

Section 16: Effects of the Guidance Revealed

Surah At-Tawbah – Verse 123

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۖ وَعَلِّمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

123. “O’ you who have Faith! Fight those of the infidels who are near to you, and let them find severity in you, and know that Allah is with the pious ones.”

In the life of the Prophet of Islam, the Muslims had many enemies. Some of those enemies lived in a long distance from the Muslims, like the Romans who were in Syria, Palestine, and Tabūk. But, some of other enemies of the Muslims were not so far from the center of Islam.

For, example, the tribes of Hawāzin and Thaqif were in a little distance from the Muslims and they were a danger in ambush. It was necessary that at first the near enemies should be crushed, and then the far distanced enemies might be dealt with, because their danger was greater and they could be aware of the secrets and martial abilities of the Muslims.

In this holy verse, the Qur’ān notifies to the Muslims of this very matter. It says:

“O’ you who have Faith! Fight those of the infidels who are near to you, and let them find severity in you, and know that Allah is with the pious ones.”

To show violence of action in front of an enemy the strivers may make him both frightened and disappointed. He understands that the Muslims are not penetrable, and they may not be deceived by some mere promises, nor that they can get the martial secrets from them.

A believer should have the ultimate humility and modesty in front of his religious brethren, but he must

be severe, firm and violent in front of enemies, as the Qur'an says:

“Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves...” (Surah Al-Fath, No. 48, verse 29)

Surah At-Tawbah – Verse 124

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَكُنَّ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

124. “And whenever a Surah is sent down, there are some of them (the hypocrites) who say: ‘Which of you did this increase in belief?’. As for those who have Faith, it increases them in belief and they rejoice.”

The hypocrites always and in any opportunity tried to weaken the spirit of the Muslims. One of their methods was that they used to mock the verses of the Qur'an in order to both disturb their sacredness and hurt the Muslims.

This verse states the indecent reaction of the hypocrites at the time of the revelation of a Surah of the Qur'an. Whenever a Surah was revealed, some of them mockingly asked some others whether that Surah increased in belief of either of them. By that manner, they wanted to mock the Muslims among themselves.

After narrating this meaning, the Qur'an gives them a suitable answer, which is recited in the next verse.

Whenever a Surah of the Qur'an was sent down, there were created two reactions in the believers and two other reactions in the hypocrites. Every couple of those reactions were just opposite to each other. The reaction of the believers before the revelation of a Surah of the Qur'an was two things:

The first was that it increased in the belief of them and made their Faith firm.

This statement indicates that belief can be both decreased and increased, and the revelation of the Qur'an causes the belief to be increased in the receptive believing hearts.

The second was that it made them happy. When they heard the verses of the Qur'an, and they were aware of the great rewards which were mentioned in them for the believers, they rejoiced and they became hopeful that they would be included in the favours of Allah.

The verse says:

“And whenever a Surah is sent down, there are some of them (the hypocrites) who say: ‘which of you did this increase in belief?’. As for those who have Faith, it increases them in belief and they rejoice.”

Surah At-Tawbah – Verse 125

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

125. “And as for those in whose hearts is a sickness, it (only) adds filth to their filth, and they die while they are infidels.”

If a corpse falls inside a pool, whatever much rain it rains upon it, it will become more malodorous. This bad smell is not because of the rain, but it is because of that corpse.

When there is the mood of obstinacy and haughtiness in a person, it causes that, by the revelation of the verses of the Qur’ān, those in whose hearts is disease will become more haughty, and will show a more amount of obstinacy, bigotry and enmity from themselves.

This status is a kind of sickness in them like the sicknesses of the body. If we do not think of a remedy for it, it will expand so much so that may it destroy the person.

The verse says:

“And as for those in whose hearts is a sickness, it (only) adds filth to their filth, and they die while they are infidels.”

Surah At-Tawbah – Verse 126

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ

126. “Do they not see that they are tried once or twice every year? Yet they neither repent, nor do they take admonition.”

These blind-hearted hypocrites take no counsel and take an example of nothing. They are always faced with trials, and some calamities and disasters fall upon them, but they do not come to themselves and do not take counsel.

In this holy verse, in fact, the Qur’ān criticizes their inattentiveness and their unawareness. It says:

“Do they not see that they are tried once or twice every year? Yet they neither repent, nor do they take admonition.”

Surah At-Tawbah – Verse 127

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

127. “And whenever a Surah is sent down, they look at one another, (saying): ‘Does anyone see you?’ Then they turn away. Allah has turned away their hearts because they are a people who do not understand.”

When the hypocrites were at the presence of the Prophet (S) and the believers, and, at the same time a Surah was revealed, they looked at each other and, by their glances and signals, they said to one another whether anyone saw them.

