachings of Islam and enforce the Westernization of Muslim societies.

However, most Muslim thinkers, such as Jamal Al-Din Al-Afghani,⁽¹⁾ Muhammad Abduh,⁽²⁾ and Muhammad Iqbal,⁽³⁾ warned against the blind pursuit of Westernization. They argued that blame for Muslims' weaknesses lay not with Islam but with Muslims themselves because they had lost touch with the progressive spirit of social, moral, and intellectual reconstruction that had made early Islamic civilization one of the greatest in human history. Consequently, Allah ﷻ ordained the spirit of resistance against the political systems in the Muslim world. From time to time, it rises against the disguised political system of the Muslim world, which serves the interest of the West. One day,

(1) Jamal Al-Din Al-Afghani, in full Jamal Al-Din Al-Afghani Al-Sayyid Muhammad ibn Safdar al-Husayn, also called Jamal Al-Din Al-Asadabadi, (born 1838, Asadabad, Persia [now in Iran]—died March 9, 1897, Istanbul, [now in Turkey].

(2) Muhammad Abduh (1849 – 11 July 1905) was an Egyptian Islamic scholar, journalist, teacher, author, editor, judge, and Grand Mufti of Egypt.

(3) Muhammad Iqbal (born November 9, 1877 in Sialkot, Pakistan – died April 21, 1938 in Lahore, Pakistan), widely known as Allama Iqbal, was a South Asian Muslim poet and philosopher.

Islam will prevail once again, and it will result in the formation of the fifth stage that the Prophet ﷺ spoke about in the narration (Hadith) mentioned above.

Just imagining what may come next becomes a source of optimism, and motivation for many devout Muslims. The narration (Hadith) of the Prophet ﷺ indicated that the Islamic rule (Khilafah) would be re-established, and it will be following the same pattern of the Prophethood. It will be like the way of the Prophet's ﷺ four rightly guided successors (Khilafah Rashidah), namely Abu Bakr رضي الله عنه, Umar رضي الله عنه, Uthman رضي الله عنه, and Ali رضي الله عنه.

Authenticity of the narration (Hadith)

Imam Ahmad ibn Hanbal رحمته الله is a famous Islamic jurist, and an expert on Prophetic narrations (Ahadith). He reported the above-mentioned narration (Hadith) in his famous Musnad,⁽¹⁾ which includes forty thousand narrations (Ahadith). Although Imam Ahmad رحمته الله is the only expert who compiled the above narration (Hadith), the chain of transmitters is reliable all the way to the Prophet ﷺ. Al-Haythami رحمته الله said in his famous book *Majma Al-Zawa'id* that the narrators of this narration (Hadith) are trustworthy. Al-Hafiz Al-Iraqi رحمته الله said in *Mahajjat Al-Qurab* that the narration (Hadith) is authentic (Sahih). Al-Albani رحمته الله said in *Takhreej Mishkat Al-Masabih* that the chain is graded good (Hasan).

So, it shall be written; so, it shall be done.

Believing Muslims deal with the above narration (Hadith) as part of Allah's ﻻ ﻳﺤﯿﺖ ﻋﻠﻴﻪ ﺷﻲﺀ Divine Will. The Islamic rule (Khilafah) following the pattern of the Prophethood is an important concern and a religious duty to believe in, the certainty of the return of which Muslims must hold with great confidence. The mention of its return occurs in several narrations (Hadith). Let's quickly scan through time to explore the **five stages** mentioned in the narration (Hadith): the first stage ended with the death of the Prophet ﷺ. The second ended with the death of Ali Ibn Abi Talib رضي الله عنه, although some historians extended it to the time of his son Al-Hassan رضي الله عنه, the year forty after Hijrah, also called the year of unity.

Afterward, the Muslim community (Ummah) endured the third stage, which was a biting, ancestral rule. The difference between the third and the fourth stage is that the third had multiple benefits since it was a completely interior matter that originated from within the fabric of Muslims, without any outside influence. Furthermore, it was based on the rule of Islam (Khilafah).

However, the third stage ended with the fall of the Ottoman empire; hence, starting the fourth stage, almost one hundred years back. Hence, the oppressive, and tyrannical rule was orchestrated, and enforced entirely by the non-Muslims' influence, the European, and American, to shield, and

(1) Musnad: A collection of Prophetic narrations (Ahadith) arranged according to the companions (Sahabah) who transmitted them from Prophet Muhammad ﷺ.

guarantee the survival of the state of Israel. As we write this work, many signs indicate the decline of the fourth stage. Many Muslims are discovering the scheming, and the plotting of the Western world.

As a result of division, the Muslims have been suffering on many fronts, religiously, economically, and psychologically, due to widespread tyrannical rule. Meanwhile, several learned Muslims who are raising awareness of the leading cause of the disunity, which was the fall of the Islamic rule (Khilafah). Ultimately, the Islamic rule (Khilafah) will be the leading cause for unity once again, which the Prophet ﷺ foresaw through Divine Revelation.

It is challenging to state when the current fourth stage will end, and realize the Prophet's ﷺ promise. Yet, the religious, political, economic, and social system the West embedded in the Muslim world is deeply rooted, and powerful in sustaining, and recreating itself again if tackled.

Will the Islamic rule (Al-Khilafah) return before Al-Mahdi? Before we answer the above question, let's first briefly define the two mutual terms: **“Al-Khalifah,”** and **“Al-Mahdi.”**

Al-Khilafah

The narration (Hadith) mentioned earlier refers to the fifth, and final stage, which will be the establishment of the Islamic rule (Khilafah) following the pattern of Prophethood.

“Khilafah” is also called “Immamah,” which is known to the English-speaking people by the word “Caliphate.” Khilafah, or Immamah is a general leadership over all Muslims in the world. Khilafah is responsible for implementing the laws of the Islamic system (Shariah). Furthermore, it conveys the Islamic message to the rest of the world.

The Caliph (Khalifah) is the head of the Muslim world. He is not a king, or a tyrant dictator. Instead, he is an elected leader whose authority to rule must be given willingly by the Muslims through a particular ruling contract called the Pledge (Al-Bay'ah).

The Pledge (Al-Bay'ah) between the Muslim community (Ummah), and the Caliph (Khalifah) is more of a contract that stipulates that he must be just and rule the people under Islamic law (Shariah). He is not sovereign, and cannot legislate laws from his own mind that suit his personal, and family interests. Any legislation he wishes to pass must be derived from the Islamic legal sources through a precise, and detailed methodology called Ijtihad.

The appointment of the Caliph (Khalifah) is not divine. Instead, the Muslim community (Ummah) elects him through a political body called **“the people who loosen, and bind” (Ahlu Al-hal Wal Aqd)⁽¹⁾** to fill his post as an executive within the Islamic government (Khilafah). Therefore, he is

(1) Ahlu Al-Hal Wal-Aqd: It Is a political term that refers to those qualified to elect (Aqd) or depose (Hal) a Caliph on behalf of the Muslim community. During the stage of the rightly guided Caliph following the pattern of prophethood, it

not perfect, and his decisions can be wrong. Hence, the Islamic governing system provides many checks, and balances to ensure his accountability, and removal, should the need arise.

Establishing the Islamic rule (Khilafah/Immamah), and appointing the Caliph (Khalifah) is binding on all Muslims. It is a responsibility like any other responsibility which Allah ﷻ has ordained.

The future Caliph (Khilafah) will undoubtedly fill the earth with justice after it was filled with injustice. Muslims will harvest peace, stability, and prosperity. Above all, they will eliminate the existing oppression controlled by the forces used to colonize them. They now appoint, and manage their loyal political system to exploit the Muslim world.

Al-Mahdi

Imam Muhammad Ibn Abdullah Al-Mahdi will be from the family of Prophet Muhammad ﷺ. Umm Salamah رضى الله عنها narrated that the Prophet ﷺ said, **“The world will not come to pass until a man from among my family, whose name will be my name, rules over the Arabs.”**⁽¹⁾

He will spread justice, and equality, and eradicate tyranny, and oppression. The Prophet ﷺ said, **“Allah will bring out from disguise Al-Mahdi from my family, and just before the Day of Judgment (Yawm Al-Qiyamah); even if only one day were to remain in the life of the world, and he will spread on this earth justice, and equity, and will eradicate tyranny, and oppression.”**⁽²⁾

Ahlu Sunnah Wal Jama’ah⁽³⁾ hold the unanimous (Ijma’) that Al-Mahdi is one of the signs of the Day of Judgment (Yawm Al-Qiyamah), and that he will emerge by the end of time. The emergence of Al-Mahdi will end the minor signs of the Hour. The minor signs are numbered between fifty, and a hundred, based on the strength, and authenticity of the narrations (Ahadith). A trustworthy number of scholars consider the appearance of Al-Mahdi as the transitional sign which connects the minor, and the major signs of the Day of Judgment (Yawm Al-Qiyamah).

The reign of Al-Mahdi will unite the Muslim world, and restore its strength. However, on the other hand, the successive defeats that the non-Muslim armies will suffer at the hand of the Muslim armies under the leadership of Al-Mahdi will trigger severe evil vengeance. Thus, the first of the major signs of the Day of Judgment (Yawm Al-Qiyamah), Al-Masih ad-Dajjal (Anti-Christ), will break out of his chains, leading to the Second Coming, and descending of Prophet Isa عَلَيْهِ السَّلَام (Jesus),

referred to legal scholars whose task was to offer the caliphate to the most qualified person. Because, in practice, most rulers designated their successors, the duty was generally a mere formality. Some modern thinkers have tried to accommodate this task to that of a parliament.

⁽¹⁾ Tirmidhi Sahih, vol. 9, p. 74; Abu Dawud, Sahih, vol. 5, p. 207.

⁽²⁾ Musnad Ahmad Ibn Hanbal, vol. 1, p. 99.

⁽³⁾ Those who understand the Qur’an, and Sunnah based on the understanding of the first three praised generations (As-Salaf us-Salihin).

followed by Yajuj & Majuj (Gog & Magog) breaking through the walls they are now stranded behind to be destroyed miraculously.

The Prophet ﷺ mentioned that a sign which will indicate the emergence of Al-Mahdi is that an army will proceed from Syria to attack Al-Mahdi and his supporters in Makkah, and the earth will swallow this army. Umm Salamah ؓ narrated, “After the death of a ruler, there will be some dispute between the people. At that time, a citizen of Madinah will flee (from Madinah), and go to Makkah. While in Makkah, certain people will approach him between the black stone (Al-Hajrul Aswad) and the station of Ibrahim (Maqam Ibrahim), and forcefully pledge their allegiance to him. After that, a massive army will proceed from Syria to attack him, but when they are at the desert land (Al-Baida’), which is between Makkah and Madinah, Allah will cause the earth to swallow them into it.”⁽¹⁾

In another narration (Hadith), Aishah ؓ narrated that the Prophet ﷺ did something while asleep, which was not the usual, so she asked him after he woke up. **“Strange it is that some people of my community (Ummah) would attack the House (Kaabah) (for killing) a person who would belong to the tribe of the Quraysh, and he would try to seek protection in the House. And when they would reach the plain ground, they would be sunk.’ We said, ‘Allah’s Messenger, all sorts of people throng the path.’ Thereupon, he said, ‘Yes, there would be amongst them people who would come with definite designs, and those who would come under duress, and there would be travelers also, but they would all be destroyed through one (stroke) of destruction, though they would be raised in different states (on the Day of Resurrection). Allah would, however, raise them according to their intention.”⁽²⁾**

We may question the creditability of this narration (Hadith); since Syria, and Iraq, are both Muslim lands. The question arises, why should they rise against Al-Mahdi then?

During this time, both Syria, and Iraq will possibly be ruled by a devious Shia sect, which will maintain a baseless, and fabricated view of Imam Al-Mahdi. They believe he has been hiding inside a tunnel since he was five or six years old, in the 5th century, and that Imam Al-Mahdi disappeared out of fear, with the unaltered Qur’an, until this day resting in that cave. They believe he will appear during the final era of this world.

If one contemplates upon their twisted version of Al-Mahdi, one can only conclude that they are awaiting Al-Masih ad-Dajjal (Anti-Christ).

(1) Sahih Abu Dawud by Al-Albani.

(2) Sahih Muslim, Book 54, Hadith 10.

Will the Islamic rule (Khilafah) return before Al-Mahdi?

Now it is time to answer this question we put earlier before clearing the terms Al-Khilafah, and Al-Mahdi.

There are **two opinions** regarding the answer to the above question:

1. The first opinion states that the Islamic rule (Khilafah) will be established before the emergence of Imam Muhammad Ibn Abdullah Al-Mahdi.
2. The second opinion, favored by several scholars, is that the return of the Islamic rule (Khilafah) on the pattern of the Prophethood is Al-Mahdi's stage.

We could easily consolidate the two opinions into one that a limited Islamic rule (Khilafah) in, and around Makkah, and Madinah will indeed exist before the appearance of Al-Mahdi. This is evident by the following narration (Hadith).

"Disagreement will occur at the death of a Caliph (Khalifah), and a man of the people of Madinah will come flying forth to Makkah. Some of the people of Makkah will come to him, bring him out against his will, and give a pledge of allegiance (Bay'ah) to him between the Rukn, and the Maqam."⁽¹⁾

However, from there Imam Muhammad Ibn Abdullah Al-Mahdi will extend the Islamic rule (Khilafah) to the rest of the Muslim world. Moreover, Al-Mahdi's pattern of Islamic rule (Khilafah) will be based upon the Prophethood.

Nafi' Ibn Utba رضي الله عنه reported, **"We were with Allah's Messenger in an expedition that there came a people to Allah's Apostle from the direction of the west, and he said, 'You (Muslims) will attack Arabia, and Allah will enable you to conquer it, then you (Muslims) would attack Persia, and He would make you to conquer it. Then you (Muslims) would attack Rome, and Allah will enable you to conquer it. Then you would attack the Dajjal, and Allah will enable you to conquer him.'** Nafi' said, 'Jabir, we thought that the Dajjal would appear after Rome (Syrian territory) would be conquered.'"⁽²⁾

⁽¹⁾ At-Tabarani in Al-Awsat. According to Ibn Hajar رحمته الله in his Majma' az-Zawaid, the transmitters in at-Tabarani's narration are sound, and authentic (Sahih).

⁽²⁾ Sahih Muslim.

Muslims, and the return of the Islamic rule (Khilafah)

Let's refreshen our memories regarding the positions Muslims held regarding the return of the Islamic rule (Al-Khilafah). Muslims differ on how the realization of the fifth stage, which is the return of the Islamic rule (Khilafah) in conformity with the pattern of the Prophet ﷺ.

1. Some Muslims are passive. They are just waiting for the extraordinary event to take place without any contribution at their end.
2. Some Muslims are quite obsessed with Al-Mahdi since it will bring relief to the Muslim community (Ummah). Their eagerness deceived them so much that they claimed to be Al-Mahdi themselves, to relieve the Muslim community (Ummah) from their agonies.
3. The third, and correct position is of those who have a firm belief in Al-Mahdi, and they believe it will not occur unless they work for the cause.

Introduction to the Qur'anic higher aims (Maqasid)

The formation, and progression of the first Muslim community (Ummah) is the Qur'anic higher aim (Maqsid) of the seven lengthy chapters (Suwar). To understand this concept, let us begin by presenting the **four categorizations of the Qur'an**, according to scholars, based on the following narration (Hadith).

Wathila Ibn Al-Asqah رضي الله عنه narrated that the Prophet ﷺ said, **"I have been given instead of the Torah (Old Testament), the seven long chapters (As-Saba' At-Tiwal). And I have been given, instead of the Zabur (the Psalms), the Mi'een chapters. And instead of the Injeel of Isa (The Gospel), the Mathani chapters, and I have been privileged with the Mufasssal chapters."**⁽¹⁾

According to the above narration (Hadith), let's briefly discuss each category of the chapters (Suwar):

1. **The seven lengthy chapters (As-Saba' At-Tiwal):** The above narration (Hadith) emphasizes the significance of the different sections of the Qur'an if they are to be compared with the previously revealed books. We will detail this section since it is the point of reference.
2. **Chapters (Suwar) with 200 verses (Ayat), and less (Al-Mi'een):** They are chapters (Suwar) with 200 verses (Ayat), or fewer. They start with chapter (Surah) Yunus until chapter (Surah) Fatir. They are equal to the Zabur (Psalms), which Allah ﷻ revealed to Prophet Dawud عليه السلام (David).

(1) Musnad Ahmad, authentic by Al-Albani.

3. **Chapters (Suwar) with 100 verses (Ayat), and less (Al-Mathani):** They are chapters (Suwar) with 100 verses (Ayat), or fewer. They start with chapter (Surah) Yasin until chapter (Surah) Al-Hujurat in the current Qur’anic order (Mus’haf). They are equal to the Gospels, which Allah ﷻ revealed to Prophet Isa عَلَيْهِ السَّلَام (Jesus).
4. **The short chapters (Al-Mufasssal):** They are the short chapters (Suwar), mostly with short verses (Ayat). Allah ﷻ revealed them to the Prophet ﷺ, unlike the Torah (Old Testament), Zabur (Psalms), and the Injeel (Gospel). They are unique, and Allah ﷻ favored Prophet Muhammad ﷺ with their Revelation.

The Mufasssal category starts with the chapter (Surah) Qaf, to the last chapter (Surah) of the Qur’an. Scholars categorized them further into **three sub-categories**:

- **The lengthy Mufasssal** begins with Qaf, and ends at Al-Mursalaat.
- **The middle Mufasssal** begins with An-Naba’, and ends with Ad-Dhuha.
- **The short Mufasssal** begins with Al-Sharh, and ends with the three Qal.

The seven lengthy chapters (As-Saba’ At-Tiwal)

Wathila Ibn Al-Asqah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said, **“I have been given instead of the Torah (Old Testament), The seven long chapters (As-Saba’ At-Tiwal). And I have been given, instead of the Zabur (the Psalms), the Mi’een chapters. And instead of the Injeel of Isa (The Gospel), the Mathani chapters, and I have been privileged with the Mufasssal chapters.”**⁽¹⁾

According to the above narration (Hadith), the Prophet ﷺ is the one who named these seven chapters (Surahs) as As-Saba’ At-Tiwal. “At-Tiwal” is an Arabic word meaning “long.” They were named so because of their great lengths in comparison to other chapters (Suwar) of the Qur’an.

The above narration (Hadith) is essential in carrying the message of Islam to the People of the Book (Ahl Al-Kitab), consisting of Jews, and Christians, in hopes that they realize that the Qur’an is the final, and the most perfect divinely sent message from the same source—Allah ﷻ, the Most High.

The first seven chapters (As-Saba’ At-Tiwal) of the Qur’an are equal to what the entire Torah (Old Testament) involves. It means the seven lengthy chapters (As-Saba’ At-Tiwal) comprise a complete set of instructions like the Torah (Old Testament), the book of Guidance (Hidayah) that Allah ﷻ revealed to a whole nation—the children of Israel (Bani Israel). Allah ﷻ said in the Qur’an:

(1) Musnad Ahmad, authentic by Al-Albani.

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا
أَسْتَخْفُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّكَاسَ وَأَخْشَوْنَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ
لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾

“Verily, We did send down the Torah (Old Testament) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Torah (Old Testament) (after those Prophets) for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore, fear not men but fear Me (O Jews) and sell not My Verses (Ayat) for a miserable price. And whosoever does not judge by what Allah has revealed, such are the disbelievers (kafirun) (of a lesser degree as they do not act on Allah's Laws).”⁽¹⁾

The seven lengthy chapters (As-Saba' At-Tiwal) are the first chapters (Suwar) that Allah ﷻ ordained to be placed at the beginning of the final order of the Qur'an (Mus'haf), and they form the first third of the Qur'an. Five of them are Madani, which means that they were revealed in Madinah, and two were revealed in Makkah. We mentioned the wisdom behind this arrangement. The Qur'an, revealed in Madinah, addressed the establishment of Islamic rule (Khilafah) since the Muslims established an Islamic entity. Hence, when present-day Muslims want to revive the Islamic government (Khilafah), they will find adequate Guidance (Hidayah) at the beginning of the Qur'an's order (Mus'haf).

Allah ﷻ revealed the Qur'an as a final Revelation confirming all the previous Revelations' original, and pure text. Hence, the Qur'an rules over all the previous Revelations.

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا
تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ
فِي مَاءِ آتَانَكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴾

“And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it, and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So, judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so, strive as in a race in good

(1) Qur'an (5:44).

deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.”⁽¹⁾

In the Qur’an, in many places, Allah ﷻ refers to some texts from the previous Revelation. Below are examples:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾ (١٠٥)

“And indeed, We have written in the Zabur (Psalms) [i.e., all the revealed Holy Books the Torah (Old Testament), the Injeel (Gospel), the Qur’an] after (We have already written in) Al-Lauh Al-Mahfuz (the Book, that is in the heaven with Allah), that My righteous servants shall inherit the land (i.e., the land of Paradise).”⁽²⁾

﴿إِنَّ هَذَا الْقُرْآنَ يَنْفُصُ عَلَىٰ بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾ (٧٦)

“Verily, this Qur’an narrates to the children of Israel (Bani Israel) most of that about which they differ.”⁽³⁾

﴿أَمْ لَمْ يُنَبِّأِي مَا فِي صُحُفِ مُوسَىٰ﴾ (٣٦) ﴿وَابْرَاهِيمَ الَّذِي وَفَّىٰ﴾ (٣٧) ﴿أَلَا نَزَرُ وَأَزَرُهُ وَذَرَا أُخْرَىٰ﴾ (٣٨)

“Or is he not informed with what is in the Pages (Scripture) of Musa (Moses). And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (what Allah ordered him to do or convey). That no burdened person (with sins) shall bear the burden (sins) of another.”⁽⁴⁾

﴿إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ﴾ (١٨) ﴿صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ﴾ (١٩)

“Verily! This is in the former Scriptures. The Scriptures of Ibrahim (Abraham) and Musa (Moses).”⁽⁵⁾

Identifying the seven lengthy chapters (As-Saba’ At-Tiwal)

Scholars agreed with the identity of the first six chapters (Suwar) but differed regarding the seventh chapter (Surah). Some chose chapter (Surah) Yunus, others are of the opinion that it is the chapter

(1) Qur’an (5:48).

(2) Qur’an (21:105).

(3) Qur’an (27:76).

(4) Qur’an (53:36-38).

(5) Qur’an (87:18-19).

(Surah) At-Tawbah, and the third opinion considered both chapters (Suwar) Al-Anfal, and At-Tawbah (combined) as the seventh on the list of the seven lengthy chapters (As-Saba' At-Tiwal). In our work, *Introduction to the Maqasidic Tafsir*, we adopted the third opinion, that is, the seventh chapter (Surah) on the list is Al-Anfal, and At-Tawbah together.

Al-Baqarah

- **It is the first of the seven lengthy chapters** (As-Saba' At-Tiwal). It comprises 286 verses (Ayat). It is the longest chapter (Surah) in the entire Qur'an. It is the second chapter in the final order of the Qur'an (Mus'haf), right after the Opener (Al-Fatihah).
- **It is the first of the two brightly illuminated chapters (Suwar).** Abu Umamah رضي الله عنه reported that the Messenger of Allah ﷺ said, **“Recite the Qur'an, for on the Day of Resurrection, it will come as an intercessor for its reciters. Recite the two brightly illuminated chapters, chapter (Surah) al-Baqarah, and Al-Imran.”**⁽¹⁾
- **It is the summit of the Qur'an.** Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, **“Everything has a summit, and the summit of the Qur'an is chapter (Surah) Al-Baqarah. It contains a verse (Ayah) which is the head of the Qur'an, the Verse of the Throne (Ayatul Kursi).”**⁽²⁾
- **Al-Baqarah (the Cow)** has been named after the story of the Cow occurring in this chapter (Surah), in the verses (Ayat) 67-73.⁽³⁾
- **Most of the chapter (Surah) was revealed during the first two years of the Madani period.** However, Allah ﷻ also revealed a smaller portion of it towards the final days of the Prophet's ﷺ mission in Madinah.⁽⁴⁾
- **It contains the Verse of Throne (Ayatul Kursi),** which is the most significant verse (Ayah) of the entire Qur'an. Ubayy ibn Ka'b رضي الله عنه reported that the Messenger of Allah ﷺ said, **“O Abu Mundhir, do you know which verse (Ayah) in the book of Allah with you is greatest? I recited the Verse of the Throne (Ayatul Kursi), ‘Allah, there is no God but him, the Living, the Sustainer.’”**⁽⁵⁾ The Prophet struck me on the chest, and he said, **‘By Allah, Abu Mundhir, rejoice in this knowledge!’”**⁽⁶⁾

⁽¹⁾ Sahih Muslim (804).

⁽²⁾ Sunan al-Tirmidhi (2878). Graded Hasan li Ghayrihi (fair due to external evidence) according to Al-Albani.

⁽³⁾ Tafsir Abu Al-Maududi.

⁽⁴⁾ Tafsir Abu Al-Maududi.

⁽⁵⁾ Qur'an (2:255).

⁽⁶⁾ Sahih Muslim (810).

- **One who recites the last two verses (Ayat), it will suffice him.** Abu Mas'ud رضي الله عنه reported that the Prophet ﷺ said, “Whoever recites the last two verses (Ayat) of chapter (Surah) Al-Baqarah in the night, it is enough for him.”⁽¹⁾
- **The last two verses (Ayat) were revealed on an extraordinary occasion.** According to a narration by Ibn Abbas رضي الله عنه in Sahih Al-Bukhari, they are regarded as one of the two lights that came down from heaven. Ibn Abbas رضي الله عنه reported, “While the Angel Jibreel (Gabriel) was sitting with the Prophet ﷺ, he heard a creaking noise above him. Jibreel (Gabriel) raised his head, and he said, ‘This is a door of heaven that has been opened today, and it has never been opened before today.’ Then an Angel descended from it, and Jibreel (Gabriel) said, ‘This Angel descended to the earth today, and he has never descended until today.’ The Angel greeted him with peace, and he said, ‘Rejoice in two lights you have been given, which were not given to any Prophet before you: the Opening of the Book, chapter (Surah) Al-Fatihah, and the last verses (Ayat) of chapter (Surah) Al-Baqarah. You will never recite a letter from them but that you will be given.’”⁽²⁾
- **We can easily sense the central theme of chapter (Surah) Al-Baqarah**, and the higher aim (Maqsid) from the middle verse (Ayah) 143. It appoints the Muslim community (Ummah) as witnesses to humanity in this world by displaying Islam in their character. Consequently, they qualify themselves to witness against humanity on the Day of Judgment (Yawm Al-Qiyamah), as we will explain in detail when presenting phase four of the Maqasidic Tafsir method.

Al-Imran

- **It is the second of the seven lengthy chapters (As-Saba' At-Tiwal)**, and the third in the final order of the Qur'an (Mus'haf). It was revealed in Madinah, and comprises 200 verses (Ayat).
- **The chapter (Surah) takes its name from the 33rd verse (Ayah).** Allah ﷻ revealed the chapter (Surah) after two significant events in the Madani period. The first event is the Battle of Uhud, and the second is the visit of the Christian delegation of Najran to Madinah during the year of the delegation, the 9th year after Hijrah.⁽³⁾
- **It is the second of the two brightly illuminated chapters (Suwar).** Abu Umamah رضي الله عنه reported that the Messenger of Allah ﷺ said, “Recite the Qur'an, for on the Day of Resurrection, it will come as an intercessor for its reciters. Recite the two brightly illuminated chapters, chapter (Surah) al-Baqarah, and Al-Imran.”⁽⁴⁾

⁽¹⁾ Sahih Bukhari (4723), Sahih Muslim (807).

⁽²⁾ Sahih Muslim (806).

⁽³⁾ Tafsir Abu Al-Maududi.

⁽⁴⁾ Sahih Muslim (804).

- **Chapter (Surah) Al-Imran is the sequel to Al-Baqarah**, and the invitation therein is continued to the People of the Book (Ahl Al-Kitab). In Al-Baqarah, the Jews were pointedly invited to accept the Guidance (Hidayah), and in chapter (Surah) Al-Imran, the Christians have particularly been admonished to give up their erroneous beliefs, and accept the Guidance (Hidayah) of the Qur'an. At the same time, the Muslims have been instructed to nourish the virtues that may enable them to carry out their obligations, and spread the Divine Guidance (Hidayah).⁽¹⁾
- **There are a lot of similarities between Al-Baqarah, and Al-Imran.** Since they are neighbors in the final order of the Qur'an (Mus'haf), they will come together on the Day of Judgment (Yawm Al-Qiyamah). Abu Umamah رضي الله عنه reported that the Messenger of Allah ﷺ said, **“Recite the Qur'an, for on the Day of Resurrection, it will come as an intercessor for its reciters. Recite the two brightly illuminated chapters, chapter (Surah) al-Baqarah, and Al-Imran, for on the Day of Resurrection, they will come as two clouds, or two shades, or two flocks of birds pleading for their companions. Recite chapter (Surah) al-Baqarah as there is a blessing in it, there is sorrow in leaving it, and the sorcerers cannot defeat it.”**⁽²⁾
- **Chapter (Surah) Al-Imran's central focus is the subject of steadfastness** against the challenges of those who witness humanity in this world. The Muslim community (Ummah) must be careful about two critical areas: having doubts, and suspicions about their belief system, and the second is nullifying their compliance (Tatbeeq) regarding Allah's ﷻ Commands.
- Chapter (Surah) Al-Baqarah aims to build up the qualities, attestation (Tasdeeq), and compliance (Tatbeeq) of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah). Meanwhile, **chapter (Surah) Al-Imran aims to protect them from the two nullifiers:** doubts, and disobedience, which we will explain in more detail when presenting phase four of the Maqasidic Tafsir method.

An-Nisa

- **It is the third of the seven lengthy chapters (As-Saba' At-Tiwal)**, and the fourth in the final order of the Qur'an (Mus'haf). It was revealed in Madinah, and contains 176 verses (Ayat).
- **The Prophet ﷺ weeps as chapter (Surah) An-Nisa is recited.** Amazingly, the Prophet's ﷺ weeping happens upon hearing the verse (Ayah), which mentions the Prophet's ﷺ witnessing against his followers on the Day of Judgment (Yawm Al-Qiyamah) as to whether they fulfilled the rights of their appointment, or not.

⁽¹⁾ Tafsir Al-Maududi.

⁽²⁾ Sahih Muslim (804).

Abdullah ibn Mas'ud رضي الله عنه reported, "The Prophet said to me, 'Recite to me.' I said, 'O Messenger of Allah, I recite to you while it was revealed to you?' The Prophet said, 'Yes.' I recited chapter (Surah) An-Nisa until I reached this verse (Ayah), 'How will it be when We bring a witness from every nation, and We bring you as a witness over these?'"⁽¹⁾ The Prophet said, 'Enough for now!' I turned to him and saw his eyes welling with tears."⁽²⁾

- **There are two verses (Ayat) to seek forgiveness from Allah ﷻ, and one of them is in chapter (Surah) An-Nisa.** Alqamah ibn Waqqas رضي الله عنه reported that Abdullah ibn Mas'ud رضي الله عنه said, "Verily, there are two verses (Ayat) in the Book of Allah; never does a servant commit a sin, recite them both, and seek forgiveness from Allah but that Allah will forgive him. His saying: The first is, 'Those who, if they behave obscenely or wrong themselves, they remember Allah and seek forgiveness for their sins. Who forgives sins besides Allah?'"⁽³⁾ The second is 'And His saying: Whoever does an evil deed or wrongs himself and then seeks forgiveness from Allah, he will surely find Allah to be forgiving and merciful.'"⁽⁴⁾⁽⁵⁾
- **Allah revealed chapter (Surah) An-Nisa towards the middle of the Madani period** to organize the relationship among the Muslims themselves, and between them, and the non-Muslim community members since the community of Madinah was founded upon pluralism.⁽⁶⁾
- **The chapter (Surah) focuses on the reformation of the family system**, which is the first brick in the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah), through shedding light on organizing the process of marriage, divorce, and inheritance, and by legislating a penal punishment for adultery, and lewdness, one of the most devastating threats to the fabrics of the Muslim family.
- **Although the chapter (Surah) mainly deals with the moral, and social reforms**, yet due attention has been paid to the propagation of Islam. On the one hand, the superiority of the Islamic morality, and culture has been established over that of the Jews, Christians, and other disbelievers (kafirun). On the other hand, their wrong religious conceptions, immorality, and their evil acts have been criticized for preparing the ground for inviting them to the way of the truth (Haqq).⁽⁷⁾
- **The connection between the first two chapters (Suwar), and chapter (Surah) An-Nisa** is that the latter reveals the first sign of the success of the community of monotheism &

(1) Qur'an (4:41).

(2) Sahih Al-Bukhari (5050), Sahih Muslim (800).

(3) Qur'an (3:135).

(4) Qur'an (4:110).

(5) Al-Mu'jam al-Kabir (9035), (narrators are reliable) by Al-Haythami.

(6) Tafsir Al-Maudidi: Introduction to Surah An-Nisa.

(7) *Ibid.*

witnessing (Ummat-ul Tawheed Wa-Shahadah). The primary evidence centers on allotting all community segments with social justice, and maintaining good character, justice, and fairness towards everyone, including the weak, the orphans, the enslaved, minorities, and the women. Allah ﷻ secured the rights of all community segments through the legislation of just, fair, and equitable laws and regulations for the smooth running of lives, whether Muslims, or non-Muslims, women, or men, orphans, or parented, freed, or enslaved, minority, or majority, Arab, or non-Arab alike.

- Hence, **chapter (Surah) Al-Baqarah** first built the witnessing Muslim individual, family, and community. Then, **chapter (Surah) Al-Imran** extended the protection measures to the established Muslim community (Ummah). Afterward, **chapter (Surah) An-Nisa**, reveals the signs of the success of the first two steps, justice, fairness for all, and developing, and sustaining good character. We will explain in more detail when presenting phase four of the Maqasidic Tafsir method.

Al-Maidah

- **Chapter (Surah) Al-Maidah is the fourth of the seven lengthy chapters (As-Saba' At-Tiwal), and the fifth in the final order of the Qur'an (Mus'haf). It was revealed in Madinah, and contains 120 verses (Ayat).**
- **Chapter (Surah) Al-Maidah takes its name from the 112th verse (Ayah) in which the word "Maidah" is mentioned. Like the names of many other chapters (Suwar), this name has no special relation to the subject of the chapter (Surah), but has been used merely as a symbol to distinguish it from other chapters (Suwar).⁽¹⁾**
- **Chapter (Surah) Al-Maidah has the verse (Ayah) of the Completion of Religion (Ikmal Al-Din). Umar Ibn Al-Khattab ؓ reported that a man from the Jews said, "O leader of the believers, there is a verse (Ayah) you recite in your book, and had it been revealed to us as Jews, we would have taken that day as a celebration.' Umar said, 'Which verse (Ayah) is it?' The man recited the verse (Ayah), 'Today I have completed your religion for you, perfected My favor upon you, and have chosen Islam as your religion.'"⁽²⁾**

Umar ؓ said, "I know the day, and place in which this verse (Ayah) was revealed to the Prophet, peace and blessings be upon him. It was while he was standing on the day of Arafat, on Friday."⁽³⁾

- **Chapter (Surah) Al-Maidah has a severe warning against disobeying Allah's Messenger ﷺ after his death. Ibn Abbas ؓ reported that the Prophet ﷺ said, "The first to be clothed on**

(1) Tafsir Al-Maududi: Introduction to Surah Al-Maidah.

(2) Qur'an (5:3).

(3) Sahih Al-Bukhari (45), Sahih Muslim (3017).

the Day of Resurrection will be Ibrahim (Abraham). Some people among my companions (Sahabah) will be taken towards the left side, and I will say, ‘My companions (Sahabah)! My companions (Sahabah)!’ It will be said, ‘They were renegades, turning back on their heels since you left them.’ Then I will say as the righteous servant said, ‘I was a witness over them while I was among them, but when You took me, You watched over them, for You are a Witness over all things. If You punish them, they are Your servants. If You forgive them, You alone are the Almighty, the Wise.’⁽¹⁾⁽²⁾

- **Thus, chapter (Surah) Al-Maidah comprises formal, civil, and criminal laws, reformed trade and commerce, prohibition of intoxicants, marriage, and divorce laws, segregation of the sexes, and punishment for adultery. The community needed these laws to mold the social life of Muslims, regulating their lives, and enforcing them through Islamic courts.**⁽³⁾
- **Chapter (Surah) Al-Maidah provides the guidelines to the believers (Mu'minun) in some of these aspects of their lives so that their social behavior, conversation, dress, way of life, and culture could take a definite shape of their own.**⁽⁴⁾
- **Chapter (Surah) Al-Maidah is a continuation of the instructions given in Surah An-Nisa about the consolidation of the Muslim community (Ummah). The Muslims have been directed to observe, and fulfill all their obligations. The Jews and the Christians are also admonished to give up their wrong attitudes toward the right way, and accept the Guidance (Hidayah), which was taught by Prophet Muhammad ﷺ.**⁽⁵⁾
- **Chapter (Surah) Al-Maidah was revealed as a follow-up Madani chapter (Surah), reinforcing the messages of the preceding three chapters (Suwar) Al-Baqarah, Al-Imran, and An-Nisa. Furthermore, chapter (Surah) Al-Maidah formulated the tenets, qualities by which the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must abide, and maintain into contracts, obligating the community to fulfill them. We will explain in more detail when presenting phase four of the Maqasidic Tafsir method.**
- **Chapter (Surah) Al-Maidah offers another sign of the success of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) in fulfilling the requirements of their appointment, that is, they fulfill their covenants with Allah ﷻ, His Messenger ﷺ, the people they are ruling, and the rest of the creations.**

(1) Qur'an (5:117-118).

(2) Sahih Al-Bukhari (3171), Sahih Muslim (2860).

(3) Tafsir Al-Maududi, Introduction to Surat Al-Maidah.

(4) Tafsir Al-Maududi, Introduction to Surat Al-Maidah.

(5) Tafsir Al-Maududi, Introduction to Surat Al-Maidah.

Al-An'am

- **It is the fifth chapter (Surah) of the seven lengthy chapters (As-Saba' At-Tiwal),** and the sixth in the final order of the Qur'an (Mus'haf). It was revealed in Makkah, and comprises 165 verses (Ayat).
 - **The whole chapter (Surah) was revealed in one sitting.** According to a tradition of Ibn Abbas رضي الله عنه, the whole of the chapter (Surah) was revealed in one sitting at Makkah. Asma bint Yazid رضي الله عنها, the first cousin of Mu'az bin Jahl رضي الله عنه, said, **"During the Revelation of this chapter (Surah), the Prophet was riding on a she-camel, and I was holding her nose-string. The she-camel began to feel the weight so heavily that it seemed as if her bones would break under it."** We also learn from other traditions that the Prophet ﷺ dictated the whole of the chapter (Surah) on the same night that it was revealed.⁽¹⁾
- The wisdom behind this is that the subject of monotheism (Tawheed) is inseparable, one entity, non-negotiable, and not subject to comprises, changes, or abrogations.
- Ibn Abbas رضي الله عنه said, **"70,000 Angels came down with this chapter (Surah) when it was revealed, raising their voices in glorification, praising of Allah."**⁽²⁾ The wisdom behind the memorial presence of the Angels is the status of the subjects of the chapter (Surah).
 - Ibn Abbas رضي الله عنه said, **"All of the chapter (Surah) Al-An'am was revealed in Makkah, at night."**⁽³⁾ The wisdom behind that is one can grasp, and reflect upon the subject of monotheism (Tawheed) at night much better than during the day.
 - **Subject matter of chapter (Surah) Al-An'am clearly shows that it must have been revealed during the last year of the Prophet's ﷺ life in Makkah.** The tradition of Asma bint Yazid رضي الله عنها, also confirms this position. As she belonged to the Ansar, and embraced Islam after the migration of the Prophet ﷺ to Yathrib (the old name of Madinah), her visit to the Prophet ﷺ in Makkah must have taken place during the last year of his life there. Before this, the Prophet's ﷺ relations with those people were not so intimate that a woman from there might have come to visit him at Makkah.
 - **The chapter (Surah) takes its name from verses (Ayat) 136, 138, and 139,** in which some superstitious beliefs of the Arabs polytheists (mushrikun) concerning the lawfulness of some cattle (An'am), and the unlawfulness of some others have been refuted.

(1) Mujam At-Tabarani.

(2) Tafsir Ibn Kathir and At-Tabarabi, Surah Al-An'am.

(3) Tafsir At-Tabarani, Surah Al-An'am.

- Another name for the chapter (Surah) Al-An'am is Al-Hujjah, which means the "crystal-clear argument" as depicted in the following verses (Ayat):

﴿وَلَيْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ ۖ﴾ (83)

“And that was Our Proof which We gave Ibrahim (Abraham) against his people.”⁽¹⁾

﴿قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ﴾ (149)

“Say, ‘Allah has the most conclusive argument. Had it been His Will, He would have easily imposed Guidance (Hidayah) upon all of you.’”⁽²⁾

- Chapter (Surah) Al-An'am is one of the five chapters (Suwar), which starts with the words “Al-Hamdulillah” (Praise be to Allah). They are as follows:

1. Chapter (Surah) Al-Fatihah: We praise Allah ﷻ for providing us with the spiritual, and material provisions:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (2)

“All praise is for Allah—Lord of all worlds.”⁽³⁾

2. Chapter (Surah) Al-An'am: We praise Allah ﷻ for the material provision:

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾ (1)

“All praise is for Allah Who created the heavens, and the earth, and made darkness, and light. Yet, the disbelievers (kafirun) set up equals to their Lord in worship.”⁽⁴⁾

3. Chapter (Surah) Al-Kahf: We praise Allah ﷻ for the spiritual provision:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا﴾ (1)

(1) Qur'an (6:83).

(2) Qur'an (6:149).

(3) Qur'an (1:2).

(4) Qur'an (6:1).

“All praise is for Allah Who has revealed the book to His servant, allowing no crookedness in it.”⁽¹⁾

4. Chapter (Surah) Saba: We praise Allah ﷻ for the material provision:

﴿الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾ (1)

“All praise is for Allah, to Whom belongs whatever is in the heavens, and whatever is on the earth. And praise be to Him in the Hereafter (Aakhirah). He is the All-Wise, All-Aware.”⁽²⁾

5. Chapter (Surah) Fatir: We praise Allah ﷻ for the spiritual, and material provisions:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنَحَةٍ مَّتَنَّى وَثَلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (1)

“All praise is for Allah, the Originator of the heavens and the earth, Who made Angels as His messengers with wings—two, three, or four. He increases in creation whatever He wills. Surely Allah is Most Capable of everything.”⁽³⁾

- Allah ﷻ revealed a verse (Ayah) regarding the poor, and sincere believers (Mu'minun) commanding us not to turn them away. A time of weakness preceded the first Islamic rule (Khilafah), which was established in Madinah. Likewise, it will precede the second Islamic rule (Khilafah) when Al-Mahdi arrives. We still need to count on the sincere Muslims, although they may be poor, because they are the people who qualify to receive Allah's ﷻ aid.

Sa'd رضي الله عنه reported, “We were with the Prophet, peace, and blessings be upon him, when the idolaters said to the Prophet, ‘Drive these people away, lest they turn against us.’ The Prophet thought within himself whatever Allah willed him to think, then Allah Almighty revealed the verse,

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾ (2)

(1) Qur'an (18:1).

(2) Qur'an (34:1).

(3) Qur'an (35:1).

‘Do not turn away those who call upon their Lord in the morning and evening, seeking His countenance.’”(1)(2)

- Allah ﷻ revealed a verse (Ayah) regarding those who strive to conceal the Revelation, which is one of the three dimensions of the triangle on which the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) is founded, and will be the key to the re-establishment of the Islamic rule (Khilafah). Allah ﷻ said:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى
لِّلنَّاسِ ۖ﴾

“They have not justly estimated Allah when they said: "Nothing did Allah send down to any human being (by inspiration)." Say (O Muhammad): "Who then sent down the Book which Musa (Moses) brought, a light, and a Guidance (Hidayah) to mankind.””(3)

- The Qur’anic ten commandments, and the seal of Prophet Muhammad ﷺ were revealed in chapter (Surah) Al-An’am.

Alqamah ibn Waqqas ؓ reported that Abdullah ibn Mas’ud ؓ said, **“Whoever would like to look at the testament upon which is the seal of Muhammad, peace, and blessings be upon him, let him recite these verses (Ayat):**

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ تَشْرِكُ بِهِ شَيْئًا ۚ بِاللَّوْلَيْنِ إِحْسَنًا ۚ وَلَا تَقْنُتُوا أَوْلَادَكُمْ ۖ مِّنْ
إِمْلَئِي نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْنُتُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ ۚ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلَفْ نَفْسًا وَلَا أُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا
ذَلِكُمْ وَصَّيْتُكُمْ بِهِ ۚ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَن هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ
بِكُمْ عَنْ سَبِيلِهِ ۚ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ ۚ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

(1) Qur’an (6:52).

(2) Sahih Muslim (2413): Graded authentic (Sahih) according to Muslim.

(3) Qur’an (6:91).

‘Say: Come, I will recite what your Lord has forbidden, that you do not associate any partners with him, that you be good to your parents, that you do not kill your children, fearing poverty. We will provide for you and them, and that you not come near to debauchery, outwardly, or inwardly, that you do not kill a soul Allah has made sacred except for a just cause; this He has instructed you that you will reason. That you not come near to the property of an orphan unless to improve it until he reaches maturity, that you give full measure and weight in fairness. We do not hold a soul responsible except for what is within its capacity, that you be just when you testify, even against a relative, that you fulfill the covenant of Allah; this He has instructed you that you may be reminded. This is my straight path; follow it, and do not follow other ways, lest you be diverted from His way; this He has instructed you that you may be righteous.’”(1)(2)

- Allah ﷻ revealed a verse (Ayah) regarding clinging to the straight path, and warned us against the evil paths.

Ibn Mas’ud رضي الله عنه reported, “The Messenger of Allah, peace, and blessings be upon him, drew a line in the sand with his hand, and he said, ‘This is the straight path of Allah.’ Then, the Prophet drew lines to the right and left, and he said, ‘These are other paths, and there is no path among them but that a devil is upon it calling to its way.’ Then the Prophet recited the verse (Ayah):

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ

تَتَّقُونَ ﴿١٥٣﴾

‘And verily, this (i.e., Allah's Commandments mentioned in verses 151, and 152) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become righteous (Al-Muttaqun).’”(3)(4)

- Chapter (Surah) Al-An’am reminds the Muslims of the three fundamentals that they must keep in their lives: the belief in Allah ﷻ, the Hereafter (Akhirah), and the religion (Deen). Furthermore, the chapter (Surah) reminds the Muslims of the first covenant they must abide by, and maintain their firm belief in, which is strict monotheism (Tawheed).

(1) Qur’an (6:151-153).

(2) Sunan al-Tirmidhi (3070): Graded fair (Hasan) according to Al-Tirmidhi.

(3) Qur’an (6:153).

(4) Musnad Ahmad (4423): Graded authentic (Sahih) by Ahmad Shakir.

- **Chapter (Surah) Al-An'am also reinforces the true concept of monotheism (Tawheed).** It is both belief, and action, not mere belief in Allah's ﷻ Lordship. Monotheism (Tawheed) comprises instructions regarding what we should do with the cattle Allah ﷻ created for us. We will explain in more detail when presenting phase four of the Maqasidic Tafsir method.

Al-A'raf

- **It is the sixth of the seven lengthy chapters (As-Saba' At-Tiwal),** and the seventh in the final order of the Qur'an (Mus'haf). It was revealed in Makkah, and contains 206 verses (Ayat).
- **It is the longest Makki chapter (Surah) in the Qur'an,** revealed towards the end of the Makkan period. This chapter (Surah) was revealed in Makkah about a year, or two before the Prophet's ﷺ Migration (Hijrah).
- **This chapter (Surah) takes its name from the 46-47 verses (Ayat) in which mention of Al-A'raf occurs.** The chapter (Surah) has a prostration (Sajdah) in its final verse (Ayah) 206.
- **Chapter (Surah) Al-A'raf talks about the people who are completely convinced of the truth, which is monotheism (Tawheed).** Yet, they are hesitant, shy away, and are indecisive in fully committing themselves to the cause by adopting its way (belief in it), defending it, and supporting it.
- **The period of its Revelation is about the same as that of chapter (Surah) Al-An'am.** It was the last year of the Prophet's ﷺ stay at Makkah, but it cannot be asserted with certainty which of these two chapters (Suwar) was revealed earlier.⁽¹⁾
- **In chapter (Surah) Al-An'am, Allah ﷻ built a case against the disbelievers (kafirun) that "Monotheism is the truth."** Allah ﷻ established the Hujjah (the clear evidence) against them. Chapter (Surah) Al-A'raf is a continuation of the argument. Allah ﷻ is telling them to look at the past, as it holds great lessons for all of us.

﴿قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ﴾ (149)

"Say: 'With Allah is the perfect proof and argument, (i.e. the Oneness of Allah, the sending of His Messengers and His Holy Books, etc. to mankind), had He so willed, He would indeed have guided you all.'"⁽²⁾

⁽¹⁾ Tafsir Al-Maududi: Introduction to Surat Al-Maidah.

⁽²⁾ Qur'an (6:149).

- **Chapter (Surah) Al-A'raf presents the truth of monotheism (Tawheed) from a historical perspective,** and it takes you on a journey along the history of humanity from the time of Prophet Adam عليه السلام to the time of Prophet Muhammad ﷺ.
- **The chapter (Surah) also warns the disbelievers (kafirun) about the consequences of their denial,** by citing the example of punishments that were inflicted upon previous nations for their wrong attitude towards their Messengers.⁽¹⁾
- **Chapter (Surah) Al-A'raf emphasized the same concepts that chapter (Surah) Al-An'am revealed.** However, chapter (Surah) Al-A'raf presents a historical narrative of the conflict between good, and evil, that has been going on since the time of our father, Prophet Adam عليه السلام, warning us against surrendering to the opponents in any way, or form. Furthermore, chapter (Surah) Al-A'raf instructs us to make up our minds as we cannot be undecided. We must make up our minds to be able to serve the Cause of Allah ﷻ.
- **In chapter (Surah) Al-A'raf, Allah ﷻ mentioned the verses (Ayat) concerning the covenant He took from the children of Prophet Adam عليه السلام.**

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

“And (remember) when your Lord brought forth from the children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): ‘Am I not your Lord?’ They said: ‘Yes! We testify,’ lest you should say on the Day of Resurrection: ‘Verily, we have been unaware of this.’”⁽²⁾

Ibn Abbas رضي الله عنه reported that the Prophet ﷺ said, “Allah took the covenant from the loins of Adam at Arafat, bringing forth from his backbone every seed that he would sow. He scattered them before him, and then He spoke to them as they stood before Him, saying: ‘Am I not your Lord?’ They said: ‘Of course, we bear witness.’ Lest you say on the Day of Resurrection: ‘We were unaware of this.’”⁽³⁾⁽⁴⁾

- **Allah ﷻ warns us against following the footsteps of the nations before us. The Prophet ﷺ said to the Muslims, “You asked for a god like the people of Musa (Moses).”** Abu Waqid Al-Laythi رضي الله عنه reported, “When we traveled to Hunayn with the Messenger of Allah, peace,

(1) Tafsir Al-Maududi: Introduction to Surat Al-Maidah.

(2) Qur'an (7:172).

(3) Qur'an (7:172).

(4) Musnad Ahmad (2455): Graded authentic (Sahih) according to Al-Albani.

and blessings be upon him, we passed by a tree which the idolaters called Dhat al-Anwat. They would hang their weapons upon it for blessings. I said, ‘O Messenger of Allah, make a blessed tree for us, just as they have one.’ The Prophet said, ‘Glory be to Allah! You have said just as the people of Musa (Moses) said: *Make a god for us, just as they have a god.*⁽¹⁾ By the One in whose Hand is my soul, you will follow the ways of people before you.”⁽²⁾

- At the end of the chapter (Surah), instructions are given to the Prophet ﷺ, and his followers to show patience, and exercise restraint in answer to the provocations of their opponents. Since the believers (Mu’minun) were under pressure, and stress, they were advised to be very careful, and not take any step that might harm their cause.⁽³⁾

Sufyan ibn Uyaynah ر.ع. reported, “When the verse (Ayah) was revealed, ‘Hold to forgiveness, enjoin what is good, and turn away from the ignorant,’⁽⁴⁾ the Messenger of Allah, peace and blessings be upon him, said, ‘O Jibreel (Gabriel), what is this?’ Jibreel (Gabriel) said, ‘I do not know until I ask the All-Knowing.’ Then Jibreel (Gabriel) said, ‘O Muhammad, Allah commands you to keep relations with those who cut you off, to give to those who deprive you, and to forgive those who wrong you.’”⁽⁵⁾

Al-Anfal & At-Tawbah

The two chapters (Suwar) make up the final of the seven lengthy chapters (As-Saba’ At-Tiwal), and the eighth, and ninth in the final order of the Qur’an (Mus’haf). Allah ﷻ revealed these two chapters (Suwar) in Madinah. Al-Anfal comprises 75 verses (Ayat), while At-Tawbah has 129 verses (Ayat).

Ibn Abbas ر.ع. reported that he asked Uthman ibn Affan ر.ع., “What is your reasoning, with chapter (Surah) Al-Anfal, which has less than a hundred verses (Ayat), and chapter (Surah) Bara’ah (At-Tawbah), which has more than a hundred verses (Ayat), yet, you put them together without writing ‘In the name of Allah, the Most Gracious, the Most Merciful,’ between them, and you placed them with the seven long chapters. Why did you do that?”

Uthman ر.ع. said, “A long time might pass with the Messenger of Allah, peace and blessings be upon him, without anything being revealed to him, and then sometimes a chapter (Surah) with numerous verses (Ayat) might be revealed. So, when something was revealed, he would call for someone who could write, and tell them to put these verses (Ayat) in the chapter (Surah) which mentions this and that. When a verse (Ayah) was revealed, he would tell them

(1) Qur’an (7:138).

(2) Sunan al-Tirmidhi (2180): Graded authentic (Sahih) according to Al-Albani.

(3) Tafsir Al-Maududi Introduction to Surat Al-Maidah.

(4) Qur’an (7:199).

(5) Tafsir At-Tabari (7:199): Graded fair (Hasan) by Al-‘Iraqi.

to put this verse (Ayah) in the chapter (Surah) which mentions this and that. Al-Anfal was among the first to be revealed in Madinah, and Bara'ah (At-Tawbah) was among the last of those revealed of the Qur'an, and their discussions resemble each other, so we thought that they were part of each other. Then, the Prophet passed away and it was not clear to us if they were part of each other. For this reason, we put them together without writing 'In the name of Allah, the Most Gracious, the Most Merciful,' and we included them with the seven long chapters (As-Saba' At-Tiwal)."⁽¹⁾

Al-Anfal

- **Al-Anfal means "The Spoils of War."** The chapter (Surah) takes its name Al-Anfal from the first verse (Ayah).
- **It is a Madani chapter (Surah), and it was revealed soon after the Battle of Badr** in the 2nd year after Hijrah. The chapter (Surah) has 75 verses (Ayat).
- **Chapter (Surah) Al-Anfal contains a detailed, and comprehensive review of the Battle of Badr.** Hence, it appears that it was probably revealed as a whole at the same time. This chapter (Surah) directs the Muslims to the means of victory, both divine, and material.
- **Allah ﷻ supported the Prophet ﷺ with an army of Angels.**

Umar ibn Al-Khattab رضي الله عنه reported that on the day of Badr, the Messenger of Allah ﷺ looked upon the idolaters, and they were a thousand in number, while his companions (Sahabah) were only three hundred, and nineteen men. The Prophet ﷺ faced the direction of prayer (Salah), then he raised his hands, and supplicated aloud to his Lord, **"O Allah, accomplish what You have promised me! O Allah, bring about what You have promised me! O Allah, if this band among the people of Islam is destroyed, You will not be worshiped on the earth!"** The Prophet ﷺ continued to call out to his Lord with his hands raised, and facing the direction of prayer until his cloak fell from his shoulders. Abu Bakr رضي الله عنه came, picked up his cloak, and placed it on his shoulders, then he embraced him from behind, saying, **"O Prophet of Allah, your supplication to your Lord will suffice, for He will accomplish what He has promised you."** Allah ﷻ revealed the verse (Ayah):

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ﴾

"When you sought deliverance from your Lord, and He answered you: Verily, I will reinforce you with a thousand Angels, rank after rank."⁽²⁾

⁽¹⁾ Sunan al-Tirmidhi (3086): Graded authentic (Sahih) according to Al-Tirmidhi.

⁽²⁾ Qur'an (8:9).

Thus, Allah ﷻ reinforced him with the Angels.⁽¹⁾

▪ **Two means of success:**

1. **The Divine Intervention:** We must have certainty in our hearts that victory comes only from Allah ﷻ.

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.”⁽²⁾

2. **The pursuit of the possible material means:** Remember, the first, and foremost means is being conscious of Allah ﷻ, then pursue the material means He placed in your hands.

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah, and your enemy, and others besides whom, you may not know but whom Allah does know.”⁽³⁾

- **Not just in battlefields:** It is true that this chapter (Surah) talks about the battlefield, but its lessons can be applied in other areas of your lives, such as in your school, your work, your family etc.

At-Tawbah

- **At-Tawbah is a Madani chapter (Surah) revealed in the 9th year after Hijrah.** It is part of the seventh on the list of the seven lengthy chapters (As-Saba’ At-Tiwal).
- **At-Tawbah is the ninth chapter (Surah) in the final order of the Qur’an (Mus’haf), and it has 129 verses (Ayat).** It is where the first third of the Qur’an is concluded, and the second third begins.

(1) Sahih Muslim (1763).

(2) Qur’an (8:10).

(3) Qur’an (8:60).

- **Chapter (Surah) At-Tawbah was revealed right after Tabuk**, the final battle led by the Prophet ﷺ.
- **Chapter (Surah) At-Tawbah listed almost 55 disgraceful characteristics** of hypocrisy, and rebuked the sincere Muslims for slacking, and slowing down, and praised the sacrifices of the Prophet ﷺ, and all the devout Muslims.
- **Chapter (Surah) At-Tawbah listed the different types of Muslims** who emerged within the Muslim community (Ummah) after the rise of Islam, and towards the completion of the Prophet's ﷺ mission.
- **Chapter (Surah) At-Tawbah provided the method by which the Muslim community (Ummah) should deal** with the non-Muslims, whether combatants, or non-combatants.
- **The established name of this chapter (Surah) is “At-Tawbah,”** which means “The Repentance.” So, Allah ﷻ invites everyone mentioned in it to make Tawbah or repentance, informing them that every person has a chance to come back to Allah ﷻ.
- **The word “Tawbah” is repeated 17 times** in this chapter (Surah), which is more than any other chapter (Surah) in the Qur'an.
- **Two primary names identify this chapter (Surah):**
 1. **At-Tawbah:** It is called At-Tawbah because this chapter (Surah) stresses the significance of the act of repentance (Tawbah), and mentions the conditions of its acceptance in the 102nd, and 118th verses (Ayat).
 2. **Bara'ah:** The beginning of the chapter (Surah) At-Tawbah opens with a wrathful tone addressed to the polytheists (mushrikun) as they had brought upon the Prophet ﷺ much difficulty, and displayed much dishonesty. The verse (Ayah) *Bismillah al-Rahman al-Rahim* indicates mercy, and kindness. In contrast, the word “Bara'ah,” which is the commencing word of chapter (Surah) At-Tawbah, means to disavow, disclaim, or disown. It is the act of setting free or removing obstructions by customs. It is an assertion not to show any mercy when giving the final ultimatum of release from the obligation of the treatise.
- **Chapter (Surah) At-Tawbah has other names besides the two famous names mentioned above.** These names were given by companions (Sahabah), and their successors (Tabi'un). Just by reflecting upon the other names of this chapter (Surah), one can produce the higher aim (Maqsid) behind it. These other names are as follows:
 - **The Punishing** (العذاب), according to Hudafiyah ibn Al-Yaman رَضِيَ اللهُ عَنْهُ.

- **The Sweeper** (المقشقة) by Ibn Umar رضي الله عنه.
 - **The Scanner** (البحوث) by Al-Maqdad ibn Al-Aswad رضي الله عنه.
 - **The Scatterer** (المبعثرة) by Al-Harith ibn Yazid رضي الله عنه.
 - **The Disgracer** (الفاضحة) by Ibn Abbas رضي الله عنه, because it disclosed almost 55 characteristics of the Hypocrites.
 - **The Announcer** (المنيرة) by Qatadah رضي الله عنه, because it made the hypocrites' (munafiqun) bad intentions public.
 - **The Digger** (الحافرة) because it dug deep into the hypocrites' (munafiqun) secrets, and ill scheming.
 - **The Hammer** (والمنقورة) because it hammered on the places where hypocrites (munafiqun) used to hide their plots.
- **Allah ﷻ is announcing the characteristics, tricks, and behaviors** of all the devious, and wicked segments in the Muslim community (Ummah). Yet, Allah ﷻ is telling them all that they can always come back to Allah ﷻ through the act of Tawbah (repentance).
 - **Allah ﷻ revealed in this chapter (Surah) the final shape of an established Muslim community (Ummah).** Hence, Allah ﷻ informs the Muslim community (Ummah) at large of the different segments of the society which emerged to destroy it from within, despite the fact that the chapter (Surah) invites them to make up with Allah ﷻ, and repent because they can always come back to Him. Despite the first word, which was the reason why this chapter (Surah) did not start with “In the Name of Allah, the Beneficent, the Merciful,” Allah ﷻ is still calling them to make Tawbah (repentance), and come back to Him.
 - The chapter (Surah) has many names, but it is mostly known by At-Tawbah, and Bara'ah. It is called At-Tawbah since it details the act of Tawbah (repentance) exercised by the three companions (Sahabah) who failed to join the Muslim army marching to Tabuk while having no excuse. Furthermore, the chapter (Surah) details the nature of the act of Tawbah (repentance), and mentions the conditions of its acceptance.
 - **There are certain verses (Ayat) and commands**, such as the 5th verse (Ayah), known as the Verse of the Sword (Ayat As-Saif), and the 29th verse of this chapter (Surah):

﴿فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“But once the Sacred Months have passed, kill the polytheists (who violated their treaties) wherever you find them, capture them, besiege them, and lie in wait for them on every

way. But if they repent, perform prayers, and pay alms-tax, then set them free. Indeed, Allah is All-Forgiving, Most Merciful.”⁽¹⁾

فَنُكِّلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

“Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled.”⁽²⁾

- We must contextualize the two commands mentioned earlier, and others throughout the chapter (Surah) within their historical background. Most of the chapter (Surah) was revealed after the Muslims signed the Treaty of Hudaibiyyah (Sulah Hudaibiyyah) with the polytheists (mushrikun). As a result of this treaty, one-third of Arabia had come under the dominion of the Islamic rule, which had established itself as a powerful, well-organized, and civilized Islamic state. This treaty offered Muslims a peaceful atmosphere to further their Dawah efforts, and to spread their influence in the rest of Arabia until they finally ruled over the entire Arabian Peninsula.⁽³⁾

Furthermore, they marched out to defend their borders with the long-existing Byzantine empire, a superpower of its time. Hence, the chapter (Surah) discusses events that took place after this development. Hence, we must associate these verses (Ayat) with this historical background.

Connecting the seven lengthy chapters (As-Saba' At-Tiwal)

Al-Baqarah

Islam is already present in the world. However, Muslims are under the domain of the Islamophobes, and their non-religious ideologies. The oppression, and harm they suffer may have driven many of them to endure despair, and psychological defeat.

Hence, Allah ﷻ uplifts the morale of the weak, and oppressed Muslims by letting them know how they are in the sight of Allah ﷻ.

(1) At-Tawbah (9:5).

(2) At-Tawbah (9:29).

(3) The Treaty of Hudaibiyyah (Sulah Hudaibiyyah) was a treaty between Madinah, represented by Prophet Muhammad ﷺ, and Makkah, represented by the Quraysh tribe in March 628 A.D (as per Islamic date, Dhu Al-Qadah 6th AH).

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ (١٤٣)

“And it is thus that We appointed you to be the community of the middle way so that you might be witnesses to all mankind, and the Messenger might be a witness to you.”⁽¹⁾

Allah ﷻ appoints them as witnesses over, and against mankind. This is the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) over humanity in this world, by displaying their practical, and systematic monotheism (Tawheed in action), and the witnessing (Shahadah) against the disbelievers (kafirun) from humanity on the Day of Judgment (Yawm Al-Qiyamah) in support of the Messengers.

Furthermore, Allah ﷻ revealed His curriculum as Guidance (Hidayah) that the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must implement, and call people to implement, to lead them to achieve the best in this world (Dunya), and in the Hereafter (Akhirah). Also, the chapter (Surah) presented the method of how to implement it, attestation (Tasdeeq) regarding the unseen (Ghayb), and compliance (Tatbeeq) regarding the commands.

﴿ءَاَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ (٢٨٥)

“The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers; they all believe in Allah, and His Angels, and His Books, and His Messengers; they say: ‘We make no distinction between any of His Messengers; and we hear, and obey!’ (We seek) Your Forgiveness, our Lord, and to You is the journeying (our journey is towards You, and we indeed reach You).”⁽²⁾

Hence, chapter (Surah) Al-Baqarah aims at creating the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah), and empowering them. It is like constructing a solid building, and strengthening it with bricks, stones, and concrete.

Al-Imran

Allah ﷻ revealed chapter (Surah) Al-Imran to shield, and protect the build-up of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah), which chapter (Surah) Al-Baqarah formed from the **two main defects**:

(1) Qur'an (2:143).