That is, if the Prophet (S) and the believers did not watch them, and they were neglectful of them the hypocrites might go out of that meeting in order not to listen to the recitation of the Surah.

They feared that the Surah would be about them, and it might say something of their secrets. Therefore, they wanted to leave the meeting in any way they could, and when they found the opportunity for it, they would flee. The above holy verse says:

“And whenever a Surah is sent down, they look at one another, (saying): ‘Does anyone see you?’...”

After mentioning these matters in this verse, the Qur’ān implies that Allah has turned away their hearts. That is, their hearts have turned away from the truth. The reason of this status is that they are a group of people who do not apprehend the reality and do not think correctly.

Thus, it is their own difficulty that as a result of enmity with the truth, they have brought forth such a situation for themselves, and Allah (s.w.t.) has turned away their hearts because of their own deeds. The verse says:

“...Then they turn away. Allah has turned away their hearts because they are a people who do not understand.”

As if the hypocrites do not take any admonishment from the holy verses of the Qur’ān. They are, for example, like a consumed lamp that whatever it be contacted to electricity it does not work.

Surah At-Tawbah – Verse 128

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ
رَؤُوفٌ رَّحِيمٌ

128. “There has indeed come to you a messenger from among yourselves. Grievous to him is whatever afflicts you; he is full of concern for you (your guidance), and most kind and merciful to the believers.”

These holy verses are very important from the point of sympathy, because they express several significant specialties concerning the Holy Prophet of Islam (S).

In the first verse, which addresses all Muslims, the Qur’ān refers to four attractive epithets of the Prophet of Islam.

1. It says that this Prophet is from among yourselves. He is not of the kind of angels, but he is of your kind and, like you, he eats, sleeps, and lives.

He is not a prince or a person born in a wealthy family who can not perceive your toils and pains. He is from among you and has grown up in the same lanes and quarters where you have familiar intercourse.

2. Whatever afflicts you is grievous to him, too. That is, the hardships and afflictions that reach you, he takes them upon him, and he knows your sadness as his own sadness. Therefore, he becomes offended when you are annoyed, because he thinks of you as ones from himself and vice versa.

3. He is found of you and he is compassionate to you. He desires that you obtain the felicity of both this world and the next, so that whatever goodness exists becomes yours. He is desirous for your success and happiness.

4. He is very kind and merciful to the believers, and loves those believers who have truly embraced his religion.

As it was said in the above, these epithets are all attractive and move the feelings. They inform of the deep relation and immense attachment of the Prophet of Islam (S) toward his community, (ummah).

Thus, as the Qur’ān denotes, the Prophet (S) is the best example for you, then Muslims must have the same relations and attachments among themselves and think of themselves as the share of the sorrows and happinesses of each other.

It should be noted that the Prophet (S) has been introduced in this verse as a ‘kind and merciful’

messenger. These two epithets are among the attributes of Allah, with a difference that the Prophet (S) is 'kind and merciful' to the believers, while Allah is kind and merciful to all human beings. The Qur'an says:

"...verily Allah is to mankind Most Affectionate, Most Merciful." (Surah Al-Baqarah, No. 2, verse 143)

Allah has based the foundation of creation on kindness and mercy, and, originally, He is kind to all mankind. The evidence of this meaning is the vast possibilities which He has bestowed upon His servants in order that they, enjoying the present bounties, pave the path of Allah and follow the religion of prophets.

But, if a person turns away from Allah and His prophets, in fact he has turned away himself from the vast mercy of Allah. But, from the very beginning, the kindness and mercy of the Prophet (S) have been attached to the believers, and he who is not in the straight way does not accept it from the very beginning.

Surah At-Tawbah – Verse 129

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

129. "So if they turn away, say: 'Allah is sufficient for me. There is no god but He. In Him I have put my trust and He is the Lord of the great 'Arsh.'"

The Lord Who controls the great system of existence, can hold man, a little creature, under His Own compassions, too.

People's arrogance and desistance must not affect your Faith and spiritualities, because whoever is with Allah has everything.

It is recited in the supplication of 'Arafah that Imam Hussayn (as), addressing Allah, says:

"O' Lord! He who did find You, what did he miss, and he who is in lack of You, what does he have?"

Therefore, the secret of solving problems is confidence in Allah. In this verse, Allah says to His Prophet (S):

"So if they turn away, say: 'Allah is sufficient for me. There is no god but He. In Him I have put my trust and He is the Lord of the great 'Arsh.'"

The Prophet (S) said these phrases from the depth of his heart (soul). It was by this high spirit that he

conquered the highest peaks of dignity, and possessed the greatest rank that a godly human being can ever obtain.

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