(2) Qur'an (2:285).

1. **Shubuhaat:** the religious doubts, suspicions, and misconceptions.
2. **Shahawaat:** the whims, and desires.

Also, Allah ﷻ reminds the Muslims of their rank, and status.

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ (110)

“You are now the best people brought forth for (the guidance and reform of) mankind. You enjoin what is right, and forbid what is wrong, and believe in Allah. Had the People of the Book believed, it were better for them. Some of them are believers, but most of them are transgressors.”⁽¹⁾

Allah ﷻ informs Muslims that they are the best community ever brought out to humankind. They are engaged in fulfilling the mission (witnessing over humanity) by enjoining what is good, through virtuous, and peaceful means, and forbidding what is evil, without creating greater evil, to protect monotheism (Tawheed), and the belief in Allah ﷻ.

Allah ﷻ revealed chapter (Surah) Al-Imran to instruct the Muslims to be firm, and steadfast. The concept of steadfastness, and consistency is a key to the success of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah). For Muslims to formulate, and sustain steadfastness, they must avoid the two defects mentioned above. The first is entertaining religious doubts, suspicions, and misconceptions (**shubuhaat**), which can negate our attestation (Tasdeeq). Allah ﷻ presented this concept through the delegation of Najran, who came to question the Muslims’ beliefs regarding the Prophet Isa عَلَيْهِ السَّلَام (Jesus). The second is defying the Commands of Allah ﷻ by avoiding the whims, and desires (**shahawaat**), which would negate compliance (Tatbeeq). Allah ﷻ presented this concept through the Battle of Uhud, and the archers’ defiance of the Prophet’s ﷺ crystal clear commands.

One can easily sense this message of chapter (Surah) Al-Imran through the affirmative, and assertive style of speech throughout.

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا يَنْهَوْنَ وَمَنْ يَكْفُرْ
بَيَّاتٍ اللَّهُ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ (119)

(1) Al-Imran (3:110).

“Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ, except out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the verses (proofs, evidence, signs, revelations, etc.) of Allah, then surely, Allah is swift in calling to account.”⁽¹⁾

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (٨٥)

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter (Aakhirah), he will be one of the losers.”⁽²⁾

Also, the final command to the believers (Mu'minin) in the chapter (Surah) Al-Imran affirms the same message conveyed throughout:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (٢٠٠)

“O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.”⁽³⁾

An-Nisa

Chapter (Surah) Al-Baqarah conveyed a clear directive to erect, and form the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah). Chapter (Surah) Al-Imran provides the means of immunity to this substantial build-up from defects, and to keep firm. First, however, they need signs which can indicate their success.

Chapter (Surah) An-Nisa furnishes sets of moral, and social standards which measure the success of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah). The primary sign of being a successful, and righteous leader is protecting the rights of the weak, oppressed, and minority groups in the larger community.

Hence, the chapter (Surah) An-Nisa is named after a wronged segment in the pre-Islamic community—the women. Also, Allah ﷻ mentions, in this chapter (Surah), the rights of the weak classes in the society, starting with the lowest of them, namely the orphans:

﴿وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْظَلِيمِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا﴾ (٢)

(1) Qur'an (3:19).

(2) Qur'an (3:85).

(3) Qur'an (3:200).

“And give unto orphans their property, and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.”⁽¹⁾

The chapter (Surah) commenced with the call “O mankind!” to remind us of the bond between humans, regardless of their color, race, tongue, and religion.

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam), He created his wife [Hawwa (Eve)], and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”⁽²⁾

The chapter (Surah) also enforces the principle that true tolerance is giving people their rights, and treating them with respect, but it is not condoning their devious belief system, or wicked practices. Although Allah ﷻ commanded the Muslims to apply justice to the Jewish, and Christian communities living in the predominantly Muslim society, He rebuked them for their heretical belief system, particularly, their wrong beliefs about the Prophet Isa عَلَيْهِ السَّلَام (Jesus).

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا﴾

“O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah Isa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" and he was), which He bestowed on Maryam (Mary) and a spirit (Ruh) created by Him; so, believe in Allah and His Messengers. Say not: "Three (trinity)!" Cease! (It is) better for you. For Allah is (the only) One Ilah (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all

(1) Qur'an (4:2).

(2) Qur'an (4:1).

that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.”⁽¹⁾

Al-Maidah

Allah ﷻ revealed chapter (Surah) Al-Maidah towards the end of the Madani period, and right before the completion of the establishment of the Islamic rule (Khilafah). Chapter (Surah) An-Nisa explained social, and moral standards into contracts, and then chapter (Al-Maidah) demanded the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) to fulfill them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا

يُرِيدُ

“O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or Umrah (pilgrimage). Verily, Allah commands that which He Wills.”⁽²⁾

Allah ﷻ provided the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) with another profound sign of their success—the fulfillment of their covenants. There are 88 verses (Ayat) that start with the call, **“O you who believe!”** Out of these 88 calls, Allah ﷻ mentioned 16 in chapter (Surah) Al-Maidah alone. Furthermore, each call of **“O you who believe!”** in chapter (Surat) Al-Maidah presents one contract the believers are obliged to fulfill. In essence, Allah ﷻ reminds the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) of fulfilling their covenants:

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاتَّقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ

الصُّدُورِ

“And remember Allah's Favour upon you and His Covenant with which He bound you when you said: ‘We hear, and we obey.’ And fear Allah. Verily, Allah is All-Knower of the secrets of (your) breasts.”⁽³⁾

(1) Qur'an (4:171).

(2) Qur'an (5:1).

(3) Qur'an (5:7).

Allah ﷻ cautions the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) against the consequences of breaking their covenants, thus following the footsteps of the Jews, and the Christians:

﴿ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴾ (١٣)

﴿ فِيمَا نَقُضُهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَلْصِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا نَزَالُ نَطْلُعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ (١٤)

“Indeed, Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: ‘I am with you if you perform As-Salat (Iqamat-as-Salat) and give Zakat and believe in My Messengers; honor and assist them and lend to Allah a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path.’ So, because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allah loves good-doers (Al-Muhsinun).”⁽¹⁾

﴿ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴾ (١٤)

“And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So, We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allah's Book, disobeyed Allah's Messengers and His Orders, and transgressed beyond bounds in Allah's disobedience), and Allah will inform them of what they used to do.”⁽²⁾

Hence, chapter (Surah) Al-Maidah converted the rights of Allah ﷻ, His Messengers, and the people into actual contracts that the community of monotheism & witnessing (Ummat-ul Tawheed

(1) Qur'an (5:12-13).

(2) Qur'an (5:14).

Wa-Shahadah) must fulfill. They must attest to, and comply with the Guidance (Hidayah) that Allah ﷻ revealed to His Messengers. They must also complete the rights of the people in the larger community by upholding justice for all.

Al-An'am

Since the final order of the Qur'an (Mus'haf) addresses Muslims who would like to know their mission, and appointment, Allah ﷻ placed four consecutive Madani chapters at the front of the final order of the Qur'an (Mus'haf), namely Al-Baqarah, Al-Imran, An-Nisa, and Al-Maidah. The first one, Al-Baqarah built up the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah), and the second one, Al-Imran offered the protective measures. While the third, and the fourth, namely An-Nisa, and Al-Maidah, presented signs of success, and failure.

Therefore, the first Makki chapter (Surah) in the final order of the Qur'an (Mus'haf), chapter (Surah) Al-An'am, addresses the first essential right, and the covenant that we agreed to fulfill, which is the Right of Allah ﷻ upon the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah)—monotheism (Tawheed). This Right of Allah ﷻ is fulfilled when we single Him out as the One, and only Lord (Creator, Sovereign, Provider, and Ruler), to single Him out regarding His Divine Essence, Actions, Names, and Attributes, and consequently, to single Him out with our worship, and obedience, and to call people to it.

Chapter (Surah) Al-An'am reminds the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) of the foundation upon which Allah ﷻ appointed them as witnesses over mankind, which is monotheism (Tawheed). Allah ﷻ also fixes the misconceptions Muslims may develop about monotheism (Tawheed) due to following devious sects, such as limiting monotheism (Tawheed) to Allah's ﷻ Lordship, while denying His exclusive right to worship, and obedience. Hence, one finds verses (Ayat) that warn Muslims against following devious sects, and the innovators.

Umar ibn Al-Khattab رضي الله عنه reported that the Messenger of Allah ﷺ said to Aishah رضي الله عنها, **“O Aishah! Verily, those who divided their religion and became sects, they are the people of innovations and whims. They will not repent. I disavow them and they disavow me.”**⁽¹⁾

Allah ﷻ warned us against the sects, the people of whims, and innovations. They are the people who refuse to understand the Qur'an, and the Prophetic Tradition (Sunnah) based on the understanding of the first three generations (As-Salaf us-Salihin). The Prophet ﷺ disavows those who follow whims, and heresies, in explaining one of the verses (Ayat).

⁽¹⁾ Al-Mu'jam al-Saghir 561: Graded 'very good' (Jayid) by Al-Haythami.

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾ (١٥٩)

“Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad) have no concern in them in the least. Their affair is only with Allah, who then will tell them what they used to do.”⁽¹⁾

Chapter (Surah) Al-An'am points out a critical perspective of monotheism (Tawheed). Since Allah ﷻ created everything, He has the exclusive right to legislate the lawful, and unlawful of His creations, including the animals, after which the chapter (Surah) was titled.

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى اللَّهِ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ﴾ (١٣٦)
 ﴿وَكَذَلِكَ زَيْنَ الْكَثِيرِ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائُهُمْ لِيَرُدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتُرُونَ﴾ (١٣٧)
 ﴿وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعُمُهَا إِلَّا مَنْ نَشَاءَ بِرَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتُرُونَ﴾ (١٣٨)
 ﴿وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلذَّكُورِ وَنَحْنُ عَلَىٰ أَزْوَاجٍ وَإِنْ يَكُن مِيتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفُهُمْ إِنَّهُ وَحَكِيمٌ عَلِيمٌ﴾ (١٣٩)
 ﴿سَفْهًا يَغَيِّرُ عِلْمَ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ﴾ (١٤٠)

“And they assign to Allah a share of the tilth and cattle which He has created, and they say: ‘This is for Allah, according to their pretending, and this is for our (Allah's so-called) partners.’ But the share of their (Allah's so-called) ‘partners’ reaches not Allah, while the share of Allah reaches their (Allah's so-called) ‘partners’ Evil is the way they judge! And so, to many of the polytheists (mushrikun), their (Allah's so-called) ‘partners’ have made fair-seeming the killing of their children, to lead them to their own destruction and cause confusion in their religion. And if Allah had willed, they would not have done so. So, leave them alone with their fabrications. And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allah is not pronounced, lying against Him (Allah). He will recompense them for what they used to fabricate. And they say: ‘What is in

(1) Qur'an (6:159).

the bellies of such and such cattle (milk, or fetus) is for our males alone and forbidden to our females (girls and women), but if it is born dead, then all have shares therein.’ He will punish them for their attribution (of such false orders to Allah). Verily, He is All-Wise, All-Knower. Indeed, lost are they who have killed their children, from folly, without knowledge, and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.”⁽¹⁾

Chapter (Surah) Al-An’am emphasizes the subject of monotheism (Tawheed) so much so that it is also called the crystal-clear evidence (Hujjah). Therefore, the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) has no excuse not to practice, and call the rest of mankind to it.

Al-A’raf

In chapter (Surah) Al-An’am, Allah ﷻ has made the contract between Him, and the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) regarding monotheism (Tawheed) crystal clear. In chapter (Surah) Al-A’raf, Allah ﷻ instructs us to enter the cause of monotheism (Tawheed) wholeheartedly, and to avoid being undecided. Therefore, Muslims must make up their mind, and they cannot be wishy-washy any longer. Instead, the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must be fully committed to the Cause of Allah ﷻ.

Allah ﷻ reminds the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) of the severe consequences of being undecided, through the citations of following stories.

The story of Prophet Adam ﷺ, and Shaytan (Satan)

Chapter (Surah) Al-A’raf emphasizes Shaytan’s (Satan) tactic to convince us to take one step closer to evil, in order to make us undecided. Shaytan (Satan) made Prophet Adam ﷺ curious about the forbidden tree, which was the first step that led to indecisiveness.

﴿فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَ تَيْهَمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ﴾ ﴿٢٠﴾ ﴿وَقَاسَمَهُمَا إِنِّي لَكُمَا لِنَاصِرٍ﴾ ﴿٢١﴾ ﴿فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ﴾ ﴿٢٢﴾

“Then Shaytan (Satan) whispered suggestions to them both to uncover that which was hidden from them of their private parts (before); he said: ‘Your Lord did not forbid you this tree

(1) Qur’an (6:136-140).

save you should become Angels or become of the immortals.’ And he [Shaytan (Satan)] swore by Allah to them both (saying): ‘Verily, I am one of the sincere well-wishers for you both.’ So, he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (to cover their shame). And their Lord called out to them (saying): ‘Did I not forbid you that tree and tell you: Verily, Shaytan (Satan) is an open enemy unto you?’”⁽¹⁾

The story of the people of the wall (A’raf)

They will end up on a dividing wall between Paradise (Jannah), and Hellfire (Jahannam) because their good, and evil deeds were equal, even though good deeds are multiplied ten times, or more, to seven hundred manifold, and evil deeds do change.

﴿وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْنَا لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ﴾ (٤٦)

“And between them will be a barrier screen, and on Al-A’raf (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognize all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces, and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, ‘Salamun 'Alaikum’ (peace be on you), and at that time they (men on Al-A’raf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.”⁽²⁾

The story of the Sabbath-breakers

Allah ﷻ also mentioned the story of the Sabbath-breakers, the undecided group, and how they ended up rebuking the people who are on the truth (Haqq).

﴿وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾ (١٦٣) ﴿وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْفِقُونَ﴾ (١٦٤)

“And ask them (O Muhammad) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e., Saturday): when their fish came to them openly on the Sabbath day and did not come to them on the day, they had no Sabbath. Thus, We made a

(1) Qur'an (7:20-22).

(2) Qur'an (7:46).

trial of them for they used to rebel (see Qur'an 4:154). And when a community among them said: 'Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?' (The preachers) said: 'In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah.'"⁽¹⁾

The main message of chapter (Surah) Al-A'raf is to incite the Muslims to avoid indecisiveness since they will face challenges. Therefore, they must be decided fully to monotheism (Tawheed), and the people that follow it.

Al-Anfal

Chapter (Surah) Al-A'raf inspired the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) to make up their mind, and resolve to be fully committed to making the Cause of Allah ﷻ successful since the truth about monotheism (Tawheed) was made crystal clear in chapter (Surah) Al-An'am.

Chapter (Surah) Al-Anfal details the circumstances that led to the first military encounter which the first community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) faced against their opponent.

﴿وَاِذْ يَعِدُّكُمْ اللّٰهُ اِحْدَى الطّٰىِفَتَيْنِ اَنْهَآلَكُمْ وَتَوَدُّوْنَ اَنْ غَيْرَ ذٰلِكَ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَيُرِيْدُ اللّٰهُ اَنْ يُّحَقِّقَ الْحَقَّ يَكْلِمَتْهُ وَيَقْطَعُ دَاْبِرَ الْكَافِرِيْنَ ﴿٧﴾﴾ ﴿لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبٰطِلَ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ﴿٨﴾﴾

“And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e., either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words, and to cut off the roots of the disbelievers (i.e., in the Battle of Badr). That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimun (disbelievers, polytheists, sinners, criminals, etc.) hate it.”⁽²⁾

However, the scenario that led the outnumbered, ill-equipped, and unprepared Muslim army to face a fully prepared non-Muslim army thrice their size, and very well-equipped, reveals the Divine Intervention.

(1) Qur'an (7:163-164).

(2) Qur'an (8:7-8).

﴿إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ﴾ ﴿٤٢﴾ ﴿إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا قَلْبًا لَفُشِلْتُمْ وَلَتَنْزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ ﴿٤٣﴾ ﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾ ﴿٤٤﴾

“(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e., believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower. (And remember) when Allah showed them to you as few in your (i.e., Muhammad’s) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in deciding. But Allah saved (you). Certainly, He is the All-Knower of what is in the breasts. And (remember) when you met (the army of the disbelievers on the Day of the Battle of Badr), He showed them to you as few in your eyes, and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (for decision).”⁽¹⁾

Chapter (Surah) Al-Anfal emphasizes the reality that victory only comes through Allah’s ﷻ Aid.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلِفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ﴾ ﴿٩﴾ ﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ ﴿١٠﴾ ﴿إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ﴾ ﴿١١﴾ ﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأَلَتْنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾ ﴿١٢﴾

(1) Qur'an (8:42-44).

“(Remember) when you sought help of your Lord and He answered you (saying): ‘I will help you with a thousand of the Angels each behind the other (following one another) in succession.’ Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil suggestions, etc.) of Shaytan (Satan), and to strengthen your hearts, and make your feet firm thereby. (Remember) when your Lord inspired the Angels, ‘Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.’”(1)

First, we must qualify ourselves to receive Allah’s ﷻ help through submission, obedience, and making His cause successful by seeking the possible means in our possession.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْاَدْبَارَ ۝١٥﴾

“O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.”(2)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ۝٢٠﴾

“O you who believe! Obey Allah and His Messenger, and turn not away from him (i.e., Prophet Muhammad) while you are hearing.”(3)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْغَبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ ۝٢٤﴾

﴿إِلَيْهِ تُحْشَرُونَ﴾

“O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e., He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.”(4)

(1) Qur’an (8:9-12).

(2) Qur’an (8:15).

(3) Qur’an (8:20).

(4) Qur’an (8:24).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾ (٢٧)

“O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you).”⁽¹⁾

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ (٢٩)

“O you who believe! If you obey and fear Allah, He will grant you Furqan a criterion [(to judge between right and wrong), or (Makhraj, i.e., making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and Allah is the Owner of the Great Bounty.”⁽²⁾

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾ (٤٥)

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful.”⁽³⁾

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا

نَعْلَمُونَهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ (٦٠)

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah, and your enemy, and others besides whom, you may not know, but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.”⁽⁴⁾

Allah ﷻ described the day the Battle of Badr took place—the Day of Criterion. Therefore, Allah ﷻ directs the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) that once they strive to distinguish right from wrong, truth from falsehood through the application of monotheism (Tawheed) in their lives, Allah ﷻ will aid them like He aided the outnumbered Muslim army in the Battle of Badr.

(1) Qur'an (8:27).

(2) Qur'an (8:29).

(3) Qur'an (8:45).

(4) Qur'an (8:60).

Allah ﷻ ordained the Battle of Badr to take place to display to the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) that the means of success in the face of the upcoming challenges, whether in day-to-day life, or on the battleground, are through the Divine Intervention, and in the pursuit of the possible material resources at our disposal.

At-Tawbah

Before we present the central message of chapter (Surah) At-Tawbah, let us build up the seven lengthy chapters (As-Saba' At-Tiwal) to it:

Chapter (Surah) Al-Baqarah highlights us as the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) until the Day of Judgment (Yawm Al-Qiyamah) since Prophet Muhammad ﷺ is the final Messenger, and the Qur'an is the final Revelation.

Chapter (Surah) Al-Baqarah also presents the curriculum of Allah's ﷻ Guidance (Hidayah), which we must implement, and call people to implement, through our monotheistic character, whether as individuals, or as a community (Ummah).

Chapter (Surah) Al-Baqarah also emphasizes how we should deal with the Guidance (Hidayah). It instructs us that we must believe beyond any shadow of a doubt in the six articles of faith (Arkan Al-Iman) through formulating attestation (Tasdeeq). Furthermore, we must comply with the Commands of Allah ﷻ, and His Messenger ﷺ through the application of compliance (Tatbeeq).

Chapter (Surah) Al-Imran presents the immunity, and protective measures to our attestation (Tasdeeq), and compliance (Tatbeeq) and instructs us to sustain steadfastness, and firmness upon these two elements.

Chapter (Surah) An-Nisa presents the signs of success of being steadfast upon the attestation (Tasdeeq), and compliance (Tatbeeq), that we display justice for all, regardless of people's weakness, or strength, wealth, or poverty, Muslims, or non-Muslims, ethnic background, color, or tongue.

Chapter (Surah) Al-Maidah offers another primary sign of success, which is when the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) is faithful to its covenants with Allah ﷻ, His Messenger ﷺ, Qur'an, and His people.

Chapter (Surah) Al-An'am reminds the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) of the correct concept of monotheism (Tawheed) as the foundation upon which they are witnessing over mankind in this world, and against the disbelievers (kafirun) on the Day of Judgment (Yawm Al-Qiyamah).

Chapter (Surah) Al-A'raf echoes the same message of chapter (Surah) Al-An'am, but through a historical citation of the fate of the three groups who formed around the Messengers that Allah ﷻ sent to the previous nations. The three groups are the followers, the opponents, and the ones that are indecisive. Allah ﷻ particularly warned the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) against becoming the third group who are the indecisive ones, and thus informed us of the dangers of this trend. Allah ﷻ instructs this group of people to make up their mind, and instead struggle for the Cause of Allah ﷻ to become successful in the Hereafter (Akhirah).

Chapter (Surah) Al-Anfal builds up on all the above. We decided to be followers of the final Messenger of Allah ﷺ, resolved to fulfill the appointment of witnessing over humanity in this world, and against the disbelievers (kafirun) on the Day of Judgment (Yawm Al-Qiyamah). Consequently, Allah ﷻ will support us, and grant us victory if we pursue the material means He has placed in our hands.

Chapter (Surah) At-Tawbah presents the final phase of building the first Islamic rule (Khilafah) at the Prophet's ﷺ hands, guided by the Divine Intervention. It reveals the different segments which developed within the community, such as the hypocrites (munafiqun) as an internal threat, the disbelievers (kafirun) as an external threat, and the believers (Mu'minun) themselves.

Chapter (Surah) At-Tawbah degrades the audacity of the increasing drive of hypocrisy (nifaq) in the emerging community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah), since Allah ﷻ empowered Islam, and Muslims, and began to offer many benefits. The chapter (Surah) pointed out many of their devious acts and practices.

For example, Allah ﷻ rebuked the hypocrites (munafiqun) for avoiding to join the Muslim army that marched towards Tabuk, a faraway destination 430 miles from Madinah, to fight the Byzantines. Allah ﷻ said about the hypocrites (munafiqun):

﴿لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ﴾
 ﴿٤٢﴾

“Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allah, ‘If we only could, we would certainly have come forth with you.’ They destroy their own selves, and Allah knows that they are liars.”⁽¹⁾

(1) Qur'an (9:42).

Some of them said they could not join the Muslim army since the destination had beautiful women, and they feared exposing themselves to whims, and desires.

﴿وَمِنْهُمْ مَّنْ يَقُولُ أَئِذْنَ لِّي وَلَا نَفْتِنَىٰٓ ۖ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۖ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ (٤٩)

“And among them is he who says: ‘Grant me leave (to be exempted from Jihad) and put me not into trial.’ Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers (kafirun).”⁽¹⁾

Muhammad bin Ishaq رحمته الله reported from Az-Zuhri رحمته الله, Yazid bin Ruwman رحمته الله, Abdullah bin Abi Bakr رحمته الله, Asim bin Qatadah رحمته الله, and several others that they said, “The Messenger of Allah said to Al-Jadd bin Qays from Bani Salimah, ‘Would you like to fight the yellow ones (Romans) this year?’ He said, ‘O Allah’s Messenger! Give me permission (to remain behind), and do not cause Fitnah for me. By Allah! My people know that there is not a man who is fonder of women than I am. I fear that if I see the women of the yellow ones, I would not be patient.’ The Messenger of Allah turned away from him, and said, ‘I give you permission.’”⁽²⁾

The hypocrites (munafiqun) also had the sick audacity to question the integrity of the Messenger of Allah ﷺ when distributing alms. Allah ﷻ said about them:

﴿وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَاهُمْ يَسْتَخْطُونَ﴾ (٥٨)

“And of them are some who accuse you (O Muhammad) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!”⁽³⁾

Chapter (Surah) At-Tawbah instructs the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) to be sharp in dealing with the threats to the Muslim state from its enemies. They must be on the offense to protect the interest of the established Islamic rule (Khilafah). For example:

﴿فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾ (٥)

(1) Qur'an (9:49).

(2) Tafsir Ibn Kathir Surat At-Tawbah, verse (Ayah) 49.

(3) Qur'an (9:58).

“Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the polytheists (mushrikun) wherever you find them, and capture them and besiege them, and prepare for them each ambush. But if they repent and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.”⁽¹⁾

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴾

“It is not for the mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), to maintain the Mosques of Allah (i.e. to pray and worship Allah therein, to look after their cleanliness and their building, etc.), while they witness against their own selves of disbelief (kufr). The works of such are in vain, and in Fire shall they abide.”⁽²⁾

﴿ فَانِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾

“Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger, (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.”⁽³⁾

Chapter (Surah) At-Tawbah rebukes the devout Muslims for slacking in the Cause of Allah ﷻ.

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتُمْ إِلَى الْأَرْضِ ۖ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۖ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴾

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., Jihad) you cling heavily to the earth? Are you pleased with the life of this world (Dunya) rather than the Hereafter (Akhirah)? But little is the enjoyment of the life of this world (Dunya) as compared with the Hereafter (Akhirah).”⁽⁴⁾

(1) Qur'an (9:5).

(2) Qur'an (9:17).

(3) Qur'an (9:29).

(4) Qur'an (9:38).

In conclusion, chapter (Surah) At-Tawbah opens the doors of repentance, or Tawbah for all. The chapter has many names as we mentioned earlier. However, the one name that stands out is At-Tawbah (The Repentance). So, you always have a second chance to return to the truth (Haqq), and support the Cause of Allah ﷺ. Finally, the chapter (Surah) conveys the message to the Prophet ﷺ, and the believers (Mu'minin) who completed the task of establishing the first Islamic rule (Khilafah) on earth to seek forgiveness, make repentance (Tawbah), and perform acts of worship, and obey our Lord.

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ﴾ (117)

“Allah has forgiven the Prophet, and the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah), and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad) in the time of distress (Tabuk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance (Tawbah). Certainly, He is unto them full of Kindness, Most Merciful.”⁽¹⁾

Allah ﷻ conveyed a similar message to His Messenger ﷺ through chapter (Surah) An-Nasr, based on the understanding of Abdullah ibn Abbas رضي الله عنه.

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ (1) ﴿وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾ (2) ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ﴾ (3) ﴿وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ (4)

“When there comes the Help of Allah, and the conquest. And you see that the people enter Allah's Religion (Deen) in crowds. So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance, and Who forgives.”⁽²⁾

Narrated by Abdullah ibn Abbas رضي الله عنه:

“Umar used to make me sit with the elderly men who had fought in the Battle of Badr. Some of them did not like that and said to Umar, ‘Why do you bring in this boy to sit with us while we have sons like him?’ Umar replied, ‘Because of his status, which you already know about.’ One day, Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them. Umar then asked them, ‘What do you say about the verse (Ayah) that says: *When there comes the Help of Allah and the conquest...*? Some of them said:

(1) Qur'an (9:117).

(2) Qur'an (110:1-3).

‘We are ordered to praise Allah and ask for His forgiveness when He helps us and grants us victory.’ Some others kept quiet and said nothing. Thereupon, Umar asked me: ‘Do you say the same, O ibn Abbas?’ I replied: ‘No.’ He said: ‘What do you say then?’ I replied: ‘That is a sign of the Messenger’s death, of which Allah informed him. He says: *O Muhammad, when there comes the Help of Allah to you against your enemies and the Conquest of Makkah, which is a sign of your death, you should celebrate the praises of your Lord and ask for His forgiveness; verily, He is the One who accepts repentance...*’ Upon that, Umar said: ‘I do not know anything about it other than what you have said.’”(1)

Allah ﷻ invites the believers (Mu’minun) to do one thing in their quest to further the Cause of Allah ﷻ, and that is by being truthful:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

“O you who believe! Be afraid of Allah and be with those who are true (in words and deeds).”(2)



(1) Sahih Al-Bukhari.

(2) Qur’an (9:119).

Phase Two: Identification of relevant textual, and logical pieces of evidence



A part of phase two of the Maqasidic Tafsir method is identifying supporting pieces of evidence to defend the chosen higher aim (Maqsid). There are many pieces of evidence to substantiate our choice of higher aim (Maqsid).

The seven lengthy chapters (As-Saba' At-Tiwal) began with Madani chapters (Suwar)

The first evidence to support our selected higher aim (Maqsid) is the fact that the seven lengthy chapters (As-Saba' At-Tiwal) started with four Madani chapters (Suwar) which covered the entire ten years of the Madani era. The reason is that in current times, the Qur'an is mainly addressing an existing group of Muslims who are striving to hold fast to the truth (Haqq), while facing all types of hardship, as per the following narration (Hadith).

Abu Umamah رضي الله عنه reported that the Messenger of Allah ﷺ said, **“A group of my nation will continue to be victorious upon the religion, overpowering their enemies. None who oppose them will harm them, except what afflicts them of difficult circumstances, until Allah brings His Command while they are like so.”**⁽¹⁾

Furthermore, the devout Muslims will also be under the authority of the fourth stage of governing, which is the oppressive, and tyrannical rule, according to the narration (Hadith) reported by Hudhayfah ibn Al-Yaman رضي الله عنه.

Hudhayfah ibn Al-Yaman رضي الله عنه narrated that the Prophet ﷺ said, **“The Prophethood will last among you for as long as Allah wills, then Allah would take it away. Then it will be (followed by) a rightly guided rule (Khilafah Rashidah) according to the ways of the Prophethood. It will remain for as long as Allah wills, then Allah will take it away. Afterward, there will be biting ancestral governance, which will remain for as long as Allah wills, and then He will lift it if He wishes. Afterward, there will be biting oppression, and it will last for as long as Allah wishes. Then He will lift it if He wishes. Then there will be a Khilafah Rashidah according to the ways of the Prophethood.”** Then he kept silent.⁽²⁾

(1) Musnad Ahhmad 22320.

(2) Musnad Imam Ahmad v/273: Graded authentic (Sahih) by Al-Albani.

The above narration (Hadith) mentioned five stages that the Muslim community (Ummah) would go through:

1. Prophethood,
2. Successors following the pattern of Prophethood,
3. Biting ancestral rule,
4. Oppressive, and tyrannical rule,
5. Finally, an Islamic Caliphate (Khilafah) on the pattern of Prophethood.

The Prophet ﷺ described the fourth stage as tyrannical, and oppressive. The governing authority will try to cause the devout Muslims to be morally broken since many will suffer persecution, and jail. Hence, you find that the second chapter (Surah) in the final order of the Qur'an (Mus'haf), Al-Baqarah, aims at uplifting the state of mind of such pious, and devout Muslims, followed by chapter (Surah) Al-Imran which directs them to steadfastness.

The seven lengthy chapters (As-Saba' At-Tiwal) equal the Torah (Old Testament)

According to the narration (Hadith) mentioned above, the seven lengthy chapters (As-Saba' At-Tiwal) of the Qur'an are equal to the entire Torah (Old Testament). Therefore, it is a confirmation that these seven long chapters (As-Saba' At-Tiwal) comprise complete Guidance (Hidayah) to a community like the Children of Israel (Bani Israel), since Allah ﷻ commanded them to establish the Divine Law during their time. Furthermore, these chapters (Suwar) make up one-third of the Qur'an, and they were placed at the beginning of the Qur'an's final order (Mus'haf).

The period of the Revelation

Let's look carefully at the period of the Revelation of the seven lengthy chapters (As-Saba' At-Tiwal). You will find them spreading out to detail the Madani period since it witnessed the establishment of the Islamic rule (Khilafah):

1. **Al-Baqarah:** throughout the Madani period.
2. **Al-Imran:** early Madani period.
3. **An-Nisa:** middle Madani period.
4. **Al-Maidah:** late Madani period.
5. **Al-Anfal:** the beginning of the Madani period.
6. **At-Tawbah:** the very end of the Madani period.

Two chapters (Suwar) as a reminder of the foundation

There is a reminder of the foundation upon which the Islamic rule (Khilafah) is founded, and that is monotheism (Tawheed). Hence, Al-An'am, and Al-A'raf came as a reminder of this foundation.

The seven chapters (Suwar) can be paired

One can depict the harmony between the higher aim (Maqsid) of each chapter (Surah) of the seven lengthy chapters (As-Saba' At-Tiwal). The depiction of the connection of higher aims (Maqasid) of two adjacent chapters' is as follows:

The Twins — Al-Baqarah & Al-Imran

Al-Baqarah, appoints the Muslim community (Ummah) to lead, and act as a witness against humanity, while Al-Imran features steadfastness.

The Signs — An-Nisa & Al-Maidah

An-Nisa reveals signs of success in steadfastly carrying out the responsibility, while Al-Maidah secures this success, and phrases it in the form of contracts.

The Reminders — Al-An'am & Al-A'raf

Al-An'am reminds the Muslim community (Ummah) of the foundation, and the first, and last lesson they must keep, and maintain to keep their success, which is monotheism (Tawheed). Al-A'raf commands us to make up our minds, and formulate absoluteness in our commitment.

The Put-Together — Al-Anfal & At-Tawbah

Al-Anfal features the first battle Muslims undertook, and At-Tawbah features the last.



Phase Three: Expound, analyze, and outline the concepts of the higher aim (Maqsid)



In this phase of the five stages of the Maqasidic Tafsir method, we will briefly present **three main subjects**:

1. Since the return of the Islamic rule (Khilafah) is an element of the signs of the Day of Judgment (Yawm Al-Qiyamah), we will present it in this context.
2. We will expound more on the three types of Muslims (the passive, the deniers, and the proactive) regarding re-establishing the Islamic rule (Khilafah).
3. Finally, we will refute the deniers, address the passive, and direct the proactive type to what to contribute to the cause.

The Signs of the Day of Judgment (Yawm Al-Qiyamah)

Scholars (Ulama) regard the signs of the Day of Judgment (Yawm Al-Qiyamah) as a section of the Hereafter (Akhirah), which is the fifth pillar of faith (Iman). The belief in the Hereafter (Akhirah) comprises the following **four elements**:

1. Death of the humans,
2. Signs of the Hour,
3. Events of the Day of Judgment (Yawm Al-Qiyamah),
4. Description of Paradise (Jannah), and Hellfire (Jahannam).

The Signs of the Hour have been divided into Minor, and Major. The Minor Signs, for the most part, will occur a long time before the Resurrection begins. Some of them have happened, and ended (they may be repeated though), and some of them have appeared, and are ongoing, and some have not yet happened, but they will happen as the Prophet ﷺ has told us.

General rules when addressing the Signs of the Hour

The Minor, and Major Signs of the Hour belong to the unseen (Ghayb), which we can only speak of based on evidence: Qur'an verses (Ayat), or Prophetic narrations (Ahadith).

Moreover, there are general rules when we address the subject of the Signs of the Day of Judgment (Yawm Al-Qiyamah), and they are as follows:

1. We must have evidence

Signs of the Hour are matters of the unseen (Ghayb), so we must have evidence to speak of them. Otherwise, we will fall under one of the categories of **Taghout**, claiming that we know the unseen (Ghayb).

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (36)

“And follow not (O man, i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g., one's saying: ‘I have seen,’ while in fact, he has not seen, or ‘I have heard,’ while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah).”⁽¹⁾

2. The Day of Judgment (Yawm Al-Qiyamah) is inevitable

The Day of Judgment (Yawm Al-Qiyamah) is inevitable. Allah ﷻ stated this in the Qur'an repeatedly. We cannot stop it like in many Hollywood movies where we see these actors preventing it from happening, like recently, the Amazon, trying to stop death.

﴿إِنَّ السَّاعَةَ ءَآيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ﴾ (10)

“Verily, the Hour is coming, and My Will is to keep it hidden that every person may be rewarded for that which he strives.”⁽²⁾

﴿إِنَّ السَّاعَةَ لَآيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾ (59)

“Verily, the Hour (Day of Judgment) is surely coming, therein is no doubt, yet most men believe not.”⁽¹⁾

⁽¹⁾ Qur'an (17:36).

⁽²⁾ Qur'an (20:15).

3. The Day of Judgment (Yawm Al-Qiyamah) is close

Many pieces of evidence from the Qur'an, and the Prophetic narrations (Ahadith) establish that the Hour is close:

﴿أَقْرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾

“The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon).”⁽²⁾

Narrated Sahl bin Sa'd رضي الله عنه, **“I saw Allah's Messenger pointing with his index, and middle fingers, saying. ‘The time of my Advent, and the Hour are like these two fingers.’”⁽³⁾**

4. No one knows when it will come but Allah ﷻ

Knowing when the Hour is one of the five keys of the unseen (Ghayb), of which only Allah ﷻ has knowledge.

Ibn Umar رضي الله عنه reported that the Prophet ﷺ said, **“The keys of the unseen (Ghayb) are five, and no one knows them but Allah: no one knows what is in the womb but Allah, no one knows what will happen tomorrow but Allah, no one knows when it will rain but Allah, no one knows where he will die but Allah, and no one knows when the Hour will be established but Allah.”⁽⁴⁾**

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْعِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْثَةً

يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“They ask you about the Hour (Day of Resurrection): ‘When will be its appointed time?’ Say: ‘The knowledge thereof is with my Lord (Alone). None can reveal its time but Him. Heavy is its burden through the heavens and the earth. It shall not come upon you except suddenly.’

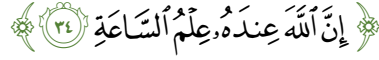
(1) Qur'an (40:59).

(2) Qur'an (54:1).

(3) Sahih Al-Bukhari.

(4) Sahih Al-Bukhari (6944).

They ask you as if you have a good knowledge of it. Say: ‘The knowledge thereof is with Allah (Alone), but most of mankind know not.’”⁽¹⁾



“Verily, Allah alone has knowledge of the Hour.”⁽²⁾

Reflecting upon the following narration (Hadith) should deter us from finding out when the time of the Hour will arrive. As you will see, the Angel whose act will trigger the initiation of the Day of Judgment (Yawm Al-Qiyamah) does not know. He is waiting for the command to blow in the trumpet, which will begin the Hour.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said, **“How can I feel at ease when the Angel of the Trumpet, (Israfil) has put his lips to the Trumpet and is waiting for the order to blow it?”** He perceived as if this had shocked his Companions (Sahabah), so he told them to seek comfort through reciting: ‘Hasbunallah wa ni'mal-Wakil’ [Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)].”⁽³⁾

5. We should not try to figure out the exact time when it will occur

The following authentic narrations (Sahih Ahadith) instruct us in an informative manner that we must refrain from finding out when the Hour will come.

Abu Hurairah رضي الله عنه narrated, **“The man (Angel Jibreel) said, ‘Tell me about the final Hour.’ The Prophet said, ‘The one asked does not know more than the one asking.’”**⁽⁴⁾

Another narration (Hadith) illustrates the concerned Prophets regarding the Day of Judgment (Yawm Al-Qiyamah), and the etiquettes of dealing with when it will occur.

Abdullah Ibn Mas’ud رضي الله عنه narrated, **“On the night on which the Messenger of Allah was taken on the Night Journey (Al-Isra’ wal-Mi’raj), he met Ibrahim (Abraham), Musa (Moses), and Isa (Jesus), and they discussed the Hour. They started with Ibrahim (Abraham), and asked him about it, but he did not have any knowledge of it. Then they asked Musa (Moses), and he did not have any knowledge of it. Then they asked Isa ibn Maryam (Jesus, son of Mary), and he said, ‘I have been assigned to some tasks before it happens.’ As for as when it will take**

⁽¹⁾ Qur’an (7:187).

⁽²⁾ Qur’an (31:34).

⁽³⁾ Sunan At-Tirmidhi, (vol. 4, Book 11, Hadith 2431) Graded good (Hasan).

⁽⁴⁾ Sahih Muslim (8).

place, no one knows that except Allah. Then he mentioned Dajjal, and said, ‘I will descend, and when he sees me, he will melt like salt melts in water, and I will kill him with my spear.’⁽¹⁾

Al-Qurtubi رحمته الله writes, “What is befitting to say about this issue is that what is reported from the Prophet of tribulations and events will come to pass, but specifying a time, or a year for them would require a decisively authentic text with no room for doubt.”⁽²⁾

6. We must avoid the methodology of hidden meanings when it comes to the Signs of the Hour

Hudhayfah bin Usaid Al-Ghifari رضي الله عنه reported, “Allah’s Messenger came to us suddenly as we were (busy in a discussion). He said, ‘What do you discuss about?’ They (the Companions) said, ‘We are discussing about the Last Hour.’ Thereupon he said, ‘It will not come until you see ten Signs before it.’ And (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Isa ibn Maryam (Jesus, son of Mary), the Yajuj wal-Majuj (Gog & Magog), and land-slidings in three places, one in the east, one in the west, and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.”⁽³⁾

In the above narration (Hadith), one of the Major Signs of the Hour mentioned is the sun rising from the west. Some say that what is meant by the sun is Islam. They suggest that Allah will grant Islam strength through the reversion ratio in the west.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said, “Soon the river Euphrates will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it.”⁽⁴⁾

When the Iraq War started in 2003, some progressive Muslims suggested that what was meant by the treasure in the above narration (Hadith) was oil since it was the main motive behind the conflict.

7. We must avoid logical interpretation of the Signs of the Hour using logic

An example of using logic is the claim of Yasir Qadhi that the tribes of Yajuj wal-Majuj (Gog & Magog) are zombies.

(1) Musnad Ahmad.

(2) Al-Tadhkirah bi-Ahwal 1/711.

(3) Sahih Muslim: Book 41, Chapter 13, Hadith 6931.

(4) Sahih Al-Bukhari (7119).

8. Avoid equating present-day events with the Signs of the Day of Judgment (Yawm Al-Qiyamah)

An example of this is the famous Imran Nazar Hosein approach, who speaks about what is currently happening in the world today, claiming that these events are the depiction of certain narrations (Ahadith), or Qur'anic verses (Ayat).

9. We must follow the Prophet's ﷺ advice

Abu Hurairah رضي الله عنه narrated that a Bedouin asked the Prophet ﷺ about the Hour. The Prophet ﷺ said to him, **“It will surely come to pass. What have you prepared for it?”**⁽¹⁾

Al-Qurtubi رحمته الله writes, **“The wisdom in the Signs preceding the Hour is to inform people about them, to awaken them from their negligence, and to encourage them to take precaution with repentance, and renewed devotion, such that they will not be caught off guard and be unable to make up for their shortcomings.”**⁽²⁾

Ibn Hajar رحمته الله writes, **“The wisdom in the Signs preceding the Hour is that it will alert the heedless, and encourage them to repent, and prepare.”**⁽³⁾

The Prophet ﷺ would not answer people who asked him specific details about the Hour. Instead, he would encourage them to perform good deeds. In one incident, a man asked him when the Hour would occur, and the Prophet ﷺ replied, **“What have you prepared for it?”**⁽⁴⁾

Why study the Signs of the Hour

Umar ibn Al-Khattab رضي الله عنه narrated, **“The man said, ‘Tell me about its signs.’ The Prophet said, ‘The slave-girl will give birth to her mistress, and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings.’ Then, the man returned, and I remained. The Prophet said to me, ‘O Umar, do you know who he was?’ I said, ‘Allah and His Messenger know best.’ The Prophet said, ‘Verily, he was Jibreel (Gabriel) who came to teach you your religion.’”**⁽⁵⁾

There are many reasons which should incite believing Muslims to study the Signs of the Day of Judgment (Yawm Al-Qiyamah). Some of these reasons are as follows:

(1) Sahih Al-Bukhari (3435).

(2) Al-Tadhkirah bi-Ahwal (3/1217).

(3) Fath Al-Bari (11/350).

(4) Sahih Al-Bukhari (3435).

(5) Sahih Muslim (8).

1. To develop faith (Iman) before certain Signs

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, **“When three Signs appear, no soul will benefit from its faith if it did not already believe or earn good by its faith: the rising of the sun from the west, the False Messiah, and the beast from the earth.”**⁽¹⁾

2. To develop a fear of the Hereafter (Aakhirah) like the animals do

Compare humans to animals when it comes to the Day of Judgment (Yawm Al-Qiyamah). As for the human, Ibn Mas’ud رضي الله عنه reported that the Messenger of Allah ﷺ said, **“The Hour is approaching people, yet it does not increase but in distance from their minds.”**⁽²⁾

As for the animals, one can see their concern since Allah ﷻ inspired them to know that the Day of Judgment (Yawm Al-Qiyamah) will take place on a Friday, between dawn, and sunrise. Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, **“There is no creature but that it is alert on Friday when it awakens until the sun sets, anxious of the Hour, except for humans, and Jinn.”**⁽³⁾

3. To hurry to do good before Signs of the Hour

Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said, **“Hasten to perform good deeds before six events: the False Messiah, the smoke, the beast from the earth, the rising of the sun from the west, the general turmoil, and your demise.”**⁽⁴⁾

4. To learn the relevant rulings

Learn the rulings associated with these Signs if they are to happen in our time, since there are specific rulings associated with them. These include prayer (Salah) during the time of Al-Masih ad-Dajjal (Anti-Christ), and the abolishment of the Jizyah (a special tax collected from non-Muslims) during the time of Prophet Isa عليه السلام (Jesus). This ruling of collecting Jizyah (tax) from Christians, and Jews living within the Islamic state’s boundaries will be abolished since Prophet Isa عليه السلام (Jesus) will not accept but Islam when he returns.

Islamic tradition teaches that when Prophet Isa عليه السلام (Jesus) returns to earth, he will declare himself to be a Muslim, leading many Christians to convert to Islam. Like all Prophets, he also came before with the Divine Message of surrender to Allah ﷻ. When Prophet Isa عليه السلام (Jesus) returns, he will

(1) Sahih Muslim (158): Graded authentic (Sahih) according to Muslim.

(2) Al-Mu’jam al-Kabir (9787): Graded fair (Hasan) according to Al-Albani.

(3) Sunan Abi Dawud (1046): Graded authentic (Sahih) according to Al-Albani.

(4) Sahih Muslim (2947).

correct the misrepresentations, and misinterpretations about himself, affirm the actual message that he brought in his time as a Prophet, and that he never claimed to be the “son of God.”

It is crucial to understand that according to Islamic tradition, and belief, when Prophet Isa عليه السلام (Jesus) returns, he will not merely come to convert most Christians to Islam but to abolish Christianity entirely. This fact is understood when we analyze a well-known, oft-quoted tradition that refers to four specific things that he will do when he returns: **“The son of Mary will soon descend among you and will judge justly (according to the Law of Allah (Shariah)): he will break the cross and kill the swine, and abolish the Jizyah (tax).”⁽¹⁾**

1. Judge swiftly.
2. Break the cross.
3. Kill the swine.
4. Abolish the Jizyah (tax)

In another narration (Hadith), the Prophet ﷺ said, **“There is no Prophet between me and him [Isa (Jesus)]. He will descend to the earth, and break the cross, kill the swine, and abolish Jizyah. Allah will perish all religions except Islam.”⁽²⁾**

The three actions of breaking the cross, killing swines, and abolishing the Jizyah (tax) are based on the notion that Prophet Isa عليه السلام (Jesus) will eliminate all religions other than Islam.

Anas ibn Malik رضي الله عنه reported that the Messenger of Allah ﷺ said, **“There was no Prophet except that he warned his people of the one-eyed liar. Verily, he is blind in one eye, and your Lord is not blind in one eye. He will have written across his forehead the word of unbelief.”⁽³⁾**

5. To satisfy our curiosity

Human beings are fond of seeking the knowledge of the unseen (Ghayb), and the Signs of the Hour is a topic where it is lawful to speak of the future without falling into trouble.

6. Studying the Speech of Allah ﷻ

The belief in Allah ﷻ, and His Messenger ﷺ necessitates believing in what they said. Many texts of the Qur'an, and the Prophetic narrations (Ahadith) relate to the Signs of the Hour. So, every believing Muslim should study to believe in them.

⁽¹⁾ Sahih Al-Bukhari and Sahih Muslim.

⁽²⁾ Sahih Al-Bukhari.

⁽³⁾ Sahih Muslim (2933).

The Minor Signs

The number of Minor Signs is numerous, and the scholars (Ulama) have classified around 50 of them as authentic (Sahih) ones. Some of them will be listed for your review.

Scholars (Ulama) prefer the categorization of the Minor Signs into **four categories**, as follows:

1. Signs which transpired, and ended

Examples of these Minor Signs which already happened, and will not reoccur again include the following:

The sending of Prophet Muhammad ﷺ

The Prophet ﷺ said, **“I was sent to you at a time when the Last Day is very close, like these two fingers (and he would join his forefinger, and middle finger).”**⁽¹⁾

The splitting of the moon

Narrated ibn Abbas رضي الله عنه that the moon was split into two parts during the lifetime of the Prophet ﷺ.⁽²⁾

The death of the Prophet ﷺ

The death of the Prophet ﷺ is one of the Signs that have passed, and will not be repeated. The narration (Hadith) mentioned below establishes more Signs of similar nature.

The plague of Amwas

Awf ibn Malik رضي الله عنه narrated, **“I went to the Prophet during the Battle of Tabuk while he was sitting in a leather tent. He said, ‘Count six Signs that indicate the approach of the Hour: my death; the conquest of Jerusalem; a plague that will afflict you (and kill you in great numbers) as the plague that afflicts you; the increase of money to such an extent that even if one is given one hundred dinars, he will not be satisfied; an affliction which no Arab house will escape; and a truce between you and Banu al-Asfar, who will betray you and march on you under eighty flags. Under each flag will be twelve thousand soldiers.’”**⁽³⁾

(1) Sahih Al-Bukhari.

(2) Sahih Al-Bukhari (3638).

(3) Sahih Al-Bukhari.

2. Signs that occurred, and continue to occur repeatedly

Examples of these Signs which started occurring, and keep occurring on a larger scale include the following:

Increased tribulations

Abu Musa Al-Ashari رضي الله عنه reported that the Messenger of Allah ﷺ said, “**Verily, right before the Hour, there will be a tribulation like pieces of the dark night in which a man may be a believer in the morning, and an unbeliever by evening, or a believer in the evening and an unbeliever by morning. He who sits down during it will be better than he who rises, and he who walks during it will be better than one running.**”⁽¹⁾

More reciters of the Qur'an

Ziyad ibn Labid رضي الله عنه narrated, “**Prophet said, ‘There will be a time when knowledge disappears.’ I said, ‘O Messenger of Allah, how can knowledge disappear when we read the Qur'an and will teach it to our children until the Day of Resurrection?’ The Prophet said, ‘May your mother be bereft of you, Ziyad! I thought you were the wisest man in Madinah. Do not these Jews and Christians read the Torah (Old Testament) and Injeel (Gospel), but they do not act upon what is in them?’**”⁽²⁾

Disappearing of knowledge

Abdullah ibn Amr رضي الله عنه reported that the Messenger of Allah ﷺ said, “**Verily, Allah does not withhold knowledge by snatching it away from his servants, but rather he withholds knowledge by taking the souls of scholars, until no scholar remains, and people follow ignorant leaders. They are asked, and they issue judgments without knowledge. Thus, they are astray and lead others astray.**”⁽³⁾

Days to come are worse than the present

Al-Zubair ibn Adi رضي الله عنه reported, “**We came to Anas ibn Malik, and we complained to him of what we suffered from the ruler Al-Hajjaj. Anas said, ‘Be patient, for an era will not come upon but that what comes after is worse, until you meet your Lord. I heard it from your Prophet.’**”⁽⁴⁾

(1) Sunan Abi Dawud (4259): Graded authentic (Sahih) according to Al-Albani.

(2) Sunan Ibn Majah (4048): Graded authentic (Sahih) according to Al-Albani.

(3) Sahih Al-Bukhari (100), Sahih Muslim (2673).

(4) Sahih Al-Bukhari (6657).

The spread of adultery

Abdullah ibn Amr رضي الله عنه reported, **“The Messenger of Allah said, ‘The Hour will not be established until people mate with each other on the road as if they were donkeys.’ I said, ‘Will it really happen?’ The Prophet said, ‘Yes, it will truly happen.’”**⁽¹⁾

Anas ibn Malik رضي الله عنه reported that the Prophet ﷺ said, **“Among the signs of the Hour are the reduction of knowledge, the prevalence of ignorance, the prevalence of adultery, and the abundance of women, and scarcity of men such that fifty women will be maintained by a single man.”**⁽²⁾

In another narration (Hadith), the Prophet ﷺ said, **“And drinking of wine.”**⁽³⁾

The spread of usury

Abu Hurairah رضي الله عنه reported, **“The Messenger of Allah, peace and blessings be upon him, said, ‘A time will come upon people in which they will consume usury.’ It was said, ‘All of the people?’ The Prophet said, ‘Whoever does not consume it will be affected by its dust.’”**⁽⁴⁾

The prevalence of musical instruments, and the spread of intoxicants

Abu Malik Al-Ashari رضي الله عنه reported that the Messenger of Allah ﷺ said, **“Some people from my nation will drink wine, calling it by different names, and musical instruments will be played for them, and girls will sing to them. Allah will cause the earth to swallow them up, and he will turn some of them into apes and pigs.”**⁽⁵⁾

Anas ibn Malik رضي الله عنه reported that the Prophet ﷺ said, **“Among the signs of the Hour are the reduction of knowledge, the prevalence of ignorance, the prevalence of adultery, and the abundance of women and scarcity of men such that fifty women will be maintained by a single man.”**⁽⁶⁾ In another narration (Hadith), the Prophet ﷺ said, **“And drinking of wine.”**

Shepherds erecting skyscrapers

Consider the following narration (Hadith):

(1) Sahih Ibn Hibban (6767): Graded authentic (Sahih) according to Al-Albani.

(2) Sahih Al-Bukhari (80), Sahih Muslim (2671).

(3) Sahih Al-Bukhari.

(4) Musnad Ahmad (1019): Graded authentic (Sahih) according to Ahmad Shakir.

(5) Sunan Ibn Majah (4020): Graded authentic (Sahih) according to Al-Albani.

(6) Sahih Al-Bukhari (80), Sahih Muslim (2671).

The man said, “Tell me about the final Hour.” The Prophet said, “The one asked does not know more than the one asking.” The man said, “Tell me about its Signs.” The Prophet said, “The slave-girl will give birth to her mistress, and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings.” Then, the man returned, and I remained. The Prophet said to me, “O Umar, do you know who he was?” I said, “Allah and His Messenger know best.” The Prophet said, “Verily, he was Gabriel who came to teach you your religion.”⁽¹⁾

Spread of killing

Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said, “By the one in whose hand is my soul, a time will surely come upon people in which the killer does not know why he has killed, and the one killed does not know why he was killed.”⁽²⁾

Abu Musa رضي الله عنه reported that the Messenger of Allah ﷺ said, “The Hour will not be established until a man kills his neighbor, his brother, and his father.”⁽³⁾

Spread of nakedness

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, “There are two types of the people of Hell that I have not seen yet: men with whips like the tails of cattle, with which they strike the people, and women who are clothed yet naked, walking with an enticing gait, with something on their heads that looks like the humps of camels, leaning to one side. They will never enter Paradise (Jannah) or even smell its fragrance, although its fragrance can be detected from such and such a distance.”⁽⁴⁾

Increase in false testimony

Abdullah ibn Mas’ud رضي الله عنه reported that the Prophet ﷺ said, “Just before the Hour, the greeting of peace will only be given to specific people, trade will proliferate to the point that a woman will help her husband in his business, family ties will be severed, the pen will spread, false testimony will prevail, and truthful testimony will be concealed.”⁽⁵⁾

(1) Sahih Muslim (8).

(2) Sahih Muslim (2908).

(3) Sahih Al-Bukhari in Al-Adab Al-Mufrad (118): Graded very good by Al-Albani.

(4) Sahih Muslim.

(5) Sahih Al-Bukhari in Al-Adab Al-Mufrad (1035): Graded authentic (Sahih) by Al-Albani.

Time passing quickly

Anas ibn Malik رضي الله عنه reported that the Messenger of Allah ﷺ said, **“The Hour will not be established until time passes rapidly, such that a year is like a month, a month is like a week, a week is like a day, a day is like an hour, and an hour is like the flicker of a flame.”**⁽¹⁾

Spread of polytheism (shirk)

Thawban رضي الله عنه reported that the Messenger of Allah ﷺ said, **“The Hour will not be established until tribes from my nation join the idolaters and they worship idols. Verily, there will be thirty liars among my nation, all of them claiming to be a Prophet, but I am the seal of the Prophets. There is no Prophet after me.”**⁽²⁾

A blameworthy stinginess

Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said, **“Time will pass rapidly, knowledge will be withdrawn, tribulations will prevail, greed will be cast into hearts, and there will be many upheavals.’ They said, ‘What is upheaval?’ The Prophet said, ‘It is killing.’”**⁽³⁾

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, **“Verily, my nation will be afflicted by the diseases of nations.’ They said, ‘O Messenger of Allah, what are the diseases of nations?’ The Prophet said, ‘Insolence, hubris, turning their backs to one another, competing for worldly possessions, hating each other, and miserliness, until there will be oppression and then there will be bloodshed.’”**⁽⁴⁾

Frequent earthquakes

Umm Salamah رضي الله عنها narrated that the Prophet ﷺ said, **“The Hour (Last Day) will not be established until ... earthquakes will be very frequent.”**⁽⁵⁾

A great deal of lies

Abu Hurairah رضي الله عنه reported, **“The Messenger of Allah said, ‘Years of treachery will come over people in which liars are believed and the truthful are denied, the deceitful are trusted and the trustworthy are considered traitors, and the disgraceful will deliver speeches.’ It was said,**

(1) Sunan Al-Tirmidhi (2332): Graded authentic (Sahih) by Al-Albani.

(2) Sunan Al-Tirmidhi (2219): Graded authentic (Sahih) by to Al-Tirmidhi.

(3) Sahih Al-Bukhari (6652), Sahih Muslim (157).

(4) Al-Mu’jam Al-Awsat (9249): Graded fair by Al-Albani.

(5) Sahih Al-Bukhari.

‘Who are the disgraceful?’ The Prophet said, ‘Petty men with authority over the common people.’”(1)

The wicked are in charge

Abu Hurairah رضي الله عنه reported, **“The Messenger of Allah said, ‘When trust is lost, then wait for the Hour.’ Abu Hurairah said, ‘How is the trust lost, O Messenger of Allah?’ The Prophet said, ‘When authority is given to those who do not deserve it, then wait for the Hour.’”(2)**

Practicing Islam like holding a hot coal

Anas ibn Malik رضي الله عنه reported that the Prophet ﷺ said, **“A time of patience will come to people in which adhering to one’s religion is like grasping a hot coal.”(3)**

Disappearance of righteous people

Abdur Rahman ibn Yazid رضي الله عنه reported, **“Ibn Mas’ud, may Allah be pleased with him, said, ‘The righteous will disappear, and the people of doubts will remain.’ They said, ‘O Abu Abdur Rahman, who are the people of doubts?’ Ibn Mas’ud said, ‘People who do not enjoin good and do not forbid evil.’ In another narration, Ibn Mas’ud said, ‘They do not acknowledge good, nor reject evil.’”(4)**

Neglecting the Prophetic Tradition (Sunnah)

Shaqiq رضي الله عنه reported, **“Abdullah ibn Mas’ud, may Allah be pleased with him, said, ‘How will you be when you are afflicted with trials that make the young grow old and the old grow senile? And the people take the Sunnah, and they say it has been changed?’ They said, ‘O Abu Abdur Rahman, when will this be?’ Ibn Mas’ud said, ‘It will be when you have many reciters, but few people of understanding, many leaders but few of them trustworthy, and the world is sought by the deeds of the Hereafter (Aakhirah).’”(5)**

Al-Miqdam ibn Ma’di رضي الله عنه reported that the Messenger of Allah ﷺ said, **“I have surely been given the Qur’an and something like it along with it. Soon the time will come when a man will recline on his couch, saying: Only follow the Qur’an, make lawful what you find in it as lawful and outlaw what you find in it as unlawful.”(6)**

(1) Sunan ibn Majah (4036): Graded authentic (Sahih) by Al-Albani.

(2) Sahih Al-Bukhari (6131).

(3) Sunan Al-Tirmidhi (2260): Graded authentic (Sahih) by Al-Albani.

(4) Al-Zuhd wal-Raqa’iq (1489): Graded *Rijal al-Sahih* (narrators are reliable) according to Al-Haythami.

(5) Sunan Al-Darimi (185): Labeled *Sahih li ghayrihi* (authentic due to external evidence) by Al-Albani.

(6) Sunan Abi Dawud (4604): Graded authentic (Sahih) by Al-Albani.

The rise of the foolish

Hudhayfah ibn Al-Yaman رضي الله عنه reported that the Messenger of Allah ﷺ said, **“The Hour will not be established until the happiest of people in the world is the depraved fool, son of the depraved fool.”**⁽¹⁾

Turning the graves into places of worship

Abdullah ibn Mas’ud رضي الله عنه reported that the Prophet ﷺ said, **“Verily, the worst of people are those upon whom the Hour is established while they are alive, and those who take graves as places of worship.”**⁽²⁾

Unlawful earnings

Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said, **“There will surely come a time upon people in which a man will not care from where he gets his wealth, lawfully or unlawfully.”**⁽³⁾

People boasting about Mosques (Masajid)

Anas ibn Malik رضي الله عنه reported that the Prophet ﷺ said, **“The Hour will not be established until people boast about their mosques.”**⁽⁴⁾

Wishing for death

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said, **“The Hour will not be established until a man passes by the grave of another man and he says: Would that I was in his place!”**⁽⁵⁾

3. Signs that have not transpired yet

The examples of Signs which have not happened yet include the increased number of women, and the Euphrates river uncovering a mountain of gold.

Abu Hurairah رضي الله عنه narrated that Allah’s Messenger ﷺ said, **“Soon the river Euphrates will disclose the treasure (the mountain) of gold, so whoever will be present at that time should**

(1) Sunan Al-Tirmidhi (2209): Graded authentic (Sahih) according to Al-Tirmidhi.

(2) Musnad Ahmad (4132): Graded authentic (Sahih) by Ahmad Shakir.

(3) Sahih Al-Bukhari (1954).

(4) Sunan Abi Dawud (449): Graded authentic (Sahih) by An-Nawawi.

(5) Sahih Al-Bukhari (6698), Sahih Muslim (157).

not take anything of it.” Al-A'raj ؓ narrated from Abu Hurairah ؓ that the Prophet ﷺ said the same, but he said, **“It (Euphrates) will uncover a mountain of gold (under it).”**⁽¹⁾

4. The Transitional Sign — Al-Mahdi

We favor the opinion that Imam Muhammad ibn Abdullah's (Al-Mahdi) unfolding will re-establish the Islamic rule (Khilafah). On the other hand, his evolution will trigger the witnessing of the first Major Signs of the Hour, starting with the emergence of Al-Masih ad-Dajjal (Anti-Christ).

Abdullah ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ said, **“The world will not pass away until the Arabs are ruled by a man from my household, whose name agrees with my name.”**⁽²⁾

Ten Major Signs

Hudhayfah ibn Aseed Al-Ghifari ؓ narrated, **“The Prophet came out to us when we were discussing. He said, ‘What are you discussing?’ They said, ‘We are talking about the Hour.’ He said, ‘It will never begin until you see ten Signs before it.’ He mentioned the smoke, the Dajjal, the Beast, the rising of the sun from its place of setting, the descent of Isa ibn Maryam (Jesus, son of Mary), Yajuj & Majuj (Gog & Magog), and three landslides, one in the east, one in the west, and one in the Arabian Peninsula, and the last of that is a fire which will emerge from Yemen and drive the people to their place of gathering.”**⁽³⁾

There is no authentic text which states the order in which these signs will occur. Instead, the order of some of them is to be understood from the context of the texts.

Ibn Uthaymeen ؓ was asked, **“Will the Major Signs of the Hour occur in a particular order?”**

He replied, **“The order of some of the Major Signs is known. However, in the case of others, the order is not known. Among those whose order is known is the descent of Isa ibn Maryam (Jesus, son of Mary), the emergence of Yajuj & Majuj (Gog & Magog), and the Dajjal, for the Dajjal, will be sent, then Isa ibn Maryam (Jesus, son of Mary) will come down and kill him, then Yajuj & Majuj (Gog & Magog) will emerge.”**⁽⁴⁾

Ibn Hajar ؓ has categorized the Major Signs into **two main sets**. One set will transpire before the other.

(1) Sahih Al-Bukhari.

(2) Sunan Al-Tirmidhi (2230): Graded authentic (Sahih) according to Al-Albani.

(3) Sahih Muslim.

(4) Majmoo' Al-Fatawa" (2/Question No. 137).

The first set of Major Signs

The events in this set are attached, and linked to one another. It is as the Prophet ﷺ described them to be—like beads placed in a string, so when it is split, the beads will slide one after another quickly.

The Prophet ﷺ said, **“The signs are like beads strung on a string. If the string breaks, they [quickly] follow one after the other.”**⁽¹⁾

Al-Masih ad-Dajjal (Anti-Christ) leads to the descending of Prophet Isa عَلَيْهِ السَّلَام (Jesus), which leads to Yajuj & Majuj (Gog & Magog). This will be followed by a time of peace on earth since Prophet Isa عَلَيْهِ السَّلَام (Jesus) will be the Caliph (Khalifah), thus establishing the Islamic rule (Khilafah) on earth.

The second set of Major Signs

Before the second set of Major Signs evolve, the second category of the Minor Signs (discussed earlier) will be re-introduced to the world again. They will keep evolving until the second set of Major Signs transpire, as follows: The sun will rise from the west, then the beast, and finally the last Sign, that is, the fire erupting from Yemen, expelling people from their place of gathering.

Ibn Hajar رحمه الله was able to place six out of ten Signs in a logical order. However, what about the three landslides, and the smoke? He said they would take place between the six Signs with no definite known order.

Authentic narrations (Sahih Ahadith) regarding the end of times

So far, in this third volume of the *Maqasidic Tafsir* series, we have learned the context of the return of the Islamic Caliphate (Khilafah). Before the rise of Al-Mahdi, or during his reign, let us explore the relevant, authentic narrations (Sahih Ahadith) on the subject.

The first appearance of Al-Mahdi

Al-Mahdi will emerge during the era of the Caliphate (Khilafah) when the Caliph (Khalifah) of that time dies. This is evident from the following narration (Hadith) of the Prophet ﷺ.

Umm Salamah رَضِيَ اللَّهُ عَنْهَا narrated that the Messenger of Allah ﷺ said, **“Disagreement will occur at the death of a Caliph, and a man of the people of Madinah will come flying forth to Makkah. Some of the people of Makkah will come to him, bring him out against his will, and give pledge (Al-Bay’ah) to him between the Rukn and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Makkah**

(1) Musnad Ahmad.

and Madinah. When the people see that, the God-fearing people of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam. Then there will arise a man of Quraysh whose maternal uncles belong to Kalb, and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property and will govern the people by the Sunnah of their Prophet and establish Islam on earth. He will remain seven years...”⁽¹⁾

Muslims opposing Al-Mahdi

The above narration (Hadith) speaks of Al-Mahdi fleeing Madinah, and heading to Makkah to hide. However, he will be found, and forced to be the Caliph. However, an army will be sent from greater Syria (Sham) to oppose him.

Now why would an army be sent against Al-Mahdi from the Muslim world?

The answer is in the following narrations (Ahadith), which show that most of the Muslim world, especially Iraq, Syria, and Egypt will be either occupied, or under siege by the Romans.

Abu Nadra رضي الله عنه reported, “We were in the company of Jabir ibn ‘Abdullah that he said it may happen that the people of Iraq may not send their qafiz and dirhams (their measures of food stuff and their money). We said, ‘Who would be responsible for it?’ He said, ‘The non-Arabs would prevent them.’ He again said ‘There is the possibility that the people of Syria may not send their dinars and mudds.’ We said, ‘Who would be responsible for it? He said this prevention would be made by the Romans.’ He (Jabir bin Abdullah) kept quiet for a while and then reported Allah’s Messenger having said there would be a Caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it. I said to Abu Nadra and Abu al-‘Ala, ‘Do you mean ‘Umar bin ‘Abd al-Aziz?’ They said, ‘No (he would be the Mahdi).’”⁽²⁾

Abu Hurairah رضي الله عنه reported Allah’s Messenger ﷺ as saying, “Iraq would withhold its dirhams and qafiz; Syria would withhold its mudd and dinar, and Egypt would withhold its irdab and dinar, and you would recoil to that position from where you started, and you would recoil to that position from where you started, and you would recoil to that position from where you started.”⁽³⁾

(1) Sahih in Sunan Abi Dawud; Hasan in Sahih Ibn Hibban; Tabarani in al-Awsat. Graded authentic (Sahih) according to Ibn Hajar in his Majma’ az-Zawaid.

(2) Sahih Muslim, Book 54, Hadith 81.

(3) Sahih Muslim, Book 54, Hadith 43.

Hence, the armies sent against Imam Al-Mahdi could either be from a ‘Muslim’ ruler there, or it could be a puppet Muslim army under the command of the Romans who would be occupying Syria (Sham) at that point in time.

Muslims supporting Al-Mahdi

Reports establish that as soon as Al-Mahdi is forced to accept the responsibility, and given the pledge to lead the ailing Muslim world, Allah ﷻ will cause the earth to swallow the army coming from Syria (Sham) to fight him. People will realize that this is the awaited Muslim world leader who will unite them. Hence, the righteous people of the Muslim world, including Iraq, and Syria, will come to his aid.

Umm Salamah رضى الله عنها reported that the Prophet ﷺ said, **“An army will then be sent to fight him from Syria; however, it will perish in Baidah (the desert), between Makkah, and Madinah. When the people see and hear about this event, the righteous people of Syria, and Iraq will make Bayat with him.”**⁽¹⁾

Pious people from other parts of the Muslim world will soon join him from the east. This understanding is in complete harmony with the narrations (Ahadith) of ‘black banners’ from the east. Black flags would start from the non-Arab lands of the east and be joined by Arabs along the way, financially supported by rich, and generous Arabs.

Thawban رضى الله عنه narrated that the Prophet ﷺ said, **“Three will fight one another for your treasure, each one of them is the son of a Caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner. When you see them, then pledge your allegiance to them even if you must crawl over the snow, for that is the Caliph of Allah, Mahdi.”**⁽²⁾

Nafi bin Utba رضى الله عنه reported, **“We were with Allah’s Messenger (may peace be upon him) in an expedition that there came a people to Allah’s Apostle (may peace be upon him) from the direction of the west. They were dressed in woolen clothes, and they stood near a hillock, and they met him as Allah’s Messenger (may peace be upon him) was sitting. I said to myself: Better go to them and stand between him and them so that they may not attack him. Then I thought that perhaps there had been going on secret negotiation amongst them. I, however, went to them and stood between them and him, and I remember four of the words (on that occasion), which I repeat (on the fingers of my hand), that he (Allah’s Messenger) said, ‘You will attack Arabia, and Allah will enable you to conquer it, then you would attack Persia, and He would make you conquer it. Then you would attack Rome and Allah will enable you to conquer it. Then you would attack the Dajjal, and Allah will enable you to conquer him.’”** Nafi

(1) Sahih Abu Dawud by Al-Albani.

(2) Sunan Ibn Majah (4084).

said, ‘Jabir, we thought that the Dajjal would appear after Rome (Syrian territory) would be conquered.’”(1)

Muslims and Christians fighting a common enemy

The Romans, and their puppet leaders in the Muslim world will probably set up this joint mission before the rise of Al-Mahdi, and the pledge (Al-Bay’ah). Therefore, it is logical since most of the Muslim world will be occupied by the Romans, or under their control through puppets serving the Romans’ interests.

Hassan ibn ‘Atiyah رحمته الله reported that the Prophet ﷺ said, “**You will make a secure peace with the Romans, and together you will fight an enemy from behind you.**””(2)

However, the Roman will commit a treason, and later they will fight the Muslims. Afterward, between the time of the dissolution of this joint mission agreement, and the Romans gathering their forces to fight the Muslims, Imam Al-Mahdi will unite the Muslim world under his rule.

The Prophet ﷺ said, “**Al-Malhamah Al-Kubra (the greatest war), the conquest of Constantinople, and the coming forth of Al-Masih ad-Dajjal (Anti-Christ) will take place within a period of seven months.**””(3)

Awf Bin Malik رحمته الله said, “**I went to the Prophet during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, ‘Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty objectives. Under each objective will be twelve thousand soldiers.**””(4)

Another narration (Hadith) has some different words. The Prophet ﷺ said, “**You will make peace with the people of Rome, and then you and they together will combat an enemy. You will be victorious in that battle. After that, all of you will stay at a pasture. At that time, a person from among the people of the cross (Christians) will raise a cross; then a Muslim will get angry and rise to him and push him away. Thereafter, all the people of Rome get together and attack you under eighty flags...**””(5)

(1) Sahih Muslim.

(2) Sunan Abi Dawud (2767): Graded authentic (Sahih) by Al-Albani.

(3) Sahih Abu Dawud (4295): Graded authentic (Sahih) by Al-Albani.

(4) Sahih Al-Bukhari.

(5) Sahih Abu Dawud, by Al-Albani.

Al-Malhamah Al-Kubra (the greatest war) – Armageddon

We do not know the exact time, and details of this great war. However, we can conclude from different authentic narrations (Ahadith) that a foretold conflict between the Muslims, and the Romans (the Christians) is inevitable. Large numbers will be engaged from both sides, and there will be a vicious killing in which many Muslims will be martyred.

The first tradition

Yusair bin Jabir رضي الله عنه reported:

“Once there blew a red storm in Kufah that there came a person who had nothing to say but (these words), ‘Abdullah b. Mas’ud, the Last Hour has come.’ He (Abdullah bin Mas’ud) was sitting reclining against something, and he said, ‘The Last Hour would not come until the people divide inheritance, and rejoice over booty.’ And then he said, pointing towards Syria, with the gesture of his hand like this, ‘The enemy shall muster strength against Muslims, and the Muslims will muster strength against them (Syrians).’ I said, ‘You mean Rome?’ And he said, ‘Yes, and there would be a terrible fight and the Muslims would prepare a detachment (for fighting unto death) which would not return but victorious. They will fight until night will intervene them; both the sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return but victorious. When it would be the fourth day, a new detachment out of the remnant of the Muslims would be prepared and Allah will decree that the enemy should be routed. And they would fight such a fight the likes of which would not be seen, so much so that even if a bird were to pass their flanks, it would fall dead before reaching the end of them. (There would be such a largescale massacre) that when counting would be done, (only) one out of a hundred men related to one another would be found alive. So, what can be the joy at the spoils of such war and what inheritance would be divided! They would be in this very state that they would hear of a calamity more horrible than this. And a cry would reach them: The Dajjal has taken your place among your offspring. They will, therefore, throw away what would be in their hands and go forward sending ten horsemen, as a scouting party.’ Allah's Messenger (may peace be upon him) said, ‘I know their names, and the names of their forefathers, and the color of their horses. They will be the best horsemen on the surface of the earth on that day, or amongst the best horsemen on the surface of the earth on that day.’”⁽¹⁾

The second tradition

Abu Hurairah رضي الله عنه reported Allah’s Messenger ﷺ as saying, **“The Last Hour would not come until the Romans would land at al-A’māq, or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Madinah (to counteract them). When they will arrange themselves in ranks, the Romans would say, ‘Do not stand between**

⁽¹⁾ Sahih Muslim.

us and those (Muslims) who took prisoners from amongst us. Let us fight with them.’ And the Muslims would say, ‘Nay, by Allah, we would never get aside from you and from our brethren that you may fight them.’ They will then fight, and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army), which would be constituted of excellent martyrs in Allah’s eye, would be killed, and the third who would never be put to trial would win, and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves), after hanging their swords by the olive trees, the Shaytan (Satan) would cry, ‘The Dajjal has taken your place among your family.’ They would then come out, but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come, and then Isa (Jesus) (peace be upon him), son of Mariam (Mary), would descend and would lead them in prayer. When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water, and if he (Prophet Isa) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand, and he would show them their blood on his lance.”⁽¹⁾

The world expects the coming of three individuals

Based on authentic traditions (Sahih Ahadith), the world expects three individuals. They will emerge following this sequence:

1. Imam Muhammad Ibn Abdullah Al-Mahdi,
2. The appearance of Al-Masih ad-Dajjal (Anti-Christ),
3. The Second Coming of Prophet Isa عَلَيْهِ السَّلَام (Jesus).

Al-Mahdi

We presented loads of authentic narrations (Ahadith) about Imam Muhammad Ibn Abdullah Al-Mahdi in association with the subject of the return of the Islamic rule (Khilafah). First, however, there is a strong opinion that joins the emergence of Imam Muhammad Ibn Abdullah Al-Mahdi with the appearance of Al-Masih ad-Dajjal (Anti-Christ), which will invite the second coming of Prophet Isa عَلَيْهِ السَّلَام (Jesus).

We mention the circumstances which will lead to the rise of Al-Mahdi as a leader of the Muslim world, according to the following narration (Hadith).

Umm Salamah رَضِيَ اللَّهُ عَنْهَا reported that the Prophet ﷺ said, **“There shall be differences and intense dispute at the time of the death of a Caliph (Khalifah). Then a man from the inhabitants of Madinah (referring to Al-Mahdi) will come out of the flee to Makkah (so that he does not get**

⁽¹⁾ Sahih Muslim (2897).

caught in the dispute, and is not made the Khalifah). Some Makkans will come to him and take him out though he will be unwilling. They will then make him accept their pledge (Al-Bay'ah) between the Black Stone and the place of Ibrahim. An army will then be sent to fight him from Syria; however, it will perish in Baidah, between Makkah and Madinah. When the people see and hear about this event, the Awliya (God-fearing people) of Syria and Iraq will make Bayat with him.”⁽¹⁾

The following narration (Hadith) establishes that the emergence of Al-Mahdi must happen, and take place before the Day of Judgment (Yawm Al-Qiyamah).

Abdullah ibn Mas'ud reported that the Messenger of Allah ﷺ said, **“The world will not pass away until the Arabs are ruled by a man from my household, whose name agrees with my name.”**⁽²⁾

Imam Muhammad ibn Abdullah Al-Mahdi is from the progeny of Ali ibn Abi Talib ؓ and Fatimah ؓ, and thus, Prophet Muhammad ﷺ is his great-grandfather. Umm Salamah ؓ reported that she heard the Prophet of Allah ﷺ saying, **“The Mahdi will appear from my progeny, from the descendants of Fatimah.”**⁽³⁾

Allah ﷻ will set the affairs of Al-Mahdi right in a single night. Ali ibn Abi Talib ؓ reported that the Messenger of Allah ﷺ said, **“The Mahdi is from us, the prophetic household. Allah will set right his affairs in a single night.”**⁽⁴⁾

Al-Mahdi's name matches that of the Prophet ﷺ, as evident from the narration (Hadith) reported by Abdullah ibn Mas'ud ؓ who narrated that the Prophet ﷺ said, **“If there remains in the world but a day, the Almighty Allah will greatly prolong that day till he will send therein a man from me, or from the members of my house. His name will be like my name, and his father's name to my father's name.”**⁽⁵⁾

Al-Mahdi's character also matches that of the Prophet ﷺ. Ali ibn Abi Talib ؓ once looked at his son, and remarked, **“This son of mine is Sayyid, who was named by the Prophet, and soon from his loins will come forth a man by the name of your Prophet, and who will resemble him in conduct, but not in appearance.”**⁽⁶⁾

Regarding Al-Mahdi's physical appearance, Abu Saeed Al-Khudri ؓ reported that the Messenger of Allah ﷺ said, **“The Mahdi will be from my lineage, with a curved nose. He will fill the earth**

(1) Sahih Abu Dawud, Al-Albani.

(2) Sunan Al-Tirmidhi (2230): Graded authentic (Sahih) by Al-Tirmidhi.

(3) Sahih Abu Dawud, Al-Albani.

(4) Sunan Ibn Majah (4085): Graded authentic (Sahih) according to Al-Albani.

(5) Sahih Abu Dawud, Al-Albani.

(6) Sahih Abu Dawud, Al-Albani.

with justice and equity, just as it had been filled with tyranny and oppression. He will rule for seven years.”⁽¹⁾

He will have a shiny forehead, and a high-bridge nose. Abu Saeed Al-Khudri رضي الله عنه reported that the Prophet ﷺ said, “**The Mahdi will appear from me, shining of forehead, long of nose.**”⁽²⁾

The greatest war

Al-Mahdi will have to fight many battles during Al-Malhamah Al-Kubra (the greatest war). It should be noted that the conquests will take place in a very short period. The most critical, and challenging one is the battle against the Christians in which many Muslims will be martyred. The Western tradition refers to it as the Armageddon. However, the Islamic literature refers to it as Al-Malhamah Al-Kubra (the greatest war). We previously mentioned the two famous narrations (Ahadith), which talk about this war.

We also mentioned that this war would be the outcome of the treason the West would immortalize against the treaty they established with the Muslims before the appointment of Al-Mahdi as leader of the Muslim world. This treaty between the Romans, and Muslims, represented by the puppet leaders, forces Muslims to fight a common enemy, and win against this third party. However, after victory is secured, the Christians will act treacherously to claim the win on the strength of their religion (the cross). Thus, Muslims will be driven to arms, and will fight them too.

Conquest of Constantinople

The great war between the Christians, and Muslims will result in the Muslims conquering Constantinople (which is modern-day Istanbul) without an army by the sheer force of Takbeer—*Allahu Akbar* (Allah is the Greatest).

Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said, “**Have you heard of a town of which a part is in the sea?**” ‘Yes,’ they said. He said, ‘**The last hour shall not occur till 70,000 of the children of Ishaq (Isaac) shall attack it. When they come to it, they (Muslims) will not fight with arms, nor throw arrows. They will only say, *There is no god but Allah, Allah is the Greatest*, and then one of its sides will fall. They will recite for the second time: *There is no god but Allah, Allah is the Greatest*, and then another of its sides will fall. After that, they will say it for the third time: *There is no god but Allah, and Allah is the Greatest*, and then it will be opened for them, and they will enter and acquire booty. While they will be dividing the booty, a proclaimer will come to them and proclaim: Verily, Dajjal has come out. Then they will leave everything and return.”⁽³⁾**

(1) Sunan Abu Dawud (4285): Graded authentic (Sahih) by As-Suyuti.

(2) Sahih Abu Dawud, By Al-Albani.

(3) Sahih Muslim.

The blessings of Al-Mahdi's time

Since Imam Al-Mahdi will govern the Muslim world following the Qur'an, and the Prophetic Tradition (Sunnah), justice, and mercy is always the spirit of Allah's ﷻ Divine Laws (Shariah). Imam Ahmad ﷺ, and Abu Dawud ﷺ compiled two narrations (Ahadith) which indicate that Islam will gain an upper hand, and will be firmly established in the land. The oppression, tyranny, and darkness that prevailed before it all over the globe will be replaced with justice, peace, and equity. The smile, which was long forgotten, will be restored on the Muslim faces, and the inhabitants of the Heaven, and earth will be pleased with Imam Al-Mahdi. Everybody will be happy to the extent that even birds, and wild animals will rejoice in his rule. The sky will rain profusely, livestock will be in abundance, land will become fertile, the earth will become green, and sprout with abundant fruit, and vegetation.⁽¹⁾

Abu Saeed Al-Khudri ﷺ reported that the Messenger of Allah ﷺ said, **"The Mahdi will appear in the latter part of my nation. Allah will grant him rain to bring produce from the earth. He will give out wealth appropriately, cattle will be plentiful, and the nation will become great. He will live as ruler for seven or eight years."**⁽²⁾

The Anti Christ (Ad-Dajjal)

When it is time for the Second Coming of Prophet Isa عَلَيْهِ السَّلَام (Jesus), Allah ﷻ will permit the Dajjal to break out of his shackles. Ad-Dajjal's emergence will also be the most extensive trial ever seen on the face of the earth, and a challenging test to those firm in the faith (Iman), such as the Muslims under the leadership of Imam Al-Mahdi.

Imran Ibn Husain ﷺ narrated that the Messenger of Allah ﷺ said, **"Between the creation of Prophet Adam and the coming of the last Hour, there will arise no matter more serious than the Dajjal."**⁽³⁾

The Sign which will precede the emergence of the Anti-Christ (Ad-Dajjal) is the rise of Al-Mahdi, as we mentioned earlier.

Years of lies, and deceit will precede Al-Masih ad-Dajjal (Anti-Christ): Anas ibn Malik ﷺ reported that the Messenger of Allah ﷺ said, **"Verily, preceding the false Messiah will be years of deception, in which the truthful are belied, the liars are believed, the trustworthy are discredited, the treacherous are trusted, and the disgraceful speak."** It was said, 'Who are the

(1) Sahih Abu Dawud, Al-Albani, and Musnad Ahmad.

(2) Al-Mustadrak 'ala al-Sahihayn (8716): Graded authentic (Sahih) by Al-Albani.

(3) Sahih Muslim.

disgraceful?’ The Prophet said, ‘Little wicked men who speak about the affairs of common people.’”(1)

A great famine for three years will precede Al-Masih ad-Dajjal (Anti-Christ): Asma bint Yazeed رَضِيَ اللهُ عَنْهَا narrated that the Prophet ﷺ said, “There will be a famine for three years before his appearance. In the first year of the famine, the heaven will withhold one third of its rain, and the earth one third of its crops. In the second year of the famine, heaven will withhold two thirds of its rain, and the earth will withhold two thirds of its crops. In the third, year there will not be a single drop of rain, and not a single thing will grow, and thus, all the animals with hoofs and biting teeth will die, and the Tasbeeh will suffice the believer’s hunger.”(2)

Dajjal faces resistance: Dajjal will place a siege around Makkah, and Madinah since he is banned from entering it. There, he will face opposition from one firm believer. Abu Saeed Al-Khudri رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said:

“On hearing about the Dajjal, a true believer will head towards him. However, on the way, he will be stopped by Dajjal's soldiers and asked where he is intending to go. Replying that he is going to meet the person who claims that he is Allah, the soldiers doubting him will ask, "Do you not believe in our Lord (Dajjal)?" He will reply, there is nothing hidden about our Lord Allah so how can I take Dajjal as my Lord. Angry at his reply, they will decide to kill him. But suddenly, one of them will say, "Hasn't our Lord (Dajjal) prohibited us from killing anyone without his permission?" Thus, they will take him to the Dajjal. On seeing the Dajjal, he will shout, "O people, this is the Dajjal the Prophet mentioned and warned the believers of." Dajjal will order to kill him. He will be placed on his belly and severely beaten. He will be asked, "Do you still not believe in him?" "No! You are the lying Dajjal," he will reply. The true believer will then be sawn into two pieces, the Dajjal will walk in between the two pieces and address him, "Stand up." The true believer will become alive and stand up in one piece. Yet, again, he will be asked, "Do you now believe in me?" He will reply, "It has only added to my insight concerning you that you are really the Dajjal." The believer will then proclaim, "O people he will not be able to do anything to any man after me." The Dajjal, angry at his refusal, will grab hold of him and place a knife between his neck and throat to slaughter him, but he will be unsuccessful, as Allah will place copper in that area, and the knife will find no way to penetrate. The Dajjal will grab hold of his hands and legs and throw him into the fire. However, the fire will turn into a pleasant garden for him. This person will be the greatest martyr in the eyes of Allah and achieve the highest position due to his first death, which was caused by severance of the body in two pieces.”(3)

Al-Masih ad-Dajjal (Anti-Christ) will soon give up on entering the two sacred cities, Makkah, and Madinah. Instead, he will proceed to Jerusalem to combat with the Muslims under the leadership of

(1) Musnad Ahmad 13298: Graded fair by Al-Arna'ut.

(2) Sunan Ibn Majah.

(3) Sahih Muslim.

Al-Mahdi, since they will be camping in Jerusalem. After that, Allah ﷻ will ordain for Prophet Isa عَلَيْهِ السَّلَام (Jesus) to return, and one of his responsibilities would be to kill Al-Masih ad-Dajjal (Anti-Christ).

The Death of Dajjal: The Dajjal, having failed to enter the sacred city of Madinah, will proceed to Jerusalem, gathering his forces on the way. Al-Mahdi will have arranged the Muslim army, and will be on the verge of leading the Muslims in the morning prayer (Salat Al-Fajr) when Prophet Isa عَلَيْهِ السَّلَام (Jesus) enters the Masjid.

Abu Umamah Al-Bahili رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “While their Imam will have advanced to pray the Fajr prayer with them, Isa (Jesus), the son of Maryam (Mary) will descend at the time of the Fajr prayer. The Imam will draw backward so that Isa would go forward and lead the people in prayer. However, Isa would put his hand between his shoulders and say to him: ‘Go forward and pray, as it is for you that the call for the prayer was called, so their Imam would lead them in prayer.’”⁽¹⁾

Al-Munawi رَضِيَ اللَّهُ عَنْهُ said in his book *Faydh Al-Qadeer*, “He (Isa) would descend at the time of Fajr prayer at the white minaret east of Damascus, and he would find the Imam (of prayer) Al-Mahdi wanting to establish the prayer. When he realizes that Isa (Jesus) is present, he would draw backward so that Isa (Jesus) would advance (to lead the people in prayer) but Isa (Jesus) would put him forward to lead the prayer and he would pray behind him. So, this is a great favor and honor for this nation. Thus, what is mentioned in this Hadith does not contradict what is mentioned in other narrations that Isa (Jesus) will lead Al-Mahdi in prayer. This was authoritatively asserted by Sa’d At-Taftaazaani who considered Isa (Jesus) to be better, as it is possible to reconcile (the narrations) that Isa (Jesus) would first pray behind the Mahdi to show that he (Isa) descended to be a follower of our Prophet Muhammad, ruling by his [the Prophet’s] Shariah (law). Then, the Mahdi would be led by Isa, based on the principle that the one who is less important is led by the one who is better and more important.”⁽²⁾

After the morning prayer (Salat Al-Fajr), Prophet Isa عَلَيْهِ السَّلَام (Jesus) will say, “Open the gate.” The gate will be opened, and the Dajjal will be waiting behind it, accompanied by an army of 70,000 Jews, each armed with a sword and shield. The Dajjal, on seeing Prophet Isa عَلَيْهِ السَّلَام (Jesus) among the Muslims, will begin to dissolve like salt in water, and will begin to flee. Prophet Jesus will say to him, “You will remain alive until I strike you with my spear.” He will catch up with him at the Eastern gate of Ludd (Ludd is a mountain in Syria. Some say that it is a village in Jerusalem, and some say that it is a village in Palestine) and then Prophet Isa عَلَيْهِ السَّلَام (Jesus) will kill him with a small spear.⁽³⁾

(1) Sahih Ibn Majah, Al-Albani.

(2) Faydh Al-Qadeer by Al-Manawi.

(3) Sunnan At-Tirmidhi Sahih according Al-Albani.

The return of Prophet Isa عَلَيْهِ السَّلَام (Jesus)

We believe that Prophet Isa عَلَيْهِ السَّلَام (Jesus) was not killed, nor crucified. Instead, Allah ﷻ raised him up to Himself.

﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا أَنْبَاعَ الظُّلُمِ وَمَا قَتَلُوهُ يَقِينًا﴾ ﴿١٥٧﴾ ﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ ﴿١٥٨﴾

“They did not kill him and nor did they crucify him but the resemblance of him (Jesus) was put over another man and those who differ there in, are in doubt. They have no certain knowledge. They are following nothing but conjecture, for surely they did not kill him, but Allah raised him up to him.”⁽¹⁾

Authentic narrations (Ahadith) establish that Prophet Isa عَلَيْهِ السَّلَام (Jesus) is alive in heaven at this moment in time, and he will return before the Day of Judgment (Yawm Al-Qiyamah), and his return is a Major Sign of that day.

Jabir ibn Abdullah رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allah ﷺ said, **“A party of my followers will not cease to fight for victory until the Day of Resurrection. He said, then Isa (Jesus), son of Maryam (Mary), will come down. Their Imam will say, ‘Come and lead our prayer.’ He will reply, ‘Some of you are rulers over others on account of divine honor upon these people.’”⁽²⁾**

Prophet Isa عَلَيْهِ السَّلَام (Jesus) will perform the following tasks:

1. He will rule by the Shariah of Islam,
2. Kill the swine, which exemplifies that he never made it lawful,
3. Destroy the cross, which exemplifies the falsehood of the crucifixion,
4. Abolish the Jizyah which is taken from the People of the Book (Ahl Al-Kitab) living under the reign of the Shariah, in reference to not accepting it.
5. Guide the believing Muslims in handling the two barbaric tribes, Yajuj wal-Majuj (Gog & Magog).

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allah ﷺ said, **“By the One whose hands my life is in, surely the son of Maryam will descend amongst you as a just ruler. He will destroy the cross, kill the swine, and abolish the tax.”⁽³⁾**

⁽¹⁾ Qur'an (4:157-158).

⁽²⁾ Sahih Muslim.

⁽³⁾ Sahih Al-Bukhari.

Blessed is one who lives after the Second Coming: Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said, “**Blessed is he who lives after the coming of the Messiah. Blessed is he who lives after the coming of the Messiah. It will be announced for the heavens in the land, and it will be announced for the earth in the crops. If you were to sow your seed upon the rock, it would surely grow. You will not have greed for each other, nor will you envy each other, nor will you hate each other, until a man will pass by a lion, and he will not harm him, and he will walk over a snake, and it will not harm him. You will not have greed for each other, nor will you envy each other, nor will you hate each other.**”⁽¹⁾

Prophet Isa عليه السلام (Jesus) will perform Hajj, and Umrah, or both, during his reign, after he kills Al-Masih ad-Dajjal (Anti-Christ), according to the following narration (Hadith).

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, “**By the One in Whose hand is my soul, the son of Maryam will certainly enter Ihram in the valley of Al-Rawha, as a pilgrim performing Hajj, or Umrah, or both.**”⁽²⁾

Entering the Ihram is in reference to formulating an intention to perform Hajj, Umrah, or both. As for the valley of Al-Rawha, it is a place between Makkah, and Madinah. Furthermore, Ibn Hibban رحمته الله narrated an authentic tradition (Sahih Hadith) where the Prophet ﷺ said that Prophet Isa عليه السلام (Jesus) would perform Hajj, and Umrah after he kills the Dajjal.⁽³⁾

Also, Imam An-Nawawi رحمته الله said that Prophet Isa عليه السلام (Jesus) will perform Hajj, and Umrah after he comes down from heaven at the end of time.⁽⁴⁾

Refuting the deniers

Abdullah bin Mas’ud رضي الله عنه has reported that the Prophet ﷺ said, “**The world will not pass away before the Arabs are ruled by a man (referring to Mahdi) of my family whose name will be the same as mine.**”⁽⁵⁾

The above narration (Hadith) is enough evidence to refute the so-called modernists who choose not to believe the Messenger of Allah ﷺ concerning Al-Mahdi. Over 26 companions (Sahabah) narrated several authentic narrations (Sahih Ahadith) concerning the rise of Imam Al-Mahdi, his physical appearance, character, tasks, and signs of his credible appearance, according to Ahlu-Sunnah Wal Jamaah. The latter interprets the Qur’an, and the Prophetic Tradition (Sunnah) based on the understanding of the three praised generations (As-Salaf us-Salihin). Hence, there is no room

(1) Hadith Abi Bakr Al-Anbari (47): Graded authentic (Sahih) by Al-Albani.

(2) Sahih Muslim (1252).

(3) Sahih Ibn Hibban (6820) by Al-Albani.

(4) Sharh Sahih Muslim.

(5) Sahih Abu Dawud by Al-Albani.

left to discuss the matter. Instead, we must say we hear, and we obey. However, not everyone who rejects it is ruled a disbeliever, as some may be under the influence of widespread misconceptions regarding this subject.

The ruling on the deniers

It is a grave danger to deny matters of the unseen (Ghayb) when there are pieces of evidence confirming them. Imam Ash-Shawkani رحمته الله has written an essay called *At-Tawdheeh fi Tawatur ma Ja'a fi Al-Ahadeeth fi Al-Mahdi, Wad-Dajjaal Wal-Maseeh* (Translation: Clarification of the confirmed narrations on Al-Mahdi, Al-Masih ad-Dajjal (Anti-Christ), and the Second Coming of Prophet Isa). He said, **“So, it is an obligation to believe in the descent of Isa (Jesus), and the emergence of the Mahdi, and the Dajjal, to believe in what Allah and His Messenger have said, and it is not permissible to deny any of that. However, not everyone who rejects it is ruled a disbeliever, as some may have a misconception, or misinterpret the texts.”**⁽¹⁾

The following verdict (Fatwa) is by the Permanent Committee about the Second Coming of Prophet Isa عليه السلام (Jesus), **“It is proven with evidence from the Qur’an and the Sunnah that Isa was not killed, and he did not die. Rather, Allah took him up to Him, alive, and that he will descend at the end of time as a just ruler in this (Muslim) nation. So whoever says that Isa died, and that he will not descend at the end of time, he has indeed contradicted the Book of Allah and the Sunnah of His Prophet, and he is absolutely wrong, and he is ruled a disbeliever, after the truth is conveyed to him, and after the evidence is established against him, as he is denying what Allah and His Messenger stated.”**⁽²⁾

Refuting the claimants

Unfortunately, some Muslims claim themselves to be Al-Mahdi, accepting Shaytan’s (Satan) insinuations that convince them that they are Al-Mahdi since they have one or two matches with him, as per the narrations (Ahadith). Some of them are well intended, thinking that they are relieving the Muslim community (Ummah) from severe hardship through their false claims. Allah ﷻ will never hasten a matter due to our wishes, and desires. Allah ﷻ appointed the time of the appearance of Al-Mahdi, and no one can change that. The appearance of Al-Mahdi is a decree of Allah ﷻ which will take place at a specific time. However, we must contribute to that by preparing ourselves to be his helpers, and not falsely claiming to be him.

Claiming to be Imam Muhammad Ibn Abdullah Al-Mahdi is evidence to prove the lie of the claimant, since Al-Mahdi, according to several narrations (Ahadith), will be forced to accept the task, as people will force him to take the mission inside the Kaabah. Furthermore, according to the

⁽¹⁾ *At-Tawdheeh fi Tawatur ma Ja'a fi Al-Ahadeeth fi Al-Mahdi, Wad-Dajjaal Wal-Maseeh* by Ash-Shawkani

⁽²⁾ <https://www.islamweb.net/en/fatwa/236236/ruling-on-denying-the-mahdi-the-dajjaal-and-the-descent-of-eesa-at-the-end-of-time>

narration (Hadith), a sign of him being the true Mahdi that the Prophet ﷺ spoke of is the first army to march against him, which will be from Syria, and will sink in the desert.

Rebuking the passive

The passive Muslims are those who believe firmly in the restoration of Islamic rule (Khilafah). However, they assume that they have no role to play in making this happen, since there is an appointed individual to restore the Islamic rule (Khilafah). This provision is wrong, and against the basic teachings of Islam. Furthermore, it is destructive, and misleading, which can become the leading cause of giving up the work of Allah ﷻ by many Muslims. It is an obligation upon every Muslim to contribute to establishing the Islamic rule (Khilafah). Not entertaining this notion will only delay its establishment, and lead to the empowerment of secularism in the Muslim countries.

The purpose of establishing the Islamic rule (Khilafah) is to form an executive body headed by the general leadership represented in the position of the Caliph (Khalifah), who would secure the application of the Islamic law internally, and convey the message of Islam to the rest of the world through Dawah, and Jihad At-Talab (Offensive Dawah). It is a duty upon every Muslim to make this happen, or to contribute to establishing a system to make it happen; otherwise, it is a sin to ignore the responsibility.

It should be noted here that Islam does not condone the one-man-show approach. On the contrary, Islam favors collective work. The Prophet ﷺ did not erect the first entity of Islam (Dar Al-Islam) by himself. Instead, Allah ﷻ supported him with noble companions (Sahabah), and united their hearts until they achieved the mission. Likewise, re-establishing the Islamic rule (Khilafah) is an obligation upon every Muslim, not just Imam Muhammad Ibn Abdullah Al-Mahdi.

Hence, it is sad to hear sometimes that some find in the story of Mahdi an excuse, and justification for inaction, taking the fatalistic view that we as a Muslim community (Ummah) cannot, and even should not, do anything about the corrupt situation until Al-Mahdi appears at the end of time, and establishes the Islamic rule (Khilafah). Clearly, this is not the message the companions (Sahabah) took when they heard the story directly from the lips of the Prophet ﷺ. They heard this story, and they took its lessons, and they worked tirelessly, first in Makkah to establish Dar al-Islam, and then after its establishment in Madinah, they went on to consolidate, and extend the influence of the Islamic state.

Shaykh Muhammad Nasir Al-Albani رحمه الله noted, **“It is not permissible for Muslims to abandon working for Islam, and the establishment of its state on the face of the earth, waiting for the appearance of the Mahdi, and the descent of Isa (Jesus), peace be upon them both, feeling despair, and imagining that is not possible before them. This notion is false.”**⁽¹⁾

(1) Fiqh Ashrat al-Saa'ah (311).

Commending the proactive

One of the things which non-Muslims fear most is the return of Islamic rule (Khilafah). Hence, they will exhaust all their resources to stop this from happening, which they cannot do, since Allah ﷻ informed us it would happen. However, they can delay, and distract Muslims from pursuing it until it is finally established at the time ordained by Allah ﷻ.

When believers hear about Al-Mahdi, they recover hope, and optimism when the struggle between truth, and falsehood will end through the believers gaining victory over the disbelievers. The earth is filled with peace, and justice due to the just rule of Al-Mahdi.

The story of Al-Mahdi encourages the believers to achieve unity of Muslims, and the justice of Islam through the establishment of the Islamic rule (Khilafah), and the application of the Islamic Law (Shariah), as the believers know that one day the whole world will be enlightened by the light of Islam, and falsehood shall vanish.



Phase Four: The means to accomplish the higher aim (Maqsid)



In phase four of the Maqasidic Tafsir method, when establishing the means to accomplish the higher aim (Maqsid), the exegete (Mufasssir) examines the actual body of the Qur'anic chapter (Surah) to gather verses (Ayat) that share the same theme, and support a single higher aim (Maqsid). The exegete (Mufasssir) must maintain consistency between sub-categories of the higher aims (Maqasid) in different groups of verses (Ayat). All pieces of evidence must be valid according to orthodox Islamic sciences, and must contribute to achieving the primary higher aim (Maqsid) of the key Qur'anic chapter (Surah).

Organizing evidence to facilitate the means

Generating a single unified higher aim (Maqsid) for the seven lengthy chapters (As-Saba' At-Tiwal) illustrates the exegete's (Mufasssir) ability to join multiple higher aims (Maqasid) into one string to generate a major comprehensive Qur'anic higher aim (Maqsid), or turning multiple higher aims (Maqasid) into one higher aim (Maqsid).

The Qur'an attaches overwhelming importance to knowledge, and considers it the basis of human development, and the key to the growth of culture, and civilization. This can be seen from the fact that the first Revelation begins with the subject of learning—the command to read. One of the entire Revelations' collective higher aims (Maqasid) is to arm, and prepare Muslims with the necessary knowledge so that they can conceive the teachings of Islam, and effectively convey them to others.

Certainly, identifying the evolution, and development of the Muslim community (Ummah) through sets of phases is completely accepted if we consider that we are dealing with seven different chapters, the times, and places, and that the circumstances that surrounded their Revelations are different, but harmonious with the phases of the evolution of the message.

Phases of the Revelation

Allah ﷻ revealed the Qur'an in a distinctive way, different from all the previously revealed books—Torah (Old Testament), Injeel (Gospel), Zabur (the Psalms), and others. Allah ﷻ revealed them entirely at once, and handed them over as completed works to the Messenger of that time for his followers.

The reason is that each Messenger received a book relevant only to a specific group of people at a particular point in time. Books, Prophets, and Messengers were brought to individual communities throughout history to address their unique challenges. By contrast, Allah ﷻ revealed the Qur'an as the final message to all humanity till the Day of Judgement (Yawm Al-Qiyamah). Allah ﷻ revealed it over 23 years, and 2 months.

Over the 23 years of the Revelation, the condition of the Muslim community (Ummah) evolved through different phases. There are **10 phases**: five in Makkah, and five in Madinah. They are described as follows:

Five Phases in Makkah

1. The secret phase

It began with the Dawah of individuals in secret for almost three years. During the first three years of his Prophethood (Nabuwwah), Prophet Muhammad ﷺ shared Islam in private, mainly among his near relatives, and close friends.

According to authentic sources, the Prophet's ﷺ wife, Khadijah رَضِيَ اللهُ عَنْهَا, was the first female Muslim, Ali ibn Abi Talib رَضِيَ اللهُ عَنْهُ, from the youth, close friend Abu Bakr رَضِيَ اللهُ عَنْهُ, from the men, and Zaid ibn Harithah رَضِيَ اللهُ عَنْهُ from the slaves' community.

The Prophet ﷺ used to meet his companions (Sahabah) in Dar Al-Arqam, a few months after receiving the Revelation. The Prophet ﷺ was spiritually, intellectually, physically, and religiously preparing the future body, and leading the squad of the Muslim community (Ummah) in this house located in the suburbs of Makkah.

2. Public call to Islam

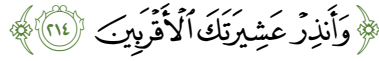
In the fourth year of Prophethood (Nabuwwah), Allah ﷻ ordered the Prophet ﷺ to make his call of monotheism (Tawheed) openly in public. The effort moved to a public invitation to the idol worshipers to Islam for almost seven years from that point.

The first thing the Messenger of Allah ﷺ did was to go to Mount Safa to make a collective, and public call to the Makkah's society, and openly declare that he was a Messenger of Allah ﷻ.

يَا أَيُّهَا الْمَدِينَةُ ﴿١﴾ قُورَانَدِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾

“Arise and warn and magnify the glory of your Lord.”⁽¹⁾

Following rejection, he then prepared to call the senior, and minor elites of his close familial clans, requesting a fundamental reorientation of their way of life.



“And warn your tribe and your near kinsmen.”⁽²⁾

When neither of these succeeded, the invitation went to the wider Quraysh elites. This stage lasted seven years. The teachings of Islam were centered around Allah’s ﷻ Oneness, the condemnation of polytheism (shirk), the firm belief in the Day of Judgment (Yawm Al-Qiyamah), and the elimination of social, and economic injustices.

The pagans in Makkah ignored, and mocked the message, and the Messenger of Allah ﷺ. However, some became Muslims, and followed him, and they were primarily from among the youth, slaves, the weak, and the unprotected foreigners.

3. The opposition

The Quraysh in Makkah venerated the practices of their forefathers since this process brought them provision, wealth, and security. They enjoyed extraordinary political, and religious power from its polytheistic shrines.

As Islam spread, it frightened the local tribes, and chiefs of the Quraysh in Makkah. The ruling tribes of Makkah saw Islam, the Messenger of Allah ﷺ, and his weak followers as a clear, and present danger that might cause tensions.

At first, their resistance was limited to ridicule and mockery, but later turned into active persecution.

4. The “carrot and stick” phase

The phrase “carrot and stick” is a metaphor for the use of a combination of reward, and punishment to induce a desired behavior. It is based on the idea that a cart driver might activate a reluctant horse by dangling a carrot in front of it, and smacking it on the rear with a stick. The idea sometimes appears as a metaphor for the realistic concept of “Hard Power.” The carrot might be a promise of economic aid from one nation to another, and the stick might be a threat of military action.

⁽¹⁾ Qur’an (74:1-3)

⁽²⁾ Qur’an (26:214).

Prophet Muhammad ﷺ was protected from physical harm, as he belonged to the Banu Hashim clan. The Quraysh chiefs used generous bribery tactics, and they offered him access to merchants' inner circles, leadership, and marriage. However, the Prophet ﷺ turned down all offers. Though, his followers did not receive the same immunity. Later, the Quraysh chiefs turned their campaign into active persecution of the Prophet's ﷺ followers. They inflicted physical harm upon the Muslims, and many of the Prophet's ﷺ companions (Sahabah) were killed.

The weak Muslims faced a mounting campaign of persecution, social, and economical boycotts. They were forced to migrate to neighboring Abyssinia (Ethiopia). The growth rate of the reverts disturbed the chiefs of Makkah, since the Prophet ﷺ was gaining new followers every day. Therefore, Quraysh proposed adopting a common form of worship, which the Qur'an denounced.

5. Seeking outside protection

During the tenth year after the first Revelation (the Year of Sorrow), the Prophet's ﷺ wife, Khadijah رضي الله عنها, and his uncle Abu Talib both died. Hence, the Prophet's ﷺ wicked uncle, and sworn foe Abu Lahab became the Prophet's ﷺ clan's head, and lifted the protection in order to expose his life to imminent danger.

Abu Talib was an influential and respected leader of the Banu Hashim clan of the Quraysh tribe. His death followed the appointment of Abu Lahab as his replacement, thus ending the clan's protection for the Prophet ﷺ. As a result, he was locked out of Makkah's society. After the repeated, and stubborn oppression by the Quraysh, Prophet ﷺ turned to Allah ﷻ one day, and recited the following supplication (Dua') from the Qur'an:

﴿وَقُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا﴾

“And say, ‘My Lord! Cause me to enter a sound entrance and help me to a sound exit and make for me a helping authority.’”⁽¹⁾

It was one of the most challenging phases of Dawah. During these three years, the Prophet ﷺ kept seeking protection for the Muslim community (Ummah) outside of Makkah. In pursuit of this protection, the Prophet ﷺ took a trip to the neighboring town of Taif. The trip ended with an overwhelming, heartbreaking experience.

Aishah رضي الله عنها reported: She asked the Prophet, “Have you encountered a day harder than the battle of Uhud?” The Prophet, peace and blessings be upon him, said, “Your tribes have troubled very much, and the worst was the day of Aqaba when I presented myself to Ibn Abd

⁽¹⁾ Qur'an (17:80).

Yalail ibn Abd Kulal and he did not respond to what I intended. I departed, overwhelmed with excessive sorrow, and I could not relax until I found myself at a tree where I lifted my head towards the sky to see a cloud shading me. I looked up and saw Jibreel (Gabriel) in it. He called me saying: Allah has heard your people's saying to you and how they have replied, and Allah has sent the Angel of the Mountains to you that you may order him to do whatever you wish to these people. The Angel of the Mountains greeted me and he said: O Muhammad, order what you wish, and if you like, I will let the mountains fall on them." The Prophet said, "No, rather I hope that Allah will bring from their descendants people who will worship Allah alone without associating partners with him."⁽¹⁾

Five Phases in Madinah

1. The establishment of the 'Abode of Islam'

Finally, the new Muslims undertook the effort to establish a home for the first Muslim community (Ummah) in the troubled city of Yathrib (later called Madinah) where the Prophet ﷺ lived for the remainder of his life.

The story of the migration (Hijrah) started with the Prophet ﷺ finding hope with some youth from Yathrib. The people of Yathrib were familiar with monotheism (Tawheed), and they heard their local Jewish community repeatedly say that they expected a Prophet ﷺ to appear who will lead them. However, the Jews didn't accept the Prophet's ﷺ message, mainly because he was a descendent of Prophet Ismail عَلَيْهِ السَّلَام (Ishmael), and not Prophet Ishaq عَلَيْهِ السَّلَام (Isaac), as they had hoped. There were many other reasons for Jews rejecting the Prophet ﷺ, including political ones. Of course, there were some Jews who accepted his message, such as Abdullah ibn Salam رَضِيَ اللَّهُ عَنْهُ.

The people of Yathrib were prepared to aid the Prophet ﷺ to employ the new faith, hoping to gain supremacy over their local Jewish community. They invited the Prophet ﷺ to be the impartial leader, and judge. The people of Yathrib suffered a long history of combats among its own tribes of Aws, and Khazraj, often fueled, and encouraged by the Jewish tribes that lived in Yathrib as well since it was in their interest that they fought each other.

The Battle of Bu'ath was fought between Aws, and Khazraj tribes, aided by their corresponding Jewish allies of Yathrib. Its devastating consequences, in which all the tribes were involved, made it evident that it was time for peace. They realized then that they must have a permanent outsider with authority to mediate the disputed cases. The delegation pledged themselves, and their fellow citizens to receive, and welcome the Prophet ﷺ into Yathrib, and they would protect him as one of their own.

(1) Sahih Al-Bukhari (3231), Sahih Muslim (1759).

2. Strengthening the domestic front

The fabric of society in the new city of Yathrib was unique. Unlike Makkah, Yathrib was home to both Jews, and some Christians living side-by-side with pagan Arabs. The Prophet ﷺ knew that to lead the diverse group of Yathrib, which now also included Muslims, both the Ansars (Muslim inhabitants of Madinah), and the Muhajirun (first converts who migrated to Madinah), peace among them must first prevail. They signed the Constitution of Madinah (Misaq-e-Madinah) to clarify the rules of pluralism, defense of their city, communal living, and legal dealings to bond them together, and allow the community to grow, despite its many differences.

The agreement specified all rights, and duties, of all citizens, and the relationship of the different communities in Madinah, including the Muslim community, and other communities, specifically the Jews, and Christians. The pact defined in the Constitution of Madinah (Misaq-e-Madinah) had a religious outlook (Islam), formed by policies, and laws, and essentially protected the legal forms of the old Arab tribes.

3. Strong defense

For almost six years, Madinah suffered repeated attacks from the pagan Arabs of Makkah. First came the Battle of Badr (2 A.H), then the Battle of Uhud (3 A.H), and finally, the Battle of the Trench (5 A.H).

4. The struggle to gain peace

During 6 A.H, Prophet Muhammad ﷺ left Madinah to perform Umrah at Makkah. The pagans of Makkah stopped the Muslims from reaching the city, denying their desire to do Umrah. In return, they produced a truce proposal. The terms of the Treaty of Hudaibiyyah (Sulah Hudaibiyyah) seemed unfavorable to the Muslims at that particular point in time. However, the companions (Sahabah) ultimately put their trust in the Prophet's ﷺ wisdom, which prevailed in the long run, with Allah's ﷻ Help, of course. It should be noted that Allah ﷻ declared it a clear victory in the Qur'an. Ultimately, the Treaty of Hudaibiyyah (Sulah Hudaibiyyah) established peace between the Muslims in Madinah, and the pagans in Makkah, and their respective allies. The truce showed that the Quraysh finally accepted Islam, and Muslims as their equal rising power.

5. Solid offense

After many battles, and a unifying truce, converts to Islam increased tremendously. Towards the end of 10 A.H, most of the tribes in the Arabian Peninsula had accepted Islam.

However, soon afterward, forces outside of the peninsula felt threatened by the allied Muslim community's growth, and began to mobilize to fight them. To defend the community, the Prophet ﷺ prepared for war at all times, and so the Battle of Tabuk took place. However, the conflict ended

without fighting. For every stage of the Muslim community's evolution, chapters (Suwar) in the Qur'an detail the time, place, and lessons to be learned until the Day of Judgment (Yawm Al-Qiyamah).

Benefits of knowing the evolution concept

After Muslims reached the top of the ladder, and became a superpower, they gradually started to revert to weakness. The Muslims abandoned the Guidance (Hidayah), and their commitment to the Divine Commands faded. Consequently, they could not maintain the highest phase, which is the phase of empowerment. They gradually downscaled to lower phases because of leaving the teachings of Islam progressively over time.

The phases described above are helpful in understanding how to replicate the re-establishing of the Muslim community (Ummah) once again. Understanding these phases, in turn, helps us determine the needed steps to reconstruct our Muslim community (Ummah).

Identifying the equivalent phase in the current Muslim community (Ummah), and grasping the Qur'anic script that deals with it, will guide us to employ the exact Divine Instructions to treat our present hurdles to advance the Muslim community (Ummah) to the next phase.

The seven lengthy chapters (As-Saba' At-Tiwal) illustrate the evolution

The seven lengthy chapters (As-Saba' At-Tiwal) amazingly generate the collection of phases the Muslim community (Ummah) went through until it was finally established.

Furthermore, the seven lengthy chapters (As-Saba' At-Tiwal) are equal to the Torah (Old Testament) revealed to Prophet Musa عليه السلام (Moses), according to a narration (Hadith) related by Wathila ibn Al-Asqa رضي الله عنه. It means that the seven lengthy chapters (As-Saba' At-Tiwal) comprise complete guidance for the Muslim community (Ummah). If we look in-depth into the higher aims (Maqasid) of the seven chapters (Suwar) in pairs, we will find out that they present a cycle of evolution of the Muslim community (Ummah). We paired the seven chapters (Suwar) earlier in this volume as follows:

1. The Twins: Al-Baqarah & Al-Imran
2. The Signs: An-Nisa & Al-Maidah
3. The Reminders: Al-An'am & Al-A'raf
4. The Put-Together: Al-Anfal & At-Tawbah

The Twins: Al-Baqarah & Al-Imran

Allah ﷻ identified the Muslims as the best community appointed to carry on the Messengers' work because Allah ﷻ named their Messenger ﷺ, and book the last. Allah ﷻ revealed the Guidance (Hidayah) that Muslims must believe without any shadow of doubt, and implement to lead humanity to achieve the best in this world (Dunya), and in the Hereafter (Akhirah). In chapter (Surah) Al-Baqarah, Allah ﷻ said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَلَكُمْ إِنَّكَ اللَّهُ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ﴾⁽¹⁾

“Thus, We have made you [true Muslims—real believers of Islamic monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind, and the Messenger (Muhammad) be a witness over you.”⁽¹⁾

The same declaration of the best community of believers (Ummah) is also found in chapter (Surah) Al-Imran. However, we must remember that there are three conditions, enjoining what is good, and forbidding what is evil, based on our belief in Allah ﷻ.

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾⁽²⁾

“You [true believers in Islamic monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic monotheism, and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command).”⁽²⁾

Chapters (Suwar) Al-Baqarah, and Al-Imran are twins because they are neighbors in the final order of the Qur'an (Mus'haf). Also, they will come together on the Day of Judgment (Yawm Al-

(1) Qur'an (2:143).

(2) Qur'an (3:110).

Qiyamah). Later on in this volume of the *Maqasidic Tafsir* series, we will find out how they complete one another.

Buraydah رضي الله عنه reported that the Messenger of Allah ﷺ said, **“Learn chapter (Surah) Al-Baqarah, for adhering to it is blessed, leaving it is sorrow, and the sorcerers cannot defeat it. Learn Al-Baqarah and Al-Imran, for they are both the brightly illuminated chapters coming on the Day of Resurrection as if they were two clouds, or two canopies of shade, or as if they are a decisive wall of birds in ranks, arguing on behalf of their reciters.”**⁽¹⁾

Chapter (Surah) Al-Baqarah

Chapter (Surah) Al-Baqarah’s central discussion is to lift the state of despair, and psychological defeat that many devout Muslims may be experiencing due to:

1. The fact that Muslims are living in the “second strangeness of Islam.”

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, **“Islam began as something strange, and it will return to being strange, so blessed are the strangers.”**⁽²⁾

“So, give glad tidings to the strangers” means those who follow its commands. “*Tooba*” (glad tidings) has been interpreted as meaning Paradise (Jannah), or a great tree in Paradise (Jannah). This shows that supporting Islam, and following its commands may require leaving one’s homeland, and being patient in bearing the difficulties of being a stranger, as was the case at the beginning of Islam.

2. The fact that Muslims are outnumbered.

In *Sharh Sahih Muslim*, Al-Nawawi رحمته الله quoted Al-Qadi Iyad رحمته الله as saying concerning the meaning of the above narration (Hadith) on the strangeness of Islam, **“Islam began among a few individuals, then it spread, and prevailed, then it will reduce in numbers until there are only a few left, as it was in the beginning.”**⁽³⁾

Al-Sindi رحمته الله said in *Hashiyat Ibn Majah* that “strange” refers to the small number of its adherents. The basic meaning of “Ghareeb” (a stranger) in the above narration (Hadith) is being far from one’s homeland, while “And will revert to being strange” refers to the small number of those who will adhere to its teachings, even though its followers are many.

(1) Musnad Ahmad (22975): Authentic (Sahih) due to external evidence by Al-Arna’ut.

(2) Sahih Muslim (145).

(3) Sharh Sahih Muslim by Al-Nawawi رحمته الله.

It says in *Fatawa al-Lajnah al-Daimah* that the meaning of this narration (Hadith) is that Islam began as something strange when the Messenger of Allah ﷺ called people to Islam, to which only a few responded positively, and accepted Islam. At that time, it was something strange because its people were like strangers amongst others, and they were few in number, and weak, in contrast to the great numbers, and strength of their enemies who persecuted the Muslims. Then, some of the Muslims migrated to Abyssinia (Ethiopia), who fled for the sake of their religion, and to save themselves from persecution, and oppression. The Messenger of Allah ﷺ migrated upon Allah's ﷻ direction to Madinah, after suffering intense persecution, and in the hopes that Allah ﷻ would give him people to support him in his call, and support for Islam. Allah ﷻ fulfilled his hopes, granted victory to his troops, and supported His most beloved servant.

The Islamic state was established, and Islam spread, with the Help of Allah ﷻ, throughout the surrounding regions. Allah ﷻ made the word of kufr (disbelief) the lowest, and His Own Word the uppermost, for He is the Almighty, All-Wise, and all honor, and glory belongs to Allah ﷻ, and His Messenger ﷺ, and His believers (Mu'minun).

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

“They say, ‘If we return to Madinah, the more honored [for power] will surely expel therefrom the more humble.’ And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.”⁽¹⁾

This glory, and honor for Muslims continued for a long time, but soon division, and dissent spread among the Muslims, and weakness, and failure increased gradually, until Islam once again started to become something strange as it was in the beginning. However, this will not be because of their small numbers, because at the time, they are many. Rather, it is because most Muslims do not adhere to their religion, or cling to the Book of their Lord, and the teachings of the Messenger of Allah ﷺ, apart from those whom Allah ﷻ wills. So, they become distracted, compete in worldly matters, like those who came before them, and fight amongst themselves for leadership. So, the enemies of Islam found a way in, and they colonized their lands, humiliated their people, and mistreated them. This is how Islam returned to being strange as it was in the beginning.⁽²⁾

(1) Qur'an (63:8).

(2) Fatawa al-Lajnah al-Daimah, 2/170.

Several scholars (Ulama), including Shaykh Muhammad Rasheed Rida رحمہ اللہ, thought that this narration (Hadith) gives glad tidings of the second victory of Islam after it becomes something strange again. They base this on the metaphor used by the Prophet ﷺ when he said, “... **will revert to being strange as it began.**” So, just as following the initial strangeness, and alienation, the Muslims were victorious, and Islam spread, so this will happen again after the second period of strangeness, and alienation.

This view is more likely to be correct, and is supported by what is proven in the narrations (Ahadith) about Al-Mahdi, and the descent of Prophet Isa عليه السلام (Jesus) at the end of time, when Islam will spread, and the Muslims will be victorious, and disbelief (kufr), and the disbelievers (kafirun) will be defeated.

3. The Muslim world is under the stage of tyrannical, and oppressive government which precedes the return of the Islamic rule (Khilafah), according to the following narration (Hadith) of the Prophet ﷺ.

Hudhayfah رضي الله عنه said that the Messenger of Allah ﷺ said, “**The Prophethood will remain amongst you if Allah wills that it remains, and then He will remove it when He intends to remove it. Then, there will be the Caliphate (Khilafah) upon the way of the Prophethood, and it will continue if Allah wills it to continue, and then He will remove it when He intends to remove it. Then, there will be a harsh rule, and it will continue if Allah wills it to continue, and then He will remove it when He intends to remove it. And then there will be a coercive rule, and it will continue if Allah wills it to continue, and then He will remove it when He intends to remove it. Then, there will be the Caliphate (Khilafah) upon the way of the Prophethood and [the Prophet] kept silent.**”⁽¹⁾

Remember, the third stage is initiated by the Western world, and is against establishing religious communities. It is the tyrannical, and oppressive rule which is anti-Islamic since they promote the non-religious ideologies serving the interests of the West.

Community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah)

There is a need to lift the state of despair by reminding Muslims of their appointment by Allah ﷻ as a community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) against mankind in this world (Dunya), and the Hereafter (Aakhirah).

(1) Musnad Ahmad, 4/273 (18596).

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَلَكُمْ إِنَّكُم مِّنْ يَّاتِيهِ الْوَعْدُ وَالْحَقُّ﴾

“Thus, We have made you [true Muslims—real believers of Islamic monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.”⁽¹⁾

Abu Saeed Al-Khudri رضي الله عنه narrated:

The Messenger of Allah said: “Nooh (peace be upon him) will be called on the Day of Resurrection, and it will be said to him: ‘Did you convey (the message)?’ He will say: ‘Yes.’ Then his people will be called, and it will be said to them: ‘Did he convey (the message) to you?’ They will say: ‘No warner came to us, and no one came to us.’ It will be said to Nooh: ‘Who will bear witness for you?’ He will say: ‘Muhammad and his Ummah.’ He said: ‘That is the word of Allah, ‘Thus We have made you a just (and the best) nation.’”⁽²⁾

In another narration (Hadith), it was added: He said: “And they will be called, and they will bear witness that he conveyed (the message), then I will bear witness for you.”⁽³⁾

Abu Saeed Al-Khudri رضي الله عنه narrated:

The Messenger of Allah said: “A Prophet will come on the Day of Resurrection accompanied by one man, and a Prophet will come accompanied by two men, or more than that. Then his people will be called, and it will be said to them: ‘Did this one convey the message to you?’ and they will say, ‘No.’ It will be said to him: ‘Did you convey the message to your people?’ and he will say: ‘Yes.’ It will be said to him: ‘Who will bear witness for you?’ He will say: ‘Muhammad and his Ummah.’ So Muhammad and his Ummah will be called, and it will be said to them: ‘Did this one convey the message to his people?’ They will say: ‘Yes.’ It will be said: ‘How did you know that?’ They will say: ‘Our Prophet came to us and told us that the Messengers had conveyed the message.’ That is the word of Allah, ‘Thus We have made you a just (and the best) nation.’ He said: Just, so that you will be witnesses over mankind and the Messenger will be a witness over you.”⁽⁴⁾

(1) Qur’an (2:143).

(2) Al-Bukhari (4487).

(3) Ahmad (10891).

(4) Ibn Majah (4284), Imam Ahmad (1164): Graded authentic (Sahih) by al-Albani in *al-Silsilah al-Saheehah* (2448).

Ibn Jarir At-Tabari رحمہ اللہ said in his commentary on this verse (Ayah) that what Allah ﷻ said was, “Just as We have made you a just nation, bearing witness for My Prophets, and Messengers against their nations, that they conveyed the message to them that I commanded them to convey, so too, My Messenger Muhammad will be a witness for you, that you believed in him, and in what he brought to you from Me.”⁽¹⁾

Shaykh ibn Uthaymeen رحمہ اللہ said:

What we learn from this verse is the superiority of this Ummah over other nations, because Allah says ‘Wasatan.’ And we learn that this Ummah is just, because Allah says “that you be witnesses over mankind,” and the witness is the one whose word is accepted. And we learn that this ummah will bear witness over the nations on the Day of Resurrection, because Allah says “that you be witnesses over mankind.” Testimony may be given in this world and in the Hereafter. When the people are gathered and the Messengers are asked: “Did you convey the message?” they will say, “Yes.” Then the nations will be asked: “Was the message conveyed to you?” and they will say, “No bringer of glad tidings or warner came to us; no one came to us.” Then it will be said to the Messenger, “Who will bear witness for you?” He will say: “Muhammad and his Ummah.” So they will be asked to bear witness on the Day of Resurrection and they will bear witness, so they will be witnesses over mankind. If someone were to say: How can they bear witness when they did not see? We say: But they heard it from one whose words are more authentic than what one sees with one’s own eyes, i.e., the Prophet.⁽²⁾

The qualities of the witnesses

The chapter (Surah) Al-Baqarah also emphasizes the qualities that the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must possess to perform the act of witnessing in this world, and to qualify as witnesses on the Day of Judgment (Yawm Al-Qiyamah). These qualities include attestation (Tasdeeq), and compliance (Tatbeeq). The chapter (Surah) also emphasized how to receive, and successfully implement the Guidance (Hidayah).

The Guidance (Hidayah) comprises two main parts: (1) Matters of the unseen (Akhbar), and (2) Commands to do, and not to do (Amr). When it comes to the unseen matters, they must make an attestation to them (Tasdeeq Al-Khabar), and compliance regarding the commands (Tanfiz Al-Amr).

(1) Jami’ al-Bayan, 2/8.

(2) Tafsir Surat al-Baqarah, 2/115, 116.

Chapter (Surah) Al-Imran

Chapter (Surah) Al-Baqarah extended the message to the Jewish community's first, and foundational branch of the People of the Book (Ahl Al-Kitab). Chapter (Surah) Al-Imran reinforces this message to the Jewish community. However, it focuses more on extending the message to the second, and completing branch of the People of the Book (Ahl Al-Kitab), the Christian community.

Allah ﷻ admonishes Christians, and Jews for their erroneous beliefs, and evil morals, and advised them to accept, as a remedy, the truth of the Qur'an. They have been told in this chapter (Surah) that Prophet Muhammad ﷺ taught the same right way of life that had been preached by their own Prophets, and that it alone was the right way, the way of Allah ﷻ. hence, any deviation from it will be wrong, even according to their own scriptures.⁽¹⁾

In chapter (Surah) Al-Baqarah, Allah ﷻ declared Muslims as the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) against humanity, appointed them as the torchbearers of the truth, and entrusted them with reforming the world. In chapter (Surah) Al-Imran, Allah ﷻ declares them to be the best community ever brought out to humanity if they fulfill the conditions mentioned in the following verse (Ayah) that we discussed earlier:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

“You [true believers in Islamic monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah—and rebellious against Allah's Command).”⁽²⁾

In chapter (Surah) Al-Baqarah, Allah ﷻ delivered to the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) the unique guidance they must bear, display, and convey to humanity. Finally, in chapter (Surah) Al-Imran, Allah ﷻ provides additional instructions to continue those shown in the preceding chapter (Surah).

(1) Tafsir Al-Maudidi Surah Al-Imran.

(2) Qur'an (3:110).

Allah ﷻ instructs the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) to learn from the religious, and moral degeneration of the former communities (People of the Book), and to refrain from treading in their footsteps. Furthermore, Allah ﷻ warns the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) against the plots, and the schemes of the hypocrites (munafiqun) who are keen on putting hindrances in the way of Allah ﷻ.

Allah ﷻ addressed the concept of being steadfast by avoiding doubts which would negate, and invade our attestation (Tasdeeq). Allah ﷻ introduced the different concepts of attestation (Tasdeeq) through the story of the delegation of Najran. Furthermore, we must avoid following our whims, and desires, which would negate our compliance (Tatbeeq). Allah ﷻ presented these meanings through the story of the Battle of Uhud.

The Signs: An-Nisa & Al-Maidah

Chapters (Suwar) An-Nisa & Al-Maidah are the associates, because they replaced some of the pre-Islamic moral, cultural, social, economic, and political ways with a Divinely revealed formal system. The standard Divine system aims at applying checks, and balances on ruling authorities to prevent power abuse. It also guards the rights of the minorities, vulnerable ones, such as orphans, non-Muslims, enslaved people, and women within the Muslim community (Ummah).

Chapter (Surah) An-Nisa

Allah ﷻ revealed indisputable signs of success to the leading, and community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) in fulfilling their obligations towards their appointment.

Chapter (Surah) An-Nisa came to organize the perseveration of the rights of the minorities, and the weak segments of the society. Considering the period of the Revelation, chapter (Surah) An-Nisa deals with **three main problems** which confronted the Muslim community at the time:⁽¹⁾

1. To bring about an all-around development of the Islamic community that had been formed at the time of migration to Al-Madinah (Hijrah). For this purpose, the Prophet of Allah ﷺ introduced new moral, cultural, social, economic, and political ways in place of the old ones practiced in the pre-Islamic period.
2. To continue with the efforts of calling people to Islam, despite facing the bitter struggle that was going on with the Jewish clans, and the hypocrites (munafiqun) who were opposing his

(1) Tafsir Al-Maududi: Introduction to Surah An-Nisa.

mission of reform. Above all, he had to propagate Islam in the face of the bitter opposition of these powers of evil with a view to capturing more minds, and hearts.

3. To provide further detailed instructions for the consolidation, and strengthening of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) in continuation of those given in Al-Baqarah through the following reformations, laws, and instructions:
 - Allah ﷻ revealed the foundational principles for the smooth running of family life, and set up ways to handle family disputes.
 - Allah ﷻ legislated the necessary rules for marriage, and the rights of the wife, and the husband apportioned fairly, and equitably.
 - Allah ﷻ declared the fundamental change regarding the status of women in Islam, which is different from that of pre-Islamic times. This declaration is so profound to the extent that the entire chapter (Surah) was named after the women.
 - Allah ﷻ announced the rights of orphans, and declared them as laws.
 - Allah ﷻ revealed the regulations for the division of inheritance.
 - Allah ﷻ placed the foundational instructions to reform economic, and wealth-related matters.
 - Allah ﷻ introduced the foundation of the penal code for adultery, and declared intoxicants prohibited in, and around, the times of the five daily prayers (Salawat).
 - Allah ﷻ revealed the Divine Instructions for cleanliness, and purity.
 - To ensure the maintenance of discipline in the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah), Allah ﷻ taught the Muslims all kinds of good characters, which a good Muslim should have when dealing with Allah ﷻ, and other fellow men.
 - Allah ﷻ continues to warn the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) of the moral, and religious condition of the People of the Book (Ahl Al-Kitab) by reviewing them, teaching lessons to the Muslims, and forewarning them to refrain from following in their footsteps.

- To enable the Muslims to distinguish between true faith (Iman), and hypocrisy (nifaq), Allah ﷻ revealed the conduct, and the distinctive features of the hypocrites (munafiqun), disgracing, criticizing, and comparing them to the true believers (Mu'minun), so the two are marked off.
- At this critical juncture, Allah ﷻ filled the Muslims with courage, and gave them the instructions needed during that period of war.
- To counteract the fearful rumors spread by the hypocrites (munafiqun), and the Muslims of weak faith (Iman), they were asked to make a thorough inquiry into them, and inform the responsible people about them.
- Allah ﷻ enjoined the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) to adopt the highest moral qualities, and would severely criticize them for any moral weakness.

Chapter (Surah) Al-Maidah

Allah ﷻ revealed chapter (Surah) Al-Maidah when the evil forces led by Quraysh to defeat Islam became pointless. The Treaty of Hudaibiyyah (Sulah Hudaibiyyah) strengthened the work of Dawah to gain more ground because of the peaceful environment since more people accepted Islam during the truce. Hence, the existence of Islam as a religion, and as a political entity became a reality.⁽¹⁾

The Prophet ﷺ wrote letters to the rulers of Iran, Egypt, and Rome, and to the Chiefs of Arabia, inviting them to Islam. At the same time, the missionaries of Islam spread among the clans, and tribes, and invited them to accept the Divine Message of Islam.⁽²⁾

Now that the Muslims had become a ruling body, it was feared that power might corrupt them. At this period of great trial, Allah ﷻ had admonished them repeatedly to stick to justice, and to guard against the wrong behavior of their predecessors, namely the People of the Book (Ahl Al-Kitab).⁽³⁾

Believers (Mu'minun) are enjoined to remain steadfast to the Commands of Allah ﷻ, and the teachings of His Messenger ﷺ. They should follow Allah's ﷻ Commands, and prohibitions to save themselves from the evil consequences which were faced by the Jews, and the Christians who had violated them. They have been instructed to avoid hypocrisy (nifaq).⁽⁴⁾

(1) Tafsir Al-Maududi: Introduction to Surah Al-Maidah.

(2) *Ibid.*

(3) *Ibid.*

(4) *Ibid.*

Chapter (Surah) Al-Maidah deals with the following **three main topics**:⁽¹⁾

1. A final mandate to the Muslim community (Ummah)

Allah ﷻ revealed a final formal religious, cultural, and political mandate to the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah). The reform comprises the rules concerning the journey for Hajj, the lawful, and unlawful to eat, and the abolishment of the self-imposed foolish restrictions of the pre-Islamic age. Allah ﷻ declared the lawfulness of the food of the People of the Book (Ahl Al-Kitab). Allah ﷻ permitted Muslim men to marry the chaste women from the People of the Book (Ahl Al-Kitab). Rules, and regulations for the performance of ablution (Wudu), purification bath (Ghussal), and dry ablution with dust (Tayammum) have been prescribed. Punishments for rebellion, disturbance of peace, and theft have been specified. Drinking, and gambling have been made unlawful (Haram). Allah ﷻ legislated the expiation for breaking an oath, and a few more things that have been added to the law of evidence.⁽²⁾

2. Muslims to fulfill their covenants

Allah ﷻ admonished the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) to fulfill their covenants. Allah ﷻ revealed this chapter (Surah) to convert the different rights into actual contracts, and commanded the Muslim community (Ummah) to fulfill their terms, such as Allah's ﷻ rights, the rights of His Messengers, and the rights towards the Revelation, attestation (Tasdeeq), and compliance (Tatbeeq) which Allah ﷻ emphasized in chapter (Surah) Al-Baqarah. Moreover, Allah ﷻ commanded steadfastness on the Muslims in chapter (Surah) Al-Imran, and provided signs of success in implementing them in chapter (Surah) An-Nisa. Furthermore, in this chapter (Surah), Allah ﷻ stated the rights of the different people in the community.⁽³⁾

In chapter (Surah) Al-Maidah, Allah ﷻ warns the Muslims from following the footsteps of the People of the Book (Ahl Al-Kitab), commanding them to stick to justice, and to guard against the wrong behavior of the communities of the previous Prophets. Allah ﷻ also commands the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) to remain steadfast to the covenant of obedience to Allah ﷻ, and His Messenger ﷺ, and to strictly observe their commands, and prohibitions, in order to save themselves from the evil consequences that befell the Jews, and the Christians who had violated them. Furthermore, Allah ﷻ instructs them to observe the dictates of the Qur'an in the conduct of all their affairs, and warns against the attitude of hypocrisy (nifaq).⁽⁴⁾

(1) Tafsir Al-Maududi Introduction to Surah Al-Maidah.

(2) *Ibid.*

(3) *Ibid.*

(4) *Ibid.*

3. A final warning to the People of the Book (Ahl Al-Kitab)

Since the Jewish community's religious authority, and power are now faded, and almost become entirely under the rule of the Muslims, Allah ﷻ is warning them again about their wrong attitude, and invites them to follow the right way. At the same time, a detailed invitation has also been extended to the Christians as well. Furthermore, Allah ﷻ pointed out the errors of their creeds, and admonished them to accept the instructions of the final Prophet ﷺ. We may notice that no direct invitation has been made to the idol worshipers, the worshipers of the fire (Majus), and idolaters living in the adjoining countries.⁽¹⁾

The Reminders: Al-An'am & Al-A'raf

Al-An'am, and Al-A'raf are the only two Makki chapters (Suwar) of the seven lengthy chapters (As-Saba' At-Tiwal). Allah ﷻ revealed both chapters (Suwar) towards the end of the Makki period, and right before the migration (Hijrah), seeking to establish the first Islamic rule in Madinah, and cautioning the Muslims against overlooking the basis of their authority: the belief in Allah ﷻ, the Hereafter (Akhirah), and the Revelation. Chapter (Surah) Al-An'am emphasizes the true definition of monotheism (Tawheed), which is to have belief in Allah's Lordship, and His Actions. Chapter (Surah) Al-A'raf invites those who are upon monotheism (Tawheed) to avoid being undecided.

Chapter (Surah) Al-An'am

Allah ﷻ revealed chapter (Surah) Al-An'am at the end of the Makki period. The hostility towards the Muslims had become most savage, and brutal, and most of the Muslims had to leave their homes, and migrate to Abyssinia (Ethiopia). Above all, the Prophet ﷺ lost his two great supporters—his uncle Abu Talib, and his wife Khadijah رضي الله عنها, since they died. Moreover, Abu Lahab, the sworn enemy of the Prophet ﷺ, and his message, had become the leader of the Banu Hashim clan, replacing Abu Talib, and thus lifting the protection granted to Prophet ﷺ in Makkah. It was in these dark circumstances that a ray of hope gleamed from Yathrib (old name of Madinah), where Islam began to spread freely through the efforts of some influential people of Aus, and Khazraj tribes there, who had embraced Islam when they visited Makkah. Therefore, Allah ﷻ revealed chapter (Surah) Al-An'am to remind Muslims of the **three fundamentals**, which include their belief in Allah ﷻ, the Hereafter (Akhirah), and the religion (Deen) they are to implement, and convey to the rest of the world. For the weak, and oppressed, it was meant to be a means of steadfastness to continue with the course of action till Allah ﷻ establishes them on earth. As for the future empowered Muslims, Allah ﷻ reminds them not to abuse their power, and not to forget the three fundamentals.⁽²⁾

(1) Tafsir Al-Maududi: Introduction to Surah Al-Maidah.

(2) Tafsir Al-Maududi: introduction to Surah Al-An'am.

Chapter (Surah) Al-An'am addresses the first of the covenants which chapter (Surah) Al-Maidah listed, to which Muslims are required to abide by, which is monotheism (Tawheed):

- Monotheism (Tawheed) is to single Allah ﷻ out as the One, and only Lord (Creator, Sovereign, Provider, and Ruler), to single Him out regarding His Divine Essence, Actions, Names, and Attributes, and consequently, to single Him out with our worship, and obedience, and finally, to call people to it through Dawah.
- All three types of monotheism (Tawheed) are mandatory to believe in, and follow. Therefore, he who believes only in one, or two of the three types has not yet singled out Allah ﷻ.
- The chapter (Surah) establishes that Prophet Muhammad ﷺ was sent to call the polytheists (mushrikun) to worship Allah ﷻ. It's true that they believed in Allah's Lordship (Tawheed Ar-Rububiyyah). They knew that Allah ﷻ alone is the Creator, the One Who gives life, and the One Who causes death, but they were still not considered Muslims since they associated partners in worshipping Allah ﷻ.
- Singling out Allah ﷻ in worship (Tawheed Al-Uluhiyyah) was the mission of all the Prophets because it is the fundamental requirement that all deeds are based on, and without fulfilling the belief in it, all acts of worship are worthless. If monotheism in worship (Tawheed Al-Uluhiyyah) is not fulfilled, then its opposite will be fulfilled, which is polytheism (shirk).
- To establish the correct concept of monotheism (Tawheed), as in the case of Umar ibn Al-Khattab رَضِيَ اللهُ عَنْهُ who was given life through knowledge (Ilm), and faith (Iman), and to stop observing polytheism (shirk), or the incomplete, and devious concept of monotheism (Tawheed), as in the case of Abu Jahal Amr ibn Hisham, whose status was as if he was dead because of his ignorance, and disbelief (kufr).

﴿أَوَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ

لِّلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

“Is he who was dead (without faith by ignorance and disbelief), and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism, and hypocrisy) from which he can never come out? Thus, it is made fair seeming to the disbelievers (kafirun) that which they used to do.”⁽¹⁾

⁽¹⁾ Qur'an (6:122).

Even though chapter (Surah) Al-An'am focuses on the tenet of monotheism (Tawheed), it is named Al-An'am, meaning "the animals." For the Arabs at the time of the Revelation, animals were the main form of transportation, the source of meat, milk, tents, and carpets. They were like the oil of the time. However, the polytheistic delusions they developed regarding Allah ﷻ led them to impose specific prohibitions with no need.

Ibn Abbas رضي الله عنه said to consider the verses (Ayat) 136-140 of chapter (Surah) Al-An'am if one wishes to know about the ignorance of the Arabs. One will understand that the disbelievers (kafirun) at the time of the Prophet ﷺ believed in Allah's ﷻ Lordship, but they denied His Commands regarding the animals, and other aspects of His worship. The delusion regarding the nature, and the reality of the worship of God is manifested in various wicked, and illogical practices, like how polytheists (mushrikun) had self-imposed prohibitions when it came to animals.

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حَجَرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ أَسْمَاءَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذُكُورِ نَا وَحُكْمٌ عَلَى أَنْزِلْنَاهَا وَإِنْ يَكُن مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾﴾

“And they assign to Allah a share of the tilth and cattle which He has created, and they say: "This is for Allah according to their pretending, and this is for our (Allah's so-called) partners." But the share of their (Allah's so-called) "partners" reaches not Allah, while the share of Allah reaches their (Allah's so-called) "partners"! Evil is the way they judge! And so, to many of the polytheists (mushrikun), their (Allah's so-called) "partners" have made fair-seeming the killing of their children, to lead them to their own destruction and cause confusion in their religion. And if Allah had willed, they would not have done so. So, leave them alone with their fabrications. And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and

cattle on which (at slaughtering) the Name of Allah is not pronounced, lying against Him (Allah). He will recompense them for what they used to fabricate. And they say: "What is in the bellies of such, and such cattle (milk or fetus) is for our males alone and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allah). Verily, He is All-Wise, All-Knower. Indeed, lost are they who have killed their children, from folly, without knowledge, and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.”⁽¹⁾

Chapter (Surah) Al-An’am covers the following relevant topics:

- Allah ﷻ refutes the concept of polytheism (shirk), and invites the polytheists (mushrikun) to the creed of monotheism (Tawheed).
- Allah ﷻ emphasizes the belief in the Hereafter (Akhirah), and “the life after death” by drawing a graphic picture of that day.
- Allah ﷻ refutes the prevalent superstitions regarding animals which the polytheists (mushrikun) adhered to because of their false beliefs.
- Allah ﷻ describes the noble moral principles on which the first Islamic society was founded.
- Allah ﷻ defends the Prophet ﷺ, and addresses the objections raised against him as a person, and his mission.
- Chapter (Surah) Al-An’am comforted, and encouraged the Prophet ﷺ, and his followers, who were in a state of anxiety and despair because of the mission’s apparent failure.

Chapter (Surah) Al-A’raf

Al-A’raf is parallel to Al-An’am because it carries the same message, adopting a unique approach. Chapter (Surah) Al-A’raf cites the fate of the Messengers’ followers, opponents, and wishy-washy people throughout history, inviting them to make up their minds, and warning them against being passive, and indecisive.

In Arabic, Al-A’raf is the plural of Al-Urf. Scholars (Ulama) like Mujahid رحمه الله say that Al-A’raf is a barrier between Paradise (Jannah), and Hellfire (Jahannam). It is an elevated piece of land between Paradise (Jannah), and Hellfire (Jahannam), which houses those people whose good, and bad deeds are equal. Their good deeds prevented them from entering Hellfire (Jahannam), while their bad

⁽¹⁾ Qur’an (6:136-140).

deeds prevented them from entering Paradise (Jannah).⁽¹⁾ Also, Urf is an Arabic Islamic term referring to culture, custom, tradition, societal norms, or knowledge of a given society.

The central theme of chapter (Surah) Al-A'raf is the three Divine Calls to the three groups which form around the Messengers, and their truthful call to monotheism (Tawheed):

1. **The followers:** Allah ﷻ commends them to stay firm, giving them hope that His help is on the way.
2. **The opponents:** Allah ﷻ warns them to reconsider their opposition before it is too late.
3. **The indecisive:** Allah ﷻ showcases the fate of those who were undecided before them, and how this led them astray.

However, we should remember that the address to the opposition, and the indecisive groups about changing their positions, and following the Messengers is couched in a warning, since the Prophet ﷺ spent close to thirteen years calling them to accept Islam without tangible results.

This theme is also harmonious with the period of the Revelation before the Muslims' migration (Hijrah) to Madinah to establish the Islamic rule (Khilafah) there.

The Messenger of Allah ﷺ had spent thirteen long years admonishing the people of Makkah, because they had turned a deaf ear to his message, and had become so antagonistic that Allah ﷻ was about to command the Prophet ﷺ to leave them alone, and turn to other people. That is why they are admonished to accept the message, and a warning is given about the consequences of their wrong attitude. Now that the Prophet ﷺ was about to receive Allah's ﷻ Commandment to migrate from Makkah, the concluding portion of the address was directed towards the People of the Book (Ahl Al-Kitab) with whom he was going to come into contact at Madinah. During the course of the address to the Jews, the consequences of their hypocritical attitude towards the Prophets are also pointed out clearly, for they professed to believe in Prophet Musa عليه السلام (Moses), but their practices were opposed to his teachings. They were not only disobeying him but were, in fact, worshipping falsehood.⁽²⁾

However, help came from out of the town of Yathrib, and very soon, the Messenger of Allah ﷺ was going to be commanded to leave the Quraysh in Makkah, and turn to other people. Therefore, Allah ﷻ admonishes the disbelievers (kafirun), and the indecisive ones from accepting the message. At the same time, Allah ﷻ warns them in strong terms of the consequences that followed the wrong attitude of the former nations toward their Messengers.

(1) Tafsir Ibn Kathir: Surah Al-A'raf.

(2) Tafsir Al-Maududi: Introduction to Surat Al-Maidah.

Warnings to the indecisive ones

In chapter (Surah) Al-A'raf, Allah ﷻ warns the indecisive group through the citation of three stories:

1. **The story of Prophet Adam ﷺ Shaytan (Satan):** Allah ﷻ warns the offspring of Prophet Adam ﷺ against the evil devices of Shaytan (Satan), who is ever ready to mislead them as he did in the case of Prophet Adam ﷺ, and Hawa ﷺ (Eve). Shaytan (Satan) made Prophet Adam ﷺ to be indecisive before finally getting him to eat from the forbidden tree. Allah ﷻ tells us about the tricks Shaytan (Satan) used to turn our ancestors from being decided, to being undecided, and consequently, to eat from the tree, that he can do the same with you.
2. **The story of the people of Al-A'raf:** They ended up with an equal count of good, and bad deeds, although one good deed is multiplied ten times. However, an evil act does not get multiplied. Despite that, they ended up with equal good, and bad deeds, which displays their indecisiveness, and wishy-washy style of Islam.
3. **The story of the Sabbath-breakers:** They ended up fishing on Saturday through trickery. They broke up into three groups: the first was the violators, the second was the deniers, and the third was the undecided. The third group did not join the Sabbath-breakers. However, they also did not admonish them for breaking the Sabbath.

Obstacles of full conviction

The chapter (Surah) presents the obstacles which hindered, and obstructed the third group comprising the passive, undecided, and negative group, to invite them to make up their minds. These obstacles include:

1. Shaytan (Satan), and his armies,
2. Culture, and societal norms,
3. Heedlessness, forgetfulness, and taking this world for amusement,
4. Following the way of the ancestors,
5. Desires, and loving this world (The story of Balaam).

Warnings to the opponents

Allah ﷻ warns the opponents through citation of the stories of these Prophets with their nations: Nooh ﷺ (Noah), Hud, Salih ﷺ, Lot ﷺ, Shu'aib ﷺ, and Musa ﷺ (Moses). They have

been related to show the consequences of the rejection of the Divine Message, and the addressees of Prophet Muhammad ﷺ have been admonished to accept, and follow the Divine Message in order to escape perdition.

Allah ﷻ also reveals a graphic picture through the fascinating conversation between the people of Jannah (Paradise), and the people of Hellfire (Jahannam), and the middle, indecisive group on the wall between the two realms.

Allah ﷻ also warns the Muslims to continue asking Him for Divine Guidance (Hidayah) since there is no immunity from misguidance, through the citation of the story of the one who had the knowledge of the Divine Message, but discarded it. In conclusion, Allah ﷻ instructs Muslims to be steadfast, not give up, and exercise patience, and tolerance as soon they are aided.

Instruction to the followers

Furthermore, in the last part of the chapter (Surah), Allah ﷻ instructs the Prophet ﷺ, and his companions (Sahabah) to continue propagating Islam with wisdom. The most important of these is that they should show patience, and exercise restraint in answer to the provocations of their opponents. However, above all, they have been advised that they should not take any uncalculated step that might harm their cause under the stress of the excitement of feeling.

The Put-Together: Al-Anfal & At-Tawbah

Although we cited the following narration (Hadith) when presenting phase one of this volume, we must mention it again to validate that it was a Divine Instruction to put both chapters (Suwar) together without the traditional separation of *Bism Allah Ar-Rahman Ar-Raheem* between them.

Ibn Abbas رضي الله عنه reported:

I said to Uthman ibn Affan, may Allah be pleased with him, “What is your reasoning with chapter (Surah) al-Anfal, which has less than a hundred verses (Ayat), and chapter (Surah) Bara’ah (al-Tawbah), which has more than a hundred verses (Ayat), yet, you put them together without writing ‘In the name of Allah, the Most Gracious, the Most Merciful,’ between them, and you placed them with the seven long chapters. Why did you do that?” Uthman said, “A long time might pass with the Messenger of Allah, peace and blessings be upon him, without anything being revealed to him, and then sometimes a chapter (Surah) with numerous verses (Ayat) might be revealed. So, when something was revealed, he would call for someone who could write, and tell them to put these verses (Ayat) in the chapter which mentions this and that. When a verse (Ayah) was revealed, he would tell them to put this verse (Ayah) in the chapter (Surah), which mentions this and that. Al-Anfal was among the first to be revealed in Madinah, and Bara’ah was among the last of those revealed of the Qur’an, and their discussions resemble each other, so we thought that they were part of each

other. Then, the Prophet passed away, and it was not clear to us if they were part of each other. For this reason, we put them together without writing ‘In the name of Allah, the Most Gracious, the Most Merciful,’ and we included them with the seven long chapters (As-Saba’ At-Tiwal).”⁽¹⁾

Allah ﷻ revealed chapter (Surah) Al-Anfal as a commentary on the first battle between the truth and falsehood—the Battle of Badr. It was a defensive battle since Muslims were defending their Islamic entity, which was only two years old.

On the other hand, Allah ﷻ revealed chapter (Surah) At-Tawbah as a commentary on the last battle the Muslims waged under the leadership of the Messenger of Allah ﷺ—the Battle of Tabuk. It was an offensive battle to protect, and defend the boundaries of the Islamic entity, which became adjacent to the Roman Empire. This battle was a display of the emergence of the new power, based on the creed of monotheism (Tawheed).

During the Battle of Badr, the Muslim community was still devoted, and firm. Therefore, the campaign of hypocrisy (nifaq) was limited, and hidden. However, during the Battle of Tabuk, the hypocrisy (nifaq) campaign increased, and became noticed. Hence, Allah ﷻ revealed chapter (Surah) At-Tawbah to identify their features, warn the devout Muslims against them, and invite them to repent.

Chapter (Surah) Al-Anfal

Chapter (Surah) Al-Anfal presents the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) with steps to establish Islamic rule (Khilafah). It also provides the means of success in the face of the upcoming challenges, when they are firm, and resilient, to contribute to Allah’s ﷻ religious victory. Chapter (Surah) Al-Anfal presented both spiritual, and material means of success.

Suppose we associate the seven lengthy chapters (As-Saba’ At-Tiwal) with present-day Muslims. Devout Muslims are outnumbered, like strangers, and under much pressure since they are under the fourth stage, which is the oppressive, and tyrannic rule. One primary characteristic of this stage’s leaders is their shrewdness in making absent the three fundamentals: the belief in Allah ﷻ, the Day of Judgment (Yawm Al-Qiyamah), and the Revelation.

However, the morale of the members of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) is boosted. Their spirits are high, overcoming incitations, calls of despair, and psychological defeat since they recognize their rank, and status in the Sight of Allah ﷻ. They are members of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah).

⁽¹⁾ Sunan Al-Tirmidhi (3086): Graded authentic (Sahih) according to Al-Tirmidhi.

Allah ﷻ appointed them to witness against humanity in this world through their firm belief, and application of monotheism (Tawheed), which displayed their excellent character. Consequently, they will become witnesses against the disbelievers (kafirun) on the Day of Judgment (Yawm Al-Qiyamah).

The devout Muslims at the time of Revelation realized that this appointment necessitated the exhortation of their efforts by implementing the Guidance (Hidayah), which is like the curriculum (Revelation), and calling the people to follow it. Hence, the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) resolved to attest to the six pillars of faith (Arkan Al-Iman), and complied with the five pillars of Islam (Arkan Al-Islam). **[Surah Al-Baqarah]**

However, they learned that the nullifier of their attestation (Tasdeeq) is to harbor doubts, and suspicions (shahawaat) regarding the pillars of faith (Arkan Al-Iman), disobeying, and opposing Allah's ﷻ Commands generated from the five pillars of Islam (Arkan Al-Islam), which would nullify their compliance (Tatbeeq). Hence, they resolved to persevere, and endure steadfastness on both attestation (Tasdeeq), and compliance (Tatbeeq). **[Surah Al-Imran]**

The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) demonstrated their success in being steadfast, and firm in attesting to the pillars of faith (Arkan Al-Iman), and complying with the pillars of Islam (Arkan Al-Islam) by serving others their rights, especially the weak, oppressed, and minorities. **[Surah An-Nisa]**

Furthermore, they fulfilled the covenants between Allah ﷻ, and themselves, that is, monotheism (Tawheed), and between the Prophet ﷺ, and themselves by adhering to his Tradition (Sunnah), and between various segments of the community, and themselves (justice, and good character), and between the rest of elements of this universe, and themselves. **[Surah Al-Maidah]**

They avoided being passive, indecisive, and wishy-washy. Instead, they were fully committed to the cause of monotheism (Tawheed). **[Surah Al-A'raf & Surah Al-An'am]**

Consequently, Allah ﷻ will support them, and give them victory if they pursue the material means He has placed within their hands. **[Surah Al-Anfal]**

The above understanding is harmonious with the context of the Revelation. In chapter (Surah) Al-A'raf, Allah ﷻ made calls to the three groups surrounding the Messengers: the opponents, the followers, and the indecisive, which come in chapter (Surah) Al-Anfal to reveal the means of success in the face of the upcoming challenges. The Muslims will then soon be required to migrate from Makkah to Yathrib, and soon face the message's opponents on the battlefield, in the Battle of Badr.

The event of the Migration to Madinah (Hijrah)

The event of the Migration to Madinah (Hijrah) displayed Prophet Muhammad's ﷺ superior skills in planning, and putting his whole trust in Allah ﷻ; hence, pursuing the material means, while placing complete reliance upon Allah ﷻ. Thus, the Prophet's ﷺ Migration (Hijrah) was a pattern for the entire Muslim community (Ummah). In this pattern, one can't miss seeing the Prophet's ﷺ complete trust in Allah ﷻ, and cherishing the material means, or natural laws set by Him in the universe.

The Prophet's ﷺ personality appeared during his Migration (Hijrah), highlighting examples that will testify to his paramount ability to plan based on observing all the possible material means while putting his complete trust in Allah ﷻ.

Examples of the pursuit of material means

No doubt, the Prophet's ﷺ Migration (Hijrah) witnessed a number of extraordinary incidents that show Allah's ﷻ perfect care for His most beloved Prophet ﷺ, and for his personal safety. Foremost among these is the fact that Allah ﷻ provided him with unseen aides, besides showering mercy, and tranquility upon him. The Qur'an states:

﴿فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا﴾

“And Allah sent down His tranquility upon him and supported him with soldiers [i.e., Angels] you did not see.”⁽¹⁾

However, the flow of incidents was guided by the natural laws set by Allah ﷻ to manage this present life, and govern all that takes place therein. This can be seen in the following examples:

1. **Purchase of the two camels:** As soon as the Prophet ﷺ was commanded to emigrate to Madinah, he entrusted Abu Bakr رضي الله عنه, his closest friend, and companion (Sahabi), with the information. Two female camels were purchased, and prepared for the journey by Abu Bakr رضي الله عنه.
2. **Hiring a guide:** The Prophet hired a guide who knew the desert's pathways very well to guide them throughout the way to Madinah, in order to ward off any possibility of getting lost.
3. **Dealing with the plot:** Angel Jibreel عليه السلام (Gabriel) told the Prophet ﷺ that the Quraysh had devised a plot to kill him while he was sleeping in his home in Makkah. To trick the plotters,

(1) Qur'an (9:40).

the Prophet ﷺ told Ali ibn Abi Talib رضي الله عنه, his beloved cousin, and companion (Sahabi), to sleep in his bed, and cover himself with his green mantle, and he assured him full security under Allah's ﷻ protection, and told him that no harm would come to him.

4. **Hiding in the cave:** On the night of the planned assassination, the Prophet ﷺ went with his friend, Abu Bakr رضي الله عنه, to the Cave of Hira (Ghar Hira) south of Makkah, opposite the direction of Madinah.
5. **Taking an unusual route:** To further camouflage their escape, the Prophet ﷺ, and Abu Bakr رضي الله عنه took an unusual route to Madinah.
6. **Spying on the enemy:** Abdullah ibn Abi Bakr رضي الله عنه, son of Abu Bakr رضي الله عنه, used to mix with the Qurayshites in their gatherings to collect information, and then visit the Prophet ﷺ, and his father at the cave to apprise them of the latest situation in Makkah.
7. **Food arrangement:** Asma bint Abi Bakr رضي الله عنها used to carry food provisions to the Prophet ﷺ, and her father twice a day. In addition, Amir ibn Fuhayrah رضي الله عنه, Abu Bakr's رضي الله عنه former slave whom he had set free, used to graze his flock next to the cave so that they could milk the sheep, and drink.
8. **Erasing the footprints:** Amir ibn Fuhayrah رضي الله عنه, who was tending his former master Abu Bakr's رضي الله عنه flock, used to follow both Abdullah رضي الله عنه, and Asma رضي الله عنها to erase their footprints.
9. **Adopting a great caution:** Great caution was exercised by the Prophet ﷺ, and Abu Bakr رضي الله عنه in all their actions throughout the journey. Whoever asked Abu Bakr رضي الله عنه about the identity of his honorable friend (i.e., the Prophet ﷺ), he would reply that he was a man who guided him on his way. The questioner would think that Muhammad ﷺ was a guide, in terms of roads, whereas Abu Bakr رضي الله عنه meant that he was a guide to the way of righteousness.⁽¹⁾
10. **Choice of Madinah:** Choosing Madinah as the place to migrate to was not a passing thought, or a mere chance. Rather, it was a well-studied decision, and a predetermined fate. One of the reasons is its strategic geographic location. Added to this is the unique demographical structure, as it encompassed the three Jewish tribes, namely Banu Qaynuqa, Banu Qurayzah, and Banu Nadir, side by side with the Arabs who belonged to the Aws, and Khazraj tribes. Besides, the people of Madinah had amicable relations with Dawah, as they met with the Prophet ﷺ twice in Aqabah, where they swore allegiance to him. Thus, they were prepared to receive Muslims, and the Prophet ﷺ as a first step towards establishing the first Muslim state.

(1) Sahih Al-Bukhari.

An example of Allah's ﷻ Divine Intervention

Asma bint Abi Bakr رضي الله عنها narrated, “We prepared food provisions for them... they set out going around the mountains of Makkah until they found the mountain which they chose as their [temporary] hideout place. Upon seeing a man in front of the cave, Abu Bakr said, ‘O Prophet of Allah! He could see us!’ The Prophet replied, ‘No! There are Angels that cover us with their wings.’ The man sat to relieve himself facing [the mouth of] the cave. Thereupon the Prophet said, ‘If he could see us, he would not do that.’”⁽¹⁾

Now, despite all the efforts the Prophet ﷺ had exerted to camouflage his Migration to Madinah (Hijrah), and maintain its secrecy, the Qurayshites reached the mouth of the cave where he, and Abu Bakr رضي الله عنه were hiding. This means that when the required human effort is exhausted, the aid from Allah ﷻ comes, Who never lets down, or abandons His Prophet ﷺ, and His worshipers in a way that may deliver them to His, and their adversaries.

The Almighty reaffirms this meaning in the Qur'an that He will protect His beloved Prophet ﷺ when he is forsaken, and unattended by all other supporters. The companions (Sahabah) were scattered at that time as many of them had migrated to Madinah earlier, while some remained in Makkah. Thus, the Prophet ﷺ had no one else left beside him at that very time except Allah ﷻ, and Abu Bakr رضي الله عنه.

﴿إِلَّا نَضْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا نَرَى اللَّهَ مَعَنَا ۚ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

“If you do not aid him [i.e., the Prophet]—Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he [Muhammad] said to his companion, ‘Do not grieve; indeed, Allah is with us.’ And Allah sent down His tranquility upon him, and supported him with soldiers [i.e., Angels] you did not see, and made the word of those who disbelieved the lowest, while the word of Allah—that is the highest. And Allah is Exalted in Might and Wise.”⁽²⁾

Thus, following taking care of all material means, in terms of planning, and preparing for the action, the Prophet ﷺ put his trust in Allah ﷻ, and declared his complete dependence upon Him Alone, and he earnestly directed his face, along with his heart, towards Allah ﷻ, seeking His Mercy,

(1) Musnad Ahmad.

(2) Qur'an (9:40).

Guidance, and Assistance. In short, the Prophet ﷺ put his trust in Allah ﷻ without negligence of material means.

This is a great lesson that needs to be learned by each Muslim, who should have strict faith (Iman) that Allah's ﷻ Help will descend when one's human means are exhausted, and should be confident that victory is always from Allah ﷻ, Who states:

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبَكُمْ بِهِ ۚ وَمَا لِنَنْصُرَ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ (١٦)

“And victory is not except from Allah, the Exalted in Might, the Wise.”⁽¹⁾

To conclude, human effort in the world of observing material means cannot be neglected, or made little of by Muslims, especially those who shoulder the responsibility of inviting others to the way of Allah ﷻ, under the pretense of depending on Allah ﷻ, and leaving everything to Him.

If Prophet Muhammad ﷺ—though he was well protected by Allah ﷻ—observed all possible human material means to make his plan work out, no doubt, we would be more required to observe all possible means, and use all our cunning, and planning skills to make our designs succeed. We must do all that we can, then leave the results to Allah ﷻ, Who knows better than any of His creatures.

The Battle of Badr

The Battle of Badr, which is the central theme of chapter (Surah) Al-Anfal, also demonstrates the Divine Intervention in which we must place our complete trust, besides seeking the material means at our disposal.

The Battle of Badr, which was set out under Allah's ﷻ arrangements, and direction, was a criterion between the right, and falsehood. It signified obvious manifestation, and affirmation of the constant relationship between the realm of the heavens, and the realm of the earth. The interrelation between the turn of events, the troops, munitions of both sides, the time, place, and finally, the battle results are amazingly miraculous.

Is it reasonable that the so poorly equipped 313 soldiers could snatch an impressive victory over a 1000-strong, well-prepared, and equipped army? They did not make their full preparations because they did not initially rush out to fight, but they went out with the aim of seizing a commercial convoy in return for their lost properties in Makkah, after the Migration (Hijrah). However, their truthfulness, steadfastness, and sincerity were the key factors for victory.

⁽¹⁾ Qur'an (3:126).

The Divine Intervention

The following are some signs of Allah's ﷻ Divine Intervention before, and during the Battle of Badr:

1. Causing the battle

Allah ﷻ caused the Battle of Badr to take place through the following scenario. The Muslims, were an unprepared, and ill-equipped army facing the disbelievers (kafirun) of Quraysh who had a solid, and well-equipped army. This shows Muslims, until the end of time, that victory comes from Allah ﷻ, when regardless of their means, they place their complete reliance upon Allah ﷻ, and utilize whatever means at hand.

﴿وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۖ ﴿٧﴾ لِيُحَقِّقَ الْحَقَّ وَبُطِّلَ الْبَاطِلُ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۖ ﴿٨﴾﴾

“And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e., in the Battle of Badr). That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimun (disbelievers, polytheists, sinners, criminals, etc.) hate it.”⁽¹⁾

2. The support of the Angels

Allah ﷻ sent down Angels to fight alongside the Muslims on the day of Badr.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ۖ ﴿٩﴾﴾

“(Remember) when you sought help of your Lord and He answered you (saying): ‘I will help you with a thousand of the Angels each behind the other (following one another) in succession.’”⁽²⁾

(1) Qur'an (8:7-8).

(2) Qur'an (8:9).

3. Casting terror into the disbelievers (kafirun)

Allah ﷻ cast terror into the hearts of the disbelievers (kafirun), which certainly affected their performance during the battle.

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِيَ فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

“(Remember) when your Lord inspired the Angels, ‘Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.’”⁽¹⁾

4. Altering the believers’ vision

300 Muslim warriors saw 1000 enemies as less than 300, so their morale was kept high, which only Allah ﷻ could do.

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

“And (remember) when you met (the army of the disbelievers on the day of the Battle of Badr), He showed them to you as few in your eyes, and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (for decision).”⁽²⁾

5. Sleeping, and rainfall

Sleeping is a source of security. However, it is not possible when experiencing fear. Therefore, Allah ﷻ made the Muslims sleep well the night of the battle, and stand in front of their enemy right before the fight started.

Some companions (Sahabah) experienced wet dreams when they slept. Allah ﷻ brought down rain before the battle so they could perform the ritual purification bath (Ghusl) to remove the major impurity.

(1) Qur'an (8:12).

(2) Qur'an (8:44).

Also, they stood next to the water wells of Badr, so the ground was sandy. Allah ﷻ brought down rain so that the earth would become solid, and hard so that their feet did not sink.

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

“(Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby, and to remove from you the Rijz (whispering, evil suggestions, etc.) of Shaytan (Satan), and to strengthen your hearts, and make your feet firm thereby.”⁽¹⁾

The pursuit of material means

The believers (Mu'minun) paired their consciousness of Allah ﷻ, and the pursuit of the possible material means. Meanwhile, the disbelievers (kafirun) combined both disbelief (kufr) in Allah ﷻ, and poor planning for the battle. In addition, they were intrigued by arrogance, and pride. So, Muslims utilized all material means that Allah ﷻ placed in their possession to place an effective plan for the war, deprive the enemy of water, and set up firm control over the flanks of the Muslim army.

Main subjects of chapter (Surah) Al-Anfal

The Battle of Badr was one of the greatest battles in human history. The Battle of Badr was one of the greatest battles in human history. It received countless reviews, but we note that the reviews offered by the believers vary from those provided by the people who do not believe in Allah ﷻ, since they address the battle from a purely military point of view and consider it a great victory.

Allah ﷻ directs the believers (Mu'minun) to show humility, and moral strength instead of rejoicing over the victory, enabling them to try their best to reform themselves.

Allah ﷻ pressed upon the believers (Mu'minun) that the victory mainly came through His Aid, and not due to their courage, and fearlessness, so that the Muslims should learn to rely on Him, and obey Him, and His Messenger ﷺ alone. We can summarize some points as follows:

- Chapter (Surah) Al-Anfal clarified several moral lessons of the conflict between truth, and falsehood, and the necessary qualities that believers (Mu'minun) must have to lead to their success in a battle.

⁽¹⁾ Qur'an (8:11).

- Chapter (Surah) Al-Anfal addresses the polytheists (mushrikun), the hypocrites (munafiqun), the Jews, and the prisoners of this war in an imposing manner that should teach them a good lesson.
- Chapter (Surah) Al-Anfal gives instructions regarding the spoils of war, and standard instructions concerning the laws of peace, and war, for these matters had to be urgently explained at that time.
- Chapter (Surah) Al-Anfal enjoined the believers (Mu'minun) that they should refrain from "ignorance" in peace, and war, and thus establish their moral superiority in the world.
- Chapter (Surah) Al-Anfal demonstrates to the world, in actual practical life, the morality it had been preaching to the world from the very beginning of Islam, and had been enjoining, and that useful life should be based on the same.
- Chapter (Surah) Al-Anfal states some articles of the Islamic constitution which help differentiate the status of the Muslims living within the limits of the home of Islam (Dar-ul-Islam), from that of the Muslims living beyond its limits in the abode of war (Dar Al-Harb).

Chapter (Surah) At-Tawbah

At the time, the Muslims were climbing the ladder, and they were on the verge of empowerment. But, at that moment, their test would escalate. The chosen leaders would have to deal with two campaigns: interiorly, with the hypocrites (munafiqun), and exteriorly with the powers who would challenge the existence of the Muslim community (Ummah).

As for the hypocrites (munafiqun), Allah ﷻ declared their characteristics, and devious tricks to the Muslim community (Ummah). At the same time, Allah ﷻ reproached them, **"You can always come back to Allah ﷻ"** through the act of repentance (Tawbah). Allah ﷻ warns the Muslims about how these various deviant segments of the society emerge to destroy the community from within. Despite their wickedness, Allah ﷻ still calls them to make repentance (Tawbah), and come back to Him.

As for the external threat, Allah ﷻ commanded the Muslims to deal with it firmly by implementing offensive military attacks, since they are considered the best way to defend themselves.

Qur'anic context

Chapter (Surah) At-Tawbah is placed at the end of the first third of the Qur'an, as the Muslim community (Ummah) is about to be established. In addition, it marks the beginning of the second

third of the Qur'an, where one finds emphasis on the period which preceded, and led to their empowerment. Also, one finds that the chapter (Surah) Al-Anfal commented on the first battle of Islam (Badr), and this chapter (Surah) commented on the last battle (Tabuk) when the Prophet ﷺ was alive.

Historical context

Chapter (Surah) At-Tawbah is one of the last revealed chapters (Suwar). Allah ﷻ revealed it almost towards the completion of the mission of the Prophet ﷺ. Like any Islamic act, or command, one should conclude its completion with repentance (Tawbah), and say, “Oh Allah ﷻ, forgive me (Astighfir Allah).”

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ ﴿١﴾ ﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾ ﴿٢﴾ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ ﴿٣﴾

“When comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah), And you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.”⁽¹⁾

The beginning of the chapter (Surah) must be understood in its historical context since Islamophobes claim that its following verse (Ayah) “sanctions the killing of innocent people.”

﴿فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ﴾ ﴿٥﴾

“...then slay the idolaters wherever you find them...”⁽²⁾

From a historical perspective, the reports (Ibn Ishaq, and At-Tabari), and exegesis (Tafsir) inform us that these verses (Ayat) were directly revealed concerning the polytheists (mushrikun) of Arabia (Tafsir Ibn Kathir, Tafsir Jalalayn, As-Sawi, and Tanwir al-Miqbas min Tafsir Ibn Abbas).

To recap, in 6 A.H, the Muslims, and the idolaters made the Treaty of Hudaibiyyah (Sulah Hudaibiyyah). Part of the treaty's terms were that neither party would attack the other, nor would they attack any of their allies. They agreed, and went their ways. However, it did not take long before the Banu Bakr tribe (an ally of Quraysh) attacked and killed many of the Banu Khuza'ah

⁽¹⁾ Qur'an (110:1-3).

⁽²⁾ Qur'an (9:5).

tribe (allies of the Muslims). The Quraysh being in the middle, the Muslims would have presumed that they would have tried to stop Banu Bakr from attacking Banu Khuza'ah. However, historical reports inform us that the polytheistic Quraysh supplied Banu Bakr with weapons, and their members also participated in killing the people of the Banu Khuza'ah tribe. From a historical point of view, the Quraysh were the first to breach the treaty's terms. The Prophet Muhammed ﷺ, and his Companions (Sahabah), upon receiving this disturbing news of what Banu Bakr, and Quraysh idolaters did, assembled an army to march against them. On this occasion, the Muslims conquered Makkah. Now let us look at the first set of verses (Ayah) considering this historic context:

﴿بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ﴾ (1)

“(This is a declaration of) immunity by Allah and His Messenger towards those of the idolaters with whom you made an agreement.”⁽¹⁾

﴿فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ﴾ (2)

“So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.”⁽²⁾

﴿وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾ (3)

“And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve.”⁽³⁾

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ (4)

(1) Qur'an (9:1).

(2) Qur'an (9:2).

(3) Qur'an (9:3).

“Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).”⁽¹⁾

﴿فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

“So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.”⁽²⁾

The five sweeping declarations

Furthermore, it is exceptionally essential for Muslims living in the West as a minority to emphasize the historical context of this chapter (Surah) because of the following five sweeping declarations:

1. The so-called “Verse of the Sword”

﴿فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

“Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them, and prepare for them each ambush. But if they repent, and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.”⁽³⁾

(1) Qur'an (9:4).

(2) Qur'an (9:5).

(3) Qur'an (9:5).

2. The ban on the disbelievers (kafirun) from entering the Kaabah

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۚ إِنَّ شَاءَ إِلَهٌ اللَّهُ عَلَيْهِ حَكِيمٌ﴾ (٢٨)

“O you who believe (in Allah's Oneness and in His Messenger (Muhammad)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are Najasun (impure). So let them not come near Al-Masjid-Al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you, if He will, out of His Bounty. Surely, Allah is All-Knowing, All-Wise.”⁽¹⁾

3. The commandment to fight the People of the Book (Ahl Al-Kitab) until they surrender

﴿فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾ (٢٩)

“Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.”⁽²⁾

4. Rebuking the People of the Book (Ahl Al-Kitab) for venerating their learned men, and monks

﴿وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلْنَاهُمْ اللَّهُ أَتَى يُؤْفَكُونَ﴾ (٣٠) ﴿أَتَّخِذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾ (٣١)

(1) Qur'an (9:28).

(2) Qur'an (9:29).

“And the Jews say: Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth! They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Torah (Old Testament) and the Injeel (Gospel)] to worship none but One God (Allah) La ilaha illa Huwa (none has the right to be worshiped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).”⁽¹⁾

5. The ban on the believers (Mu'minun) from praying for the hypocrites (munafiqun), and those who died as disbelievers (kafirun)

﴿ مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ

أَصْحَابُ الْجَحِيمِ ﴾

“It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).”⁽²⁾



(1) Qur'an (9:30-31).

(2) Qur'an (9:113).

Phase Five: Executional steps



Producing executional steps is the last phase of the Maqasidic Tafsir method. Therefore, we produce action items considering the seven lengthy chapters (As-Saba' At-Tiwal) that contribute to re-establishing the Islamic rule (Khilafah).

The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) is like a great establishment, and a taller building. We must erect it based on sound, and solid foundations derived from the Book of Allah ﷻ, and the Tradition (Sunnah) of His Messenger ﷺ.

Ten rules

Let's first discuss these ten rules that will contribute significantly to reviving the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) based on the understanding of the first three generations of Muslims (As-Salaf us-Salihin). These ten rules are extracted from the Qur'an, and the Prophetic Tradition (Sunnah):

First rule

The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must strictly follow the Qur'an, and Prophetic Tradition (Sunnah) based on the understanding of the first three generations (As-Salaf us-Salihin). Therefore, strict adherence to this methodology in interpreting, and applying the Qur'an, and Prophetic Tradition (Sunnah) is a key to their success.

Second rule

The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must formulate, and sustain certainty that their success, and victory can only come through Allah's ﷻ Aid. Furthermore, two elements will qualify them to receive Allah's ﷻ Support: (1) Obedience to Allah ﷻ, and His Messenger ﷺ, and (2) utilizing the means Allah ﷻ placed at their disposal.

Third rule

The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) may benefit from every existing law in the non-religious societies as long as there is no conflict with the Qur'an, and Prophetic Tradition (Sunnah), and the purity of their belief system (Aqeedah).

Fourth rule

The generation which contributes to the build-up of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) is the one that masters, and magnifies Arabic, and learns other languages, but does not give it precedence over the language of the Qur'an, since it is their access to the proper understanding of the Revelation.

Fifth rule

Follow the Prophet's ﷺ pattern of calling others to join the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) by inviting the closest people (Dawah), then the most immediate, so start with them.

Sixth rule

The significance of the character of truthfulness: We must formulate, and sustain the character of truthfulness since the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) will not be erected, and risen, except on the shoulders of the truthful.

Seventh rule

The significance of the character of generosity: The people who are willing to sacrifice their wealth for Allah ﷻ are a great asset since they can carry the invitation.

Eighth rule

The significance of the character of fearlessness: We may convince a coward to accept Islam to help the cause, but his heart cannot stand the course, and he may give up sooner, or later

Ninth rule

The significance of the character of dignity: We must seek dignity (Izzah) from Allah ﷻ by following His Commands. No one is keen on the rise of the Muslim community (Ummah) except those who are not willing to give up their honor, and dignity (Izzah). However, those who are content with humiliation will continue to accept being at the bottom of other nations at the expense of their honor, and dignity (Izzah).

Tenth rule

The danger of destructive luxury: It is destructive, and dependent on the affluent, and it is like the one who builds a castle of sand, so look for one whose attribute is patience, and who strives for the real life of the Hereafter (Aakhirah).

So these are the perfect ten rules which we should keep in mind while we build our nation, and leave the rest to Allah ﷻ, our ultimate Helper.

Now, let's bring forth action items one by one considering the seven lengthy chapters (As-Saba' At-Tiwal) that contribute to re-establishing the Islamic rule (Khilafah):

Chapter (Surah) Al-Baqarah

1. **Every Muslim must keep in mind who they are in the Sight of Allah ﷻ.** So, they must live up to this standard. Muslims are Allah's ﷻ chosen witnesses over humanity in this world through their monotheistic characters. They will also witness against the disbelievers (kafirun) on the Day of Judgment (Yawm Al-Qiyamah) in defense of the Messengers whom they denied receiving. Hence, they must always maintain the remembrance of the mission for which Allah ﷻ created them.
2. **For Muslims to be true to the appointment, they must learn to deal with the curriculum—Guidance (Hidayah).** The Guidance (Hidayah), which is the Qur'an, and Prophetic Tradition (Sunnah), whether about unseen matters, or commands. Muslims must make attestation (Tasdeeq) of the unseen (Ghayb), that is, to believe without any shadow of a doubt. They must also unconditionally comply with the dos and don'ts of Allah ﷻ, and His Messenger ﷺ.
3. **Allah ﷻ appointed Muslims a new direction (Qiblah).** This means they cannot imitate other people's culture, and societal norms, and rituals, such as Halloween, Christmas, and Thanksgiving. Instead, they must be leading mankind, and their leaders cannot be mimickers of others.
4. **Muslims must understand that Allah ﷻ is their Sole Helper.** Hence, they must place their reliance upon Him. Muslims must expect to be challenged, and put under much pressure due to their undertaking of witnessing over humanity in this world.
5. **Muslims must understand that having good character is the key to a practical, and successful call (Dawah) to the religion of Islam.** However, they must understand that good character does not mean compromising the Divine Message in any way.

Chapter (Surah) Al-Imran

1. Muslims must realize that the key to their success in fulfilling the rights of their appointment of witnessing over mankind is steadfastness.

2. Allah ﷻ is the source of Muslims' steadfastness in fulfilling the rights of their appointment. Muslims must seek the means of steadfast behavior, such as keeping up with the daily prayers (Salawat), like Maryam ﷺ (Mary), the mother of Prophet Isa عليه السلام (Jesus), when she wanted to be firm in the face of her trial.
3. There are two defects that Muslims must protect themselves from. The first is entertaining religious doubts, and suspicions (Shubuhaat) that would nullify their attestation (Tasdeeq). The second is responding to whims, and desires (Shahawaat), which would invalidate their compliance (Tatbeeq).
4. Chapter (Surah) Al-Baqarah equated being chosen to witness over mankind, making us the best community ever brought out to them, with refraining from mimicking others. Chapter (Surah) Al-Imran emphasizes the significance of enjoining good through good ways, and forbidding evil without causing a greater evil.
5. Supplicating to Allah ﷻ is one of the main means to help Muslims stay firm, and steadfast. Hence, chapter (Surah) Al-Imran concluded its noble message with a beautiful supplication (Dua'), right before commanding the Muslims to endure, and to be more patient (than the enemy). Furthermore, it asks the Muslims to fear Allah ﷻ so that they may be successful.

Chapter (Surah) An-Nisa

So far, the **Twins (Al-Baqarah & Al-Imran)** have contributed immensely towards the build-up of the character of the steadfast, and firm community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah). The question arises, what are the signs that they are fulfilling the rights of their appointment?

Allah ﷻ revealed several signs in the **Signs (An-Nisa & Al-Maidah)**. These signs happen to be the execution steps the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must take to contribute towards the re-establishment of the Islamic rule (Khilafah):

1. The monotheistic witnessing Muslim character must show justice, and fairness to everyone in the community. Muslims being community leaders, must protect the rights of the poor, needy, weak, minorities, and women.
2. The means to develop, and attain good character, that is, the monotheistic witnessing Muslim character is the correct, and upright belief system (Aqeedah), and keeping up with ritualistic acts, the five daily prayers (Salah), and other prescribed acts of worship.
3. Tolerance is giving people their rights, and treating them kindly, but not compromising our belief system (Aqeedah) by condoning their distorted beliefs. We must call them to the truth,

and explain that their system of beliefs is distorted. Thus, we cannot shy away from doing that under the false calls of tolerance.

4. Beware of the progressing trend of hypocrisy (niqaf) in the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah). Stand firm in dealing with the hypocrites (munafiqun), and do not allow them to stir up contradictions (fitnah) in the Muslim community.
5. Muslims must consider Jihad, and fight for Allah ﷻ to protect the progressing Islamic rule (Khilafah). However, they must adhere to the call of the identified leader of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) to participate in defending their entity.

Chapter (Surah) Al-Maidah

Chapter (Surah) Al-Maidah provides the second set of signs of the success of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) in honorably carrying out their mission. Chapter (Surah) Al-Maidah lists the contracts that the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must fulfill. These contracts furnish a list of action items; up to sixteen, but let us only list five:

1. **The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must strive to fulfill their covenants.** First, they should uphold their covenant with Allah ﷻ, and His Messenger ﷺ through attestation (Tasdeeq), and compliance (Tatbeeq), and secondly, with the people by guaranteeing justice for all segments of the Muslim community, including the minorities, such as the orphans, the women, the religious, and ethnic minorities.
2. **The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must protect the human intellect** by applying the Islamic legal system (Shariah) of prohibiting intoxicants. Furthermore, the knowledge of monotheism (Tawheed) must be easily accessible to community members.
3. **The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must apply the Islamic legal system (Shariah)** when it comes to protecting the individual's wealth, and to adultery being a threat to the family.
4. **The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must rely on Allah ﷻ,** and refrain from taking the non-Muslims as their protectors, and allies. Their allies are Allah ﷻ, His Messenger ﷺ, and the believers (Mu'minun).
5. **The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must fulfill the obligation** of conveying the message of Islam to the rest of the world through the work of Dawah.

Chapter (Surah) Al-An'am

Al-An'am, and Al-A'raf form two reminders to the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) of the foundation of their appointment. This foundation is monotheism (Tawheed), which they cannot compromise in any way.

Chapter (Surah) Al-An'am addresses the first, and essential covenant that the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) agreed to establish with Allah ﷻ, which is monotheism (Tawheed). To single out Allah ﷻ as the One, and only Lord (Creator, Sovereign, Provider, and Ruler), to single Him out regarding His Divine Essence, Actions, Names, and Attributes, and consequently, to single Him out with our worship, and obedience, and to call other people to it.

1. The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must find a way to remind themselves, and the people of the three foundations of a religious-based society: the belief in Allah ﷻ, the Hereafter (Akhirah), and the obligation to follow the religion of Islam.
2. The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must stand firm in practicing, and conveying the genuine, and absolute concept of monotheism (Tawheed) to the people. Devious sects will attempt to water it down, and limit it to Allah's ﷻ Lordship, which is wrong. We must stand our ground, and declare that Allah ﷻ is the Creator, and the Absolute Ruler.
3. The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must warn people against the innovators who will attempt to sugarcoat the religion, and water down monotheism (Tawheed).
4. The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must realize that their appointment is exclusively to convey monotheism (Tawheed) to the rest of the world by establishing the evidence against them. Their mission is not to force anyone to accept, and believe in it.
5. The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must establish Allah ﷻ as the Absolute Ruler, and Judge over their affairs since He is the Creator of everything. They must never override His Rule, and Judgment.

Chapter (Surah) Al-A'raf

Chapter (Surah) Al-A'raf warns against being indecisive, despite the clarity of the appointment in chapter (Surah) Al-An'am. The chapter (Surah) displays the severe consequences of being undecided through the citation of the nations before us.

Since Allah ﷻ has made the message crystal clear, the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) is now required to make up their minds, and they can no longer be wishy-washy. Instead, they must be devout, and fully committed to the Cause of Allah ﷻ. Committed Muslims will face challenges. Therefore, they must be decided fully toward monotheism (Tawheed), and its people.

1. The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must be vigilant against watering down, and compromising monotheism (Tawheed).
2. They must realize that becoming indecisive is the gateway to making a compromise.
3. They must study the history of the previous nations, and pay close attention to the group who decided to stay in the middle, attempting to appease everyone.
4. They must always cling to the teaching of the Qur'an, and the Prophetic Tradition (Sunnah), based on the understanding of the first three best generations (As-Salaf us-Salihin), even if it contradicts the way of their ancestors, and societal norms.
5. They must wholeheartedly embrace the foundation of the appointment, and have complete trust upon Allah ﷻ.

Chapter (Surah) Al-Anfal

Chapter (Surah) Al-Anfal presents the first challenge the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) faced—the Battle of Badr. We can deduce several execution steps from chapter (Surah) Al-Anfal which can contribute to the re-establishment of the Islamic rule (Khilafah) on earth:

1. “Victory comes only by the Help of Allah ﷻ.” The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must never doubt this fact. So, they are constantly striving to make Allah's ﷻ Cause succeed so that He makes their cause successful.
2. Obeying the Commands of Allah ﷻ, and His Messenger ﷺ is one of the means to receive His Aid. Hence, the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must strive to submit to Allah's ﷻ Commands.

3. Reliance upon Allah ﷻ is also another means to receive His Aid. However, part of the reliance is to exhaust the means, and resources Allah ﷻ placed at our disposition.
4. The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must learn how to plan, and scheme during peace, and war times to protect their establishment of Islamic rule (Khilafah).
5. War, and fighting should not be an aim. Instead, it must be a means to seek peace, and protect it from all threats.

Chapter (Surah) At-Tawbah

Chapter (Surah) At-Tawbah discusses the completion of the establishment of the Islamic rule (Khilafah) considering the final challenge the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) faced—Battle of Tabuk. The circumstances surrounding the Battle of Tabuk displayed the fabric of the community, and the internal, and external threats. We can deduce several execution steps from the chapter (Surah) At-Tawbah:

1. The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must be vigilant, and cautious regarding external threats. They must realize that the best way to defend is to be on the offense.
2. The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) cannot allow any public form of polytheistic rituals within their territories. Therefore, they must eliminate these rituals from their media, literature, and textbooks.
3. The community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) must pay much attention to the matured campaign of hypocrisy (nifaq) within their societies, and not give in to their scheming.
4. They also must keep working to spread the message of Islam around the globe, and they cannot start slacking, since they are contented with their livelihood.
5. Finally, they must always seek Allah's ﷻ Forgiveness since they are about to complete it, if they have not already completed the task of establishing Allah's ﷻ Decree, and Rule on earth.



Conclusion



Allah ﷻ ordained that Prophet Muhammad ﷺ be the final Messenger sent to humanity, and the Qur'an to be the final revealed form of Divine Guidance (Hidayah) to guide people to what will give them peace, tranquility, and serenity in this world (Dunya), and in the everlasting abode in Paradise (Jannah) in the Hereafter (Akhirah).

The monotheism (Tawheed), which is to single out Allah ﷻ in His Lordship, worship, Names, and Attributes, is the essence of the Divine Message that Allah ﷻ revealed to every Messenger, since Adam عليه السلام, Nooh عليه السلام (Noah), Ibrahim عليه السلام (Abraham), Musa عليه السلام (Moses), and Isa عليه السلام (Jesus). Prophet Muhammad ﷺ is the seal, and the final Messenger. He came to rectify what the followers of the previous sacred Books, and Messengers have changed.

The enlightened followers of the final Messenger, Prophet Muhammad ﷺ, are now the bearers of the torch of monotheism (Tawheed) on earth till the Day of Judgment (Yawm Al-Qiyamah). They are now to act like Allah's ﷻ Messengers by spreading the Divine Message, and calling others to Islam (Dawah). However, they will not receive new Divine Guidance (Hidayah), since their source of Guidance (Hidayah) is the delivered Divine Message that was provided to Prophet Muhammad ﷺ. Therefore, one of the final commands they received from the Messenger of Allah ﷺ is **“to convey after me, even if it is one verse (Ayah).”⁽¹⁾**

The enlightened followers of the final Messenger of Allah ﷻ, the saved sect, the victorious group, those who are united on following the Tradition (Sunnah) of the Prophet ﷺ, and grouped with those who do the same (Ahlu Sunnah Wal Jamah) are the strangers of their time. They are living under the authority of tyrannical, and oppressive rule. They also endure the attacks of the Islamophobes wherever they go. Staying under the domain of such people may send the enlightened followers to despair, compromise, or act vengefully.

Allah ﷻ ordained for chapter (Surah) Al-Baqarah to be in the front of the final order of the Qur'an (Mus'haf), right after The Opener (Al-Fatihah) to remind the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) of their appointment as the successors of the Messengers. First, however, they must fulfill the rights of this appointment. They must witness over humanity through their monotheistic character in this world. Consequently, they will testify against the disbeliever (kafir), in favor of their Messengers on the Day of Judgment (Yawm Al-Qiyamah).

(1) Sahih Al-Bukhari.

To formulate, and sustain the monotheistic character, they must attest to the unseen (Ghayb), comply with the commands wholeheartedly, and must be steadfast. Chapter (Surah) Al-Imran warns them against both attestation (Tasdeeq), and compliance (Tatbeeq) defects which are entertaining religious misconceptions, and doubts (Shubuhaat), and being absorbed into whims, and desires (Shahawaat).

The signs of success of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) are many. However, chapter (Surah) An-Nisa emphasizes the significance of an excellent monotheistic character, especially the character of justice, and fairness towards everyone, such as the weak, and the minorities. Chapter (Surah) Al-Maidah brings forth the other sign: to fulfill our obligations, and covenants towards Allah ﷻ, the Messengers, the people, and the rest of the creation.

We must be reminded repeatedly of monotheism (Tawheed) since compromising it in any form, or shape will jeopardize every effort to re-establish the Islamic rule (Khilafah) on earth, due to lacking Allah's ﷻ Aid. Chapter (Surah) Al-An'am serves as a reminder of the purity, and practicality of monotheism (Tawheed). In a nutshell, Allah ﷻ is the Creator of everything, and no one is like Him. Hence, He is the only One worthy of our worship, and obedience. Furthermore, Allah ﷻ is the Absolute Ruler. Therefore, He has the right to instruct us on what to do with that which He created.

In chapter (Surah) Al-An'am, Allah ﷻ has established crystal-clear evidence over humanity. Chapter (Surah) Al-A'raf warns them against the danger of staying indecisive, wishy-washy, or in between. The chapter (Surah) is calling mankind to commit to the call of monotheism (Tawheed) because Allah ﷻ is the only One who can help them against the challenges they are about to face in the cause of standing firm for His religion (Deen). The only way they can qualify themselves to receive Allah's ﷻ Aid is to stay committed, and resolved.

Chapter (Surah) Al-Anfal sheds light on how to deal with the challenges at the early stage of the established Islamic rule (Khilafah). This chapter (Surah) covers the first challenge the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) faced—Battle of Badr. It was a military one, and the Muslims were not prepared for it. The message is as if Allah ﷻ is telling us that we must defend our achievement so far, and never let go of it, whether we are ready, even if the price is our lives, and our entire wealth. However, the chapter (Surah) enlightens us regarding the means to success, and victory, that is, to make Allah's ﷻ Cause victorious, and to seek His Aid through obedience, supplication (Dua'), and reliance upon Him. Part of the reliance is exhausting the material means Allah ﷻ placed at our disposal.

Chapter (Surah) At-Tawbah addresses the question of how to deal with the challenges at the final stage of an established Islamic rule (Khilafah). At this stage of the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah), they will face both external, and internal challenges. They must be firm, and resolute in addressing them. They should not leave any ground

to these evil forces to penetrate, intrigue, or sweep into the community, and destroy it from outside or within, even if fighting is the solution. However, they must leave space for the enemies to come to Islam, and make peace with Allah ﷻ through the act of repentance (Tawbah).

Finally, those who contributed to this effort cannot become bigoted, and arrogant. Instead, they should display their gratitude for being chosen for this noble duty. Also, the community of monotheism & witnessing (Ummat-ul Tawheed Wa-Shahadah) should repent, and seek Allah's ﷻ Forgiveness for their shortcomings in preparation for meeting their Lord.

It is the conclusion of the first third of three-thirds of the Qur'an. They are seven lengthy chapters (As-Saba' At-Tiwal) that equal the Torah (Old Testament), which is the sacred Book that Allah ﷻ revealed to the most powerful nation that existed before us, and their numbers in Paradise (Jannah) will rank second after us.

The seven lengthy chapters (As-Saba' At-Tiwal) comprise the necessary tools to re-establish the Islamic rule (Khilafah) on earth individually, and in the community. We ask Allah ﷻ to grant the Muslims the resolution to deliver this noble task in the best manner possible. Furthermore, we ask Allah ﷻ to make this work a means for many of them to rise to the challenges they face as they patiently pursue this higher aim (Maqsid).

Imam Karim Abu Zaid



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